Hayat Al-Qulub, Vol. 1, Stories of the Prophets

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Muhammad Baqir Majlisi

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This is the first volume of the three volume series by Allamah Al-Majlisi, titled Hayat al-Qulub (Life of the Hearts). This first volume is a collection of the details of the life and circumstances of all the Prophets (prior to Prophet Muhammad [s]) that we have access to through either the Qur'an or hadiths.

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Topic Tags:

History of the Prophets [8]
Prophets [9]

Important notice:
The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitized text, which represents the English translation of a work originally written in Farsi- Persian. Whereas no one can doubt the best intentions of the translator and the publishers in making this title accessible to an English speaking audience, the editing and digitization process of this book (carried out by the DILP Team) has revealed issues in the quality of translation. Based upon this fact, the DILP team has taken the liberty to make grammatical corrections to make the text more readable and less ambiguous; spelling mistakes and typographical errors have also been corrected and an attempt has been made to improve the highly non-standard use of transliteration of Arabic names and terms. The online text is not an exact reproduction of the original translation. Users wishing to see the translation as it was published should refer to printed copies available in bookshops. Those who understand are advised to refer directly to the original text. NOTE: Some narrations in this text may appear to be very hagiographical in nature. As a classic work (late 17th century) by a prominent Shi'ah traditionist (Allamah Muhammad Baqir al-Majlisi II

[d. 1110 AH /1699 CE]) it is still an important source of early Islamic history and the biography of prophets as recorded in Islamic texts. For the most part, this work makes an extremely interesting read written in a captivating, narrative style. Reports in this work that seem to be legends or myths may simply be symbolic and mystical (rather than mythical). It would therefore be a folly to always interpret such narrations literally. In cases where a narration appears to contradict a fundamental belief in Islam (such as the infallibility of a Prophet), the author/translator has alluded (via footnotes) that they may have crept into the work because of dissimulation (taqiyyah) or forgery.

Translator's Preface

It gives me immense pleasure to present the English Translation of Allamah Muhammad Baqir Majlisi's *Hayat al-Qulub*. *Hayat al-Qulub* is one of the best-known works of Allamah Majlisi. Published in three volumes, the first volume deals with the lives and times of all the prophets up to the Holy Prophet Muhammad. The second volume is exclusively about the Holy Prophet Muhammad. This volume was translated by Rev. James Merrick in 19th century under the title *Life and Religion of Muhammad.* It was later published by Zahra Trust, USA. Ansarian Publication, Iran, have also reprinted the same edition.

The third volume explores the question of Succession to Prophet Muhammad and describes the lofty position of Ahl al-Bayt in Islam.

The title, *Hayat al-Qulub* means the Life of the Hearts, or the lifeblood of humanity and it is most appropriate.

Indeed without the guidance of the Prophets and Imams, the life of this world would have been meaningless. Through the ages, the appointees of God sacrificed their lives to bring the errant people on the right path.

In course of their duty, they encountered unimaginable difficulties and unreliable followers. However, not once do we find them compromising with falsehood or accepting defeat from the satanic forces.

Can we get such examples of persistence, steadfastness and patience other than these divine guides? They derived strength from the unflinching faith they had on the Almighty and the realisation of the temporal nature of worldly life.

Such lessons abound in *Hayat al-Qulub* and this is the main benefit that I realized while translating the book.

Though it had incidents that seem incredible and somewhat incredulous, if we see the gems of prophetic morals we can discount the other shortcomings. It is a treasury of spiritual and moral teachings. This is the main aim of the mission of prophets as mentioned by Prophet Muhammad when he said, "I have

been sent for the perfection of morals."

I have adapted the language for the modern readers, but retained some key Islamic terms like Halaal, haraam etc, as they convey the exact meaning that would be difficult to express in a single word.

Since there is always scope for improvement, I invite the readers to email their comments to sayedathar@hotmail.com [10].

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Aim of sending the Prophets; their miracles

It is narrated through a reliable chain of narrators that an atheist came to Imam Ja'far as-Sadiq and presented a few queries. One of his questions concerned the logic behind the sending of Prophets.

The Imam said, "When we have agreed that we have a Maker and Creator; who is higher than His creatures and absolutely free from the fact that His creatures can see Him, touch Him or converse with Him; we understand that the Maker is Wise. He only does that which is beneficial to His creatures. Then it is necessary to send Prophets and Messengers who would communicate His laws to the people. They would guide the people in the affairs that are beneficial and (prevent them from) those that cause everlasting perdition.

Consequently, it is evident that there must be a particular group, which would convey His message to the people. They are the chosen ones of Allah and His Prophets. They are wise and intelligent. The Almighty has bestowed them with wisdom and knowledge and appointed them as His Messengers.

Their circumstances and characteristics were quite different from those of the common people though in their creation and method they are like ordinary human beings. However, they are sent by Allah, the Wise and the Omniscient, with knowledge, wisdom, arguments, proofs, witnesses and miracles so that they may prove the veracity of their claims.

Like raising of the dead and curing of the blind and lepers etc, they accomplished some tasks that were impossible for ordinary people. The same practice continued in every age and the earth has never been devoid of the Divine Proof (hujjah), who is the bearer of knowledge and has a miracle to prove the

authenticity of his claims and (he verifies) the message of the preceding Prophet."

Imam Ja'far as-Sadiq says in a reliable tradition: "The Almighty with His Luminous Essence and Divine attributes was concealed from His creatures; therefore, He sent the Prophets to give glad tidings of salvation and to warn against His punishment so that those who perish in disobedience must perish with the realization of their error and all arguments must be exhausted for them.

Similarly, those who achieve salvation must do so with knowledge, faith and proof. And they may achieve an everlasting life so that people may learn about their Lord what they did not know. They must recognize Allah as their Cherisher and they confess to His Oneness.

Another reliable report mentions that Fadhl ibn Shadhan asked Ja'far as-Sadiq "When it is obligatory for people to obey the Prophets, why are they also required to recognize them and to confess to their truth?" Imam replied, "This is because the creatures did not have the ability to understand their wisdom fully. Their creator was much higher that He could be perceived by sight. The inability to understand His Divine Essence was apparent. There was no choice except to appoint Prophets as links between people and Allah. This infallible Prophet conveyed the divine commands and prohibitions to the people. He also had to keep the people firm on some affairs whereby they could obtain the benefits and be safe from the perils, because the people cannot decide by their own intellects what is beneficial for them and what is harmful. If the obedience and recognition of Prophets had not been incumbent on people, the sending of Prophets would have been a useless venture. And the wise One, who had created everything with untold benefits, is pure from such vain acts."

Related through reliable chains of narrators is the report where Abu-Basir asked Ja'far as-Sadiq the reason why Allah has bestowed miracles on the Prophets and Imams. The Imam replied, "So that the veracity of their claims is established. Because miracles are from Allah, the Almighty, He gives them to His Prophets, Messengers and Proofs so that the truth of the truthful ones and the lie of the liars are proved."

Another hadith mentions that Husayn al-Sahhaf asked the same Imam whether it was possible for Allah that He changes the heart of a believer from faith to disbelief even after the belief of this person has been authenticated. Imam replied: "The Almighty is Just; He sent the Prophet so that they may invite the people towards faith (belief). Allah never calls anyone towards disbelief."

Then the questioner asked if Allah changes the heart of a confirmed disbeliever from disbelief to belief. The Imam said: "Allah has created everyone with a capacity to believe. They are like a blank tablet neither having faith in any *shari'ah* (code of religious law) nor disbelieving in it. Allah sent the Prophets to them so that they may guide them towards Allah. And in this way, argument could be exhausted for the people. Thus some people receive guidance (faith) by Allah's *tawfiq* (guidance) and some do not achieve guidance."

It is narrated in an authentic report that Ibn al-Sikkit asked Imam al-Ridha or Imam 'Ali al-Naqi why

Allah sent Musa[1] (Prophet Moses) with a luminous arm, the Staff and other things to counter magic, ‘Isa (Prophet Jesus) with a miracle resembling medical cure and Muhammad al-Mustafa (the Chosen) with an eloquent speech and learned dialogue. Imam replied: “Magic was the prevailing science during the time of Musa. Musa brought miracles resembling magic but much more powerful. Musa nullified their magic with his miracles and exhausted the arguments on them. During the time of ‘Isa, there were widespread diseases and epidemics. ‘Isa brought the miracle that the doctors of his time could not match and performed feats that astounded his contemporaries like bringing the dead to life and curing lepers.

Through these miracles, ‘Isa completed the proof. The people, in spite of their expertise in medical science, failed to fathom the secret of ‘Isa’s miracles. Muhammad al-Mustafa was sent in an age of literary advancement and eloquent poetry. People of this age prided themselves upon their speech and poetry. The Holy Prophet brought the book of Allah, teachings and the religious law. Through these, he nullified the words of those people. The people were unable to counter the miracle of the Holy Prophet. The argument was exhausted for them in this manner.”

Ibn al-Sikkit says that I had never heard such beneficial words before. Then he asked, “Who is the hujjah (proof) on the creatures during the present time.” Imam told him: “Allah has provided you with intellect and you can distinguish between one who is truthful with regard to Allah and those who ascribe lies to Him.” Ibn al-Sikkit says, “By Allah! This is correct.”

Number of Prophets and their Successors (Awsiya’), Meaning of Nabi (Prophet) and Rasul (Messenger) and Number of Divinely Revealed Books.

Authentic chains of reporters mention from Imam al-Ridha and Imam Zayn al-‘abidin that the Messenger of Allah said: “The Almighty Allah created 124000 Prophets and I am the most honored one before Allah. However, I do not pride myself upon it. And He created 124000 Successors, among whom ‘Ali is the most exalted.”

A reliable tradition of Imam Ja‘far as-Sadiq states that Abu-Dharr asked the Holy Prophet the number of Prophets sent by the Almighty. The Holy Prophet said, “One hundred and twenty four thousand.” And according to some traditions “three hundred and twenty thousand.” Abu-Dharr asked how many of them were Messengers. The Messenger of Allah replied, “Three hundred and thirteen.” “How many books did Allah send?” asked Abu-Dharr, “One hundred and twenty four and according to another narration, “One hundred and four.” And according to the last tradition fifty scrolls (heavenly books) were revealed on Shith, three on Idris and twenty on Ibrahim (Prophet Abraham). Four books: Torah, Injeel (the Gospel), Zabur (the Psalms) and Qur’an were also revealed.

The Messenger of Allah said, “O Abu-Dharr! Four of the Prophets were Syriac: Adam, Shith, Akhnu‘ and Nuh (Prophet Noah). And Akhnu‘ who is called Idris was the first person to write with a pen. And four of the Prophets were Arabs: Hud, Salih, Shu‘ayb and your Prophet (Muhammad al-Mustafa). And the first

Prophet of The Israelites was Musa and the last ‘Isa. Between them were six hundred Prophets.” However, in other traditions the number of the Israelite Prophets is mentioned as 4000, though the former tradition is more reliable.

According to authentic reports, Ja‘far as-Sadiq told Safwan al-Jammal, “Do you know the number of the Prophets sent by Allah?” “No,” he replied. The Imam said, “One hundred and forty four thousand, and as many successors (awsiya’), those who were truthful, trustworthy and unattached to the earthly life. Allah did not send any Prophet better than Muhammad and neither did He send any successor better than his successor Amir al-Mu’minin ‘Ali.”2

A reliable tradition through Imam Musa al-Kazim and Imam Zayn al-‘abidin says that one who wishes to shake hands with all the 124000 Prophets must visit (i.e.. go on Ziyarah—pilgrimage) the grave of Imam al-Husayn on the fifteenth night of the month of Sha‘ban (the eighth month of the Islamic Calendar), because the souls of all the Prophets come to visit the grave of Imam al-Husayn by the permission of Allah. Moreover, five of them are Ulu’l-‘Azm Prophets: Nuh, Ibrahim, Musa, ‘Isa and Muhammad. The narrator asked the Imam the definition of ‘Ulu’l-‘Azm’. Imam said, “It denotes the Prophets who were sent for all men and jinn from the east to the west of the Earth.”3

A trustworthy tradition from Imam al-Ridha and an authentic report from Ja‘far as-Sadiq mentions that Ulu’l-‘Azm Prophets are named thus because they possessed greatness (‘Azm) and brought a new shari‘ah. For instance, Nuh was sent with a book and a shari‘ah different from that of Adam; and the succeeding Prophets followed his book and shari‘ah. This continued until the advent of Ibrahim who came with a book different from that of Nuh and a new shari‘ah. He did not deny the book and shari‘ah of Nuh but they were abrogated and it was no more valid to act upon them. Prophets contemporary to and succeeding Ibrahim followed his shari‘ah and book until the time of Musa. Musa came with Torah. Torah abrogated the shari‘ah of Ibrahim.

All the contemporary Prophets of Musa and succeeding ones followed the shari‘ah of Musa until the arrival of ‘Isa with Injeel. The shari‘ah of Musa and Torah were abrogated. All the Prophets during the time of ‘Isa and the successors after him followed the shari‘ah of Injeel. This continued until the advent of our Prophet, Muhammad al-Mustafa. Thus, these are the five great Ulu’l-‘Azm Prophets. They are the best of Prophets and messengers and the shari‘ah of Prophet Muhammad shall remain in force until the Resurrection Day. There is to be no Prophet after him. Things permitted by him will remain permissible until Resurrection Day and things prohibited by him shall remain prohibited until Judgment Day. Any person who claims Prophethood after Prophet Muhammad or brings a book after Qur’an, claiming it to be of divine origin, is a liar. Anyone who comes to know of such claims would be permitted to execute him.

Another reliable tradition from Imam al-Ridha says that Imam as-Sadiq states that Ulu’l-‘Azm Prophets are called thus because of their confession to the greatness of Prophet Muhammad and his successors including Imam al-Mahdi and their oath of accepting the greatness (Azm) of these divine personalities.

As Adam had not remember this vow, Almighty Allah says,

"And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination (Azm)." (20:115)[4]

'Ali Ibn Ibrahim explains this ayah (Qur'anic Verse) and says that Ulu'l-'Azm are those Prophets who had precedence over other Prophets in confessing to the greatness of these five Messengers. They also expressed belief in all Prophets preceding and succeeding them. They were also patient when their people denied their claims.

In an authentic report, a Syrian asked Amir al-Mu'minin 'Ali about the five Arab Prophets, Hud, Salih, Shu'ayb, Isma'il and Muhammad. Then he asked about the Prophets who were born circumcised. Imam 'Ali said, "They were Adam, Shu'ayb, Idris, Nuh, Sam (Shem) ibn Nuh, Ibrahim, Dawud (Prophet David), Sulayman (Prophet Solomon), Lut (Prophet Lot), Musa, 'Isa and Muhammad." The Syrian then asked about creatures that were born without a mother. Imam said, "Adam, Hawwa' (Eve), the ram of Ibrahim, the staff of Musa, the she-camel of Salih and the bat of 'Isa that flew away by Allah's command." "Who are the six Prophets having two names," asked the Syrian. Imam said, "They are Yusha' ibn Nun (Joshua) [5] also known as Dhu'l-kifl, Ya'qub (Prophet Jacob) also called Israel, al-Khidhr (Elijah) known as Datt, Yunus (Prophet Jonah) is also referred to as Dhu'l-Nun, 'Isa who is called Maseeh (the Messiah) and Muhammad who is also called Ahmad, peace be upon them all."

Another narration mentions the king of Rome inquiring from Imam Al-Hasan ibn 'Ali about the seven creatures who were not delivered from womb. He replied, "They are Adam, Hawaa', the ram of Ibrahim, the she-camel of Salih, the serpent that invited Satan to misguide Adam in the Garden, the two crows that Allah sent to teach the method of burial of Habil (Abel) after he had been murdered by his brother Qabil (Cain) and finally Satan, may Allah curse him."

A reliable tradition from Imam Muhammad al-Baqir quotes the Messenger of Allah as saying that the first person to be appointed as the successor of Prophet was Hibatullah the son of Adam. Each and every Prophet had a legatee. Altogether, there were one hundred and twenty four thousand Prophets, five of them being Ulu'l-'Azm Prophets: Nuh, Ibrahim, Musa, 'Isa and Muhammad. 'Ali is having the same status with regard to Prophet Muhammad as Hibtullah had with Adam. 'Ali was the legatee of Prophet Muhammad and the inheritor of all the previous successors. And Muhammad was the inheritor of all the preceding Prophets and Messengers.

An authentic report from Ja'far as-Sadiq states that Allah the Almighty sent five Prophets among the Arabs. They were Hud, Salih, Isma'il, Shu'ayb and Muhammad; the seal of Prophets—peace be upon them all.[6]

An authentic hadith from Zurarah says that he asked Imam Muhammad al-Baqir the difference between Nabi (Prophet) and Rasul (Messenger). Imam said, "Nabi is one who sees the angel of revelation in dream and Rasul is one who sees the angel both in sleep and when awake. He can also hear the

angel's voice." "What is the position of an Imam?" asked Zurarah. "He is able to hear the angel's voice but cannot see him."

It is narrated through authentic chains that Hasan Ibn 'Abbas asked Imam al-Ridha to distinguish between Nabi, Rasul and Imam. Imam al-Ridha replied, "Archangel Gabriel descends for a Rasul. Rasul can see him and hear him and sometimes he sees Archangel Gabriel in dream like Ibrahim had seen. Rasul is the recipient of divine revelation. Prophets can only hear the angel's voice. Sometimes they are able to see the angel, but do not hear the revelation at one and the same time. Imam only hears the voice of the angel. He does not see the form of the Angel."

An authentic tradition from Imam Muhammad al-Baqir states that Prophets are of five types. Some only hear the angel's voice, like a chain. They receive divine revelation through this method alone. Some Prophets receive the divine revelation in their dreams as in case of Yusuf (Prophet Joseph) and Ibrahim. Some were able to see the Angel. Some of the Prophets receive direct inspiration and could hear the voice but do not see the Angel.

Another authentic tradition mentions that Zurarah asked Imam Muhammad al-Baqir the difference between Rasul, Nabi and Muhaddath (recipient of revelation). Imam said, "Rasul is one upon whom Archangel Gabriel descends. He could see Archangel Gabriel and converse with him. Nabi is one who only sees Archangel Gabriel in dream as in case of Ibrahim, when he saw in dream that he slaughtered his son.

The Messenger of Allah used to see the aims of his Messengership in dream before the descent of revelation upon him. He received Prophethood and Messengership together. Archangel Gabriel used to come to him and converse with him face to face. There were, however, some Prophets who were bestowed with qualifications of Messengership but they received divine revelation in their dreams. They conversed with holy spirits in their dreams but could not see the angel while awake. A Muhaddath is one who converses with angel but does see him neither in sleep nor in the state of awaking."

In another tradition, Imam says that Prophets are of four classes. Those who are informed about their own selves (that they are Prophets) without any intermediary. Secondly, those who see the angel in dream but do not hear his voice. They do not see the angel in waking and such Prophets are not sent for guidance of others. They have a guide (Imam) whom they obey like Ibrahim was the Imam for Lut. The third kind is those who see and hear the angel in dream. They are sent for a particular group whether small or large. Almighty Allah says regarding Yunus,

"And We sent him to a hundred thousand, rather they exceeded." **(37:147)**

Imam elaborates that there were one hundred and thirty thousand people referred to in this verse.

The fourth kind of Prophets sees the angel in dreams and can hear him too. They see the angel in waking also, and are the Imams (leaders) of other Prophets, like Ulu'l-'Azm Prophets. Ibrahim was a

Nabi. He was not an Imam until the Almighty appointed him thus:[7]

"And when this Lord tried Ibrahim with certain words, he fulfilled them. He said, surely I will make you an Imam of men. Ibrahim said, And of my offspring? My Covenant does not include the unjust, said He." **(2:124)**

The Holy Imams are quoted in reliable reports that five Prophets were Syriac and they spoke Syriac; Adam, Shith, Idris, Nuh and Ibrahim. Originally Adam spoke Arabic, the language of Paradise. But when he committed *Tark al-Awla*[8], the Almighty substituted Paradise and its bounties for him with the earth and its crops. Allah also substituted the Arabic language with Syriac. Five of the Prophets were Hebrew but spoke Arabic. They were Ishaq, Ya'qub, Musa, Dawud and 'Isa and five were Arab Prophets: Hud, Salih, Shith, Isma'il and Muhammad. Four Prophets were contemporary to each other, Ibrahim, Ishaq, Ya'qub and Lut. Ibrahim and Ishaq were sent towards Holy Quds in Jerusalem and Syria. Ya'qub was appointed in Egypt. Isma'il was sent to Jurham tribe who inhabited the area surrounding the Holy Ka'bah after the 'Amaliq who were called such as they were from the progeny of 'Imlaq son of Lut, son of Sam son of Nuh. Lut was appointed as a Prophet to four towns: Sodom, Gomorrah, San'a' and Maa. Three Prophets were given kingdoms—Yusuf, Dawud and Sulayman. Four Kings were sovereigns over the entire world, two of them were believers—Dhu'l-Qarnayn and Sulayman; and two were infidels—Nimrod the son of Kosh son of Canaan and Nebuchadnezzar.

Imam Muhammad al-Baqir says in an authentic tradition that the Messenger of Allah said, "All the Prophets sent before me propagated in the language of their people. But I am sent for people of every race and I am sent with the Arabic language." In another authentic tradition, Imam Muhammad al-Baqir says that Allah the Almighty sent every divine book and revelation in Arabic but it was conveyed to the respective Prophet in the language of his people. However, it was revealed to our Holy Prophet in Arabic itself.

Reliable chain of narrators has recorded that an atheist came to Amir al-Mu'minin 'Ali and asked him the explanation of some Qur'anic verses. Then he accepted Islam. One of his queries was related to the exegesis of the ayah:

"And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise." **(42:51)**

Actually that person was under the impression that there was a contradiction between this verse and the verses where Allah is mentioned addressing Musa, Adam and Hawaa' etc. Imam 'Ali explained to him that the verse states that Allah has never spoken to any person before nor would He ever do so in the future except by revelations or direct inspiration (Ilham) or in dream or through a voice that he can hear without seeing anything, like one speaking from behind a curtain. Allah also sends an angel and directs revelation for some. Indeed the celestial messengers are a kind of messengers that is the angels of

revelation commanded by Allah. Thus, the celestial messengers convey the divine revelation to the terrestrial messengers. Sometimes there is direct conversation between the Almighty and the terrestrial Prophets.

The Holy Prophet asked Archangel Gabriel from where he obtained the divine revelation. “From Israfil,” he replied, “From where does Israfil receive it?” “From a celestial angel who is at a higher position than him.” The Holy Prophet further asked the source of this angel’s revelation. He was told that the Almighty inspired him directly.

Thus, this is the speech of Allah. It is not of a single type. Sometimes Allah has spoken to the Prophets some of whom He inspired directly. The Prophets get revelation in dreams. Another type of Allah’s speech is that revealed by Allah and people recite it. Another kind is that the celestial messengers convey to the terrestrial Prophets. The questioner was pleased to hear the detailed reply and said, “O Amir al-Mu’minin: you have untied the knot of my heart. May Allah increase your reward.”

Imam Muhammad al-Baqir is reported to have said in a reliable tradition that Archangel Gabriel described Israfil to the Holy Prophet that he was the chamberlain of the Almighty and the closest to Him. “And the Divine Tablet (Lawh) which is made of ruby is placed between his two eyes. When the Almighty speaks through revelation, the forehead of Lawh is inscribed with the words. Israfil looks at the Lawh and reads to us whatever is written on it. We convey the message to the heavens and the earth and apply it. He is the closest of all creatures to Allah. There are ninety curtains of light between him and Allah. Their brightness dazzles the eyes and it is impossible to describe their attributes. I am the closest of all the creatures to Israfil. (But) There is a distance of a thousand years’ travel between us.”[9]

Zurarah asked Imam Ja‘far as-Sadiq how the Messenger of Allah came to know whatever was revealed to him was from Allah, not Satan. Imam said, “When Allah appoints someone as a Prophet, he bestows on him serenity and dignity. Therefore, whatever is revealed to him is as clear to him as if he were seeing it with his own eyes.”

It is quoted in a reliable tradition that people asked the Messenger of Allah how the Prophets knew that they were Prophets. He replied, “The veils are lifted from their hearts.” That is they are created as the people of perfect faith (belief). They do not harbor any doubts.

Imam al-Ridha says in an authentic tradition that dreams of Prophets are revelations. In the Du‘a’ (Invocation) of Umm-Dawud related from Imam Ja‘far as-Sadiq to be recited on the fifteenth of Rajab, there are names of some Prophets. Imam says: “May Allah bless Habil, Shith, Idris, Nuh, Hud, Salih, Ibrahim, Isma‘il, Ishaq, Ya‘qub, Yusuf, al-Asbaat (the chieftains of the Israelites), Lut, Shu‘ayb, Ayyub (Prophet Job), Musa, Harun (Prophet Aaron), Yusha‘, Mitha, al-Khidhr, Dhu’l-Qarnayn, Yunus, Ilyas, al-Yasa‘, Dhu’l-kifl, Talut (Saul), Dawud, Sulayman, Zakariyya (Prophet Zachariah), Shayda, Yahya (Prophet John), Turakh, Matti (Matthews), Meya, Haiqooq (Habakkuk), Denial and Uzair and ‘Isa and Shamoun and Jirjis and hawariyyun (the Disciples) and Atba and Khalid and Hanzalah and Luqman.”

In an authentic hadith, Mufadhdhal asked Imam Ja'far as-Sadiq how he (Imam) was aware of all that happened in every nook and corner of the earth while he remained at home with a curtain across his door. Imam said, "O Mufadhdhal! The Almighty Allah has granted five spirits to the Prophets:

(1) the spirit of life. He moves and walks with this spirit,

(2) the spirit of the hearts. He rises with it and does Jihad,

(3) the spirit of Shahur. He eats and drinks by it and has conjugal relations with women,

(4) the spirit of faith. By which he has faith (belief) and deals justly with the people

(5) the Holy Spirit by which he bears the position of Prophethood.

When the Prophet departs from this world, the Holy Spirit comes to the Imam who succeeds him. This spirit is not concerned with sleep, carelessness, useless pastimes or pride. The other four spirits are sometimes prone to sleep and inattentiveness. They are involved in vain pursuits and have pride also. Prophets and Imams see through the Holy Spirit and know about different affairs."

According to a reliable narration, Imam Muhammad al-Baqir said that Almighty Allah had taken an oath from Adam that he should not approach the prohibited tree. But he approached it and also tasted its fruit, as mentioned by Allah:

"And certainly, We gave a commandment to Adam before, but he forgot; and We did not find in him any determination." **(20:115)**

When the Almighty sent Adam to the earth, Habil and his sister were born as twins. Then Qabil and his sister were born together. Adam commanded both of his sons to perform a sacrifice for the Almighty. Habil owned a flock of sheep while Qabil was a farmer. Habil sacrificed the best ram from his flock. Qabil on the other hand was careless of his occupation and offered unclean ears of corn and bad quality crop as gifts to Allah. Consequently the sacrifice of Habil was accepted and that of Qabil was not. In the words of Qur'an:

"And relate to them the story of the two sons of Adam with truth whey they both offered an offering, but it was accepted from one of them and was not accepted from the other." **(5: 27)**

During those days whenever an offering was accepted by Allah, a fire used to appear and consume it. So Qabil made a fireplace and he was the first person who constructed a place to contain a fire. He said, "I shall worship the fire so that it accepts my offering." Satan, the enemy of Allah, told him that the offering of Habil had been accepted and his own rejected. "If you let him live, he would beget children who would pride upon your children for the superiority he has gained over you." Qabil accepted the suggestion and killed Habil. He came to Adam who asked him where Habil was. Qabil said, "I don't know, you did not entrust him to me."

When Adam learnt that Habil was murdered, he exclaimed, “O Earth! Curse of Allah be on you! For you have accepted the blood of Habil,” and continued to weep for forty days and supplicated Allah to grant him another son. He was granted a son whom he named Hibtullah because he was a gift (Hibah) from Allah. Adam was very affectionate towards him. When the Prophethood of Adam neared its end and he reached old age, the Almighty revealed to him that time had come for him to transfer the Prophetic knowledge and relics to his son Hibtullah.

“Indeed, We shall never take away from the progeny of Hibtullah the relics and Prophetic science until the day of judgment,” said Allah. “I shall never leave the Earth devoid of a scholar from his progeny. People will derive religious knowledge and spiritual guidance through this scholar. Anyone who follows Nuh or him will be assured deliverance.”

Adam was reminded of Nuh at this juncture and said, “The Almighty shall send a Prophet who will call the people towards Allah. People will reject him and Allah shall destroy them through the flood.” There was a gap of ten generations between Adam and Nuh. All the ancestors of Nuh were Prophets. Adam made a bequest to Hibtullah and told him that if anyone of them met Nuh should believe in him and follow him in order to be saved from the deluge.

When Adam was on his deathbed, he summoned Hibtullah and told him to convey his salaams to Archangel Gabriel or any other angel if he happened to see them. “Tell them that your father requests them for a fruit of Paradise.” Hibtullah met Archangel Gabriel and conveyed the message of his respected father. Archangel Gabriel said, “O Hibtullah! Your father has departed to meet his Creator and I have come to perform his prayers (of dead).”

When Hibtullah returned home, he saw that Adam had departed for his heavenly abode. Archangel Gabriel taught him the method of ghusl (ritual bath) of dead body. Hibtullah bathed Adam and when it was the time of prayers of dead, Hibtullah told Archangel Gabriel to stand in front and pray. Archangel Gabriel said, “As Allah had once ordered us to prostrate before Adam, it is not proper that we lead (Imamate) any of his sons.” Hibtullah stood before Archangel Gabriel and offered the Prayer of the Dead. Archangel Gabriel stood behind him with a group of angels and recited thirty takbirs (saying *Allahu Akbar*). The Almighty Allah then commanded Archangel Gabriel to reduce 25 takbirs for the progeny of Adam. Consequently, it is the practice among us to recite five takbirs, although the Holy Prophet has recited seven and nine takbirs for the martyrs of battle of Badr. Hibtullah buried Adam.

Qabil approached him and said, “I know my father has entrusted you especially with the knowledge that he kept away from me and it is the same knowledge with which Habil prayed and made his offering that was honored. I killed him so that he would not have children to pride over my children. If you do not give me a little of that knowledge bequeathed by our father, I shall kill you too.”

Thus Hibtullah and his sons used to fervently guard the Prophetic knowledge and divine relics until the time of Nuh. During the time of Nuh, people were shown the will of Adam and it was learnt that Adam

had prophesied the advent of Nuh. The people believed in Nuh, testified to the veracity of his claim and obeyed him. Adam had also commanded Hibtullah to read his will at the beginning of every year and renew their oath. That particular day became the day of feast for them. They continued the ritual year after year. Every succeeding Prophet made similar bequests until the advent of Prophet Muhammad. People recognized Nuh through prior knowledge and that is exactly the meaning of the verse,

"Certainly, We sent Nuh to his people so he said, O my people! Serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day." **(7:59)**

There were some Prophets between Adam and Nuh but they did not declare their Prophethood to the people. That is the reason why Qur'an does not mention their names. Some Prophets however declared their Prophethood as their names are stated in Qur'an:

"And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you;" **(4:164)**

Imam explains that Prophets mentioned by name were those who declared their Prophethood and Prophets not mentioned by name were those who kept their mission secret. Nuh propagated religion among his people for 950 years. He did not have any assistant Prophet. People rejected all the Prophets between Adam and Nuh, as mentioned by Allah. When the time of Nuh's Prophethood approached its end, the Almighty sent a revelation to Nuh and commanded him to bequeath the Prophetic sciences, the relics and other trophies to his son: "Indeed, We shall never take away from the progeny of Sam the Prophetic inheritance like I had caused it to remain from Adam to your generation I shall never leave the earth devoid of a scholar from your progeny. People will understand religion through him and he shall be the means of their salvation especially for the people who are born between the times of two Prophets."

Hud became the Prophet after Sam. There were some known as well as concealed Prophets between Nuh and Hud. Nuh had already predicted that Allah the Almighty shall send a Prophet named Hud. "He shall invite his people towards Allah while they will reject him. So, Allah will destroy the people. Therefore, one who lives until that time must believe in and follow him. The Almighty shall deliver you from His chastisement." Nuh commanded Sam to read this will and renew the vow at the beginning of each year on the day of 'Id.

When Hud arrived the people, he saw the will of Nuh regarding him. So, the people believed in him, confessed to his truth and followed him. They obtained security from divine punishment. Allah the Almighty says,

"And to 'ad (We sent) their brother Hud. He said, O my people! Serve Allah, you have no god other than Him; will you not then guard (against evil)?" **(7:65)**

"And the same did Ibrahim enjoin on his sons and (so did) Ya'qub. O my sons! Surely, Allah has chosen for you (this) faith, therefore die not unless you are Muslims." **(2:132)**

Some from the progeny of Hud were appointed to keep them informed about the advent of Ibrahim and to take oaths regarding him. There was a gap of ten generations between Hud and Ibrahim. All (ancestors of Ibrahim) were Prophets. Thus, it is divine practice that between two great Prophets there is a gap of ten, nine or eight generations. All of them used to be Prophets and they used to prophesize the advent of the coming Prophet. They also took the vow from their legatees that they would believe and obey him. All the Prophets took such oaths of fealty like Adam, Nuh, Salih, Shu'ayb and Ibrahim. This continued until the time of Yusuf.

After Yusuf it was transferred to the progeny of his brothers, al-Asbat. The series reached Musa the son of 'Imran. Between Yusuf and Musa also was a gap of ten generations. Then Allah sent them to the Pharaoh, Haman and Qarun. The Almighty sent Prophets one after the other to every people. People continued to reject the Prophets and continued to perish due to divine chastisement. This continued until the time of the Israelites. These people murdered as many as two, three or four Prophets everyday. Sometimes as many as seventy Prophets were slain together and the Israelites did not care. They remained busy in their occupations all day. When Torah was revealed to Musa, he gave glad tidings of Prophet Muhammad. Yusha' ibn Nun was the successor of Musa and Qata was the successor of Yusha' ibn Nun, as mentioned in the Holy Qur'an,

"And when Musa said to his servant (***Qata***)***."*** (**18:60**)

Thus, all the Prophets continued to prophesize the advent of Prophet Muhammad as mentioned by Allah in Qur'an,

"Those who follow the Apostle Prophet, the Ummi, whom they find written down with them in the Torah and the Injeel, (***who***) ***enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things..."*** (**7:157**),

and in the words of 'Isa,

"O Children of Israel! Surely, I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad." (**61:6**)

Thus Musa and 'Isa had clearly prophesied about Prophet Muhammad just as the previous Prophets had informed about the Prophets to come after them. This continued until the time of Prophet Muhammad. When the last moments of the Holy Prophet arrived, the Almighty revealed to him to entrust all the knowledge and relics to 'Ali Ibn Abi-Talib and promised that they should remain in his progeny forever just as they had remained from the time of Adam. The Holy Qur'an says,

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of 'Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing." (**3:33–34**)

Muhammad and his progeny are included in the progeny of Ibrahim. Imam Muhammad al–Baqir says, "Indeed Allah has not made the knowledge as ignorance. He did not leave the question of scholars in dark. He has provided express authentication for each Prophet or Imam. He has introduced them fully to the people. It has never been the case that Allah has created a person to be appointed as a Prophet for people; the people do not accept his authority and that he is not conversant with the divine commands and secrets of creation. Allah has never entrusted the affairs of this religion to a proximate angel or a Prophet. He selects an angel as a messenger through whom he conveys His likes and dislikes to the Prophet. He also conveys through this angel the past and future knowledge. So the Prophets learnt this knowledge through their predecessors, the saints and those who were specially selected by Allah." Almighty Allah says in the Holy Qur'an,

"Indeed We have given the book and wisdom to the progeny of Ibrahim and gave them a great kingdom." **(4:54)**

'Book' denotes Prophethood, 'Wisdom' indicates the great intellectual position of those personalities, and all of them are from this progeny; some excelling over others. Almighty Allah has appointed Prophethood among them and ordained that His message shall be conveyed and protected by these people alone. After Prophets, come their progeny, their brothers and family. One who acts with faith in the message of these Prophets achieves salvation but one who considers that the bearers of Allah's message and holders of exalted station are not these personalities but some other undeserving relatives and acts against the divine sciences without the medium of Prophets has actually belied Almighty Allah. They have gone against the will and obedience of Allah. They have not acknowledged the repositories of the Divine message that Allah has appointed. Thus, they are misguided and they misguide their followers. They shall have no excuse in the Resurrection Day. There is no proof except that of the progeny of Ibrahim. Almighty Allah has said,

"Or do they envy the people for what Allah has given them of His grace? But indeed we have given to Ibrahim's children the Book and the wisdom, and we have given them a grand kingdom." **(4:54)**

The proof is only for the Prophets and their family, and it shall remain so until the day of Judgment, as mentioned in the Book of Allah,

"In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings." **(24:36)**

Imam explains, "These are our houses and the houses of the Prophets, the guides and the wise people. This is the rope of faith by catching hold of which people before you achieved success and through the same connection people would attain salvation in the future." Indeed the Almighty has stated in His book,

"And we gave to him Ishaq and Ya'qub, each did we guide, and Nuh did we guide before, and of

his descendants, Dawud and Sulayman and Ayyub and Yusuf and Harun; and thus do we reward those who do good (to others). And Zakariyya and Yahya and 'Isa and Ilyas; everyone was of the good; And Isma'il and Al-Yasha and Yunus and Lut; and everyone we made to excel (in) the worlds; And from among their fathers and their descendants and their brethren, and we chose them and guided them to the right way. This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them. These are they to whom we gave the book and the wisdom and the prophecy; therefore if these disbelieve in it we have already entrusted with it a people who are not disbelievers in it." **(6:84-89)**

Imam explained that even if the whole community rejects the Prophet, the people of his house (Ahl al-Bayt) would remain firm in their faith and the message of the Prophet. They shall also be their legatees and successors. They will be the repositories of the Divine sciences and under no circumstances will they be fallible nor will they be contaminated with falsehood, evil designs or show-off. There is no doubt in whatever Allah has stated regarding the successors of His Prophets.

They are infallible and to love them is to recompense for the Prophet's labor in conveying the Divine message. They are bestowed with Wilayah and Imamate (Guardianship and guidance). They are the legatees of the Prophet. "O people! Derive lessons from this, ponder upon my words, align yourself with the knowledge and Imamate that Allah has bestowed upon us and attain salvation through these means so that on the day of Judgment you would have proof and gain success from it. These personalities are your intercessors with Allah. Your Wilayah shall not reach Allah but through them. Thus, it is incumbent on Allah to befriend and not punish those who act upon this.

On the other hand, it is certain that Allah shall degrade and punish those who do not act upon this. Indeed, the mission of some Prophets was confined to a particular group of people and the Prophethood of other Prophets was general. Nuh was sent for the people of the whole world. His Prophethood was general and included Messengership (Risalah), Hud was appointed specially for the people of 'ad. Salih was given the responsibility of guiding the people of Thamud, a tiny village on the bank of a river consisting of only forty odd houses. Shu'ayb was designated as the Prophet for Madyan, a habitation of less then forty families. Initially the Prophethood of Ibrahim was for the people of Kosariya, a district in Iraq. Later he migrated from there but this migration was not due to war or conflict, as Allah says,

"And he said, 'Surely I fly to my lord, He will guide me.'" **(37:99)**

Thus, the flight (Hijrah) of Ibrahim was not due to war. Ishaq was the Prophet after Ibrahim. Ya'qub was appointed as a Prophet for the Canaan region. He later moved to Egypt and spent the rest of his life there but after his demise, his mortal remains were brought to Canaan and buried there. As regards the dream of Yusuf wherein he saw eleven stars and the Sun and Moon prostrating before him, it is certain that his Prophethood was for the people of Egypt. He had twelve successors. Later, the Almighty appointed Musa and Harun in Egypt. Yusha' ibn Nun was the vicegerent of Musa for the Israelites.

There are many other Prophets in the Israelites some of whom have been mentioned by Allah in Qur'an and some are not. Then the Almighty sent 'Isa ibn Maryam (son of Mary) for the Israelites. His Prophethood was confined to the area of Jerusalem. 'Isa had twelve disciples and the faith remained concealed in his family members. After 'Isa was raised to the heavens, the Almighty sent Prophet Muhammad for all the creatures. He was the final Prophet. He was also succeeded by twelve successors appointed by Allah. We have seen some of them and some shall come in the future. This is an account of Prophethood and Messengership."

Every Prophet of the Israelites, whether special or general had twelve successors. The practice of 'Isa's twelve successors is replicated in the successorship of Muhammad. (The appointment of) 'Ali was on the practice of 'Isa. This is a brief account of Prophets and the Divine practice of sending Prophets and Messengers—peace of Allah be upon all of them."

Imam Ja'far as-Sadiq quotes the Messenger of Allah in a reliable tradition as saying, "I am the chief (Sayyid) and the best of Prophets, and my successor is a chief and the greatest among the successors of Prophets. My successors are the best among the successors of Prophets. Indeed Adam implored Allah to bestow him with a noble successor. Allah revealed to him, 'I have exalted my Prophets with Messengership for testing the faith of the creatures and from the righteous people chose successors of the Prophets. O Adam! Make a bequest to your son Shith.'

He was Hibtullah the son of Adam. Adam appointed him as his successor. Shith appointed Sha'ban as his vicegerent. Sha'ban was born through the huri sent by Allah from Paradise as a wife for Shith. Sha'ban bequeathed the vicegerency to his son Mohhith. Mohhith to Mahooq, Mahooq to Ameesha, Ameesha to Akhnooh. Akhnooh is known as Idris. Idris appointed Nahoor as his legatee, Nahoor's bequest was for Nuh. Sam was the vicegerent of Nuh. Sam delegated to Athamar, Athamar to Bareeshasha, Bareeshasha to Yaafith (Japheth), Yaafith to Baraa, Baraa to Jafeena, Jafeena to 'Imran. 'Imran transferred the legacy to Ibrahim, Ibrahim to Isma'il, Isma'il to Ishaq, Ishaq to Ya'qub, Ya'qub to Yusuf, Yusuf to Bathariya, Bathariya to Shu'ayb. Shu'ayb entrusted the legacy to Musa, the son of 'Imran. Musa to Yusha' ibn Nun. Yusha' to Dawud; Dawud to Sulayman, Sulayman to Asif bin Barkhiya. Asif to Zakariyya, Zakariyya to Sayaa, Sayaa to 'Isa son of Maryam. 'Isa bequeathed to Shamoun, Shamoun to Yahya bin Zakariyya. Yahya bin Zakariyya to Mundar, Mundar to Saleema, Saleema to Burda, Burda entrusted the legacies to me. O 'Ali! I make the bequest to you. You entrust the legacy to your vicegerent and he would pass it to his successors. All of them are from your progeny.

One after the other, this series shall reach the best inhabitants of this Earth. He shall be the last of the Imams. People shall have serious disagreements regarding your successorship. Anyone from the Ummah (Muslim community) who believes in your successorship shall be like one who has a firm faith and one who dissociates with you and does not follow you shall be in Hellfire; the abode of disbelievers."

Infallibility of the Prophets and Imams

We must know that Imamite scholars (May Allah be pleased with them) are unanimous as regards the infallibility of Prophet's successors and Imams. These divine personages are granted immunity from minor sins. They do not commit any sin, knowingly, unknowingly nor in forgetfulness; neither before their appointment as Prophets nor afterwards; neither in childhood nor in old age. No scholar has disagreed on this except Ibn Babawayh and Shaykh Abu-Muhammad bin al-Husayn bin al-Walid. They believe that the Almighty due to hidden wisdom lets them commit some oversights in some matters that are not related with Prophethood.

Although according to majority of traditions and consensus, the belief in infallibility of Prophets is a cardinal principal of Imamite faith. It is rather a necessity of faith according to Shiite religion. A large number of books have been compiled to support this belief based on reason and holy texts. Many of the traditions regarding the infallibility of Prophets will be quoted in our discussion on Imamate (Vol. 3). However, we present a few traditions that shall suffice for our discussion.

1) Firstly, the Prophets are sent to people with the intention that people obey them and act upon the divine prohibitions and commands. Hence, if Allah does not make them infallible it would not serve the purpose and it does not befit a Wise one to do something vain. The Prophets are sent with a message for the people to act righteously and to abstain from evil. So, the Prophets first have to practice what they preach to others. How else could their exhortations be effective. This can be illustrated by the example of some preachers and prayer leaders.

In case people find them lacking in high morals and having weakness to minor detestable acts, they do not follow them. So what would happen if these leaders commit sins like adultery, murder and drinking etc? The majority sect allows that a Prophet or his legatee can commit some minor sins. Some eight to ten sins are included in this. Even these people are of the opinion that a person who commits sins like omitting the Prayers and fasting, sexual perversion, listening to songs and useless games is not worthy of the rulership of Muslim community and caliphate. No sane person can condone such types of vices in a person assigned to this important post.

2) Secondly if a Prophet commits a sin, a queer situation will occur. It would be necessary to obey and disobey him at the same time because Allah the Almighty has said,

"Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful." **(3:31)**

When this has been proved for our Prophet it must be true for all the other Prophets too because Allah does not discriminate between them. On the other hand, it is not allowed to follow a sinner in his sinful activities.

3) If the Prophet commits a sin, it would be incumbent to restrain him and exert him to goodness on the basis of the Amr bil Ma'roof and Nahy a'nil Munkar (enjoining good and forbidding evil). On the other hand, it is wrong to prevent a Prophet from doing anything because it is assumed that he does everything with Allah's permission. Allah says in Qur'an, "Obey Allah and the apostle, but if they turn back, then surely Allah does not love the unbelievers and for this Allah has cursed such people."

4) Allah says in Qur'an,

"O you who believe! If an evil-doer comes to you with a report, look careful into it, lest you harm a people in ignorance, then be sorry for what you have done." **(49:6)**

5) Allah has further stated,

"And thus we have made you a medium (just) nation that you may be the bearer of witness to the people and (that) the apostle may be a bearer of the witness to you; and we did not make that which you would have to be the kiblah but that we might distinguish him who follows the apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, merciful to the people." **(2:143)**

6) Regarding the curse and wrath Allah says,

"And whoever disobeys Allah and His apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement." **(4:14)**

If any apostle (God forbid) commits a wrong then he has disobeyed Allah and due to disobedience, he will have a disgraceful chastisement. Allah has declared,

"And who is most unjust than he who forgoes a lie against Allah? These shall be brought before their Lord, and the witness shall say, these are they who lied against their Lord. Now surely the curse of Allah is on the unjust." **(11:18)**

7) Allah declares in Qur'an regarding people who asked others to believe and obey Allah but they themselves did not, "

What! Do you enjoin men to be good and neglect your own souls while you read the book; have you then no sense?" **(2:44)**

8) To include the Prophet in this matter is wrong. And in the verse of Qur'an when Satan said, "By God, I will make your people to follow the wrong path except your good believers." Allah said, "The people who will follow you, will be unbelievers. The righteous people will always follow My apostle and their orders."

9) It is mentioned that a sinner is unjust and the post of Prophethood can never be given to an unjust

person. Allah says,

"My covenant does not include the unjust…" **(2:124)**

There are countless such arguments that can be quoted to prove the necessity of Prophets' infallibility however, it is beyond the scope of this book. For detailed discussion, refer to hayat al-Qulub Volume 3.

According to reliable sources Imam al-Ridha wrote to Al-Madman (the `Abbasid caliph) the articles of Imamiyah faith. He wrote that Allah does not make incumbent for the people the obedience of a person who misguides to the wrong path. He does not appoint them as leaders of His creatures when he knows that they would deny Him and His commands, and follow Satan instead of obeying His orders. Imam al-Ridha regularly presented his arguments in the gatherings of scholars in Al-Ma'mun's court in defense of Prophets' and Imams' infallibility. The scholars of opposing sects were left spell bound by his arguments

In an authentic report Imam Ja'far as-Sadiq described the principles of faith to Amash. Therein he also mentioned that the Prophet and his descendants do not commit sins as they are infallible and pure and the book of Sulaym bin Qays quotes Imam 'Ali that Allah has ordered obedience of Ulil-Amr (those vested with authority) because they are infallible and they do not command the people for sinful acts.

Imam Muhammad al-Baqir is quoted regarding the explanation of Qur'anic verse **(2:124),** ***"My covenant does not include the unjust."*** "A fool cannot be a leader of pious."

The consensus of Muslims is that no omission and forgetfulness can occur by the Prophets as far as the missionary work is concerned. But Sunnis believe that Prophets can commit mistakes in matters of worship and worldly affairs. However, Shi'ah scholars are opposed to this. According to Shi'ah, Prophets and Imams are absolutely free of errors. According to other traditions, we come to know that doubts regarding their infallibility are not based on consensus. Most of the traditions that mention their mistakes are quoted due to dissimulation. Moreover, a vast number of intellectual and textual proofs support the infallibility of Prophets.

Suppose a Prophet were to omit prayer by mistake, forget to fast in the month of Ramadhan, drink wine and mistakenly commit adultery, would anybody rely on him. There are many traditions to prove the infallibility of Prophets but here we have just discussed the matter in brief. For details, refer to the book *The Life and Religion of Muhammad.*

Merits and Virtues of Prophets and their Successors

It is reported that Prophet Muhammad said, "When we the Prophets sleep, our eyes sleep but our hearts do not, and just as we see in front we can see behind."

In another tradition Imam Musa bin Ja'far is reported to have said that Allah did not send any

unintelligent Prophet but sent the wise and intelligent Prophets for the guidance. Some Prophets were more intelligent than others. Allah did not make Sulayman and Dawud His representatives until He tested their intellects. Sulayman became the divine vicegerent at the age of 13 years. For forty years, he ruled as a king and was a Prophet as well. Prophet Dhu'l-Qarnayn assumed the divine office at the age of 12 years and ruled for 30 years.

Imam Ja'far as-Sadiq has stated that the mosque of Sahlah (in al-Kufah) is the residence of Prophet Idris and he was doing tailoring work in the house. Prophet Ibrahim passed by this mosque to Yemen for the battle of 'Amaliqah. Prophet Dawud also passed by this way for the battle of Jalut (Goliath). There is a green stone in the mosque on which the sign of each Prophet is engraved and they have taken the dust from below the stone. That place is the revelation of Prophet al-Khidhr.

Imam 'Ali said, "Seventy Prophets offered prayer in the mosque of al-Kufah and their seventy successors also prayed, and I am the one of them."

Imam Muhammad al-Baqir has stated that one thousand and seventy Prophets have prayed in the mosque of al-Kufah. The staff of Prophet Musa, a creeper of pumpkin and the divine ring of Prophet Sulayman are kept in this mosque. It is the same place where the oven of Prophet Nuh flared up. Prophet Nuh's ark was constructed here and many Prophets are buried in this place.

According to a reliable tradition people asked Imam Ja'far as-Sadiq to explain the verse,

"O apostles! Eat of the good things and do good; surely I know what you do." **(23:51)**

Imam explained, eating of good things means earn and spend in permissible way.

Another tradition states that a person came to Imam Ja'far as-Sadiq and prayed to Allah for his livelihood. Imam said, "Ah! You are seeker of the strength of the Prophet. Ask Allah for the livelihood that will protect you from divine chastisement in the Resurrection Day." Then Imam recited the above verse.

According to reliable sources Abu-Sa'id has stated that he heard Prophet Muhammad say to Imam 'Ali, "O 'Ali! Allah did not send any Prophet but ordered him of your love and Wilayah whether he liked it or not."

Imam Zayn al-'abidin has narrated that Allah created the bodies and hearts from fine dust and the hearts of the believers are also created from the same dust. There are many traditions that the bodies of believers are created from a dust inferior to this.

Imam al-Ridha has stated that Allah has created the Prophets with cool temperaments.

Imam Ja'far as-Sadiq has stated that Allah had given the Prophethood to Prophet Muhammad two thousand years before the other Prophets in the state of spiritual existence. Prophet Muhammad invited

them towards Allah's worship and belief. He promised them Paradise for this and warned that those who do not believe in Allah will be the dwellers of Hell.

According to other traditions, Imam Ja'far as-Sadiq has stated that people asked Prophet Muhammad the reason of his excellence and superiority over other Prophets though he was the last of them. Prophet Muhammad said, "this is because I am the first person to believe in My Lord. Allah took promise from the other Prophets, made them witnesses of their souls and said, 'Am I not your Lord?' They all said, 'Yes.' I preceded all those who believed in Allah.

It is also mentioned in many traditions that at that time Allah took the oath of fealty from all the Prophets in that ethereal world regarding His lordship, Muhammad's Prophethood and the Imamate of 'Ali and the Holy Imams. Then Allah took their oath regarding belief in the Messenger of Allah and to help 'Ali during the time of Raj'ah. (The return before the Resurrection Day).

According to an authentic tradition, Prophet Muhammad stated that Allah did not take the soul of any of His Prophets until he had ordered them to nominate their nearest relative as their legatee and I was also commanded similarly. I asked Allah whom I should nominate and He revealed to me, "Nominate your cousin 'Ali Ibn Abi-Talib, whose name I have mentioned in the previous divine Books and stated that he is your successor. I have also obtained the oath of fealty for My Lordship, your Prophethood and Imamate and Wilayah of 'Ali ibn Abi-Talib from all the creatures and Prophets.

A tradition of Imam Ja'far as-Sadiq mentions that Allah preferred agriculture and goat-herding as occupations for His apostles. In another tradition, Imam has stated that Allah never sent his apostle but has ordered him to be a shepherd. In this way, He trained them for guiding the people.

Another tradition quoted from the Prophet says that some Prophets used to suffer from hunger and die in that state, some suffered from thirst and died and some did not have clothes to cover themselves and died. Some suffered from disease and pain and died. Sometimes a Prophet used to come to his people and command them to obey Allah while he did not possess any strength. The people did not even allow him to complete his sentence. They did not pay any heed to his words and killed him at once. Allah involves His creatures in difficulties in proportion to their ability and their closeness to Him.

According to another tradition, Prophet Muhammad has remarked that Allah has not sent any apostle but with a pleasant voice.

Imam al-Ridha says that keeping oneself pure and fragranced, having sufficient relationships with women and keeping a lot of wives are the attributes of Prophets.

Imam Ja'far as-Sadiq has said that the last meal of the apostles was after the Night Prayer.

Imam al-Ridha has said, "Each apostle prayed for barley as their diet and blessed it. Barley removes pain and disease from whichever stomach it enters. It is the diet of apostles and righteous people. Allah

preferred barley for His apostles and nothing else."

Imam Ja'far as-Sadiq has narrated that parched barley meal is the diet of the Prophets or the Messengers.

According to a good tradition, meat and curd constitute the curry of Prophets. Another tradition says that vinegar and olive is the diet of Prophets. Imam 'Ali has mentioned the same thing.

Imam Ja'far as-Sadiq has narrated that brushing teeth is the practice of Prophets.

In another tradition, Imam says that Allah appointed the livelihood of Prophets in farming and dairy so that they do not feel averse to rain.

In a trustworthy tradition, Imam Ja'far as-Sadiq said, "Allah has not commissioned His Prophets but there is an excellent fragrance in their body. In another hadith, he says that good smell is the practice of the messengers. Imam 'Ali has stated that sweet smelling perspiration is a virtue of the Prophets."

Imam Ja'far as-Sadiq mentions that Allah bestowed three things to the Prophets: sweet fragrance, copulation with women and brushing teeth.

In another tradition, Musa bin Ja'far has stated, "Allah has not sent any Prophet and Wasi (legatee) but that they were generous and philanthropists."

Imam Muhammad al-Baqir has stated that seven hundred Prophets have performed prayer in the mosque of Khaif, which is in Mina. It is a fact that the vicinity of Rukn, the Black Stone (of the holy Ka'bah) and Maqam Ibrahim is the area of burial of many Prophets. Prophet Adam's grave is in the sanctuaries of Allah.

Imam Ja'far as-Sadiq has stated that seventy Prophets who died due to hunger, thirst and penury are buried between the Rukn al-Yamani and the Black Stone.

Reliable sources have mentioned that a person said to Imam Ja'far as-Sadiq, "I feel disgusted to pray in the mosque of Sunnis." Imam said, "Do not be disgusted to pray, because each mosque is built on the grave of a Prophet or his descendants who were martyred, and a few drops of their blood fell on this ground, and Allah wanted the people to remember him at this place. So perform your obligatory, supererogatory, settled and all your prayers in this place."

A hadith says that when Zakariyya was martyred, the angels arrived and gave him the last bath and performed the prayers for three days for him and then he was buried. Similarly, when a Prophet dies, his body does not decompose. The angels perform the prayers for three days and then he is buried.

Prophet Muhammad is quoted in some hadiths as saying, "Allah has made our flesh unlawful to the earth and forbade it to consume any part of our body."

An authentic tradition of Imam Ja'far as-Sadiq says, "A Prophet or an Imam does not remain on the earth land for more than three days. His bones, his whole body and his soul are carried to the heavens by angels. When the followers go to his grave, the angels carry the salutations of the followers to the Prophet in the heavens. Whether they are recited near the tomb or far from it."[10]

According to reliable sources from Imam Ja'far as-Sadiq, he said, "On Friday nights we have a marvelous affair." The people asked, "what that was?" Imam replied, "On every Friday eve, Allah allows the souls of His apostles and the souls of the good people among you, who are alive, to go to the heavens and reach to the Holy Throne. The souls circumambulate seven times and perform two Rak'ah (units) prayers at each corner of the Holy Throne. Then they return to the physical body before daybreak. The Prophets and their successors derive much pleasure from this and their knowledge increases."

In another tradition, Imam Muhammad al-Baqir states that Prophet Muhammad said, "Our souls and the souls of our successors remain present near the Holy Throne until daybreak and then returns to their body with an increase in their knowledge."

Prophet Muhammad has stated that Allah has bestowed three good qualities on His apostles and no one else except my followers. "First, whenever Allah sent His apostle He revealed to him to struggle in his religion and he shall not face any straitened circumstances. The same is bestowed on my community, where Allah says that there is no difficulty in religion. Secondly, Allah had instructed all His Prophets to pray to him in case he is faced with adverse conditions and that Allah will answer his prayers. The same command is issued for the people of this community: 'Ask Me that I may bestow.' Thirdly, Allah made every apostle a witness on his people appointed my community a witness on all the creatures. Allah says that Muhammad is a witness upon you and you are witness upon the world."

According to a reliable hadith of Imam Ja'far as-Sadiq a Jew came to the Prophet and asked and glared at him in anger. The Prophet inquired, "O Jew! What do you want? The Jew asked, "Who is better, you or Prophet Musa bin 'Imran, upon whom the Almighty sent Torah, held conversation with him, granted him the Staff, split the sea and provided a cloud to shade him?" Prophet Muhammad said, "It is detestable for a person to praise himself but it is incumbent upon me to inform you. When Prophet Adam took false step, he repented for it in the following words: O Allah, forgive by Muhammad and the family of Muhammad" and Allah forgave him.

When Prophet Nuh boarded the ark, he thought he would be drowned. He prayed to Allah for the sake of Muhammad and the family of Muhammad to save him from the storm, so Allah saved him. When Prophet Ibrahim was thrown into the fire, he invocated Allah for the sake of Muhammad and the family of Muhammad. Allah cooled the fire and kept him safe.

When Prophet Musa cast down his staff, he was afraid and he prayed to Allah for the sake of Muhammad and the family of Muhammad make me overcome my fear. Allah told him not to fear, "You

have an elevated status." O, Jew! If Musa had been present in my time and had no faith in me and my Prophethood his own Prophethood would not have benefited him. O Jew! Al-Mahdi is from my progeny when he would reappear, Prophet 'Isa Ibn Maryam would descend for his assistance and perform prayers behind him."

Imam Muhammad al-Baqir has stated that the knowledge that descended on Prophet Adam did not go back. No learned person dies leaving his knowledge in vain, because knowledge is bequeathed to his legates and the earth is never devoid of a learned personality. When he dies, his knowledge is inherited by another who is learned or more.

Many authentic traditions mention that there is no Proof of Allah like the doctor of religion whose community is in need of some knowledge that he does not have or that he cannot speak the language of the people.

Many traditions have indicated that the murderer of a Prophet or their children is of illegitimate birth.

Imam Ja'far as-Sadiq has stated in an authentic tradition that no sin is deadlier than murder of a Prophet or Imam, demolishing the Ka'bah or committing adultery.

Imam Musa al-Kadhim stated that Allah created the Prophets and their successors on a Friday and took the covenant from them on the same day.

Imam Muhammad al-Baqir has stated that Allah has created His Apostles and Imams on five auspicious souls etc.

According to another tradition, we come to know that Archangel Gabriel descends upon the Prophets and the Holy Spirit[11] always remains with them and their successors. He teaches them knowledge and befriends them on behalf of the Almighty.

Imam 'Ali has stated regarding the verse of Holy Qur'an,

***"And the foremost are the foremost, these are they who are drawn high* (*to Allah*),"* (56:10-11)**

they are the Prophets of Allah whether sent with a new Shari'ah or not.

Imam Ja'far as-Sadiq has stated that Allah's Great names consist of seventy three letters, Allah bestowed twenty five to Prophet Adam, twenty five to Prophet Nuh, eight to Prophet Ibrahim, four to Prophet Musa, two to 'Isa. With only these two letters 'Isa was able to bring the dead to life and to cure lepers. Allah bestowed Prophet Muhammad seventy-two letters and retained one letter with Himself. In another tradition it is mentioned that Allah bestowed six letters to Prophet Ibrahim and eight to Prophet Nuh.

According to reliable sources, Prophet Muhammad has stated that there are three types of Tinah (clay)

(1) Tinah of Prophets (2) Tinah of believers and (3) Tinah of Nasibis (enemies of the Ahl al-Bayt). The believers are like the Prophets but the Prophets' Tinah is of a better quality. They are having high station and honor. The believers are created from the fruits of this Tinah (which is like wet sticky clay.) Therefore, Allah never separated their Shi'ah from them. Enemies of Ahl al-Bayt are created from dirty, black and offensive smelling Tinah.

Imam al-Ridha has stated that, "When Prophet Nuh was about to drown, he prayed to Allah to save him and he was saved. When Prophet Ibrahim was thrown into the fire, he prayed to Allah by reciting the names of the Holy Five, so Allah saved him from the fire. When Prophet Musa cast his staff on the water by reciting our names and prayed, so Allah split the sea and made a passage for him. When Jews decided to murder 'Isa, he prayed to Allah for the sake of the Holy Five. Allah saved him from them and raised him to the heavens."

Imam Ja'far as-Sadiq stated that when Imam al-Qa'im will reappear, the Prophet will raise the flag and nine thousand three hundred and thirteen angels will arrive to help. They are the same angels who were in the Prophet Nuh's ark and they were also with Prophet Ibrahim when he was cast into the fire. They will be the same angels who were with Prophet Musa when the water of Nile split and they were also with 'Isa when he was raised on the heavens.

Another tradition quotes the strength of angels as thirteen thousand three hundred and thirteen.

From the reliable reports, Imam 'Ali stated that the difficulties of the Prophet are more severe than all the people. After them are their successors' difficulties and then a righteous person has to face the difficulties.

Imam 'Ali mentioned in the sermon of al-Qasiyah which is his famous sermons that "Praise be to Allah who wears the apparel of Honor and Dignity and has chosen them for Himself instead of for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self, and has hurled a curse on him who contests with Him concerning them. Then He put His angels on trial concerning these attributes in order to distinguish those who are modest from those who are vain. Therefore, Allah, who is aware of whatever is hidden in the hearts and whatever lies behind the unseen said,

"Verily I am about to create man from clay, and when I have completed and have breathed into him of My spirit, then fall ye prostrating in obeisance unto him. And did fall prostrating in obeisance the angels all together, save Iblis…" (***38:71-74***)

His vanity stood in his way. Consequently, he felt proud over Adam by virtue of his creation and boasted over him on account of his origin. Thus, this enemy of Allah is the leader of those who boast and the forerunner of the vain. It is he who laid the foundation of factionalism, quarreled with Allah about the robe of greatness, put on the dress of haughtiness and took off the covering of humility. Do you not see how Allah made him low on account of his vanity and humiliated him for his feigning to be high? He

discarded him in this world and provided for him burning fire in the next world. If Allah had wanted to create Adam from a light whose glare would have dazzled the eyes, whose handsomeness would have amazed the wits and whose smell would have caught the breath, He could have done so; and if He had done so, people would have bowed to him in humility and the trial of the angels through him would have become easier.

But Allah, the Glorified, tries His creatures by means of those things whose real nature they do not know in order to distinguish (good and bad) for them through the trial, and to remove vanity from them and keep them and keep them aloof from pride and self-admiration. You should take a lesson from what Allah did with Satan; namely, He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allah for six thousand years—whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allah and any individual out of His creation so as to give him license for an undesirable thing, which He has held unlawful for all the worlds.

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and He (Satan) said,

"My Lord! Because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray." (***15:39***)

Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed before him, and his greed about you gained strength; and what was a hidden secret turned into a clear fact, he spread his full control over you and marched with his forces towards you…

Certainly, if Allah were to allow anyone to indulge in pride, He would have allowed it to his selected Prophets and vicegerents. But Allah, the Sublime, disliked vanity for them and liked humbleness for them.

Therefore, they laid their cheeks on the ground, smeared their faces with dust, bent themselves down for the believers and remained humble people. Allah tried them with hunger, afflicted them with difficulty, tested them with fear, and upset them with troubles. Therefore, do not regard wealth and progeny the criterion for Allah's pleasure and displeasure, as you are not aware of the chances of mischief and trials during richness and power as Allah, the Glorified the Sublime, has said,

"What! Think they that what We aid them with of wealth and children; We are hastening unto them the good things? Nay! they (only) perceive not." (***23:55-56***)

Certainly, Allah the Glorified tries His creatures who are vain about themselves through His beloved persons who are humble in their eyes.

When Musa son of 'Imran went to Pharaoh along with his brother Harun wearing (coarse) shirts of wool and holding sticks in their hands, they guaranteed him retention of his country and continuity of his honor if he submitted; but he said, "Do you not wonder at these two men guaranteeing me the continuity of my honor and the retention of my country although you see their poverty and lowliness. Otherwise, why do they not have gold bangles on their wrists?" He said so feeling proud of his gold and collected possessions, and considering wool and its cloth as nothing.

When Allah, the Glorified, deputed His Prophets, if He had wished to open for them treasures and mines of gold and (surround them with) planted gardens and to collect around them birds of the skies and beasts of the earth, He could have done so. If He had done so then there would have been no trial, nor recompense and no tidings (about the affairs of the next world). Those who accepted (His message) could not be given the recompense falling due after trial and the believers could not deserve the reward for good acts, and all these words would not have retained their meanings. But Allah, the Glorified, makes His Prophets firm in their determination and gives them weakness of appearance as seen from the eyes, along with contentment that fills the hearts and eyes resulting from care freeness, and with want that pains the eyes and ears.

If the Prophets possessed authority that could not be assaulted, or honor that could not be damaged or domain towards which the necks of people would turn and the saddles of mounts could be set, it would have been very easy for people to seek lessons and quite difficult to feel vanity. They would have then accepted belief out of fear felt by them or inclination attracting them, and the intention of them all would have been the same, although their actions would have been different. Therefore, Allah, the Glorified decided that people should follow His Prophets, acknowledge His books, remain humble before His face, obey His command and accept His obedience with sincerity in which there should not be an iota of anything else; and as the trial and tribulation would be stiffer the reward and recompense too should be larger.

1. All the proper names mentioned in the book have been transliterated from Arabic.
2. The number of Prophets mentioned in this tradition differs with other well-known traditions and commonly accepted belief. There are two possibilities—either there had been an error in the transmission of the report or the previous traditions does not include some Prophets and successors.
3. This hadith implies that Musa and 'Isa were sent for all humanity. But other traditions indicate that they were sent particularly for the Israelites. We shall discuss this point in forthcoming pages. As regards 'Ulu'l-'Azm' title for the above five Prophets, we have many other traditions that prove it. In Sunni tradition, however, there are different opinions in this regard. It was well known among the Sahabah (companions of the Prophet) that Ulu'l-'Azm was that Prophets whose shari'ah abrogated the shari'ah of the previous Prophet.
4. The first number denotes the Surah (Chapter) and the second the ayah (Verse).

5. The equating of Yusha‘ ibn Nun with Dhu’l-kifl is against common belief.
6. The two traditions prove that Isma‘il was an Arab whereas the tradition of Abu-Dharr disagrees in this regard. It is possible that the previous tradition means Prophets who spoke Arabic language and this tradition is speaking about those who were of Arab race. Also, the four Prophets could not speak any language other than Arabic whereas Isma‘il was also fluent in other tongues. Many writers have quoted the same tradition from the same reporter and like the tradition of Abu-Dharr, the name of Isma‘il is not included.
7. There is a difference of opinion among scholars as regards the distinguishing characteristics of Nabi and Rasul. According to some scholars, there is no difference between the two. Some however maintain that Rasul is one who comes with miracles and a Divine book. Nabi does not have a book revealed on him. He merely invites the people according to shari‘ah of other Prophets. A group is of the opinion that Rasul connotes one whose shari‘ah abrogates the shari‘ah of the previous Prophet. Nabi is a more general position. The Rasul hears the angel and also sees him at the time of revelation. This is evident from many other traditions that we chose not to quote for the sake of brevity. Thus, Nabi is one who does not see the angel at the time of revelation or he sees him in dream. He may even receive divine inspiration directly (Ilham). He hears the voice of the angel of revelation but does not see him. However, he sees the angel at other times. A group of learned scholars have classified Nabi and Rasul in the same way.
8. Abandoning the preferable option
9. The veil mentioned in this tradition is spiritual—a veil that prevents Israfil from comprehending the true essence of the Almighty or it could mean that there is such a vast distance between Israfil and the Divine Throne from where the revelation originates. As mentioned in another tradition, there are two extremities of the protected Tablet (al-Lawh al-Mahfuz) one of them is at the Divine Throne and the second is at the forehead of Israfil. When Allah speaks through revelation, the tablet touches the forehead of Israfil and he looks at the tablet and whatever he sees, he relates to Archangel Gabriel.
10. Detail of salutations is mentioned in traditions. More details shall be provided in the book of Imamate, Volume 3.
11. The higher-most Angel

[1] [1]
SHARES

Merits of Adam and Hawwa’ (Eve), Reasons behind naming them so, the beginning of creation

It is related through authentic chains that Imam Muhammad al-Baqir and Ja‘far as-Sadiq said, “Adam was named ‘Adam’ because he was ‘Adeemul Arz’, that is he was created from the face of the earth (from dust). And Hawwa’ is named so because she was created from a being (Hayya), that is Adam.” According to another opinion “Adeemul Arz” is the fourth (layer of) earth.

In another report it is mentioned that ‘Abdullah bin Salaam asked the Messenger of Allah why Adam is named thus. The Prophet replied it was because Adam has been created from the dust of the Earth. ‘Abdullah asked whether Adam was created from dust of one particular location or from a mixture of dust collected from various places. The Prophet said, “The dust resembles him most because it is white, red,

green, pink and blue. It has sweet, sour tastes, agreeable and disagreeable temperaments, hard and soft qualities of mind. This has caused the people to be soft and hard, red, black, yellow, pink based on different types of soil."

'Abdullah asked him whether Hawwa' was created from Adam or Adam created from Hawwa'. The Prophet replied that Hawwa' was created from Adam and if Adam had been created from Hawwa', the woman would have had the prerogative to divorce.

'Abdullah asked whether Hawwa' was created from a specific part of Adam's body or from this whole body. The Prophet replied, "From a specific portion and if she had been created from his whole body the commands of retaliation would have been equal for both."

'Abdullah asked whether she was created from the external part of Adam's body or from an internal portion. The Prophet replied, "From the internal. If she were created from an external part, she would have been allowed, like men, to go out without Hijab (veil). Therefore it is necessary that men should have their women covered in Hijab."

'Abdullah asked if she was created from the right side or the left side. The Prophet replied, "If she had been created from the right side, men and women would have received equal shares of inheritance. Because as she was created from the left side the woman has one share and men have two shares. And the testimony of two women is equal to that of one man."

'Abdullah asked, "From which part of Adam's body was she created?" The Prophet replied, "She was created from the clay that was left over after making of the rib of Adam."

According to a reliable chain, Imam Ja'far as-Sadiq had said that woman is known as Mar'ah (Arabic word meaning woman) because she had been created from 'Mar' (Arabic word for man), this is based on the fact that Hawwa' is created from Adam.

In another reliable tradition Imam says that women are known as 'Nisa' (Arabic word for women) because Adam was not interested (having 'uns') in anything before he got the company of Hawwa'.

Authentic narrations from Imam 'Ali state that the Almighty created Adam from the soil of all the surface of the earth. Thus, as there are different types of soil, like salty, sweet, fertile and infertile, the progeny of Adam also consists of people who are good and evil.

Imam Ja'far as-Sadiq has been quoted through trustworthy chains of narrators that he said, "When the Almighty sent Archangel Gabriel to bring a handful of dust from the earth for the creation of Adam the earth said, "I seek refuge of Allah from you taking away my soil." Archangel Gabriel returned and said to Allah that the earth sought His refuge. The Almighty sent Israfil and authorized him similarly. The earth again prayed for Allah's refuge. Israfil also returned due to the entreaty of the earth. Now, Mika'il was ordered to collect the soil. He too came back as the earth pleaded for Allah's refuge. Finally the Angel of

death was deputed with the command to collect some mud from the Earth. It requested for Divine refuge from this Angel too. The Angel of death said he too sought refuge of Allah from returning empty-handed. Thus, he collected a handful of dust from every part of the earth.

From correct chains of narrators, the Holy Prophet is quoted to have remarked, “When Angels passed by the body of Adam who had been created from clay and was lying in heavens, they used to say, ‘You have been created for an important affair.’ When the accursed Satan passed by, he kicked the body of Adam and said, ‘You are made for a great affair.’

From reliable chains of traditionalists, ‘Abd al-‘Alim wrote a letter to Imam Muhammad al-Taqi and asked him why the urine and stool of man had such a foul smell. Imam replied that it was so, because when the Almighty created Adam his body was clean and he lay in that position for forty years. The Angels passed by remarking, ‘You have been created for a great affair.’ The Satan enHtered his mouth and passed through him emerging from the other side (anus). As a result, whatever is inside the belly of son of Adam is smelly and unclean.

Another tradition from the Messenger of Allah states that the Almighty created Adam on a Friday.

Imam Ja‘far as-Sadiq says that when the soul was ordered to enter the body of Adam it found it detestable. The Almighty said that it should enter with dislike (forced in) and leave it in dislike (forced out).

Authentic chains mention that Abu-Basir asked the same Imam the reason for Allah creating Adam without a father and mother, and of creating ‘Isa without a father whereas He created the rest of humans from both parents. Imam replied it was so that people may become aware of the Omnipotence of Allah that He is capable of creating without a male and of creating without a male and female. They should realize that Allah is the Creator of every being and has power over everything.

In another reliable tradition, Imam says that when the Almighty created Adam and ordered the soul to enter his body, the soul had not completely permeated into the body and according to another tradition it had reached only unto the knees, when Adam tried to stand up but he could not, and fell back; thus, the Almighty said, “Man is created with a hasty temperament.”

Salman the Persian is quoted in authentic books to have remarked that the first organs of man to be created were the eyes. Adam saw the creation of the rest of his body. Before the creation of legs was complete, he tried to stand up but could not succeed. That is why the Almighty said, “Man is created a hasty being.” When the soul entered his complete body he grasped a bunch of grapes and began to eat them.

According to an authentic tradition of Imam as-Sadiq, there are three fathers; the first is Adam the progenitor of the believers, second is Jaan the progenitor of Jinn and third is Satan the progenitor of infidels. The progeny of Satan is not created through pregnancy. It multiplies through eggs and chicks

are hatched. All of them are males. They have no females.

Imam al-Baqir says that the Almighty decided to create a being, by His power. This was 7000 years after the Jinn and men had inhabited the earth. When Allah intended to create Adam, He opened the layers of the heavens and addressed the Angels: "Look at the inhabitants of the earth and behold the Jinn and men." The Angels witnessed the vile acts and saw the unjust bloodshed in the earth as also the widespread corruption. Then they understood the great matter. They were infuriated at the inhabitants of the earth and they lost their temper. They addressed Allah: "O our Lord! You are superior, powerful, forceful, punisher and possess a great honor whereas these creatures of yours are weak, lowly and subjected to Your power. They survive only because You provide them with sustenance but they are oblivious of Your kindness. They disobey Your commands and sin blatantly, yet You are not infuriated at them and do not take revenge. We feel it is a great affair and perceive the audacity of these creatures." When the Almighty heard this, He said that He was going to appoint a vicegerent on the earth. "He shall be My proof on My Creatures."

The Angels said, "We consider You to be purified from every defect. Would You create such a group on the Earth that it will cause bloodshed and corruption as the progeny of Jinn initiated bloodshed and corruption, and envied each other and bore enmity with one another? Appoint one of us as Your Caliph (representative). We shall neither cause bloodshed and corruption nor practice jealousy and rivalry. We would rather praise and glorify You. We shall consider you absolutely Pure (of any deficiency)." The Almighty said,

"I know what you know not." (***2:30***)

"I wish to create a being and from his progeny create Prophets, Messenger, righteous servants and guiding Imams and appoint them as My representatives on the inhabitants of the Earth so that they may prohibit the people from My disobedience, warn them of My chastisement, invite them towards My worship and lead them on the way liked by Me. I shall appoint them as My proof on My creatures and remove the Jinn from the earth, and purify the Earth from their filth. I shall remove the filthy Jinn away from My new creation and from My greatness, and make them inhabit the atmosphere surrounding the Earth. My new creation will not be in their company. I shall put a curtain between the jinn and Men so that humans cannot see the jinn and cannot interact and associate with them. Then whomsoever from the progeny of humans disobeys Me, I shall put him in the vicinity of transgressors, that is in Hell and I shall not care from them."

"As you wish," said the Angels,

"We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise." (***2:32***)

As a result of this misdemeanor of theirs, the Angels were removed by Allah to a distance of 500 years' travel. The Angels took refuge at the Divine Throne and pleaded for forgiveness pointing out with their

fingers. The Almighty saw their humility and sincerity and bestowed His Mercy upon them. He appointed them at al-Bayt al-Ma'mur (the much-frequented Fane) and ordered them to leave the Holy Throne and keep on circling the al-Bayt al-Ma'mur. That would earn His satisfaction.

So the Angels began to circle al-Bayt al-Ma'mur. It is a house where 70000 Angels enter everyday, and none ever returns. The Almighty has created al-Bayt al-Ma'mur as a site of repenting for the inhabitants of the heavens and appointed the Ka'bah for the inhabitants of the Earth, that they may seek forgiveness here.

Then, Almighty Allah said, "I shall produce a being from dry mud that produces a sound and a mixture of clay and sand. (That is, from foul smelling and dirty clay that has changed its appearance). So when I complete it and blow My soul in it you all shall fall down in prostration."

This was the preface to the creation of Adam that the Almighty used to complete His argument upon the Angels.

Imam al-Baqir says, "Our Lord kneaded the clay with sweet water and said, 'I shall create from this until the Resurrection Day, Prophets, Messengers, righteous servants and guided Imams who shall invite the people towards Paradise and the people who follow these personalities. I do not care if anyone questions this action of Mine.'" Then He took some sour water and kneaded the clay with it saying, 'I shall create from you, until the Resurrection Day, the oppressors, aggressors, people of 'ad and the brethren of Satan. They shall invite the people towards Hell and I shall also create from this clay the followers of these people. I don't care if anyone raises an objection against this action of Mine and all of them shall be questioned. I shall subject them to Badaa (change of destiny).

Allah can change them into the people of the right (for heaven) or transform them into the people of the left (dwellers of Hell). Thus, He mixed the two kinds of clay and threw it before the Divine Throne. The clay broke into a few pieces. Then he ordered the four Angels of different winds (North, South, East and West) to blow their respective breezes on those pieces of clay. They blew at the pieces, pulverized them, and shaped them with the four elements: Madness due to the effect of north wind, phlegm due to east, bile due to west and blood as a result of the Southern wind. Thus, the body of Adam was complete.

One part of it is madness that creates an attraction for the female sex and instigates hope and vying for their love. Phlegm is responsible for desire to eat, drink, to act charitably, intelligence and hospitality. Bile causes anger, stupidity, evil, oppression, injustice and haste. The four element of blood creates sexuality, instigation to perform illegal acts and sexual desires. Imam says, 'We found it mentioned in the same way in the book of Amir al-Mu'minin.

Thus, Adam was created and remained in his original form for forty years. When the accursed Satan passed by, he remarked, "You have been created for something great," and used to say, "If Allah commands us to prostrate before him, I shall indeed disobey."

Then Allah blew the soul into Adam's body. When it reached his brain, he sneezed. *"Alhamdo lillaah!"* exclaimed Adam.

"Yarh'amokallaah!" responded the Almighty.

'Abdullah Ibn 'Abbas narrates from the Holy Prophet that after creating Adam Allah made him stand near Him. Adam sneezed. The Almighty sent a direct revelation to him and he praised Allah.

The Almighty said, "O Adam! You have praised Me! By My Might and Greatness if I did not intend to create two persons at the time, I would not have created you."

"O my Lord!" said Adam, "By the exalted status of those personalities, please inform who those two are."

"O Adam! Look upon the Divine Throne." When Adam looked he saw two lines inscribed on the Holy Throne. The first line said, "Muhammad is the Prophet of Mercy and 'Ali is the key to Paradise." The second line was: "I swear by My Holiness, I shall have mercy on those who love them and punish those who hate them and are inimical to them.

According to a reliable tradition of Ja'far as-Sadiq some people gathered in a house and initiated a discussion. Some claimed that the father of men, Adam was the best of the creatures. Some said it were the proximate Angels. Others maintained the bearers of the Divine Throne to be the most exalted beings. Just then he entered and the people said, "One who will solve this problem for us has arrived." He saluted and took a seat and asked what the discussion was about. They told him. He said, "Be patient! I shall return to you shortly." So saying he went to his father Adam and narrated the facts. Adam said, "O my son! When I stood near the Lord of the Worlds, I saw the following inscription on the Holy Throne:

Bismillaahir Rah'maanir rah'eem Muh'ammadinw wa aalo Muh'ammadin Khairun min barrillaah.

(Translation: In the name of Allah the Beneficent, the Merciful. Muhammad and the progeny of Muhammad are the best of Allah's creatures.)

Amir al-Mu'minin 'Ali is quoted in a reliable tradition that Hawwa' was created from a small rib of Adam while he was sleeping. The rib was replaced with flesh in the body of Adam.

According to authentic reports from Imam Ja'far as-Sadiq: "Allah created Adam from dust and water. That's why the efforts of men are centered on the acquisition and construction of buildings (That are composed of dust and water). Similarly Hawwa' was created from the rib of Adam; therefore, women are less daring than men. So protect them in your houses."

Imam Ja'far as-Sadiq remarks in an authentic tradition, "Hawwa' was named thus because she was created through 'wahy' (revelation). As the Almighty says,

***"Created you from a single being and created its mate of the same* (*kind*)*."* (*4:1*)**

In authentic traditions, people asked Ja'far as-Sadiq regarding the creation of Hawwa'. They said, "Some people say that Allah created Hawwa' from the left rib of Adam?" Imam said, "Allah is Purer and Higher than what these people allege. One who utters such a thing believes that Allah is not Omnipotent. They provide opportunities for those who taunt and raise objections. Why do they make such statements? Allah shall decide between us and them."

Then he said, "The Almighty created Adam and commanded the Angels to pay obedience to him. Then He induced sleep on Adam. When Adam was asleep, the Almighty created a new being and placed her between the feet of Adam so that women remain obedient to men. Hawwa' moved and woke Adam. Hawwa' was ordered to separate from Adam. Adam's sight fell on Hawwa' and he beheld a beautiful face. He saw that she resembled him, but was a female.

He began to converse with her and asked who she was. Hawwa' spoke in his tongue and said that she was a creature of Allah as he could see." Adam addressed the Almighty and asked, "Who is this beautiful creation that attracts me? Seeing whom I lost my fear?"

"She is my slave-girl, Hawwa'," said the Lord. "Do you want her to live with you, remain attached to you, converse with you and do what you bide her?"

"Yes, my Lord!" replied Adam, "As long as I live, I shall continue to thank you."

"Then you pray for her and request me so."

At that moment Allah created in Adam the desire of seeking the nearness of woman and He had already taught Adam the tenets of faith. Adam said, "My Lord! You have permitted me to take her, but what can I give in return so that You are pleased?"

"Impart to her religious knowledge and I shall be satisfied with you."

"I shall do as You desire," agreed Adam, "I accept!" said Allah, "I hereby marry her to you. Take her."

Adam called Hawwa' towards him but the Almighty told Adam to get up himself and go towards Hawwa'. So Adam arose and moved towards Hawwa'. If this had not been so women would have required to come as suitors to men. This was the account of Hawwa'.

Through authentic chains we know that Abdul Miqdam asked Imam Muhammad al-Baqir how the Almighty created Hawwa'. Imam asked what other people say about it. He was told they think Allah created her from a rib of Adam. Imam said that they were liars. "Was Allah incapable of creating her other than from Adam's rib?" The narrator said, "May I be your ransom, then how did Allah create her?"

"My father has quoted my forefathers and they in turn report that the Messenger of Allah said, "The

Almighty took a handful of dust and by His power created Adam and from the leftover of the same dust He created Hawwa'."

Both Shi'ah as well as Sunni scholars have recorded the tradition from Wahab bin Munabbah which says that Allah created Hawwa' from the leftovers of the clay in the same form and while Adam was made to go to sleep and dream, he was shown Hawwa'. It was the first dream that occurred to people on the earth. When Adam awoke he saw Hawwa' near his head. The Almighty revealed, "O Adam Who is sitting near you?" "She is the same one I saw in my dream," replied Adam.

It is related through authentic channels that a Jew came to Amir al-Mu'minin 'Ali and asked him why Adam was named Adam and Hawwa' as Hawwa'?

Imam replied, "Adam is named thus because he is 'Adeemul Arz', that is, he was created from the face of the earth. The Almighty ordered Archangel Gabriel to collect white, red, black and brown mud, as also hard and soft earth. He also commanded him to bring four kinds of waters; sweet, salty, sour and dirty in order to knead the different kinds of mud. The sweet water was used for his throat, salty water for the eyes, sour water for the ears and dirty water for the nose. Hawwa' is called Hawwa' because she is created from haywan (animal/living being)!"

On the basis of authentic and well-known traditions Amir al-Mu'minin 'Ali says describing the creation of Adam, "Hard and rigid, soft and slippery, sweet and salty mud was gathered. They were kneaded with water and it became a homogenous mixture. From this mixture Allah constructed a face, hands, legs, organs, tissues and joints. They were dried until they became solid and strong. They sounded like cymbals and were left to lie in that condition until the time Almighty had appointed for blowing the spirit. At the appointed hour the Almighty blew into it His exalted spirit. It resulted in the creation of a human being capable of flexing his muscles and moving his joints. He can use his limbs and organs in a number of ways, he puts them into his service and moves them in different ways. The Human being was capable of knowing his creator and had the sense of discrimination between right and wrong. He has the sense of taste and sense of smell. He can distinguish colors and kinds. In short, man was a conglomeration of different kinds of essences and temperaments. He became a collection of different contradictory qualities. Like heat and cold, dryness and moisture, sorrow and happiness."

Sayyid Ibn Tawus says he has seen in the scrolls of Idris that he praised the creation of Adam in the following words:

"The Almighty introduced the earth by creating from it a species consisting of those who obey and those who disobey. The earth shuddered by itself due to the Might of Allah. It implored Allah not to create a being that would disobey Him and become eligible for Hell. Archangel Gabriel came to Earth to take the dust for Adam's creation. The Earth protested in the name of Allah's Might and requested him not to pick up any dust. It sought refuge from Allah by extreme courtesy. Archangel Gabriel refrained from collecting the dust and Allah commanded him to return. Then Allah ordered Mika'il. When the Earth repeated its

protests, Israfil was dispatched, but he also met the same sort of resistance.

Finally Israel was issued the order. When he reached the Earth it shivered and expressed its humble request. Israel said, “My Lord has commanded me and I shall obey His commands, whether you are happy or aggrieved.” Thus he took a handful of dust, flew to the heavens and stood at his appointed place. The Almighty revealed to him that just as he had collected dust from the surface of the Earth despite its protests, he would be appointed to capture all the souls from creatures of the dust until the Resurrection Day. When the morning of the second Sunday dawned, it was the eighth day of creation. An angel was ordered to knead and mix the mud for Adam’s creation. He continued to leaven it for 40 years until it became sticky. Then for forty years it was made into Lajn.

For the next forty years he dried it like a pot created from a potter’s wheel. When 120 years had passed, Allah announced to the angels that He would create a man from this clay.

The Almighty said, “So when I have shaped him and blow My spirit into Him, all of you fall down before him in prostration.”

The Angels agreed. Allah created Adam in the form that was already decreed and recorded in the Protected Tablet (al-Lawh al-Mahfuz). Then He created the body of Adam and left it to lie for forty years on the way that the Angels frequented while going to the heavens.

When the jinn who were the inhabitants of Earth perpetrated untold corruption Iblis complained to Allah and prayed that he be raised to the ranks of Angels. His request was granted and he joined the rank of Angels in heaven. When the transgression of jinn crossed the limit, Allah ordered Iblis to go to the earth with other Angels and drive out the jinn.

Then Allah blew the spirit into the body of Adam and commanded the Angels to prostrate. All of them fell in prostration except Satan who was from the jinn.

Adam sneezed and Allah sent a revelation to say *‘Alhamdolillaah.’*

When he said ‘Alhamdolillaah, Allah said, ‘Yarh’amokallah’.

Allah said, “I have created you so that you believe in My Oneness, worship Me, have faith in Me, do not deny Me and do not associate anyone with Me.”

Authentic reports say one person asked Imam al-Ridha,

“O son of the Messenger of Allah, people claim that the Holy Prophet said Allah has created Adam in His Own form?”

Imam replied, “May Allah destroy them! They have omitted the first part of hadith. One day the Messenger of Allah passed by two men who were calling each other names. Each one them was saying,

“May Allah disfigure your face and the faces of all your relatives.” The Messenger of Allah said, “O servant of Allah do not say such things to your brother. Verily Allah has created Adam in His image.” A similar type of hadith has been recorded from ‘Ali also.

It is related through authentic chain of narrators from Imam as-Sadiq that when Allah wished to create Adam He sent Archangel Gabriel in the first part of a Friday who took a handful of dust. His fist moved from the first heaven to the seventh taking some dust each of them. In the left hand he took samples of dust from the first layer of the Earth to the last.

The Almighty said addressing the dust in his right hand, “From you I shall create the Prophets, messengers, vicegerents, the truthful ones, believers and the righteous people. And those whom I shall raise in status.”

Then He said to the dust in Archangel Gabriel’s left hand, “From you I shall create the tyrants, polytheists, disbelievers and the deviated people. And those whose evil and corruption is known to Me. Then Archangel Gabriel mixed the dust of both his fists. This is the interpretation of the ayah.

“Surely Allah causes the grain and the stone to germinate,” (6:95)

Imam says ‘Hab’ is the clay of the believers in which Allah has appointed His love and ‘Nawaa’ is the clay of disbelievers, which is away from every type of goodness. This is the meaning of Allah’s words:

“He brings forth the living from the dead and He is the bringer forth of the dead from the living.” (***6:95***)

The living from the dead are those believers who are born from the Tinah (essence) of disbelievers and the dead that emerge from the living is the disbeliever who is born from the ‘Tinah’ of a believer.

According to trustworthy chains Imam Muhammad al-Baqir said, “Before the Almighty created the creatures He told them to become sweet water so that He can create from it the Paradise and His worshippers. And He told it to become bitter than water that he may create from it Hell and people who disobey Him. Then He commanded and the two liquids mixed with each other. This is the reason that believers are born from disbelievers and disbelievers are born from believers. Then He took some dust from the Earth and after mixing it He dusted it with His mighty hands. resulted in the creation of tiny ant like organisms. To the ones that were on the right side, Allah said, “You can proceed towards Paradise safely.” And to those on the left, He said, “Go towards Hell, I don’t care.”

The same Imam says in a good traditional report that the Almighty took a handful of Adam’s clay, mixed it with sweet water and left it for forty days. Then he mixed it with sour water and left it for another forty days. When it became like leavened bread, Archangel Gabriel kneaded it thoroughly and ant-like organisms fell on the left and the right side. Then Allah ordered a fire to be made, and directed all of these creatures to enter the fire. When the organisms from the right side entered, it became cool and

safe for them. The ones on the left were terrified and abstained from entering the fire. On that very day the obedience of the creatures was tested. Then Allah ordered all of them to revert to their clay form. Finally Adam was created from this clay.

In another good tradition the Holy Prophet is quoted to have said that when the Almighty extracted the progeny of Adam from his loins to take their covenant regarding His absolute authority and the belief in all the Prophets, the first Prophet about whom He took the covenant was Muhammad Ibn ‘Abdullah. Then the Almighty Allah revealed to Adam to cast a glance at his progeny. He saw that they were minute particles filling up the whole sky.

“How numerous is my progeny!” exclaimed Adam. “My Lord! You have created them for a great affair. Why did you take a covenant from them?”

“So that they may worship Me; And do not attribute partners to Me. That they may believe in the Prophets and follow them,” replied the Lord.

Adam said, “But some of these particles are greater in size. Some of them more luminous. While others are dim or completely dark. What is the reason for this?”

“They are created like this so that I may examine them in every way,” replied Allah.

“Can I ask some more questions?” asked Adam.

“Yes, you may.”

Adam said, “If You had created them equal, of one mood, one creation, one color, one age and bestowed the same amount of sustenance. Some of them would not have oppressed others. There wouldn’t have been jealousy, enmity and any kind of controversy among them.”

Allah the Almighty addressed Adam, “You have opened your mouth against the spirit which is most exalted in my eyes. And you have said something about it due to your lack of knowledge. I am the All-knowing Creator. I have created the variety. My Wisdom and My command runs over them. And each of them is subservient to what I have destined. There is no change in My creation. I have created human beings and jinn only that they worship Me. I have created Paradise for those who worship and obey Me and follow My Prophets. But I care less if they don’t. I created Hell for the infidels. Those who would disobey Me and deny My Prophets. I do not care for these also.

I created you and your progeny not because I had any need for them. I created them in order to test them as to which of them are of the best in character. It is for this reason I created the world and Hereafter, life and death, obedience and disobedience, Paradise and Hell. This is what I intended with predestination and free will and in the light of My knowledge that encompasses all of them.

I created them with different hues and colors, different faces, physical features, ages, difference in the

quality of their sustenance, and differences in the extent of their obedience and disobedience. Among them are evil and the righteous, blind and seeing, short and tall, beautiful and ugly, intelligent and foolish, rich and poor, obedient and disobedient, sick and healthy. Some of them will be involved in different kinds of discomforts while most of them shall never have any problems. So that when the healthy ones look at the sick they praise Me for being spared. The sick may see the healthy people and pray to Me for cure. Also, that they may remain patient and earn divine rewards for the same, and be raised in degrees.

In the same way the rich man would see a destitute and thank Me for the affluence that I have bestowed upon him. On the other hand the less privileged one would see the affluent and supplicate Me. The Believer shall see the infidels and Praise Me that I have guided him and created him for examination in good times and bad, through the trails and tribulations that I shall subject them to, through the bounties that I shall bestow upon them, and through the things that I have prohibited for them. I am Allah the King of Power, it is for Me to cause the things that I have decreed. It is also for Me to cause change in whatever I have destined. I can advance the occurrence of one thing and I can postpone another. I am One that can do anything He desires. No one can dare question My actions. But I shall question my creatures regarding their actions."[1]

According to authentic chain of narrators Imam al-Ridha has been reported to have said, "The finger ring of Adam had the inscription, *La ilaaha illallaah Muhammadur-Rasulollaah.* He had brought it from the Paradise."

The Almighty informs the Angels of Adam's Creation and orders them to prostrate before him

"And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know." (***2:30***)

According to Tafsir of Imam Al-Hasan al-'Askari, exegesis of the above verse is that man was created at a time when the Angels had purged the Earth from Shaitans, jinn and their progeny, and were themselves inhabiting the earth. They were engrossed in Allah's worship without any disturbance when Allah said,

"Indeed I shall appoint a vicegerent upon the earth."

That is, "In your place I shall appoint a legatee and vicegerent on the earth; and I shall raise you to the heavens." This was very disturbing for the Angels. Because their worship acts were less likely to be rejected near the heavens.

"They said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we

celebrate Thy praise and extol Thy holiness?" (***2:30***)

The Angels said, "O our Lord! Would You inhabit the earth with creatures who shall spread corruption and bloodshed like the jinn? Whom we had to purge from the earth? Whereas we glorify Your Praise and consider You free from all impurities? We also purify Your earth from those who disobey You."

"He said: Surely I know what you do not know."

Allah said,

"I have knowledge of the creation that I shall bring after you in the earth. Whereas you don't know anything. I also know that there is a denier (***Kafir***) ***among you,*** (***Satan***)***. You don't know anything about that too.*** (***2:30***)

And He taught Adam all the names, then presented them to the angels; then He said:

Tell me the names of those if you are right. (***2:31***)

Imam says, "The Almighty taught Adam the names of Prophets, Prophet Muhammad, 'Ali, Fatimah, and Hasan and Husayn. He also taught him the names of the purified Imams and the names of some exalted personalities of the Shi'ahs. Also the names of their enemies and other well-known transgressors."

Then Allah presented the ethereal bodies of Muhammad, 'Ali and the Imams to the Angels. He ordered them to identify them if they spoke the truth. Though the Angels glorified Allah to the fullest and worshipped Him with utmost sincerity, they were not having any knowledge of what type of creatures would inhabit the earth after them and what defects and merits they shall have. Just as they were ignorant of the personalities shown to them by Allah.

They said, Glory be to Thee! We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. (***2:32***)

So Almighty Allah ordered Adam to recite the names of Prophets and Imams. Adam did as bidden and named all of them. The Almighty told the Angels to believe in them and to consider them superior than their own selves." (***2:33***)

Iblis had already decided in his heart that if they were ordered to prostrate before Adam he would refuse. He also knew that if given power over Adam, he could destroy him. The Angels were thinking that they should remain superior to whoever is created after them.

Therefore, Allah told them that they were not superior but Muhammad and his progeny was much more superior to them. And they were the ones whose names Adam had mentioned.[2]

Imam Ja'far as-Sadiq says, when Allah informed that He was about to appoint a Caliph on the earth, the Angels were distraught. They implored Him to take one of them as His Caliph on the earth. But Allah did

not heed their advice. The Angels thought that they were being subjected to some Divine punishment. So they took refuge toward the Holy Throne and began to encircle it. The Almighty ordered them to circumambulate around the al-Bayt al-Ma'mur whose roof is of Crimson Ruby and pillars of Emeralds. Every day 70000 Angels enter this house and shall not enter it (again) until the appointed day and hour. The appointed hour is the blowing of the trumpet and the Satan would die between the two trumpets.

In another reliable tradition people asked Ja'far as-Sadiq the origin of the circumambulation Holy Ka'bah. Imam said, "When Allah decided to create Adam He told the Angels that He wished to appoint a Caliph on the Earth. The Angels said, "Would you appoint such a creature as shall spread corruption and bloodshed?" When they put this question there came a barrier between them and the Divine Luminescence. A curtain that did not exist before. They realized that Allah is infuriated at their blatant objection. They held consultations among themselves to find the best way of expiation. It was decided that nothing could be better than seeking shelter at the Divine Throne.

Thus they look refuge in the Holy Throne until the time Almighty accepted their repentance and removed the curtains between them and His splendor. Allah wanted the people to worship Him in the same manner, so he created the Holy Ka'bah on the Earth and made incumbent on the people circle it. He created the al-Bayt al-Ma'mur on the heavens. Every day 70000 Angels enter it. They do not return. They shall continue to enter it until the Resurrection Day.

In another reliable tradition Imam al-Ridha is reported to have said, "When Angels did not accept the Divine vicegerency of Adam even though Allah had said so they realized that they had committed a mistake, and regretted it. They took refuge in the Holy Throne and repented for their misdemeanor. Allah wished that they continued to worship Him in the same way. So He created a Zaraah, a house in the line of the Holy Throne on the 4th heaven. He also made a house on 1st heaven, it is called Ma'mur. He made the Holy Ka'bah on the Earth in the line of al-Bayt al-Ma'mur. He commanded Adam to go around this house.

After this Allah accepted the repentance of Angels and the custom of circumambulating the Ka'bah came into existence."

According to a reliable report from Imam Zayn al-'abidin. He says, "I asked my father why seven circumambulations of Ka'bah have been prescribed for us? He replied, 'Because when the Almighty said that He was about to appoint a Caliph on the earth, the Angels did not accept it. They asked Allah if He wanted to appoint such people as would spread corruption and bloodshed? The Almighty said He was aware of what they were not. Allah had never concealed His splendor from the Angels before this but after this objection He concealed it from the Angels for a thousand years. The Angels sought refuge in the Holy Throne. Then Allah the Almighty had mercy on them and accepted their repentance. He created for them the al-Bayt al-Ma'mur on the 4th heaven. Allah appointed it as the point of reference and safety for the inhabitants of the heavens. He made the Holy Ka'bah exactly below the al-Bayt al-Ma'mur. And appointed it the point of reference and place of reward and a safe sanctuary for the people

of the earth. It was for this reason that seven rounds of Ka'bah were made obligatory on people. For each thousand years of Angels' circumambulation, Allah made one round incumbent on men.'"[3]

In reliable traditional reports Ja'far as-Sadiq is believed to have said, "The Angels expected corruption from human beings because they had already witnessed a group that had spread corruption and bloodshed on the Earth."

Ja'far as-Sadiq says in an authentic tradition when people inquired from him the Tafsir of the Verse. "And He taught Adam all their names." And asked him regarding the names taught to Adam:

"The names of lands, mountains, seas valleys." Then Imam pointed to the mat he was sitting on and said "This mat was also mentioned in it."

In another reliable tradition Imam says, "Allah taught Adam the names of valley passes, grasses, trees and mountains."

According to reliable and good chains of narrators Imam Muhammad al-Baqir was asked the interpretation of the ayah,

So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him. (***15:29***)

Imam said that it was a soul that Allah created. Then He exalted it in status and associated it with Himself. He gave it superiority over all other souls. Then He ordered that this spirit be blown into Adam.

In another authentic hadith people asked Imam how the spirit was blown into Adam

Imam says that the spirit is moves like breeze. That is the reason that it is known as 'Ruh' derived from 'Reeh' (breeze). It is a kind of breeze. Allah referred to it as His spirit because he bestowed it superiority over other spirits. Just as He prefers Ka'bah to all houses and refers to it as 'My House' and mentions one of His Prophets as 'My Khalil'. All these creatures and things are Created and brought into existence by Him and trained by Him.

One tradition from Ja'far as-Sadiq says that the 'Ruh' mentioned in this ayah refers to 'Power'.

In another reliable chain when people asked Imam the Tafsir of the concerned ayah he said, "The Almighty created a being and created a soul. He ordered an Angel to blow this soul into that body. This does not belittle Allah's Might.

Sajdah for Adam as described in the Holy Qur'an

Allah says in the Holy Qur'an,

"They said, Glory be to Thee! We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise." (***2:32***)

In another place he says,

And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam. So they did obeisance except Iblis; he was not of those who did obeisance.

He said, What hindered you so that you did not make obeisance when I commanded you? He said, I am better than he: Thou hast created me of fire, while him Thou didst create of dust.

He said, Then get forth from this (***state***)***, for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.***

He said, Respite me until the day when they are raised up.

He said, Surely you are of the respited ones.

He said, As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path.

Then I will certainly come to them from before them and from behind them, and from their right and from their left; and Thou shalt not find most of them thankful.

He said, Get out of this (***state***)***, despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.*** (***7:11-18***)

In the third instance He says,

And certainly We created man of clay that gives forth sound, of black mud fashioned in shape. And the jinn We created before, of intensely hot fire. And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape. So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him. So the angels made obeisance, all of them together, But Iblis (***did it not***)***; he refused to be with those who made obeisance. He said: O Iblis! what excuse have you that you are not with those who make obeisance? He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape. He said: Then get out of it, for surely you are driven away: And surely on you is curse until the day of judgment. He said: My Lord! then respite me until the time when they are raised. He said: So surely you are of the respited ones until the period of the time made known. He said: My Lord! because Thou hast made life evil to me, I will certainly make*** (***evil***) ***fair-seeming to them on earth, and I will certainly cause them all to deviate except Thy servants from among them, the devoted ones. He said: This is a right way with Me: Surely. as regards My servants, you have no authority over them except***

those who follow you of the deviators. (***15:26–42***)

On the fourth occasion Allah says,

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (***did it not***)***. He said, Shall I make obeisance to him whom Thou hast created of dust?***

He said, Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

He said, Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense:

And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Satan makes not promises to them but to deceive:

Surely (***as for***) ***My servants, you have no authority over them; and your Lord is sufficient as a Protector.*** (***17:61–65***)

Fifthly the Almighty, says,

And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (***did it not***)***. He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is*** (***this***) ***change for the unjust.*** (***18:50***)

Sixth,

When your Lord said to the angels; Surely I am going to create a mortal from dust:

So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.

And the angels did obeisance, all of them,

But not Iblis: he was proud and he was one of the unbelievers.

He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

He said: Then get out of it, for surely you are driven away:

And surely My curse is on you to the day of judgment.

He said: My Lord! then respite me to the day that they are raised.

He said: Surely you are of the respited ones,

Till the period of the time made known.

He said: Then by Thy Might I will surely make them live an evil life, all,

Except Thy servants from among them, the purified ones.

He said: The truth then is and the truth do I speak:

That I will most certainly fill hell with you and with those among them who follow you, all. (***38:71-75***)

The above is the literal translation of Ayats. Now we shall present the traditions of the Infallibles to explain the Qur'anic verses.

It is mentioned in the Tafsir of Imam Al-Hasan al-'Askari that some hypocrites asked the Holy Prophet, who is superior, 'Ali or the proximate Angels?" The Messenger of Allah said,

"The Angels of Allah achieved a high position due to the acceptance of the Wilayah of Muhammad and 'Ali. Indeed, those who love 'Ali and keep their heart pure from deceit, hatred, animosity and other sins, are better and purer than the (proximate) angels. Allah ordered the Angels to prostrate before Adam because they were under the impression that Adam's progeny will be inferior to them. Hence, Allah wanted to prove them wrong in thinking thus. So He created Adam and taught him all the names. Then He put them to the Angels and they failed to recognize the ones whose names had seen taught to Adam. Allah then ordered Adam to inform the Angels about the names so that the superiority of Adam's knowledge (and of his progeny consisting of the Holy Prophet and the exalted servants) over that of the Angels' is proved.

After this Almighty Allah brought out from Paradise the progeny of Prophet and the righteous among his followers and introduced them to the Angels. Those who would bear the responsibilities imposed upon them by Allah. Who would have to keep aloof from the cohorts of Satan. Who shall fight Jihad with the sensual desires and struggle to provide for their families. In order to earn halal Sustenance they would pay no heed to worldly people. They'll face the intensity of perils. They'll live in fear of thieves, robbers and tyrant rulers that lay in wait for them on the paths that they have to traverse for obtaining sustenance for their family. They shall put their self into danger. They shall find release from all these problems only after death. They shall fight with the Shaitans and deflect them with the help of method taught by Allah, through the suppression of carnal desires, sensuality, pomp and power, food, dress, pride and arrogance etc. They shall bear patiently the severity of the accursed Satan and his cohorts.

They shall not be misled by the Satanic instigations and the evil thoughts created in their hearts by the Satan.

It would be necessary for them to be patient on the taunts and criticism of Allah's enemies, on the evil designs of the oppressors, on the utterances of evil people. They shall have to be patient in difficulties faced during requisition of their sustenance. They shall be patient in confronting their enemies and have to bear the atrocities due to the fact that they have to obtain from those of rival faiths.

Allah said, 'O My Angels! You are free from all such responsibilities and desires. Sexual desires do not trouble you. Hunger and thirst does not instigate you to sin. You have no fear of enemies of religion and world. Satans do not try to mislead you, either in Heaven or Hell. Because I have protected you through infallibility. O Angels! Those who obey Me (in spite of their carnal desires and instigation of Satan) and protect their faith in spite of difficulties and problems, are qualified to bear some responsibilities in the path of My hujjah. You (angels) are not qualified for that. They shall achieve nearness to Me due to the difficulties they bear, that you cannot.

Imam says that Allah explained to the Angels the superiority of the Ummah of Muhammad the Shi'ahs of 'Ali and the righteous among their successors. Allah mentioned the trials and tribulations that they shall go through the love of their Lord. The Angels could not attain this position. The Almighty distinguished the righteous people of Adam's progeny over the Angels and they were ordered to prostrate before Adam.

Actually the Angels who are created from Divine luminescence and are the best of creations did not prostrate to Adam. Adam was merely the Kiblah (direction for prayers). The Angels prostrated to Almighty Allah. When Allah commanded, all of them turned to Adam to prostrate before him due to his exalted position and respect. Because it is not permitted to prostrate before anybody and anything with such devotion and humility as one would bow to Allah.

Imam says, "If it had been permitted to prostrate before anyone in addition to Allah I would have ordered my ignorant and less knowledgeable Shi'ahs to prostrate before the scholars who had put in great efforts to master the knowledge of the Prophet and his successors. The scholars who were sincerely devoted to Amir al-Mu'minin, the best of creatures after Muhammad The scholars who had borne difficulties in order to unravel religious laws bore afflictions due to their Shi'ahs faith. And they did not waver in their belief in our Wilayah."

In the same Tafsir Imam remarked that when Imam al-Husayn was surrounded by the forces of Yazid he told his followers that he was releasing them from his allegiance. They could take shelter with their relatives, tribesmen and friends. Imam al-Husayn told the male members of his family that he was permitting them to leave him because they were few in comparison their rivals. Enemies exceeded their companions and their military strength was much greater. "I am their sole target," explained husayn, "They have nothing against anyone else. Leave me to the enemies, the Almighty shall certainly help me.

Allah shall not deprive me of His Mercy. As had been His practice with my predecessors from the Prophets and their legatees."

Upon hearing this many people left Imam's army but his close relatives refused to budge. They said, "We shall never betray you. We shall bear the same difficulties that you have to face. We shall face the same tragedies as you would. Our position before the Almighty lies in the fact that we remain in you service."

Chief of the Martyrs (Sayyid-ush-Shohda) said, "If you have left your fate to the One on Whom I have, then know that Allah does not exalt the Station of any creature fill he has been subjected to trials and tribulations. Although Allah has bestowed me with all the merits as bestowed on my ancestors, but in spite of this it is necessary to bear the difficulties. You shall share the rewards that I gain. Know that the world is like those sweet and sour things that one sees in dream. The awakening is in the Hereafter. Successful are those who succeeds in the Hereafter. Wretched is one who remains deprived in the Hereafter. O my Shi'ahs! My friends and supporters! Shall I inform you first of the affair that it becomes easy for you to bear the imminent hardships?"

"Yes, O Son of the Messenger of Allah " replied all of them.

Imam al-Husayn said, "Indeed the Almighty Allah created Adam and taught him all the names and presented him to the Angels. And placed the five beings of Muhammad, 'Ali, Fatimah, Hasan and Husayn in the loins of Adam. Although their divine lights had already existed in the heavens and were veiled in the vicinity of the Holy Throne. Allah ordered the Angels to prostrate to Adam as a mark of respect. Because he had the virtue of being the carrier of the purified lights of those whose brilliance had enveloped the horizons. All the Angels prostrated except Iblis. He refused to respect of our lights that had been placed in Adam's body. Although the Angels relented to our exalted states Iblis refused due to arrogance and pride (of a disbeliever)."

'Ali Ibnul husayn says, "My respected father has related through his respected father from the Messenger of Allah that he said, 'O Servants of Allah! (O People!) When the Almighty Allah transferred our lights from the Holy Throne to the backbone to Adam, he (Adam) saw a bright incandescent light emanating from his back. He asked, "O Allah! What are these lights?" Allah said, 'These are some personalities whom I have transferred from the best place in the Holy Throne to your backbone. It is due to the greatness of these personalities that I ordered the angels to prostrate before you. For you are the carrier of there personalities.' Adam said, 'O my Lord! It would have been better if you had made these personalities apparent for me.' Allah told him to look at the Divine Throne. When Adam looked towards the Holy Throne our lights emerged from his backbone and began to shine brightly. There the faces of our ethereal bodies were hidden. Just as a person can clearly see his face in the mirror Adam saw the lights on the Holy Throne. He asked what was the appearance or shape of our bodies (faces)."

Allah said, "These are the best of creatures and they have been created by Me. This is Muhammad and

I am Praiseworthy (hamid) and Praised (Mahmud). Because whatever I do for my creatures deserves praise. I have named him as a derivative of one of My names. This is ‘Ali and I am A’laa and A’zeem (High and Great). This name (‘Ali) is also a form of one of My names. This is Fatimah and I am Fatir (originator) of the Earth and the Heavens. This Fatimah shall separate My enemies from My Mercy on the Resurrection Day and she shall remove the defects from my devotees. That is why I named her with conjugation of My Quality. This is Hasan and Husayn and I am Mohsin (One who does Ahsaan–goodness). I have given them names related to this little of Mine because they are my exalted creation and the most honored. I shall accept My worship only through their channel and through them would I bestow salvation to My creatures. Through them shall I punish and reward. O Adam! Approach Me through their mediation. If a detestable action is committed by you, seek forgiveness through their intercession. Because I have vowed not to reject anyone who petitions Me through them. I shall not spurn anyone who prays for forgiveness through their intercession.” When Adam committed *Tark al–Awla*, he prayed for Divine forgiveness through them and was forgiven.

According to an authentic source Imam Musa Ibn Ja‘far said, “A Jew came to Amir al–Mu’minin ‘Ali and requested him to show a miracle like the Prophets of the past had shown. He asked, “Was it due to the lofty position of Muhammad that Almighty Allah ordered the angels to prostrate before Adam?”

‘Ali said, “That’s right. But their prostrations were not those of worship. The Angels did not worship Adam. Their prostration was an acknowledgement of respect for Adam due to his extraordinary virtues.”

It was Divine Mercy for Adam that was bestowed through Muhammad who was superior to him. Indeed, the Almighty Allah sent benedictions upon them in His heavenly Majesty and all the Angels followed suit. The believers were also commanded to recite Salawaat for them. Thus his status was higher than that of Adam himself.

Authentic chains quote Imam al–Ridha from his ancestors from Amir al–Mu’minin ‘Ali that the Holy Prophet said, “The Almighty Allah has exalted His Prophets and Messengers over the Angels, and He is has exalted me over the other Prophets and Messengers. And after me you ‘Ali and the Imams from your progeny have been exalted over the other people. Then he said, “The Almighty Allah created Adam and entrusted us to his backbone. Then Allah commanded the Angels to bow down as a mark of respect. But their prostration denoted Allah’s worship and obedience and an acknowledgement of Adam’s exalted position. It was a Sajdah of obedience because we were in his (Adam’s) loins. Thus how could we not be superior to the Angels? While they all prostrated to Adam.[4]

In an authentic tradition a person asked Ja‘far as–Sadiq whether it was allowed to do Sajdah to someone other than Allah.

“Certainly not!” replied Imam “Then how Allah the Almighty Commanded the Angels to prostrate before Adam?”

Imam said, “One who prostrates in compliance with Divine Commands, prostrates for Allah.”

The enquired then asked about Iblis. Imam explained, “Iblis was a creature whom the Almighty had created that he may worship Him and confess to His Oneness. Although Allah knew what Iblis actually was and what was to be his final end. Iblis worshipped Allah in the ranks of the Angels. Till the time he was tested by Adam’s Sajdah. He refused to do Sajdah due to jealousy and evil that overpowered him. Allah cursed him and drove him out of the ranks of Angels. Allah made him an outcast and sent him to the earth. Iblis became an avowed enemy of Adam and his progeny. He has no authority upon the children of Adam except that he makes evil suggestions to them and deviate them from Allah’s path. In spite of such a disobedience he is a believer in Allah’s sovereignty.”

Another reliable report mentions that Abu-Basir asked Ja‘far as-Sadiq “Did the Angels perform Adam’s Sajdah by putting their foreheads on the ground?”

“Yes”, replied Imam “This was a distinction granted to Adam.”

Imam ‘Ali an-Naqi says in another reliable tradition that the Sajdah of Angels was not for Adam. It was a sign of their compliance to the Divine Commands. It was a proof (hujjah) from them to Adam

A correct chain of narrators from Ja‘far as-Sadiq mentions that he said, “When Allah the Almighty commanded Satan to bow down before Adam he said ‘If you excuse me from Adam’s Sajdah I shall worship you with such fervor as no one has ever worshipped before.’

The Almighty said, “I want to be worshipped in a way *I* prefer.

Ja‘far as-Sadiq says in another reliable tradition that when the Almighty ordered the Angels to perform Adam’s Sajdah, all of them obeyed but Iblis refused due to the jealousy that afflicted his heart. Allah was enraged and He asked him what prevented him.

Iblis said, “I am better than Adam because you created me from fire and him from clay.” Imam said, “The first one to draw analogy (Qiyas) was Satan. He was proud. That was the first sin. He said, ‘O Lord! Exempt me from Adam’s Sajdah, and I will perform your worship in a way that not even a proximate angel or a Messenger Prophet has done.” Allah said, ‘I am not in need of your worship acts. I want my servants to worship Me in the way *I* prefer and not as they like.’ Get out of the heaven, you are the rejected one. You are cursed until the Resurrection Day. Iblis said, “O Allah You are not unjust, so who do You deprive me of the rewards that I deserve for my worship?” Allah said, “Ask whatever you wish.” The first thing that Iblis asked was to be able to live until the Resurrection Day. Allah allowed him.

Then he asked for the power to subdue the sons of Adam. Allah agreed. He said, “Authorize me over the people and grant me the ability to penetrate them like blood that circulates in the body.” Allah agreed. He said, “If they have one child, I will urge them for more. A child for them and two for me. I can see them but they cannot see me. I will put them in trouble in every way, at every time.” Allah said, “I have given you all these powers.” He said, “O, Sustainer! This is enough for me. I swear by Your glory. I will make them to follow the wrong path and perform bad deeds except your true believers. I will put

them in all kinds of difficulties from left, right, from front and behind. And they will be the ungrateful to You."

According to another tradition he will put them in trouble from front means he will make the people doubtful about the day of judgment. He says, "There is no heaven, no hell. Everything is present here, whether good or bad. From behind means that he makes the people busy in worldly life and prevents them from good deeds like, looking after their children, worshipping Allah etc. He confuses them in worldly matters. Trouble from the right side denotes the pain a disbeliever gives to the believers and from the left means he makes the people busy in enjoyment etc.

According to reliable sources Imam has stated that Allah strengthened Iblis and granted him all his desires. Prophet Adam asked, "O! Allah, You gave him power over my children and allowed him to control their mind and heart and penetrate every cell of their bodies. But what will you grant to my sons?" Allah said, "A single good deed will be counted as ten and one sin will be count as one sin only." Prophet Adam said, "Grant something more than this." Allah said, "I will accept their repentance until their last breath." Prophet Adam said, "Grant something more." Allah said, "I will forgive their sins and will overlook their evil deeds." Prophet Adam said, "This is enough for me." The narrator asked Imam, "May I be sacrificed for you, explain to me why Allah has granted Iblis the authority on the people's heart and mind?" Imam said, "He recited a two Rak'ah prayer in standing position and performed it in four thousand years."

According to another reliable source Prophet Adam prayed to Allah, "You have authorized Iblis on my children and on me. He has the power to control the mind and heart and is also in blood. What do you say about me? What is your order?" Allah said, "If anyone intends to do evil, his sin will not count and if he intends to do virtuous deed but does not do it, then only his reward will be counted." Prophet Adam said, "Grant us more." Allah said, "If anyone of you does wrong and repent for it, I will forgive the sin." Prophet Adam said, "Increase Your favor." Allah said that He would accept their repentance until the last breath." Prophet Adam said that was enough for him.

There are different views regarding whether Iblis was from the Angels or not? According to some views, he was not from Angels but belonged to the Jinn community. Some scholars say that he was from the Angels but actually he lived with the Angels and performed Allah's worship with them. Jamil asked Imam Ja'far as-Sadiq whether Iblis was from the community of Angels or jinn? Imam said, "Angels were thinking that he was from them but when he was asked to make obeisance to Prophet Adam, he refused."

Regarding this matter, Jamil, the narrator, asked Imam Ja'far as-Sadiq if Iblis was an angel or a caretaker of some heavenly affair? Imam said, "He was not an angel but the angels thought he was one of them. He was not connected to any heavenly affair and neither commanded any special position. The Jamil went to Tiyar and told him what Imam has said. He said, "How this is possible. If Iblis were not from the Angels when Allah ordered the Angels to bow down, the command was not applicable for him.

He cannot be said to have disobeyed when the order was not meant for him in the first place." Tiyar himself came to Imam and asked, "When Allah mentions the group of believers, does it also include some hypocrites?"

Imam replied, "Hypocrites are deviated people and all those who make an outward show of faith. All are included in this."

Abu-Sa'id asked the Holy Prophet Muhammad about Iblis. Prophet Muhammad said, Allah says in Qur'an:

"He said, O Iblis! What prevented from paying obeisance to one that I created? Are you proud or one of the exalted ones?" (***38:75***)

The narrator asked the Holy Prophet who were superior than Angels. Prophet Muhammad replied: They are 'Ali, Fatimah, Hasan and Husayn. And two, thousand years before Prophet Adam they were at Allah's empyrean glorifying Allah. Hearing them, the angels also repeated. When Allah, the Almighty created Adam and asked His angels to bow to Adam it was not an obeisance to Adam alone. All the angels prostrated except Satan. Allah said, "Are you proud or are you of the exalted ones?" That means the five names of five exalted persons were written on the curtain of empyrean.

According to another tradition from the Holy Prophet has stated when Iblis refused to make obeisance to Adam he was expelled from the heavens. Then Allah asked Adam to go to the angels and salute them. Allah taught Adam to say *Salaamo A'lakum wa Rah'matullahe wa barakaatoh.* Adam went to them and saluted. The angels saluted him in return. When Adam returned to his place, Allah said, "This salutation is recommended for you and your community until the day of judgment."

Imam Ja'far as-Sadiq has stated that Satan was the first one to think that he was better than Adam and said that Allah had created him from fire and Adam from dust. If he had compared his fire with the matter from which the spirit of Adam was created he would have certainly found it hotter.

Another tradition of Imam Ja'far as-Sadiq states that the first one to fall a prey to vanity was Satan when he said:

"I am better than he; Thou hast created me of fire, and him Thou didst create of dust."

If he had compared Adam 's brilliance with that of his own fire he would have found that Adam's brilliance was more than that of his own fire.5

According to a reliable tradition from Imam 'Ali the first prayer was performed on the land behind al-Kufah. Today it is known as Najaf-ul-Ashraf and by the order of the Almighty, Angels made obeisance on the same land. From a reliable tradition of Imam Ja'far as-Sadiq the first profanity was when Allah created Adam and Satan became a unbeliever and refused to obey the command of Allah. The first jealousy was manifested between Habil and Qabil. The first instance of greed was when Adam tasted

the forbidden tree even though he had access to all other fruits of Paradise. This greed caused him to be expelled from Paradise.

According to the same Imam, Satan asked Allah to respite him until the appointed hour and Allah agreed. That is the day when Prophet Muhammad will crush him below the stone of Jerusalem.

According to another tradition that Imam asked Ishaq bin Jarir that what his companions' opinion regarding the claim of Iblis that Allah created him from fire and Adam from dust? He said, "May I be sacrificed for you. It is as Allah declared in Qur'an." Imam said, "Iblis lied. O Ishaq, Allah created him from dust and not from fire. Allah says that He created fire from a green tree and created Iblis from that fire. But the origin of that tree is dust. Allah has created the world from dust."

In another tradition it is mentioned that in Satan the component of fire was more than that of dust.

Sayyid Ibn Tawus has quoted from the book of Idris that when Satan asked Allah for respite until day of judgment, Allah said, "No, you will be spared, until the appointed hour. It is the time when I have decreed purge the earth of polytheism, disbelief and sin and evil. For this I will select some whom I would have tested for firmness of belief; and piety, sincerity, belief, abstemiousness. They eagerly await the day of judgment. They have a true belief regarding the Resurrection Day. They are my devotees and friends. I have created for them a great Prophet and they shall be his helpers. I have kept the day of their appearance a secret. Surely, that day will came and on that day you and your followers will perish. Now, get out from here until the appointed time."

Then Allah told Adam to open his eyes and see the Angels standing before him. "They have made obeisance to you. Salute them with the words *"As salaamo a'laikum wa rahmatullahe wa barakaatoh."* Adam came to them and saluted. Angels returned his salutations, *Wa a'laika yaa aadamo wa rahmatullahe was barakaatoh*.

Allah said, "O, Adam! This is a salutation for you and your children until the Resurrection Day." Then Allah brought out his offspring from the backbone and took the covenant of His oneness. Prophet Adam saw a group from his progeny, bright and brilliant and hee asked who they were. Allah said, "They are the apostles from your offspring." Adam asked their number and Allah responded, "They are One hundred and twenty four thousand. Among them are three hundred and fifteen Prophets." Adam asked, "Who is the last of them and who looks more luminous than others?"

Allah said, "He is Muhammad My Messenger, My trustworthy, My beloved and My friend, My chosen one and most exalted of My creatures. He is My favorite and one who has recognized more than anyone else. He is the best with regard to forbearance, knowledge, faith, belief, righteousness, worship, humility, piety and obedience. I have taken an oath from the bearers of the throne and those who are below that they believe in him and recognize his Prophethood. O, Adam! You also believe in him, so that your status and respect increases."

Prophet Adam said, “I believe in Allah and His Prophet.” Allah said, “O, Adam I have exalted your respect and appointed you as the first Prophet. And your son Muhammad is the seal of the Prophets and Messengers. He is the one for whom I created and the heavens and the Earth, and he will be the first to arrive on the day of judgment. The angels shall clothe him in heavenly garments and bring him astride a horse. He would be the first person to intercede and his intercession will be accepted. He will be first person for whom the doors of Heaven will be opened and he will enter first. O, Adam! Your patronymic is from him. You are Abu Muhammad, the Father of human beings.” Adam said, “Praise be to Allah. I am very grateful to Him, that He created such a personality from my offspring who would be the first to enter Paradise. And I am not jealous of him.”

Imam Al–Hasan al–’Askari has stated that when Iblis disobeyed Allah, He cursed him and exalted the Angels who made obeisance to Adam. Allah ordered them to take Adam and his wife Hawwa’ to the Garden. Allah mentions in Qur’an:

“And We said, O Adam! Dwell you and your wife in the garden and eat from it a plenteous (***food***) ***wherever you wish and do not approach this tree or you will be of the unjust?”*** (***2:35***)

Allah ordered Prophet Adam and Hawwa’ not to approach the tree because it was the tree of knowledge of Prophet Muhammad and the family of Muhammad. Because they are specially selected for this tree. No one is allowed to eat from this tree except them.

And ‘Ali, Fatimah, Hasan and Husayn distributed their food to poor, orphans and prisoners and themselves fasted for three days at a stretch and ate with the Prophet. Whatever was made available to him was sent from this very tree. Allah sent the Qur’anic Verses (Hal Ata) by revelation and sent for them food from heaven. After having this food, they never felt hunger and thirst. That tree was more eminent than other trees because different kinds of trees produce different kinds of fruits but this tree was producing every kind of fruits and grains like wheat, grapes, figs, jujube and many other things.

That is the reason that scholars hold different views about this tree. Some say, it was a wheat tree. According to some it was a grapevine. Some think it was a jujube tree. Allah said, “Do not go near that tree because it you may vie the status of Muhammad and his progeny.” That is beause Allah has chosen them as His favorites. If anyone were to eat from that tree by permission of Allah, he would be given the knowledge of divine revelation. If anyone eats by his own will, he would be disappointed and hopeless and would have disobeyed Allah. Allah says clearly regarding this tree:

“And do not approach this tree or you will be of the unjust?” (***2:35***)

That is, if you disobey in this matter you would fall into degradation.

But the Satan made them both fall from it, (***2.36***)

Satan began to make evil suggestion to them and said,

"Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals." (***7:20***)

"And he swore to them both: Most surely I am a sincere adviser to you." (***2:21***)

The Satan entered the Garden by hiding in the serpent's mouth. Adam thought the serpent was speaking to him. Initially Adam rejected his suggestion and said, "O serpent! This is Satan's suggestion. How can Allah deceive us? Why do you swear of Allah? You say that Allah deceives us yet you say that you are a sincere adviser to us? You know very well that Allah is Kind and Merciful. Allah has forbidden me not to approach the tree without His permission, so how can I do so?" The Satan was disappointed and again he entered the garden with the help of a serpent. Hiding in its mouth he met Hawwa' the wife of Adam and spoke to her. She thought the serpent was speaking. Satan said, "O Hawwa'! Allah had forbidden you to approach the tree but now He has made it legitimate for you because you have obeyed His orders faithfully. The angels are appointed to guard this tree and protect it from the beasts, it will not prevent you if you approach it. Then you can rest assured that it has become legitimate for you. If you taste the fruit before Adam you will subdue him and rule over him."

Hawwa' looked towards the tree. The angels tried to prevent her, but Allah revealed to them, "A person who has been given the knowledge but disobeys My orders is repelled from here. Let them do whatever they like. I have told them if they obey My orders I will be pleased and if they disobey, they would deserve My punishment." So the angels did not come forward to prevent them. Hawwa' thought that Allah has ordered His angels not to prevent them from eating from the tree and made the tree legitimate for them, and that this serpent has been a true advisor.

Hawwa' ate the fruit and did not feel any change in herself. She narrated everything to Adam who was also deceived and he too tasted the forbidden tree. As soon as he ate from it he was driven out of the Garden. Allah says in Qur'an:

"But the Satan made them both fall from it, and caused them to depart from that (state) in which they were; and We said, Get forth some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time." (***2:36***)

Then He says:

"Then Adam received (some) words (Archangel Gabriel taught Adam to ask forgiveness of Allah for the sake of Muhammad, 'Ali, Fatimah, Hasan and Husayn) from his Lord, so He turned to him mercifully; He is oft returning (to mercy), the Merciful." (***2:37***)

"We said, Go forth from this (state) all." (***2:38***)

Imam explains that Allah ordered Adam, Hawwa', Satan and the serpent to go away together and not one by one. The serpent was better than other animals and the Satan came down on the earth by the

side of heaven as it was unlawful for him to enter the heaven.

Finally Allah says,

"So surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve." (***2:38***)

Imam Al-Hasan al-'Askari has stated that when Allah accepted Adam's repentance, Prophet Adam requested the Almighty that He accept his repentance and grant him the same position as before. Indeed their evil inclinations became manifest to them. Then Allah said, "O Adam! You didn't remember My Order, seek My help by the sake of Muhammad and his family." Prophet Adam said that he had forgotten. Allah said, "Implore Me by the names of Muhammad 'Ali Fatimah Hasan and Husayn, and I will accept your prayer." Prophet Adam said, "O Allah, the Sustainer! For the sake of your five noble followers accept my prayer and forgive my mistake. I am your first Prophet and your angels made obeisance to me and you appointed the angels for my service." Allah said, "O Adam! I ordered the angels to make obeisance to you because you were the vessel of their lights. If you had implored Me through their names I would have kept you safe from disobedience and warned you of the deception of Iblis. But whatever I had anticipated has occurred. Now, pray to Me so that I accept your request.

Prophet Adam prayed to Allah with the names of Muhammad, 'Ali, Fatimah, Hasan and Husayn and asked Him for forgiveness. Allah was pleased with him and said that his repentance was accepted. Imam has stated that Allah taught him the five auspicious names. Then Allah told Prophet Adam and Hawwa', the serpent and the Satan, "There are provisions for you on the earth and you will be happy on the earth until you die." Allah has created the fruits, flowers and vegetables for them, to make them happy and do good deeds for the hereafter. Sometimes Allah puts His believers in trial by subjecting them to difficulties and disease. Allah bestows all the bounties as rewards and it is not possible to get all the benefits without toiling for them. The bounties of the hereafter are much better than worldly life. Allah tests us by pain and difficulties so that we would be aware of the punishment of the Resurrection Day when there shall be no relief.[6]

The Almighty Allah says,

"And We said, O Adam! dwell you and your wife in the garden and eat from it a plenteous (***food***) ***where ever you wish and do not approach this tree, then you will be of the unjust."*** (***2:35***)

However Satan put them in doubt. He wanted them to become conscious of their sexuality. He said, "Allah has forbidden for you this tree so that you may not become angels and stay in the heaven forever." And he swore to them that he was a sincere advisor. In this way Satan deceived them and Adam could not refuse him. Satan convinced them to taste the forbidden tree. When they tasted their heavenly garments vanished and they became nude. They tried to cover their nudity with leaves. Allah said, "Did I not forbid you that tree? Did I not warn you that Satan is your avowed enemy? Adam said, "Our Lord! We had been unjust on ourselves. If You do not have Mercy upon us and do not forgive us,

we shall be of the losers." The Almighty told him to leave the Paradise and dwell on the Earth:

Get forth some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time." (***2:37***)

Allah said that they will have to stay on the Earth until they die and will be raised from here on the day of judgment.

At another occasion Allah said, (7:27)

"O, Son of Adam! Do not follow the wrong path. Your parents were expelled from heaven and were deprived of their heavenly garments, that their private parts became apparent. We took promise from Adam but he did not keep it. When We asked the angels to make obeisance to Adam; they obeyed. But Satan disobeyed. We told Adam that Satan is your open enemy and would cause you to be expelled from Paradise and as a result you will have to face troubles and difficulties. The Garden is the best place for you. You will be free from thirst and hunger, and you will not be naked. You shall remain in shade."

But the Satan misguided him and said, 'Shall I show you the way to the eternal tree? One who tastes the fruit of this tree, becomes immortal, he never dies. His kingdom and kingship never decline.' Thus they tasted the fruit from that tree and at once became nude. They began to cover themselves with leaves. They disobeyed Allah's order and followed the wrong path. Allah forgave them and accepted their repentance and asked them to leave the Garden. He said, "Go to the earth and some of you shall be enemies of others. If any apostle comes to you, believe him. He will guide you against evil. If anyone will believe in Me, he will be free from the wrath. If not, he will be deserving the chastisement."

Imam Ja'far as-Sadiq has stated that the people asked Imam regarding the verse

O you who believe! Obey Allah and His Apostle and do not turn back from Him while you hear. (***8:20***)

Imam said, "The private parts of Adam and Hawwa' were covered, that is, they were not apparent outwardly, but when they tasted the fruit, they became visible." The tree forbidden by Allah, were the ears of wheat and according to another report, it was a grapevine.

People asked Imam al-Baqir regarding the verse of Qur'an:

"and do not approach this tree," (***2:35***)

Imam replied that Allah meant to say that they should not partake the fruit of that tree.

Imam 'Ali al-Naqi has stated that the tree forbidden to Adam was the tree of jealousy. Allah took the

oath from Adam and Hawwa' that they will not be jealous of those who were more exalted to them and to all the creatures. But Allah did not find Adam firm in this.

People asked Imam Muhammad al-Baqir regarding the verse from Qur'an:

And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination. (***20:115***)

And that according to some people Adam forgot the commands of Allah? Imam said, " How could Adam have forgotten when Satan himself said that Allah has told them not to touch the tree for they might become angels or immortals? Actually Adam followed Satan's evil suggestion and disregarded the command of Allah. Here forgetfulness denotes disregard."

Imam Ja'far as-Sadiq has related from Prophet Muhammad that Prophet Musa prayed to Allah to meet Prophet Adam. When they met he said, "Are you the same whom Allah has created by His own hands? And when you became alive, Allah asked the angels to make obeisance to you and decorated the heaven for you and spoke to you. He forbade you to eat from the tree but you were not patient and thus expelled you from the heaven. You could not control yourself because of the Satan's evil suggestion and obeyed him and for this reason we are on the earth?"

Prophet Adam replied, "O Son! Be kind with your father and try to understand about the tree. Satan was my enemy. He came to me and deceived me and swore by Allah that he was my sincere advisor and that he was one of my true friends and a well-wisher. He said that he was very unhappy for me. When I asked him the reason he said it was due to his attachment to me that he felt very sorry that I would be expelled to the earth, which I did not like. I asked what I should do. Satan said that, he would show me the eternal tree and said if anyone ate from it, he will be immortal and his kingdom will never be destroyed. If I and Hawwa' ate from it, we both would remain in heaven with him. He swore that he was my well-wisher. I never knew one could take a false oath and considered his oath true." Then he said, "Tell me, Has Allah, the exalted, sent to you something (Torah)? Did you find a mention of my creation and mistake revealed this book? Musa said, "Yes, the holy book Torah had been written a long time ago." The Holy Prophet said thrice: The argument of Adam was exhausted on Musa.

According to an acceptable tradition of Imam Ja'far as-Sadiq: Adam asked Musa, "O Musa! How many years before my creation did you see my sin mentioned in the Torah?" "Thirty years" replied Musa. "It is enough," said Adam. Imam Ja'far as-Sadiq says that Adam overcame Musa's argument.[7]

According to a reliable tradition people asked Imam Ja'far as-Sadiq how long did Adam and Hawwa' remain in the heaven and when were they expelled? Imam said, "It was Friday at sunset, Adam came to life and Allah created his wife Hawwa' from his last rib. Then Allah ordered His angels to make obeisance to Adam They all did. By Allah, Prophet Adam did not stay in heaven for more than six hours. And they both were expelled at sunset. They passed their night out of heaven until morning. Their heavenly clothes vanished and they became nude. They felt ashamed and prayed to Allah with tearful

eyes and asked for forgiveness and said, “We are guilty. We confess our fault.” Allah ordered them to go down from the heavens as guilty people cannot stay there with Him in the heavens.” When Prophet Adam tasted the fruit from the tree he remembered Allah’s prohibition and became very sad but when he tried to move away from it, the tree caught his head and pulled him near by the permission of Allah and asked why he had touched it? Imam has narrated that the private parts of the body were concealed but when they ate from the tree they became apparent.

In another tradition Imam Ja‘far as–Sadiq states that the spirits were created two thousand years before the bodies. Allah created the exalted souls of Prophet Muhammad ‘Ali, Fatimah, Hasan, and Husayn and after them the souls of all Imams. Then Allah sent all these souls on the skies the lands and the mountains. All of them became ashamed by their brightness. Allah told the heavens, earth and the mountains, “They are My true friends and confidants and they are the leaders of all. I have not created anyone like them. Paradise is for those who believe in them, and the fire of hell is for those who disbelieve in my communications and those who claim to be like them. I shall send a severe wrath upon them and they will be sent to the bottom of the hell. Those who accept their leadership and friendship, will be given a place in the Garden and will get what they desire. I will make them stay with the righteous ones. Their friendship is a security for life. Who shall volunteer to accept their Wilayah as trust? The mountains, the skies and the land feared Allah and declined to take the charge.

Almighty Allah told Adam and Hawwa’ to dwell in the Garden and eat whatever and wherever they desire but not the wheat plant, otherwise they would be of the unjust. Adam and Hawwa’ beheld the dignity of Prophet Muhammad, ‘Ali, Fatimah, Hasan, and Husayn and other Imams. They saw their great status in the heaven. They asked Allah when He had bestowed them with such dignity. Allah said, “Raise your head towards my empyrean (the Holy Throne) and see.” They raised their heads and saw the names of Muhammad ‘Ali, Fatimah, hasan, husayn and other Imams on the Holy Throne.

Adam asked, “O Allah! Why are these names so respectable to you?” Allah said, “I have created you and the universe because of them. They are My honest and faithful treasurers. Do not be jealous at them and do not vie their great status otherwise you will be one the disbelievers and unjust.” Adam asked Allah to show their condition in hell. Allah ordered hell to show him the different kinds of chastisements and said that their abode is in the depths of hell. If they try to come out the guards push them back. When their skin is burnt, a new skin is created for them, that they can taste the chastisement again. “O Adam and Hawwa’! Do not be jealous of them otherwise you will be out from My vicinity and will be sent to the earth; and there you will suffer a lot.” Satan put them in doubt and they went to the tree.

Thus Allah expelled them. They ate some grains from that tree and their heavenly clothes and jewels separated from their bodies leaving them naked. They covered their private parts with leaves. Allah revealed to him that He had forbidden them to eat from that tree and had said that Satan was their open enemy. So they lamented,

"Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers." (***7:23***)

Allah ordered them to go away from His Presence. Those who disobey His orders cannot stay in the heavens so Allah sent them to the earth. When the Merciful Allah wanted to forgive him, He sent Archangel Gabriel to them. He came and said, "Certainly, you are the losers by disobeying the order. Now recite the names that are written on the Holy Throne for forgiveness and pray to Allah to accept your repentance." Adam prayed to Allah, "For the sake of Muhammad 'Ali, Fatimah, Hasan and Husayn accept my prayer and have mercy on me." Allah forgave him as He is Kind and Merciful. After that Adam memorized the names of the Holy Five and also informed the people of his community.

Allah says in Qur'an,

"Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant." (***33:72***)

According to a reliable tradition, people asked Imam Ja'far as-Sadiq why the inheritance of a male is twice that of a female? Imam replied, "Adam and Hawwa' picked up eighteen grains. Adam ate twelve and Hawwa' ate six grains. Therefore the inheritance of a male is twice that of female."

In another hadith, Imam 'Ali has stated that there were three grains. Adam ate two and Hawwa' ate one. However the first tradition is more reliable. It is possible that it may be a bunch of grapes and from the bunch, Adam and Hawwa' ate three grapes.

Imam Muhammad al-Baqir says, "If Adam had not committed that mistake the believers would have been free from mistakes too. If Allah had not accepted his repentance, He would not have accepted the repentance of other people."

According to reliable sources Abul-Salt al-Harawi asked Imam al-Ridha about the tree that Adam and Hawwa' had tasted, because there were different views about it. According to another tradition, it was a wheat pod and one more tradition indicates it was a malicious tree. Imam said, "Both traditions are true." "How can it be?" asked Abu'l-Salt. Imam said, "The tree bore all kinds of fruits. It was a wheat pod. It was an auspicious tree not an ordinary one. When Allah, the Almighty exalted Adam and asked His angels to make obeisance, they obeyed. Then Adam entered Paradise. He thought that Allah has not created anyone like him? But Allah knew his thoughts, as He is Knowing and Hearing.

Allah revealed to him, 'O Adam! Raise your head and look at My empyrean.' Adam raised his head and beheld some names on it. Adam asked, 'Who are they?' Allah said, 'They are from your offspring and are much better than others. I have not created the heavens, the earth, and the hell, but only out of love for these five Honorable beings, I have created you and all creatures for them. Do not be jealous of them otherwise you will be deprived of My bounties.' But due to Satan's instigation Adam desired for his high

status and ate the fruit that was forbidden by Allah. Satan overcame Hawwa' and she desired to taste the fruit and Adam also ate. So they were expelled from Paradise and sent to the earth."[8]

Reliable sources mention that people asked Imam Ja'far as-Sadiq if the Paradise of Adam was a part of this earth or a Paradise of the Hereafter? Imam said, "It was from the gardens of the earth where the Sun and Moon rise and set and the Paradise of the Hereafter is that from which no one returns."[9]

Imam Muhammad al-Baqir has related from the Holy Prophet that Adam and Hawwa' did not stay in heaven for more than two hours and they were expelled on the same day.

According to reliable sources Imam Ja'far as-Sadiq said that Satan became worried and agitated four times: When Allah cursed him, when he was expelled from the heavens, when Prophet Muhammad was commissioned by Allah and when the Holy Qur'an was revealed. He cried out loudly on all these occasions. But he became very happy when Adam tasted the fruit from that special tree and was driven out from heaven.

'Ali ibn Ibrahim has quoted that Prophet Adam came to the earth but he was not trained properly. It was impossible for him to understand what is good and what is bad for him. He didn't know the proper way of living and having marital relationships. When Allah told him to stay in the Garden, he passed by the tree innocently. Then Satan came and deceived him. They tasted the fruit from the auspicious tree. Their clothes separated from their body and they concealed the body with leaves etc...[10]

Imam Ja'far as-Sadiq has quoted that when Prophet Adam landed on the Earth. Archangel Gabriel came to him and said, "Allah has created you by His own hands, he put His soul in your body and ordered the angels to make obeisance to you and bestowed you with all the bounties from heaven and He forbade you to go to the tree but you disobeyed His orders." Prophet Adam said, "Whatever you say is true but the Satan swore that he was my sincere advisor and I was not knowing that anyone could take a false oath. He came to me and said, 'If you eat from that tree, you will become immortal like the Angels and stay in the heaven forever.' He swore that he was my true friend." When they ate from the tree their heavenly clothes were removed and they covered their bodies with foliage.

Imam Al-Hasan al-Mujtaba has stated that some Jews came to the Messenger of Allah and inquired many things. One of their questions was why Muslims are obliged to pray five times a day? The Messenger of Allah said, "Because when Adam ate from the forbidden tree it was the time of Asr. Allah sent him to the earth and made the prayers of Asr compulsory for Adam's children until the Resurrection Day. And Allah ordered the Muslim community to keep up this prayer. Thus it is my favorite prayer. I have been ordered to establish it. When the repentance of Adam was accepted it was Maghrib. At that time Adam recited three Rak'ahs (units). One for his mistake, one for that of Hawwa''s and the third for the acceptance his apology. Allah made these Rak'ahs compulsory for my people. There was a gap of 300 years (of Earth) from the time Adam tasted the fruit and when Allah forgave him. A day of the Hereafter is equal to one thousand years of the Earth."[11]

The Jews asked, “Why does Wudhu’ involve the particular four parts of the body that are clean most of the time?” Prophet said, “When Satan deceived Adam he went to the tree and became disgraced. He ate with his hands and his heavenly dress separated from his body. He put his hands on his head and wept. When Allah accepted his repentance He asked him to wash the face because he had first looked towards the tree. Then to wash his hands as he picked the fruit by them. Then He ordered him to anoint his head as he had put them on the head and ordered him to anoint on the feet because he used them first for disobeying His command. Thus we perform Wudhu’ in this way.” They asked why Allah made thirty fasts compulsory. Prophet answered, “Because the fruit remained in his stomach for thirty days. Allah made thirty fasts incumbent on Adam and his children. But it is His grace that He allowed them to eat before sunrise. Fasting was obligatory on Adam, therefore it is compulsory for my people too.” Allah says in Qur’an,

O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). (2:83)

According to another tradition Al-Ma’mun asked Imam al-Ridha, “Are you not convinced that Prophet of Allah was innocent?” Imam said, “It is true.” Then he asked, “What is the meaning of the Qur’anic verse:

“…and Adam disobeyed his Lord, so his life became evil (to him).” (20:121)

Imam said, “Allah said to Adam ‘O Adam! Dwell you and your wife in the garden and eat from it a plentiful (food) wherever you wish and do not approach this tree for then you will be of the unjust.’

Allah indicated towards the wheat tree. Adam obeyed Allah and did not go near that tree. They enjoyed the fruits of other trees. But the Satan deceived him and said, ‘Allah has forbidden you this tree but not the other trees of the garden. If you eat from this tree, you will become immortal like the angels and will stay here forever.’ He took a false oath that he was a true friend. Adam and his wife had never heard a false oath and they trusted him. This was the first fault of Adam and it was not a blunder. It was a *Tark al-Awla* that occurred even before he was appointed a Prophet. And *Tark al-Awla* is condoned before revelation. When Allah exalted him and appointed him a Prophet, he became infallible and did not commit even a minor mistake. Allah says,

‘…and Adam disobeyed his Lord, so his life became evil (to him). Then his Lord chose him, so He turned to him and guided (him).’ (20:121-122)

Also,

‘Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of ‘Imran above the nations.’” (3:33)

An Account of the apology of Adam and Hawwa’ after their arrival on this Earth:

It is narrated from the Holy Prophet that when Adam disobeyed Allah, a caller called out from near the

Holy Throne, “O Adam! Get out from My vicinity of Mercy because whoever disobeys Me cannot stay here.” Adam began to cry and even Angels cried. Then Allah sent Archangel Gabriel to Adam who brought him to the Earth. At that moment the whole body of Adam had become black. When Angels saw him in this condition they cried bitterly asked for permission to help Adam until their voices rose to a high pitch. All of them came to the realm of the Almighty and said, “O, the One Who has given life to one of Your creatures and then put a chosen soul in it and ordered the Angels to prostrate to it. And due to just one sin You have changed his fair complexion to a dark one?.”

At that moment a caller called out from Heaven, “O Adam, today you shall fast for your Creator.” It was 13th of the month. Adam kept a fast. One third of the darkness disappeared. On the 14th the same voice ordered him to keep a fast. Adam again fasted and two thirds of the blackness disappeared. On the fifteenth the voice once more prompted Adam to fast. Adam did and the remaining darkness disappeared. He became fair once more. It was because of this that the three days were referred to as the days of settling down. Then a caller called out from the sky, “O Adam! I have appointed these three days for you and your children. If anybody would fast on these three days of the month it would be as if he has fasted for the whole year.

Adam was sitting with his head on the knee and very much dejected and sorrowful. Allah sent Archangel Gabriel to Adam. He asked him why he was so forlorn. He replied, “I will remain sorrowful like this until death takes me.” Archangel Gabriel said, “I am the messenger of Allah. Allah has sent salutations and said, *“Hayaak allaaho wa bayyaak allaah!”* Adam, “I know the meaning of *‘hayaak allaah’*, it is ‘may Allah keep you alive’, but what is the meaning of the phrase *‘bayaak allaah’*?” Archangel Gabriel said, “It means, ‘may Allah keep you happy’.”

Hearing this Adam went into a prostration. Then he raised his head, looked towards the sky and prayed, “O Allah! Increase my beauty and elegance!” Next morning a black beard covered his face. Adam felt it and asked Allah what it was. He was told that it was a beard and that Allah has made it a sign of beauty for Adam and his sons.

According to a good chain of narrators Imam as-Sadiq said that when Adam landed on the Earth his body from the head to toe became black. He became very sad. Archangel Gabriel came and asked him the reason for his sadness. He said that blackness had enveloped him. Archangel Gabriel told him to get up and recite prayers as it was the best time for prayers. Adam recited the prayers and the blackness vanished from head to the chest. When it was time for the next prayer Archangel Gabriel told him that it was time for second prayer. Adam prayed the second time and the darkness vanished up to his navel.

Again after some time Archangel Gabriel reminded that it was time for the third prayer. Adam prayed the third time and darkness vanished from the navel to the thighs. Then again Archangel Gabriel said that it was time for the fourth prayer. Adam completed his fourth prayer and the darkness vanished until the legs. Then Archangel Gabriel told Adam to pray the fifth time and all the darkness vanished from his body. Adam praised Allah and thanked Him profusely. Archangel Gabriel said, “O Adam! This is the

model prayers for your children. It means that if they pray five times a day all their sins shall be cleansed like the darkness vanished from your body."

A reliable tradition from Imam as-Sadiq states: During the circumambulation a man approached my father, kept his hand on his shoulder and said, "I want to ask you three questions and I know that no one knows the answers except you." Imam al-Baqir kept quiet and when he completed the circumambulation he came to *hijr Isma'il* and offered a two-Rak'ah prayer. After concluding the prayers he inquired about the person who had questioned him. He came and sat down facing my father. He asked, "How did the Angels regain Allah's pleasure after they had objected to His creation of Adam. Imam replied, "The Angels performed the circumambulation of the Holy Throne for seven years and sought divine forgiveness and only then did Allah forgive them." "You have spoken the truth," said the man. "Then how did Allah become satisfied with Adam "

Imam said, "When Adam came down to the Earth, he landed at Hind (India). He prayed to Allah who is the Creator of the House. Allah told him to come to His House, circumambulate seven times and perform all the rituals of the hajj in 'Arafat and Mina. From India, he came to Makkah and wherever he placed his feet, the places became inhabited and prosperous. And where he did not step the places became remained deserted. Then he performed the circumambulation seven times and completed all the hajj rituals as ordered by Allah. Due to this Allah accepted his repentance and forgave him. Seven rounds of Adam were equivalent to seven years' circumambulation of the Holy Throne by Angels. At that time Archangel Gabriel came to him and said, "Congratulations! Allah has forgiven you. And I have also performed circumambulation of this Holy House 300 years before you did." Adam said, "O Allah! Forgive me and my progeny." Allah said, "I will forgive those who believe in Me and My Prophet." The man said, "You have said the truth!" and left the assembly. My father said to me, "That was none other than Archangel Gabriel. Your teacher in religion came to teach you."[12]

It is narrated through a reliable chain of narrators that Imam as-Sadiq said, "When Adam came down to the Earth. He performed the circumambulation of Ka'bah for a hundred years. During this period he did not once glance at Hawwa'. Due to the expulsion from the Heaven he was weeping and tears flowed freely from his eyes. Archangel Gabriel came to him and said, *"Hayyaak allaaho wa bayyaak allaah!"*

When Archangel Gabriel said, *"Hayyaak allaaho"* Adam understood that Allah had forgiven him, and when Archangel Gabriel said *"bayyaak allaah"* he became extremely happy and stood at the door of the Ka'bah which had the covering of cow and camel skins and said, *"Allahumma aqelni a'thrati waghfir li dhanbi wa aaedhoni ila addaar allati akhrajtani minha."* Allah said, "I have forgiven your sins and pardoned your deviation and I will put you back in the heaven from where you were expelled."

The Sunnis have narrated through numerous chains from 'Abdullah Ibn 'Abbas that he said, "I asked the Holy Prophet regarding the words that Adam learnt from his Lord, through which his repentance was accepted." The Holy Prophet said, "He sought forgiveness through the right of Muhammad, 'Ali, Fatimah, Hasan and Husayn and was forgiven." There are quite a few traditions on this subject that we

shall discuss them in the third volume of this book.

Through other chains of narrators the Shi'ah and Sunni scholars narrate from Ibn 'Abbas that when the Almighty created Adam and put in him His spirit, Adam sneezed all of a sudden. Allah sent to him a revelation and Adam said, "Praise be to Allah." Allah said, *"Yarhamaka rabboka"* (May your Lord have mercy upon you.) When the Angels prostrated before him he asked, "O my Lord have You created anything dearer than me?" There was no reply. He asked the same question the second time, but still there was no reply. He repeated the question the third time. This time Allah said, "Indeed there are some creatures. And if they hadn't been there I wouldn't have created even you, O Adam!"

Adam requested Allah to show him those exalted personalities. The Almighty ordered the Angels of Hijab (coverings) to remove all the coverings. The coverings were removed and five luminous personalities became visible before the Holy Throne. "Who are these?" asked Adam. Allah said, "O Adam! This is Muhammad, My Prophet, and this is 'Ali, the Commander of the Faithful, this is Fatimah the daughter of My Prophet, and these two are Hasan and Husayn, the children of 'Ali and the sons of My Prophet. And O Adam! They are from your progeny." Adam was pleased to hear it. And when he committed that grave error he repented and sought forgiveness upon the rights of Muhammad, 'Ali, Fatimah, Hasan and Husayn. Allah forgave him. This is the meaning of the Qur'anic verse,

***Then Adam received* (*some*) *words from his Lord, so He turned to him mercifully;* (*2:37*)**

When Adam came to the Earth he made a finger ring and engraved upon it: Muhammad is the Messenger of Allah and 'Ali is the Commander of the Faithful. The agnomen of Adam was Abu Muhammad."

According to a authentic tradition Imam as-Sadiq said that Adam requested, "O Allah! I implore You in the name of Muhammad, 'Ali, Fatimah, Hasan and Husayn, accept my repentance." Allah asked him how he knew Muhammad. Adam said, "When I was created and I raised up my head I saw the following words written on the Holy Throne: Muhammad is the Messenger of Allah and 'Ali is the Commander of the Faithful."

According to a reliable chain of narrators it is narrated from Imam Muhammad al-Baqir that, "Adam sought forgiveness in the following words:

Allahumma laa ilaha illa anta subhaanaka wa be hamdeka inni a'melto sooo-an wa zalamto nafsi faghfirli innaka anta atawwaabuurraheem. Laa ilaaha illa anta subhaanaka wa be hamdeka inni a'melto sooo-an wa zalamto nafsi faghfirli innaka anta khairul ghaafereen

According to a reliable tradition when a Mu'min gets up from sleep, he should recite the sentence, which aHazratHazrat Adam (a.s.) lane from Ha Adam learned from Allah! And the Dua is:

Subboohun quddoos rabbul malaaekati warrooh. Sabaqat rahmatoka ghadaboka. Laa ilaaha illa anta

inni zalamto nafsi faghfirli war hamni innaka anta atawwaabu arraheemul ghafoor

According to a reliable chain of narrators, it is narrated from Imam as-Sadiq that on the day of covenant, Adam was presented to his (Prophet's) progeny. Muhammad al-Mustafa. 'Ali was with him and was passing with him. Fatimah was behind him and Imam Al-Hasan and Husayn were behind her. Allah said, "O Adam! Do not look towards them with jealousy. Otherwise I will take you out from My Vicinity of Mercy." When Allah put him (Adam) in heaven, Muhammad al-Mustafa, 'Ali, Fatimah Hasan, Husayn came before him. Adam saw them with jealousy.[13] At that moment the love and Wilayah of Ahl al-Bayt was presented to Adam, that he have accepted, but he did not. Heaven showered its leaves.

When Adam repented and accepted the Wilayah of these personalities and prayed by the rights of Muhammad, 'Ali, Fatimah Hasan and Husayn, Allah forgave him. These were the words that Adam had learnt from his Lord.

According to reliable chain of narrators it is narrated from 'Ali the words that Adam uttered, "O Allah I ask You on account of Muhammad and his progeny that you accept my repentance." "How did you recognize Muhammad?" asked Allah. Adam replied, "I saw their names on Your vast curtain when I was in the Garden."[14]

According to a reliable hadith of Imam Ja'far as-Sadiq: Five people are famous for their extreme lamentations, Adam, Ya'qub, Yusuf, Fatimah al-Zahra' and Imam Zayn al-'abidin. Adam cried so much due to his expulsion from heaven that two streams of tears flowed on his cheeks.

It is narrated from the Messenger of Allah that Adam came to this earth on a Friday.

According to a reliable tradition from Imam as-Sadiq when Adam was sent to Earth he brought with him 120 trees. 40 of them bore fruits whose external as well as internal parts were edible. And the fruits of 40 others had inedible kernel. Adam brought with him a bag containing seeds of every type.

According to reliable chains of narrators it is narrated that Ibn Abu-Nasr asked Imam al-Ridha why the first fruit, which was sown on the Earth grew to be a tasty one. Imam asked him what his co-religionists thought. He said, "They say that when Adam came to India from heaven he cried in nostalgia. His tears fell on the Earth and formed potholes creating a sweet odor." Imam said, "It is not so, rather Janabe Hawwa' fragranced her hair with the leaves of Paradise. When she came down to earth, after the calamity she menstruated and then performed Ghusl. When she unfurled her hair, Allah sent a breeze that dispersed the heavenly leaves in the places where Allah wished."

According to reliable chain of narrators, it is narrated from Imam as-Sadiq that Safa Mountain is called Safa because Adam descended on it. It was named after a derivation of Adam's title 'Mustafa'. As Allah says, ***"Surely Allah chose Adam and Nuh..."*** (***3:33***) And Hawwa' came down on Marwa mountain and it is named thus because Marwa (woman) descended on it.

According to reliable chain of narrators it is narrated that a Syrian asked ‘Ali, “Which is the most famous valley on the Earth?” Imam replied that it was Sarandeep. Adam came down to Earth in this same valley.[15]

According to reliable chain of narrators, it is narrated from Bukayr that Imam as–Sadiq asked him, “Do you know what the Black Stone was originally?” “No,” said Bukayr. Imam said, “It was a Great Angel of Allah. When Allah took the covenant from angels, it was the first to believe and accepted Allah; the Black Stone is the same angel. Allah made him His trustee over other creatures and made them perform hajj near it every year.

When Adam committed the mistake and neglected the covenant that was taken from him and his children, for Muhammad and his Legatee, he landed on the Earth, puzzled and perplexed. When his repentance was accepted, Allah sent this same angel in the form of a pure white shinning pearl to Adam from heaven when he was in India. Adam saw the Angel and was enchanted by him but he thought it was a pearl. Allah made it speak. It said, ‘O Adam! Do you know me?’ He said, ‘No.’ It said, ‘You do know me but Satan has overpowered you made your heart forget Allah.’ Saying this he regained the form that Adam seen in heaven. Then he asked Adam of his covenant with Allah. Adam moved towards him, then suddenly remembered the covenant and began to weep. As a mark of respect to the covenant and renewing of oath, he kissed the Angel.

Allah again made it into a white glowing pearl. Due to its importance, Adam carried it on his shoulders. When he used to get tired, Archangel Gabriel used to carried it, until they reached Makkah. Adam always showed a great regard for it and renewed his oath day and night. When Allah sent Archangel Gabriel to construct the Ka‘bah, he came down between the Rukn, Hajar and door and appeared Adam when he was renewing his covenant. Therefore, the covenant was entrusted to the Angel at this very place. He fixed the Hajar to this pillar. Archangel Gabriel took Adam from Ka‘bah to Mt. Safa and Hawwa’ to Mt. Marwa. Adam praised and glorified Allah.

Therefore it is recommended for all to face the Hajar from Mt. Safa and recite *Allahu Akbar*.”

From a reliable tradition it is narrated from Holy Prophet that Adam was lowered to Safa from heaven and Hawwa’ on Marwa. In the heaven Hawwa’ had made up her hair. When she came to the Earth she said, “How can I hope for beauty and embellishments on this Earth when I am under the wrath of Allah?” She unfurled her hair and the fragrance that she had used in the heaven spread in the surroundings. The breeze spread the fragrance all over and it reached India instantly once.

In another tradition he said, “When Hawwa’ loosened her hair Allah sent a breeze that carried the fragrance from East to West.”

According to reliable chain of narrators it is narrated from ‘Ali that people asked Holy Prophet how Allah create the dog? He said, “From the saliva of Satan.” When he was asked to explain the process he said, “When Allah sent Adam and Hawwa’ to Earth they were lying down and shivering like chickens. Iblis, the

accursed, ran to the animals that inhabited the Earth before Adam and said, “A couple of chickens have fallen from sky; they are so big that no one has ever seen such huge chickens before. Come and devour them.” The beasts were with Satan while he continuously ushered them, “It is only a short distance and we are about to reach them.” Due to this soft conversation, his saliva dripped to the ground. Allah created a pair dogs from it, a male and a female. The dog came to Adam and the bitch went to Hawwa’ and stood there. They did not allow the beasts to come near them. From that day, wild animals became avowed enemies of dogs.

According to a reliable chain of narrators, it is narrated from Imam Muhammad al–Baqir that in heaven the duration of Adam’s stay in the Garden was seven minutes of this world until they ate from the prohibited tree. Allah sent them down to earth on the same day. Adam said, “O Allah! Did You destine for me the sin and whatever I will do in the future before You created me? Or did the villainy overpower me?” Allah said, “O Adam! I created you, taught you and placed you and your wife in heaven. But due to My bounty and Power, which I have honored you, you have become capable to disobey Me. Although you weren’t hidden from My Eyes and My Knowledge had anticipated your action.” Adam said, “O Allah! Your proof is complete on me.” Allah said, “I created you, gave you a beautiful form, ordered angels to prostrate to you and raised your name on the heavens and exalted you. Then I placed you in My Garden. I did all this due to My satisfaction and to test you through the bounties. Because all the bounties that I have bestowed on you were without your efforts.”

Adam said, “O My Lord, Goodness is from Your side and evil from mine.” Allah said, “O Adam! I am the Generous One. I created goodness before evil and also created Mercy before My wrath. Created fame before disgrace. Before creating punishment, I appointed My proofs as a necessity (who warned people against divine wrath). O Adam! Did not I prohibit you from this tree and did not I say that Satan is the enemy of you and your wife? And did I not make you two aware of Satan before you entered heaven? Did not I say that if you eat from that tree you will do injustice to yourself and will be My sinful servant? O Adam! An unjust one or a sinner cannot reside near Me in heaven.” Adam said, “O my Creator, Your Proof is complete for us. We did injustice to our souls and we have disobeyed You. If You won’t forgive us nor have Mercy on us we will be from among the losers.”

When they confessed their sins and accepted the completion of proof upon themselves Allah, the Beneficent and the Mercy of the Merciful engulfed them and He accepted their repentance. Allah said, “O Adam! “Go down to earth with your wife. If you rectify your actions, I will condone you. If you work for Me, I will bestow you power and strength. And if you strive for My satisfaction, I will compensate. If you fear Me, I will make you fearless from My wrath.” Adam and Hawwa’ heard this and wept. They said, “O Allah! Help us to rectify ourselves and perform acts that cause Your satisfaction.” Allah said, “Whenever you commit a mistake repent for it immediately, so that I accept your repentance. And I am the Acceptor of Repentance and (I am) the Beneficent.” Adam said, “O Allah! By Your Mercy send us down to Your favorite land.” Allah asked Archangel Gabriel to take them to the bountiful city of Makkah. Archangel Gabriel placed Adam on Mt. Safa and Hawwa’ on Mt. Marwa. They both stood there and looked towards

the sky and started weeping and lamenting. “Why are you crying when I am satisfied with you?” asked Allah. They said, “O Allah! We are weeping for the sin that has separated us from the presence of Your Mercy. Because of us the purity and glory of Angels got veiled, our private parts became apparent. Our sins have forced us the toil cultivation, eating and drinking. We are terrified of the separation.”

Allah! The Beneficent and Merciful had Mercy on them and revealed to Archangel Gabriel, “I have Mercy on Adam and Hawwa’. As they have confessed to their sin and complained of their tribulations, take for them a tent from heaven, console them and teach them patience. Unite them in the tent because I had pity on them due to their weeping from fear and loneliness. Pitch the tent on the raised ground between the mountains of Makkah and the foundation that the angels have raised. Archangel Gabriel brought the tent, which was equivalent to the height of Ka‘bah, and placed it at that particular spot. Then he brought Adam and Hawwa’ from Safa and Marwa to the tent. The centre pole of the tent was of Red Ruby and due to its glow, the surroundings of Makkah and nearby mountains lit up. The glow arose as high as the sanctuary. The sanctity of the House increased due to the presence of the heavenly tent in its vicinity. It is for this reason that good and bad actions attain greater weight when performed in this area. Allah stretched the ropes of the tent around the sanctuary. It’s pegs were fixed in the branches of Paradise.

In another tradition, the pegs were of heaven’s pure gold. And its ropes from heaven’s purple ropes. Allah revealed to Archangel Gabriel to take 70000 angels to earth to supervise and protect the tent from evil jinn and befriend Adam and Hawwa’. They should show respect to the tent by circling around it. Angels descended and settled near the tent. They guarded it from the arrogant and evil Shaitans and circled Adam’s tent and Ka‘bah day and night as they used to circle al-Bayt al-Ma‘mur in the heavens. The Ka‘bah is exactly below al-Bayt al-Ma‘mur. Allah sent Archangel Gabriel to Adam and Hawwa’ and take them away from the foundation of Ka‘bah as He wanted to send a group of angels to the Earth to build the Holy House for Angels and the progeny of Adam. Archangel Gabriel brought Adam and Hawwa’ out of tent and took Adam to Mt. Safa and Hawwa’ to Mt. Marwa and took the tent back to heaven. Adam and Hawwa’ asked Archangel Gabriel “O Archangel Gabriel! Is it due Allah’s wrath that you have separated us from the House and separated us or is it due to some wisdom for the satisfaction of Allah?” Archangel Gabriel said, “It is not because of divine wrath. But no one has the right to question Allah’s actions. O Adam! The 70000 angels that were sent for your company on earth and to do circumambulation around tent or the foundation of House asked Allah to replace it with a House equivalent to al-Bayt al-Ma‘mur so they can circle it as they circled al-Bayt al-Ma‘mur in the heaven.

Thus Allah asked me to take you away from there and take the tent back.” Adam said, “I am resigned to destiny and Divine order. It is for our good.” Therefore Adam and Hawwa’ were staying at Safa and Marwa respectively. Adam was pained at his separation from Hawwa’. He came down from Mt. Safa and looked towards Mt. Marwa in passion. He saw Hawwa’ on Mt. Marwa but when he reached the valley between Safa and Marwa he could neither see Mt. Marwa not Hawwa’. Adam feared that he has lost his way and began to run in the valley until he reached Marwa. He stopped running and climbed the mountain to Hawwa’ and greeted her with salaam. Both of them looked towards Ka‘bah that perhaps its

foundations have elevated by then. He prayed to Allah to return them to the House. Adam came down and returned to Mt. Safa. Again he looked towards Ka'bah and prayed. Again he longed for Hawwa'. He came down from Safa the second time and went towards Marwa. He did this three times and returned. When he reached Safa and prayed to Allah to keep them together and Hawwa' also prayed. At that time, both of their prayers were accepted. It was afternoon (Zawal).

Archangel Gabriel told Adam to come down from Safa and meet Hawwa'. Adam came down from Safa and rushed towards Marwa, reached Hawwa' and told her what Archangel Gabriel had said to him. Both of them were delighted. They thanked and praised Allah. It was due to this that the ritual of Sa'y (running seven times between Safa to Marwa) became established. Archangel Gabriel informed him that Allah has sent Angels to construct the Ka'bah with stones of Mount Sinai and Jabal as-Salaam, (Najaf). Allah ordered Archangel Gabriel to build the Ka'bah with the help of these Angels. Archangel Gabriel dug up the four stones that Allah had ordered and fixed them. Then he drew foundation of pillars as Allah had chosen. Allah revealed to Archangel Gabriel to complete the house with the stone that was kept as a trust on Mount Abu Qubays (the Black Stone). He also opened two doors in the Ka'bah one opening to the east and other West. When Archangel Gabriel finished, the angels began to circle the Ka'bah. Adam and Hawwa' saw the Angels performing circumambulation so they also took seven rounds. Then they left the sanctuary to find something to eat. All this happened on the day they came down to Earth.

According to trustworthy chain of narrators, it is narrated from Imam as-Sadiq that Adam was in Sajdah for 40 days on Mt. Safa and was lamenting the separation from Divine Mercy and heaven. Archangel Gabriel came to him and inquired why he was weeping. He said, "Why should not I cry? Allah has separated me from the vicinity of His Mercy and sent me down to Earth." Archangel Gabriel said, "O Adam! Ask forgiveness from Allah." "How should I repent," he asked. Allah sent for him a dome of light at the site of Ka'bah. Its glow illuminated the mountains of Makkah as high as the sanctuary. Allah ordered Archangel Gabriel to mark the precincts of the sanctuary. On the 8th of Dhu'l-hijjah Archangel Gabriel came to Adam and told him to arise. He took him out of the sanctuary and instructed him to perform Ghusl and wear the Ihram. Then he took him to the Mina and camped there overnight. Next morning they went to the plains of 'Arafat. On the day of 'Arafat at the time of Dhuhr prayers Adam was told to recite the Talbiya and perform Ghusl. After he completed the prayers Archangel Gabriel told him to stand on the plains of 'Arafat and taught him the words that he had learnt from his Lord:

Subh'aanaka Allahumma wa be hamdeka laa ilaaha illa anta. A'melto sooan wa zalamto nafsi wa'tarafto be dhanbi. Faghfirli innaka antal gafoorur rah'eem. Subhaanaka Allahumma wa be hamdeka laa ilaaha illa anta. A'melto soooan wa zalamto nafsi wa'tarafto be dhanbi. Faghfirli innaka anta khairul ghaafereen. Subhaanaka Allahumma wa be hamdeka laa ilaaha illa anta. A'melto soooan wa zalamto nafsi wa'tarafto be dhanbi. Faghfirli innaka anta attawwaaburraheem.

Adam kept standing, prayed to Allah with sincerity, and wept. At sunset, Archangel Gabriel took Adam to *Mash'ar* and they stayed there for the night. In the morning, Adam stood on Mountain of Mashar-il-

haram and prayed to Allah with the words that were taught to him. Allah forgave his sins. Then Archangel Gabriel brought him to Mina and asked him shave his head and again brought him to Makkah. Upon reaching al-Jamarah al-Ula, the Satan came to him and said, "O Adam! Where are you going?" Archangel Gabriel told Adam to say *Allahu Akbar* and hit him seven times with pebbles. When Adam did this, the Satan fled. Again, he met Adam at al-Jamarah al-Thaniyah. Archangel Gabriel again told him to toss seven pebbles. Adam obeyed reciting Allahu Akbar simultaneously. Satan ran away. At al-Jamarah al-Thalithah, Satan appeared once again and Adam threw seven pebbles at him while repeating Allahu Akbar. Satan ran away. Archangel Gabriel said, "You will not see him again." Archangel Gabriel brought Adam towards Ka'bah and ordered him to do circumambulation seven times. Archangel Gabriel said to Adam that Allah has accepted his repentance and has made his wife halal (permissible) to him. When Adam finished the hajj he met Angels at Abtali who said, "May Allah accept your hajj. We have performed the hajj of this House 2000 years before you."

According to an authentic tradition Angels told him this when he was going to 'Arafat. And in another good tradition when Adam was doing circumambulation of Ka'bah and his Dua was about to be accepted and Archangel Gabriel told him to confess his sins at that place. Adam said, "O Allah every action carries a reward. What is the reward of my action?" Allah revealed to him, "O Adam! I will forgive all those from your progeny who visit this place and confess their sins.

A reliable chain of narrators has narrated from Imam Muhammad al-Baqir that when Adam constructed the Ka'bah and did circumambulation he said, "Every doer of an action gets a reward. I also performed an act." It was revealed to him, "O Adam! Ask what you want." Adam said, "O Allah! Forgive my sins." It was revealed to him, "O Adam! You are forgiven." Adam said, "O Allah forgive my progeny also." A voice came, "O Adam! Whoever performs this act and accepts his sins will be forgiven."

In one of the traditions it is narrated that when Adam's progeny increased and some of them were sitting with him and talking among themselves while Adam was silent. They asked him why he was so quite. He said, "When Allah expelled me from the vicinity of His Mercy He made me promise that I would talk less and that consequently He would accept me back in His Presence."

According to reliable chain of narrators it is narrated from Musa ibn Ja'far when Adam and Hawwa' committed '*Tark al-Awla*' Allah sent Adam to Mt. Safa. It is called Safa because 'Adam Mustafa' (Adam the Chosen one) descended on it. Hawwa' was brought to Mt. Marwa. It is called Marwa because it is 'mar'a' means one upon whom a woman descended. Adam thought that he was separated from Hawwa' because she was not lawful for him. Therefore, Adam remained aloof from her. During the day he used to be with Hawwa' at Marwa and at night return to his place at Mt. Safa due to the fear that desire does not overcome him. He had only the company of Hawwa' until Angels were sent by Allah. Women are called 'Nisa' because Hawwa' was the cause of affection for Adam. Allah favored and rewarded them by giving them Tawfiq for repentance and taught them some words. When Adam repented with those words, Allah accepted his repentance and sent Archangel Gabriel to him. Archangel Gabriel said, "As-

Salaamo A'laikum O Adam! Allah has sent me to teach you the rituals of hajj, so that you get purified."

Archangel Gabriel brought him to Ka'bah. Allah sent a cloud over Ka'bah to shadow them and it was equal to al-Bayt al-Ma'mur. Archangel Gabriel said, "O Adam! Trace the boundaries of the Holy House around the shadow of this cloud and a cubicle will appear. It shall be the Qiblah for you and your children." When Adam marked the boundary, a cubicle appeared under the cloud. Allah also sent the Black Stone and it was whiter than milk and brighter than Sun. As polytheists also touched it repeatedly, it became black. Archangel Gabriel told Adam to perform hajj and seek forgiveness for his sins at all the significant places. Then he said that Allah has forgiven him and now he must pick up pebbles from Mash'ar for stoning the Al-Jamarah. So he went near Al-Jamarah (as mentioned before, and his three encounters with Satan).

When he finished stoning, he was ordered to present a sacrifice in the way of Allah and shave his Allah as a mark of humility and respect. Then he was commanded to circle the Ka'bah seven times and do perform Sa'y (act of trotting between Safa and Marwa) seven times. Again he was obliged to perform the circumambulation of Ka'bah. That was Tawaaf Al Nisaa' (Women Circumambulation) — a man cannot establish lawful relationship with his wife unless he performs this circumambulation. When Adam completed all the rituals Archangel Gabriel said that Allah has forgiven all his sins, accepted his repentance and has made lawful for him his wife.

In an authentic report Imam as-Sadiq performed circumambulation and recited two Rak'ah prayers between the Black Stone and the door of Ka'bah and said, "Adam's repentance was accepted at this particular place."

In another reliable tradition, it is narrated that people asked Imam Muhammad al-Baqir how (with what instrument) was the head of Adam shaved after hajj. He said, "Archangel Gabriel brought a Ruby from Heaven and it was rubbed on Adam's head and all his hair fell off."

According to a trustworthy chain of narrators, it is narrated from Imam as-Sadiq that when Adam came to Earth to India the Black Stone was dropped towards him. It was like a red Ruby from the Holy Throne. When Adam saw it, he recognized it. He kissed it and carried it to Makkah. On the way when he used to be tired, Archangel Gabriel carried it. Archangel Gabriel saw Adam often sad and dejected. Once he complained to Archangel Gabriel. Archangel Gabriel said, "Whenever you are sorrowful recite,

"*Laa Hawla walaa quwwata illaa billaahil a'liyyil a'zeem.*"

Shi'ahs and Sunni sources have narrated from Wahab that Adam came down to down to Earth on a mountain in the eastern part of India. It was called Basim. Allah ordered him to proceed to Makkah. Earth rolled up for him. Wherever he set his foot, the place became populated. Adam wept for 200 years due to his expulsion from heaven. Allah sent a tent from heaven for his consolation and placed it at the position of Ka'bah. It was of Red Ruby and had two golden doors. One towards the East and another facing West. Two lanterns of gold shone brightly in it. The Black Stone arrived and it was a white Ruby

from heaven. A chair that Adam used in the heaven also came down and was placed in tent. When Adam died, the tent was lifted up to the sky and at that particular place the sons of Adam constructed a house of mud that did not submerge in the deluge of Nuh. It was intact until the time of Ibrahim.[16]

According to a reliable chain of narrators, it is quoted from Imam as-Sadiq that Adam had an Angel as a special companion. When Adam was expelled to the Earth the Angel became uneasy. He complained to Allah and asked permission to visit Adam on the Earth. He came and saw that Adam was sitting alone in a desert. Adam saw him he kept his hand on his head and raised such a loud cry that every creature heard it. The Angel said, "O Adam! You disobeyed the Lord and undertook the burden you were not capable of. Do you know what Allah had told us about you and we had differed with him?" "No," replied Adam. "Allah told us that He was going to appoint His vicegerent on the Earth. We protested saying this would create mischief and bloodshed. Thus Allah actually created you for the Earth not that you remain in the heavens." Imam Ja'far as-Sadiq said thrice, "I swear by Allah, these words comforted Adam."

It is narrated from the Holy Prophet that Satan was the inventor of singing and musical instruments. When Adam ate from the prohibited tree, Satan started singing. When Allah sent Adam from heaven to earth, he started singing songs of the camel driver. When he was himself expelled to the Earth, he remembered the bounties of heaven and sang dirges.

In another reliable tradition it is narrated from Imam Ja'far as-Sadiq that no one has wept like Adam, Yusuf, and Dawud. People asked how much they had wept. Imam said, "When Adam was sent from the heavens to Earth, he raised his head towards the sky and due to his tall stature his head reached a door of heaven. When he cried the inhabitants of heaven became restless. They complained to Allah and Allah reduced his height. Dawud cried so much that his tears caused grass to sprout up and he sighed so deep that the grass withered. Being separated from his father Yusuf cried so much that other inmates became uneasy and demanded that he lament on alternate days only."

It is narrated from 'Ali ibn Husayn that whenever Adam had sexual desire he used to take Hawwa' out of the sanctuary and after performing the ritual bath they returned.

According to correct chain of narrators it is mentioned that Safwan asked Imam al-Ridha regarding the Holy Sanctuary and its signs. Imam said that when Adam descended on Mt. Abu Qubays; and people say he came down to India, he complained to Allah for the fear that he experienced and the absence of incantations of divine praise that he used to hear in the Heaven. Allah sent a red ruby that He kept at the location of Ka'bah. Adam used to do circumambulation around it. Adam marked the boundaries as far as the glow of the ruby reached and Allah appointed it as the Sanctuary.

A reliable chain of narrators mention Imam as-Sadiq was asked regarding the origin of fragrance. He asked what people say? He was told that the people say that Adam came from heaven and had a crown on his head. Imam said, "I swear by Allah Adam was so much aggrieved that he could have a crown on his head! Before eating the fruit Hawwa' had fragranced her hair with one of the heaven's fragrance.

When she came to earth, she loosened her hair. Allah sent a breeze that spread the fragrance from the East to the West. Every fragrance originated from that."

In another reliable tradition, it is said that when Adam ate from the prohibited tree the robe that he was wearing suddenly separated from his body leaving him naked. He covered himself with leaves. When he came to the Earth, the fragrance of the leaves got mingled with grass. The south wind carried it to the west. When it halted in India, the fragrance merged with the trees and grasses and the land of India became fragrant. The first animal to feed on this grass was the Musk deer, the fragrance was instrumental in development of its flesh and blood, and it accumulated at its navel.

According to reliable chain of narrators it is narrated from Imam al-Ridha that on 28th Dhu'l-Qa'dah Mercy of Allah spread wide, Earth was stretched and it became vast, and on the same day Ka'bah was constructed and Adam came to earth.

It is narrated from Imam as-Sadiq that Ka'bah was at a raised plateau. Its flooring was white and shone like the Sun and Moon. When Qabil killed Habil the floor became black. When Adam came to earth, Allah raised the land for him so that he could see everyone. It was revealed, "All this is for you." Adam asked, "O Allah! Is why the floor is so white and shinning?" He was told, "It is for Me, and I have made it incumbent upon you to do circumambulation 700 times everyday."

In another reliable tradition, it is said the cirrus accompanied Adam for one month from Sarandeep to Jeddah.

According to reliable chain of narrators it is narrated from Imam 'Ali that he asked Holy Prophet why some trees bore fruits and others did not. The Holy Prophet said that when Adam glorified Allah by reciting one Tasbih (saying: Subhanallah), fruit bearing tree grew. When Hawwa' recited a Tasbih one non-fruit tree grew." 'Ali asked, "Through what did Allah create barley?" Holy Prophet said, "Allah ordered Adam to do cultivate land and Archangel Gabriel got a handful of wheat for him. Adam took some of it and Hawwa' some. Adam prohibited Hawwa' to undertake cultivation but she did not listen and sowed the wheat. So that which Adam sowed gave wheat grown and that which Hawwa' had sown gave Barley."

According to an authentic tradition from Imam Muhammad al-Baqir Adam visited Ka'bah a thousand times, and on foot. Seven hundred times for hajj and three hundred times for Umrah.

Reliable hadith of Imam Ja'far as-Sadiq says that when Adam came to the Earth and had eaten the earthly food he felt a hardness in his stomach and digestion. He mentioned it to Archangel Gabriel. Archangel Gabriel told him to go and sit in a corner. He did so and subsequently passed stool (for the first time)

Sunnis narrators quote the Holy Prophet to have said, "Your father Adam was like a date palm, sixty yards tall."

Some people asked Imam as-Sadiq, “how tall were Adam and Hawwa’ that came to the Earth?” Imam replied, “I saw in the book of ‘Ali that when Allah sent Adam and Hawwa’ to Earth their feet touched Mt. Safa and heads were touching the sky. They complained of the severe heat of the Sun. Allah revealed to Archangel Gabriel to reduce the body by seventy hands for Adam and by thirty-five hands for Hawwa’.”[17]

Imam Muhammad al-Baqir quotes the Holy Prophet to have said that Allah sent down Adam to Earth and ordered him to grow his own food. After enjoying the bounties of heaven now, he should make his own effort to acquire sustenance. Adam continued to weep for 200 years due to his expulsion from heaven. He went into Sajdah and did not lift his head for three days and nights. He said, “O Allah have You not created?” Allah said, “Definitely, I have.” Again, he asked, “Have you not blown my soul into my body?” He was told, “Surely I have.” He asked, “Did You not settle me in heaven?” He was informed, “Yes I have.” He said, “Did you not subdue Your Wrath by Your Mercy for me?” Allah said, “Yes I did, but did you have patience and had thank Me?” Adam said, “There is no god except You, You are glorified, I have been unjust to my soul, so forgive me, surely You are all Forgiving all Merciful.”

It is narrated from Imam as-Sadiq that when Allah wanted to accept the repentance of Adam, Archangel Gabriel was sent to him. Archangel Gabriel came and said *Assalaamo A’laikum!* O! The one who is patient on his calamities and repent of ones mistake. Adam, Allah has sent me to teach you the rituals by which Allah would accept your repentance.” He took Adam’s hand and went near Ka‘bah. A cloud hovered from sky and shaded the precincts of Ka‘bah. Archangel Gabriel told him to mark the limit of the Sanctuary. Then Archangel Gabriel took him to Mina and showed him the site of the mosque. Adam marked the boundaries of the mosque. Archangel Gabriel now took him to ‘Arafat and asked him to wait until sunset and confess his sins seven times. Adam did as taught by Archangel Gabriel and due to this; the place was named ‘Mo’taraf’ or Ma’raf. This practice was established for Adam’s progeny.

Archangel Gabriel asked him to return from ‘Arafat. Adam passed the seven mountains and Archangel Gabriel asked him to say four times *“Allahu Akbar”* on each of the mountains. They reached Mashar-il-haram after three fourth of the night had passed and recited evening prayers and the Night Prayer. Due to this Mashar is called as Jama. Archangel Gabriel asked Adam to rest at Mashar and he went to sleep. In the morning, he was told to go upon Mashar and at sunrise confess for his sins and repent seven times and seek forgiveness from Allah. Adam did as commanded.

Thus, acceptance of sins became possible at these two places, ‘Arafat and Mashar. For the descendants of Adam it became the ritual that if they reach ‘Arafat it is as though they have completed the hajj. Adam left from Mashar and reached Mina at mid-morning and upon the instructions of Archangel Gabriel recited two Rak‘ah (units) prayers and sacrificed (an animal) for Allah. Allah accepted his sacrifice and a fire appeared from the sky and burnt the sacrificial animal. This was also included in the hajj rituals for the children of Adam. Archangel Gabriel said to Adam that Allah has favored him by teaching you the rites of pilgrimage and because of these rites, his repentance was accepted. And that

his sacrifice was also accepted.

Therefore, he should shave his head as a mark of helplessness and humility before Allah. Adam shaved his head and Archangel Gabriel took him towards Ka'bah. Satan met Adam near Jamarah Uqba and said, "O Adam where are you going?" Archangel Gabriel said, "O Adam hit him seven stones and with each one say *Allahu Akbar*. When Adam did, Satan fled. The next day again Archangel Gabriel caught Adam's hand and brought him toward Al-Jamarah al-Ula. Again Satan appeared. Archangel Gabriel asked Adam to throw seven stones on him and while throwing say *Allahu Akbar*. When Adam did so, Satan ran away. Satan appeared at second Al-Jamarah and said to Adam, "O Adam where are you going?" Archangel Gabriel asked Adam to hit seven stones and every time say *'Allahu Akbar'.* Satan disappeared.

Similarly, on the 3rd and 4th day, the Satan was chased away and Archangel Gabriel said that he would not be seen again. Archangel Gabriel took Adam to Ka'bah and ordered him to do circumambulation seven times. Adam did so, and then Archangel Gabriel said Allah has forgiven his sin and accepted his repentance. Now his wife was also lawful for him.

It is narrated from Ja'far as-Sadiq that when Adam came to the Earth he prayed to Allah for fruits of heaven. Allah sent two bunches of grapes. Adam sowed it. Leaves sprouted, and then it bore fruit that was finally ripe. Satan, the accursed, arrived and built a boundary wall around it. Adam said, "O Accursed one! What you have got to do with it? Satan said, "It is for me." "You are a liar," said Adam. Both of them went to The Holy Spirit for arbitration. The Holy Spirit threw fire on the tree and it began to burn. Flames rose up. Adam thought that the whole tree would burn. Even Satan thought so. But when the flames calmed they saw that 2/3 of the tree was burnt and 1/3 remained. The Holy Spirit said that the burnt portion constituted the share of Satan and what remained belonged to Adam.

In another tradition narrated from Ja'far as-Sadiq when Allah sent Adam to Earth He ordered him to plant a tree start cultivation. Four plants were sent for Adam from heaven i.e... date grapes, olive and pomegranate. Adam sowed them for his children and they enjoyed the fruits. Satan the accursed said, "O Adam, what is this tree that I have never seen before on the Earth? Although I was here much before you. Permit me so that I take few fruits from it." Adam rebuked Satan and refused to oblige him. When Adam was at his death bed Satan went to Hawwa' and said, "I am extremely hungry and thirsty." Hawwa' said that Adam had put her under oath not to allow Satan any of the fruits since they were from heaven and Satan did not have any right to eat the fruits of heaven. Satan said, "All right, at least put a little bit on my hand." Still Hawwa' refused. He said, "Give me a fruit. I will just suck at it." Hawwa' gave him a bunch of grapes. He began to suck. When he sucked one third Hawwa' pulled it out from his mouth. Allah revealed to Adam, "Satan who is My and your enemy has sucked the grapes. Therefore, the juice, that becomes wine, is haram on you. If Satan had eaten them completely I would have made grapes haram for humans."

In the same way he deceived Hawwa' and sucked dates also. Dates and grapes both were more

fragrant and sweeter than Musk but their fragrance was lost and sweetness decreased after the enemy of Allah, Satan the accursed had sucked them. Imam as-Sadiq said, “After the death of Adam Satan the accursed urinated at the base of date and grape plants and the water got mixed up with his urine. Due to this, the fermented juices of these fruits have a foul smell and intoxicating quality. Allah made unlawful all intoxicating liquids.” And in another reliable tradition said that our dates were sent to Adam from heaven and are better than all other dates.”

According to a correct chain of narrators Imam al-Ridha said that the date palm of Maryam was Ajwa. Ajwa and Ateeq were sent for Adam and through them, other kinds of dates evolved.

It is narrated from Imam Ja‘far as-Sadiq that when Adam came to Earth he was in need of food. He complained to Archangel Gabriel. Archangel Gabriel told him to start cultivation. He asked Archangel Gabriel to teach him some Dua and he taught him the following,

Allahumma feni moonatadduniya wa kulla haulin doonal jannate wal besniy al a’afiyata hatta tohneniyal mae’esha.

An account of the children of Adam and continuation of his lineage

According to Zurarah people asked Imam Ja‘far as-Sadiq, “How did the lineage of Adam come into being because those who live with us (Sunnis) say that Allah commanded Adam to marry his sons to his daughters.

Thus, humanity has descended from brothers and sisters. Imam said, “Allah is Purified and Highly Elevated from such kind of action. Those who say this have blamed Allah for the unlawful origin of His exalted creation like His friends, Prophets, Mu’mins and Muslims. This implies that Allah was unable to create through lawful ways although He had taken oath from them that they would be lawful, clean and purified. I swear by Allah news reached me of some animal that did not recognize their sisters and had intercourse with them. When later they came to know they bit their own sexual organs and died. In the same way, a person unknowingly committed incest with his mother. When later he realized his mistake, he killed himself. So how could one accept it when one is aware of the reality?

But there is a group, as you know, that has left the knowledge of Prophet and his Ahl al-Bayt, and they learn from those who have not been appointed by Allah, nor do have any divine knowledge. These people are ignorant and have deviated. They have no idea of the initialization of creation and subsequent developments. It is a pity they are ignorant of something regarding which there is no difference of opinion between the scholars of hijaz and Iraq.

Two thousand years before the creation of Adam Allah ordered the Pen (Qalam) to inscribe on *al-Lawh al-Mahfu¨* (the protected tablet) all that was going to occur until the Day of Judgment. It included all the

divine books. And in the books, Allah has made unlawful the sisters for their brothers. And at present all the four books. We see in Torah, Injeel, Zabur and Qur'an that were revealed by Allah to His Prophets through *al-Lawh al-Mahfuz* that nowhere has Allah made the sisters lawful for her brother. Whosoever says so supports the arguments of Magians. What is basis of their argument? May Allah destroys them.

Adam had 70 twins. Every twin consisted of a boy and a girl. When Qabil killed Habil, Adam was so much shocked that he cried for five hundred years and did not touch his wife. When he overcame his sorrow he cohabited and Allah gave him a son, Shith who was born a single child. Shith was named Hibtullah. He was the first successor to whom a will was made. After Shith, Yaafith was also born singly. When both grew up and Allah wanted to multiply human beings and as the Qalam had made the sisters unlawful for their brothers Allah on a Thursday after Asr sent a huri, Nazala and ordered Adam to marry Shith to her.

Next day another huri, Mauzela was sent and Allah ordered that Yafith be married to her. Adam did as was told. Shith got a son and Yafith a daughter. When both attained maturity Allah ordered Adam to marry them and Adam obeyed. Thus, the lineage of Prophets and Messengers of Allah began. Allah forbids! It is not so as people say that human beings have descended through brother and sister."

According to reliable chain of narrators it is narrated from Imam al-Baqir that Allah sent a huri from heaven and Adam married her to one of his sons. He also married a female jinni to another of his son. Therefore beauty in creation due to the huri and ugliness due the Jinn. Imam has emphatically denied that Adam married sons to daughters.

A reliable chain of narrators states that people asked Imam Muhammad al-Baqir regarding the evolution of generations. Imam asked what people said regarding the marriage of the sons of Adam. The narrator told him they say that in every delivery, twins (a boy and a girl) were born to Hawwa'. Adam used to marry a boy from one set of twins to a girl from another set. Imam said it was not so. When Haibatullah was born and attained maturity, Adam asked Allah to provide a wife for his son. Allah sent a huri and Adam married her to his son. Through her, four sons were born. Then Adam had another son. When he grew up he was married to a Jinn woman and she gave birth to four girls. Later Shith's sons were married to the daughters of the Jinn woman. Therefore beauty from the huri and forbearance is from Adam, while every bad quality, ugliness and stupidity is due to the Jinn woman. After giving birth to sons, the huri returned to the heavens.

In another reliable tradition, it is said that Adam had four sons. Allah sent four houries for them. When children were born from them, Allah recalled the houries. Then the same sons were married to jinn women and in this way generations grew. Therefore, forbearance is from Adam and every beauty and perfection is due to four houries. Whereas ugliness, bad behavior and evil is from jinn.

According to reliable chain of narrators Sulayman ibn Khalid said to Ja'far as-Sadiq, "May I be sacrificed for you, people says that Adam married his sons to his daughters?" Imam said, "Yes people do say that,

but O Sulayman, you might not know that Holy Prophet said, 'If Adam had married his daughters to his sons then certainly would have married Zaynab to Qasim without having left the religion of Adam.'"

Sulayman said, "May I be sacrificed on you, they say that Qabil killed Habil because Habil was ashamed that his sister was being given to Habil. Imam said, "O Sulayman! You also attribute such filthy things to Adam and do not feel ashamed?" He said, "May I be sacrificed on you. What was the reason that Qabil killed Habil?" Imam replied, "Because Adam had appointed Habil as his successor. Allah revealed to Adam to hand over the successorship and the Grand Name to Habil while Qabil was elder. When he knew this, he was angry and said that he was the rightful heir to successorship and bounties. Under divine instructions, Adam asked both of them to present a sacrifice to Allah. Allah accepted Habil's sacrifice and rejected Qabil's. So he envied Habil and killed him."

Sulayman said, "May I be sacrificed on you how did the generations of Adam continue? Was there was a woman other than Hawwa' and a man other than Adam?"

Imam said, "First Allah created Qabil and then Habil from the womb of Hawwa'. When Qabil attained maturity Allah sent a Jinn woman for him and revealed to Adam to marry both of them. Adam did so and Qabil was satisfied. When Habil attained age Allah sent for him a huri and asked Adam to marry them. Adam obeyed the divine command. When Habil was murdered the huri was pregnant and gave birth to a son. Adam named him Haibatullah. Allah ordered Adam to hand over the Grand Name and successorship to him. Then Hawwa' gave birth to a son whom Adam named Shith. When he matured, Allah sent a huri and commanded Adam to marry his son Shith to her. A daughter was born to that Hoor and Adam named her Hoora. When she attained maturity Adam married her to Haibatullah the son of Habil. And through them, the generation of Adam continued established.

When Haibatullah died, Allah ordered Adam to transfer the Grand Name and other things, which were taught to him as well as knowledge of Prophets to Shith. O Sulayman this is the reality and the truth."[18]

According to a reliable tradition of Abu Hamza Thumali, Imam Zayn al–'abidin said, "When Adam's repentance was accepted he had desire for Hawwa'. From the time he was created until then, he hadn't such desire. But since Adam had great respect for Ka'bah and its surrounding whenever he had sexual desire he used to take Hawwa' out of the Sanctuary. Then perform Ghusl and return to Ka'bah.

Adam and Hawwa' had twenty sons and twenty daughters. In every delivery Hawwa' gave birth to a set of twins consisting of a boy and a girl. First Habil was born with a girl who was named Aqleemiya. Then Qabil and a girl, Luza were born. Luza was the best child of Adam. When they attained maturity, Adam was worried they might be involved in fornication. So he called them and said to Habil that he wanted him to marry Luza and to Qabil that he wanted him to marry Aqleemiya. Qabil said that he was not satisfied with the arrangement. He said, "You want me to marry the ugly sister of and that my beautiful sister should marry Habil?" Adam I will draw a lot between you two and accordingly marry you. Both of them agreed. Adam drew a lot.

In Habil's part came Luza and Qabil's part came Aqleemiya. He married them. After that, marriage between brother and sister became haram. At that time a person from Quraysh was present he asked whether they had any children after that. Imam said, "Yes." Person said it was an act of fire worshippers. Imam said, "After this the same act was performed by fire worshipper, and Allah made it unlawful." Then he said, "Do not deny it. Did not Allah create Hawwa' from the rib of Adam and made her lawful for him? In his shari'ah it was allowed in the beginning and later prohibited."

In another tradition it is narrated from Imam Muhammad al-Baqir that Qabil disputed with Habil regarding Luza. Adam ordered them to offer a sacrifice. Habil a shepherd, took out a healthy sheep and some milk for sacrifice. Qabil who was a cultivator took a few ears of grain. Both of them took their offerings and kept them at the mountain peak. A fire appeared and burnt the offering of Habil whereas Qabil's remained as it was. Adam wasn't present there. He had gone to visit Ka'bah under divine instructions. Qabil said, "I couldn't live in this world with ease because your sacrifice is accepted mine is not. And you want to marry my beautiful sister and your ugly sister to marry me?" Habil replied, as mentioned in Qur'an. Qabil hit a stone on the head of Habil and killed him.

According to narrators people asked Imam al-Ridha how the generations of Adam continued? Imam said, "Hawwa' became pregnant with Habil and his sister. Next time she bore Qabil and his sister. Both of them got married to each other's brothers and sisters and after that marriage of one to his sister became unlawful.[19]

It is narrated from 'Ali that the Holy Prophet said, "When Allah sent down Adam to Earth He sent his wife also. Whereas Satan and the serpent came to Earth and had no one of the opposite to pair with. Therefore, they began to practice sodomy and initiated their generation. The generations of Adam grew through his wife."

Allah informed Adam and Hawwa' that both Satan and the serpent were their enemies.

Martyrdom of Habil

Allah says,

"And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said, I would most certainly slay you. (***The other***) ***said, Allah only accepts from those who guard*** (***against evil***)***. If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you. Surely I fear Allah, the Lord of the worlds: Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust."*** (***5:27-29***)

Thus the soul of Qabil instigated him to kill his brother. Allah sent a crow to dig the earth and show him

how to dispose body of his brother. Qabil said, “It’s a pity. Am I so helpless that I cannot bury my brother’s body like this crow?” Thus, he regretted his mistake.

Imam Zayn al-‘abidin says that when the sons of Adam presented their offerings to Allah one of them took a healthy sheep and the second one took a few ears of inferior quality wheat. Habil’s offering was accepted and Qabil’s was not. Qabil became infuriated and told Habil, “I swear by God I will kill you.” Habil said, “Allah accepts the deeds of forbearing people. (ayah quoted above).” Qabil wanted to kill his brother did not know how. Iblis advised him to crush the head of his brother between two stones. When Habil died he did now not know what to do with the corpse. A pair crows appeared and started fighting. One killed another and the surviving crow dug the earth with his claws and buried the dead one. Seeing this Qabil buried Habil and the practice of burying the dead started.

When Qabil returned, Adam did not see Habil with him and asked where he had left his son. Qabil said, “You did not appoint me as his body guard. Adam realized what must have happened and asked Qabil to accompany him to a place where they had made the offering. When Adam reached the place he came to know that Habil was killed so he cursed the soil, which has absorbed the blood of Habil. After that, the Earth lost the ability to absorb blood. Allah ordered him to curse Qabil too. A voice from heavens announced, “You are the accursed one.” Adam returned and wept for forty days in Habil’s sorrow. When his sorrow reached a pitch, he complained to Allah. Allah revealed to him, “I will grant you another son who in lieu of Habil.” Hawwa’ gave birth to a blessed and pure son. On the eighth day Allah said, “O Adam this child is a gift from Me. Name him “Haibatullah.” Adam did as ordered by Allah.

Imam Ja‘far as-Sadiq said that Habil owned a big herd of sheep and Qabil was a farmer. When they attained maturity Adam said, “I want both of you to present an offering to Allah. For the sake of Allah’s desire or the satisfaction of his father, Habil selected a healthy sheep whereas Qabil took out a few ears of wheat that were was lying useless, and even the cattle had refused it. He indented to neither fulfill Allah’s desire nor satisfy his father. Allah accepted the sacrifice of Habil and rejected Qabil’s offering. Satan came to Qabil and said, “When Habil has children they will boast to your sons that their father’s sacrifice was accepted. Therefore, you must kill him to avert such a situation.” Qabil followed this advice and murdered Habil. Allah deputed Archangel Gabriel to bury Habil. At that time Qabil said:

He said, Woe me! Do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret. (***5:31***)

Imam (AS) says that Habil meant to say, Had I been like this crow whom I didn’t recognize came and buried my brother. And I had no idea how should have buried him. A voice from the heavens told Qabil, “You are accursed because you have killed your brother.” Adam wept for forty days.

According to a good chain of narrator Imam Ja‘far as-Sadiq said when Adam appointed Habil as his successor Qabil was envious and killed him. Allah granted Adam another son, Haibatullah and asked Adam to appoint him his successor and keep it confidential. Thereafter it became the practice that every

Prophet named a successor and kept it confidential. Qabil said to Haibatullah, “I know your father has made you his successor. So if you express it and talk like a Wasi I will kill you as I killed your brother.”

In another reliable tradition it is said that when Qabil intended to kill his brother he did not know how to accomplish it. Satan told him to keep Qabil’s head between two boulders and crush it.

Imam Muhammad al-Baqir says that when the sons of Adam presented a sacrifice each, Habil’s was accepted and Qabil became jealous. He used to spy on Habil for a chance to find him alone. One day he saw that Adam was not with him and killed him.

It is narrated from Imam al-Ridha that a Syrian asked ‘Ali regarding the ayah,

“The day on which a man shall fly from his brother.” (***80:34***)

Imam said, “It is Qabil who will fly from his brother Habil.” The Syrian asked about the inauspiciousness of Wednesday. Imam said, “It is the last Wednesday of the month. This day Qabil killed Habil. Again, the Syrian asked about the first person to recite a poem? Imam said, “It was Adam.”

What kind of a poem was it? Imam said, “When he came down to Earth he saw the vast land, and when Qabil killed Habil. Adam recited a couplet poem that meant: ‘Everything in the cities is transformed and the surroundings have become polluted and foul. Every color and taste has changed, the charm and beauty of faces is cheerless.’ Iblis the accursed said, ‘Then go away from the cities and its inhabitants. The vast abode of heaven became straitened for you although you and your wife were safe from worldly problems. At last, you fell to my deceit and lost the bounties by your own actions. And if the Powerful Lord had not bestowed His Mercy you would have got nothing from heaven except air, and no other benefit would have accrued to you.’”

According to a trustworthy tradition from Imam Muhammad, al-Baqir there is a person in India who stands in garments of sack cloth. Ten persons are appointed on him and one of them dies another person from the village is appointed in his place. People die and are replaced, but ten caretakers continue to mind this person. When the Sun rises, they turn the person’s face towards the Sun and keep it facing the Sun until sunset. In winter, they pour cold water on him and in summer hot water. He was in the same condition when a person passed by. He asked, “O creature of Allah, who are you?” He said, “Either you are a stupid person or an intellectual. I am standing here since creation and no one inquired about asked me.” People say that he was Adam’s son Qabil, who had killed his brother.

Another narration states that Imam himself visited the place, questioned the man under punishment and composed couplets on it. The difference in this narration is that fire was lighted around the person in summer and water was poured on him in winter.

In another reliable tradition it is narrated from ‘Ali that a person came to the Holy Prophet and said, “Messenger of Allah, I have seen an amazing thing.” When the Prophet asked him about it he said,

“One of my relative was sick and people advised for him water of Ahqaf well that is situated Wadiul Barhoot. I took a bucket and water bag and reached the place. When I tried to draw water I saw a chain like thing coming from sky with a man tied to it. He was saying give me water I am dying of thirst. I raised the bowl towards him but the chain around his neck tightened and took up to the sun. Again I drew out some water and the same scene was enacted. This happened thrice. So I finally tied up the water bag and did not try to give him any water.” The Holy Prophet said, “He was Qabil the son of Adam; who had killed his brother. And the same thing is mentioned in the Qur'an,

“…and those whom they pray to besides Allah give them no answer, but* (*they are*) *like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.” (***13:14***)

Through few chains of reporters, it is narrated that one day Imam Muhammad al-Baqir was sitting in Holy Masjid. Tawus al-Yamani suggested to his companion to go and ask Imam a few things and see what he says. They came and Imam Tawus asked, “Do you know the day when one-third of the world population perished?” “Not one-third,” corrected Imam, “You have made a mistake. Actually you meant one-fourth.”

“How is that?” he asked. Imam said, “When the world population consisted of Adam, Hawwa’, Habil and Qabil and Qabil killed Habil, one-fourth of the population perished. Tawus said, “You have spoken truly.”

Imam then asked, “Do you know what was happened to Qabil?” “No,” he replied. Imam said, “He is hanging from the Sun and hot water is sprinkled on him. This will continue until the Resurrection Day.” Tawus asked whether the progenitor of humanity was the murderer or the slain one. Imam said that generations continued from Shith (another) son of Adam.[20]

According to reliable chain of narrators Imam Ja‘far as-Sadiq said that seven people would get the worst punishment on the day of judgment. First of them being Qabil, the son of Adam who killed his own brother (until the end of hadith).

It is narrated from the Holy Prophet that the following five are the worst of the creatures: Satan, Qabil, the Pharaoh, the man who deviated The Israelites from their religion and a person from this Ummah of to whom the people will pledge allegiance in his Kufr (disbelief) –that is Muawiyah.

In another reliable hadith it is said that when the offering of Habil was burnt and that of Qabil rejected Satan lied that since Habil worshipped fire his sacrifice was accepted. Qabil said, “If it were so then I would also worship fire. But not the one that Habil worshipped. And I will present my offering to it so that it is accepted. Then he made a fire temple presented offerings therein and did not recognize his Creator. He did not leave anything except fire worship as his heirloom.

In another authentic tradition, it is said that during the time of Adam ferocious, birds and beasts all lived in harmony. But when the son of Adam killed his own brother, they began to hate and fear each other.

So they segregated according to their genre and habits.

According to Imam al-Baqir the son of Adam, Qabil is strung by his hair to the Sun and he rotates with it whether it is summer or winter. He will do so until the Resurrection Day when Allah would throw him into Hell.

In another tradition, it is narrated that Imam Muhammad al-Baqir was asked regarding the condition of the son of Adam in Hell. Imam said, "Glory be to Allah. Allah is more just to chastise him in the world and hereafter."[21]

A reliable tradition of 'Ali says that the son of Adam, who had killed Habil, was born in heaven.[22]

It is narrated in reliable books from Amir al-Mu'minin that the person to rebel against Allah was Enaaq, the daughter of Adam. Allah has created her with twenty fingers and each finger had two spade-like nails. She was so huge she occupied about 60 square yards while sitting. When she rebelled against Allah He sent a lion as big as an elephant, a wolf the size of a camel and a donkey. These animals were like this at that time. These animals overpowered and killed her.

And in some traditions it is mentioned that Ewaj the son of Enaaq was a despot and an enemy of Allah and Islam. He was tall and huge. He used to catch fish for his food and roast them by holding them near the Sun. He lived for 3060 years. When Nuh was about to board his ark, Ewaj came and asked him to take him also. Nuh said he was not permitted. The floodwater did not rise above his thigh. He was alive until the time of Musa and Musa finally killed him. Allah says,

"He it is who created you from a single being, and of the same (Kind) did he make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it, but when it grows heavy, they bath call upon Allah their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones. But when He gives them a good one, they set up with Him associates in what He has given them, but high is Allah above what they associate (with Him)." (***7: 189-190***)

According to a good chain of narrators it is narrated from Imam Muhammad al-Baqir that when Hawwa' was pregnant and the child moved in her womb. She said to Adam that something was moving in her womb. Adam said it was his sperm, which has placed itself there. Allah shall create a creature so that He tests us through him. Satan came to Hawwa' and asked how she felt. Hawwa' said, "I have a child of Adam in my womb that moves." The accursed said, "If you make an intention to name it Abdul Haris it would be a male child and would be born alive. And if you do not do so it will die within six days." Hawwa' doubted the words of Satan and informed Adam. Adam said, "The wretched Satan came to deceive you. Do not believe him. I am hopeful of the Grace of Allah that our child shall live against the prediction of Satan."

But even Adam harbored a little doubt, which was inculcated by Satan. So, a son was born but he died

after six days. Hawwa' said that whatever Satan had said was correct. Both of them fell into doubts. After sometime Hawwa' conceived another child. Satan came and asked her condition. Hawwa' told him that previously a child was born who died in six days. Satan said, "If you had made an intention to name him Abdul Haris he wouldn't have died. Now you shall beget an animal like camel, cow, sheep or goat." Hawwa' decided to believe him and she mentioned it to Adam. Adam also thought the same thing. When Hawwa' was in labor they prayed to Allah that if He grants them a good son they shall be thankful to Him.

Allah bestowed them a courteous son, not an animal. Satan came to Hawwa' before the delivery and asked about her condition. Hawwa' said, "I am about to deliver the child." Satan said, "You shall be terrified when you see an animal come out from your womb. Adam will hate you and your child." At last he convinced Hawwa' and said, "If you decide to name him Abdul Haris and dedicate him to me he would be normal and will remain alive." Hawwa' said, "I have made an intention that a part of him shall be yours." Satan insisted that Adam should also say so. So Hawwa' narrated the conversation to Adam. He was also frightened and somewhat inclined towards it. Hawwa' said, "If you do not name him Abdul Haris or make an intention to dedicate a part of him to Satan I won't allow you to come near me, nor would I fulfill your desire. Our relationship would be over."

Adam said, "First of all you caused me to be expelled from heaven. Now, again you have been deceived by Satan. All the same I agree to name the child as Abdul Haris." At last, a child was born safe and sound. Adam was happy and less fearful. He thought that the child would survive. So he named him Abdul Haris on the 7th day.

In another tradition it is narrated from Imam Muhammad al-Baqir regarding the ayah,

"But when He gives them a good one, they set up with Him associates in what He has given them." (***7:90***)

It refers to Adam and Hawwa'. Their Shirk was of Shirk of obedience when they obeyed Satan. They dedicated to Satan some part of the creature of Allah and named it Abdul Haris. They did not commit Shirk in the worship of Allah nor had they worshipped some other God.[23]

It could also mean that Allah bestowed upon Adam and Hawwa' a healthy child and later some of his descendants committed Shirk. This explanation is more plausible as mentioned in *Bihar al-Anwar*. It is also supported by reliable traditions.

Al-Ma'mun asked Imam al-Ridha the tafsir of this ayah. Imam said, "Hawwa' had five hundred pregnancies and every time a boy and a girl was born. Adam and Hawwa' vowed to Allah that if He granted them a virtuous son they would be thankful. So Allah gave them good and healthy twins. From their progeny some became polytheist. And they (sons and daughters) did not thank Allah as their parents (Adam and Hawwa') did."

Masoodi in his book *Muruj-uz-Zahab* narrates that when Habil was killed Adam became was devastated with grief. Allah sent revelation that, "From you a light will be born which I would continue in purified descendants to culminate in the best of My creation. I will make him My last messenger and I appoint for him the best successors and Imams in whose reign the tenure of this world will end. I will inhabit the earth with those who obey them. So be alert and prepare yourself. Perform ghusl and remember Allah. Fulfill your desire with your wife she is also purified with ghusl. Because My Trust will be transferred through this son." Adam was happy to know this. He came to Hawwa' and she became pregnant. She became more beautiful. A bright light illuminated her whole body. Shith was born. He was handsome, healthy and a dignified child with an aura of authority. The Noor was transferred from Hawwa' to Shith and shone on his forehead. Adam named him Shith. Some say he was named Haibatullah. He reached the age of maturity and Adam made a bequest to him and made him aware of the dignity of knowledge, which he was going to inherit, and told him that he is going to be the proof of Allah and his successor after him. He willed that he should fulfill the duties of successorship granted by Allah. And that his successorship should continue on others until it reaches the last Messenger and his heir, which will continue. Shith accepted the legacy and kept it secret as was appropriate. On Friday, in the 6th month of the year Adam left this temporal world. His age was around 930 years.

According to a tradition, Adam left 40,000 children, grandchildren and great grandchildren etc. Shith was the successor of Adam and he guided with the Sahifah (divine book), that he had received from his father. From Shith the light was transferred to Anoosh. When he was born, the light was apparent on him. When he reached the last moments of his tenure Shith transferred all the relics to him and made him the Wasi. He inculcated an awareness of the high station of Successorship and also told him to teach his children the importance of this legacy. This continued until the Noor reached Abdul Muttalib and 'Abdullah.

Anoosh expired on October 3 at the age of 960 years. Qinyan was his legatee and Anoosh took oath of successorship from him. He attained the age of 120 years. People say his death took place in July.

Mahlayel was the successor of Qinyan. He lived for 800 years. From him came Lood and his age was 962 years. He passed away in the month of Azar. He was succeeded by Idris and light of Muhammad and his progeny were transferred to him. People say that Qabil and his sons had invented many kinds of musical instruments.

Revelations on Adam

Sayyid ibn Tawus says that it is mentioned in the Suhuf (book) of Idris that on the 27th of Ramadhan, Thursday afternoon, Allah revealed on Adam a twenty page book in Syriac and it was the first book that Allah sent to the Earth. It contained all the languages and dictionaries. Altogether there were 1000 languages and a person proficient in one could not understand the others languages. It also contained proofs of Allah's existence, the obligatory acts, practical laws, recommended acts and penal laws.

According to a reliable chain of narrators Imam Ja'far as-Sadiq and Imam Muhammad al-Baqir said that Allah (SWT) revealed to Adam, "I present to you truth and righteousness in four sentences: One concerns Mine, one is for you, One is common between Me and you, and one is common between you and other creatures. Whatever is in it with regard to Me is your worship. You worship Me and do not associate anyone with Me. Whatever is regarding you is the reward of your action will be bestowed when you deserve it. The words common between you and Me is that it is necessary for you to supplicate Me and it is My responsibility to accept it. Whatever is common between you and creatures is that you should like for others what you like for yourself."

Death of Adam; His age and his bequest to Shith

Imam Ja'far as-Sadiq and Imam Muhammad al-Baqir state that Adam was informed the names of all Prophets and their ages. When he learnt that the age of Dawud was to be only 40 years he said, "O Allah! Why is the age of Dawud so less while I had such a long life? O Allah would you accept if I gift thirty years of my life to Dawud and increases his age?" "Yes," said Allah. So Adam requested Him to reduce his age by thirty or sixty years and increase the age of Dawud. When the angel of death came to take away his soul Adam said, "I have thirty to sixty years remaining." "Did you not gift it to Dawud?" the angel of death reminded. "When the names of Prophets and their age were presented to you in the valley of Jenaam?" Adam said he didn't remember. The angel of death said, "O Adam! Do not refuse it now. Did you not ask Allah that your life should be reduced and given to Dawud? Allah established it in Zabur and decreased your life." Adam said, "Bring to me Zabur so that I recall it."

Imam Muhammad al-Baqir says, "Adam was speaking the truth that he had forgotten it. Therefore from that day onwards Allah ordered that all transactions must be put in writing so that no one could deny later."

A tradition of Ja'far as-Sadiq says that initially Allah had told Archangel Gabriel, Mika'il and the angel of death to write it because Adam will forget. So it was written and the angels sealed it with the Tinat of their arms. When Adam refused the angel of death showed him the document.

Imam as-Sadiq said that is why the loaner gets embarrassed when the promissory note is shown to the debtor.[24]

According to a reliable chain of narrators it is narrated from Imam as-Sadiq that when Adam became sick, he called Shith and said, "O my Son! I am going to die very soon. Whatever you see has been sent by Allah from His kingdom, and He has taken the oath from me so I make a bequest to you. I make you the legatee for whatever Allah given me. The book of wasiyyah is under my head. It contains the heritage of knowledge and the Grand Names of Allah. After I am dead, you take it in your possession and do not let anyone know of it. Nor should you look at it until the next year. It contains (Suhuf) everything that would need regarding the affairs of this world."

It was the scroll that Adam had brought from the heaven. Then he said, “I wish to have fruit from heaven. Go to Mt. Hadeed and if you see any Angel convey my regards and say that your father is sick and needs a fruit of heaven.” Shith went to the mountain. He saw Archangel Gabriel with a group of angels. Archangel Gabriel saluted him and asked where he was going?” “Who are you, O servant of Allah?” Shith asked. “I am the trustworthy spirit, Archangel Gabriel.” Archangel Gabriel said. Shith conveyed the salaam of Adam. He said, “O Shith! Salutations upon your father. He has departed from this world and that’s why we have descended to the Earth. May Allah reward you and grant you patience in this great calamity. Now go back to your father.” Shith returned. The Angels brought with them whatever was required for the burial. When Shith reached home he took the will from beneath the head of Adam and tied it to his stomach.

Archangel Gabriel said, “Congratulation O Shith! Who can be compared to you? Allah has honored you with His Generosities and clothed you in the dress of salvation. By my life, Allah has selected you for a very special affair. Then Shith bathed Adam’s body under instruction from Archangel Gabriel. He also taught him to shroud and embalm the body. When he finished Archangel Gabriel taught him to dig the grave. He made him stand before the bier of Adam to recite the prayers of Mayyit (dead). Archangel Gabriel told Shith to recite seventy *Takbirs* and then taught him the method of *Salat al-Mayyit*. The Angels stood behind Shith in a row for the prayers. Shith wanted Archangel Gabriel to lead the prayers but he said that as the Angels were made to pay obedience to Adam they could not lead them in prayers. Archangel Gabriel said, “You might not know that when Allah created your father, He made him stand before us and ordered us to prostrate to him. Therefore, Adam became the Imam and this practice continued in his generations. Today he has left this world and now you are his successor and the inheritor of his knowledge. How we we replace you? You are our Imam!”

Shith recited *Salat al-Mayyit* for Adam as taught by Archangel Gabriel who taught him how to bury his father. After the burial when Archangel Gabriel and other Angels were about to leave Shith started weeping and exclaimed, “O what a terror!” Archangel Gabriel said, “You should not have any fear as Allah is with you. We will visit you by the permission of Allah. Allah is your associate, so do not be sad and have faith in your Lord because He is the Beneficent upon you.” Archangel Gabriel and other Angel returned to the heavens. At that time Qabil who had ran away fearing his father came down from the mountain. He met Shith and said, “I killed my brother Habil because my sacrifice wasn’t accepted and I suspected that he would get the position, which you have now got. I didn’t want him to become the successor and legatee of his father as you are today. So if you narrate even one sentence of whatever father has taught you, I will kill you like I killed Habil.”

A similar tradition has been narrated from Imam Zayn al-‘abidin. It also mentions that Shith recited seventy five *takbirs* on Adam. Seventy for Adam and five for his children.

It is narrated from Imam Muhammad al-Baqir that when Adam learnt of the murder of Habil he wept bitterly and complained to Allah regarding his sorrow. Allah revealed, “I will give you another son like

Habil." A child was born and on the 7th day, Allah revealed that since it was a Gift from His side he should be named Hibtullah (Gift of Allah). When time of his death approached Allah revealed on him, "Soon I am going to summon you to the vicinity of My Mercy. Therefore, make a bequest to the best of your sons, who is gifted by Me because I do not like that the world should be devoid of one whom I have given knowledge and one who executes My commands. I want him to be a proof upon My creatures." Adam gathered his clan and said, "My Children, I am about to depart from this world and Allah has ordered me to appoint Haibatullah as my successor. So listen to him and obey him, as he is my successor and caliph on you." All of them said, "We have heard you and we will obey him."

The Ark of covenant trunk was prepared according to the order of Adam and he placed in it the relics, will, and testament and gave it to Haibatullah. He said, "After I am dead give me Ghusl and shroud, recite prayers and bury me. And when your death is near you will know it. At that time, you must also make a bequest to your son who is the best among your children from the aspect of manners and helpfulness. And do not ever leave the Earth devoid of a person from us (Ahl al-Bayt). O Son! Allah has sent me to the Earth and appointed made me His vicegerent and a proof over His creatures. After me, you shall be my proof. You must also not leave the world without appointing your successor. Pass on these relics to your successor as I am handing it to you. Also inform him that a Prophet from my progeny is going to come whose name is Nuh and his nation will be submerged in water. Make a bequest to your legatee to protect whatever is in this Ark of covenant. Emphasize that when *he* is about to depart he should also appoint his best son as the legatee and this should continue until the time of Nuh. Then he should board the ship and take with him the chest of relics. O Haibatullah! Of all my sons, beware of Qabil the accursed."

Thus, when the end of Adam was near the angel of death arrived. Adam said, "I witness that Allah is One and has no partner. I witness that I am the servant of Allah and His Caliph on this earth. He favored me by creating me and asking the Angels to prostrate to me. And He taught me all the names. He settled me in heaven although He had created me to inhabit the Earth according to His Plan." When Archangel Gabriel brought Hanoot and wooden planks with the shroud from heaven, he was accompanied by 70000 Angels. They gave Ghusl, shrouded him and anointed (Hanoot) him. Archangel Gabriel told Haibatullah to go ahead and recite prayers for his departed father with 75 Takbirs. Angels dug a grave and buried Adam. Haibatullah assumed the leadership of Adam's children as ordered by Allah. When Haibatullah neared his end, he transferred the legacy to his son Qinan and handed over the Ark of covenant to him. Qinan lived among his clan and promoted obedience towards Allah. At his death bed he appointed his son, Barra as the successor (wasi) and handed over the Ark of covenant to him and also reminded him about the Prophethood of Nuh. At the time of his death Barra made bequest in favor of his son, Akhnu' (Idris) and handed over the Ark of covenant to him. Idris completed his tenure. When he was about to die Allah revealed to him, "I am going to raise you to the heavens, so bequeath all the things to Khargaeel." Khargaeel stood thus became the wasi Idris. When Khargaeel's death approached he nominated his son Nuh and handed over the Ark of covenant. It was always with him and he took it abroad the ship. When his death was near, he gave the Ark of covenant to his son, Sam and

did formally appointed him the legatee.[25]

It is mentioned from Imam Muhammad al-Baqir that Adam sent his son to Archangel Gabriel and said, “Ask Archangel Gabriel to get me some food from near that particular tree of heaven.” When the son met Archangel Gabriel he was informed that Adam has already expired.” We have been commanded to meet him at his last moments and recite prayers for him,” said Archangel Gabriel. After the Ghusl Archangel Gabriel asked Haibatullah to lead the prayer of his father. Haibatullah stood up at the front recited 75 takbirs. 70 takbirs for the excellence of Adam and five takbirs to establish the Sunnah.

Imam says that Adam used to be engrossed in the worship of Allah at Makkah. When Allah wanted to take his soul, He sent Angels from heaven, with wooden plank, a shroud and anointments. When Hawwa’ saw the Angels she tried to intervene but Adam told her to leave them alone. The Angels captured his soul and bathed with lote-tree water. They made a grave for him and said this practice shall continue in the generations of Adam. Adam was 936 years old and was buried in Makkah. There was a gap of 1500 years between Adam and Nuh.

According to reliable chain of narrators from Imam, as-Sadiq when it was time for the funeral prayers Haibatullah told Archangel Gabriel, “O Messenger! Go ahead and recite prayers for the Prophet of Allah.” Archangel Gabriel said, “Allah has ordered us to prostrate to your father. So we cannot lead their children in prayers. And you are the best of his children.”

Thus Haibatullah led the funeral prayers of his father with five takbirs as prescribed by Allah for the followers of Muhammad. This practice was to continue among the children of Adam until the Resurrection Day.

Another reliable tradition from the same Imam states that Adam requested for a fruit. Haibatullah went out to bring him the fruit. Archangel Gabriel met him and asked where he was going. He told him Adam wanted a fruit as he was unwell. Archangel Gabriel said, “Go back as Allah has taken away his soul.” When he returned, he saw that Adam was no more. Angels gave him the Ghusl and asked to Haibatullah to recite the prayers. Allah revealed upon him to recite five takbirs. Then he was laid in his grave. Haibatullah was told to perform funeral rites in the same way.

In another reliable tradition it is said that thirty takbirs were recited for Adam. Twenty five were dropped later on and five remained. Imam Muhammad al-Baqir says that the grave of Adam is in the Holy Sanctuary and according to Prophet Muhammad Adam expired on Friday.

Some great scholars have mentioned in *mursal* (without chains of narrators) that when Allah sent Adam to Earth he was terrified due his separation from heaven. He prayed to Allah to send him a tree of heaven. Allah sent for him a date palm, which remained with him all his life. When death was near, he told his sons, “This tree has been with all my life and I hope after my death it will remain so. Therefore, you split a branch of it and keep it in my shroud.” The sons did as bidden. After him, other Prophets also followed the same way. It was discontinued in the Jahiliyya (pre-Islamic period) but Prophet Muhammad

restarted the practice.

According to reliable chain of narrators, it is narrated from Imam as-Sadiq when Adam died, Qabil and Satan rejoiced and played musical instruments vain sports. Thus all the musical instruments and vain past times of the world are derived from the invention of Satan.

Sunni and Shi'ah scholars have narrated from Wahab ibn Munabbah that Shith buried Adam in a cave of Mt. Abu Qubays known as *Ghaarul Kabeer* (the big cave). He remained buried until the deluge of Nuh. During the deluge Nuh exhumed him and placed him in a coffin abroad his ship.

Reliable chains of narrators narrate from Imam as-Sadiq that when Nuh (as.) was abroad the Ark, Allah revealed him to perform the circumambulation of the Holy Ka'bah seven times. When he completed the circumambulation and came down from the ship the water was up to his thighs. He dug out a coffin from the earth containing the bones of Adam and placed it on the ship and again did circumambulation of Ka'bah. The Ark reached al-Kufah and Allah ordered the Earth to absorb the water as it has gushed out from the mosque. Nuh buried Adam at Najaf.26

It is narrated from Imam Ja'far as-Sadiq that the Holy Prophet said, "Adam was nine hundred and thirty years old."

Sayyid ibn Tawus quotes from the book of Idris that Adam was ill for ten days. He died on Friday the fifteenth of Muharram and was buried in a cave of Mt. Abu Qubays facing Kiblah. And his age from the day the soul entered his body and until the time it was taken out was 1030 years. After one year and fifteen days Hawwa' also fell sick and died. She was buried next to Adam.

Sayyid says, "I have seen in Torah in 3rd Chapter that Adam's age was 930 years and the same is narrated by Muhammad ibn Khalid Barqi in his book 'Beda' from Ja'far as-Sadiq."27

According to reliable chain of narrators it is narrated from Imam Al-Hasan that the successor of Adam was Shith. He lived for one thousand years. In a tradition narrated by Abu-Dharr, as mentioned before, the language of Shith was Syrian. Fifty scriptures were revealed on him. Most of the historians have mentioned that Shith was born when Adam was 235 years old. Shith lived for 912 years. He is buried in Mt. Abu Qubays next to his parents.

Sayyid ibn Tawus mentions, "I have seen in the *Sahifah* of Idris that Allah revealed fifty books on Shith containing the proof of the existence of Allah, Laws and practices and the prescribed penalties. Shith lived in Makkah and preached the scriptures to the children of Adam. He worshipped Allah at the Ka'bah and performed hajj and Umrah until was 912 years. When he fell sick, he appointed his son Ewas as his Legatee and warned him to fear Allah and be humble and pious. When Shith died, Ewas along with his son Qinan and grand son Mahkael (son of Qinan) performed Ghusl and Ewas recited the prayers and buried Shith at the right of his father in the cave of Mt. Abu Qubays.

1. These difficult traditional reports require detailed analysis, however it is beyond the scope of this book. Those who wish to pursue the subject further may refer to my book, Behaarul Anwaar.
2. This is the exegesis in Tafsir of Imam. The gist of this interpretation is as follows:
When the Angels tried to justify that they glorified Allah's praise whereas, the creation that was to come to the Earth were going to be a corrupted lot. The Almighty Allah taught Adam the names of his progeny and informed him of their exalted status. Then Allah presented the Holy lights (Noor) of the Prophets and their legatees to the Angels. He asked the Angels if they knew their names and qualities. When the Angels confessed their ignorance Allah appointed Adam to teach them the names and qualities of these benevolent personalities.
When Adam mentioned the names, the Angels realized that there were definitely some personalities in the children of Adam who were more deserving of Divine vicegerency than the Angels themselves were.
Almighty Allah exhausted the proof on them in two distinct ways: firstly the Angels had said that all creatures that are going to be created the Earth are corrupt, without any exceptions among them. Allah proved their ignorance in the matter. It was only after Adam had mentioned their names did they realize that among the progeny of Adam were many personalities more deserving of Allah's Caliphate.
Secondly the Almighty removed the misconception the Angels had harboured about themselves. They thought they were unsurpassable in piety and praising Allah. They could not even imagine that a person like Iblis was also one of them. Hence another fact became clear for them.
It must be clarified that there is a difference of opinion between two schools of thoughts as far as the absolute infallibility of Angels is concerned. According to Shi'ahs the infallibility of Angels is proved beyond any doubt according to Qur'anic Ayats and traditions of Masoomeen Furthermore their questioning Allah's decision was not an act of arrogance and they knew very well that Allah shall do whatever is best. Yet they questioned him to know the wisdom it.
Such a type of questioning falls under the category of Tark al-Awla, therefore it didn't harm the infallibility of the Angels.
There is also a difference of opinion among the Shi'ah and Sunni Commentators regarding the names taught to Adam. According to some, Adam was taught the names of things in various languages. The children of Adam learnt the various languages from him. When they separated, each of them spoke the language he liked best. Due to the passage of time each of the languages diverged from each other. Some more traditions on this topic shall be quoted in the forthcoming discussion.
There is also a group that interprets 'names' to mean rights, obligations and origins of different things. For example, the creation of water, making of the earth, prescriptions of medicines and diets, mining of metals, and all things concerned with life and hereafter.
The experts also think that both these meanings are general. And the last interpretation is the summary of all varying traditions.
People may object that the superiority of Adam was due to the fact that Allah taught him the names beforehand whereas He didn't teach the Angels. So it was an unequal match. The reply to this is that Allah might have taught Adam in front of the Angels but they were unable to grasp the meaning whereas Adam could.
There are many aspects to this problem and it is beyond the scope of this book to mention them all. The interpretation of Imam is not in need of detailed explanations. (i.e.. It is self - explanatory.)
This view is supported by two narrations of Ja'far al-Sadiq wherein he says,
"The Almighty Allah taught Adam the names of all His Proofs that were in the spiritual form at that time. Then He presented them to the Angels. Allah asked the Angels to name them to support their claim of superiority over Adam in the matter of Divine vicegerency. The Angels said,
"They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise." (Surah Baqarah 2:32)
Allah told Adam to mention the 'names' along with their status and characteristics. When Adam did so, the Angels became aware of their names and their high station. Then the realization dawned on the Angels that those personalities were really more deserving of Allah's Caliphate and to be Allah's proof on His creatures than the Angels were.
Then their lights was hidden from the eyes of the Angels. Allah Commanded the Angels to cultivate love and devotion of these luminaries.

Allah then said, “Did I not say that I was having knowledge of whatever is hidden in the Earth and the heavens, and whatever you manifest and hide?’

3. The splendor of Allah could denote the light of recognition that Allah deprived the Angels; that they had previously possessed. It could mean the light of His Greatness and Glory that was manifested in the Holy Throne and the curtains.

4. All the Muslims agree that the Sajdah of Angels to Adam’s was not a Sajdah of deification. Because Sajdah for anyone other than Allah is Polytheism and Disbelief. There are three opinions regarding this Sajdah. First: The Sajdah was for Almighty Allah and Adam was just a Kiblah. Just as people face the Ka‘bah during prayers. The first traditions proves this point. Second: The word ‘Sajdah’ indicates honoring or paying respect and not the Sajdah in the literal sense. Although the former is in consonance with the dictionary meaning but most of the traditions disprove it. Third: The Sajdah to respect Adam was actually the Sajdah of Allah’s worship. Because Allah had ordered it. This point is also stated in the majority of tradition.

Thus it proves that doing Sajdah for anyone else other than Allah with the intention of worship is infidelity. It is a sin if Allah had not commanded it. Although there is a possibility that Sajdah of respect was permitted in previous nations but it is emphatically stated to be haram for this Ummah. A number of traditions to this effect have been recorded and as mentioned below.

5. There are different views regarding Iblis, some which are erroneous. First of all they have considered greatness as the root. Secondly Prophet Adam’s excellence is concerned with his soul because ‘noor’ is a basis of all things. And the ‘noor’ of Adam was imbued with divine recognition and knowledge. Both these things are bestowed to Allah’s beloved people. And the fire’s luminosity is imperfect. It depends how much it is beneficial; if anyone goes near it, it destroys him. Fire burns to ashes. In comparison, Adam’s brilliance is different. Thirdly, Satan thought fire is better than dust and this was his mistake. He thought all attributes of fire are beneficial. Allah granted a temporary brightness to fire and it became proud, so Allah the Supreme, disgraced it. Allah bestowed the dust with superiority. He grew tasty fruits and vegetables from it. It became useful to all mankind and was bestowed with natural power. Its inherent qualities were concealed in the earth. The dust was taken to the Holy Throne and exalted. The kings and ordinary persons all are ultimately buried in it.

6. We should know that there are different views about how Satan deceived Adam. He had already been expelled from heaven whereas Adam and Hawwa’ resided. According to some scholars, Adam and Hawwa’ came up to the entrance of heaven and the Satan also had access until there. And he used to speak to them from outside. Some have stated that Satan wrote an anonymous letter to them. According to another view when Satan tried to enter the Garden he was prevented by the guards. So he approached in turn all the animals of Paradise but they all refused to gain him entry. At last he came to the serpent and said, “I swear, I will remove your baneful effect from the son of Adam and you will remain in my protection. Now take me inside the Garden.” The serpent asked him to sit between his two fangs and smuggled him into Paradise. At that time the body of the serpent was covered. He had four limbs and was much better in appearance than other animals. He was as tall as a camel. When he brought Satan into Paradise, Allah became angry and stripped him down and cut off his hands and legs. From that day the serpents crawl on the earth because they helped Satan to enter the Garden in contravention of divine command.

7. There are many different views about the administration of divine justice. It is possible that Allah created Prophet Adam for the Earth and not for the heaven.

8. There are different views regarding the tree which was forbidden by Allah. Some say it was a fig tree and for some it was a grapevine and some others say it was a camphor tree. Shaykh al-Tusi has narrated from Imam ‘Ali that it was a tree of secret knowledge and death and the same Imam has mentioned that it was an eternal tree from which the angels eat and acquire immortality.

We have already proved that Prophets are infallible. Jealousy is a sin and a Prophet can never commit a sin. Here it must be clarified that jealousy implies a desire that the recipient of bounty should lose it. Whereas it was obvious that Adam had already learnt of the high status of the family of Muhammad and could never have wished them to lose the Divine Bounty. Thus it was not exactly ‘jealousy’. Hence, at the most it could be said to be Makrooh (detestable) or Tark al-Awla (Leaving the preferable option).

9. There are some differences regarding the Paradise of Adam. Whether it is on the earth or in the heavens? Is it the same that the virtuous people will enter or some other? The writers of Qur’anic exegesis agree that it was one of the gardens of

heaven. The others say that it was a garden of the earth and from the same tradition have stated that one who enters once never comes out. Regarding this people say that due to the good deeds a person will enter in the heaven and will not come out. But it is a doubtful matter. For example, Prophet Muhammad al-Mustafa 's flight to the heavens and back. The angels also come and go. Besides this, there are different opinions about it. In most traditions it is stated that the Paradise of Adam was on the heavens.

10. The text of this hadith is same as those quoted above so we refrain from repetition.

11. The other prayers are not mentioned in this hadith

12. The third question is not mentioned in the narration.

13. We have already discussed the meaning of Jealousy in the previous section.

14. There is no contradiction between these traditions. It is possible that all this might have occurred and all these personalities might have interceded for his repentance.

15. There are differences in traditions regarding the site of descent of Adam and Hawwa'. Many reliable traditions shows Adam came down to Safa and Marwa. And some traditions say that they came down to India. Commonly held opinion is that Adam came on one of the mountains of Sarandeep which is called Nood or Navad. And Hawwa' came down to Jeddah. It is possible that India was mentioned due to Taqiyyah. And it is also possible that initially they came down to India and later went to Makkah and stayed at Safa and Marwa as we shall see in traditions later.

16. This tradition is usually quoted from Sunni sources, and the traditions discussed earlier are much more reliable.

17. Adam felt the heat of the Sun because he could not take shelter under a tree or cave. His height may have been reduced by 70 hands. That is previously he was 70 hands and tall and subsequently reduced to one unit it might refer to the unit 'hand' of that time or the unit that which Adam fixed for measurement of things. Same is regarding Hawwa'. I have explained this tradition in a number of ways in my book Behaarul Anwaar.

18. It is very difficult to establish unanimity in these traditions. It is possible all this occurred and generations continued.

19. As these traditions are in accordance with the view of Sunni they have appeared due to taqiyyah. The traditions mentioned previously are more reliable.

20. It is possible that the sisters who were born with him died before and Qabil hadn't seen their burial, or the report of the birth of twin brother-sisters is based on taqiyyah. It is narrated in another tradition that according to Tawus the first blood to be shed was of Habil and same day one-fourth of the people were killed. Imam Zayn al-'abidin said, "It is not so, first blood was the menstrual blood of Hawwa'. When Qabil killed Habil it was one-sixth of humanity because they were six: Adam, Hawwa', Habil, Qabil and two sisters. Then he said, "Allah has appointed two guards over Qabil. When the Sun rises they bring him out. And they take him back at Sunset. They sprinkle hot water on him and he will be punished like this until the day of judgment.

21. This hadith contradicts other traditions. It might be referring to the fact that the chastisement of world is less than the chastisement of hereafter or that the punishment of killing Habil shall not be meted out in the hereafter, rather he would go to hell due to his disbelief.

22. This hadith is accepted by the Sunni but according to Shi'ahs Adam didn't have any children in heaven.

23. This hadith is against the Shi'ahs belief but accepted by some Sunni scholars. It might have entered hadith books due to taqiyyah.

24. This tradition is against the Shi'ah belief that Prophets are infallible. According to most Ulama this has come in hadith books due to taqiyyah.

25. All these traditions shall be discussed in the volume of Imamate.

26. This proves that Adam and Nuh are buried in Najaf. So the tradition which say that Adam is buried in Makkah mean that initially he was buried there but later his remains were exhumed by Nuh and buried at al-Kufah.

27. Commentators and narrators differ regarding age of Adam. Some say it was a thousand years and he gave 60 years to Dawud but later he denied so again it became 1000 years. Other maintain it was 936 years. Some others claim it to be 930 years. The last two traditions show that it was probably 936 years and it is usual to mention the figure in tens (i.e. 930 instead of 936).

[1] [1]

SHARES

An Account of Idris

Allah says in the Holy Qur'an:

"And mention Idris in the Book, surely he was a truthful man, a Prophet. And We raised him high in heaven. (***19:57-58***)

From authentic books, it is narrated from Wahab that Idris was a well-built man with a broad chest. He had less hair on his body and more on his head. His one ear was bigger than the other. He had scanty hair on his chest and spoke in a low voice. While walking his feet used to come close to one another. He is known as Idris because he used to teach about the magnanimity of Allah and the excellence of Islam. He pondered about the majesty, grandiose and glory of Allah - that the sky, the earth, the sun, the moon, the stars and clouds and all other creations have a creator who by His power has created them, formed and arranged them.

Guilty is the one who does not worship Him Who has the right to be worshipped. With this in mind, he formed a private conference among his nation and advised, them remember Allah. He also warned them about His chastisement. He invited them towards His worship. Due to this propagation, the people started to join him. At first, they numbered seven, then reached seventy, then seven hundred, then one thousand people became his followers. Then he (Idris) said to them, "Let us select a hundred pious people." So from the one thousand, seventy were selected, then from the seventy, ten were selected and from the ten, seven people were finally chosen.

Then he said, "Come, let the seven of us pray and all the others shall say 'Amen'. Perhaps our Creator may guide us due to our prayers." They placed their hands on the earth and prayed, but nothing happened. They raised their hands towards the sky and prayed. Allah revealed upon Idris and selected him as His Messenger. Allah guided him and his companions towards His Worship. So they were involved in the worship of Allah and did not associate with anyone so much so that Allah raised Idris to heaven. Except for a few, most of those who had believed in Idris deviated and there were disputes and differences among them. Nuh was appointed over them.

According to a hadith from Abu-Dharr, it is narrated that thirty books were revealed on Idris and other traditions state that he was the first person who had initiated writing with a pen. He also used to stitch clothes and wear them. Before this, the people used to cover their private parts with leaves. Idris used to stitch clothes and worship and praise Allah.

From reliable traditions it is narrated from Imam Ja'far as-Sadiq that Masjid as-Sahlah was the

residence of Idris where he used to stitch clothes and worship Allah. Allah fulfills the desire of one who supplicates at that place and will elevate his status on the Day of Judgment as it was the place of Idris.

It is narrated from Imam Ja'far as-Sadiq that at the early part of the Prophethood of Idris there lived a tyrant king. Once when he went out for a stroll and passed through a land rich in greenery, which belonged to a pious believer. This believer had abandoned all false religions and was disgusted with transgressors. He kept aloof from them. The king liked that piece of land for himself, so he inquired from his vizier regarding its owner it. The vizier replied that it belonged to a certain believer from their kingdom. The king called the believer and said that he wanted his piece of land. The believer replied that his family needed the plot of land more than the king. The king asked him to sell it to him but the believer was adamant which the angry and his facial expressions changed. In that very condition, he returned to his kingdom. The king had a wife from Iraq (Barak) whom he loved very much and whom he consulted frequently. On reaching his kingdom, he called her. She saw that he was in a very angry mood and inquired as to what had aroused his temper. He narrated the incident of the believer's land.

She replied that only he gets angry who does not have the power to take revenge. "If you don't want to execute or behead him without any excuse then I will show you a way to kill him by which the land will be yours and even his family members will not blame you for his death." The king asked her what plan she had in mind. She replied that one of her group (from Azarak) will be sent to arrest him and he would testify that the person has turned away from the king's religion. "In this way you can kill him and seize his land." The king agreed to her suggestion. So groups from Iraq, who followed the queen's religion and who considered lawful the slaughtering of a believer were called. They testified before the king that that man had turned away from the state religion. On hearing this, the king ordered his execution and captured his land.

Allah was angry at the believer's murder and He revealed to Idris to go and tell the tyrant ruler, "Was he not content with killing the believer that he also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in the Resurrection Day and in this world, I will abolish your rulership. I will change your honor and status into humiliation and disgrace. And dogs will devour the flesh of your wife. Has My tolerance and endurance, which was supposed test you, made you arrogant?"

Idris addressed the king, "O tyrant ruler! I am the messenger of Allah!" and then narrated to him the divine message. The king ordered Idris to leave his court and warned him that he would not be able to save himself. The king told his wife about his discussion with Idris. She said, "Do not to fear the Messengership of Idris's God. I will send someone to kill Idris so that the messengership of his God is nullified." The king agreed to her suggestion and gave his consent.

Among the friends of Idris there were some who used to attend the royal court. Idris had informed them of the revelation to him and of his conveying the message to the king. They were fearful that Idris would be killed. The queen sent forty Iraqi men to kill Idris. They reached the place where Idris used to sit with

his companions but did not find him there, so they returned. When his friends saw that they had come to kill Idris they dispersed and then met Idris. They informed him that forty men had come to kill him, so he should be cautious.

Idris prayed to Allah, “O my Sustainer! You sent me to that tyrant to deliver Your message to him. He threatened me and is after my blood. Allah revealed to Idris to keep away from the king. “I swear by My honor that I will enforce My law on him and prove your word and My messengership to be true.” Idris said, “O my Nourisher, I have a wish.” Allah said, “Ask me and I shall fulfill it.” Idris said, “Till such time as I allow, there should be no rains.” Allah said, “The country will be ruined and people will starve to death.” Idris said, “Whatever may happen, this is my wish.” Allah replied, “All right. I accept it, and until the time you pray I will not send rain. I am the most truthful to My promise.” Hearing this Idris briefed his companions about his discussion with Allah and said, “O my friends leave this country and go to some other place.” There were twenty of them and they spread out to different areas. The people came to know about the prayers of Idris.

Idris himself sought refuge on a hill. Allah appointed an Angel who used to bring food to him every evening. Idris fasted during the day and broke his fast in the evening when the Angel brought food to him. Allah destroyed the kingdom of the tyrant king. The king was killed, his kingdom destroyed and the flesh of his wife was eaten by dogs due to their transgression against a believer.

Another unjust tyrant oppressor occupied the throne. Twenty years passed without a drop of rain. The people were in severe hardships and difficulties and their condition deteriorated. They used to bring food supplies from far off countries. When their condition turned from bad to worse they discussed among themselves that this calamity was due to the prayer of Idris who had asked Allah that until the time he allowed there should be no rains. “We are not aware of his whereabouts because he has concealed himself from us.” They decided that as Allah is more Merciful than Idris prays to Him and repents so that it rains on their land and in the neighboring areas. So they wore coarse clothes and applied mud on their head and standing on the earth they wailed, cried and repented to Allah. Allah felt pity on them and revealed upon Idris that, “Your people are repenting, wailing and weeping and I am God the Beneficent and Merciful and the one who accepts repentance and forgive sins. I have mercy on them and wish to fulfill their desire for rains. I have no obstruction save that you had requested me not to send rains until you pray for it. Therefore, O Idris you pray to me that I may send rains for them.”

Idris said, “O my Nourisher, I will not pray for rains.” Allah once again revealed on Idris to pray for rains. Idris again refused. So Allah recalled the Angel who was appointed to bring food for Idris. When it was evening and the food did not arrive Idris became restless but waited patiently. The second day when again the food did not arrive his restlessness increased. On the third day he lost his patience and appealed to Allah, “O my Nourisher before taking my soul, you have discontinued my sustenance?” Allah revealed, “O Idris! You are complaining in three days but you are not concerned about your nation that has suffered for twenty years? I informed you that they were suffering, and I was merciful on them

and I wished that you pray for rain so that I send rain. But you abstained from it, so I wanted you to know what hunger is and you lost your patience and complained. Now come out of the cave and search for your sustenance. I have left you on your own."

Hearing this Idris came down from the hill to procure food. When he came near the town he saw smoke coming out from a house. An old lady had made two chapattis and was roasting them on the fire. He requested her to give him something to eat, as he was very weak and restless due to hunger. She said that due to the curse of Idris, Allah has not given left them anything that they can feed anyone, and swore that except for the two chapattis there was nothing in the house. She told him to leave the city and go somewhere else for food. Idris requested that at least give me one chapatti so that I can save my life and can start walking. She said I have only these two chapattis, one for me and the other for my son. If I give you my chapatti, I will die and if I give you my child's he would die. I don't have anything else to give you."

Idris said, "Your son is young, half a chapatti will suffice him and half will help me to live." The woman ate her share and distributed the other one between Idris and her son. When the child saw Idris eating from his share of the chapatti, he started crying and was so disturbed that he died. The woman shouted out, "Stranger! you have killed my child." Idris said, "Do not fear, by the order of Allah I will make him alive." Saying this he kept his hands on the shoulder of the boy and said, "O soul who has left the body of this child, by the order of Allah return to his body again. I am Idris the Messenger of Allah." The boy was alive once more. The woman saw this and said, "I witness that you are Prophet Idris." And she ran out shouting, "O people! Congratulations to you and glad tidings that we will be relieved of our troubles and sufferings as Idris has returned to our city." Idris came out and reached the palace of the first tyrant king, which was on a hill. A group of people came and complained, "O Idris! In these twenty years, you did not have any mercy on us. We were involved in such difficulties and miseries and many of us starved to death. We request you now pray to Allah for rains." Idris replied, "I will not pray until the time this tyrant king and the people of your city come to me walking, barefoot and request me." When the king heard this, he sent forty people to kill Idris. When they reached near Idris, he cursed them and they all died. When the king heard this, he sent 500 people to arrest him. They came to Idris and said, "We have come to take you to the king." Idris replied, "Look at these forty men (who had come before you to take me); see how they are lying dead. If you all do not go back you too will meet the same fate."

They said, "O Idris, you have involved us in hunger for twenty years and now you are cursing us. Is there no mercy in your heart?" Idris replied, "I will not go to that tyrant nor will I pray for the rains until that tyrant and all the people don't come to me walking barefoot." Hearing this, the people returned to the king and repeated the statement of Idris. So the King together with the people came to Idris and all stood helplessly before him and requested him to pray for rain. Idris prayed. That very same moment clouds gathered in the sky, there was thunder and lightening and it started raining. It rained so much that they feared they would drown. Finally, they all returned home.[1]

It is related from Imam Ja'far as-Sadiq that an angel was under the wrath of Allah and his hair and wings were cut off and he was lying on an island for a long time. When Allah appointed Idris, that angel came to Idris and requested him to pray from him so that Allah may be pleased with him and return his hair and wings. Prophet Idris prayed for him and Allah restored his hair and wings. The angel asked Idris, "Do you wish anything from me?" Idris said, "Yes, I wish that you take me up to the heavens so that I can see the Angel of Death. Because thinking of him I cannot live without fear. The angel took the Prophet to the 4th heaven on his wings. There he saw the Angel of Death sitting, moving his head in a peculiar way. Idris saluted him and asked him the cause for turning his head in that manner. The Angel of Death replied, "Allah has ordered me to take your soul between the 4th and 5th heaven." Idris pleaded, "O Allah! How is it possible when the distance up to the 4th heaven is 500 years of travel and the distance between the 4th and 5th heaven is another 500 years of travel? "This is the distance between one heaven and another." saying this, the Angel of Death took away his soul. These are the words of Allah, which means

"And we raised him high in heaven" (***19:57***)

Imam as-Sadiq narrates that he is known as Idris because he used to give excessive teachings from the book of Allah.

In a tradition from Amir al-Mu'minin it is narrated that after the death of Idris Allah raised him to an elevated position and sustained him with the bounties of heaven.

In a reliable tradition, it is narrated by Imam Muhammad al-Baqir that the Holy Prophet said, "An angel was very near to Allah. Due to some laxity or laziness, Allah sent him down to earth. He came to Idris and requested him to intercede with Allah on his behalf. Idris agreed and fasted for three days without breaking the fast and spent three nights in worship due to which he was exhausted and weak. Then he prayed to Allah and interceded for this angel. Allah gave the permission to that angel to ascend to the skies. At that time that angel said, "I wish that you would ask from me something in return." Idris said, "I wish to meet the Angel of Death so that I can befriend him, because due to his remembrance no bounty is worth rejoicing." The angel seated him on his wings and took him up to the 1st heaven. Then he took him higher until they reached between the 4th and the 5th skies where he met the Angel of Death. They saw the Angel of Death weeping and asked him the reason of his grief. The Angel of Death replied, "Just now when I was beneath the skies there was an order from Allah to take the soul of Idris between the 4th and 5th heaven." When Idris heard this he fell down from the wings of the angel and immediately his soul was taken away. As Allah says, "We have mentioned in the Book."

In another tradition it is narrated from 'Abdullah Ibn Suhas that Idris used to travel from city to city and used to fast. When it was night, he used to halt and he was provided his sustenance at that very place. The angels used to take his good deeds to the skies like other people's deeds. The Angel of Death wished to meet Idris and after getting permission he came to Idris and said, "I wish to be in your company." Idris agreed. They became friends and were together for a long time. He would fast during

the day and at night when he used to get sustenance, he used to eat. He used to invite the Angel of Death to eat with him but he said, “I don’t require food,” and remained busy in prayers. Idris used to sleep due to fatigue but the Angel of Death was neither lazy nor tired; neither did he sleep. In this manner some days passed until one day they passed by an orchard. The grapes were ripe. The Angel of Death asked Idris whether they should take some of the grapes and break their fast. Idris replied, “Glory be to Allah, I invited you to eat from my share of sustenance and you refused. You are now inviting me to eat other people’s grapes without their permission. You have recompensed my companionship in a nice way. Tell me who are you?” He replied, “I am the Angel of Death.” Idris said, “I have one request from you.” The Angel of Death asked him what it was. Idris said, “I wish you to take me up to the skies.” The Angel of Death took Allah’s permission, seated him on his wings and took him up to the skies.

Idris said, “I have one more desire. I have heard that death is very difficult so I wish to taste it so as to verify that it tastes as I have heard it.” The Angel of Death took Allah’s permission. Then he held the breath of Idris for sometime then removed his hand and asked Idris how found it? Idris replied, “Very severe, more severe than what I have heard.” Then Idris said, “I have one more desire. I want to see the fire of Hell.” The Angel of Death ordered the keeper of Hell to open the door. When Idris saw it, he swooned. When he regained consciousness he said, “I have one more request. I would like to see heaven.” The Angel of Death asked the permission of the keepers of Heaven and Idris entered it and said, “O Angel of Death now I will not come out of it. Allah has said every soul will have to taste death which I have tasted and Allah has said there is no one from you who will not come near Hell and I have seen it and about the heavens it is said that the people of heavens will remain in it forever.”[2]

1. Previously we have mentioned the proofs for the messengers to be infallible thus the wish from Allah to Idris for sending rains will have to be taken up as an order on his own and due to his love. And the delay in supplicating was not due to giving up worldly perfection or name or fame or for avenging the anger of the soul but anger to the transgressors for not accepting the words of the Almighty. And often it happens that due to excessive love of the Creator they are more angry on the transgressors, more than Allah is as they don’t posses the mercy and kindness which is with Allah and they can’t tolerate to see a person disobeying Allah and this becomes a source of proximity with Allah and a bounty from Allah that they are warned and should never revolt or transgress against Allah and are not included in the wrath of Allah.
2. This tradition is the same as other traditions and the first tradition can be relied upon. In other books it is mentioned that Idris lived on this earth for 300 years. Some have narrated more. When he went to the skies he was appointed as the Caliph and lived for 919 years. He made his son Enamakh his Legatee who was the father of Nuh. Sayyid Ibn Tawus has narrated in the book Saad-us-Saood that I have seen in the scriptures of Idris that: O Careless people its near that death befall upon you and your complaints are severe. Sweat may be flowing from your forehead, your lips are tightened and your tongue is sealed, your mouth is dry and the whiteness of your eyes covers the black pupil and froth flows from your mouth and your whole body shivers and you are involved in the severe pangs of death. Everywhere people call you but you don’t listen and you are lying dead among your dear ones. At that time you will stand as a warning for others. Thus before death, take a lesson from it as certainly death will fall upon you. You may have a long life but in the end you will be destroyed because whoever is created has to die. And understand that death is easier than the fear of the Day of Judgment, which is after it. At another place it is written that that he said, “Understand with certainty that abstaining from disobedience of Allah is the highest wisdom and a great bounty and is one of the cause for inviting towards goodness which amounts to opening of the door to goodness and understanding because when Allah befriends any of His creatures He bestows on them intellect and wisdom and. His Prophets and His friends were guided by The Holy Spirit. For others the curtains on this world

and the truth are opened so that they abstain from ignorance and follow the guidance and counsel by which it becomes ingrained in their souls. At another place it is mentioned that Remember your Lord excessively because if Allah sees that you are a helper and assistant of one another, He will accept your prayers and will fulfill your desires and will make your wishes come true and will send bounties on you from His treasure, which will never be destroyed. At another place it is said that remember your Lord at all times because when He sees that you are a supporter and helper of one another then He will accept your prayers, your wishes will be fulfilled, you will gain what you desire and He will send bounties on you from His treasure which will never be exhausted. At another place it is mentioned that when you fast, abstain your soul from every evil and impure things and fast with a pure and sincere intention only for Allah. Clean your intention with every filth because Allah will segregate people with pure hearts and pure intentions. For fasting and abstaining your mouth from food it is necessary that you be away from sins because Allah is not pleased if one just abstains from food but it is expected that you abstain from all evil when you worship. Then his heart and his thoughts should be directed towards prayers and to establishing a link with Allah and supplicate and ask your hearts' desire which will be your gain and should be expedient with humility and helplessness. And when you prostrate be away from worldly tensions, evil thoughts and bad or unexpected actions and pray the five obligatory prayers daily which has eight Surahs to be recited. Every morning three chapters and in every chapter there are three prostrations with three rosaries. At mid-day there are five chapters and another five chapters at the time of sunset. These are to be recited with prostrations. These are obligatory prayers and one who prays in addition to it, his reward is only with Allah.

[1] [1]
SHARES

An Account of Nuh

Birth of Nuh - Death and life-span of Nuh

al-Qutb al-Rawandi and others have stated that Nuh was the son of Malik son of Matushalakh who was the son of Akhnookh also known by the name of Idris.

From reliable source it is related from Imam al-Ridha that a Syrian asked Amir al-Mu'minin the name of Nuh. He replied that his name was Sakar but because he mourned over his people for nine hundred years, he has been named as Nuh.

It is related from Imam as-Sadiq that the name of Nuh was Abdul Gaffar but he was known as Nuh because he used to mourn on his own self.

The Holy Prophet said that the name of Nuh was Abdul Malik, but since he wept for five hundred years, he was called Nuh. In another reliable tradition, he mentioned that his name was Abul-a-haa.

Imam al-Ridha is reported to have said that when Nuh boarded the ship, the Almighty revealed to him. "When you fear that the ship is to sink, recite *La Ilaha-ilallah* a thousand times and then pray to Me, that I may save you and those whom you have brought with yourself. Nuh and those along with him sat safely on the ship and raised the sails of the ship high, a strong wind struck them and Nuh feared that

the ship would sink.

But in no time the wind became more aggressive and there was no time for reciting *La-ilaha ilallah* a thousand time, so he said in Syrian *"Halooleya alfan alfan, ya mareyya utgin"* as a result the swinging movement of the ship abated and it began to sail in a normal way. Nuh said that the words through which God saved him from drowning were such worthy words that they should not get separated from him. Hence he engraved *"La-Ilaha-Illallaho alfa marratin Ya Rabbe aslehnee"* on his ring which is the Arabic translation of the Syrian expression and the meaning of which is *"I recite La-Ilaha-Illallah a thousand time*, *oh God give me salvation."*

In authentic books, it is reported from Wahab that Nuh was a carpenter. He was of wheatish complexion, a thin face, elongated head, big eyes, thin legs but well fleshy thighs, big navel and with a long thick beard. He was of tall stature, heavy built and had a very hot temperament. He was appointed as a Prophet at the age of eight hundred years. For nine hundred years, he invited the people towards Allah, but their obstinacy kept on increasing. Three centuries passed in this manner. The people of his tribe would become aged and die leaving children. And everyone amongst them would take his sons in their childhood to Nuh and would say to them that "If you happen to live after me do no submit to this insane person."

Imam as-Sadiq says that Nuh lived for two thousand five hundred years, eight hundred years before attaining Prophethood, nine hundred years of guidance to the people, then two hundred years were spent in making the ship and he lived for five hundred years after the deluge.

When the water receded, he laid the foundation of cities and settled his there. When two thousand five hundred years of his life had passed, the Angel of Death came to him while he was sitting in the sunshine and said "Peace be on you." Nuh replied to his salaam and inquired for the purpose of his visit. He replied, "I have come to take away your soul." Nuh asked, "Could you give me respite that I may go beneath shade?" He said, "Yes." Thereafter, Nuh went into shade and said, "Oh Angel of the Death the entire span of my life in this world was just like the coming from under the sunshine into a shade. Now you can execute the divine command." The Angel of Death captured the holy soul of Nuh.

By authentic traditions, it is related from 'Abd al-'Azim that Imam 'Ali al-Naqi said that Nuh lived for two thousand five hundred years. One day while he was sleeping on the Ark, a strong wind blew and uncovered him. Ham and Yafith saw this and started laughing. Sam scolded them and covered Nuh. Nuh woke up and saw the two of them laughing and inquired the reason for that. Sam narrated what had happened. Nuh raised his hands towards the heavens and said, "O God, change the seed of Ham and al-Yasa' so that they beget dark-skinned children." Nuh told them: "God has made your children the slaves of the children of Sam because he did good to me. You both are disinherited and your disinheritance will manifest itself in your children and the signs of notoriety will remain distinguishable in the progeny of Sam until the time the world will last. Therefore, all dark-skinned people are children of Ham and all the Turks, Saqaleyeh, Gog and Magog are the descendants of Yafith.

Apart from this, those who are reddish and fair, are the children of Sam.

The Almighty revealed to Nuh, “I have appointed the rainbow as My bow and it an amnesty for My slaves and cities; and I have concluded a treaty between myself and My creation that they shall have no fear of drowning until the day of resurrection. And who can be greater fulfiller of promises than Me?”

After knowing this Nuh because happy and gave glad tiding to the people. Till that time, along with the rainbow, these used to be the bowstring and the arrow. But after that, the bowstring and the arrow were removed.

After the deluge, Satan came to Nuh and said, “You have done a great favor to me ask from me any advice, I shall not do any treachery with you.” Nuh remained quite and did not ask any questions. Almighty Allah revealed to Nuh to ask him questions that will bring out from his own tongue, proofs and arguments against himself. So Nuh said, “So, what you want to say?” Satan said, “Whenever we find a child of Adam to be a miser or greedy, or jealous, or an oppressor, or hasty, we pick him like a person picks up a drinking cup. And whenever these characteristics are found together in a person, I call him an obstinate Satan.”

Nuh asked him what that favor was that he thinks that Nuh has done to him. He replied, “You cursed the people on the earth and sent them all into the hell immediately and I was relieved from (working upon) them. If you had not cursed them, I would have had to occupy myself with them for a long time.”

Reliable tradition of Imam as-Sadiq mentions that after embarking from the ship, Nuh lived for five hundred years. When he had lived his (destined) age, Archangel Gabriel came to him and said, “O Nuh, your Prophethood is now over. So pass on “The Greatest Name” of Allah, the heritage of knowledge and the relics of Prophethood to your son Sam, because Allah says that He would never keep the earth devoid of His representative. “There will always be a learned one on it because of whom the slaves would regard Me worthy of worship, so that after passing away of one Prophet to the appointment of another Prophet, he may be the source of their salvation. I will never ever leave the world without a proof who will call people towards Me and who would know My commands. This is My order. And I have destined this for every group of people that I will establish a guide through whom I will guide the obedient people and thereby My argument would be exhausted on the wretched people.” Accordingly Nuh handed over “The Greatest Name”, and the Prophetic relics to his son Sam. Ham and Yusuf had no knowledge from which they could benefit themselves.

Nuh gave the glad tidings of Hud to his legatee and ordered the people to obey him. He also urged them to see the will at least once every year. That day would be a festive day for them just like Adam had commanded them. After some time oppression and deviation found roots in the children of Ham. Sam went into hiding with the relics. After Nuh Sam got the wealth of Ham and Yafith and they became dominant over them. It is for this that Allah says: “And We perpetuated to him (praise) among the later generations.”

That we gave the wealth of the oppressors to Nuh and Allah will make Muhammad dominant with it. The inhabitant of Sind, India, and Ethiopia are the children of Ham and the inhabitants of Iran and Sind are the children of Yafith and their wealth reached the followers of Muhammad and thereafter according to tradition that (wealth) passed from one A'alim (learned religious scholar) to another until Almighty Allah appointed Prophet Hud.

In another reliable tradition it is mentioned that the life-span of Nuh's people was three hundred years. In another traditions it is reported that the age of Nuh was two thousand four hundred and fifty.[1]

Imam Zayn al-'abidin said that people have adopted three things from three persons; patience from Ayyub, thankfulness from Nuh and jealousy from the children of Ya'qub.

It has come in authentic traditions from Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, concerning the explanation verses where the Almighty has praised Nuh,

"Indeed Nuh was a very grateful slave", (***17:3***)

Imams have said that he was named thankful servant (of God) for every morning and evening he used to recite this invocation: "*Allahhumma innee ashadoka unnahoo ma usbaha au umsa bee nematin all aafeyaten fee deenin au dunya feminka vahedaka la sharuka laka al humdobelia alayya valakashskra beha allayya hatta tarza va badrrezaa*"[2]

It is related in authentic tradition from Imam Ja'far as-Sadiq that when after the deluge, Nuh was given the assignment of planting trees, the Satan arrived. When Nuh was about to plant the grape tree, the Satan said that it belonged to him. Nuh said, "You are a liar." Satan said, "You allot a share to me in this. Nuh said, "All right, two-third is your share. It is for this reason that when grape juice reduces by two third in boiling, it becomes haram. In another authentic tradition he said that Satan quarreled with Nuh in respect of the grape-tree. At that time, Archangel Gabriel came and said he has right, and it should be given to him.

Hence, one-third went to Satan but he was not satisfied, then he was given half, he even then he did not agree. Archangel Gabriel set the tree on fire until two-thirds of the tree was burnt and one third remained. he (Archangel Gabriel) said, "Whatever got burnt was the share of Satan and whatever is left is your share and is permissible (halal) on you."

It is related from Imam Muhammad al-Baqir from authentic sources that when Nuh came down from the ship he planted many trees and amongst them he had also planted the date palm. Iblis (Satan) may Allah curse him, came and uprooted the tree and took it along with him. When Nuh came back, he did not find the date palm and saw the Satan standing near. At this moment Archangel Gabriel came and informed Nuh that Satan has taken away the date palm. Nuh asked him as to why he had taken that tree, "By Allah amongst all the trees none I consider more dear to me than this tree and by Allah, until I do not plant this tree I will not rest." Iblis said, "Whenever you plant it I will uproot it. So, you fix a share

in it for me."

Nuh agreed to set aside one-third for him but he did not agree, then he set aside half, yet he did not agree. Nuh did not increase his share any more. Archangel Gabriel said to him, "You are a Prophet of Allah, you do a favor, because goodness is from your side. Nuh understood that Allah has given the place right to him and for this reason he agreed to give two-third share. And for this reason it was prescribed that its juice be boiled until its two third, which is the share of the accursed Satan. If is not burnt away, it will not become permissible.

It is related from Wahab, both by Shi'ah as well as Sunni traditionalists, that when Nuh came down from the Ark, he planted the trees that he had brought with him. The same moment trees bore fruits, but the grape vine was missing. It was taken away by Iblis and he had hidden it. When Nuh thought of looking for it on the ship, an angel said, "Wait, right now that tree will come for you at this very place." And said, "In the juice of grape you have a partner with Iblis ." Nuh said that he would give one-seventh to him and that six shares will remain for him. The angel said, "You do a good deed, because you are a doer of good." Nuh said that he would give one-sixth to him. The angel said, "You do a good deed, because you are a doer of good." Nuh said that he would give one-fifth him. The angel said, "You do a good deed, because you are a doer of good." This continued until Nuh offered two-thirds while keeping one-third for himself. The angel agreed. Thus two-thirds, the share of the Satan remains forbidden and one-third, the share of Nuh remains permissible.

In another tradition, it is related from 'Abdullah Ibn 'Abbas that Satan told Nuh, "You have a right and a favor upon me and in return I will teach you some virtues. Nuh asked, "What is my right upon you?" He said that by the curse that you laid upon your people by whom they all perished saved me the labor of making them go astray. Hence, always abstain from pride and jealousy because pride induced me not to bow towards Adam and I became an infidel and was declared as the accursed Satan. And greed induced Adam to eat from the forbidden tree in spite of the fact that all of the trees of Paradise were permissible for him except the forbidden tree. He ate from that tree and was asked to leave the Garden. And jealousy became the cause for the son of Adam to kill his own brother."

Nuh asked him as to when he had the greatest control on the children of Adam. He replied, "When they are angry."

Proclamation of Nuh

Propagation- Disobedience of the people and an account of their circumstances until the Deluge

'Ali ibn Ibrahim relates from Imam Ja'far as-Sadiq that when Nuh began his mission and invited people towards Allah, they rejected his invitation. This situation lasted for 300 years when Nuh decided to invoke Divine curse. It was early dawn and a group of 2000 great angels arrived from the first heaven. Nuh inquired from them who they were? They replied they were angels of the first heaven whose width

is equivalent to 500 years' journey and from the first heaven to the Earth; the distance is of 500 years. "We started near dawn and have reached here now to recommend to you not to invoke curse on your people." Nuh said, "I agree. I will allow a grace period of 300 years." Another 300 years passed but the people did not bring faith. Once again, he thought of invoking Divine curse on them. Again, a 2000-strong group of angels came from the second heaven. Nuh asked, "Who are you?"

They replied, "We are 2000 tribes among the tribes of angels from the second heaven. The width of the second heaven is equivalent to 500 years' journey and likewise from the second heaven to the first heaven and from the first heaven to the Earth is a distance of 500 years. We started near dawn and have arrived here. (i.e.. we have undertaken a long journey). We have come to request you not to curse your people.'

Nuh said that another 300 years respite was granted. And when 300 years had passed and the people still did not bring faith, he thought of cursing them. At that time Allah said,

"None of your people will believe except those who have already believed, therefore do not grieve at what they do." (***11:36***)

Nuh said,

"My Lord! Leave not upon the land any dweller from among the unbelievers:

For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (***children***)***."*** (***72:26-27***)

Allah ordered Nuh to plant palm trees and Nuh planted them. The people saw this and were amused that Nuh has lived for 900 years and was now keen on planting palm trees. They ridiculed him and even began to throw stones at him. Fifty years passed in this way while the trees grew tall and strong. Then the command of Allah came to cut down the trees. Seeing this the people again ridiculed Nuh saying, "Now that the trees have grown so big this old man was cutting them down. He has lost his wits and old age has affected his wisdom."

As the Almighty says,

"And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said, If you laugh at us, surely we too laugh at you as you laugh (***at us***)***.***

So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down?" (***11:38-39***)

Imam said that the Almighty had ordered him to build a ship and delegated Archangel Gabriel to teach him the technique. Nuh began to construct the ship. Its length was twelve hundred hands, width 800 hands and height 80. Nuh inquired, "Who will assist me in building this ship."

Allah revealed to him to announce among his people that whosoever would help him in making the ship and scrape a log, the shavings will turn into gold and silver. When Nuh announced this, the people came along to help him in building the ship. But at the same time, they mocked him saying that he was building a ship in the middle of a desert.

It is related through acceptable chains from the same Imam that when Allah decided to destroy the people of Nuh he made their women barren 40 years prior to that. When Nuh completed the construction of the ship, he called out in Syrian language and the beasts rushed to him in response. From each of the species he took a pair. There were in all 80 people who had accepted faith. Allah revealed to him,

"Until when Our command came and water came forth from the valley, We said, Carry in it two of all things, a pair, and your own family —except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few." (***11:40***)

The ship was built at the al-Kufah Mosque. When that day arrived on which the Almighty had intended to destroy them, the wife of Nuh was making bread in the famous oven of al-Kufah Mosque. And Nuh was setting up things pertaining to the animals in their part of the ship. During all this the wife of Nuh called out to him that water was gushing out from the oven. Nuh came and poured some soil on the oven and sealed the openings so that water may not come out. Then he went and collected all the animals in the ship and finally broke the seal of the oven. The Sun disappeared and instead of rain, water came down suddenly and the springs started gushing out. As All
ah says,

"So We opened the gates of the cloud with water pouring

And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

And We bore him on that which was made of planks and nails." (***54:11-13***)

Allah commanded Nuh to pray for the safety of the ship in the name of Allah or keep reciting *'Bismillah'* as the sailing and the halting of the ship depends on the name of Allah.

And when the ship came into motion, Nuh saw his infidel son standing in the water and falling again and again. He said, "O, my son, get on to the ship along with us and do not be with infidels."

"He said, I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said, There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned." (***11:43***)

"And Nuh cried out to his Lord and said, My Lord! Surely, my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.

He said, O Nuh! Surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant

He said, My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers." (***11:45-47***)

And so Nuh became silent upon the Lord's command. During the same time, a wave came between them and the son of Nuh drowned. Imam says, "The ship took a turn and the waves carried it towards Makkah. It began to circle the Holy Ka'bah because except for the holy house everything was submerged. The Ka'bah is also referred to as *al-Bayt al-'Atiq* because it did not submerge."

The rains and the gushing springs continued for forty days. The level of water arose so much that it lifted the ship towards heaven.

At this Nuh raised his hands and prayed, "O my Lord, have mercy!"

"And it was said, O earth, swallow your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi." (***11: 44***)

The water was absorbed into the earth and the verdict of Allah in respect of the punishment of infidels and salvation of the faithful came into effect. The ship finally berthed at Mount Judi.

Imam said, "The earth only absorbed the water that had gushed from it's springs. It refused to accept the water that had descended as rain because it said that Allah has commanded it only to absorb the water that had come out of it. As a result the water from the heaven spread all over the Earth and the ship halted at Mount Judi which is a great mountain in Mosul."

Allah sent Archangel Gabriel who transferred that water which was left over to the seas, which are created round the earth. Allah revealed to Nuh,

"O Nuh! Descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them." (***11:48***)

Imam said, "Then Nuh with eighty believers who were with him embarked from the ship at Mosul and laid the foundation of Madinatus Samaaneen. A daughter of Nuh was with him. The human generation continued from her. For this reason the Holy Prophet has said that Nuh is one of the two fathers of humanity. That is after Adam, the father of humanity is Nuh."

From reliable sources, it is related from Imam Muhammad al-Baqir that people asked him, "How Nuh came to know that no one of his people will bring faith while he cursed his own people by saying that may their children be lewd and sensuous."

Imam replied, “Have you not heard that Allah told Nuh that except for those who have brought faith (by now), no one else from your people will bring faith?”

In reliable traditions, it is related from Imam as-Sadiq that when the Almighty declared Prophethood of Nuh, Nuh and his Shi‘ahs (friends) who were suffering persecution and injury at the hands of the infidels became sure that the time of peace and rest is near. Whereas the calamities became severe and mental torture kept on increasing and getting tough and reached to this limit that the infidels started throwing stones at Nuh. Sometimes, it so happened that Nuh remained unconscious for three days at a stretch, bleeding all the time. After three hundred years of guidance, he began getting such treatment. Then he started inviting them towards Allah, day and night, but they did not bring faith. He would preach and they would turn their back on him. After three hundred years, one day, after the morning prayers, he thought of cursing them. Three angels from the seventh heaven came to him and said, “O Prophet of Allah, we have a request for you.”

“What is that?” asked Nuh.

They replied, “Postpone the act of cursing the people, because this would be the first punishment and wrath to descend to the earth.”

Nuh replied, “I postpone it for three hundred years.”

He returned to his people and again continued to invite them towards Allah. But the people continued to torment him. This went on for another three hundred years and at last Nuh lost hope of them ever coming towards faith. One evening he decided to curse them. Suddenly a group of angel from the sixth heaven came down and after salaam said,

“We started from the sixth heaven in the morning and have reached you at this time and we desire that at present you set aside the curse that you intend to invoke upon your people.”

Again Nuh promised to abstain from cursing them for three hundred years and returned to his people and began preaching among them. But it had no effect until the second respite of three hundred years expired. In all nine hundred years of propagation passes in this manner. His followers came to him and complained to him about all they had suffered at the hands of the cruel kings and infidels and requested him to pray so that Allah may relieve them from the persecution. Nuh accepted the request and prayed to the Lord. Archangel Gabriel descended and said that the Almighty has accepted his supplication and commands him to tell his followers to consume date and plant its seeds and to take care of the trees until they bear fruit.

“When the trees bear fruits. We will provide them salvation.”

Hearing this Nuh praised Allah and gave glad tidings to his followers. They also became happy and waited until the trees bore fruits. They brought the fruits to Nuh and requested him to fulfill his promise.

Nuh prayed to the Almighty and the Almighty said,

“Tell these people to eat these dates too and sow their seeds. And when those trees bear fruits I will bestow give them salvation.” When the people heard this, they thought that the promise has not been fulfilled and two-third of them renounced faith. Only a third of them remained firm on the faith of Nuh. They ate the dates and sowed the seeds.

When they bore fruits they came to Nuh and said,

“Very few of us have remained on religion and if there is a delay in repelling our hardships, all of us might turn away from religion. Hearing this Nuh offered his prayers and supplicated fervently,

“O Lord, very few followers are left and if they do not receive salvation, I fear that they might also perish.”

It was revealed to him that his prayer has been accepted and that he should start building the Ark.

Between the acceptance of his prayers and the deluge, there was a period of fifty years.

It has come in reliable traditions that when Nuh prayed for divine punishment on the people, Allah sent Archangel Gabriel with seven seeds of dates. He said, “O Prophet of Allah, the Almighty says, ‘These people have been created by Me and are My servants. I will not destroy them with My wrath until they are not emphatically invited towards Me and until all the arguments have been exhausted for them. Therefore make intense efforts to guide the people, bearing every type of hardship that may be necessary and the same shall be recompensed. Plant these date seeds and when their trees bear fruit there shall be salvation and freedom for you and your people. Make the obedient believers aware of this fact.”

Thus after some time when the trees bore fruits Nuh prayed to Allah to fulfill His promise. Allah commanded him to plant the seeds of these trees once again and continue preaching to the people with sincerity and bear hardships if necessary. When Nuh conveyed this to the believers, three hundred of them apostatized and said,

“O, Nuh whatever you proclaim, if it had been the truth the promise of your Lord would not have proved to be false.”

Every time the trees bore fruits the Almighty would order them to plant the seeds again; and this happened several times and every time a group apostatized. In the end only seventy odd followers remained. The Almighty revealed to Nuh,

“Now the enlightened dawn of righteousness will appear from the darkened night of falsehood and pure truth will remain and the dust of blasphemy, infidelity and ingratitude due to the apostasy of the people will disappear. If I had destroyed the infidels, leaving alone the apostates My promise to the believers

that I would cause them to inherit the earth would have applied to them too. And if I had granted them kingdom and caliphate the hidden hypocrisy and infidelity would have caused untold dissension among the people and instead of true faith the earth would have been in chaos."

After this the Almighty ordered Nuh to build the Ark.

In another reliable tradition related from the same Imam it is mentioned that Nuh was commanded ten times to plant the seeds of dates and every time when the fruits ripened, his companions would come and demand the fulfillment of the promise and when they were told to plant the seeds again the companions would divide into three groups. One group would become apostate; another hypocrite and only one would remain firm on faith. So much so that when the people came to Nuh for the tenth time and said,

"O Prophet of Allah. You may delay the fulfillment of the promise as much as you wish. We believe that you have been sent by Allah and are the true Prophet. We do not doubt your Prophethood."

At this Allah, saved them through the Ark and the rest were destroyed.3

According to an authentic tradition it is related from Imam Ja'far as-Sadiq that Nuh accepted all the waters except the sulphur.4

It is related from Imam Al-Hasan and Imam al-Husayn that Nuh invited all; the springs that did not accept his command were cursed. As a result, they became bitter and salty.

From an authentic report it is related from Imam Ja'far as-Sadiq that Nuh boarded the ship on the first day of the month of Rajab and he ordered all those who were with him to fast on that day.

An authentic tradition mentions that a Syrian asked the explanation of the verse of Qur'an,

The day on which a man shall fly from his brother, And his mother and his father, And his spouse and his son (***80:34-36***)

—from the Commander of the faithful. He replied,

"On the Day of resurrection, one who will avoid his own son will be Nuh and Canaan." The man inquired about the dimensions of Nuh's Ark.

Imam said that the length of the ship was 800 hands, breath, 500 hands and height 80.5

It is mentioned in reliable tradition from Imam Ja'far as-Sadiq that the length of the ship was 1200 hands, breadth 800 hands and height 80 hands. It circled the Holy Ka'bah seven times. Trotted between the Safa and Marwa and then halted at mount Judi.

In another tradition, it is quoted from Ibn 'Abbas that the Messenger of Allah said that ninety rooms were

built for animals on the Ark.

It is quoted from Imam Ja‘far as-Sadiq that except for the Holy House of Ka‘bah the Almighty had submerged the whole earth in the deluge, and for this reason, it is named ‘*al-Bayt al-’Atiq*’, because it remained unsubmerged during the Great Deluge.

The narrator asked if it was lifted to the heaven. Imam replied, “No it did not come in contact with water. It rose around it.”

It is quoted from reliable sources that people asked Imam al-Ridha why the Almighty had submerged all the world in water while there were many innocent people, like children and insane men, upon it?

Imam replied, “There were no children because for forty years the women had been barren. Allah would never cause innocent people to perish by His wrath. He destroyed the people of Nuh because they had continuously refused to bring faith. The other remaining people perished because they were content with the denial of the disbelievers. One who is satisfied with some action, even though he may himself not perform it, is an accomplice.”

In another reliable tradition he says that the Almighty told Nuh that his son was not from his household. Like He said, Innahu amalun ghairu salih.[6]

It is mentioned from reliable sources that when Nuh descended from the ship Satan came and said, “You have done the greatest favor for me. You cursed the people and they all perished, thus you saved me the trouble of deviating them from the right path. In appreciation of your favor I inform you of two attributes, one is that you should never be jealous of anyone because whatever harm has come to me is due to jealousy. Secondly, never be greedy because whatever harm came to Adam was due to his greed.”

Reliable reporters state from Imam Ja‘far as-Sadiq that when Nuh cursed his people and they were destroyed, the Satan came to him and said, “You have done me a favor, I want to repay it.” Nuh said, “I hated to do you a favor, what was it?” Satan said, “You have done me a favor by cursing your people. Now there is no one left for me to deviate from the right path. I can rest in ease until the next century.”

Nuh asked him in what way he wished to repay the favor. Satan said, “Remember there are three situations when I find it very easy to gain control over a person, one: when he is angry, secondly, when there is arbitration between two parties and thirdly when a servant is alone with a woman.”

From reliable documents it is narrated from the Commander of the Faithful that when Nuh was loading the animals, the goat disobeyed and was thrashed. As a result, its tail came away and the private parts were exposed. The lamb took precedence in boarding the ship and Nuh patted its back and tail; therefore its tail grew long and covered its private parts.

Again from a reliable channel Imam Ja‘far as-Sadiq is reported to have said that Najaf was the tallest of

all the mountains of the world and the son of Nuh had referred to it when he said that he would take refuge upon it from the deluge. At that very moment Allah revealed to that mountain that some evil people are about to take refuge upon it. It was so frightened that it crashed and pulverized into soft sand. In its place, a river came into existence. This river was called Nae. Later that river dried and got the name of Nae– Jaf. Due to frequent usage, it changed to “Najaf”.

According to reliable narrators Imam al–Ridha said that when Nuh landed, his followers numbered eighty. He laid the foundation of a village and named it “the village of *Thamaaneen”,* that is the village of eighty people. Ibn Babawayh has related from Wahab that when Nuh boarded the ship the Almighty revealed to all the creatures, including animals, a state of calmness. At this they all became peaceful and did not harm each other. The lamb stayed with the wolf, cow with the lion, the sparrow would sit in the mouth of the snake. There was no quarrelling or screams for help. Neither abuses nor curses. Everyone was thoughtful of ones own soul. Allah had expelled the poison from every poisonous being until they disembarked from the ship. In the ship, there were a lot of rats. Allah revealed to Nuh to pat the lion. The lion sneezed and two cats, a male and a female emerged from its nasal openings. They attacked the rats and reduced their number. Then Nuh patted that elephant with his blessed hand. It sneezed and at these two pigs, a male and a female came out of the two nasal openings because of which the facial matter was eliminated.

A reliable tradition related from Imam Ja‘far as–Sadiq says that the people of Nuh complained to him about the pestilence of rats. Allah ordered the tiger and it sneezed. A cat fell out of its nose. When the people complained about waste matter Allah ordered the elephant. It sneezed, and pigs dropped out from its nose.

In another tradition he said that when Nuh wanted to board the wild ass onto the ship. It stopped because Satan was lodged between its two legs. Nuh said, ‘O Satan, enter!’ and hit the wild ass with a stick from the palm tree. The wild ass entered and so also the Satan. And he said, “I am teaching you two qualities. Nuh said, “I don’t want to speak to you.” Satan said, “Abstain from greed which forced out Adam from the Paradise and avoid jealousy which drove me out of the Paradise.” At this moment Allah revealed unto Nuh that even though he was accursed, what he said was true.”

From reliable chains of narrators it is related from Imam Ja‘far as–Sadiq that during the deluge of Nuh the water was fifteen hands high over every mountain and plain.

Another authentic tradition from Imam Ja‘far as–Sadiq says that when Nuh invited his people the children of Shith verified his call from the knowledge they had inherited from their ancestors. However, the descendants of Qabil refuted the claim of Nuh. They said, “We have heard whatever you say about your forefathers. Should we bring faith on you whn people lower than us have followed you?” By this they meant the descendants of Shith.

In a reliable tradition it is quoted from Imam Muhammad al–Baqir that according to the religious law of

Nuh the worship of Allah should be with sincerity and with the belief in the unity of Godhead. And one should abandon the traditions of those who attributed likeness and partners to Allah. This is the nature on which Allah has created everyone. Allah took promise from Nuh and from all the Prophets to worship Him alone. He taught and made them aware of ritual prayers, prohibitions and obligations, exhorting people to do good and refrain from evil, permissible and unlawful acts. But there were no jurists and jurisdiction with regard to inheritance. Nuh was among them for nine hundred and fifty years and continued to preach the truth, but they continued to deny and rebel.

Upon this Nuh said, “O Allah! I give up! You take my revenge!”

Allah revealed to him that now no more people would bring faith. Hence, he should not feel offended because of their deeds. For this reason while cursing them, Nuh declared that the children born to them will be lewd and infidels.

Reliable chains of narrators quote Imam Ja‘far as-Sadiq that Nuh and his people lived on the western part al-Kufah along the banks of Euphrates. Nuh was a carpenter by profession. Then Almighty Allah exalted him and made him a Prophet. He was instrumental in constructing the ship and set it afloat. He invited his people towards the religion of truth for nine hundred and fifty years, and they continued to laugh and mock him. When he was sure, they would never accept guidance he cursed them. Allah revealed to him to make a spacious boat soon. Nuh brought wood from the forest and started to build the boat in the mosque of al-Kufah. In the same mosque, the idols by the name of Yaoob, Yaooq and Tasrak were installed by the people.

A narrator enquired, “May I be sacrificed for you, in how many days did Nuh accomplish the task of building the ship?” He replied, “In two periods of time totaling eighty years.” The person further asked, “The Sunnis say that it was built in five hundred years?” He said, “It is not like this and how can it be like this while Allah said ‘wa Wahaina’ and ‘Wahee’ means ‘quick’.”

Amir al-Mu’minin ‘Ali said that the ship was covered from the top due to which one could not see the sun and the moon. Nuh had a couple of seeds. One of them shone during daytime and the other during the night. And from this, the prayer times were determined. Nuh had brought with him the blessed body of Adam. When he landed from the ship, he buried him in the basement of the minaret of the Mosque of Manaa.[7]

According to reliable traditions it is related from Imam Ja‘far as-Sadiq that Nuh’s Ark was built in thirty years and in another tradition quoted from the same Imam it was built in 100 years.[8]

It is related from Imam Muhammad al-Baqir that menstruation is an impurity affecting women. During the time of Nuh women menstruated once a year. At that time, seven hundred women gave up veils and roamed the cities in make up, gaudy dresses and jewelry. They attended mixed gatherings and intermingled freely with men. Hence, Allah afflicted these evil women with menstruation every month. As a result, men drove them out of their houses. But after some time the sexual urge of men got the better

of them and they took back the women. Other women, however, continued to have normal periods, once a year. The children of women of both types married with each other they became a homogenous group. Women who menstruated every month had cleaner blood and few male children. For this reason women menstruating once a year became rare.[9]

From reliable chains, it is quoted from Imam as-Sadiq that when Nuh disembarked, the water dried up and even dehydrated the bones of infidels. When Nuh saw the bones of his people he was distressed beyond limit. Allah revealed to him to eat black grapes to expel the grief.

In another tradition, it is quoted from the same Imam that Nuh stayed in the ship for seven days, and the ship circled the Ka'bah and halted at Judi, in al-Kufah on the bank of Euphrates.[10]

It has come in authentic traditions that an illegitimate child is the worst of all creation. Nuh took dogs, pigs and all the animals on the ship, but he did not take any illegitimate born.

In reliable traditions the explanation of Allah's saying: (They) did not bring faith on Nuh but a very few." it is quoted from Imam Muhammad al-Baqir that only eight people brought faith.[11]

In authentic traditions, it is quoted from Imam as-Sadiq that the oven was inside the Mosque of al-Kufah, to the left side and faced the Kiblah. One day while he was busy building the ship, the wife of Nuh came to him and said that water is gushing out of the oven. Nuh came running and sealed it with a baked brick. The water stopped. When he completed the ship and placed everything, he removed the seal. Water gushed out. The river Euphrates and other springs also gushed in fury.

In a few authentic traditions it is quoted that when all the infidels were drowned Allah revealed to the earth, "O Earth, absorb your water." The earth absorbed the water that had gushed out, but whatever had descended from the heavens remained on the Earth in form of oceans.

From authentic traditions it is quoted from Imam Musa Ibn Ja'far that when Nuh boarded the ship and started sailing by the order of Allah, Allah revealed to the mountains, "I want to make my servant, Nuh stay on one of you." Hearing this all the mountains raised their heads except for Mount Judi in Mosul. It remained humble and modest and said, "I am not worthy enough that Nuh's Ark may berth upon me." Allah appreciated the humility and designated the ship to halt on Mount Judi. Hence, when the ship touched, Mount Judi trembled, The people thought the ship might wreak and sink. Nuh looked out from a small window of the ship and said, "My Lord! Steady the boat!" And in some traditions it has come that he said, "O Sustainer do us a favor!"

In another reliable tradition it has come that Nuh took resort of the Holy right of Messenger of Allah, Amir al-Mu'minin 'Ali, Fatimah al-Zahra', Imam Al-Hasan, Imam al-Husayn and all the Imams and took them as his intercessors.

There is no controversy in all this. It is possible that all of this might have happened.

In an authentic tradition, it is quoted from Imam as-Sadiq that Nuh's Ark touched Judi on the day of Navroz (21st March)

Sayyid Ibn Tawus has narrated from Muhammad Ibn Jarir Tabari that Allah exalted Nuh with Prophethood because he used to worship Allah in excess and used to seclude himself from the general public, and his height was three hundred and eight hands according to the standards of his times. His dress was woolen, whereas prior to him, the dress of Idris was made of deer skin. Nuh lived in the mountains. His staple diet consisted of grass. When he reached the age of four hundred and sixty years, Archangel Gabriel brought him the robe of Prophethood and said, "Why have you secluded yourself from the people?" He replied, "My people do not recognize Allah, therefore I have become aloof from them." Archangel Gabriel said, "Wage holy war against them." He replied, "I do not possess the might to confront them. And if they come to know that I am not on their religion, they would surely kill me." Archangel Gabriel said, "If you get that might, will you wage a holy war against them?" He replied, "With much pleasure, I wish I had that might." He inquired, "Who are you?" Archangel Gabriel raised a loud cry, and the mountains almost shattered. In response (to that cry), the angels and all the creatures of the earth replied, "Here we are! Here we are! O Messenger of Allah." Nuh was filled with terror.

Archangel Gabriel said," I am that person who lived with your two forefathers, Adam and Idris. The ever-forgiving Allah is sends His salutations and I have brought good tidings for you. Take this dress of patience and garment of staunch faith and the honorable robe of Prophethood and Messengership. And Allah orders that you marry Amoora daughter of Himran son of Idris because she would be the foremost to have faith in you. Nuh came to his people on the day of Aashoora. He used to carry a white (walking) stick, which informed him about the secret affairs of his people. This was a festive day and all of them had gathered before their idols. Nuh went to them and said, *"Laa ilaaha illallaah* (Meaning that there is no god but Allah.), and Adam was chosen by Allah, Idris is one exalted by Him. Ibrahim is His friend and Musa is one who spoke with Allah, and that 'Isa was created by the means of the Holy Spirit and Muhammad al-Mustafa is the last of the Prophets and they are my witness on you that I have preached the divine message to you." Hearing this, the idols trembled, fires in the fire temples were extinguished, and everyone was terrified. The leaders and oppressors asked him who he was. Nuh replied, "I am a servant of Allah and a son of His servant. He has sent me to you after appointing me His Prophet." Saying this, he began to weep.

Then he said, "I warn you about the wrath of Allah." When Amoora heard the words of Nuh, she immediately brought faith. Her father became angry and said, "A sentence of Nuh had such effect on you? I fear when the king comes to know about this he will kill you." Amoora replied, "Father, where is your reason and intelligence? Nuh is a lonely, weak person and without being designated by Allah how can he raise a voice that has frightened you so much?" This had no effect on the father. He imprisoned Amoora for a year and starved her. Throughout the year people heard of her distress. When they released her, the people observed a great light in her and found her condition better than before. Everyone was surprised as to how she could remain alive for a year without any food and water. They

inquired from her and she said that she had appealed to the Sustainer of Nuh and hence Nuh used to bring food for her miraculously." Then Nuh married her and Sam was born. Nuh had two wives. One was infidel named Rabia, who perished in the storm; the other was faithful who remained with him on the Ark. Some traditionists have stated that the name of the faithful wife was Haikel.

In reliable traditions Amir al-Mu'minin wrote in his will to Imam Al-Hasan and Imam al-Husayn, "After my demise when you bath and shroud me, raise my bier from rear; do not hold it from front, because from the angels will lift and at whatever place my bier is lowered you put it down. Then strike a pick-axe on the ground and a grave will appear which my father Nuh had made for me near his chest. The two sons acted according to the will and a tablet was found with an inscription in Syriac, *"Bismillah hir Rahmaanir Raheem. This is grave was prepared by Nuh for the Successor of Muhammad al-Mustafa i.e... 'Ali seven hundred years before the deluge."* There are many traditions indicating that Adam and Nuh are buried near the tomb of 'Ali and that after reciting the Ziyarah of 'Ali, the Ziyarahs of these Prophets should also be recited.

1. All these stated traditions are compatible with each other and it is possible that in accounting the age of Nuh the time period during when he was not attending to the religions affairs was not considered.
2. There is slight difference in the words of this invocation, which I have mentioned in the book of invocation of Behaarul-Anwaar (the author)
3. It is very difficult to reconcile the conflicting traditions. It is possible that some were mistaken or some traditions may have been registered because of Taqiyyah in accordance with the general traditions. Some of the events have been mentioned repeatedly. Likewise, it is possible that in respect to the arrival of the angels from the second or sixth heaven, both events have occurred. Similarly about the number of seventy odd followers it is possible that the children of Nuh have been taken into consideration. And that the delay in the fulfillment of promise may be because the promise was not an absolute one but that it was subject to some conditions. Or in fact, the delay was in the wrath of Allah and not in the promise. And that if someone promises punishment of someone and does not execute, it is not considered immoral. Rather it is a praiseworthy quality. And in these traditions, there may be signs in favor of the occultation of the 12th Imam and for the delay in the reappearance of that Imam, for the people of reason.
4. Sulphur water here means hot water that smells like sulphur.) water and bitter water.
5. The tradition quoted previously is more reliable. The difference in the breadth could be due to the hand as a unit.
6. There is difference of opinion between commentators, historians and the religious scholars whether he was actually the son of Nuh or that of his wife from her previous marriage, legitimate or illegitimate. It is well known amongst the Shi'ah tradition that he was the son of Nuh and was legitimate. According to the first recitation, some have said that he had performed the indecent act and some have said that that he himself was the result of an indecent act and was not legitimate. The Shi'ahs do not accept this meaning. From Imam al-Ri¤a and all the Imams there are many traditions quoting that what the Sunni say is wrong. He was Nuh's son. It was due to the fact that he was an infidel and an evildoer that the Almighty had said that he was not from the household of Nuh And those who had obeyed Nuh were said to be from his household. Just as Prophet has said, "Whosoever follows me is from my household."
7. In fact, after the deluge the body of Adam was buried in the city of Najaf as stated earlier. Perhaps this tradition is based on dissimulation.
8. The various traditions could be reconciled that some of them were stated in dissimulation to support the Sunni view. It is also possible that in some traditions the time taken for smoothing the wood is also included. In some, this period is excluded (period spent in acquiring wood, nails and other materials.) At that time Allah ordered him to take on the ship from every pairs that Adam had brought from the Paradise so that the children of Nuh after disembarking from the ship may live in comfort on the land just like the Almighty has said in the Holy Qur'an that "We sent descended eight pairs of quadruped for your two pairs of lambs, two pairs of goats, two pairs of camels and two pairs of cows. One pair each was domestic and

the other was wild. Their hunting was permissible. Similarly, one pair of goats was domestic and the other wild. One pair of cows was domestic and the other wild. One pair of cows was domestic and the other from mountains. One pair of camels was Khurasani and the other Arabian. Likewise, birds were also from wild and domestic.

9. This characteristic (of becoming rare) appears to belong to women who have menstruation once a year, who do not exist any more. Their numbers kept on reducing and at last became non-existent. It is possible that the traditionalist has committed an error.

10. There is difference of opinion in respect of the time period that Nuh stayed in the ship. Some accept this tradition because it is the most reliable. Some however state that he stayed on the ship for one hundred and fifty days. A few have also stated the period to be six and five months respectively.

11. Perhaps apart from his sons and daughters only eight people brought faith and all together were eighty in number or one of these traditions is based on Taqiyyah.

[1] [1]
SHARES

Circumstances of Hud and his people

Ibn Babawayh and al-Qutb al-Rawandi have mentioned that Hud was the son of 'Abdullah son of 'ad Rubah. He was the son of Haloos, son of 'ad, son of A'oz son of Aram son of Sam son of Nuh Some other historians have mentioned that the actual name of Hud was A'abir the son of Salih, son of Azmekhshad, son of Sam, son of Nuh. According the ibn Babawayh the reason he is given the little of Hud is because he was the 'guided one' among his people.

Authentic chains of narrators have conveyed a tradition from Imam Ja'far as-Sadiq, wherein he says, "When the time of death approached for Nuh he summoned his people and followers and told them, 'Keep in mind, after me will be occultation of the proof of Allah. During this period, you shall be subjugated and oppressed by illegitimate leaders and tyrannical kings. And the Almighty will relieve you of these difficulties through 'al-Qa'im' (one who rises) - whose name is Hud. He shall be of good appearance, pleasing manners, calm and dignified. He shall resemble me in appearance. When he appears the Almighty will destroy your enemies through wind.'"

Thus, the majority of the believers began to anticipate the arrival of Hud but a long time passed and gradually the people strayed from the path. The Almighty sent Hud at a time when they had lost all hopes and were involved in extreme difficulties.

Then Almighty Allah destroyed their enemies through "Baad al-Aqeem" as alluded to in the Holy Qur'an. Once again Hud went into occultation and the unjust got the upper hand. This continued until the advent of Salih.

Ibn Babawayh and al-Qutb al-Rawandi relate from Wahab that when the Hud was forty, the Almighty Allah revealed to him to invite his people towards His worship and Oneness (Tawhid). "If they accept, I

shall increase their strength and wealth." The people had gathered at a place when Hud approached them and said, "Worship Allah, the One who has created you. There is no deity except Him." They said "O Hud! You were upright, reliable and trustworthy in our eyes."

"I have been sent by Allah towards you," replied Hud, "Give up idol-worship,"

When the people heard this, they became angry and leapt at his neck to strangle him. He was on the verge of death, when they finally released him. Hud was unconscious for one full night and a day. When he finally regained consciousness he said, "My Lord, I have carried out your commands. You have also seen how the people dealt with me. At this moment, Archangel Gabriel descended and said, "The Almighty says that you have become sorrowful and disheartened and given to sloth in the matter of guiding your people, when He has promised to instill their hearts with your fear. After this they shall never be able to supersede your authority."

After this revelation, Hud returned to his people and said, "You have resorted to mischief and sinfulness." The people told him to abstain from such discourse and warned him that if he did not desist they will again punish him with such intensity that he would forget his previous suffering. Hud told then to forgo disobedience and repent to the Almighty. Gradually the hearts of the people were instilled by the awe and majesty of Hud. They thought that now they would never be able to exceed the power of Hud and hence resolved to collectively subject him to different kinds of torture. Hud raised a slogan with such an intensity that the people ran away in terror. He said, "You people are stubborn in disbelief like the people of Nuh. You also deserve a curse like Nuh invoked the wrath of Allah for his people."

The people said, "The gods of the people of Nuh were weak and powerless whereas our gods are strong and mighty. You are also aware of our strength." The height of those people was 120 spans according to present standards, and their bodies were 60 spans wide. Whenever, one of them desired, he could easily uproot a small hillock and toss it aside. Thus for 760 years Hud continued to invite them towards Allah. When Allah decided to destroy them, He created hillocks of sand and stone. Hud told them, "I fear that these hillocks may be a punishment for you from Allah."

Thus, Hud became very distraught due to the obstinacy of his people regarding sinfulness. The hillocks called out him to be happy that one day the people of 'ad shall be punished through them. When Hud heard this he renewed his exhortations to the people and said, "Fear Allah and worship Him. If you do not testify to the belief in Allah, these very hillocks and dunes will be the punishment and divine wrath for you."

When the people heard this, they began to uproot the hillocks and remove them from their place. However, more they endeavored hillocks reappeared in larger number. Hud addressed Allah thus, "O my Lord! The more I persist in conveying your message the more these people persist in disbelief." The Almighty revealed to him that He would prevent rain. Hud told his people that the Almighty has assured him that He will destroy the people. This warning of Hud reached every nook and corner of the earth and

the wild animals, birds and other creatures heard it too. They all rushed to Hud and pleaded. “Surely, you don’t intend to destroy as with the disobedient people?” Hud heard their plaintive cry and prayed for them to the Almighty. The Almighty revealed to him that He would not destroy those who have not disobeyed him.

‘Ali ibn Ibrahim has narrated that ‘Ad was a tribe of the people of Hud inhabiting a village that stretched from Shugooq to Akhzar. They had four-storeyed cities, a flourishing agriculture, and numerous date palms. They had long life spans and towering buildings but they were idol worshippers. Hud was sent by Allah to invite them towards Islam and restrain them from idolatry. The people refused to accept this and instead began to torture Hud in various ways. The Almighty prevented rain for seven years causing a terrible famine. Hud himself practiced agriculture and irrigated his fields. One day a group of people came to the door of Hud. The door was opened by a woman, grey-haired and one-eyed. “Who are you?” She asked them.

“We have come from a certain town, and are inflicted with draught. We have come to request Hud to pray for rain.”

The old woman told them that if the prayers of Hud were effective for this purpose he himself would have prayed. For his own crops have withered away due to lack of rain. The people asked for the whereabouts of Hud. She told them. The people came to him and said, “O Prophet of Allah! Our towns have dried up. There is no rain. Please pray to the Almighty to send rain for us and bestow us with excess of bounties.” Hud listened to them and prepared for prayers. After the prayers he told the people to return and that the Almighty will send rain and bounties for them. The people said, “O Messenger of Allah! We have beheld an astonishing sight.”

“What?” asked Hud

They told him of the old, grey-haired and one-eyed woman at his house who had spoken to them. Hud said, “She is my wife, and I pray to the Almighty to grant her a long life.”

When the people asked him why he prayed thus, he said, “Allah has not created any believer but that he has an enemy too; who continues to torture him. And my enemy is that woman. I am the master of my foe. It is better that my enemy is not *my* master.”

Thus Hud remained among the people and continued to invite them towards Allah and restrained them from idol-worship. He used to exhort them to give up idolatry, and worship the One and only Allah; so that Allah may bestow them with rain and increase the population of their cities.

Yet the people refused to believe. Consequently the Almighty sent a chilly and biting wind. It continued do blow for seven days.

It is related through authentic chains of narrators that Imam al-Baqir said, “Indeed the realm of the

Almighty has the breeze of mercy and the breeze of wrath also. Whenever the Almighty desires, He transforms the breeze of wrath into a breeze of mercy. However He never transforms the breeze of wrath into the breeze of mercy. Because Allah is never wrathful to the people who obey Him. He is enraged when they begin to go astray. Then Imam states that the Almighty dealt with the people Yunus in this very fashion. He had already decreed punishment for them. They were about to be seized by divine punishment. But the people accepted belief and pleaded for mercy; and the punishment was suspended. And "Bad al-Aqeem" is the wind of punishment. There is mercy in it. Not a blade of grass sprouts in its presence. It emanates from the seventh layer beneath the earth. This particular wind never appeared except for the people of 'ad. Even at that time it was allowed only as much as the sizes of a finger ring. But it was so infuriated at the people of Hud that it came out in great magnitude. The controllers complained, "O Allah! This wind has leashed such a fury upon us that we fear that even the righteous ones of us will perish with the wrong-doers."

Almighty Allah sent Archangel Gabriel to curtail the wind with his breeze and bring a part of it back, leaving only the quantity desired by Allah. Thus only part of it that Allah desired remained and rest receded, and it was enough to destroy the people of 'ad and their associates.

According to a good tradition a well was being dug in the vicinity of Bataniyah by the order of Muta'sim. However even after 300 units of depth, there was not a single drop of water. Muta'sim gave up and did not order for a second well. When Mutawakkil succeeded him, he ordered that digging should continue until water is struck. The digging began. After every hundred units a platform was constructed. At last they reached a stone. When they broke it, a whiff of cool breeze emerged, killing all those who were around. They never reached Mutawakkil. He and his scholars could not think of a logical explanation. Finally they wrote a letter to Imam 'Ali an-Naqi. Imam replied that they were killed like the people of Ahqaf, that is, like the people of 'ad. They were destroyed by the Almighty by a swift and cold breeze. The Prophet of that community was Hud They had populous and flourishing cities. Imam explained the disobedience of people and the shortage of rain. He said that when chastisement arrived the people decried a cloud approaching. They became happy, thinking that it would now rain. Hud told them it was not so. It was the punishment they had themselves invited.

The Messenger of Allah is reported to have said, "Not a breeze blows, but in specified intensity and quantity. But the breeze that blew in the time of 'ad against the control of treasurers with great intensity and it was like the eye of the needle. It destroyed the people of 'ad.

It is narrated from Amir al-Mu'minin 'Ali that he said, "Winds are of five types. One of them is *Aqeem* and we seek refuge of the Almighty from its peril."

Ibn Babawayh relates from Wahab that the breeze of Aqeem is from the earth that we inhabit. It is tied up with seventy thousand chains, and 70000 angels guard each of the chains. When the Almighty decided to unleash it upon the people of 'ad, its controllers were permitted only to the extent equal to the breathe that comes out of a cow's nostril. If Allah had permitted, it would not have left anything standing

on this earth. However, He ordered the angels to release it only equal to the size of a finger ring. The people of ‘ad perished due to this wind. The Almighty will employ the same breeze to demolish the mountains, hillocks, cities and fortifications, and flatter the in the initial stages of the Resurrection Day. It is called *Aqeem* because it perpetrates chastisement and is absolutely bereft of mercy. When it descended upon the people of ‘ad, it destroyed their palaces, buildings and cities and reduced them to sand, as mentioned by the Holy Qur’an,

“It did not leave aught on which it blew, but it made it like ashes.” (***51:42***)

Due to this their cities were so full of sand as they had been pounded upon by the vicious wind. It continued to blow for seven nights and eight days. It used to lift up men and women and throw them headlong to the earth. It uprooted the mountains in the same way as it destroyed and powdered the houses. That is why there are no mountains in sandy regions and it is for this very fact that the Almighty has termed them “Dhat al–‘Imad” because the people of ‘ad used to carve pillars from mountains as high as the mountains themselves and fix them to the earth.

Moreover, Wahab says, “The fate of the people of ‘ad was so terrible that all places that have sandy landscapes were once inhabited by the people of ‘ad. Prior to this there was only limited sand in cities. It has assumed gigantic proportion in the last period of time. They were originally the strong forts, fortresses, cities, houses and the gardens of the people of ‘ad. Their cities were the most populous among the Arabs. They had more gardens and streams than any other city. When these people took the path of disobedience, and began idol–worship, the Almighty became angry and sent the breeze of *Aqeem*. It pulverized into sand, their forts, cities, fortresses, houses and buildings. They consisted of thirteen tribes.

Hud was the most noble and respected among them. He was very prosperous and to a great extent resembled Adam He was wheat–complexioned. He had a hairy body and was quite handsome. No resembled Adam more than him, except Yusuf. Hud remained among his people for a long time. He used to invite the people towards Allah and prohibit them from ascribing partners to Him, and from oppressing the people. He also warned them of divine chastisement. But the people did not forgo sinfulness and illegitimate ways. They used to inhabit an area called Ahqaf. No community surpassed them in numerical strength, power and might. When they felt the approaching breeze they told Hud, “Do you frighten us with this breeze?” Then they took their children, their weak ones and belongings and entered a shelter. They themselves remained at the entrance to shield their women and children from the wind. But when the breeze reached their feet, it lifted them high in the air and hurled threw them into the seas.

Previously, the Almighty had sent ants for their chastisement. They were unable to save themselves from these ants. The ants entered their ears, nose and mouth. At last they fled the cities leaving behind all their wealth and property. The Almighty Allah allowed them to take refuge in the mountains and they made it their home. Allah also bestowed them with such strength and hard work that He had not

bestowed anyone, neither before them or afterwards. The majority of them inhabited Dahina, Berin and Aalij. The area was bordered by Yemen on one side and Hadaramaut on the other. After the descent of punishment on ‘ad, Hud came with his followers to Makkah and settled there until he departed from this world. Salih also performed the same ritual. 7000 Prophets went to the valley of Rauha near Makkah. With the intention of performing hajj. All of them had dresses of spun hair. Even the reins of their camels were spun with hair. They announced various kinds of talbiya (e.g. Allahumma Labbaik!). These Prophets included, Hud, Salih, and Ibrahim, Musa, Shu‘ayb and Yunus. Hud was a trader.

According to authentic narrations it is related from ‘Ali ibn Yaqtin that Mansur (the `Abbasid caliph) ordered him to dig a well in the palace of a pious man. Yaqtin began to dig the well and continued for a considerable period of time. In the due course, Mansur died. But there was still no water in this well. When al-Mahdi learnt of this he said that he would continue digging until water is struck. Even if the public treasury is exhausted in this venture.

Hence Yaqtin appointed his brother Abu Musa for this well. He continued the digging to such an extent that a hole appeared at the bottom of this well. A whiff of breeze came through the hole. The diggers were terrified and they came and informed Abu Musa. He came to the well and asked to be lowered into the well. The well was forty hands wide. The people lowered Abu Musa in a canopy tied with ropes. When he reached the bottom he sensed a great peril from this hole. He heard the rumbling of wind below it. Then he ordered the widening of this hole and lowered two people to investigate the matter. The two of them remained inside for a long time and at last tugged their ropes to pulled back. When they were pulled to the surface they related astounding things. “We saw men who have turned to stones. All their belongings and houses etc have turned into stones. There men and women are wearing clothes. Some of them are sitting and some lying on their sides. Some of them are resting on pillows. When we touched their clothes they turned to dust and flew away in the breeze. Their houses retain their original structure.

Abu Musa wrote to al-Mahdi about it and all the court scholars were astonished. But no one could think of a rational explanation. At last al-Mahdi, the ‘Abbasid wrote a letter to Madinah and requested Imam Musa al-Ka¨im to come and explain the enigma. Imam traveled to Iraq. al-Mahdi related the incident to Imam. Imam wept profusely and said that those were the remains of the people of ‘ad. The Almighty sent His wrath upon them and they sunk below the earth along with their houses. And they were the people of Ahqaf. “What is Ahqaf?” asked al-Mahdi.

“Sand,” replied Imam.

Imam Ja‘far as-Sadiq is reported in authentic traditions to have said that when Hud announced his Prophethood, the descendants of Sam believed in him because they were having prior knowledge of his special characteristics. But the other people perished through the breeze of *Aqeem*. Hud made a bequest to them regarding Salih and gave them the glad tidings of his advent.

Authentic chains of narrators relate that Imam as-Sadiq said, “The age of the people of Hud was 400 years. First the Almighty prevented rain for them for three years. Yet they did not give up their disbelief. When the intensity of drought increased they sent a group of people towards the mountains of Makkah. They were not familiar with the location of Ka‘bah, that they might have prayed there for rain. When they reached the mountains they prayed for rain and three types of clouds rose up in the sky. They neither selected the first nor the second. They selected the third cloud that was the cloud of punishment. When the gust of wind came towards them a rich man named Khalqaan said to Hud “The approaching cloud has some creatures who are riding on camels and carrying maces.”

Hud said, “They are the angels of Allah.”

“If we believe in your God, would He give us power over these angels so that we can take revenge?” asked Khalqaan.

“Allah does not give power to the sinners to subdue those who obey Him,” replied Hud.

“What happens after our people are destroyed?” asked Khalqaan.

“Allah will bring other people in your place, they shall be better than you,” informed Hud.

“Life is not worth living after them,” so saying Khalqaan joined his people and perished with them.

According to an authentic tradition after the fatal blow Amir al-Mu’minin ‘Ali made a bequest to Imam Al-Hasan and said,

“Take me to Najaf and bury me between my two brothers Hud and Salih.” In another tradition Imam Al-Hasan says that Amir al-Mu’minin ‘Ali told him, “Bury me in the grave of my brother, Hud.” Therefore, whatever is mentioned in the previous tradition can be reconciled by saying that it probably refers to the original burial site of Hud. And that later Hud was transferred to Najaf like Adam.[1]

A reliable chain of narrators quote Imam Ja‘far as-Sadiq as saying that whenever there is wind carrying white, black or yellow dust - it is the pulverized bones and powdered houses of the people of ‘ad.

In other reliable tradition the tafsir of the verse,

“Surely, We sent on them a tornado in a day of bitter ill-luck.” (***54: 19***)

Says that the ill luck mentioned is everlasting punishment for the people of ‘ad. According to authentic traditions the day refers to the last Wednesday of the month.

It is related from Imam al-Baqir that the Almighty Allah has confined this tornado in a house - the door of which is locked and bolted. If it were to be released it will destroy all that exists between the earth and the heavens. It was sent to the people of ‘ad only equal to the circumference of a finger ring. The mother tongue of Hud, Salih, Shu‘ayb, Isma‘il and Muhammad, Peace be upon them all, was Arabic.

In another tradition from the same Imam it is narrated that the people of Hud were of towering heights, like the date palms. They used to break chunks of mountains with their bare hands.

Wahab narrates that the eight days when they were hit by the wind are known as Bardul Ajooz in Arabic. These days that there is a windy weather in most of the countries. There is also extreme cold. It is associated with Ajooz because an old woman of 'ad entered the earth and due to the punishment this wind, blew and destroyed the people on the 8th day.

The Almighty has related the incident of 'ad in a number of Qur'anic Ayats. At one place He says,

And to 'ad (We sent) their brother Hud. He said, O my people! Serve Allah, you have no god other than Him; will you not then guard (against evil)? The chiefs of those who disbelieved from among his people said, Most surely we see you in folly, and most surely we think you to be of the liars. He said, O my people! There is no folly in me, but I am an apostle of the Lord of the worlds. I deliver to you the messages of my Lord and I am a faithful adviser to you: What! Do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Nuh's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful. They said, "Have you come to us that we may serve Allah alone and give up what our fathers used to serve?" Then bring to us what you threaten us with, if you are of the truthful ones. He said, Indeed uncleanness and wrath from your Lord have lighted upon you; what! Do you dispute with me about names, which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait. So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers. (*7:65-72*)

In another place Allah says,

And to 'ad (We sent) their brother Hud. He said, O my people! Serve Allah, you have no god other than He; you are nothing but forgers (of lies). O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand? And, O my people! Ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty. They said, O Hud! You have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you: We cannot say aught but that some of our gods have smitten you with evil. He said, Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah). Besides Him, therefore scheme against me all together; then give me no respite: Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path. But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the

Preserver of all things. And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement. (***11:50–58***)

Again the Lord says,

Ad gave the lie to the apostles. When their brother Hud said to them: Will you not guard (***against evil***)***? Surely I am a faithful apostle to you; Therefore guard against*** (***the punishment of***) ***Allah and obey me: And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds. Do you build on every height a monument? Vain is it that you do: And you make strong fortresses that perhaps you may. And when you lay hands*** (***on men***) ***you lay hands*** (***like***) ***tyrants; so guard against*** (***the punishment of***) ***Allah and obey me. And be careful of*** (***your duty to***) ***Him. Who has given you abundance of what you know. He has given you abundance of cattle and children. And gardens and fountains; Surely I fear for you the chastisement of a grievous day. They said, It is the same to us whether you admonish or are not one of the admonishers. This is naught but a custom of the ancients; and we are not going to be punished. So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.*** (***26:123–139***)

In yet another place the Almighty tells his Prophet to inform those who are obstinate in disbelief,

Then as to Ad, they were unjustly proud in the land, and they said, Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications? (***41:15–16***)

Furthermore Allah says,

And mention the brother of Ad; when he warned his people in the sandy plains, — and indeed warners came before him and after him — saying Serve none but Allah; surely I fear for you the punishment of a grievous day. They said, Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones. He said, The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant. So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said, This is a cloud, which will give us rain. Nay! It is what you sought to hasten on, a blast of wind in which is a painful punishment, destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people. (***46:21–25***)

Commentators of the Holy Qur'an say that Hud had constructed a boundary and took refuge in it with those who believed in him. The wind was able to reach them only to the extent that pleased them. However the people of 'ad were lifted by the gale so high that they seemed like locusts. They were tossed headlong on the mountains and their bones were pulverized. They had constructed strong

buildings and walls to protect themselves from its fury. When these people entered their houses, the gale followed them inside, plucked them out and carried them away.

Shadeed, Shaddad and the city of Iram

Ibn Babawayh, Shaykh Tabarsi and others have written that there was a person named ‘Abdullah bin Qalaba who went in search for his lost camel. He was wandering in search of his camel in the wilderness of ‘ad. In that wilderness he saw a city surrounded by a moat. There were many palaces and numerous standards (flags). He came towards it thinking it would be inhabited and he would seek information regarding his camel. But he did not see anyone entering the city. He came to the gate, alighted from his she-camel and tied it on one side.

Then he extracted his sword from the scabbard and entered the city. He saw two more gates, more lofty than anyone has seen in the world. They were made of incense wood and inlaid with yellow and red rubies that brightened up the surrounding houses with their glow. Seeing this, the man was mesmerized. He opened a door and entered. He saw another city within, as resplendent and as beautiful. He saw palaces in it; they were constructed on pillars of emeralds and rubies. All the palaces had windows, and above each window was another window. All made up of gold, silver, pearls, rubies and emeralds. The gates of these palaces were like the gates of the city. Of incense wood inlaid with rubies. The floor of the palaces was plastered with pearls, musk and saffron. When the visitor beheld the sight and did not find any human, he was terrified. The palaces were surrounded by orchards of different kind of fruit-bearing trees. Streams flowed underneath the trees. He thought that it was the same Paradise that Almighty has promised for the righteous.

He thanked Allah for letting him enter the Paradise in his worldly life. Then he began pluck as many pearls, musk and as much saffron as he can. But he was not able to pull out a single ruby or emerald. Then he came out, mounted the she-camel and returned the way he had come, to Yemen. He showed the pearls, musk and saffron balls he was having and related the whole incident. He even sold the pearls he had obtained, though they had yellowed due to their age. The information gained popularity and reached the ears of Muawiyah. He sent a messenger to the governor of Sana’a requesting him to send this person to him. Thus he came to Muawiyah. Muawiyah took him aside and he related the incident. He summoned Ka’b him Ahbaar and asked him, “Have heard or read in some book about a city of gold and silver with palaces on pillars of rubies and emeralds, and windows and floors of pearls and orchards of fruit-tries beneath which streams flow?” “Yes”, replied Ka’b, “This city was constructed by Shaddad the son of ‘ad. It is the same Iram that is mentioned by Allah in the Qur’an and praised in the words, “No city has been constructed like it.” Muawiyah told him to relate the details.

Ka’b said, “Apart from the people of ‘ad there was a person, ‘ad the first. He had two sons, Shadeed and Shaddad. After the death of ‘ad they succeeded him and gained such power that the east and the west paid obeisance to them. Shadeed died first and Shaddad became the foremost ruler of the world. He

was an avid reader of books. When he came across the description of Paradise, the inlaid rubies and pearls and other bounties, he wanted to construct a Paradise at par with the Paradise of Allah. Thus he appointed one hundred people for building the 'Paradise'. And under each one of them he deputed a thousand workers. Then he ordered them to look for a vast tract of land in the wilderness and construct a city of gold, silver, rubies, emeralds and pearls. To construct pillars of emeralds. To construct palaces and fix windows to them and windows upon these windows. Below the palaces, they should plant fruit orchards and make streams flow underneath. "I want a similar Paradise on the earth," said Shaddad, "Just as I have seen the description of Paradise in books." The people asked, "How can we obtain such huge quantities of gold, silver and gems to construct such a city?"

"You know that I am the master of the whole world."

"We know that," they replied.

Shaddad told them to, "Appoint a group of people for each of the mines, that' they may collect as much quantity as required by you. Apart from this collect all the gold and silver owned by the people."

Thus, letters were dispatched to the rulers of the east and west and for full ten years, valuables were accumulated. Then for three hundred years continued the construction of the palatial city. The total age of Shaddad was 900 years. The people informed him that they had completed the task of building the 'Paradise' for him. Shaddad told them to construct a moat around the city and build a thousand castles on the outskirts each flying thousands of flags. "Each of these places will house one of my ministers," said Shaddad. The architects completed the additional task as ordered by Shaddad.

Shaddad issued orders to the people that they should move towards Dhat al-'Imad. The people prepared for the journey for full ten years. Shaddad finally set on his journey with his army and people. When he was near his destination and only a days' journey remained, the Almighty sent a voice from the heavens that killed all of them. Neither Shaddad was able to enter Aram nor his people. (O Muawiyah!) A man from your people, from among the Muslims, red faced, red-haired and short stature, clean eye-brow and neck, will enter this city in search of his lost camel.

The person was present with Muawiyah. When Ka'b saw him, he said, "This is the same man, by Allah!" Then in the last period of time, the followers of the true path will enter that 'Paradise'.

Ibn Babawayh says, "We have seen the book *Al-Mu'amerun* that Husham bin Sa'd has quoted, 'I saw a stone in Alexandria with the Inscription:

I am Shaddad the son of 'ad, who built the city of Dhat al-'Imad. No city has ever been constructed like it. I mobilized a large army and conquered lands with my might. And constructed the palaces of Iran, at the time when there was no old age or death. And the stones were as soft as flowers. And I have sunk twelve stories deep and no one shall be able to salvage it. But the Ummah of Muhammad will bring it out.

1. Historians and commentators of Qur'an differ as to the site of the grave of Hud. Some say it is in Hadaramaut, in a cave and historians narrate from Amir al-Mu'minin that the grave is on a red hillock in Hadaramaut. Some say that Hud is buried in the Hijr Isma'il at Ka'bah.

[1] [1]
SHARES

Salih, his she-camel and his people

The Almighty has mentioned this incident in a number of places in the Holy Qur'an; to warn the heedless and ignorant people of the community. First, we quote the relevant verses to be followed by appropriate traditions. The Almighty says,

"And to Thamud (We sent) their brother Salih. He said, O my people! Serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is Allah's she-camel for you — a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you. And remember when He made you successors after 'ad and settled you in the land — you make mansions on its plains and hew out houses in the mountains — remember therefore Allah's benefits and do not act corruptly in the land, making mischief. The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said, surely we are believers in what he has been sent with. Those who were haughty said, surely we are deniers of what you believe in. So they slew the she-camel and revolted against their Lord's commandment, and they said, O Salih! Bring us what you threatened us with, if you are one of the apostles. Then the earthquake overtook them, so they became motionless bodies in their abode. Then he turned away from them and said, O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice. (7:73-79)"

"And to Thamud (We sent) their brother Salih. He said, O my people! Serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering. They said, O Salih! Surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt. He said, O my people! Tell me if I have clear proof from my Lord and He has granted to me mercy from Himself — who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss: And, O my people! This will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you. But they slew her, so

he said, enjoy yourselves in your abode for three days that is a promise not to be belied. So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty. And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes, As though they had never dwelt in them; now surely did Thamud disbelieve in their Lord; now surely, away with Thamud. (11:61-68)"

"And the dwellers of the Rock certainly rejected the messengers; And We gave them Our communications, but they turned aside from them; And they hewed houses in the mountains in security. So the rumbling overtook them in the morning; (15:80-83)"

According to al-Qutb al-Rawandi, Salih was the son of Thamud, son of Aatir, son of Iran, son of Sam son of Nuh. Some believe that Salih was the son of Abeed, son of Asif, son of Masikh, son of Abeed, son of Hawar, son of Thamud, son of Aatir son of Iran, son of Sam son of Nuh.

According to authentic chains of narrators from Imam Ja'far as-Sadiq in the tafsir of the ayahs:

Thamud rejected the warning. So they said, What? A single mortal from among us! Shall we follow him? Most surely, we shall in that case be in sure error and distress: Has the reminder been made to light upon him from among us? Nay! He is an insolent liar! (54:23-25)

That he said,

"It occurred when the people of Thamud belied Salih, for it never happened that Allah destroyed a community before He sent a warner who exhausted the argument upon them. Thus, the Almighty sent Salih to them and he invited them towards Allah, but they did not accept, rather they opposed vehemently and were stubborn in disobedience. They said, 'We shall not believe in you until you bring out from this rock a she-camel, ten months pregnant."

These people used to worship that particular rock, and offered numerous sacrifices to it every year and they congregated around it. They told Salih, "If you are truly a Prophet and a Messenger as you claim to be, pray to Allah that He may cause a she-camel ten months pregnant to emerge from this rock."

The Almighty acceded to their request and a she-camel appeared from the rock. Allah revealed upon Salih to inform the people that the she-camel should be allowed exclusive access to drinking water on alternate days. So the she-camel consumed all the water on alternate days. She was milked and all the people relished her milk on those days. On other days, the people and other animals drank water, and the she-camel did not come near the pond. This continued as long as the Almighty desired. The people began to deviate and hatched a plot to slaughter the she-camel. "We are not prepared to continue with the existing arrangement," they said, "the she-camel consumes all the water on alternate days. Whoever kills this camel shall be rewarded according to his wish."

Upon hearing this, a red-complexioned, red-haired man with blue eyes approached the people. He was of illegitimate birth. His name was Qedar and was a vile and an evil person. The people determined his reward. On her day, the she-camel was on its way back after having a drink from the pond, when this man stroked her with a sword. The stroke did not have any effect. He hit her the second time and she fell down on her side and her young one ran to the mountain. It raised its head thrice towards the sky and pleaded. The people gathered and each of them hit the she-camel and participated in the outrageous crime. They divided the meat among themselves and none remained without partaking of it. Salih was dismayed. He said, "O people you have committed a serious transgression and disobeyed the Almighty." The Almighty revealed to Salih, "Your people have rebelled, transgressed and killed the she-camel that I had sent for them as the final proof. They were not inconvenienced due to the she-camel. It was a great boon, rather. So tell them that I will send chastisement within three days. And if they do not repent and forgo sinfulness I will surely send down the punishment for them." Salih came to his people and said,

"People, I am the Messenger of your lord. He says that if you repent, forgo sinfulness and seek forgiveness, He will condone your sins and accept your repentance."

When Salih said this, their obstinacy and transgression increased. They said, "Salih! If what you say is true, bring the punishment upon us."

Salih said, "Indeed tomorrow morning your faces shall turn yellow, the next day red and then black on the third day."

Thus, next morning all their faces turned yellow. Some of them told others, "What Salih had predicted was true and the chastisement has come to you." The renegades and the transgressors said, "We shall not accept the word of Salih and would not believe him even if what he says is true."

On the second day, their faces turned red. Again, some of them said, "What Salih had predicted has come true. Obstinate transgressors said, "Even though we perish, we shall still not believe in Salih. We shall not forgo worshipping the deities of our forefathers." They did not repent and neither did they stop sinning. On the third day, their faces turned black. Again some people went to them and repeated that whatever Salih had predicted was true but the arrogant ones said, "Indeed whatever Salih predicted has come to pass."

At last, when at midnight, Archangel Gabriel descended and raised a loud call that shattered their eardrums. Their hearts exploded and livers disintegrated. On the third day, they anointed and shrouded themselves, convinced of the imminent punishment. The Almighty killed all of them. By the morning, all of them lay dead in their houses and their bedrooms. Then Almighty Allah caused a loud noise with a fire that descended from the sky and burnt all of them. This is an account of the people of Thamud.

A good, rather an authentic tradition, from Imam Muhammad al-Baqir says that the Messenger of Allah asked Archangel Gabriel why the people of Thamud were destroyed. Archangel Gabriel said,

“O Muhammad! Salih was sent to his people when he was sixteen years old. He remained among them until he was a hundred and twenty years. But they were having seventy idols, whom they worshipped. When Salih saw this he said, “O people! Indeed, I was sixteen years old when I was sent for your guidance. Today I have reached my 120th year. I give you two alternatives. Either of us makes a request to your gods and sees if they respond. After that if still you do not agree I will go away, for I am very distressed and hopeless regarding you.”

“Fair enough,” said the people, promised that one they shall go to the wilderness and performed the test. On the appointed day, the misguided people took their idols to a desert. They ate and drank to satiation. After this, they invited Salih to present his demand. Salih came to largest idol and asked its name. The people told him and Salih addressed the idol by its own name. It did not reply. “Why doesn’t it reply?” asked Salih The people suggested that he question another idol. It also did not respond. One by one Salih called each and every idol but none of them uttered a reply. Salih said, “People! You have seen that I called each of your gods but not one of them responded. Now you present your demand and if you are not able to achieve it, I shall pray to Allah and He will surely grant it.”

The people addressed their idols and asked them as to why they had not responded to the call of Salih. Still they did not get a reply. Then the people told Salih to leave them alone with their idols. Salih obliged them. The people threw away the carpets and utensils and began to roll in the sand and said, “If you do not reply to Salih today, we shall be insulted.”

They called back Salih and told him to inquire again. Once more Salih addressed each of the idols, but there was no response. Salih said, “The whole day has passed in this, these idols do not respond. Now you express your demand so that I can pray to the Almighty. He will accept the prayers at this very moment.”

The people selected seventy senior leaders. They told Salih that they were prepared to present their demand. Salih asked the people if they agree. “Yes!” replied the people. “If this group accepts your word, we too shall follow it,” assured the people.

The group of seventy said, “O Salih! We present a request to you. If your Lord accepts it, we shall obey you and follow your commands. And the rest of the people will also follow suit.”

Salih told them to ask whatever they wished. They indicated towards a nearby mountain and said, “Come, let us go to this mountain and we shall express our wish there.” When they reached the mountain they said, “O Salih! Pray to your God that at this very moment, He may cause a red-haired she-camel ten months pregnant and three parasang long to appear from this mountain side.”

Salih said, “You have made such a request that it is impossible for me but it’s easy for my Lord.”

He prayed to the Almighty and at that very moment, the mountainside cracked with such a loud noise that the people nearly lost their senses. The mountain felt a terrible pain like a woman during childbirth.

Suddenly the head had not yet emerged when the she-camel began to speak. Then the remaining portion came out and it stood erect. When the people beheld the astonishing scene they exclaimed, “How quickly your Lord responded to your supplication! Now pray that she should deliver a young one too.”

Salih prayed and the young emerged from its mother and ambled around it.

“Anything else?” asked Salih. “No!” admitted the people, “Let us go back to and relate all this to our people that they may also believe in you.”

They turned and had not yet reached their people when sixty four of the seventy men reneged and said that Salih had performed magic. However, six of them remained steadfast. The situation turned serious and those who belied Salih deserted him. From the six steadfast people one fell into doubt. He remained among them until the time they slew the she-camel.

The narrator says that I have seen the mountain with a mile-long aperture. The sides of the she-camel have left their impression on both sides of the mountain.

According to a reliable chain of narrators Imam Ja‘far as-Sadiq said that Salih was in occultation for a long time. He was middle-aged at that time. He had a handsome body and a flourishing beard and was of medium stature. When he reappeared, the people failed to recognize him. Prior to his return, there were three groups among the people. One group used to reject and said that Salih was no more alive and that he could never return. The second group was in doubt. The third group was sure that he would come back. When Salih returned, he first went to the group that was in doubt and said, “I am Salih.” They rejected him saying that he did not resemble him. Then Salih came to those were his deniers. They also did not accept him and expressed extreme dislike for him. Finally, he came to the group steadfast in faith and said, “I am Salih.”

“Show us a sign to remove all doubts,” they demanded. “We know that Allah is the creator and He can change the appearance of whomsoever He likes. We are aware of the special characteristics of Salih. We have also found in the books that he will return.”

“I am the one who had brought for you the she-camel,” said Salih.

“You speak the truth,” accepted the people, “We have read this in our books. Tell us the sign of the she-camel.”

“One day is allotted for the she-camel to drink water and the next for you.”

They said, “We believe in Allah and in all things that you have brought from Him.”

The arrogant group who were harboring doubts said, “We do not accept what you believe.”

The narrator says that I asked, “O son of the Messenger! Was there no Scholar among them?”

Imam said, “Allah is more just that he will leave the earth without a scholar. When Salih reappeared all the scholars came to him. And in this Ummah the example of ‘Ali and the Awaited al-Qa’im (Peace of Allah be on both) is like that of Salih - Both of them will reappear towards the end of time and at that time also people will divide into three groups. Some of them will accept them and others reject them.

According to authentic reports Musa Ibn Ja‘far said, the People of Ras were two different groups. One of them have been mentioned by Allah in the Qur’an. Another group inhabited the desert and owned sheep and goat. Salih the Prophet sent one of his representatives to them. They killed him. Salih sent a second one. He too was murdered. The third messenger was sent with an assistant to help him. They killed the Prophet again. The assistant (wali) tried his best and exhausted the argument. They used to say, “Our god is in the sea,” as they lived by the seashore. Every year they had a day of feast. On this day, a huge fish used to emerge from the sea. The people prostrated before it. The Wali of Salih assured them that he was not desirous of being accepted as their god. “But if the fish that you worship obeys me, would you accept my word and hearken to what I invite?”

“Yes”, agreed the people and took an oath for the same.

Thus, the fish emerged, riding on four other fishes. When the people saw it, they fell down in prostration. Then the Wali of Salih came towards the fish and commanded,

“Come to me by the name of the Almighty, willingly or unwillingly.”

The fish heard the command and alighted. Wali said, “Climb astride the fishes again and come! So that there remains doubt among these people regarding me.”

The fish climbed upon the four fishes and they all came out of the water near the Wali. Despite witnessing such a spectacle, the people continued to belie the Wali. The Almighty sent a wind towards them and along with their animals, they were tossed into the sea. The Wali received a divine revelation to go to a well by the name of Ras. He reached the well and extracted the hidden treasures and distributed it equally among the young old of his followers. It is possible it might be the same well; popularly known as Ras that one passes on way to Makkah.

Both Shi‘ah and Sunni traditionalists have quoted from reliable chains that the Messenger of Allah asked Amir al-Mu’minin ‘Ali: “O ‘Ali! Who are the most evil among the ancient people?”

“The killer of Salih’s she-camel.” replied ‘Ali. “You are right,” said the Holy Prophet and then asked, “Who is the most evil of the people of the later age?”

When ‘Ali did not reply the Messenger of Allah said, “It is the person who will strike your head.”

‘Ammar bin Yasir says that I and ‘Ali Ibn Abi-Talib were asleep on the sand during the battle of Ashira

when all of a sudden the Messenger of Allah awoke us. When we awoke he asked, “Do you want me to tell you who is the most evil of the people?”

Both of us said, “Yes, O Messenger of Allah. The red-complexioned one of the people of Thamud. Who cut off the legs of the she-camel of Salih.” “And next is one who will strike the head of ‘Ali and smear his beard in blood.”

A number of chains quote the tradition that once the Messenger of Allah emerged holding the hand of ‘Ali and called out, “O Ansar, O sons of Hashim! O sons of Abdul Muttalib! I am Muhammad the Messenger of Allah. Indeed, I am the recipient of divine mercy. I live with three orphans, ‘Ali, Hamza and Ja‘far. Just now, a person told me, ‘O Messenger of Allah! These people will be astride you in the Resurrection Day’. May your parents may mourn you! On that day none will be astride except me, ‘Ali, Fatimah and Prophet Salih. I would be astride the lightning. My daughter will be astride my she-camel named Gaza; Salih will be upon Allah’s she-camel that was slain. And ‘Ali will be upon a camel of Paradise. Its bridle will be of rubies. ‘Ali would be wearing two garments and standing between Paradise and Hell. It would be a situation when the people undergo extreme difficulties and would be sweating profusely. A breeze will blow from the Holy Throne drying up their perspiration. The angels, Prophet and the truthful ones will say that it cannot be anyone except the closest angel and a Messenger who has been sent by Allah. At this occasion a voice shall call out, “This is not a proximate angel, nor a Messenger, it is the brother of the Messenger of Allah, in the world and hereafter, it is ‘Ali Ibn Abi-Talib.”

According to authentic tradition, people asked Imam Al-Hasan about the seven creatures that did not come through the womb.

Imam Al-Hasan said, “They are Adam, Hawwa’, the ram of Ibrahim, the she-camel of Salih, serpent of the Garden of Eden, the crow that was sent by Allah to teach Habil the method of burial and Iblis (Curse of Allah be upon him.).”

It is recorded in some traditions that when they had cut off the legs of she-camel the same nine persons said, “Come, let us kill Salih too. For if he had given a correct prediction of chastisement, we would have killed him beforehand. If he is wrong we would have sent him where we sent the she-camel.” After hatching the plot, they came to the house of Salih in the dark of the night. The Almighty had sent the angels for guarding Salih and they stoned to death the attackers of Salih.

According to Ka’b bin Ahbaar the cause of the killing of she-camel was a woman named Malka. She was the queen of Thamud. When the people aligned with Salih she became jealous. There was another woman, Qatam, the beloved of Qedar bin Salif. Another woman, Iqbal was the beloved of Masda’. Qedar and Masdah drank together every evening. Malka told Qatam and Iqbal that when Qedar and Masdah approach you at night you should feign grief and say that you are sorrowful due to the she-camel of Salih. “We shall not be happy with you until you slay it.” When Qedar and Masda’ came to them that night and were told of their desires they agreed to slay the she-camel. They mobilized seven more

people for their mission and slew the she-camel. As mentioned by the Almighty, there were nine people in the town who spread corruption in the land and did not allow peace to be established.

According to authentic traditions it was Wednesday when the chastisement struck the people of Salih. Other reliable narrations state that the she-camel was killed on a Wednesday. There is agreement between these two traditions.

[1] [1]
SHARES

An Account of Ibrahim and his righteous sons

Merits of Ibrahim and his perfect Morals

Through authentic chains it is narrated from Imam Musa ibn Ja'far that Ibrahim was fifteen years old when he acquired perfect morals and divine recognition. It is related from the Holy Prophet that, "I would be the first one to be summoned on the Resurrection Day and I shall go and stand on the right of the throne. I would be made to wear a green garment of Paradise. Then my forefather Ibrahim and my brother 'Ali shall be summoned. They would stand on the right side of the throne under its shade and would also be given green garments of Paradise. A caller will raise a cry in front of the Divine Throne: "O Muhammad! How virtuous is your forefather Ibrahim and how virtuous is your brother, 'Ali."

Authentic tradition from Imam Musa ibn Ja'far says, "The Almighty Allah has required four things from everyone. He has appointed Ibrahim, Dawud and Musa for Jihad and sword fighting and he has appointed me for dwellers of house, as mentioned in the Holy Qur'an that Allah gave superiority to Adam, Nuh, the family of Ibrahim and the family of 'Imran over the whole world.

Amir al-Mu'minin says that Ibrahim is from those Prophets who were born circumcised. And he was the first one to command the people regarding circumcision.

According to authentic traditions Ibrahim is the first person who hosted guests and got grey hair in his beard. He asked the Almighty as to what it was. The Almighty revealed, "It is the dignity of this world and the light (noor) of the hereafter." In certain ayats the Almighty has referred to Ibrahim as his 'Khalil' (friend). 'Khalil' is one who does not allow any type of 'Khalal' (deficiency) in fulfilling the rights of friendship. In this way the Almighty appointed him as His friend. Many traditions have been mentioned in this regard. One of such traditions is related through reliable sources from Imam al-Ridha.

The Almighty Allah appointed Ibrahim as His friend because he did not spun the request of anyone and himself never asked anyone but Allah.

According to correct chains Imam Ja‘far as-Sadiq is reported to have said, “The Almighty Allah made Ibrahim His friend because he prostrated much (for Allah).”

Reliable sources report Imam ‘Ali al-Naqi said that Allah appointed Ibrahim as His friend because he frequently recited Salawaat on Muhammad and the family of Muhammad. According to the Holy Prophet Allah made Ibrahim His Khalil because he used to feed the people and pray at night when people were asleep.[1]

A reliable report from Imam Muhammad al-Baqir says, “When Allah the Almighty appointed Ibrahim as His Khalil, He sent a handsome youth in white garments - who was actually the angel of death - to convey the good news to Ibrahim When he came to deliver the good news, oil and water was dripped from his hair. When Ibrahim returned home he saw someone leaving his house. Now Ibrahim was a very modest person. Whenever he went out he used to shut his door, lock it and carry the keys with him. That day he had gone on some errand when upon his return he saw this young man standing in his house. He said, ‘Creature of Allah! Who gave you permission to enter my house?’

‘The Master of the house,’ replied the man.

‘Indeed my Master has a greater right than me. But who are you?’ asked Ibrahim

‘I am the angel of death.’

Ibrahim became afraid. ‘Have you come to capture my soul?’ He asked.

‘No! The Almighty has appointed a certain person as His friend. I have come to convey this good news to him.’

‘Who is that fortunate person? May be I shall spend my life in his service,’ asked Ibrahim.

‘Ibrahim, you are that fortunate one.’ When Ibrahim heard this he was exhilarated. He rushed to Sarah and said, ‘Allah has appointed me as His Khalil.’”

Through reliable reporters we have a traditions from Imam Ja‘far as-Sadiq that he said, “When the Almighty sent angels, His messenger to destroy the people of Lut, Ibrahim brought for them roasted meat of calf. They said, ‘We shall not partake of it until you inform us of its cost.’

Ibrahim said, ‘Recite Bismillah (In the name of Allah) before you begin and Alhamdolillah (Praise be to Allah) after you finish. This is the compensation.’”

Archangel Gabriel told four of his deputies: “Ibrahim deserves that Allah appoint him as His Khalil.”

Imam Ja‘far as-Sadiq says that when Ibrahim was thrown into the fire Archangel Gabriel met him in the air as he was descending towards the inferno. Archangel Gabriel asked him if he had any wishes.

“Not from you!” said Ibrahim

Another authentic tradition from Imam Ja‘far as-Sadiq says:

Ibrahim was the first person for whom the desert sand turned into flour. It was when he had gone to Egypt to one of his friends to borrow some food grains, but did not find him home. Ibrahim did not like that he should take back his beasts of burden empty. So he filled the sacks with sand. When he reached home, he sent the loaded animals inside to Sarah and he went to sleep in a secluded place. Sarah opened the sacks to find the best quality flour. She prepared leavened breads and carried them to Ibrahim.

“Where did you get there breads from?” asked Ibrahim.

“They are prepared from the same flour that you brought from your Egyptian friend.”

“Indeed one who gave me this flour is my friend but not that Egyptian friend (Khalil),” said Ibrahim. It was for this reason that Allah appointed him as His Khalil.

Thus Ibrahim thanked the Almighty and consumed his food.

According to an authentic tradition of Imam Ja‘far as-Sadiq on the Resurrection Day Muhammad al-Mustafa shall be summoned, given a pink dress and made to stand at the right of the throne (the Holy Throne). Then Ibrahim would be summoned, given a white garment and made to stand on the left of the throne (the Holy Throne). Then ‘Ali will be called, given a crimson garment and made to stand at the right of the Holy Prophet. Isma‘il would be called, given a white garment and made to stand as the right of Ibrahim. After this Imam Al-Hasan shall be summoned. He would be given a crimson dress and made to stand on the right of Amir al-Mu’minin ‘Ali. Next, Imam al-Husayn shall be called, offered a crimson garment and made to stand at the right of Imam Al-Hasan, One by one all the Imams shall be called, made to dress in a red garment and stand to the right of their respective predecessors. After this the Shi‘ahs of the Imams shall be summoned and made to stand facing them. Finally, Fatimah al-Zahra’ will come with the women and children of their Shi‘ahs and they would enter Paradise in large numbers. Then by the command of Allah, a crier will call out from the middle of the Holy Throne: O Muhammad! How virtuous is your forefather Ibrahim and your brother ‘Ali, how virtuous he is! And how virtuous are your grandsons; Hasan and Husayn. And how virtuous is your grandson, Mohsin who was martyred in the womb, and Imam Zayn al-‘abidin until the last Imam - how meritorious is your progeny! How virtuous are the guiding Imams and how fortunate your Shi‘ahs. Indeed! Muhammad, his legatee (‘Ali) and their progeny of holy Imams - all of them are the successful ones.”

Then they shall be made to enter Paradise. This is the interpretation of the Almighty’s statement,

“Those who are removed far from Hell-fire and made to enter the gate of Paradise. Indeed they are the successful ones.”

It is related from Imam Al-Hasan that Ibrahim had a broad chest and high forehead.

The Messenger of Allah is quoted to have said that "Whosoever desires to see Ibrahim, should look at me." A authentic tradition from Imam Ja'far as-Sadiq says that prior to Ibrahim people never had gray beard. One day Ibrahim notice a white hair in his beard. 'What is this?' Ibrahim asked his Lord. The Almighty revealed that it was a mark of dignity.

"My lord! Increase me in dignity," prayed Ibrahim.

By authentic chains Imam Muhammad al-Baqir says, "Ibrahim awoke one morning to find a gray hair in his beard."

"*Alhamdolillah* (Praise be to Allah)!" he exclaimed, "that He has made me reach this age and I have not disobeyed Him even for a blink of an eye."

According to a reliable tradition from Amir al-Mu'minin 'Ali in the ancient times no matter how old a person became he never had any gray hair either in his beard or his head. If sons, fathers and grandfathers gathered at a place no one could distinguish among them. Strangers had to enquire as to who the father was and who the son was. When Ibrahim prayed to the Almighty to bestow him with a sign by which he could be distinguished, the hair of his beard and head turned gray.

In a certified tradition, Muhammad bin Arfa asked Imam Ja'far as-Sadiq, "There are some people who assert that after executing his own circumcision, Ibrahim threw the scalpel in a pond?"

"It is not so!" said Imam, "These people make allegations regarding a Prophet. The foreskin of the Prophets and the stub of umbilical cord fall away on the seventh day of their birth."

Another tradition says that Ibrahim was very particular in entertaining guests. One day some guests arrived while he had nothing to offer them. Ibrahim thought that if he sold some wood to the wood cutter he would carve idols from it so that was out of question. Meanwhile he housed the guests in the guest room. Then taking a bag with him he went to the desert and prayed two Rak'ahs (units) prayers. After the prayers he found the bag missing. Upon his return he found Sarah cooking something. He asked her as to how she had obtained the ingredients. She said they were the same that a person delivered on his directions. Actually the Almighty had ordered Archangel Gabriel to pick up the bag where Ibrahim had prayed and to fill it with sand and stones. Then He converted the sand into clean Bajra flour, the round stones into beetroot and the elongated stones into carrots.

A reliable tradition from Imam Ja'far as-Sadiq says that, "Whenever one of you returns from a journey he should bring whatever he could afford for his family, even if they be mere stones. Because whenever Ibrahim was in straitened circumstances he went to his people. If they had similar condition he returned. One day he was returning empty-handed. As he neared home he got down from his mule and filled the carry bag with sand to avoid embarrassment in front of Sarah . Then he entered the house, and putting

down the bag started his prayers. Sarah untied the bag and found it filled with flour. She took out the flour, kneaded it and prepared bread. Then she called Ibrahim for his meal. Seeing the bread he inquired from where she obtained them. “From the flour you had brought,” replied Sarah . Ibrahim raised his head towards the sky and said, “I witness that you alone are Khalil.”

Moreover, the Almighty has referred to Ibrahim in Qur’an as ‘Burda’. According to traditions it means a person who supplicates much.

Another authentic tradition says that there was a time when only a single believer remained on the face of the earth. As mentioned by Allah,

Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists. (***16: 120***)

Imam says that if there had been any other believer, Allah would have mentioned him with Ibrahim (when He referred to him as ‘a nation’).

The situation continued for a long time until the Almighty bestowed Ibrahim with Isma‘il and Ishaq. Allah inculcated love in their hearts. The number of worshippers (of Allah) became three.

According to a reliable narration from Imam Ja‘far as-Sadiq before appointing Ibrahim as his Prophet, He made him His servant. He appointed him Prophet before appointing him as His messenger (Rasul). He designated him as His messenger before appointing him as the Imam. Ibrahim realized the high status of Imam and asked Allah if He has appointed anyone from his progeny for the post of Imamate. The Almighty replied that His covenant (of Imamate and vicegerency) shall not reach the unjust.

Imam further explains that a foolish person cannot become the Imam of the pious and righteous people.

A reliable tradition from the sixth Imam says that the first one to wear sandals was Ibrahim.

A similar authentic hadith of Imam al-Baqir says that until the period of Ibrahim, death occurred without a cause. Ibrahim requested the Almighty to create some cause of death, so that those who suffer its pain can be recompensed and the survivors get some solace. So the Almighty first sent pleurisy and delirium. These were followed by other kinds of diseases.

Imam Ja‘far as-Sadiq is quoted in a reliable tradition that Ibrahim was the father of guests. That is, he was very fond of entertaining guests. Whenever he did not have any guest to join him for dinner he used to go out in search of a guest. One day when he returned home he saw a youth in his house.

“Who permitted you to enter my house, O creature of Allah?” asked Ibrahim. The youths repeated thrice, “The absolute Master of this house.” Ibrahim understood that it was Archangel Gabriel and there he recited the Praise of Allah.

Archangel Gabriel said, “Your Lord has sent me with glad tidings for a fortunate person whom He has appointed as His Khalil.” “Tell me, who it is. So that I can spent my life in his service,” requested Ibrahim. “You are that fortunate one. “said Archangel Gabriel

“Why am I appointed ‘Khalil?” asked Ibrahim.

“Because you neither request anyone of favors nor fail to fulfill the needs of others,” explained Archangel Gabriel.

Imam Muhammad al-Baqir says in a reliable tradition, “One day Ibrahim went to stroll in the town and derive some lessons from the creatures of Allah. Wandering through the town he reached wilderness and saw a man standing up in prayers. His voice was reaching the sky and his dress stuck close to his body. Ibrahim stood there in amazement and watched him pray. Then he sat down near waiting for him to conclude the prayers. A long time passed. At last Ibrahim nudged him with his hand saying that he had a request from him and should shorten his prayers. The person concluded the prayers and turned towards Ibrahim.

“For whom do you offer prayers?” asked Ibrahim

“For the God of Ibrahim.”

“Who is the God of Ibrahim?”

“The One who has created you and I.”

“I like your way,” said Ibrahim, “I wish to make you my brother for Allah’s pleasure. Tell me, where do you live? So that whenever I wish, I can pay you a visit.”

“You cannot reach the place,” said the worshipper, because it is across a stream that you cannot traverse.”

“How do you cross it?” asked Ibrahim.

“I walk on the surface of water.” Replied the man.

Ibrahim said, “May be, the One who has solidified water for you, can do the same for me? Rise up. Let us go we shall spend the night together.”

So they set out. When they reached the bank of the river the worshipper uttered ‘Bismillah’ (in the name of Allah) and started walking on the surface of the stream. Ibrahim too uttered ‘Bismillah’ and followed. The person was amazed. When they reached his house Ibrahim asked him the source of his livelihood.

“I collect the fruit of this tree, all the year round,” he replied, “and that is my livelihood.”

“Which is the most difficult day?” asked Ibrahim.

“The day when the Almighty would recompense the deeds of all His creatures.”

“Come let us pray to Allah, to save us from the afflictions of that day,” said Ibrahim

There is a variation in another tradition wherein Ibrahim suggests, ‘You supplicate and I say ‘Amen.’ Or ‘I supplicate and you say ‘Amen’.

“What for?” asked the worshipper.

“For the sinners among the believers,” replied Ibrahim.

The worshipper refused and when asked the reason he said that he was praying for a particular thing for the past three years and his prayers have not been answered so far. “I feel ashamed of requesting Allah for something. Because He may not oblige me,” he explained.

Ibrahim said, “Whenever Allah loves a person, He saves his supplications, so that the supplicant would continue to plead and invocate Him. And when He hates a person He either fulfils his wishes instantly or instills despair so that he would stop invocating.”

The Ibrahim asked him as to what was his need that he continues to invocate Allah.

The worshipper said, “One day while busy in prayers at my usual place, I saw a handsome boy pass by. A light shone his forehead and his tresses flowed on his back. He was grazing some cows with such shiny skins, as if anointed with oil. He also had well-fed and healthy sheep. I was elated at the sight and asked him, “O young man. To whom do these cows and sheep belong?”

“They are mine,” replied the boy.

“Who are you?” asked I.

“I am Isma‘il, the son of Ibrahim the Khalil of Allah.”

At that moment I prayed to Allah that He allow me to see His friend (Khalil).”

“I am Ibrahim, the Khalil of the Beneficent (Rahman) and that boy is my son.”

“*Alhamdo lillahe Rabbil A’lameen* (Praise be to Allah the Lord of the worlds),” said the worshipper, “He has granted my prayers!”

Then he kissed the cheeks of Ibrahim and putting his arms around his neck said, “Now you supplicate and I’ll say *‘Amen’*.”

So Ibrahim supplicated Allah for the believers from that time unto the Resurrection Day and requested

Allah to condone their sins and to be satisfied with them. The worshipper recited 'Amen' on his invocations. Imam al-Baqir says that the complete prayer of Ibrahim is effective for our erring Shi'ahs right up to the Resurrection Day.

It is mentioned in some narrations that the name of this worshipper was Maria the son of Aws. He lived for six hundred and sixty years.

Birth of Ibrahim and his upbringing... until the time of the breaking of the idols; An account of his confrontation with the tyrant rulers of his time

Good, or rather, correct chains of narrators quote Imam Ja'far as-Sadiq to have said that Azar the son of Canaan was the father of Ibrahim. He was the court astrologer of Nimrod. He told Nimrod that according to the position of the stars a man shall be born in this period. He would falsify this religion and invite people towards a new faith.

"Where would he take birth?" asked Nimrod.

"In this town," said Azar.

Nimrod's palace was situated in Kosaria a district of al-Kufah. Nimrod asked if that person has already taken birth.

"No," replied Azar.

Nimrod said that it would be better if men and women are separated, and he issued commands for the same. But the mother of Ibrahim conceived him although the pregnancy was not apparent. When the term neared completion, Ibrahim's mother told Azar that she thought she was suffering from some disease or menstruating, hence it was advisable that she separated from her husband for some days. It was a custom of that period that whenever the women became sick or had monthly periods they used to live away from their husbands. Thus she left the house and went to a cave. Ibrahim was born there. She wrapped him in a cloth and left him inside the cave. Then closing the mouth of the cave with a stone she returned home. The Almighty caused milk to flow from the thumb of Ibrahim and he sucked at it (deriving nutrition).

Once in a while his mother came to visit him. Since Nimrod had appointed surveillance on every pregnant woman, any male child that arrived in this world was immediately killed. It was for this reason that Ibrahim's mother left him in the cave. Ibrahim grew up fast. In one day he grew as much as other children grew in a month. Thus he grew up to be a lad of thirteen years. One day when his mother came to visit him he hugged her and pleaded to be taken out. She told him that if the King learnt that he was born in this period he would kill him. When the mother left him, he came out of the cave himself after the sunset. The star al-Zahra' was shinning on the sky. Upon seeing it, Ibrahim said, "Is it my Lord?" But when it set, he said, "It could not be my Lord, or it wouldn't have moved and disappeared."

Then the Sun arose from the east Ibrahim wondered, “It is bigger than al-Zahra’, is this my Lord?” But when it moved and declined he said, “If it had been my Lord it would not have moved or disappeared. I am not impressed with those who decline.” Now the Moon arose from the East and Ibrahim said “Is this my Lord? For it is much bigger than al-Zahra’.” But the Moon also declined and disappeared. Ibrahim said, “If my Lord had not protected me, I would have surely strayed from the right path.”

Again when it was daybreak and the sun illuminated the earth with its rays, Ibrahim said, “This is better and bigger than the others. Is this my Lord?” However the sun also moved, and gradually declined and the Almighty spread open the skies. Ibrahim saw the firmament with all the heavenly bodies and the Almighty showed him the creatures of the heavens and the earth. Ibrahim said, “O my people! I dissociate with those whom you consider as associates of Allah. I have turned towards the One who created the heavens and the earth by light. I am of those who reject the false religion and move towards the correct faith. I am not from the polytheists.”

Ibrahim was taken to the house of Azar by his mother. She left him with her other sons. When Azar came home and saw Ibrahim, he asked as to who that boy was that survived the king’s order for killing all male children.

“It is your son, he was born when I was living separately,” said Ibrahim’s mother.

“Shame on you!” chided Azar, “If the king learns of it I shall lose my prestige.”

Actually Azar was a minister of Nimrod and possessed substantial power. He was also a professional idol-maker. After preparing idols he sent them with his sons to the market. The idol temple was also under his control. Ibrahim’s mother said that there was no risk if the king is not informed about it. “My son will remain with me, safe and sound.” She said, “And even if he comes to know of it, I will pacify him.”

Whenever Azar looked at Ibrahim, his heart filled with fatherly love. Later he began to entrust Ibrahim with idols for sale, as was his practice with his other sons. Ibrahim used to tie the heads of idols with a rope and drag them all the way saying, “Who would buy them, when they can neither cause harm nor profit.”

He also caught the hair of idols and ducked its head in water saying, “Drink it! And say something.”

The brothers reported all this to Azar. He summoned Ibrahim and warned him not to repeat it. But since the admonition produced no effect Azar locked up Ibrahim in the house.

According to a reliable tradition of Imam Musa Ibn Ja‘far, Ibrahim was born on the 1st of Dhu’l-hijjah.

A authentic tradition from Imam Ja‘far as-Sadiq says, “Ibrahim’s father was Azar the son of Canaan. He was the court astrologer of Nimrod. Nimrod did not move a step without seeking counsel of Azar. One night Azar studied the position of the stars and told Nimrod, ‘I saw a strange thing last night.’

Nimrod was surprised and asked him what it was. Azar said, 'I have learnt that a boy is to take birth in our country and that he would destroy us all. And his mother shall conceive him in the near future.' Nimrod was amazed and asked if he has made some woman pregnant.

Azar had learnt through Astrology that the same boy was going to be burnt in fire but he did not know that he would be saved by the Almighty.

Nimrod ordered that women be separated from men. All the men should leave their women and go out of town. Ibrahim was conceived that very night. His father suspected the conception and he called for experienced women to examine if his wife was pregnant. But the Almighty made the fetus stick to the back of Ibrahim's mother and therefore none of the symptoms were apparent. The nurses told Azar that his wife was definitely not pregnant. When Ibrahim was born his father decided to take him to Nimrod, but his wife restrained him saying that the king would kill her son.

'Leave him to me. I shall take him to a cave and abandon him there. He will soon perish and thus you won't be an accomplice in its murder.'

Azar agreed and Ibrahim's mother took him to a cave. After suckling him she left him inside and closed the mouth of the cave with a boulder. The Almighty Allah caused his sustenance to flow from his thumb. He sucked his thumb and consumed the milk that flew from it. He grew up faster than ordinary children did. His growth in a day was equal to a week's growth in other children. In a week he grew as much as other's grew in a month. And in a month his body developed as much as a year.

After some days his mother took leave of Azar and came to the cave. She saw that Ibrahim was alive and his eyes shone like brilliant lamps. She embraced him and gave him suck. When she returned the father asked her about Ibrahim. She said that it has died. 'I have buried him,' she wept.

Now whenever Azar left home for a considerable time his wife went to the cave and suckled Ibrahim. This continued for quite some time. When Ibrahim was able to crawl on his knees and his mother had come to feed him, he clung to her and pleaded she take him with her. 'Have patience!' said the mother. 'Let me take your father's permission.'

During the period of occultation, Ibrahim kept himself hidden and also concealed the affair of faith. When the Almighty permitted, he appeared and began to propagate religion in public. Allah ."

In another tradition of the Holy Prophet, the parents of Ibrahim escaped from the dominion of the tyrant. Ibrahim was born on the bank of Kharzan at the foot of some hillocks. He was born between sunset and nightfall." When Ibrahim touched the ground he rubbed his eyes and recited a number of times, *"Ash-hado alla-ilaaha illallah"* (I testify that there is no god except Allah). Then he picked up some clothes and put them on. Seeing this his mother was terrified. Ibrahim stood up before his mother and looked towards the sky. Then he used the symbolism of heavenly bodies to prove the existence of his Lord, as mentioned in Qur'an.

According to ‘Ali ibn Ibrahim, Ibrahim restrained his people from idol–worship and also tried to convince them through logical arguments and completed the proof. But the people refused to accept. At last on the day of feast, Nimrod and all his people went out of the town for celebrating the occasion at the grounds outside the limits of the city. Ibrahim refused to accompany them, so they left him to mind the idols of the temple. When the people departed, Ibrahim took some food to the temple. He offered the food to each idol in turn and exhorted them to say something. When there was no reply he took the axe and chopped off the hands and legs of all the idols and then hung the axe around the neck of the largest idol that stood in the centre. When the king, his army and the people returned, they beheld the broken statues. “Whoever has done this to our god has indeed committed injustice upon him. He shall be executed!” they said.

“It must be Ibrahim the son of Azar,” suggested the people, “He alone is critical of the gods.”

Ibrahim was brought to Nimrod. Nimrod accused Azar for breach of trust as he had concealed the existence of Ibrahim.

“It is the handiwork of his mother, O king!” protested Azar, “She says that she has a convincing argument.” Nimrod summoned Ibrahim’s mother and said, “Why did you conceal this boy? See what he has done to our gods!” “O King!” replied the mother of Ibrahim, “I acted in this manner for the good of your people, when I saw that you were killing all their progeny I decided that if my son would be the one predicted by astrology I would hand him over to you and thus the rest of the children would be spared. If he did not happen to be the predicted one I would be able to keep my son. Now this boy is in your hands. Do whatever you want with him.” Nimrod was pleased with the argument and considered it valid. Then he asked Ibrahim who had committed the act?

Ibrahim said that the largest one has performed the deed and they can ask them if the idols could speak. After receiving Ibrahim’s reply, Nimrod consulted his people. They all suggested that Ibrahim be roasted alive for the sake of their deities. According to Imam Ja‘far as–Sadiq Nimrod and his cohorts were of illegitimate birth, therefore they were swift to take the decision of killing Ibrahim. Whereas, the Pharaoh and his companions were legitimate because they ordered the release of Musa and his brother (Harun); and invited the sorcerers to compete with Musa. They didn’t issue immediate orders for their execution, because no one undertakes the killing of a Prophet or an Imam, except the illegitimate persons.

Thus, Ibrahim was put under arrest and wood was collected for burning him alive. On the appointed day Nimrod came with the army. A high platform was constructed for him to view the execution. Ibrahim was brought, but such was the intensity of the fire that no one could summon the courage to put him in it. The roaring fire scorched even the birds that flew a parasang above it.

Satan came to the people and taught them the technique of catapult. Ibrahim was made to sit in the catapult. Azar came to him, slapped him and said, “Give up your beliefs!”

Ibrahim did not accept. A cry of protest arose from the heaven and the earth. All the creation of the world

expressed their wish to assist Ibrahim.

“O Lord! there is no worshipper upon you except Ibrahim. Would allow him to be burnt?” asked the earth.

The Angels said, “People are about to incinerate your Khalil!”

“If he calls Me for help, I would definitely oblige,” said the Lord.

Archangel Gabriel said, “Apart from your Khalil, Ibrahim there is no one to worship You on the earth. You have allowed his enemies to suppress him and burn him alive?”

“Keep quiet!” said Allah, “Only they utter such things, those who fear that some matters would be beyond their control. He is My servant. I can save him any moment. If he supplicates Me, I will accept his prayers.”

Ibrahim prayed to his Lord with utmost sincerity, “*Yaa Allaho, Yaa Wahido, Yaa Ah’ado, Yaa man lam yalid wa lam yoolad walam yakullahu kofowwan Ah’ad. Najjaini minannaare be Rah’mateka.*”

Ibrahim shot out from the catapult and was in mid–air when Archangel Gabriel met him and asked him if he had my wish. He said that he had nothing to ask from him. Archangel Gabriel handed him a ring upon which was engraved, *“La ilaaha illallaho Muhammadur Rasulullahe anjaato Z’ahri ilallaahe wa asnadto amri wafawwaz “to amri ilallaah.”* Almighty Allah revealed to the fire, “Be cool!” It became so cold that the teeth of Ibrahim began to chatter. Allah added, “And peace upon Ibrahim ”

Archangel Gabriel arrived and sat down to converse with Ibrahim. They were surrounded by blooms. When Nimrod witnessed this spectacle he remarked, “If anyone wishes to believe in a God he should believe in a God like that of Ibrahim.”

Just then one of the dignitaries of Nimrod court said, “I had put the fire under oath, not to scorch Ibrahim.” Immediately, a fiery mace shot out from the fire and hit the wicked man and burnt him to ashes. Nimrod saw that Ibrahim was sitting amidst greenery engaged in conversation with an elderly person. “What a great position your son has in the eyes of his Lord!” Nimrod told Azar. The lizard blew at the fire and the frog threw water to douse it. And when the Almighty had revealed “Be cool” all the fires of the world were bereft of any heat for three days in a row.

It is narrated from ‘Ali ibn Ibrahim that when Nimrod has Ibrahim thrown into the fire, and the fire became cool and peace for him and he came out unscathed, Nimrod asked him, “O Ibrahim! Who is your Lord?”

“He is the One who gives life and death.”

“I give life and cause death,” claimed Nimrod. Ibrahim asked him how he gave life and death. In response Nimrod, the accursed, summoned two prisoners who had been sentenced to death. He put

one of them to death and set the other free.

Ibrahim told Nimrod, “If what you claim is true, bring back to life the one whom you have killed. And my Lord causes the sun to rise from the east, you bring it out from the west.”

The infidel was speechless and vanquished.

Various authentic chains mention that Imam al-Ridha said: When Ibrahim was put on the catapult, Archangel Gabriel became angry. The Almighty Allah asked him through revelation as to what it was that had angered him. Archangel Gabriel said, “Lord Almighty! Ibrahim is your Khalil, and he is the solitary person on earth who worships you with a belief in your oneness. You have allowed Your and his enemies to gain the upper hand.”

“Keep quiet!” commanded the Lord, “Only people like you become impatient, those who think that circumstances will go beyond their control. Ibrahim is My servant. I can save him whenever I want.” Archangel Gabriel was pleased at this and he came to Ibrahim and asked, “Do you have any wishes?”

“No!” said Ibrahim.

Allah sent for him a ring engraved with the following words:

Lailaaha illallah Muh’ammedon rasoolullah. La hawla wa laa quwwata illa billah fawaz”z”aito amri ilallaah wa asnadto amri ilallaahe h’asbiyallaaho.

And revealed, “Wear the ring so that I make the fire cool and peaceful for you.”

A reliable tradition mentions that people asked Imam Ja‘far as-Sadiq,

“When Musa bin ‘Imran was confronted by the staves and ropes of magicians, he was fearful, whereas when Ibrahim was put on the catapult he was absolutely composed and fearless.”

Imam explained, “Ibrahim had faith in the light of Muhammad, ‘Ali, Fatimah, hasan, husayn and the Imams from the progeny husayn that he carried in his backbone. On the other hand Musa did not carry that light, therefore he was afraid.”

Imam Ja‘far as-Sadiq is quoted in a reliable tradition that he said, “Four rulers had dominion over the whole earth in their reigns. Two of them were believers, Sulayman and Dhu’l-Qarnayn, and two were infidels Nebuchadnezzar and Nimrod.”

It is quoted from Imam Ja‘far as-Sadiq that the first catapult to be constructed was that for Ibrahim. It was built in al-Kufah on the bank of river Kosaar, in the village of Qantana. Satan was the architect of the said catapult. And when Ibrahim was put upon it Archangel Gabriel came to him said, “Peace be upon you and the Mercy of Allah, O Ibrahim. Do you have any wishes?”

Ibrahim declined and the Almighty God ordered the fire to cool down.

In an authentic tradition Imam Ja'far as-Sadiq is reported to have said that when the inferno was lighted to burn Ibrahim all the animals of the earth complained to the Almighty and asked for divine permission to douse the fire. Allah did not permit anyone except the frog. Two third of the fire burnt out and only one-third remained.

In another tradition is recorded the wisdom of the gnat. Though gnat itself is the food of other birds, it was made to degrade Nimrod, who had transgressed against Allah and rejected His Lordship. The Almighty subjected Nimrod to be subdued by a puny gnat in order to manifest His Power and Greatness. The gnat entered the nose and brought about his death.

According to an authentic hadith of Amir al-Mu'minin 'Ali, Ibrahim was flung into the fire on a Wednesday, and the same day Allah subjected Nimrod to the gnat.[2]

Most of the historians have recorded that after being saved from the ravages of fire, Ibrahim invited Nimrod towards the true religion. The tyrant Nimrod said, "I will fight your Lord."

A day was fixed for the purpose and Nimrod arrived with a huge army. Ibrahim stood facing them all alone. Then the Almighty Allah sent a horde of mosquitoes that darkened the atmosphere. They attacked the advancing army and clung to their heads and entered their nostrils. The army retreated and Nimrod had to return dejected and ashamed. Yet he did not accept belief. The Almighty ordered a puny mosquito to enter Nimrod's head. The mosquito obliged, and once inside, began to feed upon the brain of Nimrod. Nimrod became so restless that he appointed four servants to strike his head with maces in the hope it will relieve him from the terrible pain. He remained in that condition for forty years, but did not accept faith. At last he was consigned to the Hell-fire.

An authentic tradition of Imam Musa ibn Ja'far states that there is a Valley in Hell, called Saqar. It has not taken even a single breathe since its inception. If the Almighty permits it to breathe even as little as the eye of the needle, it will scorch everything on the face of the earth. The dwellers of Hell seek Allah's refuge from the heat, stench, dirt and chastisement bestowed to it by the Almighty. It has a mountain, and dwellers of the valley seek Allah's refuge from the heat, stench, dirt and chastisement bestowed to the mountain by the Almighty. There is a pass on this mountain. It is endowed with such heat, impurity and dirt by Allah that the dwellers of the mountain seek Allah's refuge from it. The pass has well. The well is given such heat, impurity and punishment that even the dwellers of the pass dread it. The well houses a snake and the inhabitants of this well are terrified of the foulness of its venom etc. The snake carries seven caskets in its belly, containing five evil persons of the past nations: Qabil the killer of Habil, Nimrod who confronted Ibrahim with the claim that he gave life and death, the Pharaoh who said that he was the greater god, Judas who misguided the Jews and St. Paul who misled the Christians. Two remaining caskets will have two most evil persons from the Muslim community.

According to an authentic tradition from Imam al-Ridha, "When Ibrahim was tossed into the fire, he

beseeched the Almighty Who made the fire cool and comforting for him.

Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq are quoted in authentic texts that when Ibrahim was put into the fire he recited the following invocation:

Yaa Ah'ado Yaa S'amadoYaa man lam Yalid walam yoolad walm Yakullahu kofowwan Ah'ad Tawakkalt a'lallaah.

The Almighty revealed to the fire to become cool and safe for Ibrahim. So for three days no one could obtain any heat from fire, even water could not be heated. A tall platform was constructed for Nimrod. On the third day he ascended it accompanied by Azar. He saw that Ibrahim was sitting in a blooming garden engaged in conversation with an elderly man.

"How exalted is your son in the eyes of his Lord!" Nimrod told Azar.

Then he told Ibrahim to leave the city and said, "You cannot live with me in the same town."

According to trustworthy chain of reporters, Imam Ja'far as-Sadiq said, "When Yusuf went to Nimrod he asked, 'How are you, Ibrahim.'

'I am not Ibrahim,' replied Yusuf, 'I am Yusuf son of Ya'qub, son of Ishaq son of Ibrahim.'

It was the same Nimrod who had confronted Ibrahim regarding the Almighty. He retained his youth for a period of four hundred years."

Reliable narrators maintain that Imam Zayn al-'abidin said, "When Ibrahim was thrown in the fire Archangel Gabriel brought a garment of Paradise and clothed him. As a result the fire receded from him and Narcissus grew around him. Yusuf was in possession of the same garment. When he took it out in Egypt and Ya'qub smelt it, he said it smelt of Yusuf."[3]

Imam Ja'far as-Sadiq is reported from authentic chains of narrators that it was the day of Navroz when Ibrahim broke the idols. In the tafsir of Imam Al-Hasan al-'Askari the Holy Prophet is quoted to have said that the Almighty relieved Nuh from difficulties and extreme sorrow by the right of Muhammad and the Progeny of Muhammad. By the grace of the same personalities, the Almighty made the fire cool and comforting for Ibrahim. He provided a chair and couch for him, which was so resplendent that the devilish king had never seen before. And neither had any ruler of the world ever possessed its kind. And the Almighty cause to grow in the same fire such green plants, bearing flowers and fruit the kinds of which are not seen in any of the four seasons.

Amir al-Mu'minin is quoted through reliable traditions that when Nimrod wished to gain information about the heavens, he acquired four vultures and trained them. He constructed a wooden box and put a man it. Then he starved the vultures for some days and tied them to the legs of this box. Pieces of meat were hung from a pole on the top side of the box. The starving vultures rushed to snatch the meat and as a

result lifted the box with it's occupant towards the sky. They climbed so high that when the man looked down to the earth he saw the mountains seemed like trenches, and yet the sky remained at the same distance. After a long time again he looked towards the earth but saw only water whereas the sky was as far as before. They continued to rise for a long time. Again when he looked down but could not see anything. Yet the sky was still far away. At last he was surrounded by darkness he could see neither the sky nor the earth. He became frightened and hung the meat downwards. The vultures headed downwards and returned to the earth.[4]

Imam Ja'far as-Sadiq is quoted in an authentic tradition that the place of birth of Ibrahim was Kosaria, a district of al-Kufah. His father was a native of that place. The mothers of Ibrahim and Lut were sisters. That is Sarah and Warqah, the daughters of Lahaj, a Prophet who was appointed to warn of Allah's punishment but was not a Messenger. (One who brings a shari'ah). Since his childhood, Ibrahim followed the same nature that Allah created for all humans until the time Allah guided him to his religion and exalted him. Ibrahim selected the daughter of his maternal aunt and married her. Sarah was barren. She possessed a lot of land and cattle and she gifted it to Ibrahim. Ibrahim obtained knowledge of everything through his efforts. The cattle multiplied and agriculture prospered. Ibrahim became the most prosperous person of Kosaria.

When Ibrahim was consigned to the fire but escaped unhurt Nimrod ordered him to be banished, and that all his wealth, cattle and property be confiscated. Ibrahim argued with them and said that they wished to seize his cattle and property they should give him in lieu, his age that he spent in acquiring the wealth. The case was ultimately presented to a judge. The judgment issued was that since Ibrahim had earned his wealth in the country, it should be seized but he must be compensated for the age he spent in its acquisition. When Nimrod was informed of the judgment he told the people to return all the wealth and ask Ibrahim to leave the city. For if he remained among them, he would continue to denounce their religion and cause harm to their gods. Thus Ibrahim and Lut were expelled from their country to Syria. Ibrahim departed with Lut and Sarah, saying,

***"Surely I fly to my Lord* (*Jerusalem*)*; He will guide me."* (*37:99*)**

Then he constructed a large casket and placed Sarah in it, and taking all his wealth and cattle left the city of Nimrod. They reached the country of a Copt, named Urara and were stopped at the check post.

A government official began to assess the goods of Ibrahim. When he reached the casket he ordered it to be opened so that it can also be taxed. Ibrahim said the casket contained gold and silver thread and that they may charge whatever they liked for it but not to open it. The official said it was necessary to open the box to determine the charges. He abruptly opened the box and saw a beautiful lady (Sarah) in it. "What is your relation with this woman?" they asked Ibrahim.

"She is my honor, my cousin."

"Why have you concealed her?"

“For her modesty, that no one may cast a glance on her.” The officer said that he will not release them until the matter is reported to the king. A messenger was sent to the king with this information. The king sent people to carry the box to him. Ibrahim followed them saying he will not part with box until he was alive. When the king learnt of this he ordered that Ibrahim should also be presented in the court with the casket. Thus Ibrahim was brought to the king along with the casket and his other belongings. The king ordered Ibrahim to open the casket. Ibrahim said it contained his honor, his cousin. “Take all my wealth and belongings but do not open the casket,” pleaded Ibrahim. The king opened the casket abruptly. When he beheld the beauty of Sarah he could not control himself and he moved his hand to touch her. Ibrahim turned his face away and said, “My Lord! Save the honor of my cousin from this hand.” The king’s arm withered. He could neither move it towards Sarah not pull it back.

“Has your god caused this to happen?” asked the king.

“Yes,” replied Ibrahim, “My Lord is the possessor of modesty and dislikes sin. He became an obstruction between you and your intention because you intended sin.”

“Request your Lord to restore my arm and I shall not repeat it,” said the king.

Ibrahim prayed to the Almighty to restore the king’s hand so that he may not move it towards Sarah. The arm regained life but when the king looked at Sarah, again he lost control of himself and his hand shot forward. Again Ibrahim turned his face away in shame and prayed. The hand froze and could not reach Sarah. The king said, “Indeed, your Lord is modest and you are chivalrous. Now you pray to your God for my hand. I will never act in this manner again.”

“I will pray only upon the condition that if you go back on your word, I will not request the Almighty to forgive you again.”

The King agreed and Ibrahim prayed for his hand if he was speaking the truth.

The hand was restored. When the king saw all this he was amazed and instilled with the fear of Ibrahim. He began to respect and honor him and said, “Rest assured, I will not touch your wealth or your honor. Go wherever you like, but grant me a favor.”

Ibrahim asked what it was. He said, “I have a beautiful and intelligent slave-girl. I wish to present it to Sarah.” Ibrahim agreed and he presented Hajar , the mother of Isma‘il to Sarah. Then Ibrahim left with his goods and family. The king escorted them as a mark of respect, walking behind. The Almighty sent a revelation upon Ibrahim that he should wait and let the king walk before him even though he has been subdued. For despite his kingship he was defeated, whether he was good-doer or a sinner was another matter. Ibrahim stopped and said to the King, “You walk before me because my Lord has revealed that I should not precede you as He wants me to show respect to you and show preference to you.”

“Has your Lord really revealed this to you?”

“Yes” replied Ibrahim

“I testify that your Lord is High and Mighty, and He is Respectful and Merciful. You have attracted me towards your religion,” remarked the king and said farewell to Ibrahim. Upon reaching Syria they halted and Ibrahim left Lut there. After a long time, when they were still childless, Ibrahim told Sarah , “If you like, sell Hajar to me. Maybe Allah shall grant me a son to succeed me.”

So he purchased Hajar from Sarah and Isma‘il was born.

According to a reliable tradition a Syrian asked Amir al-Mu’minin the tafsir (exegesis) of the ayah:

“On the day when man will dissociate from his brother, his mother and his father.”

Imam said, “The one to dissociate from his father in the Resurrection Day will be Ibrahim.”[5]

An Account of the visit of Ibrahim to the heavens, His knowledge…

In the Tafsir of Imam Al-Hasan al-’Askari there is a tradition that the Holy Prophet said:

When Ibrahim was raised up by the Almighty to the heavens as mention by Allah,

“And thus did we show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.” (***6:75***)

He said, Have you then considered what you have been worshipping

He saw a man and a woman engaged in adultery. He cursed them and they died. Then he saw two men committing sodomy. Again he cursed them and they died. Again he saw a couple engaged in fornication and cursed them to death. The fourth time he beheld a similar spectacle and was about to curse when Allah sent a revelation upon him.

‘O Ibrahim, Restrain your malediction from my servants. Indeed I am Forgiving, Merciful and Honorable. The sins of My creatures do not harm Me just as their worship does not benefit Me. I do not train and educate them by subjecting them to My wrath immediately. So refrain from cursing My servants. Indeed you are appointed to warn My servants about My chastisement, you are not My partner in My kingdom, and neither a guard or witness for the people. I deal with My servants in one of the three ways:

They repent and I accept their repentance and forgive their sins and conceal their defects. Or I stop My chastisement from them because I know they are carrying some believers in their loins. When the believers are born to them and separate from them, it becomes necessary to punish them. Then My wrath descends. If they are not carrying believers in their loins or wombs and they also do not repent, then the punishment that I have stored for them in the Hereafter is more severe than what you wish for them of the worldly chastisement. Because My punishment for My servants is according to My wrath and My majesty. So leave My servants to me and do not interfere, because I am more Merciful for them than

you and more mighty and wise. I destine according My knowledge and allow destiny and free will among them.'

There are many other traditions with similar connotation.

In many of the authentic traditions the exegesis of the following ayah:

"And thus did we show Ibrahim the kingdom of the heavens and the earth and that He might be of those who are sure."

He said, Have you then considered what you have been worshipping: (***6:75***)

That the Almighty bestowed to Ibrahim with such a vision that he could see all that was in the heavens. The curtain was removed from the earth and he saw all that was in the earth. In the heavens he saw the angels that support the sky. He also saw the Divine Throne and whatever else was present in the heavens. In the same way the Messenger of Allah and the holy Imams were also shown all that was present in the heavens.

According to an authentic tradition from Imam Ja'far as-Sadiq when Ibrahim was viewing the spectacles of the heavens and the earth, he witnessed the adultery of three couples. He prayed for their destruction and they died. The Almighty revealed to Ibrahim: O Ibrahim! Your prayers have been answered but do not curse My servants. If I had wished I would not have created them in the first place. My creatures are of three types. The first one worships Me and does not associate anyone or anything with Me. I reward these people. The second type one those who worship others by they are not beyond My control. The third kind are also polytheists but carry believers in their loins, and in future they shall beget a group who would worship Me.

Then Ibrahim saw a dead animal on the bank of a river, half inside the water and other half on land. The creatures of the sea were feeding of the part that lay in the water. In turn they were consumed by other aquatic animals. Similarly the land scavengers fed upon the other half of the dead animal. And when they returned to wilderness some of them were killed and eaten by other wild animals. Ibrahim was amazed and asked the Almighty how the raised the dead. Because some of them were being devoured by others, so how could the different parts of their body rejoin. The Almighty asked him if he did not believe that He enlivens the dead. Ibrahim said that he believed but desired to have his heart at ease. That is, "I want to see it with my own eyes, just as I have seen the other things." The Almighty told him to catch four birds, cut them up, mince their meat and mix them thoroughly. Then to keep a portion of this mixture on ten different mountain peaks and then call them by their names. They shall rush to him. In another tradition the Almighty tells Ibrahim to call them through His name, and quote His Greatness and Might as intermediary. The four birds were, the cock, the pigeon, the peacock and the crow.

In authentic tradition of Imam al-Ridha when Al-Ma'mun asked him the tafsir of the ayah,

“My lord show me how you enliven the dead,”

Imam said: The Almighty revealed to Ibrahim, “I would certainly appoint one of My servants as ‘Khalil’. And that even if he wishes that I give life to the dead, I would oblige him.” Ibrahim thought he might be that ‘Khalil’. So he requested Allah to show him how He gave life to the dead.

And when Ibrahim said, My Lord! Show me how Thou givest life to the dead, He said, What! And do you not believe? He said, Yes, but that my heart may be at ease. He said, Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise. (***2:260***)

Imam says that Ibrahim caught a vulture, a rooster a wild-duck and a peacock and cut them into small pieces. Then he mixed their flesh and bones and placed portions of the concoction on the mountain peaks surrounding him. There were ten mountains in all. He continued to hold the severed beaks of the birds in his hand. Then he put some bird feed and water on the ground and called then one by one. The different portions of the birds flew from different sides and formed their bodies. The bodies joined with the necks. Ibrahim attached their beaks and they become alive and rose in the air. Then they alighted and fed on the grains and water. Then they said, “O Prophet of Allah! You have given life to us, may Allah keep you alive.”

Ibrahim said, “No, Allah gives life to the dead and He Alone has power over everything.

In another authentic tradition from Imam as-Sadiq when he was asked the explanation of this ayah he said: Ibrahim took four birds, a woodpecker, a pigeon, a peacock and a crow. He slaughtered them and severed their heads; and then putting them in a mortar minced their flesh and bones so that they mixed beyond recognition. He divided the mixture into ten parts and placed each portion on a mountain peak. Then he put some grains and water near him and held their beaks in between his fingers. He called out to them in the name of Allah. The flesh and bones from different locations came together to form bodies, then the bodies joined the necks. Ibrahim released their beaks and the birds landed on the ground. After feeding on the grains and gulping down the water they said, “O Prophet of Allah, You have given us life, May Allah keep you alive.”

“Allah gives life and causes death,” said Ibrahim. Imam says this is the clear interpretation of the verses. But the intrinsic meaning is, “Get four persons who are capable of understanding and self control. Then impart your knowledge to them and sent then to the four corners of the world so that they are your proof upon the people. And whenever you desire you can summon them. So call then by the name of Allah that they come soon by His command.”

In another reliable tradition Ibrahim minced their flesh and bones in a mortar and retained their heads. Then he called by the name He had commanded. He saw that pieces of flesh and feather were flying from the mountain tops and the veins stuck out and joined with the bodies, until they were all complete. They flew towards Ibrahim. When he offered the head of another bird in its place it would turn aside and

join only with its original head.

Through authentic chains of narrators Imam Muhammad al-Baqir is quoted that Ibrahim collected the Ostrich, peacock, wild-duck and a cock. Removed their feathers and slaughtered them. Putting them into a mortar pulverized them and placed portions of this mixture on the peaks of Ohud. They were ten peaks in all. Then he summoned them by their names and they rushed towards him. 6

Imam Ja'far as-Sadiq is reported to have said in a reliable tradition that the heavenly book of Ibrahim was revealed on the first night of the month of Ramadhan.

According to Abu-Dharr, the Messenger of Allah said the twenty heavenly books (Sahifah) were revealed to Ibrahim. When Abu-Dharr asked regarding the content of those books, the Holy Prophet replied, "All types of examples and wise sayings. They also contained the following advices:

O arrogant king who stands for examination! I did not send you to hoard wealth. I sent you so that you would fulfill the need of poor people who pray to Me. And I do not reject their prayers unless they are infidels.

It is incumbent upon the man of reason that except for having a valid excuse, he should appoint for himself four occasions. One when he supplicates to his lord, one for taking account of his self; regarding whatever good and bad deeds he has committed, One when he ponders upon the Divine bounties and whatever Allah has bestowed upon him and one occasion for fulfilling his sensual desires in a legitimate way in private. Indeed this portion is more important than other occasions because it imparts comfort to the hearts.

The rational man must keep himself well-informed of the conditions of the people of his times. He must endeavor to better his own status. He should protect his tongue from the things not worthy of being spoken. One who keeps account of his speech, reduces his speech. And only speaks what is beneficial for him.

An intelligent person must desire three things: Livelihood of the world, betterment of the Hereafter and pleasures that are permitted by the Almighty."

Abu-Dharr asked if the Book of Ibrahim had any message from the teaching of Qur'an.

The Holy Prophet said, "O Abu-Dharr! Read the following ayats:

He indeed shall be successful who purifies himself, And magnifies the name of his Lord and prays. Nay! you prefer the life of this world, While the hereafter is better and more lasting. Most surely this is in the earlier scriptures, The scriptures of Ibrahim and Musa. (***87: 14-19***)

According to a reliable tradition of Imam Ja'far as-Sadiq the exegesis of the ayah,

“Ibrahim was the one who fulfilled” is that he fulfilled the task entrusted to him or fulfilled the vow he had made to the Almighty.

Imam says that every morning Ibrahim recited the following supplication:

As’bah to wa rabbi Mah’moodan As’bah’ to laa Ushreka billaahe shay-an wa laa Ado’o Ma’allao he ilaahan Aakhara wa laa attakhed’a ma’a hoo Waliyya.

It was for this reason that he is referred to as the ‘servant who thanked excessively.’

In an authentic tradition Mufadhdhal bin Umar asked Imam as-Sadiq the tafsir of the following verse:

“And when his lord tried Ibrahim with certain words, he fulfilled them.” (***2:124***)

Mufadhdhal wanted to know what were the ‘certain words’!

Imam replied, “They were the same words that Allah had taught to Adam and accepted his repentance. That is he said ‘O Allah! I plead to you through the rights of Muhammad, ‘Ali, Fatimah, Hasan and Husayn that you accept my repentance. And Allah forgave him.”

“What is the meaning of ‘he fulfilled them’?” asked Mufadhdhal. “Ibrahim recited the blessed names until the twelfth, Imam al-al-Qa’im (aj) the family of Muhammad, who is the ninth descendant of Imam al-Husayn.”

According to Ibn Babawayh the above tradition has stated only one explanation whereas there are other meanings also:

First: The Almighty says that He caused Ibrahim to witness the spectacles of the heavens and the earth so that he becomes firm in belief.

Second: Recognition (Ma’refah). That is to consider Allah as the First and the Last, His Oneness and Purity from any similarity with His creatures. When he saw the star, the moon and the sun and each of them disappeared, he remarked that they were subject to change and whatever is subject to change must have a creator.

Third: Bravery! His daring was obvious when he broke the idols. As Allah says, that when Ibrahim asked his father and his people the reality behind the idols they worshipped. They replied that they had seen their forefathers worshipping them. “Even if they were on manifest error?” asked Ibrahim. They asked him if he was serious or he was just saying all that in jest.

“Your Lord is the God of the earth and the sky and One who has created everything from nothingness.

And I testify to this. By Allah! I would deal with your idols in a particular way when you go out of the city,” said Ibrahim

When the people departed for the feast, Ibrahim broke all the idols except the largest one, with the hope that people may question it (about the distances), and thus argument shall be complete on them.

Indeed confronting the whole community single-handed requires bravery.

Fourth: Forbearance and self-respect. As the Almighty says that Ibrahim was self-respecting and god-fearing, He supplicated Allah quite often and always turned to Him for help.

Fifth: Charity and Chivalry. As mentioned by the Almighty in the incident of his guests.

Sixth: Separation from the family members for the sake of Allah. As the Almighty says that Ibrahim told his people that he wanted to be away from them and their false deities. He said, “I call you only to my Lord and worship Him alone.

Seventh: Enjoining good and forbidding evil. As the Lord Almighty says that Ibrahim asked his father Azar why he worshipped something that neither spoke nor heard. And it cannot offer him anything. “Indeed! I am in receipt of a Knowledge that has reached you. So you must obey me so that I can guide you on the straight path. Do not worship your father, the Devil because is the most disobedient of Allah. I fear that some punishment will descend upon you from the Beneficent Lord. At that time, you will become the companion of Satan.

Eight: Preventing evil through goodness. When Azar asked Ibrahim to accept their gods, and that if he refused they would stone him to death. Finally he told him to go away for some time.”

Ibrahim replied, “I will soon pray to my Lord for your forgiveness, because He is more Merciful than I am.”

Nine: Reliance. As mentioned by Ibrahim that, “O People! All those whom you and your ancestors have worshipped are enemies of us except the Lord of the worlds; who created me. He alone shall guide me. Only He bestows sustenance upon me. When I am sick, He alone bestows the cure.

And I desire that He forgive my sins that day.

Tenth: Associating with the wise and righteous people. Ibrahim prayed to Allah to impart wisdom and to include him among the righteous ones. And those righteous are the Messenger of Allah and the purified Imams. He also prayed that after him to bestow the people with a truthful tongue and that he should be remembered with gentle words by the future generations. And according to one explanation ‘truthful tongue’ refers to Amir al-Mu’minin’ ‘Ali. As the Almighty Allah has said at another place, ‘And we appointed for them a truthful tongue.’

Eleventh: Tested by peril to life. When he was put on the catapult and flung into the fire.

Twelve: Tested by sacrificing his son. When the Almighty ordered him to sacrifice Isma‘il.

Thirteen: Tested by wife's honor. When the Almighty tested him by putting him in a perilous position in the court of Gazara the Copt.

Fourteen: Patience on the domestic bickering of Sarah.

Fifteen: Dedicating his self to the obedience of Allah as he mentions in a du'a: "O Lord do not expose me on the day people shall be raised."

Sixteen: Purified from every defect. The Almighty says that Ibrahim was neither a Jew nor a Christian. He was away from the false religion and an upright Muslim. He obeyed the truth and was not a polytheist.

Seventeenth: Unifying all the qualities of worship. As mentioned in the following ayats.

"Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds; No associate has He; and this am I commanded, and I am the first of those who submit." **(*6: 162-163*)**

Eighteen: Acceptance of his prayer to enliven the dead.

Nineteen: The Almighty declaring that he was from the righteous ones: "and most certainly we chose him in this world, and in the hereafter he is most surely among the righteous."

The 'righteous' indicate that the Holy Prophet and his holy successors.

Twenty: The succeeding Prophet followed Ibrahim in his religion. The Almighty Allah commands,

"(O Muhammad) we revealed to you follow the religion of Ibrahim."

Then Allah Says, "The faith of your father, Ibrahim, was upright. Who has named you Muslims?"

(End of Ibn Babawayh's narration).

According to an authentic tradition from Imam Ja'far as-Sadiq, in the very beginning, Ibrahim was ordered through revelation in his dream that he should sacrifice his son Isma'il. Ibrahim agreed to carry out the Divine commands. After fulfilling the same, he received Allah's revelation that He has made him the Imam of the people. Then the Almighty made ten practices incumbent upon him. Five of them related to the head and five to the body. The five with regard to head are: Trimming of mustache, beard, pruning the hair, brushing of teeth, and picking of teeth. Five actions are related to the body:

Shaving of pubic hair, circumcision, trimming of nails, ritual bath (after sexual intercourse) and purification with water after passing urine.

These are the upright practices of Ibrahim which shall remain in force until the Resurrection Day. This is

the meaning of Allah's words: Follow the religion of Ibrahim. Because it is the correct method to move from the false religion towards the true faith.

Another authentic tradition says that Ibrahim was the first person who entertained guests, performed circumcision, undertook Jihad (holy war), paid khums (1/5) from his property, wore sandals and prepared standards for the battlefield.

It is quoted in a narration that Ibrahim met an Angel and asked him who he was. He said, "I am the Angel of death."

"Can you show me your appearance at the time of extracting the soul of a believer?" requested Ibrahim. "Turn your face away for a moment," said the Angel."

Ibrahim turned his face away. When he looked back, he beheld a handsome and well-dressed youth exuding a pleasant fragrance.

Then Ibrahim requested him to show his face when he takes the life of infidels.

"You cannot bear the right," warned the Angel.

"I can," said Ibrahim.

"All right!" said the Angel, "Turn your face away."

When he looked back, he saw a back man in a black garment. The hair of his body were standing on their ends, the body exuded a foul smell. And fire and smoke emitted from his mouth and nostrils. Ibrahim fell down in a swoon. When he regained consciousness, the Angel of death had reverted to his original appearance.

He told the Angel of death, "If a transgressor sees this dreadful sight, it is enough for his punishment."

According to a reliable tradition of Imam Ja'far as-Sadiq the Almighty Allah revealed to Ibrahim that the earth felt ashamed to view his private parts therefore he should wear a garment to conceal his nakedness from the earth. So Ibrahim made for himself on under garment that came up to his thighs.

Age of Ibrahim, Account of his death…

Imam Ja'far as-Sadiq in a reliable tradition quotes the Holy Prophet to have said that the age of Ibrahim was 175 years.

Amir al-Mu'minin 'Ali says in an authentic tradition that Ibrahim passed through the area of Inqiya in the neighborhood of Najaf al-Ashraf. The place is struck by earthquakes every night. When Ibrahim passed the night there, there were no earthquakes. The inhabitants of the city were astonished and wondered why there had been no tremors last night. Someone remarked that an aged traveler reached their town

last evening accompanied by his young son. The people came to Ibrahim and said that their city had earthquakes every night but since he halted among them there were no tremors. “Please stay for another night so that we may understand this phenomenon completely,” they requested. When there was no earthquake for the second consecutive night the people went to Ibrahim and said, “Please settle down in our city, permanently, we are prepared to offer you anything you want.”

“I will not reside here permanently,” Ibrahim told them, “However if you sell the wilderness of Najaf, adjoining your area, your city shall be immune from quakes.”

“We give it to you free of cost.”

“I will pay for it,” insisted Ibrahim.

“Then you can pay whatever you like;” they said.

Ibrahim paid in its lieu seven sheep and four asses. This is the reason that the area is known as ‘Inqiya’, the word ‘Inqiya’ in Nabateen Language means ‘ram’. His son said, “O Khalil-us-Rahman (Friend of the Beneficent), why have you purchased this land, it is uncultivable and not even fit for grazing.”

“Be quiet!” replied the Khalil, “Because the Lord of the Universe, shall raise 70,000 Prophets from this tract of land and they will enter the Paradise in hordes. And each of them will intercede for a large group of people.”

According to a reliable tradition of Imam Muhammad al-Baqir, the first two people to shake hands on this earth were Ibrahim and Dhu’l-Qarnayn. Ibrahim met Dhu’l-Qarnayn in person and they shook hands.

In yet another authentic tradition Imam as-Sadiq says that Ibrahim traveled from the Sahla mosque towards Yemen for the Battle of Amalaqa.

According to reliable chain of narrators the same Imam says, “Ibrahim requested Allah to bestow him with a daughter who would weep upon his death.”

The Messenger of Allah is recorded to have said that Sarah told Ibrahim,

“O Ibrahim! You have become old, pray to the Lord for a son who can be a light of our eyes. Since the Almighty has appointed you as His Khalil, He would surely grant your wish.”

So Ibrahim prayed to Allah for an intelligent son. The Almighty revealed to him that He would bestow upon him a wise son. But that He would also test Ibrahim with regard to him. Ibrahim was expecting the fulfillment of his prayers for three years after that. Then the Almighty gave him the opportunity. Sarah again reminded him that he was old and nearing his end. “Please pray to the Lord that He grant you a long life so that you can spend you life with me as it would be much better.” She said.

As suggested by Sarah, Ibrahim prayed to Allah and He revealed that he was bestowing him as much life as he liked. Ibrahim informed Sarah of this. She advised him ask Allah not to give him death until he himself asked Him for it. Ibrahim prayed and the Almighty accepted. When he informed Sarah, again of the Almighty's acceptance of his *dua* she said he must thank Allah and feed the poor.

So Ibrahim announced a public feast. When the people began to arrive a blind, weak man also came, supported by another person. When he sat down to eat, his shaky hand did not allow the morcel to reach his mouth. Sometimes it went to the left and sometimes to the right. Once it even stuck against the poor man's forehead. His companion helped him to place the morsel in his mouth. The blind man took a second morsel and this time his shaky hands delivered it to his eyes. Ibrahim was watching this scene and highly surprised. He asked the tribal chief of the cause of this. He explained that it was due to weakness and old age. Ibrahim thought that if he also became as old as this man, he would also be like him. Hence, he prayed to the Lord that it would be better if he sent death at the previously appointed time. "Because after seeing this spectacle I do not more desire old age any more."

A reliable tradition from Amir al-Mu'minin 'Ali says that when Allah desired to take away the soul of Ibrahim He sent the Angel of death. "*As salaamo A'laika Ya Ibrahim"* said the Angel of death. *"Wa a'laikas salaamo Ya Malakul Maut,"* replied Ibrahim, "Have you come to take me towards the Hereafter or you bring the news of death? Indeed, you have come to capture my soul!"

"Yes" said the Angel, "I have come for this purpose and by your permission I invite you to meet your Lord and enter the heavenly world. So please accept this invitation."

Ibrahim said, "Have you ever seen a friend putting to death a friend?"

The angel went back to his appointed place in the Heavens and told Allah, "My Lord you heard what your Khalil said?"

It was revealed upon him to go back to Ibrahim and ask if he had known of any friend hesitating to meet his friend? A true friend is the one was looks forward to their meeting. Upon hearing this argument, Ibrahim relented.

Through trustworthy chains of narrators Imam as-Sadiq is reported to have said, "The soul of Ibrahim left for the heavenly abode when he had returned to Syria after performing hajj." The reason for this was when the Angel of death approached, Ibrahim did not prefer death. The Angel of death went back to Allah and reported that Ibrahim did not want death.

"Let it be," said Allah, "Ibrahim wants to worship Me." Till the time Ibrahim saw an old man. His condition was such that whatever he ate was immediately discharged from the other end. Upon seeing this, he did not prefer life and wished for death. So one day when he returned home he saw a handsome face. So attractive that he had never seen the like of it before.

“Who are you?” asked Ibrahim

“The Angel of death.” Was the reply.

Ibrahim said, “Glory be to Allah! Who wouldn’t want to see you and meet you when you are so handsome?”

“Khalil-ur-Rahman, (Friend of the Beneficent) when Allah desires goodness for His servant, He sends me with this appearance.” said the angel of death. “And if He wants to punish him, He sends me with another appearance.”

Thus Ibrahim breathed his last in Syria. After him the Almighty conferred Prophethood to Isma‘il. He lived for a total of 130 years. He was buried near his mother in Hijr Isma‘il (at the Ka‘bah).

Imam as-Sadiq mentions in a reliable tradition that Ibrahim supplicated the Almighty in the following words, “What will happen to the family of the man who dies without a legatee to manage the survivors and home of the deceased?” The Almighty revealed, “Are you more concerned about a successor for your family after your death than Me?”

“No,” replied Ibrahim, “Now my heart is at ease. I have understood that your mercy and grace shall take care of them.”[7]

Wives and sons of Ibrahim and an account of the construction of Ka‘bah

Correct, or rather, authentic sources quote Imam Ja‘far as-Sadiq that he said:

Ibrahim settled down in Syria and when Isma‘il was born to Hajra, Sarah was devastated because she was not carrying a fetus from Ibrahim. She began bickering about Hajra, which caused uneasiness to Ibrahim. When he complained to the Almighty, he received a revelation that women were like curved bones, if left alone they can prove beneficial. If one tries to straighten them, they break. Then the Almighty commanded that Hajar be separated from Sarah “Where should I take her?” asked Ibrahim.

“Towards My sanctuary. The place that I have appointed to be safe for whoever seeks refuge in it. It is that part of land that I created first of all, that is Makkah,” the Almighty Allah said.

Archangel Gabriel brought the Buraq and Ibrahim, Isma‘il and Hajar mounted it. It left towards Makkah. Whenever they passed by a place favorable for inhabitation; with greenery and pastures, Ibrahim asked Archangel Gabriel if it was their proposed home. Archangel Gabriel replied in the negative and continued to lead them ahead. At last, they reached Makkah. Archangel Gabriel landed them in the Holy Ka‘bah. Ibrahim had promised Sarah that he would not alight from the mount until he returns to her. When Hajar and Isma‘il alighted there was a tree in that house. Hajar spread a board underneath the tree and settled there with her infant son. When Ibrahim was leaving Hajar asked him to whose care he was entrusting them in a place bereft of water and habitation. Where there was no one to help or give company.

“I am leaving you in the care of One Who has ordered me to leave you here,” so saying Ibrahim departed.

When Ibrahim reached a mountain in Zitanea, he turned around and looked at Hajar and Isma‘il, and said,

“O my Lord! I have certainly settled my son in a dry and desolate valley near your exalted house so that he may establish the prayers. So, (I beseech you to) divert the attention of some people towards, they may feel attracted towards them and seek their company. And bestow them with fruits that they may thank you.”

Saying this he went away and Hajar remained there. When the sun arose and Isma‘il felt thirsty, Hajar become restless. She arose, went the valley between the mountains of Safa and Marwa and cried for help. She lost sight of Isma‘il. Hajar went to Safa and from there she saw a mirage at the Marwa. Thinking it to be water, she went to Marwa. When she reached there, she saw the pilgrims of Ka‘bah walking slowly and some were running too. Again she lost sight of Isma‘il and became restless. She ran back to the spot from where he was visible. Then again, she reached Marwa and saw the mirage at Safa. She ran towards Safa but lost sight of Isma‘il. Again she returned to the spot from where Isma‘il was visible. She continued to run between Safa and Marwa. When she reached Safa for the seventh time, she saw a spring of water gushing out from below the feet of Isma‘il. She rushed to Isma‘il and collected sand around the water to prevent it from spreading. It was for this reason that the spring is named ‘Zamzam” (Stop! Stop!). The tribe of Jurham was camping in the plains of ‘Arafat and Zulmajaz. When water appeared in Makkah and the birds and animals rushed towards it, the tribe of Jurham noted this. They decided to investigate the incidence of water. When they reached the spot, they saw a woman and a child below a tree. “Who are you?” they asked Hajar, “and how did you come here?”

“I am the mother of the son of Khaleelur Rahman. And this is my son,” replied Hajra. “The Almighty commanded him to leave us here.”

The people sought her permission to settle nearby. On the third day, Ibrahim traveled the huge distance to check the well-being of Hajar and Isma‘il

“O friend of Allah! There is a tribe, Jurham, in the neighborhood. Its people desire to settle near us. Do you permit them?”

Ibrahim gave them permission. They came near and pitched their tents. Hajar and Isma‘il became attached to these people. When Ibrahim visited them the third time he saw a multitude of people surrounding them. He was pleased. When Isma‘il grew up, each member of the Jurham tribe gave him one or two sheep. As a result, he became the owner of a huge flock of sheep. He began to spend a peaceful life until he attained maturity.

The Almighty ordered Ibrahim and Isma‘il to reconstruct the Holy Ka‘bah. “Where should we construct

it," they asked Allah.

"On the spot where I had sent the cubicle for Adam," replied Allah.

Actually, the cubicle was sent for Adam and fixed in that particular spot. It had illuminated the sanctuary around it. During the deluge of Nuh it was lifted towards heaven. Again the Almighty Allah sent Archangel Gabriel and he drew the times of Ka'bah for Ibrahim. The foundation of Ka'bah was also sent from the heaven for Ibrahim and the Black Stone. Actually, it was white as snow but the contact of unbelievers and sinners had rendered it black.

Thus Ibrahim constructed the Ka'bah. Isma'il carried the stones from Ziltawa. When the walls were nine hands high the Almighty informed them of the location of the Black Stone in mountains of Abu Qubays. Ibrahim brought it out and fixed it at the place where it is presently located. He fixed the doors of Ka'bah. One opening towards east and the other towards west; which is known as Mustejarr. Ibrahim put wooden beams on the top and spread hay upon them. He hung the Chador of Hajar around the cubicle and began to reside in it. Then the Almighty commanded Ibrahim and Isma'il to dig a well.

On the 8th of Dhu'l–hijjah, Archangel Gabriel descended and asked Ibrahim to arise and arrange for water because in those days there was no water in the plains of 'Arafat and Mina. The eighth day is known as Day of Tarwiyah because 'Tarwiyah' means offering of water. Then Archangel Gabriel escorted Ibrahim to Mina and they camped for the night. Archangel Gabriel also instructed him in the rituals of hajj, like Adam had been taught.

When Ibrahim completed the construction of the Ka'bah, he prayed to Allah to "make it the safest sanctuary on the earth and give them fruits as sustenance to those who reside in it and have faith in Allah and believe in the hereafter."

Imam explains that fruits mean the fruits of heart. Ibrahim prayed to the Almighty to create love for them in the hearts of the people, so that they come towards them from around the world.

Another authentic tradition records that when Ibrahim left Isma'il in Makkah, Isma'il was thirsty. There was a tree between the Safa and Marwa mountains. Hajar came out, stood on Mount Safa and cried, "Is there anyone in this valley who can help us?" She got no response. She went to Marwa and called out in the same fashion. Again, there was no reply. Once more, she came to Safa and called, but still no one responded. She repeated this seven times. This became the basis for the ritual sa'y' (Jogging between Safa and Marwa). Archangel Gabriel came to Hajar and asked who she was.

"I am the mother of Ibrahim's son." She replied.

"To whom has Ibrahim entrusted you?"

"I had also asked him the same question when he was leaving us here," said Hajar , "He said he was leaving us in care of the Lord of the worlds."

“He has left you in care of One Who is indeed Sufficient,” said Archangel Gabriel.

Imam says that people avoided the route through Makkah because it was absolutely arid. Isma‘il thrashed his feet on the ground due to extreme thirst. Suddenly the spring of Zamzam began to gush out near his feet. When Hajar returned, she saw the water and she began to surround it with sand. If she had allowed it to flow, it would have gushed forever. At that time, a group of traders was passing by. They saw birds circling the area and understood that they were attracted by the water.

They also came near and Hajar offered them water. They gave her a lot of eatables in return. Whenever travelers reached that area, they came for the water and gave food and eatables in return.

Other reliable sources mention a tradition wherein Imam says, “The Almighty ordered Ibrahim to perform the hajj and to take Isma‘il with him for the same purpose and then to settle Isma‘il in the sanctuary. Father and son set out for hajj riding a red camel accompanied by no one except Archangel Gabriel. When they reached the sanctuary Archangel Gabriel said, ‘Ibrahim, alight from the camel and take a ritual bath before entering the sacred house.’ Ibrahim performed the ghusl and Archangel Gabriel clothed him in Ihram (white unstitched cloth).

Then told him to raise the slogans of ‘Talbiya.’ The four slogans that were later practiced by the Holy Prophet of Islam. Archangel Gabriel brought him towards Safa. He stepped down from the camel and Archangel Gabriel stood between them, and turning towards the Ka‘bah said, *‘Allahu Akbar’* (Allah is the Greatest). Then he said *‘Alhamdo lillah’* (Praise to Allah) – and glorified the name of the Almighty. The two of them also followed suit. Chanting the Praise of Allah, they followed Archangel Gabriel from there. Archangel Gabriel brought them to the Black stone and ordered them to rub their hands on it and kiss it, and to circumambulate seven times. They were made to stand at the ‘place of Ibrahim’ and offer two Rak’ahs of prayers. Thus, they were taught all the ritual of hajj. After all the rituals had been completed Ibrahim returned home. Isma‘il remained at Makkah all alone. There was no one with him.

The next year, Allah ordered Ibrahim to perform the hajj again and to reconstruct the Holy House. Even in those days, Arabs came to perform hajj in large numbers. The Ka‘bah was in a dilapidated condition and only a few relics remained, but it was well–known for its religious significance. When the Arabs dispersed after completing hajj, Isma‘il collected stones and stored them inside the Ka‘bah. Ibrahim arrived and they began the construction. They lifted sand and stones and reached up to the foundation. The floor of Ka‘bah was of a red stone. The Almighty sent a revelation that the foundation of Ka‘bah must be based on this stone. Four Angels were deputed to collect stones. They brought the stones and Ibrahim and Isma‘il raised the wall. They continued until the walls reached twelve hands in height. Thereafter, two doors were opened so that one can enter from one and leave from the other. Then they fixed door sills and attached chains to the doors. But the Ka‘bah was yet uncoursed.”

When people arrived in Makkah, Isma‘il requested the Almighty for a beautiful lady he had seen from the tribe of himyar. But she was already married. The Almighty destined death for her husband and the

woman stayed behind in Makkah to mourn him. Allah changed her sorrow into patience and offered her the companionship of Isma'il. She was a brilliant and a clever woman. When Ibrahim came to perform hajj, he visited the residence of Isma'il. Isma'il had gone to obtain his livelihood. His wife saw Ibrahim that he was an elderly person and covered with dust of a long journey. Ibrahim asked her how they were. Then he asked about Isma'il. The woman praised him and said that he was well. He also asked from which tribe she came. "From himyar", she replied. After this Ibrahim went back handing a letter addressed to Isma'il. When Isma'il returned and read the letter he asked his wife if she knew who that gentleman was. She said he was a very righteous man and that he resembled Isma'il much.

"He was my father!' said Isma'il

The wife was stunned and an exclamation came out of her lips.

"Why are your shocked?" asked Isma'il, "Were you not covered properly before him?"

"No", she replied, "It's a pity I did not serve him in the appropriate manner."

The intelligent lady made two curtains, each of them twenty hands long for the Holy Ka'bah. They were hung upon the two doors and looked very beautiful. So she sought advice for a cloth cover for the whole building in order to conceal the ugliness of the stones. Isma'il supported the idea. She took up the assignment with enthusiasm and carried wool to other ladies of her tribe. From that day, it became a practice among women to co-operate with each other. Then she began to prepare the curtains with great urgency, with the help of the people of her tribe and other acquaintances. As a curtain was completed she brought it and hung it on the Ka'bah.

However, the season of hajj arrived and yet one side of the Ka'bah remained uncovered. She asked Isma'il what they should do as the cloth was not yet ready for that portion. At last, curtains of palm-leaves were made and hung on this portion. When the time of hajj arrived a larger number of Arabs came for pilgrimage. When they saw developments and improvements in Ka'bah they were pleased and discussed among themselves that they must compensate those who had taken these initiatives. So it was decided to carry gifts for the caretakers of Ka'bah. People began to make offerings to Ka'bah in cash and kind. A lot of wealth accumulated. The palm leaves curtains were removed and Ka'bah was clothed in a new and complete covering. There was no ceiling on the Ka'bah.

Isma'il installed wooden beams across the ceiling and spread dried branches over them. Then he covered them with wet mud. When the Arabs came for hajj the next year they saw some more additions to the Holy House. They found it was appropriate that the voluntary caretaker of Ka'bah be presented more gifts. Isma'il did not know what should be done with the large donations. The Almighty sent a revelation that he may use them to slaughter animals and serve them to the pilgrims. Isma'il complained of water scarcity to Ibrahim. Again Allah revealed to Ibrahim to construct a well that would provide water for guests of the Holy House.

Archangel Gabriel descended and the well of Zamzam was excavated. Archangel Gabriel told Ibrahim to strike the shovel from four directions and recite *'Bismillah'* at every stroke. Ibrahim hit the shovel first facing the Ka'bah and recited *'Bismillah.'* A spring of water gushed out. Then he plunged his shovel from another direction chanting *'Bismillah'* Again spring gushed on. Archangel Gabriel told Ibrahim to drink the water and pray that Allah imparts *barakat* in it for his descendants. Both of them came out of the well. "Now sprinkle this water on your heads and torso and then go around the Ka'bah (circumambulation), because it is that water that Almighty Allah has specially bestowed for your son Isma'il." Ibrahim returned and Isma'il escorted him out of the sanctuary. After Ibrahim departed, Isma'il returned to the Holy precincts.

Allah the Almighty bestowed Isma'il with a son from the lady of himyar. It was her first child. After her Isma'il married four other women and had four sons from each of them. On the other hand Ibrahim left for the heavenly abode due to a mortal fever. Isma'il was unaware of this. When the Hajj season arrived and Isma'il was expecting his respected father that Archangel Gabriel appeared and broke the tragic news. He offered his condolences and warned Isma'il not to raise objection against the Divine decree because the Almighty has summoned Ibrahim to His Mercy. Isma'il agreed and was told that one day he too shall meet his father.

Isma'il had a young son whom he adored much and desired that after him he should be bestowed with Prophethood and vicegerency. But the Almighty conferred vicegerency and successorship to the other children. At the time of his death Isma'il sent for the son whom Allah has designated as his legatee, made bequests to him and asked him to do as he himself had done. "And do not appoint anyone as your successor except the one the Almighty indicates. From that time it became a necessary practice that every Imam informed of his legatee before death.

A reliable source mentions that a person came to Imam as-Sadiq and said, "There are some people who assert that Ibrahim performed his own circumcision with a scalpel on the bank of a pond?"

"Glory to Allah!" exclaimed Imam, "It is not as the people claim. They make allegations against Ibrahim."

The narrator requested Imam to explain the reality and Imam said, "The stub of the umbilical cord and the foreskin falls off on the seventh day in case of Prophets. On the seventh day of his birth the stub and foreskin of Isma'il dried and fell off. Sarah chastised Hajar in a way slave girls are scolded - she might have acted in this manner for the darkness of the skin or bad odor. Hajar was unhappy and wept bitterly. When Isma'il saw his mother weeping he followed suit. Ibrahim entered and asked the reason for Isma'il's wailing. Isma'il complained that Sarah had colded his mother, and caused her to weep. "Seeing her weep I also began to cry," said he.

Ibrahim went to the place of prayers and invocated Allah that He might remove the sorrow of Hajra. His prayers were accepted. When Ishaq was born to Sarah, on the seventh day the stub of his navel dropped but the foreskin remained intact. Sarah was distraught due to this. Ibrahim arrived and wanted

to learn of the new situation that had developed in his progeny and in the descendants of Prophets. Sarah told him though the navel stub of Ishaq dried and fallen off, his foreskin remained. Ibrahim went to his place of worship and complained Allah regarding the situation. The Almighty sent him a revelation saying it was because of Sarah's scolding of Hajra.

"I have vowed that I will not remove the foreskin of any of the Prophets," said Allah., "Hence circumcise Ishaq and give him the taste of hot iron."

So Ibrahim circumcised Ishaq with an iron (instrument). The practice became common among the people to circumcise their sons with iron.

According to an authentic hadith of Amir al-Mu'minin 'Ali the significance of stoning the Shaitans is that when Archangel Gabriel was teaching the hajj rituals to Ibrahim, the Satan appeared to him first at al-Jamarah al-Ula, Archangel Gabriel told Ibrahim to stone the Satan.

Ibrahim threw seven pebbles at Satan and he disappeared into the earth at that very spot. Again he appeared at the second place. (Al-Jamarah) and Ibrahim tossed seven pebbles at him in succession. The Satan disappeared and arose at the third Al-Jamarah. Once more Ibrahim tossed seven pebbles and Satan disappeared into the earth never to show up again.

A tradition quoted from Imam al-Ridha through correct and reliable chains of narrators, says that 'Sakina' is a breeze of Paradise that comes in the shape of a human being and has a pleasant fragrance. This particular breeze blew upon Ibrahim when he was constructing the Ka'bah. The foundations was being laid and Ibrahim was engaged in constructing the foundation from the back side.

Ibn 'Abbas relates that the Arabian horses were initially wild. When Ibrahim and Isma'il removed the idols from Ka'bah the Almighty sent him a revelation saying that He was conferring a treasure upon him, that was never bestowed to anyone before this Ibrahim and Isma'il went to a mountain called Barheya and summoned the horses saying *'Alaa halaa Alaa Halam.'* All the wild horses of Arabia converged at that spot referred to as 'Jeyad'.

Numerous reliable traditions from Imam al-Baqir and Imam as-Sadiq state that when Ibrahim and Isma'il completed the construction of Ka'bah it was revealed that they should invite people for hajj. Ibrahim stood at 'Rukn' and according to another tradition at 'Maqaam'. The place where he stood became so elevated that it became equal to the Mount Qubais. Then he called the people for hajj.

The Almighty caused his call to reach all the people, even those who were in the loins of their father and wombs of their mother and shall be born until the day the Resurrection Day. They all responded with *'Labbaik Daai Allah Labbaik Daai Allah'* (Here we come O! one who calls towards Allah). One who recites it once gets the reward of one hajj, the reward of two Hajjs is for those who repeat this formula twice and three Hajjs for one who utters it thrice and finally five Hajjs are written for those who recite this five times. And those who do not say it even once, has no hajj to his credit.

According to a reliable tradition of Imam al-Ridha the first person to mount an Arabian horse was Isma'il. Before this Arabian horses were untrained and no one could ride them. The Almighty rounded them up from Mount Mina and due to this they are known as 'Aeraab', because Isma'il was an Arab.

Reliable chains quote Imam Muhammad al-Baqir that the ritual of Sa'y (Jogging between Safa and Marwa) came into practice because when Ibrahim reached that particular place, Satan came to him. Archangel Gabriel told him to attack it and Ibrahim obeyed. The Satan fled and Ibrahim chased him.

Imam says that 'Mina' is known by that name because Archangel Gabriel advised Ibrahim to express his wishes (Tamanna) to Allah. ''Arafat' is referred by title because when the Sun declined from its zenith Archangel Gabriel told Ibrahim to repent for his sins (eteraaf) and to understand (the significance) of hajj rituals. When the sun had set, he was told *'Laf ilaa she'ril H'araam'* (Move towards Masharul haram). Therefore Mashar is also known as Muzdalefa.

Some people asked Imam why Sarah prayed to Allah not to punish her for what she had done to Hajra. Imam replied that Sarah had circumcised Hajar to create a defect in her. But she became all the more beautiful for it. The practice of female circumcision thus came into being.

Imam al-Ridha says in an authentic tradition that when Ibrahim settled his children in Makkah he prayed to the Almighty to bestow them with fruits. The Almighty separated a tract of land from Syria, named Ordain and along with its orchards and fruits brought it to Makkah where it circumambulated (circumambulation) of Ka'bah then settled in the neighboring area. It is for this reason that it has been named 'Taif'.

According to an authentic tradition of Imam Ja'far as-Sadiq, Ibrahim had two sons, one from his wife and one from his slave-girl. The son of the slave-girl was superior. When the Angels brought the glad-tidings of Ishaq to Ibrahim as mentioned in Qur'an, "His woman was standing. She laughed (Fadahekat)."

Imam said Dahekat does not mean she laughed. It means that she menstruated. So the corrected translation is:

"His woman was standing and she began to menstruate." (upon hearing the news). In spite of the fact that she was ninety and Ibrahim was 120 years. When the people saw Ishaq they were amazed that he was born to such an elderly couple. They alleged that they might have brought him from somewhere and claimed it was their own son. But when Ishaq grew up he resembled his father so closely that people could not distinguish between him and Ibrahim. Till Allah caused Ibrahim's beard to grey. Thus appeared a distinguishing feature between them. One day Ibrahim was handling his beard and he saw a white hair. He asked Allah what it was. Allah revealed that it was his dignity and he said "My lord increase my dignity."

Amir al-Mu'minin 'Ali says in an authentic hadith that when Isma'il and Ishaq were growing up, they

decided to race and Isma‘il won. Ibrahim picked up both of them, placed Isma‘il in his lap and Ishaq on his side. Sarah entered and when she saw them she became angry and said, “So the matter has reached this point that you do not consider your sons equal. Rather prefer the son of a slave-girl to my son! Take his boy away from me.”

So Ibrahim took Hajar and Isma‘il and settled them near the Ka‘bah. When the provisions were exhausted, Ibrahim decided to go out in search of food. Hajar asked him, “Under whose care are you leaving us?”

“Under the care of the Lord of the worlds,” replied Ibrahim Hajar felt the pangs of hunger and Archangel Gabriel descended and asked her to whose care has Ibrahim entrusted her. She said, “He has left us under Allah’s care.”

“He has entrusted you to the Sufficient One.” Archangel Gabriel told her. Archangel Gabriel put his hand inside the well of Zamzam and drew an imaginary circle. Water gushed out from it. Hajar filled a water-skin with water fearing that the water will dry up. Archangel Gabriel reassured her that it will remain forever and asked her to bring her son.

Thus they quenched their thirst to satiation. When Ibrahim returned and the incident was narrated to him, he said it was Archangel Gabriel.

Correct chains of reporters quote Imam Ja‘far as-Sadiq that he said, Isma‘il married Samma, a lady of Amaleqa tribe. One day Ibrahim desired to see Isma‘il and mounted a horse to head for Makkah. Sarah come to know and she extracted an oath that he would not alight from it until he came back to her. When he reached Makkah, Hajar had already departed for her heavenly abode.

“Where is your husband?” Ibrahim asked the wife of his son.

“He has gone hunting,” she replied.

Ibrahim then asked her of their well-being. She said they were in extreme difficulties and life was a burden, but did not invite him to alight. Ibrahim said, “When your husband returns, tell him an elderly person had come and advised that he change his threshold.”

When Isma‘il returned he sensed the fragrance of his respected father.

“Did anyone come to you?” he asked Samma.

“Yes,” she replied, “An old man came and said you must change your threshold stone.”

On hearing this, Isma‘il divorced Samma.

Once again Ibrahim yearned to see Isma‘il and again Sarah laid the same condition, that he will not alight from his mount until he returns to her. Ibrahim reached Makkah, but Isma‘il was not at home.

Isma‘il had married another woman.

“Where is your husband,” Ibrahim asked her.

“May Allah shower you with His Mercy, my husband is gone for hunting.” She replied politely.

When Ibrahim asked her of their well-being, she replied that they were quite happy. Also when he asked her how she was, she replied, “Allah’s Mercy and blessings are upon us. Please step down from your mount, may Allah bless you. And rest awhile until Isma‘il returns.”

Ibrahim declined the invitation, hence she requested him to bring forward his head so that she can wash it clean of the dust. Saying this she brought some water and a stone. Ibrahim rested one foot on the stone keeping the other in the stirrup allowed her to wash one side of the head. Then rested his other foot on the stone and had the other side washed.

Ibrahim blessed her and said, “When your husband returns, tell him an elderly man had come and left a message that he should care and guard this threshold. It is beneficial for him.”

When Isma‘il returned home and felt the fragrance of his father he asked his wife if they had a visitor.

“Yes,” she replied, “An elderly gentleman had paid us a visit. This is the impression of his foot that he left on the stone. Isma‘il fell down and kissed the footprints of his father.

Imam Ja‘far as-Sadiq says that Sarah was daughter (descendent) of Prophets and Ibrahim married her on the condition that she will not oppose him and do whatever he commands if it is not against the Divine orders. Every day Ibrahim went to Makkah via the route of al-Kufah.

According to an authentic tradition of Imam Ibrahim sought Sarah’s permission to visit Isma‘il at Makkah. She allowed him on the condition that he’ll return by evening, and that he will not alight from his mount. The narrator asked how that was possible. Imam explained that land contracted for him.

Another tradition says that when Isma‘il was born, Sarah was devastated. The Almighty ordered Ibrahim to comfort her and make her happy. She told Ibrahim to go and leave Hajar at a desolate spot, bereft of vegetation and milk-giving animals. Ibrahim left Hajar near the Ka‘bah. In those days there was neither water nor habitation in Makkah. Ibrahim left them at this place and returned weeping.

Al-Qutb al-Rawandi says that when Isma‘il reached maturity he collected seven goats. That was all that he possessed. His facial hair was in abundance. He spoke Arabic and was an expert archer. After the demise of his mother, he married a woman from the tribe of Jurham. She was named Zahla or Amawa. Later he divorced her. He did not have any child from her. After that he married Sayyada the daughter of Harith bin Qass. From this wife he had many sons. His total life span was of 137 years and he was buried in Hijr Isma‘il.

Authentic chain of traditionalists state that according to Imam Ja‘far as-Sadiq the age of Isma‘il was 130 years. He is buried near his mother in Hijr Isma‘il. The descendants of Isma‘il were the bearers of the post of successorship (caliphate). They looked after the pilgrims until the time of Adnan bin Awd.

Another authentic hadith from the Holy Prophet says that both the sons of Ibrahim, viz. Isma‘il and Ishaq lived for 120 years.[8]

A hadith quoted from Imam Musa Ibn Ja‘far says that when Ibrahim was leaving Hajar and Isma‘il at Makkah, they began to lament.

“Why do you weep?” asked Ibrahim, “I am leaving you at a place that is most beloved one of Allah and the sanctuary (Haram) of Allah is also situated here?”

“I never expected this from a Prophet like you,” said Hajar.

“What did I do?” asked Ibrahim.

“You are leaving a helpless woman and a weak child in a place where there is no one to help them and there is neither vegetation and water nor any habitation.”

Upon hearing these words Ibrahim began to weep. He came to the door of Ka‘bah and said, “O My Lord! I have settled some of my progeny in a barren valley near Your Holy House, so that they may establish prayers. So I beg you to instill their love in the hearts of some people and they are attracted towards them; and grant them fruits in excess so that they be thankful to you.”

The Almighty Allah revealed to him that he should go atop the mountain of Abu Qubais and call the people for the hajj of Ka‘bah as ordered by Him. For the Ka‘bah is the Holy sanctuary of Allah in Makkah.

Thus Ibrahim scaled the peak of Abu Qubais and called out in his loud voice. The Almighty spread his call to the east and the west of the earth and all the people heard it. Even those who were in the loins of their father or in the wombs of their mother. Therefore hajj became incumbent for all the creatures from that time onwards. And the Talbiya (Reply) that the hajj chant is the reply to the call of Ibrahim, the call that he had issued under the Divine instructions.

A good chain of narrators relates from Imam Ja‘far as-Sadiq that the pigeons that inhabited the precincts of the Ka‘bah from the progeny of pigeons owned by Isma‘il. In another tradition it is mentioned that Hijr was the residence of Isma‘il. Hajar is buried at that very spot. Imam says in another narration that Hijr Isma‘il is not a part of Ka‘bah because when Hajar was buried there, he constructed boundary wall so that her grave does not get trampled under the felt of pilgrims. It contains the graves of other Prophets also.

In the same way a reliable tradition says that the graves of the unmarried daughters of Isma‘il are

situated near the third ‘Rukn’.

Acceptable traditions give additional information alluding to Qur’anic ayats that Makkah has ‘Maqaame Ibrahim’ (place of Ibrahim) where he stood during the construction of Ka‘bah and the stone on which he stood was inscribed with the print of his soles. And that the marks of his feet are still there. Also that the Black stone was the abode of Isma‘il 9

Ibrahim prepares to slaughter his son; Who was taken for the slaughter—Isma‘il or Ishaq?

The Sixth holy Imam, Imam Ja‘far as-Sadiq is reported through correct or rather authentic traditions that he said: Archangel Gabriel came to Ibrahim on the 8th of Dhu’l-hijjah at the time of zawaal (decline of Sun from its zenith) and said, “O Ibrahim, procure water for yourself and your family.” At that time there was no water between Makkah and ‘Arafat. So Archangel Gabriel led Ibrahim to Mina and he prayed Zuhr and Asr, then Maghrib and Isha and finally the Fajr prayers. When the sun arose they left for ‘Arafat, reached Marwa and halted there. At the time of Zawaal, they prayed Zuhr and Asr with one *Azaan* but with different *Iqamah*, at the spot where the Masjid of ‘Arafat is situated.

Then he made him stand in an empty space and told him to repent for his sins. (Eteraaf) and to Understand the rituals of his hajj. Ibrahim was made to stand there until sunset. Then he was ordered to proceed towards *Mashar-al-haram*. Upon reaching Mashar he performed the Maghrib and Isha prayers with one *Azaan* and two different *Iqamah*. He spent the night there and when he finished his morning prayers the next day, Archangel Gabriel showed him the position and brought him to Mina and told him to throw pebbles at Al-Jamarah Aqba as this was where Satan had appeared first. Then he was instructed in the ritual of the slaughter. When Ibrahim reached *Masharul haram* he went to sleep that night, happy and satisfied. He dreamt that he was slaughtering his son. He had brought his wife and son with him for hajj. When they reached Mina, they stoned the Satan together. Then he told Sarah to go and visit Ka‘bah keeping the son with himself. Then he took his son to the middle Satan and discussed the matter with him as mentioned in Qur’an:

O my son! Surely I have seen in a dream that I should sacrifice you; consider then what you see.” (***37:102***)

The righteous son told his father to complete the task he had begun.

“He said, O my father! Do what you are Commanded; if Allah please, you will find me of the patient ones.” (***37:102***)

Thus both of them submitted to the will of Allah and suddenly Satan appeared in the form of an old man.

“Ibrahim, where are you taking this lad?” asked Satan.

“I want to slaughter him,” replied Ibrahim

“*SubhanAllah* (Glory be to Allah)!” exclaimed the Satan, “You are going to slaughter this Child who never committed the smallest of sins?”

“But my Lord has commanded me for it,” said Ibrahim

“Your Lord prohibits you!” lied Satan. “Satan has fooled you into it!”

“Fie upon you!” said Ibrahim, “The One Who has conferred Prophethood upon me has ordered me for it. And I received the Divine Command through the same Angel whose voice I am familiar with. I have no doubt about it.”

“By Allah,” persisted Satan, “No one but Satan has issued such an order.”

“By Allah,” said Ibrahim, “I do not wish to speak about it to you.” And he decided to go ahead with his mission.

Satan made a last effort and said, “O Ibrahim you are the leader of all the creatures, and people follow your example. If you perform such an act all people will be compelled to slaughter their own children.”

Ibrahim did not reply. He discussed the matter with his son. When both of them agreed to fulfill the Divine Command, the son told his father to cover his face and to tie the hands and the legs securely. Ibrahim said he could either slaughter him or tie his hands and feet. But he could not muster the strength to do both the things. So he spread out a skin and made the son lie on it. Then he placed the knife at his throat and raised his head towards the sky. Then he held the knife with all his strength. Archangel Gabriel turned the knife so that the unsharpened edge did not cut the throat. Ibrahim saw that he was holding the knife the wrong way. He corrected it and repeated the act. Again Archangel Gabriel turned the knife. This happened many times. Finally Archangel Gabriel brought a ram from the hillside and removed the child from under the hands of Ibrahim and replaced him with the ram. And a voice from the direction of Khaif Mosque announced, “You have fulfilled your dream. We reward the righteous servants in this way. Indeed this was a manifest examination!”

Meanwhile the Satan came to the wife of Ibrahim when the Ka‘bah was yet far away. He asked her of the person he had met in Mina. She said that it was her husband.

“And the boy with him?” he asked.

“He is my son,” she replied.

“I have seen that man had laid down the boy and was holding a knife ready to slaughter him,” said the Satan.

“You lie!” said Sarah, “Ibrahim is the most merciful man, how can he slaughter his own son?”

“By the Lord of the heavens and the Earth, by the Lord of this great house! I have seen with my own

eyes the man has laid down the son and readied the knife to slaughter him."

"But why?" asked Sarah

"He is under the impression that his Lord has commanded him for it."

"Then he must follow the commands of his Lord," she said.

After completing the rituals she hurried towards Mina. Keeping her hands on her head she said again and again, "O Allah! Do not punish me for what I have done to the mother of Isma'il!"

When she came to Ibrahim and inquired about her son, she was shocked to see the scar of the Knife. She fell ill and left for the heavenly abode.

The narrator asked Imam about the place where Ibrahim carried out the slaughter.

"Near the middle Al-Jamarah," replied Imam, "And the ram descended from heaven on the mountain that is on the right of Mina Mosque. It used to graze there in darkness."

"What color was it?" inquired the narrator

"Black and white," Imam said, "big in size and with large horns."[10]

Trustworthy chains of reporters quote Imam al-Ridha that the Holy Prophet said, "I am the son of two slaughtering."

Imam explained, "The two "slaughtering" were Isma'il the son of Ibrahim and 'Abdullah the son of Abdul Muttalib." Isma'il was that forbearing person whose glad-tidings were conveyed to Ibrahim. When he grew up enough to walk with his father, Ibrahim told him one day that he had dreamt that he was slaughtering him. "So I want you to think upon it and take a decision."

"Dear father," said Isma'il, "Go ahead with your mission." He did not ask him to go ahead with what he had seen in dream.

"You shall find me of the patient ones."

When Ibrahim took him for the slaughter, the Almighty ransomed him with black ram that used graze and feed only in dark. It was capable of seeing and roaming in the darkness. It could also speak, and forty years hence it had grazed in the gardens of Paradise. It was not born from the womb. The Almighty had ordered 'Be' and it one into being, so that one day it shall become the ransom of Isma'il. And all the sacrifices that one performed in Mina, until the Resurrection Day shall be the ransom of Isma'il. This is the meaning of "Two slaughtering."[11]

Shaykh Muhammad bin Babawayh quotes the above hadith then says, that there are different

explanations of the term “slaughtered one.” Some say it was Isma‘il and some mention Ishaq. And it is not possible to reject the traditions received through proper sources. In reality the incident occurred with regard to Isma‘il but when Ishaq was born he also desired to be made a sacrificial ram like his brother. He also wished to exhibit patience and obtain a lofty status like Isma‘il. The Almighty knew that he was sincere in his intentions, so ordered the Angels to name him ‘zabih’ (slaughtered one). This explanation is recorded through reliable channels from Imam Ja‘far as-Sadiq. Moreover the claim of the Holy Prophet that he was the son of two “slaughtered ones” also fits because the uncle is equal in status of the father. This point is mentioned in Qur’an and the Holy Prophet has said, “An uncle is like the father? So from this aspect the statement of Holy Prophet is correct when he said “I am the son of two ‘slaughtered ones.’” He was the actual descendent of the actual “slaughtered one” (Isma‘il) the metaphoric descendent of the metaphoric “slaughtered one” (Ishaq).

‘Zibh al-Azeem’ (The great Sacrifice) can be explained in another way. Fadhl bin Shadhan says that he has heard Imam al-Ridha say, “When the Almighty commanded Ibrahim to sacrifice his son Isma‘il and he obliged. The Almighty replaced Isma‘il with a ram. When Ibrahim came to know this he became disappointed that he was not allowed to slaughter Isma‘il and that he was denied the rewards he would have earned for sacrificing his son for Allah. So the Almighty Allah asked him who his most beloved one was. He replied, ‘No one is more beloved to me that Muhammad al-Mustafa.’

‘Do you value you life more or the life of Muhammad al-Mustafa?’

‘I love him more than my life,’ said Ibrahim.

‘Whom do you prefer, his son or your own son?’

‘His son,’ replied Ibrahim

‘Would you be pained more to see him slaughtered by his enemies or slaughtering your son with your hands be painful?’

‘My Lord! It would be more painful if his son is slaughtered by the enemies.’

The Almighty revealed, ‘O Ibrahim! A group claiming to be from the community of Muhammad (Muslims), after his passing away from this world would slaughter his son just like a ram is slaughtered. And they would became eligible for My wrath.’

After listening to this heart-rending prophecy Ibrahim became sorrowful. He began a plaintive lamentation. Then Allah revealed.

‘O Ibrahim! I have taken this lamentation of yours as the ransom of your son Isma‘il. For you would have lamented in the same way, had you slaughtered Isma‘il with your hands. So I bestow you with the best of the rewards that is given to those eligible for them due to their afflictions. This is the explanation of the words: We ransomed him with a great sacrifice.” (***37:107***)

It is recorded in reliable traditions that the ram of Ibrahim was one of those creatures whom Allah created without the mother's womb.

In a trustworthy hadith people asked Imam al-Ridha whether Isma'il was 'Slaughtered' by Ibrahim or it was Ishaq "It was Isma'il," replied Imam "It seems you have not seen the Almighty's words wherein He gave the glad-tidings of Ishaq to Ibrahim after He has mentioned the incident of Isma'il in Surah al-Saffat. So how can Ishaq be the 'Slaughtered one'?"

According to a reliable tradition from Amir al-Mu'minin 'Ali the 'Slaughtered one' was Isma'il

A trustworthy source mentions that people asked Imam Ja'far as-Sadiq why the spleen of a slaughtered animal became haram (Prohibited). Imam explained: When Ibrahim was preparing to slaughter Isma'il, a ram was brought from the Bashir Mountain of Makkah to ransom the sacrifice of Isma'il. The Satan came to him to claim his portion in the slaughtered ram. Ibrahim told him that the sacrifice was exclusive for Allah. But Allah sent a revelation and said the Satan too has a share in it. Then He ordered Ibrahim to hand over to Satan the spleen, which is the organ where blood collects. The testicles are also haram because it is here that semen is produced. Hence Ibrahim gave the spleen and testicles to the accursed Satan.

In a reliable tradition someone asked Imam Ja'far as-Sadiq whether Isma'il was older or Ishaq. Imam said that Isma'il was five years older to Ishaq, and he was the 'Slaughtered one.' He resided in Makkah and Ibrahim took him for the slaughter. Also, there was a gap of five years between the glad tiding of the birth of Isma'il and Ishaq. Have you not heard the Qur'anic words that Ibrahim requested Allah,

My Lord! Grant me of the doers of good deeds. (***37:100***)

Allah accepted his request:

"So we gave him the good news of a boy, possessing forbearance." (***37:101***)

That was Isma'il, through the womb of Hajar . Then a big ram was sent as a ransom for Isma'il.

And in a trustworthy hadith Imam says that if the meat of any other animal had been purer than that of the ram, Allah would have sent it as the ransom of Isma'il. One version of hadith mentions the name of Ishaq in place of Isma'il.

One more tradition from Imam Ja'far as-Sadiq says that Ya'qub wrote to the 'Aziz (chief) of Egypt: We Ahl al-Bayt (People of the house) are prone to examinations and tests. Our forefather Ibrahim was tested by the fire and my father Ishaq was examined by the slaughter.

In a trustworthy source is mentioned a tradition from Imam Ja'far as-Sadiq that he said, "Sarah told Ibrahim that he had become old. And had he invocated Allah to grant him a son to illuminate their eyes, the Almighty would have granted his request because he was the Khalil of Allah. Ibrahim prayed to Allah

to grant him an intelligent son. The Almighty revealed that He would bestow upon him a wise son. And through him would examine Ibrahim's obedience towards Himself. After three years again Ibrahim received the glad-tidings of Isma'il.

Imam Ja'far as-Sadiq is quoted in a good tradition that when people asked who was taken for sacrifice, he replied, "It was Isma'il."

In a reliable tradition some people asked Imam about the period between the glad tiding of Isma'il and that of Ishaq

"There was a gap of five years," replied Imam. The Almighty said,

"So We gave him the good news of a boy, possessing forbearance." (***37: 101***)

This was the 'good news' of Isma'il. And when Ishaq was born to Sarah and one day when he was three years and sitting in the lap of his father, Isma'il came and pushing him aside himself sat there. Sarah witnessed this and said, "Hajra's son pushes my son to sit in your lap. By Allah! Hajar and her son cannot live in the same town where I live. Take them away."

Ibrahim loved Sarah very much, and used to respect her rights. She was a descendant of Prophets and his cousin. But her demand was very difficult to fulfill. Ibrahim could not bear the separation of Isma'il. The same night an Angel appeared in his dream and commanded him to sacrifice Isma'il at Makkah during the hajj season. Ibrahim rose with a heavy heart next morning. The season of hajj neared. Ibrahim took Hajar and Isma'il from Syria to Makkah during the month of Dhu'l-hijjah, in order to slaughter Isma'il during the hajj. He raised the walls of the Ka'bah and with the intention of performing hajj headed for Mina. After completing the rituals of Mina he returned with Isma'il and performed the circumambulation (circumambulating) of the Ka'bah seven times. Then he turned his attention towards Safa and Marwa to complete the ritual of Say'. When he reached between Safa and Marwa he told Isma'il, "My son! I dreamt that I was slaughtering you during this hajj, so what do you say?"

"Father! Go ahead with whatever you have been sent for," said Isma'il.

After completing Say' he took Isma'il to Mina, and that was on the day of Sacrifice. As he lifted the knife he heard a voice, "O Ibrahim! You have fulfilled your dream, and obeyed My Command." Then a big ram was given in ransom of Isma'il and its meat donated to the poor and needy.

Imam al-Ridha was asked, "Why 'Mina' is called as 'Mina'?" Imam said that because it was here that Archangel Gabriel told Ibrahim to ask Allah for his wish (Tamanna). Hence Ibrahim expressed his wish for a ram that he can slaughter as the ransom of Isma'il. The Almighty accepted his wish.[12]

1. There is no contradiction in above traditions. Ibrahim was given the status of Khalil because he had all the perfect qualities. The traditions regarding the 'friendship' are mostly those that exhort the perfection of moral qualities.
2. According to the writer, this proves that the incident of Nimrod and the gnat is correct but he could not find it in a reliable

tradition.
3. There is no contradiction in these traditions. It is possible that all this has occurred. Ibrahim must have recited the invocations and made the Holy Prophet and Imams as his intercessors. As a result, the Almighty sent for him the garment and ring and ordered the "Be Cool O! Fire."
4. It is well-known among the historians that Nimrod was also seated with his personal assistant in the box.
5. This part contains some controversial points and even though he has explained them in Behaarul Anwaar, it is necessary to mention them here also. The apparent meaning of the ayats is that Azar was the father of Ibrahim and the same is well-known among Sunnis. However, it is famous or rather a unanimous opinion of the Shi'ah scholars that Tarukh and not Azar was the father of Ibrahim. And the Tarukh was a Muslim. The greatest scholars of Shi'ahs have defended this opinion by the traditions that all the ancestors of the Holy Prophet until Adam were Monotheists. They were also either Prophets or their legatees. Since Ibrahim is one of the ancestors of the Holy Prophet it is necessary that his father must be a Muslim too. The genealogists also agree that Ibrahim's father was Tarukh. Therefore whenever the Qur'an or hadith mention Azar as the father of Ibrahim, it is only a metaphor because he was the uncle of Ibrahim Referring to ones Uncle as father is an Arabian custom. It is also possible that Azar was Ibrahim's uncle and after his father's death married Ibrahim's mother. Since he brought up Ibrahim under his care, he is referred to as his father. Some of the traditions that cannot be justified may have been narrated under dissimulation (Taqiyyah). Secondly the Almighty says in the incident of Ibrahim.
"Then he looked at the stars, looking up once,
Then he said, Surely I am sick, (of your worshipping these)." According to the explanatory traditions when the people were leaving for celebrations Ibrahim looked at the stars and said he was sick. Then he broke the idols. Why did he make such a statement? Was it true or false? According to some Ibrahim had intermittent fever and thus looked at the stars and said, "It is the time for my repentance, I will be having fever and hence cannot go out. Others say that since the people were practitioners of astrology, Ibrahim also studied the stars before stating that he had fever, whether truly or just as an excuse. Because an untrue statement can be spoken as an allusion. With the intention of a true statement, it can be spoken as toriya. It is not considered a lie and is permissible. Rather in some demanding circumstances, it becomes obligatory to ward off danger to ones life or property. Some scholars have also explained the ayah in a way that Ibrahim looked at the stars, that are created by Allah and said that he was sick of the fact that people should worship the stars and idols. The apparent meaning of some authentic tradition shows that the statement of Ibrahim was spoken for some special reason. Ibrahim spoke by way of toriya and hence the people failed to understand the true meaning.
Thus some people asked Ja'far al-Sadiq as to how Ibrahim said, "I am sick." Imam said that Ibrahim was not sick, but he did not lie. What he meant was that he was sick in finding a correct method to defeat the false religion of those people. Another tradition states that he said 'I will be sick.' And as a person is helpless in death, he is helpless in sickness also. In yet another narration it is said that when Ibrahim had the premonition of the tragedy of Imam al-Husayn he became sick of sorrow.
The third objection is that when it is proved that all Prophets are infallible from birth then how Ibrahim said 'This is my Lord', when he beheld the star. Because apparently it is disbelief (Kufr). What is the actual meaning of this statement? This can be justified in a number of ways. Firstly, there is something as contemplation. A person presumes something and wonders. 'If it is so.' Then he thinks upon it and takes a decision.
Thus we have an authentic tradition from Imam Ja'far al-Sadiq wherein people asked him if Ibrahim committed Kufr when he saw the star and said 'This is my Lord!' Imam explained that the statement of Ibrahim cannot be called Kufr since he was in search of truth and wanted to expound the philosophy of Tawhid. And that, if any person were to make such a statement now, it would be Kufr."
In another reliable tradition he says that if anyone says it in search of truth he would be like Ibrahim. Secondly, though it was an assertion it could be construed as an assumption. Moreover, Ibrahim said this because if he had right away testified to Allah's oneness the people might have abandoned him right away without allowing him to complete the proof. So he sought their support in the beginning and then proved that it cannot be so. This convinced the people. Lending support to this argument is the tradition of Imam Ja'far al-Sadiq that he said the statement of Ibrahim was not his own but what people used to believe. He only repeated it.
Thirdly, the words of Ibrahim can be rhetorical. This is saying the opposite of what he means.

Al-Ma'mun asked Imam al-Ri¤a the exegesis of the same ayah. Imam said, "At that time there were three kinds of people. Some worshipped Venus, some worshipped the moon and some deified the Sun. When Ibrahim came out of the cave where he was hidden since birth, the Sun had already set and Venus shone on the sky. He made a rhetorical statement, it was not an assertion. After Venus set he said, 'I do not like those who set. Because setting and receding into concealment is a sign of a temporal being. It is not a sign of permanence and omniscience.' Then he looked at the luminous moon and said by way of rhetoric, 'This is my Lord?' When it has also set, he said, 'If my Lord had not guided me I would have gone astray.' Imam says, "He meant to say that if he had not been in the guidance of Almighty he would have been among the infidels."

When it was morning and the sun arose. Ibrahim said by way of rhetoric, 'Is this my Lord? For it is larger than Venus and larger than the Moon.'

When the Sun also set, he addressed the three groups and said, "O people! Keep away from those whom you associate with Allah. I have turned my face towards the One who originated the heavens and the earths. I am sincere in dissociating from all false beliefs. I am not a polytheist."

It is also possible that Ibrahim intended to convince the people of the fallacy of worshipping objects that had temporal characteristics of the Venus, Moon and Sun. Whereas the one who deserved to be worshipped is the one who created the heavens and the earth. The arguments that Ibrahim employed were revealed to him by the Almighty Himself. As we read at the conclusion of this incident that Allah says, "And this was Our argument which We gave to Ibrahim against his people;" (Surah Anaam 6:83).

After Imam al-Ri¤a concluded his speech Al-Ma'mun said, "O son of the Messenger of Allah may Allah reward you for this. You have untied the knot in my heart."

In another authentic tradition it is mentioned that Ibrahim was born during the reign of Nimrod the son of Canaan. And those four kings have reigned over the entire earth. Two of them were believers: Sulayman and Dhu'l-Qarnayn and the other two were infidels: Nebuchadnezzar and Nimrod. Nimrod was informed that a male child was to be born that year. He would destroy him, his religion and his idols.

After securing this information, he appointed female spies for expectant ladies and ordered all newborn boys to be killed that year. The mother of Ibrahim was also pregnant that year. The Almighty fixed the foetus of Ibrahim of the back of his mother instead of the belly. When he was born, his mother hid him in a cave below the surface of the earth and closed the entrance. He grew up unlike other children and his mother visited him occasionally. Thus, when he came out of the cave for the first time, he saw Venus shining on the sky. He had not seen a more beautiful star. "This is my Lord," said he. The Moon arose after some time. When Ibrahim saw the moon, he said, "It is bigger. This is my Lord!" When the Moon set he said, "I do not associate with those who set." Then it was morning and the Sun appeared. "This is my Lord!" He said, "It is bigger than all the others." When the Sun also set, he turned away from all of them and faced the Lord of the worlds.

This hadith contains all the points of justifications. Moreover, there are some other reasons that I have explained in Behaarul Anwaar.

Ibrahim's statement upon the disappearance of Venus that he did not consider it as his Lord is significant for the fact that when a star rises, it is more luminous and bright but at the time of setting it loses its luster and becomes dull. Therefore, the people used to worship it at the time it arose. Ibrahim wanted to point out the fallacy of the people in worshipping something that is inconsistent. One should worship only that which is ever-present and able to benefit its creatures, without any conditions attached. Something that is constant in bestowing benefits. Also, that something which is subject to change is itself temporal. It is also possible that Ibrahim wanted to call their attention towards this particular phenomena because they were aware of the effect of the Star at the time of its rising and knew that it weakens by the time it is setting. Therefore Ibrahim presented a convincing argument that something which is itself imperfect cannot create perfect things.

Apart from these, there are also methods to prove the same points but they are the beyond the scope of the present book.

The fourth objection concerns the breaking of idols by Ibrahim and then claiming that the largest of them has done it. For it is a lie and a Prophet can never lie. This doubt can also be explained in a number of ways:

First of all the statement of Ibrahim was conditional because he said, "The biggest of them did it. Ask them if they can talk." (Surah Anbiya 21:63). It means that if they were capable of talking and deserving of worship they could have performed such an action. Actually, it was a great insult to the idols. That those who cannot talk and cannot protect themselves and

neither cause benefit nor harm, then how foolish it is to worship them.
Accordingly when Ja'far al-Sadiq was asked for the tafsir of this ayah he said, "Ibrahim said, "If they could talk" at the conclusion of his statement. It means that if they can talk, the largest one has done it. Otherwise not." Hence Ibrahim did not make a false statement." Secondly, accusing the largest idol for the act was metaphor. Ibrahim had broken the idols because the people venerated them. Since they respected the largest idol more, it was entitled to greater blame. It is common in Arabic language to associate the verb with something other then the doer of the action.
Thirdly, 'the biggest of them' is the second phrase of the ayah, proceeded by 'he has done it'. The first phrase could mean 'one who did it, he has done it'. "If what you say is true that they are gods, the biggest of them is present, ask him who did it."
Fourthly, falsehood is a statement that is against reality and bereft of any wisdom. Ibrahim said that for hidden wisdom, to defeat the people in logical reasoning. Accordingly, there is an authentic tradition from Ja'far al-Sadiq that a person who says something untrue for the sake of correcting someone cannot be blamed for lying. Then Imam recited the above ayah and said, "By Allah! The idols didn't do it and neither Ibrahim uttered a lie." And in another tradition Imam says, "Allah likes the lie that is uttered like Ibrahim for reforming the people. He said, 'He had done it, the biggest of them,' for educating the people. He proved that they did not possess the power of reasoning."
6. Different traditions mention different species of birds. This could be due to dissimulation (Taqiyyah), and narrated on the times of Sunnis. It is also possible that the incident occurred more than once though its unlikely.
Secondly, how Ibrahim was the victim of doubt regarding the power of Allah to give life and death. This controversy can be cleared in a number of ways. First, he wanted to see the actual process though he believed in it. When some people asked Imam al-Ri¤a, "Was Ibrahim in doubt when he said, But that may be at ease?" Imam replied, "No, he was not in doubt, but he wanted to increase his faith in the Almighty." Imam Musa al-Ka¨im has also explained in the same way.
Second: Though he believed in the raising of dead, he wanted to witness the process with his own eyes.
Third: As mentioned in a tradition mentioned above, he wanted to be sure he was the appointed 'Khalil.;
Fourth: That Nimrod had challenged him to enliven the dead and warned him of dire consequences if he didn't. So Ibrahim desired to obtain his hearts' ease and also comply with Nimrod's challenge. But only two of the reasons are mostly likely ones. And Shaykh Muhammad bin Babawayh has related that Muhammad bin 'Abdullah bin Tayfoor told me regarding the ayah. "O Lord show me how your enliven the dead," that the Almighty told Ibrahim to visit one of his exalted servants. When Ibrahim paid him a visit he said that there is a person by the name of Ibrahim and the Almighty has taken him as His Khalil. Ibrahim asked what was the proof of this. The man replied, "Allah will enliven the dead for him."
Ibrahim suspected that he himself was that Khalil, and to make sure requested Allah to give life to the dead. The Almighty asked him if no faith had in it. He replied that he had faith but wished to put his heart at ease. (that I am that Khalil) He also wished to have miracle as the other Prophets had. So he requested the Almighty to raise the dead to life. The Almighty ordered him to kill a living being. Ibrahim slaughtered his son Isma'il. The Almighty ordered him to slaughter four birds: Peacock, pigeon, wild duck and a cock:
Peacock symbolized the embellishments of this world, pigeon stood for the increasing hopes, for it had a long life-span, the wild duck indicated jealousy and the cock was a symbol of sensuality. So the Almighty told him that if he wished to enliven his heart and put it to ease he must purify his heart from the four things and kill them by his self. Because even if one of them remains in the heart, it cannot be at ease. The Shaykh says that he asked him as to why the Almighty asked him, "Do you not believe?" When He was aware that Ibrahim was a believer. Muhammad bin 'Abdullah replied, "Because the request of Ibrahim apparently indicated doubt. And the Almighty wished to clear him of all blame. So Ibrahim said that he was not it doubt but wanted to strengthen his faith. Or other reasons as mentioned above.
Since the words of Ibn Tayfoor are not hadith they cannot be relied upon like we rely on authentic traditions. But since the Shaykh has mentioned them, I too quote the same.
7. It is despicable if one wishes for a long life merely to obtain the worldly pleasures. However, it is meritorious if he prays for a long life in order to perform good deeds that will benefit him in the Hereafter. It is the love for Almighty, an exclusive love for Him. Therefore, many supplications contain words asking for a long life. But the perfection of character lies in that a man should be satisfied with divine decree. If he knows that Allah wants death for him, he should similarly accept it. But if one does not know what Allah expects of him, he should pray for a long life so that he can gain the Almighty's recognition.

It will signify his love for Allah. The Prophets prayed for a long life only until the time they knew Allah is satisfied with their entreaties. If they had preferred a long life more than Allah's satisfaction they would never have put themselves in perilous circumstances.

8. These traditions differ with regard to the age of Isma'il the disparity could be due to dissimulation (Taqiyyah) or the fact that some traditions were issued to correct others.

9. We have included some incidents from the life of Ibrahim, Isma'il and Ishaq in our account of Lu§.

10. This hadith proves that the son Ibrahim took for slaughter and the incident that is mentioned in the Qur'an concerned Ishaq. There are vast differences among the Shi'ah and Sunni scholars regarding this matter. The Jews and Christians apparently believe it was Ishaq. The Shi'ah traditions mention both Isma'il and Ishaq and the majority of Shi'ah scholars believe it was Isma'il, because the majority of reports support this view. The apparent import of the Qur'anic Verse is also this as explained in the background of traditions. If there is no agreement who was taken for slaughter, we can reconcile the traditions by saying it happened for both of them. It seems that the name of Ishaq is mentioned on the basis of Taqiyyah or it had been the prevalent view among the scholars of opposing schools. The unanimity of the People of Book cannot be depended upon. Moreover, a Rabbi came to Umar Ibn Abdul 'Aziz who questioned him concerning this topic. He said the Jew and Christian scholars know that it was Isma'il but due to jealousy they deny it because Ishaq is their ancestor, whereas Isma'il is the ancestor of Arabs. They wish to confine the merit to their ancestor and not for yours.

11. The writer sys: The second sacrifice was that of 'Abdullah as mentioned in the account of the Holy Prophet. Refer to volume II.

12. I have quoted only a few traditions that prove the Sacrifice of Isma'il (instead of Ishaq) in this chapter though there are many more. If Allah wills we shall see many other narrations in the account of Lu§.

[1] [1]

SHARES

An Account of Lut

Commentators of the Holy Qur'an generally believe that Lut was the nephew of Ibrahim. He was the son of Haraan son of Tarukh. However, some believe he was the cousin of Ibrahim i.e.. The son of his mother's sister. According to the second view Sarah was Lut's sister and this is a stronger view. We have already mentioned in forgone discussion that Lut was one of those Prophets who was born circumcised.

Shaykh 'Ali ibn Ibrahim says that when Nimrod threw Ibrahim in the fire, the Almighty caused the fire to become cool by His absolute power. Thus Nimrod started fearing Ibrahim. He told Ibrahim to evict his city as it was now no more possible for him to reside in the territories of Nimrod. Ibrahim had already married his cousin Sarah; and Lut had also accepted the faith of Ibrahim. Lut was a young boy at the time. Ibrahim owned some sheep and that was all he possessed from the economic point of view. Ibrahim departed from the city of Nimrod and took Sarah with him hidden in a casket as she was extremely shy and modest. When Ibrahim set out from the town, agents of Nimrod tried to confiscate his sheep saying he should surrender all that he had earned in their king's territory because he had opposed the king by declaring a new religion. Ibrahim said the king's judge shall decide the matter. This judge was named Sandoom. Ibrahim and the officials went to Sandoom.

The officials told him that since Ibrahim has opposed the king in the matter of religion he should not be allowed to take away from there any property that he has accumulated in that particular place. Sandoom supported the argument and told Ibrahim to surrender whatever he was carrying. Ibrahim said if the judge did not deliver a just judgment he would drop dead. Sandoom asked him what the reality was. Ibrahim said the judge should also order Nimrod's officials to return the years of his life that he had spent in acquiring the property and he would surrender all that he had earned. Sandoom supported the stand of Ibrahim and the officials had to set him free. Nimrod wrote to the neighboring kingdoms that Ibrahim must not be given refuge anywhere. Ibrahim passed a toll station of Nimrod where an official was posted to collect tax from those who passed that way. Sarah was hidden in a casket among the luggage of Ibrahim.

The toll officer calculated the toll of all the goods and finally reached the casket. He ordered Ibrahim to open it in order that he may calculate the tax payable on its contents. Ibrahim told him to assume the contents in any way he liked for the purpose of calculating tax. However the toll officer insisted on opening the casket and did so forcibly. He saw Sarah in it and was dumbfounded by her beauty. "Who is this lady?" he asked. "She is my sister", replied Ibrahim wanting to say that she was his sister in faith. (She was his cousin sister hence Ibrahim was not lying when he said so). The agents carried the casket to the officer who tried to touch Sarah. Sarah prayed for Allah's refuge from him and his hand became lifeless. The man pained by this exclaimed as to what calamity had befallen him. Sarah told him it was due to his evil intention. He said now he had changed his intention therefore Sarah should pray that his hand be restored to normalcy. Sarah prayed to Allah to restore the man's hand if he spoke the truth. The Almighty cured his hand. The officer had a slave-girl whom he gifted to Sarah. The slave-girl named Hajar was later to be the mother of Isma'il. Ibrahim continued his journey with Sarah and Hajar and halted at a village that fell on their way. It was situated at the junction of roads leading to Yemen.

Ibrahim invited to Islam all those who passed from there. Ibrahim was already a well-known figure and the people knew that Nimrod had tried to burn him and failed. So when the people visited Ibrahim he entertained them at his residence. Ibrahim resided at a distance of seven *parasang* from the populated towns. These towns had flourishing agriculture and orchards. People who passed through these towns plucked and consumed some of the fruits. The natives did not like this trend and were always thinking of a way to stop this. One day Satan came to them in the form of an old man and said that he can teach them an action that if they practiced it no traveler would ever dare to approach their town. "What is it?" asked the people. "Whenever a person happens to pass through your town" said Satan "You should have intercourse through his anus and confiscate his belongings."

Then a young handsome man appeared in the town. People caught him and sodomised him. They enjoyed the evil act so much that they started having sexual relations amongst themselves. The men joined with men and became needless of women and the women had sexual relations amongst themselves, thus becoming needless of males. Ibrahim received complaints of this evil practice and dispatched Lut in order to warn the people of Divine chastisement and to stop them from indulging in

such actions. When Lut reached Sodom the people asked him who he was. “I am Lut,” he replied, “the cousin of Ibrahim who was cast into the fire by Nimrod but he did not burn. The Almighty ordered the fire to be cool and a medium of safety for Ibrahim. He is residing at a short distance from here.

Hence fear Allah and stop this evil practice. If you do not the Almighty shall destroy you.” The people were fearful and could not muster the courage to harm him. But they continued to rape travelers who passed through their village. Lut tried to save the poor victims. Lut married one of their women and had daughters with her. He continued to live among them for a long time, preached, and admonished them. But they were not affected by his admonishments and told him to stop it or they would stone him to death or expel him from the town. At last Lut prayed for a divine chastisement for these people.

One day Ibrahim was preparing to entertain guests at his residence when he had four visitors. The visitors whose faces resembled human beings saluted Ibrahim. Ibrahim informed Sarah that they had four more visitors who did not seem to be human beings. Sarah said they had nothing except a calf. The calf was slaughtered and brought to Ibrahim. The Qur’an mentions this in the following words:

“Has there come to you information about the honored guests of Ibrahim?” When they entered upon him, they said, “Peace, Peace”, said he, “a strange people.” Then he turned aside to his family secretly and brought a fat (***roasted***) ***calf.*** (***51:24–26***)

But they refused to eat anything. Ibrahim became afraid. Sarah came to them accompanied with other women and asked them why they refused the invitation of Ibrahim Khaleelullah. They told her not to fear.

They said:

“Surely we are sent to a guilty people that we may send down upon them stones of clay sent forth from your Lord for the extravagant.” (***51:32–34***)

The visitors said they have been sent to punish the people of Lut. When Sarah heard this she was shocked and began to menstruate although years had passed since her menopause.

The Qur’an says:

“Then we gave her the good news of Ishaq and after Ishaq of Ya‘qub.” She said “O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.” They said, “Do you wonder at Allah’s bidding? The mercy of Allah and His blessings are on you. O people of the house, surely he is Praised, Glorious.” So when fear had gone away from Ibrahim and the good news came to him he began to plead with Us for Lut’s people. (***11:71–74***)

Ibrahim asked Archangel Gabriel how could they punish them while Lut also lived in the same town. Archangel Gabriel said he knew better who lived there and that he would save Lut and his family except his wife who shall remain behind to suffer chastisement. Ibrahim said “Would you punish them even if

there are a hundred believers among them?" "No", replied Archangel Gabriel. If there are fifty?" "No" replied Archangel Gabriel again. "If there is only one believer?" "No" repeated Archangel Gabriel. As the Almighty says,

"But we did not find therein save a (single) house of those who submitted (the Muslims)." (51:36)

Ibrahim persuaded Archangel Gabriel to return to Allah and secure forgiveness for those people. In a split second the Almighty sent a revelation restraining Ibrahim from asking pardon for Lut's people as the divine decree for chastisement has already been issued. The celestial visitors took leave of Ibrahim and came to Lut while he was irrigating his field. "Who are you" asked Lut. "We are travelers," they replied, "Please give us shelter for the night." Lut told them that the natives of that city were evil, that they sodomised the travelers and looted their belongings. "It is quite late and we cannot go to some other place," they said, "Let us stay tonight, at least." Lut came to his wife who was a native of that village and told her that he had some visitors but if she refrained from leaking the information to her townsmen he would forgive her all her past misdeeds. She agreed to this. Now Lut's wife had a secret pact with her townspeople. If Lut had a visitor during the day she would let out smoke from the top of the house and if someone visited him at night she would light a fire to pass on the information.

When Archangel Gabriel and the angels accompanying him reached Lut's house, his wife hurried to the roof and lit a fire. The villagers saw the fire and converged upon Lut's house. Upon reaching the door they said "O Lut! Have we not commanded you not to lodge any guests?" Then they tried to abduct the visitors. Lut refrained them from doing so and said they could take his chaste daughters in exchange. "Fear Allah!" he said "And do not humiliate me by misbehaving with my visitors. Is there not a single righteous man among you?"

Traditions mention that by 'his chaste daughters' Lut meant the girls of the community. A Prophet is supposed to be the father of his community, therefore the girls were 'his daughters'. Moreover a Prophet restrains the people from haram acts and invites them to halal actions. Hence, he told them that their women were best for them. They said "You know very well that we will have nothing to do with women. You also know what we desire." Lut was helpless. He said

"Ah! that I had the power to suppress you, rather I shall have recourse to a strong support." (11:80)

Imam Ja'far as-Sadiq says, "The Almighty never sent a Prophet to his people but that he dominated the people. He had his own tribe and relatives among the people."

Another interpretation of "a strong support" is al-Qa'im (Imam al-Mahdi) and his 313 companions.

Archangel Gabriel remarked, "Had Lut known what power was on his side." When Lut heard this he asked "Who are you in reality?" "I am Archangel Gabriel." "What is your mission here?" "To destroy these people." "Destroy them this very moment," implored Lut. "The time appointed for their destruction

is tomorrow morning." "But morning is far!" pleaded Lut.

By now the people broke the door and rushed inside Lut's house. Archangel Gabriel hit them with his wings and blinded them. As Allah says,

"By your life! They were wandering blindly in their intoxication." (***15:72***)

The people realized that Divine punishment had descended on them. Archangel Gabriel then instructed them to flee the town with his supporters after a part of the night had passed. He told him that none of them should look back and added that should his wife look back she would invite the same wrath as the townsmen.

There was a scholar among the people of Lut. He warned the villagers that the wrath of Allah was upon them as repeatedly forecasted by Lut. He exhorted the people to surround Lut and not let him escape. As long as he is among the people the chastisement would not descend on them. The natives surrounded the residence of Lut from all sides. Archangel Gabriel told Lut to escape from amidst them. "How can I do that?" asked Lut "They have besieged my house from all sides."

Archangel Gabriel planted a pillar of light before him and said that they should leave by its support and must not at any cost look back. Lut and his people left the town from underground. His wife looked back and Almighty dropped a stone upon her killing her instantly. When the morning Sun rose, each of the angels left the city by four different directions and dug the ground around the city up to its seventh layer. The town, which was in the centre, was raised so prominently that the inhabitants of the celestial world could hear the cackling of hens and barking of the village dogs. The whole city was then turned upside down and it crashed on its inhabitants. The Almighty rained coated, multicolored stones on them from the first heaven or from hell.

According to a reliable tradition Imam Ja'far as-Sadiq said, "No one considers the acts of Lut's people (homosexuality) halal, but the Almighty kills him with a stone from the stones that rained on the people of Sodom. But the people are unable to see this stone."

In a correct report Imam Muhammad al-Baqir says, "The Messenger of Allah sought Allah's refuge from miserliness every morning and every night and we too seek Allah's refuge from miserliness. According to Imam, the Almighty commands us to beware of miserliness. Only those who refrain from miserliness achieve salvation. Imam warns us of miserliness and says the people of Lut were great misers with their food. As a result the Almighty inflicted them with a terrible ailment of the private parts. There was no cure for this malady.

Lut's people now inhabited the highways that led to Egypt and Syria. The caravan folk halted at their towns and the people provided them with food and assistance. But when the frequency of the guests increased the people grew tired of their hospitalization and began to be miserly due to the evil of their hearts. Their miserliness caused them to mistreat the guests and to sodomize them without having any

sensual feeling for this lewd act. By this act they intended to deter other caravans from halting at their town so that they did not have to provide them with lodging and boarding. They also intended this to be publicized in other cities so that none would dare to cross their town. But soon they got addicted to homosexuality and their obsession increased to such an extent that they used to procure boys from other towns and pay them for this act.

What malady can be a worse than miserliness? Its consequences are more terrible than being a miser. It degrades a person to such an extent.

The narrator asked if all the people of Lut were homosexuals? “All except for one Muslim family,” replied Imam, “I think you have not heard the words of Allah,

Then we brought forth such as were therein of the believers. But we did not find therein save a (single) house of those who submitted (the Muslims).” (***51:35–36***)

Imam says that Lut preached amongst the people for 30 years and continued to invite them towards Allah and warn them of the divine chastisement. The people did not wash after passing stool, neither did they perform the ritual bath of Janabah. Lut was the maternal cousin of Ibrahim and the brother of Sarah the wife of Ibrahim. Lut and Ibrahim were two Prophets of Allah who warned the people of Allah’s retribution. Lut was a generous and a kind person. He was very hospitable towards his guests and gave them refuge from the mischief of his people. When the people came to know that Lut had visitors, they said to him, “Have we not warned you against lodging guests in your house? If you do not desist we shall insult them and insult you before them.” Thus whenever Lut had some guests, he used to hide them from the villagers.

It was for this very fact that Lut did not have any relatives or tribesmen staying with him in that town. Lut was always hoping for divine wrath to descend on the people. He had a high station before the Almighty. Whenever Allah decided to send punishment He observed the love and devotion of Ibrahim and the love of Lut and postponed the punishment. At last Allah’s fury intensified and He decreed annihilation for the people of Lut. As a requital of this punishment He decided to grant Ibrahim a son who would be a source of comfort during the sorrow he was to experience as a result of the people’s destruction. Allah sent Messengers (angels) to Ibrahim to give the glad tidings of Isma‘il. The angels came to Ibrahim after nightfall and entered his house. Ibrahim was afraid they might be thieves. When the angels perceived Ibrahim’s fear they said *salaam* to him. Ibrahim responded to their *salaam*. The angels told him that they were messengers from Allah and asked him not to be afraid. They gave him glad tidings of a son.

Imam Muhammad al–Baqir says the glad tiding of a righteous son was regarding Isma‘il who was born to Hajar. “Is it specifically for me?” asked Ibrahim. “Yes,” they replied, “Do not lose hope.”

“Is there any other purpose for your visit?” asked Ibrahim. They said “We have been sent for a transgressing nation that is the people of Lut. They are a group of sinners and we have come to warn them of Allah’s wrath.”

“But Lut is present in their midst,” said Ibrahim. “We know better who is present, where?” retorted the angels, “Lut and his family members shall be saved except for his wife who will succumb to the punishment.” When these angels came to Lut he did not recognize them and asked them their identity. They said, “Your nation doubts Allah’s chastisement. We come with truth to warn your people of their impending doom. Indeed we are truthful. After seven days and nights, O Lut, you must leave the town with your family members. But none of you should look back. Your wife will glance behind and will be inflicted with the same disaster as your nation. You can escape to any place you like. After daylight all the people of your town will be destroyed.”

On the morning of the eighth day the Almighty again sent messengers to Ibrahim to inform him of the birth of Ishaq and to console him upon the annihilation of Lut’s nation. As mentioned in the Qur’an,

And certainly Our messengers came to Ibrahim with good news. They said, Peace. Peace, said he, and he made no delay in bringing a roasted calf.

But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them.. They said, Fear not, surely we are sent to Lut’s people.

And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son’s son) Ya‘qub.

She said, O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.

They said, Do you wonder at Allah’s bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.

So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut’s people.

Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):

O Ibrahim! Leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted. (***11:69-76***)

According to authentic chains Amir al-Mu’minin ‘Ali says, “This nation (the Muslim) has six qualities of the people of Lut: (1) shooting of pellets (2) throwing stones (3) scratching the armpits (4) dragging their garments on the earth in vanity (5) leaving the buttons of their shirt undone and (6) leaving the fasteners of the gown open.”

Another tradition says, “The people of Lut had the shameless habit of passing gas (loudly) before each other in their gatherings. Lut chastised them for this evil deed.

In another authentic tradition Imam Muhammad al-Baqir says that the Messenger of Allah asked Archangel Gabriel as to how the people of Lut were consigned to annihilation. Archangel Gabriel said "Lut's nation inhabited a particular town. They did not wash their private parts after attending to nature's call. They did not perform the ritual bath either, and they were miserly." Lut lived among them for thirty years. He remained there as an alien without any relative or fellow tribesmen. He invited them to Allah, to have faith in Him, to follow him (Lut) and to desist from lewd practices. He persuaded them to worship the Lord. But the people rejected his call and refused to obey him.

Consequently when Allah wished to send down His wrath upon them He first dispatched His messengers (angels) in order to warn the people and exhaust all arguments. The people flourished economically but their sins increased, so Allah commanded the angels to evacuate all the believers from Lut's city. But they did not find any except a single Muslim household. They were shifted out of town. The angels then told Lut to take away with him this family during the night. After midnight Lut set out with his daughters. His wife rushed to her people to inform them of Lut's flight. When the sun arose the next day the Almighty ordered: "O Archangel Gabriel! The fate of Lut's nation has been sealed. So dig the earth up to its seventh layer and raise the centre area towards the sky, then await the command of Allah the Mighty, to turn the city upside down and leave a manifest sign of Lut's house to serve as a lesson to those who pass by the town."

Archangel Gabriel I went towards the unjust group and hit my right wing on the eastern part of the town and my left wing on the western portion and dug the earth right up to its seventh layer. Only the house of Lut that was spared to serve as a sign for the coming generations. I raised the town so high that the people of the sky could hear the cackle of hens and barking of dogs. When the sun arose I was ordered to topple the town on its inhabitants. I toppled it upon them upside down. Stones of baked clay rained upon Lut's people. Each of the stones were marked or were inscribed.

O Muhammad! The same fate shall befall the people of your nation if they commit this sin (of homosexuality). The Prophet asked Archangel Gabriel the location of Lut's town. Archangel Gabriel said it is in the vicinity of the Tigris river in Syria (Tiberius).

"Where did the town and its people fall after you had turned them upside down?" asked the Messenger of Allah. Archangel Gabriel replied, "O Prophet! They fell into the sea from Syria to Egypt. They became dunes in the sea."

Another trustworthy tradition says the angels told Ibrahim that they have come to destroy the citizens of this town. When Sarah heard this she was surprised at the paucity of the angels and the huge numbers of Lut's people and she said, "Is it possible for you to match the power and numbers of Lut's people?" The angels gave her glad tidings of Ishaq and after him Ya'qub. She slapped her face and said "How could an old woman like me have a child?" At that time she was 90 years of age and Ibrahim was a hundred and twenty. Then Ibrahim tried to intercede for Lut's nation but it had no effect. Archangel Gabriel and the other angels came to Lut. When Lut's people learnt that he had visitors they headed

towards his residence. Lut came and put his hand against the door. Under oath, he told them to fear Allah and not insult his guests. The people said, “Have we not forbidden you to invite guests?” Lut offered his daughters saying, “I am prepared to give them in legal marriage to you if you desist from my visitors.” They said “We have no right on your daughters and you know what we desire.” Lut said “I wish I had a solid support with which to take refuge.” Archangel Gabriel said, “Would he but know what support was behind him.” Archangel Gabriel called Lut to his side. They went inside. The people broke open the door and poured into the house. Archangel Gabriel pointed his finger at them and they became blind. They groped at the walls and vowed that they would not leave a single person from Lut’s progeny alive in the morning. Archangel Gabriel told Lut, “We are the messengers of your Lord.”

“Please expedite the matter,” requested Lut.

“Yes.”

“Please hurry up,” said Lut again.

“Yes, the appointed time for their nemesis is morning next.”

“But it is too long for daybreak” said Lut.

Archangel Gabriel advised Lut to take his belongings and children and escape to a particular town. Lut said his mule wasn’t strong enough but Archangel Gabriel persuaded him to load his things and leave immediately. At dawn Archangel Gabriel descended to the town and with the help of his wing elevated it towards the sky. When it was at a substantial height, Archangel Gabriel toppled it upside down and broke the walls into bits and pieces. Lut’s people heard a deafening sound and died as a result.[1]

An authentic tradition of Imam Ja‘far as-Sadiq says that a person who decided to have a sexual liaison with another of the same sex is of the “remainder of Sodom.”

“I don’t say that he is from their progeny.” said Imam. “He is from their Tinah (essence).” Imam further said that Lut’s nation inhabited four towns that were turned upside down on them. Sodom, Seedoom, Ladna and A’meer.

An authentic tradition mentions that people asked Imam how the townsmen learnt that Lut had guests? Imam replied, “The wife of Lut came out of her house and whistled. People heard the whistle and gathered there. The sound is known as *Soomak*

Imam Muhammad al-Baqir says in an authentic hadith that the nation of Lut were the foremost among nations but the accursed Satan made tremendous efforts to mislead them. One of their peculiarities was that whenever they had to go out the men went together leaving all the women behind. When they returned from their farms and storehouses the Satan destroyed everything. The people decided to keep a watch on the culprit and finally caught him. He turned out to be a handsome youth. They asked him if he was the one responsible for the wholesale destruction of their stocks. He owned up to the charge

immediately. The captors decided to kill the young man but for the time being entrusted his charge to a fellow citizen.

At night the young boy began to weep and wail. When the person who had been in his charge asked what was the matter with him he said that his father used to make him lie on his belly. The man told him to sleep on him instead. The boy agreed and during the night acted perversely and the captor succumbed to his evil act. In this way he taught the man to have sex with him. The man enjoyed the act very much. Later the Satan escaped from his house. In the morning the man went to his fellow citizens and narrated the details. The other people now wanted to experience this act as they had never known such a thing was possible. As time passed they indulged in sodomy and considered men sufficient for men. They waylaid travelers who passed through their town and forced this act on them.

Consequently travelers avoided that particular route. They abstained from women and were involved in physical relationships with their own sex. When Satan saw that the practice of sodomy was established among them he came to the women in the form of a lady and said "Your men are busy with those of their sex, so come let us have sexual relationship amongst us." So the women also began to indulge in this act with those of their sex (lesbianism). All the exhortations of Lut fell on deaf ears and when finally all the arguments were exhausted the Almighty sent Archangel Gabriel, Mika'il and Israfil in the form or ordinary young men. They were dressed in robes and wore turbans. They came to Lut while he was busy on his farm. Lut saw them and remarked that he had not seen such elegant people. They said that their master had sent them to the chief of this town.

"I think your mater is unaware of the evil habits of the people of this town" said Lut. "By Allah! They catch hold of men and indulge in such intense sodomy that they bleed due to this." They said, "Our master has instructed us to traverse the route that passes through this town." Lut advised them to wait until it was dark. They sat down near Lut. He sent his daughter to get them some food, water and a sheet to protect them from cold. The daughter had just left when it began to rain and soon the field was flooded. Lut was afraid they might drown, so he told them to get up and follow him. He walked holding a wall and told them to walk close to the side of the path.

However they said the master had instructed then to walk in the middle of the path. The darker it grew the more thankful Lut was that they may not be seen by the people. During this time the Satan caused a child of Lut to fall into a well. Due to the ensuing commotion people gathered at Lut's door. When they saw the young visitors, they remarked "O Lut! Have you also acquired our practice?" "They are my guests, so do not insult me before them," said Lut. They said, "There are three of them, keep one to you and hand us the remaining two." Lut housed his guests in a room and said, "I wish I also had relatives and kinsmen to protect me from your mischief." The people intensified their efforts and broke open the door.

Archangel Gabriel said to Lut, "We have been sent by your Lord. These people cannot harm you." He took a handful of dust and threw it towards the people saying, "May their faces spoil." The people were

blinded instantly. Lut asked the angels what Allah had commanded them concerning the people. They replied, “We have been ordered to subject them to a torment next morning.” “I wish you could destroy them this very minute,” said Lut. “The appointed time for their annihilation is morning next. Is it too long for the day to dawn? If you want we can hold anyone of them captive. Then take your daughters but leave your wife behind.”

Imam says, “May Allah have mercy on Lut if he knew the identities of his guests at the time he wished he had a strong support to take refuge in he would have indeed realized that he had received support. For who can be a stronger support than Archangel Gabriel who was with Lut in his room?” Allah the Almighty said to the Holy Prophet that the same punishment is for those of his Ummah who practice the deeds of Lut’s people.

According to a reliable chain of authorities Imam Ja‘far as-Sadiq quoted the Messenger of Allah thus: “When the people acquired the habit of sodomy the earth pleaded to its Lord. The plea reached up to the sky. The sky wept and wailed. Its wail reached the throne (the Holy Throne). The Almighty revealed to the sky to rain stones upon them and commanded the earth to bury them beneath its surface.”

In another hadith, one of the Imams says that Allah sent four angels to destroy the people of Lut: Archangel Gabriel, Mika’il, Israfil and Karubeel. The angels came to Ibrahim dressed in turbans and saluted him. Ibrahim did not recognize them but due to their elegant appearance said he would serve them himself. Being a good host he sacrificed a young calf for his guests. When it was cooked well he served it to his visitors but they paid no heed to it. Ibrahim became fearful. Archangel Gabriel took off his turban and Ibrahim recognized him. “Are your Archangel Gabriel?” asked Ibrahim. “Yes” replied Archangel Gabriel. Meanwhile Sarah entered and Archangel Gabriel gave them glad tidings of Ishaq and Ya‘qub. Ibrahim then asked them the purpose of their visit. “To destroy Lut’s people,” they replied.

“Would you destroy them even if there are a hundred faithful believers among them?”

“No.”

“If there are fifty believers?”

“Not even then.”

“What if there are thirty believers?”

The reply was still negative. “And if there are nearly 20 of them?”

“No” replied the angel.

“Would you destroy them if there are only 5 believers?”

“No.” Finally Ibrahim asked what the angels would do if there is only a single believer among the people.

When they still replied in the negative, Ibrahim said that Lut was present among them. “We know better that he is present there,” said the angels. “No harm would come to him or his family except his wife.” Two of the angels went to Lut from there. Lut was busy on his farm on the outskirts of town. The angels saluted him. They were wearing turbans. Lut noticed their pure countenances and saw that they were wearing white dresses and had tied white turbans. He invited them to his house. They accepted the invitation. Lut led the way and they followed. Lut was very pensive about taking them to his residential quarters through the midst of his people. He knew the habits of the people and hence would be responsible for whatever befalls his guests. He told them “You are going towards a community that is the worst of creatures.”

The Almighty Allah had instructed the angels to desist from destroying the people until Lut testifies at least thrice for their evil deeds. Archangel Gabriel said that it was the first testimony. After walking for some more time Lut addressed them, “You are walking towards the most evil creatures of Allah.” This is the second testimony said Archangel Gabriel. Upon reaching the gates of the city Lut uttered the same words again and Archangel Gabriel reiterated that it was the third testimony.

They entered the residential quarters of Lut. When his wife saw the handsome men she rushed to the terrace and clapped her hands. When the people hearkened to the clapping she let out smoke from the attic. People saw the smoke and rushed towards Lut’s house. His wife told them that they had visitors and that she had never seen such handsome men. They tried to force themselves inside but Lut resisted the attempt. Then occurred the incidents that we have already mentioned in the previous narrations. Finally the people entered Lut’s house forcibly. Archangel Gabriel told Lut to leave them alone. Then he pointed towards them and all of them were blinded immediately.

According to a Prophetic tradition related through authentic channels one of the practices of Lut’s nation was throwing stones at each other whenever there was a gathering. Some people narrate that they sat in groups by the wayside and pelted stones at the passers-by. Whoever hit the target earned the right to molest that traveler.

Imam al-Ridha says that one of their detestable habits was shamelessly passing gas loudly in gatherings. It is also recorded that these people indulged in sodomy openly and did not care if others looked on. There is a difference of opinion regarding the name of Lut’s wife: Wahla, Walfa or Walha are some of the names recorded for her.

1. There is a difference of opinion among the scholars regarding Lu§ offering his daughters to the people. According to some, the word ‘daughters’ indicates all the unmarried girls of Lu§’s nation and since a Prophet is the spiritual father of his nation all the girls are his daughters. So Lu§ meant to tell the people they could legally marry the virgin girls of their town. There is another opinion that previously some people had asked for the hand of Lu§’s daughter but he refused due to their infidelity. On that particular occasion, he felt helpless and even agreed to hand them his daughters in marriage. However, the people did not accept it. This is also justified in two ways. One: In that particular shari‘ah it was allowed for girls to marry disbelievers. Second: Lu§ may have made their acceptance of faith as one of the conditions of their marriage with his daughters.
It is also recorded that two of them were leaders of Lu§’s nation. Lu§ offered them his daughters’ hands so that the rest of

the people would leave his progeny unharmed. Both of these two points find mention in the traditions related by us previously.

[1] [1]
SHARES

An Account of Dhu'l-Qarnayn

Al-Qutb al-Rawandi mentions that his name was Ayaash, and that after Nuh he was the first ruler whose kingdom included (all) the countries of the east and west. It must be clarified that there is a difference of opinion among the historians and commentators whether Dhu'l-Qarnayn was same as Alexander of Rome. According to authentic traditions it wasn't so.

Whether he was a Prophet or not is another point of difference. Actually he was not a Prophet, he was an honorable personality who was guided by the Almighty.

Why he is referred to as Dhu'l-Qarnayn is another topic of contention. There are many opinions in this regard. The first explanation is that he is named Dhu'l-Qarnayn (one having two 'qarns') is because at first the people hit him on his right side (qarn) of the head and killed him but the Almighty raised him, and again they hit him on his left side (qarn) and killed. Again Allah gave him life.

Second: He lived for two epochs.

Third: He had a pair of horns on his head, or two projections from his head resembling a pair of horns.

Fourth: His crown had two projecting branches.

Fifth: Both the sides of his head were extra strong.

Sixth: He had conquered the earth fully and his dominion stretched to the two limits.

Seventh: He had locks of hair hanging from both the sides of his head.

Eighth: Allah had given him power over light and darkness.

Ninth: He had a dream that he has gone to the heavens and was clinging to both the sides of the Sun.

Tenth: 'Qarn' stands for strength. Hence Dhu'l-Qarnayn had two 'Qarns' - strength and power, and the possessor of great influence on his kingdom.

"And they ask you about Dhu'l-Qarnayn. Say: I will recite to you an account of him. Surely We established him in the land and granted him means of access to everything. So he followed a

course. Until when he reached the place where the sun set, he found it going down into a Black Sea, and found by it a people. We said, O Dhu'l-Qarnayn! Either give them a chastisement or do them a benefit. He said, As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement: And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command. Then he followed (***another***) ***course. Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It; Even so! And We had a full knowledge of what he had. Then he followed*** (***another***) ***course. Until when he reached*** (***a place***) ***between the two mountains, he found on that side of them a people who could hardly understand a word. They said, O Dhu'l-Qarnayn! surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them He said, That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them; Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said, Blow, until when he had made it fire, he said, Bring me molten brass which I may pour over it. So they were not able to scale it nor could they make a hole in it. He said, This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true."*** (***18:83-98***)

According to an authentic report the people didn't have the knowledge of how to construct houses. Some historians say that they lived in the nude, as shall be explained later.

As regards the location of the mountains mentioned in the above ayats, some scholars opine that they are the mountains of Armenia and Azerbaijan. The northern part of these mountains falls in Turkistan. Details concerning Gog and Magog state that the two giants were man-eaters.

The translation of the above ayats is in consonance of the view held by commentators.

Shaykh Muhammad bin Masud al-Ayyashi has reported in his tafsir that Asbagh bin Nubatah quotes from Amir al-Mu'minin 'Ali when people asked him about Dhu'l-Qarnayn that,

Dhu'l-Qarnayn was an exalted servant of Allah. His name was Ayaash. The Almighty selected him after the Deluge of Nuh and gave him suzerainty over the surrounding areas of Northwest Africa in the two centuries. The people hit him on the right and he was martyred by it. Then after a hundred years the Almighty raised him to life in the areas of East. This time the people hit him on the left side of his head and he was martyred. The Almighty raised him again after a hundred years and the lieu of the strokes he had suffered granted him a pair of outgrowths with a space between them. And gave him Kingship, Prophethood and miracle.

Then summoned him to the first heaven. When the curtains were removed from his sight he beheld all that was in the earth, like the mountains, deserts and passes. Dhu'l-Qarnayn saw everything and the

Almighty bestowed him complete knowledge and he could discriminate between right and wrong. Allah strengthened his horns with a part of a heavenly cloud that contained darkness, thunder and lightening. Then he was sent back to the earth and commanded through revelation,

"Roam in the east and the west, We made easy for you the travel between cities. And We made the people subservient to your commands and instilled your fear in their hearts."

Dhu'l-Qarnayn departed for the West end of the earth. As he traversed the lands he raised a loud scream like the roar of a lion. His horns emitted darkness, thunder and lightening and all those who were inimical to him and tried to oppose were instantly killed. In a single day he reached to the end of the earth before the Sun could reach the West. (Before Sunset). All the people of the East and the West became subservient to his command as mentioned by Allah:

"Surely We established him in the land and granted him means of access to everything." (***18:84***)

When the sun reached west he saw that it was setting in a hot spring and 70000 angels are tugging at the Sun with fiery chains on the surface of the sea towards the lands of East, in the same manner as a boat is towed. He went to the rising place of the sun and it began to shine on the people of the East as described by the Almighty.

Amir al-Mu'minin 'Ali says that he came across a people who were burnt by the Sun. Their bodies and skins were scorched by sunlight. From here he (Dhu'l-Qarnayn) proceeded towards darkness and desolation until he reached a place between two great walls as mentioned by the Holy Qur'an. The inhabitants of that area complained to Dhu'l-Qarnayn that Gog and Magog lived between the two mountains and had wreaked havoc in the land. When the crops and orchards are ready for cultivation they crossed the barriers and devoured everything.

The people offered Dhu'l-Qarnayn annual tithes if he could construct a barrier to prevent the mischief of the two giants. Dhu'l-Qarnayn said that he was in no need of their tithe, but they should provide him labor for constructing the barrier.

"Collect ingots of iron," commanded Dhu'l-Qarnayn. The people mixed iron ingots from a mountain and with these iron bricks constructed a wall across the chasm. Dhu'l-Qarnayn was the first person to construct a wall. Then he spread firewood on the ingots and ignited fire and left it for some time. Then he began to blow at it and when the iron melted, Dhu'l-Qarnayn called for molten brass. The people brought copper from the mountains and spread it on iron. The copper melted and mixed with iron and the wall was ready. Neither Yajooj (Gog) nor Majooj (Magog) could scale it. They could not even make a hole in this wall.

Dhu'l-Qarnayn was a righteous servant of Allah who commanded a high position and status. He loved the Almighty and worshipped Him with sincerity. The Almighty assisted him and provided for him means in the cities and settled him there. He was able to extend his kingdom to the countries of east and the

west.

An Angel by the name of Raqail had befriended Dhu'l-Qarnayn and used to visit him frequently. He used to converse with Dhu'l-Qarnayn and the two shared their secrets.

One day Dhu'l-Qarnayn asked him about the worship of the inhabitants of the heavens and in what way was it comparable to the worship of the inhabitants of earth. The angel said, "Dhu'l-Qarnayn! The worship of earth is not equivalent to the space occupied by one stop in heavens. There are some angels in the heavens that stand for prayers, they continue to stand forever, and similarly the angels that are in ruku (genuflection) remain in that position and do not even go into prostration. The angels who prostrate do not raise their heads."

Dhu'l-Qarnayn was moved with this description and said,

"Raqail! I wish to live for such a long time that I can worship Allah to the extreme limits and as He deserves to be worshipped."

"There is a divine spring on the earth, known as Ainul Hayaat (the essence of life)", said Raqail, "And the Almighty has made incumbent upon Himself not to send death to a person who drinks from this spring. Till the person himself wishes for death. If you can reach this spring and drink from it, you can live as long as you like."

"Where is it located?" asked Dhu'l-Qarnayn.

"I don't know, but I have heard in the heavens that the Almighty has created a huge darkness on earth that neither men nor jinn ever crossed, and it is beyond that darkness," replied Raqail.

"Where is this darkness?" persisted Dhu'l-Qarnayn.

"I don't know," said the angel and departed for the heavens.

Dhu'l-Qarnayn was very sad because though Raqail had informed him of the spring and the area of darkness but had not told him where it was located. He summoned all the scholars and Fuqaha (Jurisprudents) who had studied the heavenly books and seen the relics of Prophethood.

"Have you come across in the books of past rulers the fact that Allah has created a spring known as the spring of life on this earth?" he inquired.

"And He has vowed that he will not caused to die anyone who drinks from the spring until the person himself desires death?" he added.

We have no knowledge of it." confessed the Scholars.

Then he asked, "Have you studied in any book about a dark area impossible for the men and jinn to

traverse?”

When the people still failed to provide any information he became sorrowful because he could not unravel the mystery of the spring of life.

There was among the people a son of one of the legatees of some Prophets. When he saw the grief of Dhu’l–Qarnayn he said, “O king! You are asking them about something they have no knowledge of. I have the knowledge of it.”

Dhu’l–Qarnayn has elated and he jumped from his throne in joy. He called the young boy towards him and said, “Tell me what you know.”

“Yes,” agreed the youth, “I have read about it in the scripture of Adam that was written on the day different objects of the earth like, the spring and the tree were named. It is mentioned therein that there is a spring called “Ainul Hayaat” (spring of life). It is related to the divine decree, in the sense that whoever drinks from this spring will not die until he requests the Almighty for death. The spring is located in darkness where neither men or jinn ever entered.”

Dhu’l–Qarnayn was pleased to gain this knowledge and said, “My lad! Come closer, tell me, do you know where this darkness is located?”

“I have seen in a book of Adam,” replied the young man, “that the said spring is towards the east.”

Dhu’l–Qarnayn was pleased and he issued a royal decree among the people and summoned the scholars, doctors of religion and wise men. Around a thousand doctors, scholars and Jurisprudents gathered. Dhu’l–Qarnayn prepared to begin his journey accompanied with these personages and carried vast quantities of goods and provisions. He began his journey in the direction of sunrise (east). Crossing the oceans, passing the mountain and cities, traversing the forests for 12 years they reached the first darkness. It was pitch dark, darken than night and smoke. It was surrounding both edges of horizon. Dhu’l–Qarnayn alighted at the edge of this darkness and summoned the best of his scholars and advisors and told them, “I wish to cross this darkness.”

All of them bowed in respect to him and said, “You wish to undertake something no one has ever dared to do. Not even the Prophets and messengers or the kings and rulers. No one has attempted such a thing.”

Dhu’l–Qarnayn told them that it was necessary for him to cross it and search for his aim. They said, “We agree that if you cross this darkness you will achieve your aim. But we fear if you are confronted with such an eventuality that will take away your rulership or cause your death, the people of the earth will fall into terrible misery.”

“Apart from crossing this darkness, I don’t have any other option,” said Dhu’l–Qarnayn and the people fell down in prostration and prayed, “O Lord! We implore You to dissociate us from this intention of

Dhu'l-Qarnayn."

Dhu'l-Qarnayn said, "O scholars, tell me which animal has the sharpest eyes?"

"The virgin mare!" replied the scholars.

Dhu'l-Qarnayn selected 6000 virgin mares from his huge army and gave them to 6000 of his best soldiers. He put al-Khidhr in charge of 2000 riders and told him to take the lead. Then he ordered the first contingent to enter the darkness.

He followed them at the head of the remaining 4000 troops after instructing the remaining army to wait for him for 12 years at the same spot. If he does not return by then, they can go back to their cities or wherever they wished.

al-Khidhr addressed Dhu'l-Qarnayn and said, "O king! We are traveling through darkness, what if some people lose their way? How shall we find them?"

Dhu'l-Qarnayn gave him a spinel ruby that shone brilliantly as a torch and said, "Whenever someone is lost, you must throw this ruby on the earth. A sound will emanate from it and one who has lost his way will be able to join you."

al-Khidhr took the spinel ruby and marched forward into the darkness. al-Khidhr was leading the way and whenever he moved ahead after a halt, Dhu'l-Qarnayn camped at that same place. One day al-Khidhr entered a haze and told his companions to wait outside and not to move from that place. Then he stepped down from his mount and tossed the ruby in the mist ahead of him. As he had dropped it in water it didn't emit a sound and continued to drop through the layers of water. al-Khidhr was worried that it might not sound through the water. But when the gem touched the bottom it emitted a sound that al-Khidhr followed its light. He crossed the layers of water and suddenly came upon a spring. Its water was white as milk, clear as ruby and sweeter than honey. al-Khidhr drank the water, washed his clothes and bathed in it. After dressing up again, he threw the spinal ruby towards the companions. It released a sound and he followed it and joined his companions. Mounting the animal he proceeded to his army.

Dhu'l-Qarnayn passed the same spot but he did not encounter the spring. He continued to walk in dark for forty nights before reaching light. But it neither like the light of sun nor moonlight. It was one of the radiance of the Lord. Then he reached a red desert with soft sand and pebbles like pearls. Suddenly he saw a huge palace, almost a parasang (4 kms) wide. Dhu'l-Qarnayn halted his army near the palace and entered it alone. He saw a huge iron bar, its edges hiding both ends of the palace. A black bird hung from this iron like ababeel.

"Who is it?" asked the bird when it heard the footsteps of Dhu'l-Qarnayn.

"I am Dhu'l-Qarnayn," he replied.

“Was the earth insufficient for you that you had to leave it behind and travel right up to the gate of my palace?” asked the black creature. The scene and the words of the hanging bird terrified Dhu’l–Qarnayn. “Do not fear!” said the bird. “Just reply to my questions.”

Dhu’l–Qarnayn agreed and it asked if the quantity of bricks and arc has increased in the earth. When Dhu’l–Qarnayn replied in the positive, it shuddered and grew up one third of the length of the iron. Dhu’l–Qarnayn was frightened. The bird again assured him and inquired further. He agreed to reply and asked if the people of earth have made technological progress. When he said, ‘Yes,’ it shivered and shook and grew up two third the size of iron.

The fear of Dhu’l–Qarnayn increased but it told him not to be afraid and to keep replying the questions put to him. This time when Dhu’l–Qarnayn told it to proceed with its queries, it asked. “Tell me, have people become accustomed to giving false testimonies?”

“Yes,” replied Dhu’l–Qarnayn and the bird shook terribly increased in size and covered the iron. Dhu’l–Qarnayn was horrified. Again the creature reassured him and told him to continue answering its questions. When he gave a go–ahead the bird asked, “Have the people discarded the belief in the Oneness of Allah? Have they stopped reciting *‘Laa ilaaha illallaah?’”* “No,” replied Dhu’l–Qarnayn and the bird reduced to two thirds its size.

Dhu’l–Qarnayn was fearful. It said, “Do not be afraid, tell me…” and Dhu’l–Qarnayn agreed. “Have people stopped praying?”

“No,” replied Dhu’l–Qarnayn. The bird reduced to one–third in size. Again this frightened Dhu’l–Qarnayn. The bird told him not to fear. “Keep answering my questions,” it persisted. “All right go ahead,” said Dhu’l–Qarnayn.

“Have people given up the practice of taking a ritual bath of Janabah (Discharge of Semen, intercourse, etc.)?” “No,” said Dhu’l–Qarnayn and the bird returned to its original size.

Then Dhu’l–Qarnayn looked and saw a staircase going up the palace. The bird told him to go up. Dhu’l–Qarnayn ascended the stairs with terror in his heart. When he reached the top he saw a ceiling that stretched as far as the eye could see. Suddenly he saw a handsome youth dressed in white. It was a man. He was in the form of a human being, holding his head high he peered at the sky and his hand covered his mouth.

“Who is it?” he asked when he heard the footsteps of Dhu’l–Qarnayn. “It is Dhu’l–Qarnayn.” “O Dhu’l–Qarnayn,” said the man, “Was the earth that you left behind not vast enough for you that you came here?” “Tell me why you are holding your hand against your mouth?” asked Dhu’l–Qarnayn. “Dhu’l–Qarnayn! I am the one who would blow the trumpet. The day of the Resurrection Day is near. I am waiting for Allah’s Command to blow the trumpet.”

Then he extended his hand threw an object like a stone towards Dhu'l-Qarnayn. "Take it, Dhu'l-Qarnayn, when it is hungry you'll be hungry too and when it is satiated, you also be satiated. Now go back."

Dhu'l-Qarnayn picked the stone and returned to his companions and related the whole episode to them. He also showed them the stone and told them to find its weight. They brought a weighing scale, put the stone in one pan and another stone of similar size in the other pan. When they added another stone on the other side yet the stone of Dhu'l-Qarnayn weighed down the scale. They went on adding stones to counter it but even after putting one thousand stones the mystery stone was heavier.

"We cannot understand the mystery of this stone," confessed the people. al-Khidhr said, "O king! You are asking them something of which they have no knowledge. I am having the knowledge about the stone."

"Inform me of it," requested Dhu'l-Qarnayn, "What is the secret of this stone?" al-Khidhr picked up the stone and put it in the weighing scale, and on the other side he kept a similar stone. Then he took a handful of dust and laid it on Dhu'l-Qarnayn's stone. Immediately its weight decreased and it became equal to ordinary stone.

Seeing this astounding phenomenon the people fell down in prostration. They said, "O King! It is something beyond our understanding and we know that al-Khidhr is not a magician. Then how is it possible that we could outweigh the stone with a thousand stones, whereas al-Khidhr outweighed it by putting a handful of earth on it."

Dhu'l-Qarnayn told al-Khidhr to explain the mystery.

al-Khidhr said, "O Great King! Indeed the Commands of Allah have been promulgated among the people. And His kingdom is surely going to wreak havoc upon them. His command discriminates between right and wrong. And indeed Allah has tested some people by some others. He has put to test the scholar through another scholar, the ignorant through an ignorant, and the scholar through an ignorant and the ignorant one through a scholar. Indeed I have been tested through you, and you, through me."

Dhu'l-Qarnayn addressed al-Khidhr, "May Allah bestow His Mercy upon you. You say that Almighty tested me through you because you are more knowledgeable than I am but you are under my command. Allah's Mercy be upon you, tell me the secret of this stone."

"O king! The Angel with the trumpet has given you this stone as a parable. It means that the parable of human beings is as this stone. That even if a thousand stones are brought to satisfy it, they will not suffice him. But when it was covered with dust, it became satiated and it became equal to ordinary stones. You are also like this stone. The kingdom bestowed to you by Allah is obvious. But you were not satisfied with it. You wished for something no one else had wished before. You entered the area no man

or jinn had ever dared to enter. It is human nature not to be satisfied until he is buried."

Dhu'l-Qarnayn wept at the words of al-Khidhr. "You are right," he said, "The parable is for me. After this I shall not aim for further conquests."

Again they stepped into the darkness and started on their return journey. The hooves of the horses made a noise as if they were galloping on pebbles. The people asked Dhu'l-Qarnayn the reason for the mysterious sound. Dhu'l-Qarnayn told them to pick up as many pebbles as they can. "Those who gather them will be sorry and those who do not will be sorry too," said he.

Some people collected the pebbles, some did not. When they emerged from the darkness they found that the pebbles were actually emeralds. Thus those who had not collected any regretted that they had not, and those who had collected regretted they had not collected more.

Dhu'l-Qarnayn returned towards the city of Al Jundal and continued to reside there until his last moments.

After narrating the incident Amir al-Mu'minin 'Ali said, "May Allah have mercy upon my brother Dhu'l-Qarnayn. He did not commit any sin on the journey that he undertook. He had passed the valley of emeralds while heading into darkness he could have carried off all the pebbles because at that time he was more attached towards earthly life. As he came across the emeralds on his way back, he was not inclined towards them because the world had lost all attraction for him."

Imam Ja'far as-Sadiq is quoted through authentic chains that Dhu'l-Qarnayn had constructed a casket of crystal glass. Then he carried a large quantity of provisions and along with the box boarded a hatch and set out to the sea. Upon reaching a spot in the middle of the ocean he sat in the glass casket and ordered that he be lowered into the sea. He instructed his men to haul him back when he tugged at the connecting rope. He told them to continue releasing the rope if he did not signal, as far as the rope continues. He continued descending into the sea for forty days. Suddenly he felt someone knocking at the side of his cage and saying, "Dhu'l-Qarnayn! Where are you heading to?"

"I wish to visit the kingdom of my Lord under the sea like I have seen His kingdom in the deserts." The person said, "At this very spot Nuh had dropped his axe during the deluge. It is yet to reach the bottom." On hearing this Dhu'l-Qarnayn tugged the rope and was hauled out.

In an authentic hadith Imam Muhammad al-Baqir says that Amir al-Mu'minin 'Ali said that the spot where Dhu'l-Qarnayn witnessed the setting of the Sun in a hot spring is located at the Jabulqa.

In another hadith of Amir al-Mu'minin 'Ali the Almighty had sent clouds for Dhu'l-Qarnayn. He created causes for him and made wide his sight. He could see at night just as well as he could see during the day.

An authentic tradition says that Dhu'l-Qarnayn was a righteous servant of Allah - causes were created

for him, the Almighty bestowed him dominion of all territories. He was informed of the 'Spring of Life.' He was told that anyone who drinks from this spring does not die until the blowing of the trumpet. Dhu'l-Qarnayn set out in search of this spring. He reached a place having 360 springs. al-Khidhr was leading the army. He was selected by Dhu'l-Qarnayn from among all his companions. al-Khidhr was the favorite of Dhu'l-Qarnayn, and was summoned by him along with a large number of soldiers. Dhu'l-Qarnayn gave each of them a salted dry fish and told them to wash it in the springs. Each one of them was instructed to wash his fish in a particular spring and not to allow others to wash their fish.

They separated and each man went to a particular spring and began to wash the fish. al-Khidhr proceeded to his spring and as he washed it, it became alive, slipped from his hand and dived into the water. When al-Khidhr saw this, he was amused. He took off his clothes and stepped into the water. After washing the clothes he bathed in the spring and drank from it. Then he tried to catch the fish that had escaped from him but couldn't lay his hands on it. He returned with his companions to Dhu'l-Qarnayn. Dhu'l-Qarnayn ordered all the fishes to be taken back from his men. When the fishes were collected al-Khidhr 's fish was missing. When al-Khidhr was summoned he reported that the fish became alive and escaped into the water. He said though he had dived into the spring a number of times to retrieve the fish, he had failed.

"Did you drink the spring water?" asked Dhu'l-Qarnayn.

"Yes," replied al-Khidhr.

Dhu'l-Qarnayn tried all means to search for the spring but did not succeed. At last he said to al-Khidhr, "The spring was destined for you. All my efforts are in vain."

In a number of traditions, Imams have said that they are people like Yusha' and Dhu'l-Qarnayn who were not Prophets but they were having knowledge and could hear the angels.

A number of traditions of 'Ali state that people asked the Messenger of Allah whether Dhu'l-Qarnayn was a Prophet or a king, and whether his horns were of gold or silver.

The Holy Prophet said, "Dhu'l-Qarnayn was a king and not a Prophet. His horns were neither of gold nor silver. He was a righteous servant of Allah. He loved the Lord and was loved by Him. He performed many tasks for the Almighty and the Lord helped him in return. He was named Dhu'l-Qarnayn because he invited the people towards Allah. The people slashed one side of his head and martyred him. But Allah made him alive and sent him for a community. He again called them towards the Lord. These people hit him on the right side of his head. Therefore he was named Dhu'l-Qarnayn.

According to authentic reports Aswad Qadi says that he went to Imam Musa al-Ka¨im. "The Imam had not seen me before. He asked me if I was from the people of the well. I said I was from the followers of the door of the doors. Again Imam asked the same question and replied in the same way. When he asked for the third time, I said, "Yes."

“It is the same wall that Dhu’l–Qarnayn had constructed,” he said.

In a separate tradition Imam said that Dhu’l–Qarnayn became a king at the age of twelve and ruled for thirty years.[1]

Authentic chain of narrators quotes the following hadith from Imam Muhammad al–Baqir, “Dhu’l–Qarnayn went to hajj with six thousand riders. When he entered the holy precincts some of his companions went to the Ka‘bah. When they returned they told him that they had seen the most handsome personality. “It is Ibrahim, the Khalil (friend) of Allah,” informed the people.

When Dhu’l–Qarnayn heard this he ordered them to fit saddles on 60000 horses as fast as it takes to fix one saddle. Dhu’l–Qarnayn said, “I would not ride, I will go to Ibrahim on foot. So he came on foot and met Ibrahim. Ibrahim asked him how he has spent his life and how he traveled until there. He replied,

“Subh’aana man huwa baaqe laa yaghni. Subh’aana man huwa a’alaemun laa yansaa. Subh’aana man huwa h’aafez’un laa yasqut’. Subh’aana man huwa bas’eerun laa qaabo. Subh’aana man huwa malekun laa yaraamo. Subh’aana man huwa moh’tajebun laa yuraa. Subh’aana man huwa waaseu’n laa yutakallefo subh’aana man huwa qaaemun laa yalhuwa. Subh’aana man huwa daaemun laa yasuha.”

The Messenger of Allah says in a reliable report that Dhu’l–Qarnayn was a righteous person whom Allah had appointed as His proof upon the people. He called the people towards the true faith. And told them to refrain from sins. They slashed one side of his head with a sword and he disappeared from among them until they began to think that he has died. Although he had gone into the wilderness. Than he appeared and returned to the people. Again the unjust people hit him on the other side of his head.

“Indeed there is a man among you like Dhu’l–Qarnayn,” added the Prophet .[2]

Then he said, “The Almighty Allah settled him in the Earth and imparted him control on everything. He reached the east and west extremities of the earth. The Almighty would very soon give a similar power to one of my descendants, that is al–Qa’im. He would also conquer the east and the west, and would not leave unconquered a single field, desert or mountain that Dhu’l–Qarnayn had. The Almighty will reveal the hidden treasures and mines for him, and instill his fear in the hearts of people. He would fill the earth with justice and equity in the same way as it would be filled with injustice and oppression.

Authentic chains mention that Imam Muhammad al–Baqir said that Dhu’l–Qarnayn was not a Prophet. He was an exalted servant of Allah. He revered the Almighty and was loved by Him. He used to obey the Divine commands therefore the Almighty helped and assisted him and gave him authority on the soft and hard clouds. He mounted the soft cloud and traveled on it. Wherever he went he passed the people he conveyed his message so that they do not consider him a liar.

Another authentic hadith says that Dhu’l–Qarnayn was given power between two clouds. He took for himself the soft cloud and left the hard one for Imam al–Mahdi. When Imam was asked to explain ‘hard

cloud', he said a hard cloud is the one that has lightening and thunderbolts. al-Qa'im will ride such a cloud and visit the seven heavens and penetrate the seven earths, five layers of whom are populated and two are uninhabited and useless."

Imam Ja'far as-Sadiq says that when Dhu'l-Qarnayn was given authority, he took the soft cloud and could not take the rigid one because the Almighty had stored it for Imam al-Mahdi.

We have already mentioned in the chapter of Ibrahim that the first two people to shake hands in this world were Ibrahim and Dhu'l-Qarnayn.

Traditions also mention that two believer kings have ruled upon the whole world. One was Dhu'l-Qarnayn and the other Sulayman. Imam says that Dhu'l-Qarnayn was 'Abdullah the son of Zahaaka son of Sa'd.

Imam Muhammad al-Baqir says that the Almighty did not send any Prophet to rule the earth after Nuh except the following four: Dhu'l-Qarnayn - whose name was Ayaash, Dawud, Sulayman and Yusuf. Ayaash became the king of all East and west. Dawud had his kingdom between Shamaat, Astakhra and Fars. In the same way was Sulayman. But Yusuf ruled from Egypt and its desert regions. He could not exceed beyond that.[3]

Imam Ja'far as-Sadiq says in reliable narrations that when Dhu'l-Qarnayn passed the 'barrier' and entered the darkness he saw an Angel standing atop a mountain. The Angel was mammoth, measuring five hundred hands. He asked Dhu'l-Qarnayn if there was no way he could have gone in the other direction. When Dhu'l-Qarnayn asked him who he was? He said that he was an angel and that the Almighty had posted him at that mountain. And the foundations (roots) of all mountains were connected to that one." When the Almighty desires to rock a particular city he commands me and I shake its foundations from here."

Ibn Babawayh has mentioned a report from Wahab bin Munabbah that he said, "I have read in some books that when Dhu'l-Qarnayn accomplished the construction of the barrier he returned with his army. On his way he saw an aged person busy in prayers. Dhu'l-Qarnayn halted near him with his army until he finished his prayers. Dhu'l-Qarnayn asked him, "Why were you not frightened of my army when it stopped near you?"

"I was supplicating the One who has a much more powerful army than yours. And One whose kingdom is much greater than your rule. And One who is much stronger than you. If I had turned my attention towards you I would not have been able to seek His favor."

Dhu'l-Qarnayn asked him if he would accompany them so that he can involve him in his administration and seek his help in some affairs. The worshipper agreed upon the condition that Dhu'l-Qarnayn will bestow him four things: "One, a bounty that is never destroyed, secondly, a physical condition that is not affected by any disease. Thirdly, a youth that will never transform into old age. Fourthly, a life that does

not end in death.

“Who can have control over all this?” asked Dhu’l–Qarnayn.

He said, “I am with the One who is having power over all these things and controls all the affairs. You are also in His control.”

Dhu’l–Qarnayn then passed by a scholar. He asked Dhu’l–Qarnayn, “Tell what are those two things that still exist from the time Allah created them. And two things that continue and two things that always come after one another. And those two things that are mutual enemies.

Dhu’l–Qarnayn said, “The two things that remain established are the sky and the earth. The two things in motion are the moon and the sun. The two things that follow each other are day and night. The two things that are enemies of each other are life and death.”

“You may proceed on your way. You are a wise man,” said the scholar.

Dhu’l–Qarnayn was going around the cities when he came across an old man. He had collected human skulls and was turning them around in two hands and inspecting them closely. Dhu’l–Qarnayn stopped with his army and asked him why he was turning the skulls around. He replied that by this action of his he wanted to know which of them had been noble, and which of them stylish, which were the rich ones and who were poverty stricken.

“I am studying these skulls for 20 years but still cannot make out the difference,” he said. Dhu’l–Qarnayn moved ahead saying, “He only wanted to warn me that’s all.”

On his excursions around the earth he reached a community of Musa. These people practiced utmost justice. Dhu’l–Qarnayn said, “Tell me about yourself. For I have visited the east and the west, the deserts, mountains and plains, the light and darkness. But I have never seen people like you. Why have you made the graves of your dead right opposite the entrance of your houses?”

“So that we may never forget death,” they replied.

“Why have you not fixed doors to your houses?” asked Dhu’l–Qarnayn.

“Because we have no thieves and cheats. All of us are trustworthy.”

“Why didn’t you have any officers and administrators?”

“We do not oppress each other,” they said.

“Why are there no rulers amongst you?”

“Because we do not fight among ourselves.”

“Why are there no kings among you?”

“Because we do not exploit each other.”

“Why is there no disparity among the people as regards their economical condition?”

“Because we consider all people equal and we distribute equally all the excess profits. And we have mercy upon each other.”

“Why are there no disputes and controversies among you?”

They said, “Because we are loyal to each other and we do not have corruption.”

“Why don’t people murder and imprison each other?”

“We have control over ourselves with correct intentions, we have guided ourselves with forbearance and self-respect.”

“How come you have the same opinion and correct way of doing things?”

“Because we never lie.” And we do not backbite and criticize each other.”

“How can you account for the complete absence to the poor and destitute among you?”

“It is so because we distribute our wealth equally.”

“Why are there no vicious and cruel people among you?”

“Because we have made humility and lowliness as our symbols.”

“Why are your life-span greater than ordinary people?”

“Because we fulfill the rights of each other and rule with justice. We do not oppress.”

“Why do you never experience famines?”

“Because we never forgo repentance.”

“Why are you never sorrowful or aggrieved?”

“We control ourselves during calamities and console ourselves in difficult times.”

“Why do disasters never strike you or your property?”

“Because we do not rely on anyone but Allah and we do not consider the stars as causes of calamities. We regard all affairs from our Lord.”

Dhu'l-Qarnayn asked them if they had seen their forefathers practicing the same things.

"Yes," they replied, "Our elders were also kind to the destitute, behaved equitably with the beggars. If someone oppressed them, they forgave. If someone did evil to them, they responded with goodness. They did not pilfer the trusted property. They spoke the truth and refrained from lying. Because of all this, Allah improved their conditions."

After having acquired all the information, Dhu'l-Qarnayn decided to settle among them. He remained there until the time his soul departed for the heavenly abode. His age was 500 years.

According to 'Ali ibn Ibrahim, Imam Ja'far as-Sadiq said, "The Almighty Allah sent Dhu'l-Qarnayn upon his people. The people hit the right side of his head with a sword. As a result of which the Almighty caused him to die but made him alive after 500 years and again sent him among the people. This time they hit him on the left side of his head. He was again martyred. Again after a period of 500 years, the Almighty gave him life and sent him to the same people. Allah bestowed him the kingdom that stretched from the East to the West. When he reached Yajooj and Majooj he constructed a barrier between them and the people (who were troubled by them). The barrier consisted of molten iron, copper, bronze and bitumen. It confined Yajooj and Majooj to the valley."

"Neither Yajooj nor Majooj would have died until they each had produced a thousand sons each. They are the first to be created after the Angels. Then Dhu'l-Qarnayn followed a cause.

He followed a guide until he reached the place of the rising sun. He saw a community of nudes. They were ignorant of the method of wearing clothes.

Then he went with a guide and came at the mouth of a valley. The people petitioned him against the atrocities of Yajooj and Majooj and requested him to construct a barrier and confine them to the valley. Dhu'l-Qarnayn ordered them to collect slabs of iron and he raised a high wall of these iron bricks across the mouth of the valley. Then he ordered a fire to be lit below the well that heated the iron pieces red. Then he ordered bronze to be melted and spread upon the wall. Thus the wall was complete. Dhu'l-Qarnayn said, "It is the mercy of my Lord. When His promise is fulfilled He shall raze the barrier to the ground. And the promise of my Lord is true."

Imam said that in the last period of time when the Resurrection Day would be near, Yajooj and Majooj shall emerge from the barred valley and devour human beings.

Then Dhul-Qarnayn proceeded towards the western extremity of the earth. He roared like a lion in every town and caused lightening, thunder, and darkness. All those who opposed him and were inimical to him were destroyed by these supernatural phenomena. He had yet to reach the western horizon when all the people of the east and the west accepted his suzerainty. Then he was told of a Divine Spring on the earth. It is known as 'Ainul Hayaat'. If a living being drinks from this spring he will remain alive until the blowing of the trumpet.

Upon getting this information Dhu'l-Qarnayn summoned al-Khidhr who was the best among his companions. He sent for al-Khidhr along with 359 of the best soldiers. He then gave each of them a dried salted fish, and told them to proceed to a designated place that had 360 springs. Each of them was ordered to wash his particular fish in a separate spring. They set for the place commanded by Dhu'l-Qarnayn and each one headed for one spring. When al-Khidhr dipped his fish in the spring it became alive and escaped into the water. al-Khidhr was amazed and stepped into the water in pursuit of the fish. He drank some of the spring water. When they all returned to Dhu'l-Qarnayn he said, "The water of that spring was in your destiny."

Ibn Babawayh has narrated from 'Abdullah bin Sulayman that he said, "I have come across the fact in some heavenly books that Dhu'l-Qarnayn belonged to Alexandria. His aged mother also belonged to the same place and that he was her only son. He was known as Iskandari. Since the time of his childhood, he was kind, well-mannered, good natured and a person with pure character. Till he reached adulthood. He dreamt that he had reached near the sun and both its edges (Qarn) were under his control. When he related the dream to his people they named him 'Dhu'l-Qarnayn' (Possessor of two 'Qarns') (Sides/edges).

After this dream he acquired more courage and became famous and powerful among his people. Since he was obedient to the Lord of the scholars and he was a Muslim, the first thing that he decided to do was to call the people towards Islam. The majority of the people accepted Islam due to his dominant personality. He ordered the people to build a Mosque. The people accepted his suggestion willingly.

Dhu'l-Qarnayn said that the length of the Mosque should be 400 hands and the breadth 200 hands. Each of the walls should be 22 hands thick and 100 hands high. The people asked him where they can obtain wood that can bear the weight of the walls. And the wood that shall serve as the foundation of these walls. The people also had no idea how they would be able to construct such a high ceiling. Dhu'l-Qarnayn told them that when they finish the construction of two wells they should fill it with mud and earth until the upper edges of the walls. Then they should collect gold and silver according to the capacity of people. The gold and silver (powder) should be mixed thoroughly with the earth filled in the Mosque.

After this the ceiling can be laid upon the walls. It may consist of copper or brass or any other material selected by the people. After the ceiling is complete the poor and needy people can be permitted to carry out the mud from within. Since it would contain gold and silver filings, the needy people will be eager to participate in the emptying of the mud.

Thus the people followed the directions of Dhu'l-Qarnayn. The Mosque was built and the ceiling constructed. The needy people earned gold and silver and became self-sufficient.

Dhu'l-Qarnayn divided his army into four battalions. Each battalion consisted of 10000 soldiers. Then he spread them in different towns and decided to visit the different places. When his people learnt of the

intention they came to him together and said, “Dhu’l-Qarnayn! By Allah we assure you, you shall never be deprived of our service. So do not go and settle in some other city because we are more entitled to your company. You were born at this place and bred and brought up here. All our wealth and property is for your sake. Order us whatever you want. Your mother has also become aged. She has more rights on you than any other person. It is not appropriate that you disobey and oppose her.”

“By Allah!” said Dhu’l-Qarnayn, “What you say is true. Your advice is reasonable. But my condition is that of a person whose heart, eyes and flesh have been possessed. Murder is in front of him and he is chased from behind. He does not know where he is being taken and for what purpose. But come! Let us all enter this mosque together and (you all) become Muslims. Do not oppose or you shall be destroyed.” He summoned the villagers and the wealthy ones of Alexandria and advised them to frequent the Mosque, and consoled his mother on his separation.

After these requests and advices Dhu’l-Qarnayn departed from his city. His mother was aggrieved and wept much. Her weeping did not decrease even with the passage of time. A villager thought of a scheme to console the old woman. He organized a grand feast and commissioned a town crier to inform the villagers of it. All the people were invited. But on the appointed day it was announced that only those who have not suffered any grief can participate in the feast. Only those who are immune from every difficulty and distress may attend. The people stood up and said, “None of us are absolutely free of troubles and stress. All of us have suffered the sorrow of the death of some friend or relative. When the mother of Dhu’l-Qarnayn heard all these, she found it interesting but she was unaware of the intention of the villager who had organized the event.

After a few days the same villager organized a feast. This time he told the town-crier to announce that only those people can attend who have some problem or the other. Those who are free from troubles cannot attend the feast. And neither can those who are not aggrieved or sorrowful. Because one who has no trouble has no goodness.

When the people heard this announcement they remarked that the villager had previously acted miserly and that now he had regretted his mistake and wished to rectify himself and conceal his defect. The people gathered and this villager delivered a sermon. He said, “I have not called you for a feast. I wish to speak about Dhu’l-Qarnayn. And discuss the grief that we all experience due to his absence, and the fact that we are not able to serve him.

Remember Adam whom Allah created by his powerful hands and blew His spirit into him. Then He ordered the Angels to prostrate before him. He settled Adam in the Garden and bestowed him with the virtues not bestowed on any other creature. Then He subjected him to the most severe calamity and sent him out of the Garden. No difficulty is as serious as that of Adam. Then Ibrahim underwent the torment of being thrown into the fire and of obeying the command to slaughter his son - Ya‘qub faced the sorrow - Yusuf bore the trouble of being enslaved - Ayyub was subjected to a terrible disease - Yahya was afflicted and Zakariyya martyred - ‘Isa was arrested - Except Allah no one knows the

number of people who have suffered something or the other. Come let us go and console the mother of Alexander. Let us see how much patience she has. Because she is the most aggrieved one due to her son's separation."

So all the people went to the old lady and asked if she had attended the gathering and heard the sermon. She said that she saw everything that had occurred and heard every word of the speech.

"There was no one among you who was more aggrieved than me," she said. "Now Allah has given me patience and satisfied me. He has strengthened my heart. I have faith that my reward shall be proportionate to my grief. And also hope for your reward that you deserve in lieu of your sorrow for your brother. And I also hope for the reward that you have earned for consoling and comforting his mother, and hope that Allah would forgive me and you all and have mercy on you and me."

The people witnessed the formidable patience of this wise lady they returned to their homes. Dhu'l–Qarnayn continued to travel towards the west and had come quite far. Hence by this time his soldiers were weary and disheveled. The Almighty sent him a revelation that he was the Proof of Allah upon all the creatures of the east and the west. And that it was the interpretation of his dream.

"My Lord you wish to give me such a great responsibility and except for You no one is aware of its greatness," said Dhu'l–Qarnayn. "How can I face and vanquish the great army without proper manpower and equipment? How can I make them obedient to me? Where is the patience to bear their oppression? Where is the tongue to speak to them? How can I understand the various languages? Where is the hearing capability to listen to them? Where are the eyes to see them and where is the courage to confront them? Where is the perception to understand their desires? Where is the wisdom to solve their problems? Where is the forbearance to bear their injustices and remain patient? Where is the justice to judge them? Where is the recognition (Ma'refah) to rule over them? Where is the army to conquer them? Verily! I do not possess a single quality.

Hence bestow me power over them. Certainly, you are a Kind Lord. You do not impose a duty beyond ones capacity. Neither do You impose a burden exceeding ones strength."

The Almighty revealed to him that he would be given the strength and power soon to carry out the responsibility entrusted to him. The Lord said, "I shall expand your breast so that you can hear everything, and widen your understanding. So that you understand everything. I shall bestow the power to your tongue so that you can speak to everything. I shall make the affairs easy for you. You will not lose anything and I will guard your affair. So that nothing is hidden from you. I shall strengthen your back so that you are not fearful of any kind of danger. I wish to bestow such a personality that you will not fear anything. I will make your advice acceptable. So that you may not make a mistake. I shall subdue your body to you so that you can feel every type of emotion. I shall give you authority over light and darkness and they will serve you as two armies. The light shall guide you and show you the way. The darkness shall protect you and gather the communities from behind you and bring them in front of you."

Thus Dhu'l-Qarnayn set out with the message of his Lord. The Almighty helped him and fulfilled all his promises. He set out towards the place where the sun sets. No community came in contact with him but that he invited them towards truth. Dhu'l-Qarnayn was satisfied with those who accepted faith but appointed darkness upon those who refused to believe. The darkness would darken their cities, villages, houses and buildings. It penetrated and filled their nose, mouth and bellies. They remained in a state of shock for sometime and then ultimately accepted invitation towards belief. They came in submission to him at last.

Finally, Dhu'l-Qarnayn reached the place where the sun sets. Here a group of people came to him then in the same way as he had with the people he had encountered before. Thus, he completed the conquest of the west. During his campaign he met so many different tribes that only Allah knows the magnitude. He was bestowed with such strength and splendor that no one can achieve except by the Grace of Allah.

His army become peopled with soldiers of different linguistic areas and various sensualities also struck his men. He traveled in the darkness for eight days and nights until he reached a large mountain that had covered a large area. Suddenly he sighted an Angel who clung to the mountain and recited:

Subh'aana rabbi minal aane ilaa muntahaddahare

Subh'aana rabbi min awwaliddunyaa ilaa aakherhaa

Subh'aana rabbi min mauz'le' kafee ilaa a'rshe

Subh'aana rabbi min muntahaz'a'olomate ilannoore.

When Dhu'l-Qarnayn heard these words he went into prostration and did not lift his head until the Almighty gifted him the strength to see that world.

The Angel asked him how he had achieved such power that he reached the place where no man has ever stepped.

Dhu'l-Qarnayn said, "I have received the capability to reach this place from the same One Who has subdued this mountain to you. One Who surrounds all the earth."

"You are right," said the Angel, "If this mountain had not been there the earth would have shook with its inhabitants and smothered them. There is no mountain larger than this on the face of the earth. And this is the first mountain to have been created by Allah for this earth. The peak of this mountain touches the first heaven. It roots reach up to the seventh layer below the earth and surround the whole earth like a circle. The root (foundations) of every city is connected to this mountain. When Allah desires to send earthquake to a particular area He sends a revelation upon me and I shake the roots of that area. Thus the area has earthquake."

Before returning Dhu'l-Qarnayn requested this Angel to give him some moral advice. The Angel said, "Do not be aggrieved for your sustenance. Do not postpone today's job for tomorrow. Do not shed tears on something that you have lost. Be helpful and hospitable. Do not be insolent. Do not be arrogant and oppressive."

After receiving this advice Dhu'l-Qarnayn returned to his companions. Then he directed his mighty splendor towards East. And whenever he came across people he invited them towards Allah and guided in the same way as he had guided the people of the West. He made them obedient like the inhabitants of the western region. After completing the mission of East and West he turned his attention towards the valley that finds a mention in the Holy Qur'an. He met a people who did not understand any language. Beyond the valley lived another community that was known as Yajooj and Majooj.

These creatures resembled the quadrupeds. They ate and drank and had children. They had females and males and their physical features resembled the human beings. But they were much smaller than human beings. Like children, they did not exceed five spans. All of them were created and wore neither clothes nor shoes. Each had a hump like camels. It protected them from cold and heat. They had two ears. One of the ears who covered with hair from the outside as well inside and the other ear had humps. Instead of nails they had claws like animals, and had fangs and jaws. When they slept they spread out one ear and covered themselves with the other from head to toe. Their food consisted of fishes that rained from a cloud every year. This enabled them to lead a comfortable life. When it was time for the fishes to rain they would wait in expectation like people await the rains. When they received the rain of fishes their conditions improved and they prospered.

They bred quickly and their population increased. The fishes lasted them a whole year and they did not feed or anything else. Their population increased so much that only Allah knows its magnitude. If they did not get fish in a particular year there was famine. They used to starve to death and their progeny perished as a result. They walked like the quadrupeds and mated wherever they went. In the year they did not get rain of fish they would head towards the towns and wreaked havoc wherever they struck and did not spare anything. Their scourge was worst than that of locusts and hailstorms.

Wherever they attacked the inhabitants deserted their homes and fled from that area, because no one could confront them. When they attacked a particular area they covered it so completely that no one could stop them. No creature of Allah know their population. It was not possible to look at them or go near them because they were extremely dirty and despicable. That's why they could subdue the people. When they rushed towards a town they made a sound akin to a storm traveling at the speed of hundred parasangs and heavy rain. This was due to their sheer number. Whey they fell upon a city their buzzing resembled that of the bees or rather more intense that nothing could be heard beyond that din. All the animals fled the land ravaged by these creatures. For they filled the whole area and did not leave any space for other creatures. An astonishing fact was that each of them knew the time of their death. Because neither the male nor the female died until it had produced a thousand offspring. When the

number of their offspring reached a thousand they knew they had to die. It used to leave the herd and spread out its hands and legs to die.

They appeared in the time of Dhu'l-Qarnayn and destroyed city after city. They aimed at each community and forced the people out of their homes. They did not turn from wherever they aimed and neither did they look left or right. When this particular community heard their sound approaching they came to Dhu'l-Qarnayn and petitioned him saying, "We have heard that whatever you have been bestowed by Allah is like rulership and kingship. You possess a forceful personality and have been helped by darkness and light and the armies of the earth. We happen to reside in the neighborhood of Yajooj and Majooj. Between us and them is a mountain and nothing else. Between the two mountains is a pass. If they attack us they will drive us out of our houses. We cannot withstand their attack. They have a teeming population. They look like humans but they move about here and their and graze. But they can attack and kill like carnivorous animals. They eat anything that has life, including snakes and scorpions. None of the creatures can equal their population. We know that one day they would cover the whole earth and purge it of its entire people. They would spread corruption in the earth. All the time we dread their attack through the mountain pass. The Almighty has given you strength and might, not given to any other person. Shall we collect some donations to offer you tithe? So that you may build a barrier between us?"

Dhu'l-Qarnayn said, "Whatever Allah has gifted me is better than your contribution. But you can help by providing manpower so that I can accomplish the task of constructing a barrier. Get me iron slabs."

"Where can we get so much iron and copper to build the wall?" they asked.

Dhu'l-Qarnayn informed them of iron and copper mines. When they asked him as to how they could cut the metal, Dhu'l-Qarnayn guided them towards another mine that produced a material called saamoor. Samoor was extremely white and it melted any metal it came in contact with. The people made some mining tools with it and the same types of tools were used by Sulayman to cut the slabs of stone for construction of Jerusalem. The jinn had brought these instruments for Sulayman.

Thus the people brought to Dhu'l-Qarnayn all the iron and copper that was sufficient to build the barrier. The iron was melted and shaped like slabs. Instead of bricks the wall was raised with these iron slabs. In place of cement and mortar molten copper was poured between the iron slabs. There was a distance of one parasang between two parallel mountains.

Dhu'l-Qarnayn first commanded that a foundation be dug for building the wall. The people dug until they reached water. The thickness of the barrier was one mile. After laying the iron bricks they melted the copper into a thin liquid and poured it over the iron wall. It seemed as if it was a single piece. The barrier touched the mountains on either side. It shone like a red and black fabric due to iron and copper.

Yajooj and Majooj come near this wall every year because they tour different areas. But when they reach the barrier they could not traverse it and thus go back from where they had come. They will

continue this practice every year until time for the Resurrection Day nears. One of the signs of the Resurrection Day is the reappearance of al-Qa'im of the Progeny of Muhammad. The Almighty will open the barrier. As mentioned in the Holy Qur'an:

"…when Gog and Magog are let loose and they shall break forth from every elevated place."[4]

1. It is possible that he ruled for thirty years prior to his martyrdom or occultation. Or it might have been after that. It was during the time when he ruled over the world that is referred in this tradition. Thus, it does not contradict the other traditions.
2. He meant Amir al-Mu'minin 'Ali
3. Dhu'l-Qarnayn is mistaken for a Prophet probably because he was an undisputed ruler and is always mentioned among Prophets. It is possible he had two names, Ayyashi and 'Abdullah.
4. After this is mentioned all that we have narrated in the tradition of Wahab. We have refrained from repeating it. However, we must know that all the things mention in these two narrations that do not match with the information of previous traditions are not reliable.

[1] [1]
SHARES

An account of Ya'qub and Yusuf

Abu Hamza Thumali narrates through a correct chain of traditionalists that one day he performed the morning prayers with Imam Zayn al-'abidin in a mosque of Madinah. After the prayers, Imam returned home. Abu Hamza Thumali accompanied the master. When they reached the residence Imam instructed his slave girl, Sakina, that she must serve meals to anyone who came begging to his door as it was Friday. Abu Hamza Thumali says that he asked, "But so may people pass by your house, surely all of them are not deserving?"

"O Thabit!" said Imam, "I fear that (if I am discriminative) I might spurn a genuine destitute. In that case I may be inflicted with the calamity that befell Ya'qub and his progeny. Indeed! We must serve food for the needs of his family. On the eve of a Friday at the time of breaking the fast a needy believer, who was also fasting, approached him with a request for help. He was very pious and had a high status near Allah. He came to the door and begged for food but no one heeded his request.[1]

Feeling disappointed and surrounded by the darkness of night he turned and went away saying, *"Inna lillaahe wa inna ilaihe Raaje'oon"* (Indeed, we belong to Allah and to Him we return). That night he went to bed hungry, and he remained hungry the next day too. But he maintained patient and continued to chant the praise of Allah.

Ya'qub and his family ate to satiation that night and in the morning there was food left over from the previous evening. The Almighty revealed to Ya'qub, and said, "You have insulted one of My servants to such a degree that My penalty is to target you. Therefore, expect My retribution for yourself and your

family. Ya‘qub! The most beloved and respected to me from the Prophets are those who have mercy on the poor and destitute, and one who seats them near himself, and one who feeds them and is a hope of refuge for them. Ya‘qub! Why did you have no mercy for My poor servant? He is diligent in worship and satisfied on the little he gets in the world. Last night he came to your door with a request for some eatables to break his fast. You did not offer anything and he complained to Me and went to sleep hungry. But he recited My praise and again fasted the next day, whereas you and your children went to bed satiated. And the surplus food remained with you.

O Ya‘qub! It seems you are unaware that My wrath is more swift for My devotees than on My enemies. My kindness and favors are for My devotees and My deception and tests are for My enemies.

I swear by My might that I shall sent a calamity upon you, and make your sons the victims of a disaster. I shall make you involved in sorrow and pain. So be prepared for My wrath and be content with it. Be patient in the calamities.”

Abu Hamza Thumali said, “May I be sacrificed for you! When did Yusuf have the dream?”

“On the same night when Ya‘qub and his sons slept satiated whereas the beggar slept hungry,” said Imam. “That night Yusuf had a dream and he related it to his father the next day.”

“O my father! Surely I saw eleven stars and the sun and the moon. I saw them making obeisance to me.” (***12:4***)

When Ya‘qub heard the dream the revelation of the imminent calamity had already descended on him. So,

“He said, O my son! Do not relate our vision to your brothers, lest they devise a plan against you;” (***12:5***)

Yusuf did not heed the warning seriously and told his brothers of the dream.”

Imam said that the first calamity to strike Ya‘qub and his sons was the envy of the brothers of Yusuf.

On the basis of what Yusuf had related of his dream, and the excessive affection Ya‘qub had for Yusuf they hatched a plot among themselves.

They discussed that their father loved Yusuf and his younger brother more than he loved them even though they were stronger and deserving. They served him with all sincerity whereas Yusuf and his brother did not shoulder any responsibility.

When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (***stronger***) ***company; most surely our father is in manifest error:***

Slay Yusuf or cast him (***forth***) ***into some land, so that your father’s regard may be exclusively for***

you, and after that you may be a righteous people. (***12:8-9***)

The brothers came to Ya'qub that very moment.

"They said, O our father! What reason have you that you do not trust in us with request to Yusuf? And most surely we are his sincere well-wishers." (***12:11***)

"Please send him with us tomorrow," they requested, "So that he may partake of the fruits in the forest and enjoy himself. We shall take care of him."

Ya'qub said that when Yusuf was out of his sight he was aggrieved. He could not bear the separation of Yusuf.

"I fear the wolf may devour him," Ya'qub tried to make an excuse fearing that the promised calamity may descend with regard to Yusuf, because Yusuf was his favorite child. But Allah's decree came to pass and Ya'qub failed to obviate Divine trial. He entrusted Yusuf to the brothers in spite of the foreboding. When they left with Yusuf, Ya'qub followed them and took Yusuf and embraced him. Then returned him to the elder brothers. They began to move on quickly lest Ya'qub again follows them and take Yusuf away with him, and took him far away into the forest. The eldest of them suggested that Yusuf need not be slain in order to separate him from his father. He could be cast into a well so that some passers-by may fish him out and carry him away. So they took Yusuf to well and pushed him inside thinking he would soon drown. When Yusuf reached the bottom of the well the brothers heard a voice,

"O sons of Ya'qub convey my salaams to my father."

When the brothers heard this they decided not to leave the place until they are sure Yusuf is dead. They waited until late night and returned home lamenting and said, "O father! We had left Yusuf with our belongings and went hunting. When we returned we found that a wolf had carried him off."

"Innalillaahe wa inna ilaihe raajeo'on, (Indeed we belong to Allah and to Him we shall return)", said Ya'qub and began to weep, knowing that the foretold calamity had descended. He maintained patience and resigned to the Divine decree.

He told his sons, "What you say is not true."

"Nay, your souls have made the matter light for you," (***12:18***)

"The Almighty would never allow Yusuf to be devoured by a wolf before I witness the realization of the true dream of Yusuf," he added.

Next morning the brothers decided to check the condition of Yusuf. Whether he was alive or dead. When they reached the place, they saw that some travelers had gathered around the well. The group had previously deputed one person to get water. He had tossed the bucket in the well and Yusuf clung to it

and was pulled out. When the bucket rose to the surface the traveler was astonished to find a cherubic boy sitting on it. He called his companions and showed them the child.

Yusuf's brother stepped forward and said, "He is our slave-boy who fell into the well yesterday. We came to pull him out today."

Saying this, they took Yusuf aside and issued a dire warning that if he did not support their claim that he was their slave, they would kill him. Yusuf agreed to save his neck.

The brothers again approached the group of travelers and offered to sell Yusuf to them. One of them purchased Yusuf for 20 Dirhams. The brothers of Yusuf were same as the travelers. They were unaware of the true value of Yusuf to have sold him for such a paltry sum. The buyer of Yusuf took him to Egypt and sold him to 'Aziz, the Emperor.

As the Qur'an says,

"And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son." (***12:21***)

The narrator says that Abu Hamza Thumali asked Imam about the age of Yusuf when he was cast into the well. Imam said it was nine years. Some reports mention seven years and it is considers more likely.

The narrator asked about the distance between the house of Yusuf and Egypt. Imam said it was twelve days' travel. Imam also said that no one could equal the elegance and beauty of Yusuf. When he reached maturity the king's wife became infatuated with him and tried to lure him towards adultery. Yusuf explained to her that he belonged to a family that did not indulge in fornication. One day this woman bolted the door and told him not to fear, and she lay down before him. Yusuf disengaged himself from her and rushed to the door. Zulaykha ran after him and pulled at his shirt and tore its neck. The king arrived at that moment and saw them in this condition. Zulaykha tried to shift the blame on Yusuf and said to the king,

"What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?" (***12:25***)

When the king decided to punish Yusuf he said, "By the God of Ya'qub (as..)! I never intended any evil with your wife. She herself did cling to me and was persuading me to sin. I ran away from her. You can ask this child which of us was guilty, as he has witnessed the scene."

Someone brought an infant to her. The Almighty bestowed him the power of speech and he said,

"O King! Check the garment of Yusuf. If his shirt is torn from the front, he went for her and if it is torn from behind, she had been in his pursuit."

When the king saw the infant speaking he became afraid. The garment of Yusuf was called for and found that it was torn from behind. He told Zulaykha that it was her evil plot.

"Surely it is a guile of you women, surely your guile is great." (***12:26***)

Then he told Yusuf to ignore the matter and keep it confidential so that no one may come to know of it from him. But Yusuf did not heed the suggestion and the news spread around the town. Some women even taunted that the wife of 'Aziz is in love with her slave and is trying to woo him.

"So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (***to Yusuf***)***: Come forth to them. So when they saw him, they deemed him great, and cut their hands*** (***in amazement***)***, and said, Remote is Allah*** (***from imperfection***)***; this is not a mortal, this is but a noble angel."*** (***12:31***)

Thus instead of cutting the fruit they cut their hands. Zulaykha castigated them of having blamed her and said the attractiveness of Yusuf was responsible for her misdemeanor.

The ladies dispersed from the gathering. Later one of them sent a message to Yusuf and invited him. Yusuf refused and entreated Allah that he preferred imprisonment to a life of sin. He prayed to Allah that if He did not foil the plot of women he might surrender to their overtures and became a sinner. The Almighty saved Yusuf from the guile of the women. When the affair spread among the Egyptians, the king, instead of following the advice of the speaking infant decided to imprison Yusuf. And whatever occurred therein is documented in the Qur'an.

'Ali Ibn Ibrahim relates from Jabir that Yusuf saw the following eleven stars in his dream: *Tarriq, Hawbaan, Zeyaal, Zulkatfain, Wabaab, Qaabis, Amoodaan, Feelaq, Masbeeh, Soo' zaroogh.*

According to an authentic tradition Imam Muhammad al-Baqir was asked about the dream of Yusuf in which he saw eleven stars, the sun and the moon all prostrating towards him. Imam interpreted the dream and said it forecasted that Yusuf will become the Emperor of Egypt, his eleven brothers stood for eleven stars. The sun denoted his mother, Raheel and the Moon represented Ya'qub. When they reached him they thanked Allah in prostration for having found Yusuf. They prostrated for Allah and not for Yusuf.

Another chain reports the same Imam as saying that Yusuf had fifteen brothers. Binyamin (Benjamin) and Yusuf had the same mother. Ya'qub was known as Israelullah, that means the special one of Allah or the chosen one of Allah or simply "The chosen one." He was the son of Ishaq the son of Ibrahim, the Khalil (friend) of Allah. Yusuf was nine years old when he saw that dream and related it to his father, Ya'qub. He told Yusuf not to mention the dream to his brothers, or they would do something sinister to him." They will try to get rid of you because Satan is an enemy of man. He is about to show his enmity." Then he said, "As you have seen the dream, there is hope in it that your Lord will exalt your status. In the light of Divine Knowledge the dream that you say can be interpreted in a way that the Almighty will

bestow the Divine sciences and Prophethood upon you, as bestowed upon your forefathers, Ishaq and Ibrahim. Indeed your Lord is wise and knowing."

Yusuf excelled his contemporaries in elegance and physical beauty. Ya'qub doted on him and preferred him to other children. This caused jealousy to triumph over Yusuf's brothers. They discussed the matter among themselves as narrated by the Almighty in Qur'an:

"When they said, Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company, (Imam said it means a group); most surely our father is in manifest error." (***12:8***)

The brothers planned to kill Yusuf so the affections of Ya'qub will be exclusively for them.

One of them, named Lawi, said it was not necessary to kill Yusuf and they can separate him from his father and hide him where Ya'qub cannot see him. And thus he will transfer his attention to the brothers. So they came to Ya'qub and asked him why he did not entrust Yusuf to him. Even though they were concerned for his safety. They requested that Yusuf be allowed to accompany them the next day, so that he may graze the sheep and play about. They assured that they shall guard him.

The Almighty put the words into the mouth of Ya'qub and he said,

"Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him." (***12:13***)

The brothers said,

"Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers." (***12:14***)

According to Imam a company (Usbah) consists of two to thirteen persons. Thus they set off with Yusuf and cast him into the well.

Allah says,

"So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive (do not recognize you)." (***12:15***)

Imam Muhammad al-Baqir says that Archangel Gabriel descended while Yusuf was in the well and told him that, (the Almighty says) "We shall make you the Emperor of Egypt with honor and dignity. And shall make your brothers needful to you so that they come to you for assistance and you can tell them what they had done to you. And they will not recognize you at that time."

It is narrated from Imam Ja'far as-Sadiq that when revelation descended upon Yusuf in the well, he was

seven years old.

‘Ali ibn Ibrahim says that when Yusuf was separated from his father, and they decided to kill him, Lawi suggested that instead of killing him, he could be pushed into a well, so that some traveler will pull him out and take him away. They brought him to the well and ordered him to undress. Yusuf began to cry and requested them not to strip him naked. One of them took out a knife and threatened him with it. Ultimately the clothes were removed and Yusuf was thrown into the well. The brothers returned home.

Yusuf began to supplicate to his Lord, “O the Lord of Ibrahim, Ishaq and Ya‘qub. Have mercy on my helplessness, weakness, and tender age.”

Just then, an Egyptian caravan has arrived in the vicinity of the well. One of them was sent to draw water from the well. When he dropped the bucket into the well Yusuf clung to it and when they pulled out the bucket they found a young boy having an attractive physique and elegance as never seen in the world.

The fellow travelers were immediately conveyed the good news of having received a handsome slave. They could sell him and add the proceeds to their capital. When the brothers learnt of it. They came to the caravan and said that it was their slave who had run away. And they secretly warned Yusuf that if he did not support their claim of his slavery, they would kill him. When the people asked Yusuf he said under duress that he was their slave. They offered to purchase Yusuf. The brothers agreed to sell him upon the condition that they will take him to Egypt and never show him in this area again. Thus Yusuf was sold for eighteen Dirhams. The brothers sold him so cheap because they were unaware of the worth and position of Yusuf.

An authentic tradition of Imam al-Ridha says, “Yusuf was sold for twenty Dirham and their value today is 1270 Dinars.”

It is quoted from the tafsir of Abu Hamza Thumali that the man who purchased Yusuf was Malik bin Za’ra. From the time he purchased Yusuf there was prosperity in his economic conditions, he earned more profit during the trip. This continued until they resold him. The increase did not continue after that. Malik was much attracted towards Yusuf and saw in him the traces of nobility and his elegant countenance. One day he told Yusuf to describe his genealogy. Yusuf said he was the son of Ya‘qub, son of Ishaq, son of Ibrahim. On hearing this Malik picked him up and began to weep. Then he told Yusuf that he had no children and wanted Allah to bestow him with many sons. Yusuf prayed for this man and he had twelve twins in a row - all males.

‘Ali ibn Ibrahim says that when the brothers returned to Ya‘qub they smeared the shirt of Yusuf in blood so that they can say that a wolf had torn him apart.

Imam al-Baqir says that they slaughtered a kid and smeared the shirt in its blood. Lawi said, “Brothers! Ya‘qub, the Israelullah is the son of Ishaq the Prophet of Allah, the son of Ibrahim the friend (Khalil) of

Allah. Do you think the Almighty will conceal this secret from our father."

"So what do you suggest?" they asked.

He said, "Come let us perform Ghusl and pray in congregation and invoke Allah that He conceal this matter from our father. Indeed! Allah is Forgiving and Merciful."

They stood up and performed the ghusl. But according to the ritual law of Ibrahim and Ya'qub there was a stipulation of at least eleven persons to form a congregation. They were only ten. They said, "We have no one to preside over the prayer."

Lawi said, "Never mind, we shall regard the Almighty as the Imam of our congregation." They performed the prayers and pleaded to the Almighty to withhold the secret from their father. At the time of going to bed they came lamenting to their father. Brandishing the blood-smeared shirt of Yusuf they said that they were running hither tither and engrossed in recreation, leaving Yusuf to care for their belongings. The wolf had tore him to pieces.

"They said, O our father! Surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful." (***12:17***)

"...He said, Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe." (***12:18***)

Then he said, "How vicious was the wolf upon Yusuf and how kind he was on his shirt. He tore apart Yusuf but did not damage his shirt a bit."

Then the travelers took Yusuf to Egypt and sold him to the 'Aziz (Emperor). When the 'Aziz beheld the elegance and beauty of Yusuf he told his wife Zulaykha to nurture the boy with love and care so that he may prove useful for them in the future. He decided to adopt him since he had no children of his own. Both of them showered their affections on Yusuf and when he reached maturity, Zulaykha fell in love with him and all the women who saw him became infatuated with him. Even the men were attached to regard him with affection. His face shone like a full moon. Zulaykha tried to entice him for physical relationship and one day she bolted the door when they were apparently alone in a room. Then she urged him to fulfill her wishes as soon as possible. Yusuf sought the refuge of Allah from the vile act that she was forcing him in.

"Your husband, the 'Aziz has reared me and regards me highly. Indeed the Almighty does not bestow salvation on the transgressors," he reasoned.

But Zulaykha clung him passionately. Yusuf saw the face of Ya'qub in a corner. He was biting one finger with his teeth and saying, "O Yusuf! Your name is included in the list of Prophets in the heavens. Do not perform a misdeed for which your name may be written among the fornicators of the earth."

In another tradition from Imam Ja‘far as-Sadiq when Zulaykha decided to have sexual relations with Yusuf, there was an idol in the room. When she put a curtain on it, Yusuf asked the reason behind it. She said, she was ashamed of the idol.

“You are ashamed of the idol that neither sees nor hears you. Shall I not be ashamed of my Lord who is manifest and informed about everything?” asked Yusuf.

Then he disengaged himself and tried to flee. Zulaykha pursued him and at that moment the ‘Aziz appeared at the doorway. Zulaykha asked him what the punishment was for a person who intended evil with his wife, except imprisonment or a painful punishment.

Yusuf pleaded innocence and said she herself harbored evil intentions on him. There was an infant in the cradle at that time. The Almighty sent a revelation on Yusuf and he suggested to ‘Aziz that he ask the infant who was a witness of all that had passed. “He will tell you that I have not betrayed trust,” said Yusuf.

‘Aziz asked the child and the Almighty gave it the power of speech to testify in favor of Yusuf.

The little child said, “If the shirt of Yusuf is torn from the front, Zulaykha speaks the truth and Yusuf is lying. But if his shirt has a tear at the back, Zulaykha is a liar and Yusuf is truthful.”

‘Aziz inspected the shirt of Yusuf and found that it was torn from behind. He told Zulaykha that it was her evil plot. And the guile of you women is great,” he added.

He requested Yusuf to keep the incident secret and ordered Zulaykha to repent for her sin as she was a guilty one. Then this incident became known and the ladies of the town castigated Zulaykha for her weakness. When Zulaykha learnt of their criticism she invited them and arranged for them a repast. She handed a knife and a tangerine to each of the women and told them to slice it. The same moment she ordered Yusuf to enter the gathering. When they saw the handsome Yusuf, they could not discriminate between the fruit and their hands and instead of the tangerine they slashed their fingers.

Zulaykha told them excuse her because it were they who had accused her of misdemeanor whereas the unearthly elegance of Yusuf was responsible. She said, “I call him towards me and he refuses. If he does not submit to my wishes, I shall have him imprisoned.” The ladies returned home and before the night fell, each of them sent a messenger to Yusuf and inviting him. Yusuf was troubled and pleaded to Allah that prison was better than the predicament he was in. And that which the women were trying to entice him for.

“If You do not fail their attempt I might fall in the trap. I will then be included in the ignorant ones,” he prayed.

The Almighty accepted his supplication and nullified the guile attempts of women. Zulaykha ordered that Yusuf be imprisoned. Allah says,

"Then it occurred to them after they had seen the signs that they should imprison him until a time." (***12:35***)

According to Imam al-Baqir the ayats speaks about the testimony of infant and the tearing of Yusuf's shirt and Zulaykha's pursuit of Yusuf. Thus when Yusuf refused to oblige Zulaykha she began to plot against him and her husband decided to imprison Yusuf.

Two young slaves of the king were also convicted with Yusuf. One of them was a baker and one a water-carrier. Another tradition says that 'Aziz appointed two people to guard Yusuf. When the two of them stepped into the prison they asked Yusuf what knowledge he had. He replied that he could interpret dreams. One of them said he had seen himself pressing the grapes for wine. Yusuf told him he would be released and go to become the royal barman and win the king's favor. The baker said he dreamt of having a bowl of bread on his head and birds were feeding on it. Actually he had not seen any such dream, he was only making it up. Yusuf told him that he would be killed by the king and his corpse shall be hung at the gate where birds would feed on his brain. The man said, "I lied to you. I had no such dream."

Yusuf said, "Whatever I predicted would surely come to pass."

Yusuf behaved kindly with the prison inmates. He visited the sick, helped the needy and created an amiable atmosphere for his companions. At last the king ordered the release of the man who had seen the dream of grape juice. Yusuf requested him to put a good word to the king regarding Yusuf. But when this man had the opportunity, the Satan enticed him to ignore Yusuf's request. Thus Yusuf remained in the prison for many years after that.

According to reliable traditions, Imam Ja'far as-Sadiq said that Archangel Gabriel descended to Yusuf when he was in the prison. He told him that the Almighty sends His salaams and says that "I have made you the best of my creations." Yusuf fell down and putting his cheek on the ground said, "You Alone are my Lord."

Archangel Gabriel told him, "The Almighty says that He has made you more lovable to your father than your other brothers."

Yusuf touched his cheeks to the ground and said to Allah. "You Alone are my Lord!"

Archangel Gabriel said, "The Almighty says that He brought you out of the well you had been pushed in it and were convinced that you would perish."

Again Yusuf touched his cheek on the earth and said,

"You Alone are my Lord."

Archangel Gabriel said, "Indeed the Almighty had decreed this punishment for you because you sought

the help of someone else. So you remain in prison for some more years." When the prescribed term was over, and he was permitted to recite the Dua al-Faraj (Supplication of release) he kept his cheeks on the ground and said, "*Allahumma inkaanat d'unoobi qad Akhlaqat wajhi in'ndaka fainni atawajjahoo ilaika be wahje aabaais' s'aalehe'en - Ibrahim, wa Ishaq wa Ya'qoob.*"

(Translation: O Allah if my sins have degraded my face near You, I certainly turn towards You through the faces of my ancestors, Ibrahim, Ishaq and Ya'qub).

The Almighty forgave him and he was released from the prison.

The narrator asked Imam if they could also recite the same supplication. Imam told him to recite as follows:

"Allahumma inkaanat d'u noobi qad Akhlaqat wajhi in'ndaka fainni atawajjahoo ilaika be nabiyyeka nabiyyar rah'ma. S'allallaaho a'laihe wa aalehi wa Aliyy-waa Faat'emah - wal h'asane-wal-h'osaine wal aaimmah a'laihimus salaam."

'Ali Ibn Ibrahim says once the king dreamt that five lean cows were eating five fat cows. And seven dried ears of corn striking to seven green ears of corn and were dominant upon them. He asked his ministers to interpret the dream but they could not understand it. They said it was a nightmare and they did not know the interpretation of this nightmare.

The person whose dream Yusuf had interpreted remembered Yusuf. When he was released Yusuf had requested him to plead on his behalf to the king but he had forgotten it. He was present in the court and seven years had passed since his release. He told the King that he would soon provide the interpretation of the dream if he is permitted to visit the prison. So he came to Yusuf in the prison and said,

"O Yusuf! O the truthful one! What is the interpretation of seven lean cows eating seven fat ones and seven dried ears of corn on seven green ones. Tell me so that I may inform the king and his officers. They may realize your special qualities, virtues and understand the interpretation of your dreams."

Yusuf said, "You should cultivate your lands very carefully during the next seven years and store as much as you can. Do not thresh the crops to keep them safe from being spoilt with grain beetles. Consume less grain during this period, for, the next seven years there would be a year of plentiful rains. There would also be abundance in crops and fruit cultivation."

The king's barman returned to the king and narrated the words of Yusuf. He expressed his desire to meet Yusuf personally and a messenger was dispatched to summon Yusuf from the prison. When the messenger came to Yusuf he told him to ask the king about the women whom Zulaykha had invited for a repast, "When they had seen me they had cut their fingers. Indeed my Lord is aware of their guile! Ask the king to summon those women and ask them about the matter concerning me and about Zulaykha. They were aware of all the cause of my imprisonment, that was due to my refusal to give myself to their

desires."

'Aziz summoned the women and asked them concerning Yusuf and how they had tried to lure him. The women glorified Allah and said they knew Yusuf was blameless. Zulaykha said the truth was manifested, "Actually I had attracted him towards myself while he spoke the truth."

After this Yusuf said that, "I only intended that the king should realize that I have not betrayed trust during his absence. Because Allah does not guide those who betray trust. And I do not acquit myself from evil. Indeed, the soul entices one towards evil a great deal. Except when the Almighty directs His Mercy towards me. Certainly, my Lord is Beneficent and Merciful."

The 'Aziz said, "Bring Yusuf to me, I want to appoint him as a close aide." Yusuf came to him and when he conversed with him the king became aware of the light of guidance, knowledge, wisdom and intellect that shone from his forehead.

"From today," said 'Aziz, "You are my confidant and a trustworthy aide. You can ask for whatever you like." Yusuf told 'Aziz to entrust him with all the wealth and agricultural products of Egypt. "I assure that I would manage them with absolute honesty. And I know how it should be deployed."

The king of Egypt put Yusuf in charge of the revenues and national wealth. The Almighty Allah says,

"And thus did We give to Yusuf power in the land — he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good." (***12:56***)

Thus, under the directions of Yusuf all the agricultural produce of Egypt was collected in granaries constructed with stone and mortar. All the citizens were rationed grain only sufficient for their needs. The excess of grains were stored without threshing in huge stacks. This process continued for seven years. When the seven years of draught arrived the ears of corn stored in the previous seven years were removed and sold at the rate prescribed by Yusuf. At that time he was of a distance for 18 days' travel from his father. People from the adjoining areas traveled to Egypt to purchase their requirements from Yusuf. The respected father of Yusuf and his brothers were residents of an area that produced a large quantity of gum. The brother's of Yusuf used to carry a quantity of gum and barter it with grains of Egypt. Yusuf supervised these transactions in person.

"And Yusuf's brothers came and went into him, and he knew them, while they did not recognize him." (***12:58***)

Yusuf issued food grains to his brothers and gave little more than the measure, then asked then who they were.

They said, "We are the sons of Ya'qub the son of Ishaq son of Ibrahim the Khalil of Allah. The One whom Nimrod had cast into the fire but he did not burn. The Almighty made the fire cool and a safety for

him."

Yusuf asked them the well-being of Ya'qub and why he has not accompanied them to Egypt. The brothers said, "He is an old and weak person."

"Do you have any other brother?" asked Yusuf.

"Yes," they replied, "We have one more brother from a different mother."

Yusuf said, "Bring that brother along with you the next time you come for rations. I give a full measure and also some extra quantity. Thus if you do not bring your step-brother I would not be having anything to give you and neither would I allow you to reach me."

The brothers decided to try their best in persuading their father. Yusuf told his servants to put back the things his brothers had brought back into their luggage without their knowledge so that when they return home unpack their foods they realize our generosity and come back again."

The brothers of Yusuf came home and told their father the king of Egypt had ordered them to bring their brother along with them otherwise they would not be entitled to any food stock. "So let us accompany us and we assure that we shall take care of him."

"Shall I entrust him to you, when I had already entrusted you his brother in the past. Verily, Allah is a greater protector and the most Merciful."

When they unpacked their goods they found the commodity they had taken for exchange and told their father, "No one can be more generous than the 'Aziz who has been so generous for us. He has not even charged us the price. So if you allow we shall take our younger brother with us and take care of him. If we take him with us we can claim for an extra share because whatever we have brought is not sufficient for our needs."

Ya'qub said, "I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded.

"And when they gave him their covenant, he said, Allah is the One in Whom trust is placed as regards what we say." (***12:66***)

When his sons prepared to leave, Ya'qub told them that all of them should not enter from the same gate lest they be victims of the evil eye.

"And enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely. And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (***it was only***) ***a desire in the soul of Ya'qub which he satisfied; and surely he was possessed of knowledge because We had***

given him knowledge, but most people do not know." (***12:67-38***)

When the sons of Ya'qub set out for Egypt, Benjamin accompanied them but did not join them during meals. He also did not talk to them or mix with them. When they all reached Yusuf and saluted, he saw his brother and was delighted. When Benjamin was alone, Yusuf asked why he was sitting separately. He said, "I had a full brother and once these people took him out and did not bring him back. It was said a wolf had devoured him. I have vowed not to participate in any of their affairs until I live."

"Are you married?" asked Yusuf.

"Yes."

"Do you have children?"

"Yes."

"How many?"

"Three sons."

"What are their names?"

"Wolf, garment and blood!"

"Why have you given them such names?"

"So that I may not forget my brother. That whenever I call one of them I am reminded of my brother."

Yusuf told the brothers to wait outside and retained Benjamin. They left the room. Yusuf called Benjamin near him saying:

"I am your brother, therefore grieve not at what they do." (***12:69***)

And he said he wanted to keep Benjamin with him. Benjamin said the brothers will not agree to this because at the time of departure they had given an oath to their father that they would bring him back. Yusuf said he would find a solution, and told Benjamin that he should not reveal anything to the brothers regarding whatever he witnessed.

After Yusuf provided the brothers with requisite food grains and added some more to it he told one of his servants to hide the gold bowl used as a measure in the pack of Benjamin. The cup was inserted into the luggage of Benjamin without the brothers having any hint of it. When they had packed their foods for departure Yusuf sent a messenger and told them to halt.

An announcer declared: "O Caravan! You are most surely thieves."

They said while they were facing them: "What is it that you miss?"

They said, "We miss the kings cup, and he who shall bring it shall have a camel-load and I am responsible for it."

They said, "By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves.

They said, "But what shall be the requital of this, if you are liars?"

They said, "The requital of this that the person in whose bag it is found shall himself be (***held for***) ***the satisfaction thereof; thus do we punish the wrongdoers."***

So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack." (***12:70-76***)

Thus Yusuf had Benjamin arrested.

Imam Ja'far as-Sadiq was asked how Yusuf ordered the announcement of 'O caravan! You are most surely thieves.' Whereas they had not stolen anything?

Imam replied, "They were not thieves and neither Yusuf make a false statement. What he meant by 'thieves' was due to the fact that they had stolen him (Yusuf) from his father.

"They said, If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said, You are in an evil condition and Allah knows best what you state." (***12:77***)

The brothers were infuriated and yellow liquid oozed from their bodies. They pleaded with Yusuf to release their brother. It was a special characteristics of the sons of Ya'qub that whenever they were angry their hair stood on their ends and protruded from their garments and yellow blood dripped from the tips of their hair.

"They said, O chief! He has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good." (***12:78***)

Yusuf said,

"Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust." (***12:79***)

When they failed to secure the release of Benjamin, they prepared to return to Ya'qub. The eldest of them Lawi according to one tradition and according to another tradition Yahooda or Shamoun said, "Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your

duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits or Allah decides for me, and He is the best of the judges."

"Go back to your father and say: O our father! Surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen: And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful." (***12:80-82***)

Thus the brothers returned while Yahooda stayed back in Egypt to lobby for Benjamin's release. He came to Yusuf and began to argue his case. Strong words were exchanged and the matter became so serious that Yahooda became very angry. Whenever he lost his temper a hair from his shoulder stood on its end and secreted blood. It continued like this until he was touched by one from the progeny of Ya'qub. When Yusuf saw blood dripping from a strand of his shoulder hair he had an idea. One of his children was playing with a golden pomegranate. Yusuf took it from his hands and threw towards Yahooda. The child ran to retrieve his toy and in the process touched Yahooda. The blood immediately stopped dripping from the end of hair follicle and Yahooda's anger cooled down and a doubt arose in his mind. The child picked up the pomegranate again. Once more the dialogue between Yusuf and Yahooda became a heated argument. Again Yahooda was enraged and again blood dripped from a hair of his shoulder. Yusuf repeated his trick the second time and Yahooda's temper returned to normal. The same process was repeated a third time. Yahooda suspected the possibility that a descendant of Ya'qub was in the palace of Yusuf.

When the brothers of Yusuf reached home, they related the incident concerning Benjamin.

"He (***Ya'qub***) ***said, Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise."*** (***12:83***)

Ya'qub blamed his sons for Benjamin's arrest and said they must have familiarized the 'Aziz with the law that thieves are to be taken as slaves.

"And he turned away from them, and said, O my sorrow for Yusuf! And his eyes became white on account of the grief, and he was a repressor (***of grief***)***."*** (***12:84***)

Ya'qub became visually impaired and was very unhappy with these sons, but he did not manifest his anger.

Traditions mention that someone asked Imam Ja'far as-Sadiq how much the grief of Yusuf's separation had affected Ya'qub. Imam said, "His grief equaled the combined grief of seventy women whose sons have expired. And Ya'qub was not conversant with the phrase "*Inna lillaahe wa inna ilaihe raajao'on* (Indeed we belong to Allah and towards Him we shall return), therefore he used to repeat the words, *"Waa Asafaa a'laa Yusufa',* (O the sorrow of Yusuf!).

Yusuf's brother pointed out to Ya'qub that he had not despaired due to Yusuf's sorrow until he died or reached the verge of death. Ya'qub said that he did not complain of his grief and the great sorrow but he was aware of the Mercy and Grace of his Lord in a way his sons were not.

"He said, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know. O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people." (***12:86-87***)

A good chain of reporters convey a tradition wherein Imam Muhammad al-Baqir was asked, "When Ya'qub told his sons to go and search for Yusuf and his brother, twenty years had elapsed after Yusuf's disappearance, And his eyes turned white due to excessive weeping and were blinded. So, was Ya'qub knowing that Yusuf was alive?"

Imam replied, "Yes, he knew that Yusuf was alive. Because Ya'qub had invocated the Almighty at dawn and requested Him to send the Angel of death. The Angel of death appeared to him in a beautiful form.

"Who are you?" he asked.

"I am the Angel of death, you had requested the Lord to send me to you. What can I do for you?" said the Angel.

"Tell me how you capture the souls? Do you employ assistants for it, or use different means?"

"I use different methods."

Ya'qub said, "I request you in the Name of the God of Ibrahim, Ishaq and Ya'qub, tell me has the soul of Yusuf reached you yet?"

"No," replied the Angel of death.

From that moment Ya'qub became sure that Yusuf was alive and he told his sons to go and search for Yusuf and his brother and not to despair of Divine Mercy. Because no one despaired of Divine mercy except the unbelievers."

According to a tradition reported by 'Ali ibn Ibrahim, the 'Aziz of Egypt wrote to Ya'qub: "I am having your son Yusuf as a slave, whom I had purchased at a little price. As for your other son, Benjamin, a missing object was found in his bag and as a result I enslaved him too."

Ya'qub was appalled at this message and told the messenger to wait while he composed a reply. He wrote, "In the Name of Allah, the Beneficent, the Merciful. This is a letter from Ya'qub the Israel of Allah, the son of Ishaq the slaughtered one of Allah, the son of Ibrahim the Khalil of Allah. I am in receipt of your message that you have enslaved my sons. Indeed the accursed Nimrod who was a worldly king had cast my grandfather, Ibrahim into the fire. But he did not burn, the Lord Almighty commanded the

fire to cool down and be comfort and safety for Ibrahim.

Regarding my own father, Ishaq the Lord Commanded my grandfather, Ibrahim to slaughter him with his own hands. When he complied with Divine Orders the Almighty appointed a large ram as the requital of Ishaq. Indeed, I had a son whom I loved more than I loved anyone. He was the brightness of my eyes and a fruit of my heart. His brothers took him one day and when they returned, they said that a wolf had devoured him. The grief broke my back and due to excessive weeping my eyes became sightless. Yusuf had a brother from his own mother, whom I liked too. He came to you with his step–brothers in order to purchase grains. The elder sons returned and said he had stolen the king's cup and that you have arrested him and enslaved him. We are not from a family that indulges in thievery and greater sins. I request you in the Name of the God of Ibrahim, Ishaq and Ya'qub to release my son and achieve Allah's pleasure."

When Yusuf read the letter, he kissed it, touched it to his eyes, and wept profusely. In another tradition it is mentioned that when Yusuf opened the letter he could not control the flood of tears. He stood up, went home, read the letter and wept much. Then he washed his face and returned to the court. But again grief overpowered him and he could not control his tears. Again he receded into his private quarters and gave a free rein to his tears. When the tears receded he washed the face and emerged from his chamber.

He came out addressed his brothers,

"Do you know how you treated Yusuf and his brother when you were ignorant?"

They said, "Are you indeed Yusuf? He said, I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (***against evil***) ***and is patient*** (***is rewarded***) ***for surely Allah does not waste the reward of those who do good.***

They said, By Allah! Now has Allah certainly chosen you over us, and we were certainly sinners.

He said, (***There shall be***) ***no reproof against you this day, Allah may forgive you, and He is the most Merciful of the merciful.***

Take this my shirt and cast it on my father's face, he will (***again***) ***be able to see, and come to me with all your families.***

And when the caravan had (***hardly***) ***departed*** (***for Ya'qub's home***) (***that***) ***their father*** (***Ya'qub***) ***said. Most surely I perceive the odor of Yusuf. Unless you pronounce me to be weak in judgment."*** (***12:89–94***)

All those who were present said that Ya'qub's old age has affected him. But shortly later the brothers arrived from Egypt and cast Yusuf's shirt on his face.

"…so forthwith he regained his sight. He said, Did I not say to you that I know from Allah what

you do not know? They said, O our father! ask forgiveness of our faults for us, surely we were sinners. He said, I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful." (***12:96-98***)

'Ali ibn Ibrahim narrates that when the messenger of 'Aziz departed with the reply of Ya'qub, he (Ya'qub) raised his hands in prayers and said,

Yaa h'asanal Shabate yaa kareemal mao'onate, yaa khairal aklate. Yaa khairalahu aataini be rooh'e minka wa farrij min I'ndeka

Archangel Gabriel descended and said, "O Ya'qub do you want me to teach a supplication that Allah may open your eyes and return your son to you?"

Then Archangel Gabriel said, "Recite:

Yaa man laa ya'lamo aha'dun kaifa huwa illa huwa yaa man saddal huwaa be samaa-e wa laisal arz"a a'lal maa-ewakhtaara le nafsehi ah'sanul asmaa-e aataini be ruh'in minka wa farajin min I'ndeka.

It was not yet dawn of the next day when the shirt was brought and cast upon the face of Ya'qub. He regained sight and was united with his son.

According to another tradition when Yusuf was imprisoned by the order of 'Aziz, the Almighty revealed to him the interpretation of dreams. When the two convicts related their dreams he gave his interpretation and to the one whose release he predicted he said, "Put in a good word regarding me to the king." At this moment his attention was not confined to the Almighty Whose sole refuge he should have sought. As the result the Almighty asked him, "Who has shown you the dream (of stars prostrating)?"

"You, my Lord," said he.

"Who has made you the beloved of your father?"

"You, my Lord."

"Who taught you the method of interpreting dreams?"

"You, my Lord."

"Then how could you seek the help of someone other than me? Why did you not call Me for help?

Why did you express a wish to one of My creatures? That he put in your word to another of My creatures. One who himself is subservient to My Power? Now, as a requital of this misdemeanor you shall remain in prison for an additional period."

Yusuf entreated Allah by the rights of his forefathers that He may forgive him and save him. The

Almighty said that Yusuf's ancestors do not command any right upon Him, Allah said, "If you mean Adam, know that, I created him with My power and made him to dwell in the Garden. I allowed him to partake all the fruits except that of the forbidden tree. But he disobeyed Me. Later, when he begged for forgiveness, I accepted his request. As far as Nuh is concerned, I raised his status among My creatures. They disobeyed him and he prayed for their destruction. I accepted his prayers and drowned his people. I saved him and those who believed in him through the Ark. Regarding Ibrahim, I made him My Khalil and saved him from the fire. And made the fire of Nimrod cool and safety for him. If you intend to beseech in the name of Ya'qub, I gave him twelve sons and when I took one of his sons away from him, he wept so much that he lost his vision. He sat on the streets and complained about his grief to My creatures. So what rights do your ancestor have upon Me?"

At this moment Archangel Gabriel revealed to him to recite the following Dua: *"As-aloka be minkal a'z'eem wa ah'saane kal qadeem."* (Translation: "I beseech You in the name of Your Great Bounties and Your past Favors.")

When Yusuf recited this Dua, the 'Aziz saw a dream that finally facilitated Yusuf's release from prison.

A reliable tradition from Imam al-Ridha says that the jailer told Yusuf that he was devoted towards him. Yusuf said, "No misfortune befell me, but that it was due to people's devotion towards me. My paternal aunt (father's sister) adored me therefore accused me of stealing. My father loved me and this caused my brothers' jealousy and put me in trouble. Zulaykha was infatuated with me and due to her misadventure, I lie in prison."

Imam says, "Yusuf complained to the Almighty for his misfortune and asked Him for what error did he become liable for this punishment?"

The Almighty revealed to him that he had himself chosen imprisonment, when he said, "O Allah I prefer imprisonment to what these women invited me." Why did he not say, "O Allah I prefer Your safety to what these women invite me?"

According to reliable chain of narrators Imam Ja'far as-Sadiq says, "When the brothers of Yusuf threw him in the well, Archangel Gabriel descended to him and asked, "Young man! Who has thrown you into the well?"

"My brothers," replied Yusuf, "Because I was the favorite of my father, therefore my brothers were jealous and they pushed me in the well."

"As the Lord of Ibrahim, Ishaq and Ya'qub wishes," replied Yusuf.

Archangel Gabriel said the Lord instructed him to recite the following Dua:

Allahumma inni as-aloka be anna lakal hamdo laa ilaaha illallaah - Antal hannaanol mannaan. Badiee—Samaawaate wal ardh Zuljalaale wal ikraam Salle a'laa Moh'ammadin wa aale Muh'ammad

waja'l min amri farajan warzuqni min h'aetho ah'taseb wa minh'aitho laa ahtaseb.

When Yusuf implored the Lord through the above Dua, He saved him from the well and again from the machinations of Zulaykha and made him the Emperor of Egypt. He had never imagined he would be bestowed all this.

In an authentic hadith, Imam Ja'far as-Sadiq says that when Ibrahim was to be thrown into the fire, Archangel Gabriel descended with a garment of Paradise and dressed him with it. It was insulated against heat and cold. When the time of his death approached Ibrahim tied his armband to Ishaq. And Ishaq tied it to Ya'qub. When Yusuf was born, Ya'qub had put this band around his neck. It remained around his neck during all the calamities that befell him. When Yusuf removed the garment from his amulet in Egypt, Ya'qub felt its scent in far off Syrian Palestine and said, "I smell the odor of Yusuf."

It was that same garment of Paradise. The narrator asked Imam to whom was the garment passed on after Yusuf. Imam said it was inherited by his family and added, "All the knowledge and the personal relics of the Prophets were inherited by the Messenger of Allah and his vicegerents. Ya'qub was in Palestine when the Caravan (of his sons) departed from Egypt and he immediately perceived its scent. The fragrance was brought from Paradise. And it is bestowed upon us in inheritance. It is with us."

Trustworthy channel of hadith has quoted Imam al-Ridha as saying, "The law prevailed among the progeny of Ya'qub that whenever a person was convicted of theft he was enslaved. When Yusuf was a child he lived with his aunt (father's sister). She adored him much. Ishaq had a waistband that he had given to Ya'qub. This waistband was in the possession of Ya'qub's sister. When Ya'qub requested her to send back Yusuf to him she was aggrieved and said, "Let it be. I'll send him later." Then she tied the waistband under his clothes and sent him back to his father. When Yusuf came home the aunt also accompanied him and told Ya'qub that her waistband has been stolen. She began to search for it. After rummaging here and there she lifted the garment of Yusuf and exclaimed, "Here it is! Yusuf had stolen it. I shall take him as a slave." Therefore on this pretext she secured the custody of young Yusuf. This was alluded to by the brothers of Yusuf when they mentioned he had also committed a theft in the past."

"They said, If he steal, a brother of his did indeed steal before." (***12:77***)

'Ali ibn Ibrahim relates that when Yusuf's brothers brought his shirt and spread it on the face of Ya'qub, his eyes regained the vision and he told them,

"Did I not say to you that I know from Allah what you do not know?"

They said, O our father! Ask forgiveness of our faults for us, surely we were sinners.

He said, I will ask for your forgiveness from my Lord; surely He is the Forgiving, the Merciful." (***12:96-98***)

In an authentic tradition Imam Ja'far as-Sadiq says that Ya'qub delayed the prayers of his sons'

forgiveness until dawn as it was a meritorious time for fulfillment of prayers. According to other traditions he delayed the prayers until Friday eve.

Traditional reports mention that when Ya'qub and his family entered Egypt, Ya'qub and the brothers of Yusuf fell down in prostration. Yusuf said,

"O my father! This is the significance of my vision (dream) of old; my Lord has indeed made it to be true; and He was indeed Kind to me when He brought me forth from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise. (***12:100***)

Reliable traditions mention that some people asked Imam 'Ali al-Naqi how Ya'qub and his sons prostrated before Yusuf, whereas they were Prophets? Imam replied, "They did not prostrate for Yusuf. They did so as a gesture of thankfulness of Allah and as a mark of respect for Yusuf. The Angels had similarly prostrated before Adam by the command of Allah.

Then Ya'qub, along with his other sons and Yusuf performed the prostration of thankfulness (*Sajdah ash-Shukr*) in response to the fact that Allah had united them. "Did you not note how Yusuf remarked in thankfulness,

"My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings (and dreams): Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a Muslim and join me with the good." (***12:101***)

'Ali ibn Ibrahim narrates that Archangel Gabriel told Yusuf to extend his hand. When he did so, a light escaped from between his fingers. Yusuf asked what that was. Archangel Gabriel said it was the light of Prophethood. "The Almighty has removed Prophethood from your loins because you did not arise from your seat to respect your father (when he entered)." Allah removed Prophethood from Yusuf (as..) so that none of his descendants may be conferred Messengership. The Prophethood was transferred to the loins of Lawi, the elder brother of Yusuf. He became eligible for this honor because when the brothers had plotted to kill Yusuf he suggested pushing him in the well instead of murdering him.

As Lawi had prevented the murder of Yusuf, the Almighty placed Prophethood in his loins. Secondly when Benjamin was arrested and despite their efforts the brothers failed to secure his release and prepared to return to Ya'qub. Lawi said he would not leave Egypt until his father permitted or until Almighty, "decides for me, and He is the best of the judges."

Allah liked this gesture and Prophethood was transferred to his progeny. Consequently the series of The Israelites Prophets were descendants of Lawi. Musa was also from his progeny. He was the son of 'Imran, son of Baseer, son of Fahith son of Lawi.

Later, Ya'qub asked Yusuf what happened to him when his brothers took him from home. Yusuf

requested his father to excuse him but Ya‘qub insisted for at least some information. Yusuf said, “The brothers brought me near the well, and ordered to remove my clothes. I told them to fear Allah and not force me to strip. But they flashed a knife and threatened me. I was compelled to undress and they pushed me in the well naked.”

When Ya‘qub heard this, he exclaimed and fell down unconscious. After regaining consciousness he asked Yusuf for more details. Yusuf requested him in the name of Lord of Ibrahim, Ishaq and Ya‘qub and excused himself from narrating any of the accidents that befell him. Ya‘qub did not press further.

According to narrations the ‘Aziz of Egypt died during the period of famine and his wife Zulaykha was reduced to penury. She was so impoverished that she took to begging. Yusuf became the Emperor and people addressed him as ‘‘Aziz of Egypt’. One day people told Zulaykha to sit in the path of Yusuf so that he might have mercy on her. She replied that she was ashamed of him. But when people insisted she squatted in the path of Yusuf. When Yusuf passed by in company of his entourage she rose up and said, “Pure is the Almighty One Who turns the disobedient Kings into slaves and Who transforms slaves into Kings due to their obedience.”

Yusuf recognized her and ordered that she be escorted to his residence. Zulaykha had become a wizened old woman. Yusuf reminded her of her machinations against him. She begged him not to taunt her of her past misdeeds. She further added that she was attracted towards evil due to three factors that afflicted her:

She was madly in love with Yusuf who had no equal in elegance.

She was endowed with such a beauty that she had no equal in her nation. She was also the wealthiest woman.

Lastly, her husband was impotent.

Yusuf asked her what she desired. She said, “I desire that you pray to Allah to make me youthful once again.”

Yusuf prayed and she became young. Yusuf married her and found that she was a virgin. (The report of ‘Ali ibn Ibrahim reaches this point). Portions of this report are quoted in other narrations but we have refrained from quoting all of them for the sake of brevity.

Ibn Babawayh has quoted Wahab bin Munabbah that he said, “I have seen in some divine scriptures that Yusuf was passing by with his soldiers when he came across Zulaykha. She was sitting in a ruin. When Zulaykha beheld the glory and power of Yusuf she arose and said, “Praise and glory to Allah, who enslaves the disobedient kings and raises slaves to the status of rulers due to their obedience. I am deprived, give me some alms.” Yusuf said that to consider the divine bounties lowly and to deny them becomes a barrier for further bounties. So, turn your attention towards Allah that He may wash the stains

of your sins with water of repentance. Indeed the acceptance of prayers is conditional to the circumstances, purity of heart and good actions.

Zulaykha said she had not yet completed repentance and regret as she was still ashamed before the Lord. She couldn't bring herself to seek divine Forgiveness and Mercy. She had not yet shed tears of regret and had not repented as it was wont to repent. She had also not reached the stage of absolute submission.

Yusuf said, "Seek forgiveness and try to fulfill the necessary conditions with care. The path of actions is yet open. The arrow of supplication reaches its target only as far as one remains alive."

"I too have a firm belief in this," said Zulaykha.

"If you live longer than me, you shall shortly learn of it," she added.

Yusuf ordered her to be gifted a cow-skin filled with gold. Zulaykha said, "Indeed sustenance is allotted from Allah and it reached the creatures. I do not wish an increase in sustenance and a life of comfort and opulence until I am surrounded by Divine anger."

When they moved ahead some of Yusuf's sons said, "Who is that woman. Her plight has torn our hearts due to pity. It has softened our hearts."

"She is the mid-wife of comfort and luxury. And now she is afflicted with Divine punishment." Later, Yusuf married Zulaykha and when he consummated the marriage he found her a virgin. He asked how she retained her virginity despite her being married for years. She explained that her husband had been impotent.

Authentic hadith of Imam Ja'far as-Sadiq says that Zulaykha was sitting by the road when Yusuf passed by. He recognized her and told her to return and that he shall make her self-sufficient. Then he sent for her one hundred thousand Dirhams.

According to reliable reports Abu-Basir asked Imam Ja'far as-Sadiq about the supplication recited by Yusuf in the well, that he escaped alive from it. Imam said, "When he was thrown down the well and was almost hopeless he recited,

Allahumma in kaanatil khat'aayaa wad'du'unooba qad akhlaqat wajhi I'ndaka falan tarfaa' lee ilaika s'autan wa lan tastajeeba lee da'watan fainni As-aloka be h'aqqeish shekhe ya'qooba farh'am z"o'fatan wajma' baini wa bainahu faqad a'lemta riqtahoo a'layya wa shauqee ilaihe.

(Translation: O Allah! If my sins and errors have degraded my face near You. You do not raise a voice near You for me nor do You answer my prayers. Then I beseech You by right of the respected personality, Ya'qub. Have Mercy on his old age and bring us together. You are Cognizant of his attachment for me and my love towards him.)

Abu-Basir says after relating this Imam Ja'far as-Sadiq wept and said, "I recite the following lines in my supplication:

Allahumma in Kaanatil khat'aayaa wad'dhunooba qad aqhlaqat wahji I'ndaka fa lan tarfa'a lee s'autan fainni as-aloka beka falaisa kamithlehi shaiy-un wa atawajjaho ilaika bemuh'ammadin Nabiyyeka nabiyyir rah'mate yaa Allaho yaa Allaho Yaa Allaho Yaa Allaho Yaa Allah.

Imam Ja'far as-Sadiq said, "Recite this supplication and recite it often. I recite it again and again whenever I am in difficulties."

In another reliable saying Imam Ja'far as-Sadiq said that Archangel Gabriel came to Yusuf while he was in prison and told him to recite the following Dua thrice after every obligatory prayers.

"Allahummaja'l lee min Amri farajan wa makhrajan warzuqni min Haitho ahtasebo wa min h'aitho laa a'h'tasebo."

Shaykh al-Tusi says that Yusuf was released from prison on the 3rd of Muharram and Ibn Babawayh has recorded through authentic chains from 'Abdullah Ibn 'Abbas that when famine affected the progeny of Ya'qub he told his sons,

"I have heard that food grain is sold freely in Egypt and the owner of food stock does not keep people waiting for long. He gives immediate delivery of grains. So you all go to him and purchase grains. If Allah wills he shall be generous."

Ya'qub's sons packed their luggage and set out for Egypt. They arrived in Egypt and met Yusuf who recognized them while they did not know him. Yusuf asked them who they were. They replied they were the sons of Ya'qub son of Ishaq son of Ibrahim the Khalil of Allah and added that they had come from the mountains of Canaan. Yusuf said,

"You are the descendants of three Prophets but you possess neither knowledge nor forbearance. You have no dignity and respect either. I think you are spies of a rival king and have entered my kingdom to spy on me."

They said, "O King we are neither spies nor violent people and if you knew who our father is, you would certain accord us respect. He is the Prophet of Allah and the son of a Prophet of Allah, and he is grief-stricken person."

"Why is he sorrowful?" asked Yusuf. "He is a Prophet and a son of a Prophet, he has an assured place in Paradise and also has so many healthy sons like you? So why should he be aggrieved? I think it must be due to your foolishness, ignorance, falsehood and cheating."

They said, "O king! We are not foolish and idiots and neither is he sorrowful because of us. He had one more son who was younger to us. His name was Yusuf. One day he accompanied us on a hunt and a

wolf devoured him. From that time our father is sorrowful and aggrieved and continues to weep."

Yusuf asked them if they had the same father. They replied in the affirmative but added that they had different mothers.

Then Yusuf asked them why their father had sent all of them but retained a son with him. So that he can stay close and confess him. The brothers confirmed it. Yusuf asked them why the father had kept that particular son with him. They said after Yusuf their father preferred him over rest of his sons. Yusuf told them they all should return home except one brother and request Ya'qub to send his favorite son. He said that he wished inquire from him the well-being of Ya'qub and also wanted to know the actual reason of his grief, and how he had become prone to premature ageing. And also why he has become usually impaired due to excess weeping.

The brother threw lots among themselves and Shamoun was selected. Yusuf kept Shamoun in his custody and arranged for his lodging and boarding. The rest of his brothers departed. At the time of farewell Shamoun said, "Brothers! You all know my plight! Convey my salutations to father."

When the brothers reached Ya'qub they greeted him in a low voice. He asked them why they were so serious. And why he had not heard the voice of his dear son Shamoun.

They said, "We have come from the greatest ruler. We do not know anyone else so wise, intelligent well-mannered and dignified. O father! If there is anyone like you, it is him. But we belong to a family prone to disasters. The king accused us of lying and said he would not believe us until you send Benjamin to him and convey through him the reason for your grief, sorrow, hoariness and visual disability."

Ya'qub suspected this to be a trick for taking Benjamin away from him. He said, "My sons! You have a very bad habit. Wherever you go, one of you disappears. I will not send Benjamin with you."

When the brothers unpacked their luggage they found the goods they had taken for barter has also been returned to them without they being aware of it. They came back to Ya'qub in joy and said, "We have not seen a king like him. He abstains from sins more than any other person. He returned our barter for fear of falling into sin. We shall again take our goods and purchase grains for the family. And we shall also take care of our brother. We would take a measure as his share in addition."

Ya'qub said, "You know that Benjamin is my favorite son. After Yusuf I have become attached to him. He is a comfort for me among you. I shall not send him with you until you give me Allah's covenant that you shall bring him back to me. Except if there is something beyond your control."

Yahooda gave his pledge and they set out for Egypt taking Benjamin with them. When they came to Yusuf he asked if they had conveyed his message to their father.

"Yes," they replied, "And in reply we have brought our brother. You ask him whatever you like."

“Young man!” asked Yusuf, “What message has your father sent?”

“He has sent me to you,” replied Benjamin, “and sent his Salaams and said that he appreciated your asking the reason for his sorrow, pre-mature ageing, weeping and blindness,” He read the father’s message: One who remembers the Hereafter often, weeps more. My pre-mature aging is due to the remembrance of the day of reckoning. The sorrow of my beloved son caused me to weep and blinded my eyes. I have heard that you too share my sorrow and have inquired of my well-being. May Allah bless you with great reward. The greatest favor you can do for me is to send my son Benjamin back to me as soon as possible. Because, after Yusuf, he is my favorite child. I like him more than my other sons and derive consolation from him in my sorrow. I cure my loneliness by his company.”

When Yusuf heard the message of his father, tears welled up in his eyes. He could not control himself and retired to his private chamber. Inside, he wept bitterly. After a while he emerged from his room and ordered food to be served for his brothers. He suggested that each pair of brothers should sit before each tray of food. All of them paired off but Benjamin was left standing. Yusuf asked him why he had not taken a seat. Benjamin said it was because he had no brother from same mother. Yusuf asked him, “Did you never have a brother?”

“I had,” replied Benjamin.

“What happened to him?”

“These people say a wolf devoured him.”

“How much aggrieved are you, on account of him?”

“I have twelve sons and I have named all of them with a name that reminds me of my brother,” said Benjamin.

“After losing your beloved brother how did you have the heart for such a busy marital life?” asked Yusuf.

“My father is a righteous person, he commanded me for matrimony and insisted that I have many offspring so that they spread the praise of Allah in the lands. (According to another report: that they spread the *Kalemah* of La ilaaha illallaah on the earth.)”

“All right,” said Yusuf, “come and sit with me for dinner.”

Seeing this the brothers remarked, “Allah always honors Yusuf and his brother over us. So much so that the king invited Benjamin to accompany him for dinner.”

After this Yusuf ordered that a cup should be concealed in the baggage of Benjamin. A search revealed it to be hidden in Benjamin’s bag. Benjamin was arrested. When they returned to Ya‘qub and narrated the incident he said, “My son is not a thief. You have played a trick.” He told his sons to return to Egypt

and sent with them an appeal addressed to the king for his son's release.

The brothers came Egypt once more and delivered the letter to Yusuf. When he read the letter and could not control his tears. He rushed to his quarters and wept for sometime. When he came out the brothers said, "O king of Egypt! We are familiar with your kindness and generosity and we are afflicted with famine and hunger. We have less money, so do not think of its less quantity, but give us full measure. And before giving us grains in excess return to us our brother as charity to us. Indeed Allah rewards the generous ones with a good reward.

"He said, Do you know how you treated Yusuf and his brother when you were ignorant? They said, Are you indeed Yusuf? He said, I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (***against evil***) ***and is patient*** (***is rewarded***) ***for surely Allah does not waste the reward of those who do good."*** (***12:89-90***)

Yusuf told them to return to Ya'qub and gave them his shirt. He told them to put it on the face of Ya'qub and he shall regain his vision. Then they should all come to Egypt with their families and children.

At this same moment Archangel Gabriel descended and asked Ya'qub if he wanted to learn a Dua by which he can regain his eyesight.

"Yes," replied Ya'qub.

"Then recite the same Dua that your father Adam had recited and through it the Almighty had accepted his repentance," said Archangel Gabriel.

"It is the same Dua recited by Nuh and it caused his Ark to anchor at Mount Judi," continued Archangel Gabriel, "It saved Nuh from drowning. Your grandfather, Ibrahim mentioned the same supplication when he was cast into the inferno. By the grace of this Dua, Allah cooled the fire and made it safe for Ibrahim."

Ya'qub asked Archangel Gabriel what this Dua was. He said,

"Recite: O Allah I ask you by the right of Muhammad and 'Ali and Fatimah and Hasan and Husayn, unite me with Yusuf and Benjamin and restore my vision."

Ya'qub had hardly completed the prayer when his sons arrived and spread Yusuf's shirt on his face. His vision was restored at once.

Imam Ja'far as-Sadiq says that when Yusuf entered prison he was twelve years old. He remained jailed for 18 years. After release he lived for another 80 years. Thus he had a total life span of 110 years.

Another reliable tradition says that Ya'qub wept so much for Yusuf that his eyes perished. At last his sons told him, "All the time you are nostalgic due to Yusuf. You will become sick or die, or reach the verge of death." Yusuf also wept a great deal in sorrow of being separated from his father. He wept so

much that the inmates of prison found it disturbing. They requested him either weep at night and remain quiet during the day or weep during daytime and keep silent at night.

We have already mentioned previously on the basis of authentic reports that Yusuf was one of those Prophets who possessed worldly kingdom in addition to Prophethood. Thus his kingdom included Egypt and its desert regions. It did not spread beyond these limits.

Authentic chains say that Ya'qub and A'is were twins but A'is was born before Ya'qub. Later Ya'qub was named thus because he was born at the 'aqab' (back) of A'is. Ya'qub is known as Israel (servant of God) because Isra means servant and 'eel' means God. On the basis of another tradition, 'Isra' means strength and 'Israel' means 'strength of Allah."

Ka'b bin Ahbaar is quoted to have said that Ya'qub was the custodian of Jerusalem. He used to be the first one to enter the shrine and last one to leave it. He was the one who lighted the chandeliers at night and when he came in the morning he found them extinguished. One night he sat inside the shrine to solve the mystery. Suddenly he saw a Jinn blowing out the flames of lanterns. Ya'qub caught him and tied him to one of the pillars of Jerusalem. When it was morning the people found that Ya'qub has arrested a Jinn and tied him to a pillar. This Jinn was named 'eel'. Due to this Ya'qub earned the appellation of Israel.

According to authentic chains of reporters Imam Ja'far as-Sadiq said, "When Yusuf arrested Benjamin, Ya'qub prayed to Allah and said, 'Would You not have mercy upon me? You have taken both my eyes and both my sons.'

The Almighty revealed to him, 'Even if I have caused them to die, I shall enliven them and unite them to you. But don't you remember the ram you slaughtered and fed your family while a hungry, fasting person had to go empty-handed from your door?'

After this Ya'qub made a practice of announcing every morning within a radius of one Parasang if anyone wished to have breakfast he could have it at Ya'qub's residence. Similarly a caller announced in the evening if there was anyone who wanted dinner, he could have it with the family of Ya'qub."

According to a reliable tradition of Imam Muhammad al-Baqir, Ya'qub warned Yusuf, "Do not commit fornication. For if a bird commits adultery it loses its plumage."

It mentioned in a authentic tradition of Imam Ja'far as-Sadiq that a person came to the Messenger of Allah and said, "O Messenger of Allah I have a cousin who is beautiful and attractive. I like her very much but she is sterile."

The Messenger of Allah said, "Do not marry her. Because when Yusuf asked Benjamin how despite losing Yusuf he found enjoyment in matrimony, he said that his father had ordered him to beget many children, if possible, so that they may establish the praise and glory of Allah on the earth."

Reliable tradition of Imam al-Sajjad says, “People have acquired three qualities from three people: Patience from Ayyub, thankfulness from Nuh and jealousy from the sons of Ya‘qub.”

In a reliable report some people raised objections against Imam al-Ridha from having accepted the heir-appetency of Al-Ma’mun. Imam al-Ridha justified his stand saying that Yusuf was the Prophet of Allah, yet he asked the ‘Aziz of Egypt (who was a disbeliever) to entrust him with royal wealth. As mentioned in the Qur’an:

“He said, Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.” (***12:55***)

It is quoted in an authentic report of Imam Muhammad al-Baqir that when Zulaykha was reduced to penury and deprivation people advised her to approach Yusuf as now he was the ‘Aziz of Egypt and that he would surely help her. Others warned her that he might take revenge from her for the trouble she had caused him. Zulaykha said, “I do not fear the one who fears Allah.” She went to the palace and found Yusuf on the throne. Seeing the majesty she remarked, “Praise be to Allah. He alone deserves praise Who made slaves the rulers due to their obedience and reduced the rulers to slavery as a result of their disobedience. Later, Yusuf married her and found that she was a virgin. Then he asked her if it wasn’t better than what she had desired earlier? Zulaykha told him that she was subjected to four conditions in connection with him. First, she was the most beautiful woman of her time, secondly, he was the most handsome youth. Third, she was a virgin and fourth her husband was impotent.

When Yusuf retained Benjamin, Ya‘qub wrote a letter to him, ignorant of the fact that he was his own Yusuf. The translation of that letter is as follows:

In the name of Allah the Beneficent the Merciful. This is a communication from Ya‘qub son of Ishaq son of Ibrahim the Khaleelur Rahman to the progeny of ‘Aziz and the Pharaoh. Peace be upon you. Indeed I praise that God, barring whom no one deserves divinity. Certainly, I belong to a family engrossed in calamities. My grandfather Ibrahim thrown into the fire due to his obedience of Allah. The Almighty made the fire cool and a cause of safety for him. And the Lord commanded my grandfather to slaughter my father with his own hands. Then Allah bestowed him with whatever He desired. And I had a son who was dearest to me among all the people. He was separated from me. Due to his sorrow my eyes have become blind. He had a brother from the same mother. When the former disappeared I used to remember him and embrace his brother. This comforted me in my sorrow. He too had been arrested by you for theft. I testify to you that I have never stolen anything and I could never have begotten a thief.”

Yusuf read the letter and wailed in sorrow. Then he said, “Take this shirt of mine and put it across his face so that he may regain sight. After that, all of you come to me with your families.”

Another tradition says when Ya‘qub reached Egypt, Yusuf mounted his horse and along with his escorts came to welcome him. He passed Zulaykha on the way. She was praying in a dilapidated house. When she saw Yusuf she recognized him and called in a sad tone, “O traveler! I have suffered a great deal in

your love. How meritorious is piety and abstinence that frees slaves and how evil is sin that enslaves free men."

Another tradition from Imam Ja'far as-Sadiq mentions that Yusuf personally supervised the disbursal of food grains and fixed the daily prices. He used to specify the rate without using the terms 'price rise' and 'sell heavy' (reduce quantity). When he fixed the daily rate he related it to the previous day and stated the difference that was to be observed. One day he did not fix the rate. The cashier took his leave but after he had gone some distance came back to inquire of the day's fixed price. Yusuf did state any amount but told the officer to start selling the grains. The officer reached the granary and the sale started. The first customer arrived and Yusuf's representative measured out grains. When a measure remained for the previous days quantity the purchaser said, "That's enough! I paid for this much quantity only."

The representative thought the price must have been equal to one measure. So for the next customer he decided to reduce the quantity by one measure. Again when he had one measure remaining the buyer said it was sufficient for the payment he had made. This continued until the grains measured out were reduced to almost half the quantity of the previous day.

Authentic and reliable chains of reporters record from Imam Ja'far as-Sadiq that the garment of Paradise sent for Ibrahim was later placed in the village of Naqrah. Anyone who put it on felt elated. When the caravan departed from Egypt, Ya'qub was in Ramla or in Syrian Palestine, whereas Yusuf was in Egypt. Ya'qub said, "I could perceive the scent of Yusuf." He meant by this remark that he smelt the fragrance of Paradise emanating from his garment.

In reliable tradition of Imam Ja'far as-Sadiq, Isma'il bin Tafazzul Hashmi asked him why Ya'qub postponed the prayers of forgiveness for his sons when they requested him for it? Why did he not pray immediately. Whereas when the brothers asked Yusuf for mercy he immediately said, "(There shall be) no reproof against you this day?"

Imam said, "Because the hearts of young people are softer as compared to aged men. Secondly the offence of the brothers was against Yusuf himself, therefore he took precedence in forgiving them immediately. Whereas Ya'qub was aggrieved indirectly due to the separation of Yusuf. Hence his forgiveness was related to the right of a third party. Consequently he delayed the prayers of forgiveness to the dawn of Friday."

Numerous reliable reports relate from Imam Ja'far as-Sadiq that when Yusuf came out with entourage to welcome Ya'qub, Ya'qub dismounted but Yusuf wanted to maintain his dignity (among his subjects), hence he remained on the mount. They had hardly embraced when Archangel Gabriel descended and informed that the Lord of the lords says the Majesty and opulence of Yusuf had been an obstacle for him to respect a chosen servant of Allah. He told Yusuf to spread out his palm. When he did so a brilliance shot out from it (according to another report it came out from between his fingers) and headed for the

sky. He asked Archangel Gabriel what that was. Archangel Gabriel said that it was the light of Prophethood and now there shall be no Prophets from Yusuf's seed in retaliation for the disrespect he showed to Ya'qub by not dismounting.2

Imam Ja'far as-Sadiq says in a reliable tradition that when Zulaykha came to Yusuf and sought the permission to enter, the sentries told her they feared Yusuf might take revenge from her. Zulaykha said she was not afraid of the one who feared the Almighty and she entered. Yusuf asked her about the profound change in her appearance. She said, "I Praise Allah who changed the rulers into slaves because of their sins and raised slaves to the throne due to the barakah (bounty) of their obedience to Him."

Yusuf asked why she had dealt with him in that manner. She said it was due to the unsurpassed beauty of Yusuf.

"What would have been your condition," asked Yusuf "if you had seen the Prophet who shall be raised at the end of time. His name shall be Muhammad. He is more elegant than I am, and more graceful and generous."

"You spoke the truth," said Zulaykha.

"How do you know I speak the truth?" asked Yusuf.

"Because when you pronounced his name my heart was imbued with his love."

The Almighty revealed to Yusuf that Zulaykha was speaking the truth and that Allah was also pleased with her because she had expressed her devotion for His beloved, Muhammad. And Allah ordered Yusuf to marry Zulaykha.

Imam Ja'far as-Sadiq says that the community resembling pigs opposes the belief in the occultation of the al-Qa'im from the Progeny of Muhammad. Indeed the brothers of Yusuf were descendants of the Prophets. They interacted with Yusuf and closed a deal with him but they did not recognize him until he introduced himself.

"Then how do these accursed people question the ability of Allah to conceal His Proof (hujjah) from people whenever He likes? Indeed, Yusuf was the Emperor of Egypt and there was a distance of 18 days' travel from Egypt to the residence of Ya'qub. If Allah desired He could have made the whereabouts of Yusuf known to Ya'qub. By Allah! After receiving the good news, Ya'qub and his sons reached Egypt in nine days. Then how these people say Allah cannot repeat the process with His Last hujjah? Yusuf used to move about in the markets, he sat among the people but they did not recognize him until the Almighty permitted and until he said, 'Do you know how you treated Yusuf and his brother when you were ignorant?'"

The same Imam remarks in another authentic hadith that when the brothers sought permission to take

Yusuf with them, Ya‘qub said he feared the wolf might devour him. Thus Ya‘qub unknowingly suggested an excuse that his sons later used with success.

In another tradition Imam says a Bedouin came to Yusuf. Yusuf gave him food and after he had finished asked where he was going. He said he was going towards a particular district. Yusuf said, “When you reach a particular valley, call out for Ya‘qub and a great and elegant gentleman would come to you. Tell him you had met a person in Egypt who sends his salaams to him and tell him that his trust placed in the custody of Allah shall not be wasted.” When the traveler arrived at that particular valley he ordered his slaves to look after the camels. Then he went and called out for Ya‘qub. A handsome personality with impaired vision came out feeling the walls with his hands. The Bedouin asked him if he was Ya‘qub.

“Yes,” replied the gentleman.

When he conveyed the message of Yusuf he wailed and fell down unconscious. After regaining consciousness he asked the messenger if he had a wish from Allah.

“Yes,” said the Bedouin, “I have married my cousin but do not have any children from her. Pray to Allah that He bestows a son to me.”

Ya‘qub performed the Wudhu’ (ablution) and offered two Rak’ahs (units) of prayers. After concluding the prayers he invocated Allah. As a result of this Dua the Bedouin had four sets of twins, all males.

After this incident Ya‘qub had a feeling that Yusuf was alive and that after his disappearance (ghaibat) he would be united with him. He always told his sons, “I know the extent of Allah’s Mercy that you don’t know.” His sons blamed him for senility and old age. Therefore, when the fragrance of the shirt reached him he said, “I could smell the fragrance of Yusuf and do not accuse me of senility and “weak memory.” Yahooda told him that he was the victim of his old error. When the messenger bearing glad–tidings arrived and spread the cloth on Ya‘qub’s face he regained his vision and said, “Did I not say to you that I know from Allah what you know not?”

After quoting this tradition Shaykh Ibn Babawayh says the proof that Ya‘qub had knowledge that Yusuf was alive and that the Lord had concealed him from him as an examination, was that when the brothers came to him wailing and he asked them why they wept and why he did not see Yusuf with them. They said the wolf had devoured him and displayed Yusuf’s shirt stained with blood. Ya‘qub told them to place the shirt before him. Then he kept the shirt on his face and swooned. After consciousness he asked them why the odor of Yusuf’s flesh was not apparent and how come the shirt was not torn? “You falsely blame the wolf,” he told them. “My son is a victim of injustice and you have played a dirty trick.” That same night he turned his face away in abhorrence and recited a dirge for Yusuf. He used to say, “My beloved Yusuf, whom I preferred over all my children, has been taken away from me. My beloved Yusuf, in whom I had reposed hopes among all my children has been snatched away from me. My beloved Yusuf on whose head I placed my right hand and on whose face I kept my left hand has been separated from me. My beloved Yusuf, who was my support in loneliness and helper in my sorrow, has been taken

from me. My beloved Yusuf, would I know on which mountain they flung you on and in which sea they drowned you. My beloved Yusuf, I wish I was with you to share your afflictions."

Imam Muhammad al-Baqir is quoted by Abu-Basir that the sorrow of Ya'qub intensified and his pupils turned white due to weeping for Yusuf. He was grief-stricken and shattered. Twice every year he requisitioned food grains from Egypt for his family. The grains sufficed for their needs during summer and winter. One day he dispatched some of his sons with a caravan heading towards Egypt. He gave them a meagre amount for buying grains. When they reached Egypt, the 'Aziz had appointed Yusuf in his place on the throne. They beheld the majesty of Yusuf and failed to recognize him. Yusuf recognized them immediately and ordered his servants to measure out grains for them. And he told them to put back secretly the goods they had brought for barter. Then he asked his brothers, "I have heard you had two more brothers, where are they now?"

"The wolf had devoured the elder one," they replied, "And we have left the younger brother with our father. Father does not part with him because he fears for him a great deal."

Yusuf said, "I desire that when you come again to purchase grains you bring your younger brother along with you. If you fail to do so I will not let you have any food-grains and would not even grant you an audience."

When the brothers returned and unpacked their luggage, they were amazed to find the king had given back the good they carried for barter. And the quantity of grain was more than they had purchased. They told their father, "Let us take our younger brother so that we may procure more grains. And we promise to take care of him."

After a passage of six months when the stocks were depleted Ya'qub sent his sons to Egypt. This time Benjamin accompanied them but Ya'qub insisted they take an oath in Allah's name they will bring him back safe and sound as much as it was in their power. When they entered the court of Yusuf he asked where Benjamin was. They said he was with their luggage. Yusuf ordered them to present Benjamin and told them he wanted to speak with him in private. The brothers went out and Yusuf called Benjamin near him. He embraced him and said he was his brother Yusuf.

"Do not be aggrieved," said Yusuf, "By what I have arranged with regard to you and do not pass on this information to your brothers. Do not be afraid or sad."

He sent him back to the brothers and ordered his servants to accept whatever goods they had brought; and to quickly deliver them food-grains. He also told them to hide the measuring cup in Benjamin's bag. After the brothers loaded their caravan and set out with their companions, Yusuf followed them accompanied with his men. He cried, "O (people of) caravan! You are thieves!"

"What do you miss?" they asked.

“The king’s cup is missing and we shall give a camel load of wheat to the one who locates it,” said the servants of Yusuf.

The search ended when the cup emerged from the bag of Benjamin. Yusuf arrested Benjamin and all efforts of the brother to secure his release failed. At last they returned to Ya‘qub in a dejected mood. When Ya‘qub received the shocking news he said, *“Inna lillaahe wa inna ilaihe rajao’on.”* (Surely we belong to Allah and to Him we shall return).” Ya‘qub was so devastated that his back bent. The people ignored Ya‘qub and his sons; and their condition deteriorated. All their food stocks depleted and they were on the verge of starvation. Ya‘qub told his sons to go and search for Yusuf and not to despair of Allah’s Mercy. He gave them a meagre sum and sent them to Egypt with a letter addressed to the ‘‘Aziz’ requesting mercy for his sons. He instructed his son to give the letter before revealing their barter goods. The letter was as follows:

In the name of Allah, the Beneficent, the Merciful.
This is a letter to the ‘Aziz of Egypt – one who is known for justice and generosity in filling the measure. From Ya‘qub son of Ishaq son of Ibrahim the Khalil, for whom Nimrod collected wood, and ignited a blaze to burn him. But Allah made the fire cool and safe. And He saved him.

O ‘Aziz I inform you that I belong to a family that is prone to calamities from the Lord, so that He may test and examine us through bounties and afflictions. We are suffering since last 20 years. First of all, I had a son named Yusuf. He was my consolation among all the children. He was the light of eyes and the fruit (pleasure) of my heart. His step-brothers persuaded me to send him with them for playing and enjoyment. One morning I sent him with his brothers and the same night they returned wailing with a blood-stained shirt saying a wolf had devoured my Yusuf. Hence the loss of Yusuf caused me deep sorrow. I wept so much that the pupils of my eyes turned white. Yusuf had a brother from his maternal aunt and I loved him too. When I felt nostalgic for Yusuf I embraced his younger brother. It consoled me to some extent. His brothers even took him away from me because you had asked about us and ordered my sons to bring their younger brother to you when they come to collect grains the next time. And you refused to deliver food stocks if they did not obey your request. Thus, I was compelled to send him to you for assured supply of food grain. My sons returned without the younger brother and said he had stolen the king’s cup. Although we belong to a family that does not steal, you have arrested him and caused me grief due to his separation. So much so, that my back has bent. This tragedy has surpassed all the calamities that befell me.

Hence, do me a favor and release my son. And also send a greater quantity of wheat. Be generous in fixing the rate of food grains and liberal in weighing. And send back the sons of Ya‘qub soon.”

Archangel Gabriel descended to Ya‘qub and said, “Your Lord asks you how serious was your affliction that you had to complain about it to ‘Aziz?”

Ya‘qub said, “O Allah You have subjected me to these calamities as requital and punishment.”

“Is there anyone except Me to dispel your calamities?” asked Allah.

“No, my Lord,” replied Ya‘qub.

Then why didn’t you feel ashamed to complain to someone other than Me? And why didn’t you plead to Me?”

“I regret my action and pray for Your forgiveness. Now I complain to You about my grief and sorrow.”

Allah said, “It is the end of punishment for you and your erring sons. O Ya‘qub, if you had prayed to me at the beginning of the afflictions I would have removed them at that time, itself. If you had repented for your mistakes I would have certainly rid you of calamities. Even though I had destined them for you. But the Satan made you thoughtless of Me and You despaired of My Mercy. But I am Ever Forgiving and Ever Merciful God. I love My servants who repent and seek forgiveness and those who repose faith in My Mercy. O Ya‘qub, We shall return Yusuf and his brother to you and whatever wealth, blood and flesh you have lost shall be restored to you. I shall restore your sight and straighten your bent back as taut as an arrow, that you may be happy and your eyes brighten. Whatever I decreed for you was a sort of punishment, so accept it as such.”

On the other hand, the brothers reached Yusuf while he reclined on his majestic throne. They said, ‘O ‘Aziz, you are cognizant of our afflictions and know our condition, we have brought a meagre sum but you be generous in giving us more food grains and give us back Benjamin as a form of charity. This is a letter from our father, that he wrote concerning our younger brother. He has implored you to release him.”

Yusuf took the letter and kissed it and put it to his eyes. He wept and wailed so much that his garment became soaked in his tears. Then he introduced himself to his brothers.

“They said, By Allah! Now has Allah certainly chosen you over us, and we were certainly sinners. He said, (***There shall be***) ***no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful. Take my shirt and cast it on my father’s face, he will*** (***again***) ***be able to see, and come to me with all your families.”*** (***12:91-93***)

Yusuf gave them all the provisions they needed and sent them towards the country of Ya‘qub. As the caravan left Egypt, Ya‘qub felt Yusuf’s fragrance at home. He told his sons that he perceived Yusuf’s scent. While his other sons were racing towards him with glad tidings and the news of Yusuf’s kingdom and majesty. They covered the distance in nine days and when they came to Ya‘qub they put Yusuf’s shirt across his face. He regained sight and asked where Benjamin was. They said he was comfortable and happy in the company of Yusuf and they had left him behind. Ya‘qub praised Allah and fell down in prostration of thankfulness. His eyes gained vision and his back became straight once again. He told his sons to prepare for the journey the same day and to set out as soon as possible.

Thus all the wives of Ya‘qub and Yaameel the maternal aunt of Yusuf departed for Egypt with Ya‘qub and his sons, with their families. They covered the distance in nine days. When they reached Yusuf he embraced his father and wept. He kissed the father’s face and seated him and the aunt at the throne. Then he went to his private quarters and anointed himself with scented oil, applied antimony to his eyes and dressed in the royal shirt. When he came out in this manner, his parents and brothers fell down in prostration of thankfulness to Allah and as a mark of respect.

Yusuf said:

“O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Satan had sown dissension between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.” (***12:100***)

During those twenty years Yusuf had abstained from using oil, antimony and perfumes. He neither smiled nor approached women.[3]

Imam Ja‘far as-Sadiq mentions in a reliable tradition that when the ‘Aziz ordered Yusuf to be imprisoned, the Almighty Allah taught him the interpretation of dreams. He used to explain the dreams of the prison inmates. When he interpreted the dreams of those two people he thought he might be granted pardon and told one of them to put in a good word for him to the Emperor. The Almighty punished him by prolonging his imprisonment because he had sought the help of someone other than Him. Thus he remained in prison for twenty years. However, a large number of traditions state that he remained in prison for seven years.

According to trustworthy chain of narrators Imam Muhammad al-Baqir was asked if the sons of Ya‘qub were Prophets.

“No,” replied Imam. “They were descendants of Prophets and left the world as righteous people. They confessed of their bad deeds and repented.”

Correct chains of hadith reporters state that Husham bin Salim asked Imam Ja‘far as-Sadiq the extent of Ya‘qub’s grief for Yusuf. Imam said it equalled the collective sorrow of seventy women whose sons had died. Then Imam said, “Archangel Gabriel descended when Yusuf was serving his prison sentence and told him that the Almighty has decreed these calamities as a test for him and his father. Allah will save him from the prison if he implore Him for release by the right of Muhammad and the Progeny of Muhammad, Yusuf said, “O Allah! I implore you by the right of Muhammad and the progeny of Muhammad, save me soon. Give me peace and comfort from the misfortune and calamity that surrounds me.”

Archangel Gabriel congratulated him saying, “Be happy friend! The Lord has sent me to convey glad-tidings for you. You shall be released within three days. Allah would raise you to the throne of Egypt.

The nobles of Egypt would be at your service. You shall be reunited with your brothers and father. You are the chosen servant of Allah and the son of His chosen servant – know that your future is bright.'

The same night 'Aziz had a dream that inculcated fear in him and he related the dream to his companions. However, they failed to provide an explanation. The person who had been released from Yusuf's prison was also present in the assembly. He remembered Yusuf and said, "O king! Let me go to the prison. There is a person there unequalled in knowledge and self-respect. When you had convicted me and another man we had a dream. And this person interpreted our dreams correctly. Thus you had one of us hung from the gate and released the other.'

'Aziz told him to go to the prison and inquire the interpretation of his dream. He went to the prison asked Yusuf the interpretation of the King's dream. Then he returned to the king with explanation of the dream and also conveyed the message of Yusuf. 'Aziz ordered that Yusuf be summoned. He wanted to appoint him as his close aide. Yusuf sent another message asking how he could rely on the king's word because even though he was cognizant of Yusuf's aversion of sinful acts he had still imprisoned him for so many years. When 'Aziz heard this he summoned the ladies and asked them about the matter concerning Yusuf. They swore they had not seen a single defect in Yusuf's character. 'Aziz deputed the prison warden to bring Yusuf to him. When he came 'Aziz spoke to him at length and realized his unsurpassed intellect and wisdom. 'Aziz asked him about the interpretation of his dream.

Yusuf first related the dream, then explained its significance. 'Aziz asked him who would take the responsibility of storing surplus grains during the first seven years? Yusuf said, 'The Almighty has ordered me to bear this responsibility. And that I shall make arrangements for the years of famine.' 'Aziz agreed and surrendered to him the royal signet, throne and crown. He told him to make arrangements according to his own planning. Yusuf became actively involved in the scheme. He acquired all the surplus food grains during the first seven years and had then stored in royal granaries and augmented the royal treasure. When the famine began he started selling the stored grains. The first year he bartered against gold and silver coins and there hardly remained a single unit of currency with the people of Egypt and surrounding areas. All the cash entered the coffers of Egypt. In the second year Yusuf exchanged grains for gem and jewelry and all the personal treasures entered the royal treasury. The third year the currency were livestock and cattle. Yusuf became the master of all the quadrupeds in Egypt. In the fourth year Yusuf demanded slaves and slave-girls in exchange of food grains and consequently became the master of all the slaves in his kingdom. The fifth year began and food grain was sold in lieu of houses and buildings.

Yusuf became the owner of every property in the country. It was the turn of land and streams in the sixth year and the agricultural lands and streams of Egypt and the adjoining areas came under royal control. During the seventh year when nothing remained with the people they offered themselves in slavery in exchange of food grains. As a result of this barter all the free men of Egypt became enslaved to Yusuf. At this juncture Yusuf asked the 'Aziz what his opinion was regarding the affair granted by Allah? 'Aziz

said he had entrusted everything to Yusuf. He can do whatever he likes. Yusuf said, “I free all the people who had become my slaves and I return all their property that I have received from them. And I also return your signet, your crown and your throne upon the condition that you rule as I had ruled and deal with them as I had dealt. You shall govern them as I did because they were saved due to me.’ The king said, ‘My religion and the cause of pride is this itself. I witness the Oneness of Allah. He has no partner. And I witness that you are a Prophet sent by Him.’

After all this the reunion of Ya‘qub and Yusuf occurred.”

According to correct reports Muhammad ibn Muslim asked Imam Muhammad al-Baqir the period Ya‘qub remained alive after he was reunited with Yusuf in Egypt.

“Two years,” he replied.

“Who was the hujjah (Proof) of Allah on Earth? Ya‘qub or Yusuf?”

“Ya‘qub was the proof of Allah. Yusuf was associated with the throne. When Ya‘qub passed from this world, his mortal remains were placed in a coffin and transported to Syria. He was buried in the Jerusalem. After the demise of Ya‘qub, Yusuf was conferred the position of hujjahullah (Proof of Allah).”

The narrator asked Imam if Yusuf was a Prophet and a Messenger. Imam said, “Yes, it seems you have not heard that the Almighty says in Qur’an:

And a believing man of the Pharaoh’s people who hid his faith said, What! Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar: O my people! Yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? the Pharaoh said, I do not show you aught but that which I see (myself), and I do not make you follow any but the right way. And he who believed said, O my people! Surely I fear for you the like of what befell the parties: The like of what befell the people of Nuh and ‘Ad and Thamud and those after them, and Allah does not desire injustice for (His) servants; And, O my people! I fear for you the day of calling out, The day on which you will turn back retreating; there shall be no saviour for you from Allah, and whomsoever Allah causes to err, there is no guide for him: And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said, Allah will never raise an apostle after him.”[4]

According to reliable reports, Imam Ja‘far as-Sadiq said that at the time Yusuf was sent to the prison his age was twelve. He remained in prison for eighteen years. After being released from prison Yusuf lived for another eighty years. Thus altogether he lived for 110 years.

In another hadith from the same Imam it is mentioned that the Messenger of Allah said that both Ya‘qub

and Yusuf lived for 120 years.

A reliable tradition from Imam Ja‘far as-Sadiq says that there was a person from the time of the people of ‘Ad and was alive right unto the time of the Pharaoh (Ruler of Egypt). During the time of Yusuf the people harassed him very much. They used to hurl stones on him. So he came to the Pharaoh and said, “Save me from the mischief of people and I promise to relate something surprising that I have witnessed in my life. And I shall relate the truth.” the Pharaoh agreed and gave him royal protection. The old man used to relate the past events in the court of the Pharaoh and the Pharaoh began to believe him to a great extent. He had also not heard any falsehood from Yusuf. One day the Pharaoh asked Yusuf if he knew anyone who was better than him.

Yusuf said, “Yes, my father, Ya‘qub is better than me. When Ya‘qub entered the court of the Pharaoh and saluted him according to royal custom the Pharaoh was much impressed and in turn accorded great respect to Ya‘qub. He called him near and honored him more than Yusuf. Then he asked Ya‘qub his age. “One hundred and twenty years,” replied Ya‘qub. The old man from ‘Ad said, “This is not true.” Ya‘qub maintained silence but the Pharaoh was very embarrassed by this. Again he asked, “O respected sir, what is your age?” “One hundred and twenty years,” replied Ya‘qub again. Again the old man intervened, “He is lying.” Ya‘qub prayed, “O Allah, if this man is lying make his beard fall on his chest.” At that very moment all the hair of the old man’s beard dropped on his chest. The Pharaoh was shocked. He said, “You have laid a curse upon the one whom I had given refuge. I request you to pray to Allah that He may give back his beard.”

Ya‘qub prayed and the old man got his beard back. The man from ‘Ad said, “I had seen this man in a particular time in the company of Ibrahim Khaleelur Rahman (Friend of the Beneficent). More than one hundred and twenty years have passed since.”

Ya‘qub said that the person whom he had seen was not him. “He was Ishaq.”

“Then who are you?” asked the old man.

“I am Ya‘qub, the son of Ishaq, the son of Ibrahim.”

“You speak the truth,” confessed the old man, “I had seen Ishaq.

“You both speak the truth,” said the Pharaoh.

A reliable report mentioned from Abu Hashim Ja‘far says that people inquired from Imam Al-Hasan al-’Askari regarding the statement of Yusuf’s brothers that if Benjamin had committed theft, it was not surprising, his brother had also committed a theft in the past.

Imam said, “Yusuf never committed theft. But Ya‘qub was in possession of a waistband he had inherited from Ibrahim. Whenever it was misplaced or lost Archangel Gabriel descended and pointed out its location. Anyone found in possession of it became the slave of Ya‘qub. The waistband was in the

custody of Sarah a daughter of Ishaq she was named after her maternal grandmother. Sarah was very fond of Yusuf and wished to adopt him. She wrapped the waistband underneath the garments of Yusuf and told Ya'qub that someone has stolen it. Archangel Gabriel descended and informed Ya'qub that the waistband was with Yusuf. Sarah claimed that since Yusuf had stolen the band she had a greater right to enslave him. Ya'qub said Yusuf shall be her slave upon the condition that she would neither sell him nor gift him to someone else. Sarah agreed upon the condition that Ya'qub will not take him back, and she freed Yusuf that very moment. After freeing him she took him with her."

Abu Hashim says he was pondering on the incidents connected with Ya'qub and Yusuf and harboured a slight doubt regarding the fact that the two of them remained separated for such a long time. So much so that the pupils of Ya'qub's eyes lost their vision. Imam came to know of the thoughts that passed through his mind and said, "O Abu Hashim! I seek refuge from Allah regarding the doubt you harbour in your mind. If Allah had desired He could have removed the curtain from between Ya'qub and Yusuf and the two of them would have seen each other. However, He had appointed a term for their reunion. And whatever Allah does with His servants is for their own good."

Authentic narration from Imam Ja'far as-Sadiq says in reply to people's query regarding the statement of Allah that: 'Everything was halal (permissible) for the descendants of Ya'qub except what he had prohibited for himself."

Whenever Ya'qub consumed camel meat the lower part of his body developed unbearable pain. Hence he prohibited camel meat for himself. It was at the time when the Torah had not yet been revealed and Musa had not yet prohibited it."

In another reliable tradition it is mentioned that Yusuf aspired matrimony with a most beautiful woman of his time, but she refused his offer and said that the slave of her king hoped for her hand. Yusuf approached her father but he said the daughter was free to take her own decision. Hence, Yusuf prayed to Allah. Allah revealed that He has decreed the woman for him. Again he sent a messenger to her people requesting they grant him an audience. They accepted and when Yusuf entered, the house lit up with his brilliance. He asked for a glass of water and the maiden rushed to comply with his request. Yusuf took a draught and returned the tumbler. The maiden brought the glass to her own lips, but Yusuf said, "Do not be impatient, you shall achieve your desire soon." Then he married her.

In another tradition Imam says that when Yusuf asked his cell-mate to lobby for him with the king, Archangel Gabriel descended near him and kicked the ground. A fissure developed that reached up to the seventh layer of the earth. Archangel Gabriel said, "O Yusuf take a look at the seventh layer beneath the earth, what do you see?"

"A small stone."

Then he made a fissure in the stone and said, "What do you see inside?"

“A minute worm.”

“Who bestows sustenance to this worm?” asked Archangel Gabriel.

“The Lord of the worlds,” replied Yusuf.

Archangel Gabriel said, “Your Lord says that when He had not ignored a small worm in the seventh layer of the Earth how could you think that He has betrayed you? Why did you request the man to mobilize support with the King? For this misdemeanor you shall remain imprisoned for many years.”

Yusuf wept so much due to this penalty that the walls and doorways wept with him. The prison inmates became distraught and insisted he weep on alternate days. But on the days he did not shed tears his condition was more severe.

According to a reliable tradition of Imam al-Baqir and Imam Ja‘far as-Sadiq the ‘good patience’ (*Sabrun Jamilun*) denotes that a person does not complain to anyone regarding his afflictions. The Almighty Allah sent Ya‘qub with a message to a pious monk. When the worshipper saw Ya‘qub he mistook him for Ibrahim. He stood up in honor and embracing him said, “Khalil of Allah! Welcome!”

“I am not Ibrahim. I am the son of Ishaq and the grandson of Ibrahim.”

“Why have you aged so much?” asked the monk.

“Sorrow and grief has aged me,” replied Ya‘qub.

He had hardly reached the door after taking leave of the monk when a revelation descended from Allah: “O Ya‘qub! You complain my servants regarding Me?”

Ya‘qub immediately fell into prostration at the very threshold and prayed, “My Lord! I shall never repeat this error.”

Allah said, “I forgive you. But refrain from such an action in future.”

After this Ya‘qub never complained to anyone about his earthly difficulties except the day he said: “I complain for my affliction but to Allah! And I am aware of Allah’s Mercy to such an extent that you are not aware, my sons.”

Imam Ja‘far as-Sadiq says in a reliable tradition that when Yusuf was in prison the Almighty asked him through revelation why he had been thrown into the prison. Yusuf confessed his guilt and Allah taught him a supplication:

“Yaa kabeero kulle kabeerin yaa man laa shareeka lahu wa laa wazeera yaa khaleqash-shamse wal Qamaril muneere. Yaa I’smatal muz”t’arriz”z”areere yaa qaas’ema kulle jabbaarin a’needin yaa mugnial ba-esil faqeere yaa jaaberal a’z’mil kaseere yaa mut’leqal kaneelil aseere as-aloka beh’aqqe

muh'ammadin wa aale muh'ammadin anna taja'lali min amri h'arajan wa mukhrajan wa tarzuqni min h'aitho ah'tasib wa min h'aitho laa ah'tasebo."

When it was morning the 'Aziz summoned him and set him free.

Another authentic tradition says that when 'Aziz abdicated his throne in favor of Yusuf he put on a clean two piece garment and went far away into wilderness. He performed two Rak'ah prayers and at the conclusion raised his hands towards the heavens and said:

"*Yaa rabbe qad aataitani minal mulke a'llamtani minal taaweelel ah'adeethe faat'erassamaawaate wal arz" anta Waliyye fidduniya wal aakherah.*"

Archangel Gabriel descended and asked him what he desired? Yusuf said he had prayed to Allah that He might allow him to die a Muslim and include him among the righteous ones. This was due to the fact that Yusuf was afraid of corruption and transgression that can remove a person from religion. Thus who can not be afraid of transgression when an exalted personality like Yusuf was?

Amir al-Mu'minin 'Ali is quoted to have mentioned that Yusuf entered prison on a Wednesday.

According to reliable sources it is mentioned that people asked Imam al-Ridha how people admired a person who ate detestable food, dressed in coarse garments and put on an outward show of piety.

Imam said, "Yusuf was a Prophet and the son of the Prophet, yet he dressed in silken robes with gold buckles. He used to attend the gatherings of Egyptian kings and issued commands. People were not concerned with his dress."

Thalabi has mentioned in the book "A'raaees" that when the king learnt of Yusuf's explanation and realized the extent of his intellect, wisdom and trustworthiness, he summoned him. When Yusuf emerged from the prison he prayed that the righteous may shower their kindness upon the prisoners. He implored Allah not to conceal the virtues of the inmates. The effect of his supplication was that all the prisoners in every city have something meritorious as compared to other people. Then he inscribed the following words at the entrance. This is a grave of living men and an abode of sorrow. It is a means for the lessons that one derives from friends due to their friendship and the criticism one invites from ones enemies. Then he performed the ritual bath and cleaned his body from the dirt of prison. Put on a clean dress and headed towards the royal court. Upon reaching the entrance he said:

"*H'asbi rabbi min dunyaya wa h'asbi rabbi min khalqehi a'zza jalaalehi wa jalla thaba-ahu wa laa ilaaha ghairohu.*"

When he stepped inside he uttered the following words:

Allahumma inni as-aloka min sharrehi wa sharre ghairehi.

When the king turned his attention towards Yusuf he saluted him in Hebrew.

“What language is this?” he asked.

“It is the language of my uncle Isma‘il.”

Then he prayed for the king in Arabic.

“What language is that?” asked he.

“It is the language of my ancestors.”

The king also knew seven languages and in whichever language he spoke, Yusuf replied in the same tongue. He was impressed by the accomplishments of Yusuf at such a young age. Yusuf was thirty years at that time.

The king said, “O Yusuf! I wish to hear my dream from your tongue.”

“You dreamt that seven grey-eyed fattened white cows came out of the Nile,” narrated Yusuf, “Milk was flowing from the front of their heads. When you saw them you were amazed at their graceful appearance. Suddenly the water of Nile dried up and the bottom showed sand and wet mud. From the muddy bottom emerged seven lean cows. They were covered with mud and their bellies touched their backs. They were not having any udders. Their teeth, nails and hooves were like claws of beasts and they even possessed trunks. The lean cows attacked the fat ones and tore them up. They devoured their meat and even crushed their bones and gulped down the marrow. You were astonished at this sight. Suddenly you saw seven green ears of corn and seven withered ears grow from a spot. Their roots reached to the water. Then a wind blew the dried ears upon the green ones and they withered down.”

“You speak the truth,” said ‘Aziz, “I dreamt exactly as you say.”

Yusuf explained the significance of the dream and ‘Aziz appointed him in charge of the agricultural and treasury departments of his kingdom.

Shaykh al-Tusi and others have narrated that the ‘Aziz of Egypt who had imprisoned Yusuf, was Qitfeer. He was the Prime minister of the King. The king was Reyaan Ibn Waleed. The king had seen the dream. When Yusuf was released from the prison the king expelled his Prime minister and appointed Yusuf in his place. He entrusted all the powers to Yusuf and himself retired from administration. He handed over even the seal, crown and throne to Yusuf. During that period Qitfeer died. The king married Yusuf to Raheel the widow of Qitfeer. From her Yusuf had two sons, Afraeem and Yashaeem.

A’raees contains a report that Yusuf called Ibn Yameen to himself and asked his name.

“Yameen”, he replied.

“Why are you named Yameen?”

“Because when I was born my mother was dead. That is I am the child of sorrow.”

“What was your mother known as?”

“Raheel, the daughter of Leyaan.”

“Do you have any children?”

“Yes, I have ten sons.”

“What are their names?”

“I have named them with epithets related to my brother who was killed. We had the same mother.”

Yusuf was surprised, “You loved your brother so much that you named the children after him? Tell me their names.”

He said, “Bala’a, Akheer, Ashkal, Ah’yaa, Khair, No’maan, Aawar, Aras, H’eem and Yateem.”

“What is the meaning of their names?” asked Yusuf.

“I named Bala’a because the earth concealed him from me, ‘Akheer’ because he was my mother’s eldest son, ‘Ashkad’ because he was my full brother, ‘Khair’, because he was happy whenever he lived, ‘No’maan’ because he was the beloved of our parents, ‘Aawar’ because he was like a flower in beauty and elegance, ‘Aras’ because his body was like his head, “H’eem’ because my father said he is alive, ‘Yateem’, because my eyes brightened when I cast a glance on him.”

Yusuf said, “I wish to become your brother in place of the one who has been killed.”

He said, “Who can get a brother like you! But you were not born from Ya‘qub and Raheel.”

Yusuf heard this, wept, and embraced him and said, “I am your brother, Yusuf. Do not be sad and do not say anything regarding this to your brothers.”5

1. Actually his entreaty did not reach the ears of Ya‘qub. For it is unlike for a Prophet to hear a request and not fulfill it. It is possible that Ya‘qub had not instructed his servants to feed all those who approach his door, and this resulted in Divine Chastisement. Imam Zayn al–‘abidin however made it a point to instruct even his servants in this regard – Translator.)
2. Some scholars have considered the above report to be based on Taqiyyah (dissimulation) because it supports the Sunni view. It is possible that Yusuf refrained from dismounting not due to pride or vanity but it may have been for some hidden wisdom due to his position as the supreme ruler of Egypt. Though it still amounted to be Tark al–Awla and a detestable (Makrooh) act.
3. According to this tradition and other traditions like it, the period of Yusuf’s separation from his father lasted 20 years. But historians and commentators differ among themselves. Some state that there was a gap of 80 years between Yusuf’s dream and his reunion with Ya‘qub. It was 70 years according to others. While another group of scholars thinks it was 40

years. Some even say it was 18 years.
According to hasan Basri, Yusuf was seven or ten years old when he was into the well. His slavery, imprisonment and rulership accounted for another 80 years. After reuniting with his family he lived for another 23 years. Consequently he lived for 120 years.
Some Shi‘ah traditional reports mention the period of separation to be more than 20 years. Another fact that emerges from the traditions is that Benjamin was not from the womb of Yusuf’s mother. He was from the womb of his mother’s sister. According to interpreters when the Qur’anic verse mentions that he took father and mother to the throne, it is only metaphorical. The word ‘mother’ stands for his aunt. This is because the maternal aunt is referred to as mother, just as the paternal uncle is addressed as father.
Actually Raheel the mother of Yusuf had already expired. Some people claim that the Almighty raised her to life to fulfill the dream of Yusuf. Some even say she was alive until the time of reunion. However, the previous view is stronger.
Thus in a reliable report when people asked Imam al-Ri¤a how many sons accompanied Ya‘qub when he was reunited with Yusuf, he said, “Eleven” and when asked whether Benjamin was from the womb of Yusuf’s mother. He said, “No! He was from the womb of his mother’s sister.”
4. Surah Mu’min 40:28-34
5. Many scholars have expressed doubts regarding this strange incident and normally people view it with suspicion. Therefore instead of separate replies it is sufficient if we give standard replies to the common objections that would be sufficient for everyone.
Why Ya‘qub preferred Yusuf over other children when discrimination is not permitted in this regard. And this dotage almost cost Yusuf his life. Hence discrimination between children is not allowed especially when there is chance of creating a dissension between them. The reply to this objection is Ya‘qub’s intensive love for Yusuf was not only because he was a son. He preferred him over other sons due to his knowledge and Prophetic status. It is also possible that Ya‘qub could not rein his emotions in his love for Yusuf. Another explanation is that Ya‘qub may not have expected his preference for Yusuf would cause jealousy to such an extent. Ya‘qub wept so much for Yusuf that he became blind. Whereas the Prophets suffered greater calamities with patience and forbearance.
Reply: Sorrow and weeping are emotions beyond ones control. What is prohibited is the uttering of some words that Allah dislikes. And Ya‘qub never uttered any such thing. He was absolutely resigned to divine fate. It is possible to be resigned to ones fate and sorrowful for one circumstances at the same time. Just as a person having cancerous limb requests the surgeon to ampute it to prevent its spread to rest of the body. Though he is pained at the loss of his limb he is nevertheless satisfied, or rather grateful to the surgeon for amputation.” Thus when Ibrahim the son of the Prophet died, the Messenger of Allah said, “The heart is restless and the eyes weep but I do not wish to say anything that might cause Divine displeasure.” The devotees of Allah love Him alone, if they love others it is only because Allah is pleased with their love. They love only those people who are the beloveds of Allah. Because they are the beloved of the beloved (Allah). Similarly they are inimical to the enemies of Allah even though they might be their close companions. They are prepared to slay him with sword and remain aloof from him. On the other hand they have love and regard for a person who loves Allah even though he might be far away from them (in relation or location). It is obvious that Ya‘qub’s dotage for Yusuf was not due to his physical appearance and worldly aspect. He adored him due to the splendor of guidance and righteousness that emanated from him. Therefore the brothers of Yusuf who were ignorant of these spiritual qualities in Yusuf began to feel jealous of him. They claimed to be more deserving of their father’s affection due to their greater strength and because they served him more than Yusuf. Hence, it is obvious that the attachment of Ya‘qub to Yusuf and his grief due to his separation did not contradict his love for Allah. It was rather compliment for that love.
3) Why was Ya‘qub so much aggrieved for Yusuf even though he knew about the dream (of stars prostrating) and the Angels had also informed that Yusuf was alive?
Reply: The grief of Ya‘qub was due to the separation of Yusuf. When people asked Imam al-Sadiq why Ya‘qub wept for Yusuf in spite of the fact that Archangel Gabriel had informed him that he would be reunited with him one day, Imam said it was because he had been deprived of Yusuf’s company.
4) How is it acceptable that Ya‘qub became blind, while such a disability is incompatible with Prophethood?
Reply: According to some scholars he had not become blind. His sight had become weak. Due to excessive weeping a

while layer developed on the pupils and this blocked his vision. Another view is that Prophets are not immune of each and every defect. Only those disabilities that people find repulsive are absent in Prophets. And people do no find blindness a repulsive quality. It should not be a cause of reducing their Prophetic abilities. In spite of an impaired vision the Prophets could perceive with their inner eye. Thus there was no such defect in Ya'qub. The last of the reasons seem more acceptable.

5) Regarding the affair of Yusuf, Allah says: "And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants." (12:24) The apparent meaning of the Qur'anic ayah is that Zulaykha intended to commit adultery with him and he would also responded in the like manner if he had not perceived Allah's proof. The Sunni scholars have mentioned disgraceful things in interpreting this verse. One explanation says that Yusuf too embraced Zulaykha and would have gone ahead but he saw the face of Ya'qub in the corner of the room. Ya'qub was biting his fingers in suspense. Seeing this Yusuf felt ashamed and dropped the idea of fornication. Another report says that when Zulaykha covered the idol with a cloth Yusuf felt ashamed. Other foolish interpretations are also mentioned in traditional books.

First Reply: The ayah says 'he would have also made for her'. It means that if he had not been a Prophet and not seen Archangel Gabriel and the 'manifest evidence' he would have succumbed to his desires. Since he was already a Prophet the possibility of falling into sin did not arise for Yusuf.

Second Reply: Zulaykha 'made for him' for committing adultery and Yusuf 'would have made for her' to kill her if she forced him further. And it is possible that in that shari'ah it was allowed to kill a person who compels one to sin. The Almighty prevented him from killing her due to hidden wisdom. The Egyptians might have revenged her murder by executing Yusuf. Al-Ma'mun asked about the matter and Imam al-Ri¤a said, "If Yusuf had not seen the 'manifest evidence of his Lord' he would have also intended what Zulaykha did. But he was infallible (Ma'soom) and a Ma'soom never makes an intention of committing a sin. Indeed my father has told me from his father (Imam al-Sadiq) that he said Zulaykha 'intended' to commit fornication and Yusuf 'intended' to avoid it."

In another reliable tradition when 'Ali bin Al-Jahm asked Imam the interpretation of this ayah, Imam said, "Zulaykha intended to sin and Yusuf intended to kill her because his intention was very repulsive for him. But the Almighty restrained him from murder and fornication. Allah says, "thus (it was) that We might turn away from him evil and indecency." (12:24). Allah means to say that He prevented from him evil (Zulaykha's murder) and indecency (fornication)."

The two reports of Yusuf's vision of Ya'qub face and Zulaykha covering the idol do not contradict our first reply. Their only deficiency is that they have not elaborated. It is possible that Allah showed him the evidence so that the thought should not arise in his mind even though there was no possibility of it because he was already a Ma'soom. Some of the reports are present due to Taqiyyah.

6) Yusuf commanded his brothers to bring Benjamin with them even though he knew his father would not like it. And when Benjamin was brought to Egypt he arrested him. This made Yusuf responsible for his father's sorrow. Also, even after being enthroned as the king why did he not inform Ya'qub of his well being, knowing well that he was aggrieved for him.

Reply: Whatever he used to do it was according to the commands revealed to him. And whatever calamities afflict the Prophets are by way of Divine test. Allah wishes them to undergo tribulations that they may achieve a high status in the Hereafter. Therefore, the arrest of Benjamin and delay in reuniting with Ya'qub was a Divine command that Yusuf obeyed. Allah desired the grief of Ya'qub to reach the zenith to qualify him for the greatest rewards.

7) Why did Yusuf cry, "O Caravan! You are thieves!" Whereas he knew they had not stolen anything. A Prophet can never utter a lie.

Reply: Sometimes it is permitted to make a statement with the intention of meaning something else. This is not termed a 'lie'. It is known as 'Toriya'. In some circumstances it becomes obligatory to use Toriya. Here it was a necessity because without it, the arrest of Benjamin was not possible. Therefore Yusuf said, 'You are thieves' with the intention that they had stolen Yusuf from his father. Some people say that it was not Yusuf who passed this remark. It was one of his servants who cried in that way without Yusuf bidding him to do so. Another explanation is that it was a question. "You are thieves?" and it was not an assertion. The first explanation is more authentic.

8) How did Ya'qub and his sons prostrate for Yusuf while it is haram to do so except for Allah the Almighty? And how Yusuf

was supportive of their obeisance?

Reply: The reply is the same that I have stated with regard to the doubt against obeisance of Angels to Adam.

The first explanation is they prostrated as thanksgiving to Allah for reuniting them with Yusuf and for the bounties He had showered on Yusuf. We have already mentioned the tradition where Imam al-Sadiq says that the Sajdah (prostration) of Ya'qub and his sons was for worshipping (thanking) Allah.

Secondly, the prostration was not that of obeisance but it was a gesture of respect for Yusuf. And in that shari'ah it was allowed to prostrate before others as a mark of honor.

Third interpretation is that it was not a Sajdah, as we know it. It was a ritual associated with expressing respect for someone and those people had named it 'Sajdah'.

Nevertheless the prostration was according to Divine Command and it was intended to manifest the superiority of Yusuf over his brothers and other people.

Lastly, when we accept the infallibility of Prophets and Imams we must know that whatever they did must have had Divine sanctions even though we may be ignorant of the hidden wisdom. Doubts and suspicions are created by Satan and cause deviation and irreligiousness.

[1] [1]
SHARES

An account of Ayyub

It is well-known among the historians and Qur'anic commentators that Ayyub was the son of Amwas, son of Aeas, son of Ishaq son of Ibrahim. His mother was a descendant of Lut. Some scholars however maintain that Ayyub was the son of Aaes and his wife Rahmat was the daughter of Afraem bin Yusuf, or she was Mahir the daughter of Meesha son of Yusuf, or Liya daughter of Ya'qub. But the first opinion is more prevalent (i.e.. his wife was Rahmat).

Authentic chain of narrators quotes that Abu-Basir asked Imam Ja'far as-Sadiq the reason for Ayyub being inflicted with such severe calamities. Imam replied that it was due to the excess of bounties Allah had bestowed on him. And he used to thank Allah in the proper way. At that time the Satan was not barred from the heavens. He used to travel up to the Divine Throne also. One day he saw the thankfulness of Ayyub etched in the celestial tablets. They were carried up with great care and respect. When Satan saw this, the fire of jealousy flared up in his heart. He said to Allah, "Ayyub is so thankful to You because You have bestowed bounties in huge proportions. But if you take the bounties away he would not remain thankful. If You allow me to control his fortunes You will realize how thankless he can become."

The Almighty granted Satan the privilege to control the wealth and children of Ayyub. He was elated and at once rushed towards the earth and began to destroy the wealth and children of Ayyub. The more he proceeded in destruction the thankfulness of Ayyub intensified.

Now the Satan requested for power over the cultivation owned by Ayyub. This was also granted. He

mobilized his assistants and landed on the fields of Ayyub. They spewed out a venomous breath and all the crops withered.

Ayyub was all the more thankful. Hence Satan demanded control over the goats and sheep owned by Ayyub. When it was granted he killed them all. Ayyub became more sincere and thanked Allah frequently.

Satan told Allah, “Ayyub was yet thankful because he knows You would return the bounties soon and he prayed desperately to the Almighty and requested Him to grant complete power over the body of Ayyub. Allah told him, “You are given power over Ayyub’s body except his Aql (power of reasoning) and his eyes.”

According to another version the exceptions concerned heart, eyes, tongue and ears. When he received the permission he dashed to the earth as he feared that if the Divine Mercy surrounds Ayyub it will be an obstacle on his way. He came to Ayyub and blew a venomous breath into his nostrils. As a result Ayyub was inflicted with a severe malady that covered his whole body with sores and leprous wounds. He continued in this condition for a long time and continued to praise and thank Allah without any reservations. Ultimately worms developed in his infected wounds. The patience of Ayyub reached such heights that whenever a worm fell from his body he picked it up and put it back saying, “Stay where the Almighty has originated you.” Such a dreadful odor emanated from his body that the people banished him to a dirty corner of the town. His wife Rahmat, the daughter of Yusuf went out to beg and got him whatever she could obtain.

When a long time passed for Ayyub in such afflictions, the Satan realized that his thankful always exceeded the intensity of the calamities that befall him. So he went to a group of Ayyub’s followers who had become hermits and resided in the mountains. He told them, “Come let us go and see why Ayyub has been inflicted with such calamities.” The people came down and mounting their horses headed towards Ayyub. When they came near, the horses were terrified of the stench and bolted out of control. The riders tied the horses in a far corner and proceeded on foot. They came to Ayyub to ask him about his conditions. A young man also accompanied them. They sat down near Ayyub and said, “If you tell us of the deadly sin you have committed we can guard against it. We do not dare to pray for your forgiveness lest Allah sends His wrath upon us. We never expected you would suffer from chastisement that did not befell anyone else. It must be due to a sin that you has concealed from us.”

Ayyub said, “I swear by the Might of my Lord, and He is a witness that I never ate anything without sharing it with the poor and orphans. And whenever I came across two worship acts, I always preferred the more difficult.”

Hearing these words the young man told his companions, “May Allah destroy you! You come to Allah’s Prophet and criticized him to the extent that he was forced to reveal a good deed he had performed in secret.”

When they went away, Ayyub supplicated Allah and sought His permission to express a wish. The Almighty sent a cloud that hovered over his head and voice came out from it, “You are permitted to express your desire: Ask, whatever you wish. I am always near you.”

Ayyub gathered all his strength and sat up with his thighs joined. Then he said, “O My Lord! I swear by Your Might that You never sent any afflictions upon me. But whenever I had the choice of two worship-acts, I preferred the one, which was most difficult for my body. And I never ate without sharing my food with orphans. Did I not echo Your praise? Did I not thank You sufficiently? Did I not glorify and purify You (from every kind of association)?”

Ten thousand tongues of the cloud replied, “O Ayyub Who created you with the temperament that you prayed when all world was asleep? Who is that made worship most likeable to you? Do you think you have obliged the Almighty? Whereas He has favored you by granting you the divine opportunity to worship and thank Him.”

Ayyub picked up a handful of dust and stuffed it in his mouth and said, “I was wrong! And I beg forgiveness. All the bounties and opportunities of worship are from You alone.”

The Almighty sent an Angel who kicked the earth and a spring of water gushed out. Ayyub bathed in it and was immediately cured of all diseases and discomfort. His body become more fresh and beautiful than before. Then Allah caused orchards and gardens to grow around Ayyub. All the wealth, property and farms were restored. The Angel was sitting with him and engaged in conversation when his wife entered with a piece of dried bread. She saw in place of a ruin, a blooming garden and orchards. Instead of Ayyub she saw two handsome men. She began to scream and lament as to what has befallen Ayyub. Ayyub called her and when she came near she recognized him. Seeing the return of Divine bounties she fell down in a prostration of thankfulness.

When she had gone in search of food for Ayyub she was sporting lovely tresses. The people she had approached demanded her for her beautiful tresses in return of food. She cut off her locks and brought food for Ayyub. When Ayyub saw her pruned hair he was infuriated and vowed a hundred lashes for her. But when she told him the story he became sad and regretted his oath. The Almighty sent a revelation to him to hit her softly with a broom containing a hundred twigs. That would suffice to fulfill his oath.

After this, the Almighty brought to life even his sons who had died in the calamities and those who had died before them, that they might live with Ayyub again.

Later, the people asked him of the worst of the calamities that befell him. He replied it were the sarcastic remarks of the people.

The Almighty showered his house with pieces of gold and Ayyub gathered them. Whenever a piece fell out of bound he rushed towards it and picked it eagerly. Archangel Gabriel said, “Are you never satiated?”

“Who can ever be satiated with Divine bounties?” replied Ayyub.[1]

The Almighty says,

“And (remember) Ayyub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful. Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.” (21:83-84)

And on another occasion He says,

“And remember Our servant Ayyub, when he called upon his Lord: The Satan has afflicted me with toil and torment. Urge with your foot; here is a cool washing-place and a drink. And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding. And take in your hand a green branch and beat her with it and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).”

This is the translation of Ayats revealed with regard to Ayyub. Some other traditions have also been narrated in connection with the life of Ayyub: “His family and the like of them with them” indicated his sons who had died in bad times that Ayyub fell into and also those who had died before the afflictions. According to some reports ‘like of them’ indicates that more sons were born to the wife of Ayyub resembling those who were returned from dead.

As regards the granting of control to Satan over the fortunes of Ayyub many scholars express their reservations, especially Sayyid Murtaza. According to him it is very unlikely that Allah allowed Satan to control His Prophet. However, it is difficult to ignore such a large number of traditions in order to accept the views of these scholars. For example, we know that many a times, Prophets and Imams are tyrannized and oppressed by some people and forced to undergo untold difficulties, all this is mostly due to Satanic instigation. So it is not impossible for Satan to have control of Ayyub’s fortune and physical conditions. However, we must remember that the Almighty never gave him prerogative over the intellect and religion of Ayyub.

As mentioned in traditions the infected wounds of Ayyub began to teem with worms. This has also been belied by few theologians who say that a Prophet is never afflicted with a disability that is repulsive to people. And the incidence of worms in a diseased body is indeed repulsive. It is possible to justify this by saying that in all probability these things have been related in Sunni sources and have crept into Shi‘ah traditions due to Taqiyah.

Secondly we have traditions supporting the former view. Imam al-Baqir says in a authentic tradition reported by Ibn Babawayh that, Ayyub was involved in afflictions for seven years, without having committed any sin; because a Prophet is infallible and purified (from sins). They neither commit sins (small or big) nor are attracted towards evil.

Imam says, “Though Ayyub had the terrible disease there was no foul odor in his body and his appearance did not develop any deformity. Blood and puss also did not appear from his wounds, and thus he did not present a repulsive sight that people would shun him. There were no worms in his wounds and whenever the Almighty involves his Prophets and friends in such diseases, he keeps them free from such repulsive defects. The people avoided him not because of his disease but due to the calamities that befell him and due to their ignorance. They could not bring themselves to accept the fact that such a prosperous person as Ayyub could fall into such serious calamities.

The Holy Prophet said that the calamities that befall Prophets are far more terrible than those experienced by ordinary people. Moreover, the more lofty the status of a person the more calamities befell him. The Almighty sends upon His Prophets such afflictions so that people may not be led to believe that Prophets are gods. Allah bestows untold bounties upon His Prophets to prove to the people that Divine rewards are of two kinds: one for performing good deeds and one for undergoing difficulties. Also people must not belittle a poor man for his poverty or a sick person for his disease, or a weak creature for his frailty. The people must understand that Allah makes sick whoever He wants and curses whoever He desires. At all times and under all circumstances whatever Allah intends, He makes some affairs as means of deriving lessons and some as misfortunes and sometimes He grants as felicity to them. Allah is Just in all His affairs and Wise in all His actions. He does what is best for His creatures and whatever they have, is from Him alone.

According to a reliable tradition from Amir al-Mu’minin ‘Ali, Ayyub was afflicted with the loss of wealth and sons in the latter part of Wednesday.

Authentic traditions from Imam Ja‘far as-Sadiq state that Ayyub suffered for seven years without any fault of his. In another tradition Imam says, “Allah subjected Ayyub to afflictions without his having committed any sin. Ayyub maintained patience until the time people began to criticize and blame him for committing sins. Hence he complained to the Almighty because Prophets cannot remain patient if accused of sinful acts.

In another tradition Imam says that Ayyub prayed for divine forgiveness during the period of afflictions.[2]

Imam Ja‘far as-Sadiq says in a reliable tradition that when the Almighty granted release from difficulties to Ayyub he looked at the agricultural fields of The Israelites and said, “My Lord You have bestowed kindness upon your afflicted servant Ayyub. But he has not sown his fields like other people of The Israelites.”

The Almighty revealed to him that he take out a handful of soil from his bag and spread it on the earth. After he complied he was able to harvest lentils (Masoor) or grams.

The hadith apparently shows that the two crops did not exist before this incident and Ayyub was the first to cultivate them.

We have another authentic report from Imam that a believer is subjected to every kind of calamity and every kind of death, but the Almighty never allows him to lose his power of reasoning. Imam says, “Have you not seen how Allah gave Satan, power over the wealth, children, family and all the things belonging to Ayyub except his ‘Aql so that we may continue to believe in His oneness and worship Him with this belief.”

Imam is quoted through authoritative chains that a beautiful woman, who had committed many sins, would be brought on the Resurrection Day. She would say, “My Lord You created me in a beautiful form. And that’s why I got involved in sins.”

The Almighty would summon Maryam and ask the woman, “Who is more beautiful, you or Maryam? We bestowed her with such incomparable beauty but she was not misguided by it.”

Then a handsome man will be brought forward. He was also a sinner because of his physical attraction. When asked he’d say that due to his physique women were attracted towards him and he was enticed into adultery.

The Almighty will summon Yusuf and say, “Were you more handsome than this man (Yusuf)? We made him the most attractive man but he was not beguiled by women.”

Finally a person who had suffered calamities would be brought there. When asked, he shall say that he was forced to sin due to untold calamities. The Lord shall summon Ayyub and say, “Who has undergone more difficulties, you or this Ayyub? We subjected him into such terrible afflictions, yet he did not fall into sins.”

1. Ayyub was eager to collect gold pieces not for their worldly value. It was, rather, for the fact that they were an aspect of Divine Mercy (as mentioned by him) that he was eager to collect them because they were a gift from his Lord and signified His kindness and Favor.
2. There is a difference among exegeses as regards the period of affliction. According to some it was 18 years and according to others, it was 7 years. The latter view is more prevalent.

[1] [1]
SHARES

Prophet Shu‘ayb

There are different views about the family background of Shu‘ayb. Some are of the opinion that he was the son of Noba who was the son of Prophet Ibrahim. Some believed that his father’s name was ‘Boyab’ while others said that he was the son of ‘Mikeel’ who was the son of Yosaeb bin Ibrahim and his (Mikeel’s) mother was the daughter of Prophet Lut. Some said that Shu‘ayb’s name was ‘Sherun’ and he was the son of ‘Saikun’ or ‘unka’ or ‘Sabit’ who belonged to Prophet Ibrahim’s family. While others

believe he does not belong to Prophet Ibrahim's family but his father had accepted Islam at the time of Prophet Ibrahim.

In Surah Al-A'raf, Allah says:

And to Madyan (We sent) their brother Shu'aib. He said: O my people! Serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:

And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.

And if there is a party of you who believe in that with which am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the Judges.

The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'aib, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

Indeed we shall have forged a lie against Allah, if we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things in His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders.

And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers.

Then the earthquake overtook them, so they became motionless bodies in their abode.

Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, they were the losers.

So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?

And We did not send a Prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves. (***7:85-94***)

In 26:32-41, Prophet Shu'ayb said to the dwellers of the desert,

"You are not afraid of Allah's punishment? Allah has sent me as a messenger and I am your Prophet. Listen to the orders which Allah has given me. I don't require anything from you. Allah

will reward me for my deeds. Allah says: Be just and honest in weighing things and also in returning their belongings. Do not create quarrels and troubles among the people and fear Allah as He is the great creator of the world." The dwellers of the forest said that Shu'ayb was influenced by black magic and has become mad. They also said that he was just a human being like them and was a great liar. They said, "If you are really a true Prophet then ask Allah to send us a few pieces of the sky." The Prophet said that Allah knew better what they said. But they did not listen, and insulted him. So Allah sent the great punishment on them. It was a severe punishment. (***26:32-41***)

When they insulted Shu'ayb, Allah sent punishment of scorching heat which affected them and their families. They went inside their houses to save themselves but the heat also entered along with them. The heat was so intense that they could not bear it. Then Allah sent a piece of dark cloud. They all ran under the shade of the cloud but instead of water (rain), fire started raining on them and an earthquake started and they all were destroyed by fire. These two incidents clearly show that Allah sent punishment on the two groups who disbelieved Him and His Prophet.

According to Imam Ali ibn Al Husayn, Shu'ayb made a scale and standard weights. His people were very honest in weighing things. After that the people became dishonest in their weighing. They started cheating by under weighing. Then Allah sent a curse on them through an earthquake and they were destroyed.

According to another tradition Ibn Babawayh and al-Qutb al-Rawandi have mentioned through Ibn-'Abbas that Shu'ayb and Prophet Ayyub and Balaam Bin Bao'or belonged to the family who had brought faith on Prophet Ibrahim when he was thrown in a fire and was saved from Nimrod's punishment. After that, Prophet Ibrahim and these people went towards Syria. Then Prophet Ibrahim asked for one of the daughters of Prophet Lut. In this way all the other Prophets came after Prophet Ibrahim. Shu'ayb was one of them that Allah sent as a Prophet to Madyan, but the people of Madyan were not from the family of Shu'ayb.

The king of Madyan was very strong, but he and his people were disbelievers and idol worshippers. They were dishonest in their dealing with outsiders and the king also allowed them to do so. Shu'ayb tried to make them aware of it but in vain. The king drove away the disciples of Shu'ayb from his city. At last Allah sent a great punishment of fire. The water became very hot, so that they could not drink. The people ran towards Baisha, which was not so far from them. They all gathered together under the shadow of a cloud to save themselves. But fire rained on them from the cloud. They were all burnt and none escaped the punishment.

The Holy Prophet himself has stated that on Doomsday, Shu'ayb will be the first Prophet along with his people to enter heaven. When his people were destroyed through punishment Shu'ayb came along with his followers to Makkah and stayed there until his death. Shu'ayb stayed in Makkah and again went to Madyan. At that time Prophet Musa came to see him. Ibn 'Abbas has stated that Shu'ayb was 242 years

old when he expired.

There is a tradition from Imam Ja‘far as-Sadiq that Allah has sent five Prophets i.e.. Prophet Hud, Prophet Salih, Prophet Isma‘il, Shu‘ayb and the Holy Prophet who were very much beloved to Allah. Imam ‘Ali said that Shu‘ayb used to call the people to accept Islam until he became old and his bones became weak and brittle. He disappeared from the people for a while and then after some time Allah bestowed him with youth and again he came to the people and started preaching. The people said we didn’t listen to your address when you were old so how can we obey and trust you when you have become young now. Imam Muhammad al-Baqir said that Allah said to Shu‘ayb that He would send a punishment on 40,000 people who had disobeyed his orders and on 60,000 who were obedient. Shu‘ayb, “O Allah! Why will you send a punishment on obedient people?” Allah said, “They did not fight with the disobedient people nor did not utter a word or help you in your work.”

Shu‘ayb became very sad and wept so much that he became blind. Allah gave him back his sight. But he did not give up lamenting and lost his sight again and Allah again restored his sight. This happened three times. The fourth time Allah asked him why he wept so much? Was he afraid of hell? If so, Allah has given him security. If he was crying for heaven, heaven is for him. Shu‘ayb said, “O Allah! I am not weeping for hell or heaven but because I love you very much and I want to come to You.” Then Allah said, “I am sending Musa Ibn ‘Imran to you to take care of you.”

Sahl bin Sa’id says that Husham bin Abdul Malik sent him to ‘Rasafah’ to dig a well. When he dug for 200 feet, he saw a human head covered with dust and mud. He removed the dust from the head and saw a man in white dress standing on a stone and his left hand was on his head. When he removed his hand from his head blood started flowing from the wound. Again he put his hand on the wound and the blood stopped flowing. On his clothes it was written: I am the Shu‘ayb. Allah sent me to the people to preach to them but they wounded me and threw me into this well and closed it. Sahl bin Sa’id wrote about this matter to Husham bin Abdul Malik and he ordered the well to be closed as before and dig at another place.

[1] [1]
SHARES

An Account of Musa and Harun

Genealogy of Musa and Harun and their merits

A group of commentators and historians have written that Musa was the son of ‘Imran son of Yushar son of Fahit son of Lawi son of Ya‘qub. Harun was his brother and both of them had the same mother and father. There is difference of opinion as regards the name of his mother. According to some it was

Najeeb and according to others it was Faahiya. Some also think it was Yoojaed. The last opinion is more prevalent. We have already mentioned in the first chapter that the inscription on the ring of Musa said, “Have Patience that you may be rewarded. Speak the truth that you may succeed.” It was derived from the Torah.

An authentic tradition from the Holy Prophet says that Allah sent four of the Prophets with sword: Ibrahim, Dawud, Musa and Muhammad. The Almighty Allah has given authority to four families: As mentioned in the Holy Qur’an,

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of ‘Imran above the nations. (***3:33***)

An acceptable tradition on authority of Imam as-Sadiq quotes the Messenger of Allah that, “When I was taken on Me’raj (the Night Ascension) and I reached the fifth sky, I saw a man who was neither young nor of old age. He was surrounded by a lot of people of his nation. I asked Archangel Gabriel who was that exalted personality. He said it was one who is the beloved of his community. That is Harun the son of ‘Imran. Hearing Archangel Gabriel’s reply, I saluted him; he also saluted me in return. I sought forgiveness of Allah for him, he also did for me. Then I went to the sixth heaven. I saw a tall, wheat complexioned person there. Though he had worn two shirts, the hair of his body were apparent. He said, “The people of The Israelites think that I am the best and nearest to Allah, hough Prophet Muhammad is beloved and nearest to Allah.” I asked Archangel Gabriel, “Who is that?” He said, “He is your brother, Musa bin ‘Imran.” I saluted him and he saluted me in return. I sought forgiveness of Allah for him, he too followed suit.

Imam Al-Hasan has stated that the age of Musa was 240 years and there was the difference of 500 years between Prophet Ibrahim and him.

According to reliable sources, Imam ‘Ali has stated regarding Allah’s saying (He will avoid his parents and brother and his family) that it denotes (as cited by Musa Ibn Babawayh) that Musa had not committed any mistake but was afraid that one of the conceited women from the Pharaoh’s family who looked after him in his infancy was his mother, so he avoided her.

Ibn Babawayh has stated that Allah, the Almighty bestowed Musa’s mother with three hundred and sixty blessings. The Pharaoh found the basket between the tree and water. That is why he named him Musa. ‘Mu’ means water and ‘Sa’ means tree.

From many reliable sources Imam Ja‘far as-Sadiq has narrated that Allah revealed, “O, Musa! Do you know, why We bestowed you with apostleship?” Musa said, “No.” Allah revealed that He knew every creature of the earth and knew them from head to toe but no one was better than him. “O ‘Musa! Do prayer for Me; put your cheeks on the ground.” Musa bowed his head and made obeisance to Allah. Allah, the great revealed, “O Musa! Raise your head and touch your hand on your face and on of your body, so that you will be protected from troubles, pain, diseases etc.

According to a reliable tradition Allah did not reveal anything for thirty or forty days to Musa. So Musa went to the Oriya Mountain and prayed, “O ‘Allah, if you have stopped sending me Your revelation due to sins of The Israelites, I seek forgiveness on behalf of them. As You are Kind and Merciful. And always seek Your Mercy and Kindness.” Allah sent revelation on him and said, “O, Musa! I found no one better and truthful than you.” Imam Ja‘far as-Sadiq has stated that after concluding prayers, Musa always touched his cheeks on the ground.

Imam Muhammad al-Baqir has narrated that once Musa passed along with seventy Prophets near the valley of Roha. They were wearing Kufi scarves and chanting ‘Labbaik’.

According to reliable sources, Imam al-Ridha has stated from the Holy Prophet that Musa raised his hands and said, “O, Allah! Wherever I go, I put myself in trouble.” Allah revealed, “O, Musa! There is a backbiter among your followers.” Musa said, “O, Allah! Tell me who it is?” Allah said, “How can I? It would be backbiting and I Myself hate backbiters?”

According to another tradition Musa prayed to Allah, “O, Allah! Do me a favor; so that people may not think that I am evil.” Allah revealed, “Musa! let them say whatever they like.”

People asked Imam Ja‘far as-Sadiq, “Who expired before, Harun or Musa?” Imam said, “Harun. He had two sons, Shabbar and Shabbir. In Arabic we say Hasan and Husayn.” Imam also stated that from Hijr Isma‘il to the Ka‘bah there was a small place of prayer of Harun’s sons, Shabbar and Shabbir.

Birth of Musa and Harun and their early life:

Imam Ja‘far as-Sadiq states that at the time of the death of Yusuf, Ya‘qub’s family had eighty members in all. He said that the Copts will be successful over them and will put them in great trouble. One of his descendants will help them in their difficulties. His name will be Musa son of ‘Imran. He will be strong, tall and wheat complexioned. From that day the people of The Israelites named their sons ‘Imran, and ‘Imran used to name their sons Musa. They thought, he might be same Musa predicted by Yusuf.

Imam Muhammad al-Baqir has stated that Musa did not rebel against them. Forty persons from The Israelites claimed to be Musa whose information was given by Yusuf. The Pharaoh came to know about this matter by the people of The Israelites that a person called Musa will destroy his kingdom and that he is in search of him. The soothsayers of the Pharaoh informed that that boy will destroy his kingdom and his religion and that he would be born in the Israelites. The Pharaoh appointed the mid-wives to examine the pregnant women of The Israelites. A midwife was appointed on the mother of Musa. When the Israelites learnt that they killed all male children, they thought the generation of The Israelites would be extinct. The male of The Israelites decided not to have sexual relationship with their female. ‘Imran the father of Musa told the people to continue, so that prediction of the Almighty will come true and indeed the boy would be born. He said, “If you want to give up marital relationships, give up but he would surely come into this world.”

Then ‘Imran established relations with Musa’s mother and she became pregnant. A midwife was appointed to keep a watch on her. When Musa’s mother was sitting or standing, the midwife also did the same. The midwife became attached to her. Once she asked why she was becoming pale and thin. She said not to inquire her condition, “Because when my son is born, he will be killed.” The midwife told her not to worry. “I will keep your son hidden from others.” The mother did not believe her. When Musa was born, his mother was uneasy and the midwife consoled her. She wrapped the child in a cloth and hid him in a room and came out at the door to the watchmen of the Pharaoh standing outside and asked them to go away and said that she has given birth to a girl. Then Musa’s mother fed him but she was worried, what if they heard him crying and came to know the truth?

Allah revealed to her to make a wooden box for a child, close the box and cast it on the Nile. She did as Allah commanded. When she cast the wooden basket into the water, the basket returned to her. She pushed it again but it came back. At last the wind pushed the basket far into the river. She became sad for her child and wanted to cry but Allah gave her patience. She did not utter a word.

Aasiya, the wife of the Pharaoh belonged to The Israelites and was the best woman of her time. She asked the Pharaoh to put a tent on the bank of the river Nile, so that she can pass her time in spring. One day she was sitting, when all of a sudden she saw a basket floating on the river, coming towards her. She asked her maidservants, “Can you see what I she see?” They said, “By Allah! We can see something floating on the water.” When the wooden basket reached her. She stood up from her place and asked her maids to pull it out. They pulled the basket out of the water and opened it. She found a pretty, cute baby boy in it. Seeing the infant she became very anxious. She held him in her arms and said that she would adopt him as her son. The maidservants also agreed and said, “Yes madam. By Allah, you have no children and the king is also without an heir. The child is very handsome and attractive. Adopt him.”

Aasiya went to her husband and showed him the charming baby boy from the sea. “I want to adopt him. So do not kill him,” she said. The Pharaoh asked her from where she got him. She said that she did not know whose child it was. “He was floating in a casket, and I pulled him out from the river.” the Pharaoh was satisfied with the explanation and accepted him. When people heard that the Pharaoh has adopted a son, they sent their wives to suckle the child but Musa did not suck. Then Aasiya asked the Pharaoh to arrange for a wet–nurse for the baby. Many nurses tried but Musa did not suck their milk. Musa’s mother also came to know this. She asked her daughter to ascertain this matter. The sister of Musa came to the door of the Pharaoh and asked whether they needed a wet nurse for a child. She said that there was a good woman staying nearby. She would feed the baby and look after him. The servants informed Aasiya. She ordered them to bring the girl to her. Musa’s sister came to her. She asked that girl which community she belonged to? She said, “She belonged to the family of The Israelites.” Aasiya told her to go away. The maidservants insisted upon her to call that woman and see if the child sucks from her or not. Aasiya said, “Even if the child accepts the Pharaoh might be unhappy. She said the child and the nurse both belong to The Israelites; the Pharaoh will not allow her. Her maidservants said, “Let us first

see if the child suckles." Aasiya told the girl to call the wet-nurse. Musa's sister ran to her mother. She came and took the child and he began to suck. Aasiya told the Pharaoh that she has found a wet-nurse for a child. The Pharaoh asked which community she belonged to? His wife said that she is from The Israelites. The Pharaoh said, "How can it be? The child and the nurse both belong to The Israelites." Aasiya asked him why he was afraid of the child? "Now he is our son," she said. "He will grow up in our care."

By arguing and discussing she convinced him. In this way he grew up under their loving care. Musa's mother, sister and the mid-wife kept it secret until the end. The people of The Israelites didn't know about Musa. They were searching for him and asking one another but it was secret. When the Pharaoh came to know about these activities he subjected them to torture and prohibited them to ask about Musa. Once the people of The Israelites gathered on a moonlit night and went to a learned man staying in the forest. They said that their troubles were increasing more by the day. He said, "By Allah, you will be harassed until Allah sends His Apostle from the family of Ya'qub. His name will be Musa bin 'Imran. He will be strong, tall, brave and curly haired." When Musa came to them on a camel the learned man recognized him by the description given in a Holy book. He asked, "May Allah bless you, who are you and what is your name?" "Musa, the son of 'Imran," he said.

The learned man arose and kissed Musa's hands. People gathered around Musa and kissed his hands and feet. Musa and the people recognized each other and made them his believer. Musa stayed there for a few days and moved to another city. There he saw two men quarrelling. One was the believer of Allah and other was a non-believer from the Pharaoh's community. The believer screamed for help. Musa hit the Egyptian on his chest. He fell down dead. Allah gave him the natural power of strength and terror. The news spread that Musa has killed an Egyptian. Musa passed the night in fear. In the morning a believer of Musa came running and asked for help as he had some dispute with another man. Musa said, "Indeed, he is on the wrong." Musa was angry on this man. He said, "O, Musa if you want to kill me. Kill him as you killed a man yesterday." He said, "Musa you are supposed to be a superior being on the earth, but can't rectify the people?"

Another man came running and informed that the Egyptians were discussing about him wanted to kill him. "O, Musa! I am your true believer and request you to go away from this city." So Musa left the city without any support. He passed through the desert and reached Madyan. He rested under a tree. There was a well and the people gathered to draw water from the well. Suddenly he saw two girls with their animals who had came to draw water for their animals and they stood aside. Musa asked them reason for coming there. They said, "Our father is an old man and we are weaker we did not oppose them so we are waiting until they draw water and go away. Then we will water our animals." Musa felt pity on them. He took their bucket and asked them to bring their animals near the well. He drew water for them. The girls returned home early. Musa again sat under a tree and prayed to Allah. He had nothing to eat and was very hungry.

When the girls reached home, their father Shu‘ayb asked them reason for coming early. The girls said that a nice man drew water for them. Shu‘ayb asked one of his daughters to call him. She came to Musa modestly and said that her father wanted to meet him. Musa told her to walk behind because the sons of Ya‘qub never see ladies from behind. Musa came to Shu‘ayb greeted him and then explained his condition. Shu‘ayb consoled him. Then one of the daughters asked her father to employ him as he was better than others. Shu‘ayb asked Musa that he wanted to give his daughter in marriage to him, with the condition that he worked for him for eight or ten years. According to traditions, Musa completed ten years in his employment. The apostle of Allah does not wish to get any authority but he does what Allah desires for him.

After ten years, Musa took his wife and moved towards Jerusalem. But he was lost in the desert. At this time he saw a fire at a distance. He asked his wife to wait and went out in search of the way. When he reached there, he saw a green tree lit up as on fire. When he neared, it moved away from its place. Musa turned in fear but the tree moved near Musa and he heard a voice from the right side of its valley. “O, Musa! I am Allah, the Creator of the worlds. Cast your staff on the ground.” Musa cast his staff down. It changed into a serpent. It increased in size like a big tree of dates. Musa heard his hissing and fire came out from its tongue. When Musa saw this, he started running back. Again he heard the voice calling him. Musa came back and was shivering all over. Musa said, “O Allah! Is it your voice?” “Yes, do not be afraid,” replied the Lord. Musa came back. He stepped on the tail of the serpent and put his hand into his mouth, it changed into its original form. Allah ordered him to remove his shoes because they were made of ass’s skin. According to another tradition, he had two fears. One of the Pharaoh and other of the rich people of the community of the Pharaoh. Allah bestowed him two signs and sent him to the people. The first sign was a luminous hand and second his staff.

Imam Ja‘far as–Sadiq said that Musa went to get fire for his wife and when he returned he came with Prophethood. Allah solved the problem in one night. In this way when Allah wishes Imam al–Qa’im the family of Muhammad will reappear in one night.

Thalabi and many other writers have stated when Musa’s mother feared that the servants of the Pharaoh will find Musa in the house, she put him in the oven and after some time looked inside and saw that Musa was playing with fire.

It is a fact that Musa accepted his mother’s milk. Aasiya, the wife of the Pharaoh asked her to stay on to feed him, but Musa’s mother refused and took him to her own house. When he was weaned, Aasiya sent someone to her and said that she wanted to see her son. When he was sent to the Pharaoh’s house, the people presented him with gifts and showered money and jewels over him.

According to reliable sources from Imam Zayn al–‘abidin at the time of Yusuf ’s death, he called his believers and relatives and praised Allah and informed them that they will be harassed and troubled by the unbelievers. The male will be killed and the bellies of pregnant women shall be cut open to kill the baby inside. Allah will give rights and authority to the son of Ya‘qub to do justice and he will be will–built,

tall and wheat complexioned. The people of The Israelites became sad and after that they had to face many difficulties. There were no Prophets at that time. They were waiting for the Prophet for four hundred years. When they heard the good news of Musa's birth, their troubles increased. The unbelievers harassed them hitting them with stones and sticks. They went to a learned man for guidance. He had also left the city for safety. The people sent him a message to guide them. He promised to meet them in the forest. He told them about Musa and showed them his signs and gave the good news, that Musa will appear very soon and he will meet them in the night. Musa came there on a camel and had been on an excursion and he separated from his slaves on the way and came there. He wore a silky scarf. When the learned man saw him, he recognized him immediately. He arose from his place and fell down on his feet and kissed his feet as a respect and said, "I praise Allah and am very grateful to Him. He has kept me alive for this privilege." The believers also fell at his and thanked Allah for His kindness. Musa told them, "Allah, the Great, will release you from your troubles and difficulties very soon," and disappeared from their sight. Musa went to Madyan and stayed with Shu'ayb. This time the Egyptians put subjected them to more trouble and their difficulties increased. Fifty or more years passed. Their learned man also vanished from their sight. Again they sent a message to him so again be appeared in the forest. He called them there and consoled them. He said that Allah has revealed to him that you will be free from this trouble within forty years. They all thanked the Almighty. Again Allah revealed, "Tell them that Allah decreased for them ten years from 40 years when they uttered *'Al Hamdo lillah'*. They have to wait for thirty years." The people said Allah is kind and great. All the bounties are bestowed by Him and thanked Him. Allah said, "Tell them again that ten are reduced years. They said, "Allah gives reward for the good deeds and no one else, except He."

Again Allah revealed, "Tell your people that Allah decreased ten years from the 20 years. Now only 10 years are left." They all said, "No one can remove the bad thing, except Allah." Allah said to the learned man, tell them not to stir from their place as He has removed all their troubles. They were discussing about Allah and His kindness. At the same time, Musa appeared. He was on a camel. The learned man wanted to talk about Musa. Musa came near him and salute him. The learned man asked him his name. "I am Musa," he said. He asked, "Whose son are you?" Musa said, "I am the son of 'Imran." The man asked, "Whose son was 'Imran?" "He was the son of Fahat Ibn Ladi, the son of Ya'qub," replied Musa He asked why he had come there? Musa replied, "I have come from Allah as His Prophet."

The learned man stood up and kissed his hands with respect. Musa got down from the camel and sat with them. He consoled them and by the permission of Allah guided them and didn't say anything to anyone except Allah. After this incident, forty years passed and during these forty years the Pharaoh was destroyed.

According to a tradition of Imam Muhammad al-Baqir, when Musa's mother became pregnant the signs of pregnancy became apparent. The Pharaoh appointed midwives to inquire about it and he came to know from the people of The Israelites that a male child will born from their community by the name Musa Ibn 'Imran and the Pharaoh will be destroyed by him. So the Pharaoh decided to slay the boy so

that he would save himself. He commanded the male and female of The Israelites to live separately. He arrested the males of The Israelites and imprisoned them. When Musa was born, his mother became sad and cried. But Allah softened the heart of the mid-wife. She asked Musa's mother why her face had become pale? She said that she was worried about her son. If they knew learnt they would slay him. The midwife consoled her. Musa was a charming boy and everyone loved him as Allah said, "Allah filled their heart with affection." The midwife behaved kindly and became a friend.

Allah sent a basket from Heaven and revealed to Musa's mother to put her son in it and cast the basket into the river and not to worry about him. He will bestow him with apostleship. Musa's mother put him in the basket, closed it and cast it into the Nile. There were a few tents of the Pharaoh on the bank of Nile. He was sitting with his wife. He saw a big basket floating on the waves and coming towards the bank. He ordered his attendants to bring it to him. He saw a charming baby boy in it. He said, "This child belongs to The Israelites!" But Allah placed affection in their hearts. When the Pharaoh decided to kill him, His wife Aasiya prevented him and requested to let her adopt him as she was barren. She said, "Maybe he will be useful to us." the Pharaoh ordered his people to search for a wet-nurse. Many women were called whose children were killed. Musa did not accept any foster mother.

When Musa's mother knew that her child has been taken out from the water by the Pharaoh, she became very sad. She felt like crying and wished to die But Allah gave her patience and she was one of the true believer of Allah. She asked her daughter to go in search of Musa. Musa's sister came to the Pharaoh's palace and saw her brother from a distance. They didn't know that she was the sister of Musa. The Pharaoh was worried Musa did not suckle any woman. The sister of Musa said, "Shall I show a family who would treat the child well?" They said, "Yes." She went to her mother and brought her to the Pharaoh. Musa's mother took him in her arm and suckled him. The Pharaoh and his wife became happy and the mother of Musa was highly respected by them. They told her to look after him and said they would reward her well. Allah has stated in Qur'an,

"So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might know that the promise of Allah is true, but most of them do not know." (***28:13***)

The Pharaoh slaughtered the newborn of The Israelites but instead of slaying Musa, he was taking care of him and loved him. He was not knowing his future that he had to suffer by Musa. Musa grew up in his care. One day Musa was sitting by the Pharaoh and the Pharaoh sneezed. Musa recited the first verse of Surah Hamd and the Pharaoh became angry hearing the verse of Qur'an and slapped him and asked what he was reciting? Musa jumped from him and caught his beard tight and uprooted it as the Pharaoh had a long beard. He decided to slay him. Aasiya said, "He is just a child. He does not know what he says or does." the Pharaoh said, "He behaves like a grown up.: Aasiya said, "Test him." the Pharaoh ordered his men to bring two trays. He put some dates in one and put some fire in other. Both dishes were put forth to Musa. Musa wanted to pick the dates but Archangel Gabriel brought his hand towards

fire. He picked up the ember and put it into his mouth burning his tongue. He wept bitterly. Aasiya said, “See! He is an innocent child.” the Pharaoh excused him.

A narrator asked Imam for how many days Musa was separated from his mother? Imam said, “For three days.” He asked, “Was Harun a real brother of Musa?” Imam said, “Yes.” He asked, “Did Allah’s revelation come on both of them?” Imam said, “Allah sent revelation only on Musa, it was narrated to his brother Harun.” He asked, “Did they both obey and carry out the commands of Allah?” Imam said, “Musa conversed with Allah and wrote Allah’s sayings and ordered the people of The Israelites. Whenever Musa was going to converse with Allah, Harun guided the people in his absence.” The narrator asked, “Who died first?” Imam said, “Harun died before his brother Musa in the desert and Musa also died in the desert. Musa had no children but Harun had children. Imam said, “Musa stayed with the Pharaoh until he became a young man. When Musa discussed about Allah, the Pharaoh refused to accept the truth. The Pharaoh decided to kill him so Musa went away. He came to the city and saw two people quarrelling. One was a believer of Musa and other was an Egyptian. Musa came to them and struck him. He fell down and died on the spot. Musa was terrified. The next day, another Egyptian quarreled with the same person. He asked Musa to help him. The person said, “O, Musa! Do you intend to kill me as you killed a person yesterday?” Musa left him and went away from there. The treasurer of the Pharaoh also became the believer of Musa.

Then he turned his face towards Madyan, which was far away from there. It takes three days to reach there. When he came to the gates of Madyan, he saw a well. A group of people were drawing water for their animals. Musa sat there hungry for three days. He saw two girls waiting with their flocks. Musa asked them, why they did not draw water from the well? They said they could not draw water until the shepherds go away. “Our father is a very old man. So we have come to water our sheep. Musa felt pity on them. He asked the shepherds to let him draw water. Musa said, he would draw a bucket for him and then one for himself. His bucket was so very big and heavy that ten people were needed pull it but Musa alone pulled. Then he drew a bucket for the daughters of Shu‘ayb and watered their sheep. Then returned to sit in the shade and said, “O, Allah! I am starving.”

Imam ‘Ali has stated that surely, Musa was the nearest of Allah. He asked Allah for a bread and not for anything else. On the way he survived on grass. He became very weak and pale. Whatever he ate was visible through his skin. When the girls came home their father, Shu‘ayb asked how they came early. The girls explained. Shu‘ayb asked his daughter to call Musa, so that he may reward him. The two girls came to him happily and said, “Our father has called you that he may reward you for helping us.” Musa stood and walked towards the house of Shu‘ayb. While walking, the garments of the girl were blowing by the wind. Musa asked them to walk behind and guide him and said, “We never see the female at their back.”

So, when Musa came and introduced himself Shu‘ayb said, “Fear not, you are secure from unjust people.” The daughter said, “Father! Employ him. He is much better person than others and strong and

faithful as well." Shu'ayb said, "We knew his physical power by pulling the bucket out of the well but how do you know about his loyalty?" She said, "He did not allow me to walk before him, so that he cannot see any part of my body from behind." Shu'ayb said that he desired to give one of his daughters to him in marriage. But he put the condition that he should serve him for eight years. If he completed ten years, it will be of his own free will. Shu'ayb said he did not wish to be hard to him; if Allah is pleased he will find him one of the good.

Musa said, "This is an agreement between you and me. Whichever of the two terms, I fulfill any one term, there will be no wrong doing to me. If I complete ten years or eight years in your employment it depends and Allah is a witness of what we say."

People asked Imam Ja'far as-Sadiq the term that Musa completed? Imam said, 'He completed ten years'. They asked that if Musa married before the term or afterwards? Imam said, 'Before.' And explained that if anyone desires of a suitable woman and her father put terms of two months, it is lawful. Musa knew that he would fulfill his term. Then the man asked Imam which daughter did Shu'ayb give in marriage to him? Imam said, "The girl who came to him and invited him to her father for employment as he was strong and faithful."

When Musa completed ten years, he said that he now wanted to return to his native place to his parents and relatives. Shu'ayb said, "The newborn sheep are yours, take them." Musa made pairs and journeyed with his family. Shu'ayb provided the provisions of journey with them. While leaving, Musa asked Shu'ayb to return his staff, as he wanted his staff. Shu'ayb got many staffs as an ancestral property from his ancestors and they were kept in a corner of a room. Shu'ayb asked him to go and bring one from it. Musa went inside the house where all staffs were kept. The staff of Nuh and Ibrahim moved. He took it and came to Shu'ayb. He said, "Take another staff." Musa took it back and kept among the other staff. Again the same staff moved and he brought it back to Shu'ayb. It happened three times. In the third time Shu'ayb allowed him to take it and said, "This is Allah's desire." Musa started his journey with his family towards Egypt. On the way they had to pass through the desert. It was a cold night and they were shivering. All of a sudden Musa saw a fire at a distant. Allah has stated in Qur'an that Musa completed his term of ten years and started towards his motherland with his wife. He saw a fire to the right side of a mountain 'Toor' He said to his wife; wait here, I have seen a fire, maybe I will bring to you from it a brand, so that you may warm yourself.

Musa went near the fire the saw a tree lighted with fire. He went near the tree to take some fire from it but the fire itself came near him. Musa ran in fear. The fire turned towards the tree. It happened twice and the third time Musa turned away and ran. He heard a voice. "I am Allah, they Sustainer, of the worlds." Musa said, "What is the proof?" Allah said, "What have you in your hand?" He said, "This is my staff." Allah the Exalted said, "Cast it down." Musa cast it down and it changed into a serpent. Musa feared and ran. Allah said, "Fear not, pick it up in your hand because you are in safety. Put your hand in your armpit. When you take out your hand, it will be whitish and illuminated without any pain or disease.

As the color of Musa's skin was dark when he took his hand out the surroundings were illuminated. Allah said, "These two miracles are your proofs. Now go to the Pharaoh and his community. Indeed he is one of the group of unbelievers." Musa said, "O, Allah, the Sustainer! I have killed one of his man and I fear they will slay me and the tongue of my brother Harun is more eloquent than me. Allow him to come with me so that he may help me in preaching among the people and verify me. I fear that people will falsify me." Allah revealed, "He will strengthen his arms with his brother and will give both an authority so that they will not harm him with His signs: you two and those who follow you shall be uppermost."[1]

According to reliable sources Al-Ma'mun asked Imam al-Ridha about the explanation of a verse of Qur'an. Imam al-Ridha said that Musa went to one of the cities of the Pharaoh at night. He saw two persons fighting and quarrelling each other. One was a believer of Musa and other was an enemy. The believer asked for help so Musa overcame him and struck him with his fist and killed him. Musa said that this was on account of Satan's doing; surely he is an enemy, openly leading astray.

Imam said when Musa said, "My Lord surely I have done harm to myself, so do Thou protect me." So He protected him Surely He is the Forgiving, the Merciful. Musa said, "My Lord! Because Thou hast bestowed a favor on me, and I have killed a man so I shall never be a backer of the guilty but always I will be the helpful by the permission of yours." And Musa was in the city fearing and awaiting that enemies will arrest him. He saw the same person who had asked his assistance the day before was crying out to him for aid. Today again he disputed with another and asked Musa to help him. Musa said to him, "You are most surely one erring manifestly. You fought with someone yesterday and today you are fighting with another one. I will give you a strict punishment and was going to give him a punishment." The man, who was an unbeliever said O, Musa! You intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land and you do not desire to be of those who act aright. Hearing this Al-Ma'mun said, "Allah may protect You."

Imam al-Ridha said, when he came to the Pharaoh. And said, surely we are the messengers of the lord of the worlds. That send with us the children of Israel. The Pharaoh said, And you did that deed of yours. Which you did and you are one of the ungrateful. Musa said, I did it while I was of those unable to see the right course. So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles.

According to another tradition; Allah revealed, "I swear of my glory; a person, you killed, if he may said that I am a Creator of the worlds and a Sustainer of the worlds, surely, I forgave him and would give you a punishment but he did not believe in Me, that is why I forgive you." Imam Ja'far as-Sadiq has stated that the two pieces of land became proud that they are better than Karbala. Allah revealed to keep quiet and not be proud over Karbala, "as it is the best land from where I conversed with Musa through a tree and there is a canal which flows from the river of heaven. That is the Euphrates. It is the best part of that land. And the tree by which I conversed with Musa was the wonderful illumination of Prophet Muhammad al-Mustafa and his family, 'Ali, Fatimah, Hasan and Husayn."

Imam Muhammad al-Baqir has stated, when Musa completed his period of employment of ten year, he started his journey with his wife, towards Jerusalem. He lost the way and saw a fire from the distant so he moved towards it.

According to reliable sources a person asked Imam al-Ridha. if Musa married the same girl, who went to Musa and asked him to come to her father Shu'ayb? Imam said, "Yes, she was the same and after ten years when he wanted to go back to Egypt Shu'ayb asked him to choose a staff from his collection, for you protection. Shu'ayb knew about the staff, which Musa selected. Musa brought the same to Shu'ayb. He recognized it and said to bring another one. He kept it and tried to take another one but that staff moved and he brought it again. Shu'ayb said, "Did I not tell you to bring to another one?" Musa said, "I kept it aside three times but it comes back to my hand." Shu'ayb allowed him to take it because Allah has granted that staff for him.

After that Musa was visited Shu'ayb every year and served him. When Shu'ayb ate, Musa stood to serve him.

According to a reliable tradition, Imam Muhammad al-Baqir has stated that, the staff belonged to Adam and from Adam it came in the possession of Shu'ayb and then to Musa. Imam Muhammad al-Baqir said, "Now it is with us. Whenever I see, it is green and fresh as it was before when it was cut and separated from the tree. If we talk with it, it will talk, and it is kept until al-Qa'im the family of Muhammad will reappear use it as Musa was using. Whenever we want, it comes in motion (as a serpent). It eats when we command it. The lower part of it mouth comes below the ground and the upper part touched to the roof. Its mouth opens forty yards and it swallows up with its tongue whoever is near it."

According to a tradition Imam has stated that Adam had brought it from the heaven. It was a branch of an heavenly tree and another tradition states that it was the branch of a date tree or a mango tree. It had two branches. Shu'ayb always kept it with him and when he slept, he kept it below his bed. One day Musa took it in his hand. So Shu'ayb said, "I thought you were faithful. Why did you touch it without permission?" "I would not have touched it if it had not been for me." Then Shu'ayb thought he touched it by the permission of Allah and he is an apostle. So it was given to him. Imam Ja'far as-Sadiq has stated that the staff of Musa was a branch of the tree of heaven and Archangel Gabriel brought it for him, when he headed towards Madyan.[2]

Thalabi, has stated that the staff of Musa had two branches on the upper side and two curved branches below and the top of staff was strong like steel. When Musa went to the thick forest or desert before sunrise, the branches of staff gave light. When Musa needed water to drink, he cast his staff into the well and water came up. When he needed food, he cast his stick on the ground, and food came out from the ground as usual. When he required fruits, he fixed his stick on the ground. It changed into a fruit tree. When it was needed for a battle against enemies, it changed into big serpents and destroyed his enemies. The forests and mountains moved from his way when he cast his staff on the ground. The water of canals also split and gave him way to pass and from another branch honey overflew. When he

was tired of walking, he rode on it and it took him where he wanted to go. It guided him on the way. It attacked his enemies. It spread a sweet fragrance. When it was cast on the ground it became a black serpent with four legs. It's branches turned into two large mouths with many teeth, twelve fangs and a terribly loud hiss emanated from its mouth. It emitted flames from its mouth. Its wings were shining like stars. Its eyes shone like stars. It exhaled hot air. When it reached to a stone as big as a camel, it swallowed it. Its stomach sounded like stones and removed huge trees from the roots.

The Holy Prophet said that in search of Musa, the Pharaoh cut the wombs of pregnant women and slew infants. When Musa was born, Allah told his mother to place him in a basket and cast it into the river. His mother feared and said, "You may drown into the sea." Musa said, "Do not fear, Allah will send me back to you very soon."

She was confused to hear him talking. Musa told her again to cast the basket in the water. Musa did not eat or drink until Allah made him reach the shore. According to traditions, Musa met his mother after seventy days and according to another tradition Musa met his mother after seven months.

Imam Ja'far as-Sadiq has stated that Musa separated from his mother for three day only. When the Pharaoh came to know that he would be destroyed by Musa he called his astrologers and knew that Musa will be born in the community of The Israelites. He ordered his attendants to rend the stomachs of the pregnant women of The Israelites. The Pharaoh killed more than twenty thousand children in search of Musa but he could not slay Musa because Allah protected him.

Imam Al-Hasan al-'Askari has stated regarding the verse of Holy Qur'an "O, people of The Israelites! Remember, We released your fathers and forefathers from the Pharaoh's tyranny.

The Pharaoh troubled them and made them work hard as a punishment and had them construct huge buildings. He tied their legs with chains, so they cannot run away and wearing the neck brace, chains in their legs they climbed the ladders to the upper rooms and sometimes they fell down and died and sometimes their hands and legs broke, nobody took care of them. Allah revealed to Musa to tell the people, when they start doing the work to send benediction (Salawaat) on Prophet Muhammad and the family of Muhammad so that they can be saved from troubles and difficulties. The people stated sending benedictions on the Holy Prophet and his family, they felt ease.

Allah, the exalted says,

And when we delivered you from the Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trail from your lord." (***2:49***)

The women of The Israelites requested the midwife not to declare about their pregnancy and when they delivered the male child, took him to the desert or in cave and recite salawaat ten times on it. Allah appointed an angel for his breeding. By grace of Allah, milk flew from one of the child's finger and the

child was fed with it. Many children were killed and only few were saved, and they kept the women as their servant or keeper. The people complained to Musa that they kept their sisters and daughter as a servant and deflowered them. Allah the Almighty revealed to Musa,

“O Musa ask that women, if they intend to do wrong, recite salawaat on Prophet Muhammad and his family.”

When the Egyptians intend to do the wrong, they become sick and nervous or became busy in other work and could not harm them and the women were relieved. This was a test from Allah. Allah, the Almighty says –O The Israelites, remember and think that your father and forefathers were sending salawaat on the family of–Muhammad Allah driven away their troubles and prevented evil due to it. Allah says – When you see Prophet Muhammad and believe him, you will be happy and satisfied with Allah’s bounties.

Imam ‘Ali says regarding the ayah,

So he watered (***their sheep***) ***for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.*** (***28:24***)

“By Allah, he didn’t ask for any reward as he was eating whatever grew on the ground and looked feeble and weak.” Imam ‘Ali says in his sermon that Allah spoke to Musa what was necessary and Allah gave him one of His signs. Allah is unseen and has no body or limbs. Musa heard Allah’s voice from air.[3]

Thalabi has narrated in his book that Allah sent Musa with special authority in one night. He was dressed in a shirt, a jacket and a gown and a toothpick was fixed in the buttonhole. His jacket and gown were of wool. Allah spoke to him and said, “Go to the Pharaoh with apostleship. I am with you, My help and strength are also with you. I am sending you towards the people as they have become proud and fearless of My wrath. They do not believe in Me. If I wish to chastise them, all things like the earth, the sky, the mountains, the seas, the trees, the animals will become furious. If I order the sky it will shower the stones instead of rain, if I order the earth, it will destroy and demolish them. If I order the mountains, they will crush them and if I order the sea, it will drown them at once. Nothing is difficult for Me. I have given them time to think, to understand My toleration also. I am the Creator of the world and nothing is impossible for Me. I can make the rich people poor and poor, rich and no one is rich in the world except Me. If I give him authority and invite him to worship, and make him fear My chastisement and remember the day of the judgment. No one is superior than Me. Talk to him softly with respect and according to his status talk to him softly with respect and according to this status talk to him softly. Do not fear of him. He can’t breathe, talk or blink his without My permission. Let him know about My authority, My forgiveness, kindness, My wrath or chastisement. Tell him to repent for his sins ask forgiveness. I will forgive him if he repents heartily though he claims to be divine and prevents people from My worship. I tolerated him and bestowed him sufficient food and comforts.” Musa was afraid of His chastisement and also worried for his son. Allah ordered an angel to bring his son to him. Musa circumcised him with a pointed stone

and his wound healed at once. An Angel took his son back to his mother. He stayed with his family there. Once a shepherd from Madyan passed by this way. He took Musa's family to Shu'ayb and they settled with him until the Pharaoh was destroyed and after that Shu'ayb sent them back to Musa.[4]

Musa and Harun sent as Prophets to the Pharaoh and his people

According to a tradition of Imam Ja'far as-Sadiq the Pharaoh built seven cities and seven forts and was besieged inside them in fear of Musa. From one fort to another fort, there were forests with wild beasts. If anybody entered without his permission, the wild beasts attacked and killed him. Allah sent Musa with special authority towards it. When he reached to the first gate, he cast his stick and the gate opened. Musa entered. When the wild beasts saw him they all ran away. In this way when he reached every gate, it opened and all wild beasts disappeared from there. At last Prophet came to the last gate, he sat there. He was dressed up in clothes woven of hair, and held a staff. A servant of the Pharaoh came out. Musa asked him to get permission from him, to meet the Pharaoh. He didn't take notice. Prophet asked him again. He said, "Allah has bestowed you with special authority (Prophethood) and why not any other person?"

Musa was very angry and cast his staff so all the gates between him and the Pharaoh opened. The Pharaoh saw him and called him in. Musa came and sat with a group of scholar and learned people. The Pharaoh was sitting on a throne, 80 feet high. Musa said, "I have come from the Wonderful Originator of the heavens and the earth and I am a Prophet." The Pharaoh said, "If you are truthful, show us your miracle." Musa cast his staff which had two branches. It became a large serpent and opened its mouth and raised one part of a palace up and remaining part below him. The Pharaoh noticed the flame of fire coming out from his stomach. Another head faced him. Due to fear the Pharaoh urinated in his clothes. He cried loudly and said, "O Musa stop it." Seeing this the other people ran away. Musa picked up his staff. The Pharaoh came to senses and thought of pledging allegiance to him but his vizier, Haman said, "O my Lord! (the Pharaoh). People worship you as a God and you want to be obedient of an ordinary person?" His ministers gathered and said that Musa was a magician. They decided on a particular day to challenge him. The Pharaoh invited all the famous magicians to his court to challenge Musa. The magicians threw their ropes and staffs in front of him by their magic, Musa also cast his staff towards them, it became a giant serpent and swallowed their magical ropes and staffs. They were in all seventy-two magicians. They all bowed down and made obeisance and said, "He is not a magician. His staff is miraculous."

Musa gathered The Israelites and moved towards Egypt. The Pharaoh pursued with his army. When Musa and his followers entered in the water it split and made a way to allow Musa to pass. The Pharaoh reached the shore with his army. They were on the horseback. The Pharaoh feared to enter the sea. By the permission of Allah, Archangel Gabriel came on a mare and entered. Seeing the mare entering into the water, the other male-horses along with their riders also entered. Allah, the Great, ordered the water to close on them. They were all drowned. Allah ordered the sea to raise the dead body of the Pharaoh

on the water. So the Israelites come to know that the Pharaoh is dead and not hidden anywhere.

Allah commanded Musa to return with his people to Egypt. Then Allah bestowed them all the houses and belongings of the Pharaoh.

Then Allah ordered him to move towards Syria. When he crossed the sea, he saw another community. They all were gathered near an idol and worshipping it. The people of The Israelites saw this. They asked Musa to make an idol like that for them. Musa said, “You are ignorant. Don’t you know that Allah is one and do you want another God like this?”

Imam Ja‘far as–Sadiq has stated when Musa reached the gate he was not granted the permission, he cast his staff on the ground. The gates opened and he came to the court of the Pharaoh and declared himself as a Prophet of Allah, and said, “Allah has sent me to you. Release the people of The Israelites to me. I will take them with me.” the Pharaoh said, “I looked after you, when you were a child, didn’t you kill a man and became an unbeliever for me. Do you forget, how I brought up you?” Musa said, “Yes, I forgot the real path. Then I avoided you though I was worried to do so. But Allah, the Almighty gave me knowledge and bestowed me with special authority and made me His Prophet. It is true that you cared for me and provided all comforts. You did so, because you made the people of The Israelites your slaves. You killed their sons.” Then the Pharaoh asked, “Who is your God? What are his attributes?” the Pharaoh wanted to know about Allah, how does He look liked etc. Musa said, “Allah is the Creator of the heaven and the earth. Everything between the earth and the heavens is in His commands.” the Pharaoh wa surprised to hear this and said to his companions, that he was asking about Allah and Musa is talking about the earth and the heaven.

The Pharaoh warned him if he worshipped any god except him, he would punish him and send him to prison. Musa asked, “If I show you an open miracle will you not trust me?” the Pharaoh said, “Show me if you are a true Prophet.” Musa cast down his staff and it became a serpent. Seeing this the Pharaoh’s followers ran away from there. The Pharaoh cried loudly and swore at him, Musa picked up his staff and took out his hand from his pocket, the whole palace was illuminated. When the Pharaoh came to his sense, he thought of becoming a follower of Musa. Haman, his vizier said, “You are the God of these people and they worship you. And you want to believe him? Then all the members of the Pharaoh court said that Musa was a great magician. “He is very clever and wants to evict you from the city by his magic.” the Pharaoh asked what their opinion was about this. They said, “Send your people around the city in search of great magicians.” It is must be remembered that the Pharaoh and Haman both were magicians and hypnotized the people. One thousand magicians were collected. The Pharaoh selected a hundred and eighty were the greatest among them. They asked what reward would they get? the Pharaoh said they would be rewarded from his kingdom. They said if Musa could subdue our magic, we shall become the followers and believers of Musa the Pharaoh said, he would also do the same. “But now you try your best to bring Musa under your control.” They gathered in an open space. Musa was called. A throne was erected for the Pharaoh 50 feet high. It was made of steel and shone brightly in the

sun. The Pharaoh and Haman came and sat on a dome-like throne. It was so high so that they could see clearly.

Musa raised his head and was waiting for Allah's revelation. The magicians saw him watching the sky. They said, "We can't use our magical power on the sky. We can use our power on the earth only." Then they asked who would start first. Prophet asked them to begin. They threw their magical ropes and staves towards Musa swore by the name of the Pharaoh that they succeed. The ropes and staves moved like snakes and serpents towards him. Allah revealed, "Musa don't fear, you will be successful over them. Cast down your staff, it will swallow all the magic and magical things. It is their evil-deed but yours is a Divine miracle."

When Musa cast down his staff, it became a huge serpent. It raised its head and opened its mouth. It raised its upper side up to eighty feet high where the Pharaoh and Haman were sitting and again bent down his head and swallowed their magic. Seeing this all men and women started running. About ten thousand people including their children were crushed in the stampede. Then the serpent moved towards the Pharaoh and Haman. Their clothes spoilt in fear and hair turned gray. Seeing their condition, Musa started running. Allah revealed to him to pick up the staff and not to be afraid. Allah promised him that He would improve their condition as they were before. Musa wrapped his hand in his shawl and put his hand in serpent's mouth and held its tongue. The serpent turned into a staff. Seeing this all the magicians made obeisance to him and said, "We believe in you and Allah." the Pharaoh was very angry and said, "You believe him and accept his religion but I do not allow you to do that. Tell me, is Musa your leader? Has he taught you magic? You will come to know, how, I will punish you. I will cut off your hands and legs and hang you on the date palm." They said, "We are not afraid of you and your punishment as we have turned to Allah and He, the Great, will help us and forgive us as we have accepted His Prophet 's faith."

The Pharaoh ordered his men to arrest them. Allah sent his chastisement on the Pharaoh's community and revealed to Musa to leave the city along with his followers that night. Musa and The Israelites came to the bank of the river Nile. The water of river split and made a way to cross the river. Musa and his people stepped into the river.

When the Pharaoh came to know Musa's activity, he also collected his army of sixty thousand people and went ahead and he also came along with his people. In the early morning at the time of sunrise, the Pharaoh and his armies had come near. Musa ordered the river to split. The river said, "I never disobeyed Allah and His commands. You have so many people with you, who were disobeying Allah before." Musa said, "O, river beware of Allah's wrath and you know it very well when Prophet Adam disobeyed Allah, Allah removed him from Heaven." The river said, "My Lord is great. I obey his commands if He orders me."

Yusha' ibn Nun came to Musa and said, "O, Prophet! What is the order of Allah?" Musa said, "To Cross the river." Then Yusha' stepped into the river with his horse and crossed the river safely. He and his

horse did not even get wet. The people of The Israelites were afraid to cross the river. Allah revealed to Musa to cast his staff on the river. When he did so, the river split and made twelve ways in it. The sun dried the watery ground. There were twelve tribes in Musa's army. The people of twelve tribes stepped into the river by twelve ways. A tribe, which was with Musa cried loudly and asked about the other people. Musa said they are crossing the river. The water of river stopped its movement like a mountain on their head and the people were crossing the river. When Musa said they are crossing the river, they did not believe. so Allah ordered the river to make holes in water so that they can see each other and talk.

When the Pharaoh saw the miracle, he said to his people, "He has split the water for you." But no one dared to enter the river. Even their horses were afraid of water and running when the Pharaoh moved ahead to enter into it. His astrologer came to him and said not to go into the water but he didn't heed. His horse stopped for a while. All his people were on the horseback. At once Archangel Gabriel approached on a mare and entered the river and the last man of the Pharaoh entered into the river. Allah ordered the wind to move the water and the mountain of water fell on them. This was the great chastisement from Allah. The Pharaoh said, "I believe in Allah. No one is like Him." Archangel Gabriel took a handful of dirty mud and threw on his face and said, "Now seeing the Divine chastisement, you believe in Allah. Before this you were creating mischief on the earth."[5]

'Ali ibn Ibrahim has stated about the Penitential Verse of the Holy Qur'an, But on account of mercy from your Lord — surely His grace to you is abundant.. The Pharaoh said His community believed him to be their God. There is no God but he. Then he ordered his chief vizier Haman to prepare a high tower made of bricks so that he can search for Musa's Allah. Haman prepared a high tower. It was very high that no one can climb or sit due to strong wind. He said, he couldn't make it higher than this. When it was ready Allah, sent a strong wind on it. The wind demolished it and it fell down into pieces.

Then the Pharaoh prepared a large trunk. He towed four young ones of vulture. When they grew up, he fixed some sticks in each side of a trunk. He tied loaves of meat on each of the sticks. He kept them hungry for many days. He tied their legs with the wooden sticks. Then the Pharaoh and Haman both sat in it. The vultures flew high in the sky. The whole day they flew in the sky. The Pharaoh asked his vizier to look at the sky whether they reached to the sky or not, Haman said, still the sky seemed far. Then he asked him to look down. Haman said, he couldn't see anything except the sea. They flew until sunset. The sea disappeared from their sight. It was darkness everywhere. Haman looked at the sky but it seems very far as before. Again the Pharaoh asked him whether they reached the sky or not. Haman said the stars look very far away from there as if he was seeing them from the earth.

So again both of them came down to the earth.

Shaykh Tabarsi and al-Qutb al-Rawandi have quoted from Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq and many other scholars that Musa's miracle made all the magicians and astrologers his believers but the Pharaoh was one of the unbelievers. That day about sixty thousand Israelites accepted

Islam. Haman, the Vizier of the Pharaoh advised him to arrest those who believed in Musa. Allah sent famine upon the Egyptians. Al-Qutb al-Rawandi has said, when the community of the Pharaoh decided to harm him the Pharaoh ordered his men to build a tall tower so that he would go up and fight with Musa's God. Haman prepared it with the help of fifty thousand workers.

They built a tower of bricks, wooden sticks and iron nails. It was the highest building of that time. Its foundation rested on a high mountain. When it was prepared, Allah sent an earthquake and the buildings was demolished with all the workers. They, all were destroyed. The Pharaoh said to Musa, "Your Allah is Just and Kind to all. Was this the judgment of your God? Now you get out from here along with your followers and keep up preaching them." Allah sent revelation to his apostle that he separate from him and leave him to Allah. As he wanted to collect an army to fight you. And decide a particular time with him. Keep your followers separate from him, build houses for the, join with one another. Musa fixed the period of forty days with the Pharaoh. Allah, the Great ordered them for prayer. Allah sent revelation that he was collecting his army for the battle but not to fear him. Musa left with his miraculous staff, which was still a serpent. Musa was walking behind him and the people were surprised to see him running away. Musa came to his army and picked it up. It turned to its original shape. Prophet collected his people and built a mosque for prayer. When the period of forty days was over, Allah revealed to him to cast his staff on the river Nile. When he cast his staff on water it became red like blood.

'Ali Ibn Ibrahim has stated that when The Israelites became the believers of Musa, the rich people of the community of the Pharaoh asked him, "If you leave them without punishing them, they will create a great trouble. As they do not believe in you and your idols." The Pharaoh was an idol-worshipper at first. The Pharaoh said, "We would kill their boys and arrest their girls as we are ruling over them." When the Pharaoh arrested people of The Israelites, they said, "He killed our sons and subjected them to torture." Musa consoled them and urged them to have faith in Allah. "He would destroy them soon. You will be owner of his land. Remember Him and be grateful to Him."

Allah, the Most High, sent different kinds of chastisements on them. When they got something good, they said it was due to their good deeds and if they faced any trouble, they said it was due to Musa and his people. Musa went to the Pharaoh and said, "Release the Israelites but he did not obey. Prophet hated them.

Allah sent heavy rainfall and many houses were demolished and many people destroyed. The rest of them went to the forest and built tents for themselves. But the people of The Israelites were safe. The water collected in and around their houses, so the Pharaoh asked Musa to pray to Allah to relieve them from wrath, we will believe in your God and the people of The Israelites who are the prisoners will be released. Musa prayed to Allah, and the rainstorm stopped. But they were the liars. Again Haman said to the Pharaoh if you released them and send them to Musa he will overcome you. The Pharaoh did not keep his promise and did not release them. In the same year, Allah made them prosperous, so they said, this was the blessing for them. They transgressed more.

‘Ali ibn Ibrahim has narrated from some other books that Allah sent revelation on Musa and he indicated towards East and West with his staff. Locust gathered from both the directions and the crops and fruits were devastated. Their clothes, doors and other belongings were also spoilt but the people of The Israelites were safe. Then the locusts attacked their bodies and ate their hair and beards. So the Egyptian’s came to him but the Pharaoh sent them to Musa. They requested him to pray for them and said if he released them from this trouble, they will become his followers and the people of The Israelites also will be free from their prison.

Musa went towards the forest and indicated towards East and west by his staff, at once the locust disappeared. Again Haman asked the Pharaoh, not to release them. ‘Ali ibn Ibrahim has narrated that in the third month of the same year, Allah sent louses and some says they were tiny locusts without wings, they spoilt their fields and uprooted their crops.

According to another tradition, Musa went to a high mountain of Egypt by the permission of Allah. It is known as ‘Ain-ul-Shams’, and cast down his staff. By the permission of Allah numerous louses came out from the ground and entered their clothes and food. Whatever they ate they found louses in it and they hurt their bodies. Some said that they were tiny worms and spoilt their things. Ever the flour was contaminated with them. In every ten kilograms of flour there were three kilogram worms. This was the severe punishment for them. The worms ate their hair, eyelashes and their beard. Each part of their bodies was filled with it. They could not sleep at night. But people of The Israelites were safe. Again people complained to the Pharaoh. He sent them back to Musa and requested him to release them from this trouble. The trouble was removed, but they did not release the people of The Israelites from the prison. Musa stayed with them for a week but they did not believe him and did not release them. Then in the fourth year or fourth month, Musa came to the bank of the river Nile and pointed to water by the order of Allah. May frogs came out and moved towards the houses of unbelievers and entered their food. Their houses were full of frogs. They entered their vessels and spoilt their food. They hid in their clothes and vessels. All the people were in trouble-all the time.

Whenever they wanted to talk or open their mouth to eat, the frogs entered their mouth. At last they came to Musa and requested him to save them from this trouble. They promised him, they will accept his religion and release the people from prison. After seven days Musa went to the river and pointed with his staff, all the frogs disappeared into the sea. Again they did not keep their promise. Again in the fifth year or in the fifth month Musa came to the river Nile and by the permission of Allah, cast his staff on the water. The water of Nile and canals became red like blood. When they drank, the water to blood. But for the people of The Israelites it was clean. The Egyptians told The Israelites to drop water from their mouths into their mouths. The people of The Israelites did when water was dropped into their mouth it changed into blood. The Pharaoh and his people were very thirsty. They ate the leaves and suck juices of vegetables instead of water, but juice also became blood in their mouth.

al-Qutb al-Rawandi has narrated that the water became salty. Seven days or forty days passed. They

were eating and drinking blood only. At last they requested Musa for this and were released but their pride and infidelity increased.

‘Ali Ibn Ibrahim narrates from Imam as-Sadiq that Allah rained red ice on them. They had never seen it before. Many people died in this calamity. Again they went to Musa to pray for them remove this profanity from them. “We will believe in you and release your people,” they said. Again Musa prayed for them and the wrath was dispelled but again their infidelity increased.

Musa prayed, “O Allah. You have given them all comforts. Due to this they make their people tread the wrong path and people follow them. So make their money and all belongings useless.” Allah turned all their belongings into stones. All things became useless but they did not improve their conduct. Allah revealed to him that He would send the chastisement of plague on the Pharaoh’s daughters and all females whether human beings or beasts. They would all be destroyed. Musa conveyed the good news to his community. The spies conveyed this news to the Pharaoh at once. The Pharaoh ordered his men to bring all the women of The Israelites. We shall keep them with our females. “When chastisement will come, they will die and our females will be saved.”

It is obvious that sensible people cannot claim to be God. Allah sent the chastisement of plague on the female species at night. The females of every species perished except the females of The Israelites. In the same night eighty thousand female animals also died. The females of the Pharaoh’s community had so much of precious jewels. After that Allah sent His revelation to Musa that He desires to give all the properties of the Pharaoh’s family to the women of The Israelites as a gift.

Ask all the women of The Israelites to demand for all their properties to give them as a gift. “Due to the divine chastisement, they all are in grief and they will not refuse to give away their women’s belongings.” When they obtained the things, Allah ordered Musa to leave the city with his people.

‘Ali ibn Ibrahim narrates from Imam Muhammad al-Baqir that The Israelites called out for help to Musa and asked him to pray to Allah to release them from the Pharaoh’s harassment. At that time Allah sent His revelation to Musa. “O, Musa collect all these believers and leave the city at night.” Musa said there is a river in between. How shall we cross it? Allah said, “I shall order it to split for you.”

Musa collected his people and moved towards the river. When the Pharaoh came to know, he also collected his army and pursued them. When Musa reached the shore, he asked it to split for him.

The water asked the reason and said it would not be split without the permission of Allah. In the meantime the army chief of the Pharaoh came to them. The people of The Israelites were afraid and said “O, Musa. you have cheated us and brought us here. It was better to be a slave of the Pharaoh than to die.” Musa consoled them and said, “Allah is Great. He is a good Guide. He gives us guidance to follow to the right path.” Musa did not like them talking senselessly. They said, “O, Musa! You promised us that the water, would split and let us cross. Now the Pharaoh’s army is upon us.”

Musa raised his hands and prayed to Allah. Allah revealed to him to cast the staff on water. When he cast his staff the water split and Musa along with his people entered the sea. At that the Pharaoh's army approached there and saw the sea split. The Pharaoh said that *he* has split the sea by *his* order. "Now enter the sea and follow them." the Pharaoh and his army entered the sea. When they were half way, Allah ordered the water to immerse them. They all drowned. When the Pharaoh was drowning, he cried, "O, Musa! I believe in God. There is not other God except He. I have become a Muslim." Allah said, "First you were disobedient and created trouble on the land. Now today I will free you from the world." Imam said, "the Pharaoh and his whole community drowned no one survived. They all were all consigned to the fire (Hell)."

But the Pharaoh's dead body was left at the seashore. So that the other people of the city can see and recognize him and understand that he is dead because they all believed him to be their God. So that other people derive a lesson and knowledge from it.

It is stated that when Musa gave the news to his people that Allah has drowned the Pharaoh the people had doubted it. They said, "He cannot die." So Allah ordered the sea to throw his dead body out to the seashore that people can see him.

Imam Ja'far as-Sadiq said that Archangel Gabriel was visiting the Holy Prophet in sorrowful condition. Allah sent a magnificent verse of Holy Qur'an to the Holy Prophet. This verse is indicated in the following ayah.

Archangel Gabriel brought this Verse to the Holy Prophet in a happy mood. Prophet asked him why he looked so happy. Archangel Gabriel said, "O Prophet when the Pharaoh was drowning and said he believed that there is no God but He is whom the people of Israel believe and he is one of them. But I threw a handful mud and filled his mouth with it and recited this above Verse. And I recited this verse without the permission of Allah. I was worried Allah will dislike it. But when Allah ordered me to bring this verse to you, I was assured that Allah was pleased with me."

Imam al-Ridha has stated that when the Pharaoh pursued Musa there were six lakh people in his army and one lakh people in another army. When both the armies reached the seashore the Pharaoh's horse reared and did not step into the sea. In the meanwhile Archangel Gabriel approached on a mare and passed by the horse and stepped into the sea. The Pharaoh's horse also followed the mare and then the whole army behind them.

According to a tradition of Imam al-Ridha Allah revealed to Musa, "When the moon appears in the heavens, you should all enter the sea and also take with you Yusuf 's body from Egypt. So that He can send Chastisement on the Pharaoh. That day the moon appeared late so Musa thought Allah delays to send chastisement because Yusuf 's body was not taken out as nobody knew the place where Yusuf was buried. The people said that an old woman knew it. When she was brought to Musa. She was very old, weak and blind. Musa asked the old lady about Yusuf 's grave. She said she knew the place but will

not show it until he grants her four wishes. According to another tradition she asked Musa to guarantee a good place in Heaven. Musa was confused.

But Allah revealed, “Give her whatever she wants, I will accept it Whatever you grant her.” Musa prayed and Allah granted her wishes. She indicated the grave of Yusuf on the banks of river Nile. Yusuf ’s body was placed in a marble coffin. Musa took it out and at once the moon appeared in the sky. Yusuf ’s body was taken to Syria and buried there. That is why the people of the book like to go to Syria. Imam Ja‘far as-Sadiq has narrated that when Musa called that old woman and asked her to show the place of Yusuf ’s grave she said, “By Allah, unless and until you promise me to grant my wishes I will not show you the place. Allah sent him revelation, “What is the difficulty?” Musa told her to ask whatever she wanted. She said that her desire was to stay in heaven near him.

According to another tradition it is said that the Pharaoh tried to destroy the Israelites. He made a plan to kill all the believers of The Israelites. One day he invited them for a feast. It was Sunday, the day of the Pharaoh’s ‘Id. He mixed poison in their food. Allah revealed to Musa, “Give them some kind of medicine to eat, so that poison will be useless.” Musa attended the feast with The Israelites. He told the women and children to go back and ordered the remaining people not to touch food before taking the medicine prescribed by Allah. The poison was in a small quantity; as little as a hole of a needle. When food was served they started eating as much as possible. Musa, his brother Harun and Yusha‘ ibn Nun and many others were sitting in a special place. Their food was more poisonous. The Pharaoh swore, that he would not allow anyone else to serve them you. He himself served them the poisoned food.

When all were satiated Musa said, “We have not brought our women and children with us.” the Pharaoh said food would be given for them. Musa returned with his people. The Pharaoh had prepared the food without poison, for his people. But when they ate the food they died at once. About 70,000 male, and 1,60,000 women of his community died, except animals. But Musa’s people were safe. The Pharaoh and his close friends were surprised but they did not believe in Allah and His Prophet.

According to a reliable tradition Imam ‘Ali has said that six things were born without a mother. They are (1) Prophet Adam, (2) Hawwa’ (3) Ram of Prophet Ibrahim (4) Staff of Musa (5) She-Camel of Prophet Salih (6) A heavenly bird named Tayur which was made by ‘Isa who came to life by ‘Isa ’s order.

According to a reliable tradition Imam Ja‘far as-Sadiq has stated that the people of The Israelites were divided into groups. One group joined the Pharaoh’s army. They thought if Musa will not succeed they shall go to the Pharaoh’s side. When Musa and his community separated from the Pharaoh the people of that group also galloped on their horses and ran towards Musa. But Allah sent His Angels on them. They slapped them and turned them to the Pharaoh’s army and at last they all were destroyed with them.

According to a reliable tradition from Imam al-Ridha one of the companions of Musa’s had his father in the group of the Pharaoh. When the Egyptian army came to Musa, the companion came to his father to

persuade him by good words and make him a believer of Musa. While talking, they both entered the water but both of them drowned. When Musa came to know he said, “They died according to Allah’s will. But when the chastisement comes upon the sinners, it destroys both.” the Pharaoh is one of the five individuals that will get the most severe punishment on the day of judgment.

Imam Ja‘far as-Sadiq has stated that Allah gave him ample time- forty years. First, when the Pharaoh declared himself God and said there is no other God except he. Second, he said, He is a God, the greatest of all. Due to this he was hated by Allah and His Prophets Musa and Harun. Allah sent the revelation on His Prophet. His prayer is accepted. This revelation came on him when forty years passed after the Pharaoh’s death.

Imam Muhammad al-Baqir has narrated that at the time of the Pharaoh’s infidelity, Archangel Gabriel prayed to Allah, “You give him sufficient time and leave him without punishing him and he (the Pharaoh) claimed himself as God.” Allah said, “This thought is like that of an ordinary person who is afraid that an opportunity once lost never comes back.”

Imam al-Ridha has stated about the land of Egypt, that Allah did not punish the people of The Israelites and was not satisfied until they returned to Egypt.

Imam Musa bin Ja‘far has narrated that Musa was reciting a Dua while entering the court of the Pharaoh. Due to his prayer, Allah changed his happy mind into a fearful person.

Once people asked Imam Ja‘far as-Sadiq that when the Pharaoh said let me kill Musa, what stopped him from it? Imam said that he was of legitimate birth and that itself was the obstacle because only a bastard can kill a Prophet and his family members. According to a tradition Imam has stated that when Musa and Harun entered the court of the Pharaoh, they saw that all courtiers were of legitimate birth and not bastards. If any bastard were there, he would have told him to kill Musa. Whenever the Pharaoh sought their advise on killing Musa they showed him another plan to harass him. One who advised to kill was a real bastard.

Hasan, the narrator has stated from Imam Ja‘far as-Sadiq that when the Pharaoh intended to punish anyone he made him lie down with his face to the ground or on a plank and drove pegs in his hands and legs and left him in this condition until he died. That is why the Pharaoh was known as “possessor of pegs” in his community.

Allah says that He has bestowed nine symbols to Musa. According to a reliable tradition from the Imam the nine symbols were (1) The Staff (2) Luminous hand (3) locusts (4) louses (5) Frogs (6) blood (7) storm (8) Splitting of water (9) and the stone from which twelve streams flow.

According to another tradition from Imam as-Sadiq when Allah sent a revelation on Prophet Ibrahim that He would bestow him a son named Ishaq by his wife Sarah his wife said that her husband had become old and she too. Allah sent a revelation that they will get a son and said, his family will be very big and

the Pharaoh will kill many people from his family. “It would happened because Sarah rejected my words.” When the people of The Israelites were in Allah’s chastisement, they recited prayer for forty days and urged Allah to release them. Allah sent His revelation to Musa and Harun to them free from the Pharaoh’s punishment. Due to their request, Allah subtracted 170 years from 400 years. Imam Ja‘far as-Sadiq says, “To save yourself from sorrow and unhappiness, request Allah, the Merciful. He will make you free from all the troubles and our last Imam al-Mahdi will be appear soon. If you do not do so, the difficulties will increase.

Imam ‘Ali has stated that Allah takes trial of infidels people by His friends. Musa and Harun came to the Pharaoh in woolen clothes with a miraculous staff and had decided, if he would accept Islam and become a Muslim, his kingship and his respect will remain safe. Hearing them the Pharaoh said to his companions, “They both are giving false advice to usurp my kingdom and sovereignty. See their condition and their dress. They are like beggars. So they are after wealth only.” He said because he was a greedy person himself and felt insulted to wear woolen clothes.

According to a reliable tradition from Imam Ja‘far as-Sadiq it was Wednesday when he was drowned. It was the same day that he decided to kill Musa and the people of The Israelites and in the same day Allah sent chastisement on him.

Imam Muhammad al-Baqir says when Musa came to his wife she asked him where he comes from? He said, “From the owner of the fire.” In the morning he came to the Pharaoh. Imam said, “By Allah, he came raising his hands, his body was full of hair, his skin was wheatish. He had worn a woolen coat. He had a staff in his hand and a bunch of dates was tied to his waist and his shoes were made of donkey hide. People informed the Pharaoh that a young man was waiting at the door and says that he is an apostle of Allah. The Pharaoh ordered his man (the master of lions) to release the lions on him. It was his habit when he was in anger.

Musa cast down his staff on the door. At once all nine doors opened. The Pharaoh had kept the door closed for his own safety. When the doors opened the lions came out, and bowed their head on Musa’s feet and began to circle him.

The Pharaoh and his men were astounded. Then Musa entered in his court. Allah says in Qur’an about the argument of the Pharaoh and Musa. The Pharaoh ordered his man to hold Musa’s hands and asked another man to kill him. They came to Musa for this purpose; Archangel Gabriel killed them with his sword at once. They were six, who came one by one and they all were killed by Archangel Gabriel. Seeing this the Pharaoh ordered them to let Musa free. Then Musa took out his hand from his pocket. His hand was shining like the sun and nobody could fix his glance at it. Then Musa cast down his staff. It became a large serpent and held the whole palace into its mouth to swallow it. But the Pharaoh asked Musa to spare him time for a day.[6]

Ibn Babawayh has quoted that water of Nile became lesser. People come to the Pharaoh and asked him

to increase the water. The Pharaoh said, he is not happy with them, that is why he had made the water flow slowly. Again the people came to him and complained that their all animals died of thirst and warned, “If you don’t increase the water flow we will search for another God in your place.” The Pharaoh said, “All right, come with me to the forest.” He went aside in a corner, so the people cannot see or hear him. He kept his face on the ground and raised his forefinger towards the heavens and requested Allah and said, “There is no other God except He. And He is only able to make the water flow or stop it. Increase the flow for the sake of your people.” Allah heard his prayer as he is Knowing and Hearing. At once the water of Nile started flowing more as before. The Pharaoh said to his people that he had increased the water flow. Seeing this they made obeisance to the Pharaoh. Archangel Gabriel came to him and said, “I have a claim, so please be impartial.” He asked, what his complaint was? He (Archangel Gabriel said, “I gave the full authority to one of my servants on others. Now he keeps enmity with me and became a friend of my enemy. He is also against my friends. Do justice, and clear the matter.” the Pharaoh said, “Your servant has become disobedient. If he comes under my control I will drown him in the sea.” Archangel Gabriel said give me your assurance in writing. The Pharaoh ordered for a pen and a paper and wrote, “A person who is disobedient to his master and keeps enmity and makes friendship with the enemies of his master should be drowned in deep water.” Archangel Gabriel took his signature.

When the Pharaoh entered the water, Archangel Gabriel approached him with that paper and said, “This is the order for you, you have written it yourself.”

Imam as-Sadiq and Imam al-Kadhim have narrated regarding the verse from the Holy Qur’an-Allah ordered His Prophets Musa and Harun to go to the Pharaoh as he has become an infidel. “Talk to him softly so he would be obedient and fear of My chastisement.” Imam has stated ‘softly’ means, to talk to him with respect by saying My Lord. This word shows respect, but Allah knew the Pharaoh was disobedient and did not believe in them. Besides, he did not like to follow the advise of others. But when he was caught in divine chastisement and was drowning he feared and accepted the truth. He said He believed in Allah and became a Muslim, as the people of The Israelites believe in Him. But it was too late. Allah did not accept his prayer. Allah said, “Now you accept Me as your God, seeing my chastisement. First you were disobeying Me and spreading dispute and disturbance on the land. Now today I shall raise your body from the land so that the new generation will take lesson.” Allah has declared in the Qur’an,

What! Now! And indeed you disobeyed before and you were of the mischief-makers.

But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications. (***10:90-91***)

Imam al-Ridha was asked why Allah destroyed the Pharaoh in His Chastisement, what was his fault? In the last moment, he accepted faith and believed in Allah. Imam replied, “He believed in Allah when he beheld the chastisement. Allah has declared clearly in Qur’an about His commands and chastisement.

His judgment is equal to all and for the new generations, Allah has stated: O Prophet Muhammad! Say– 'When the signs of His chastisement came into light, and unbelievers, who were not believing in Me, will not be excused." In this way Allah did not accept his request at the time of chastisement. Allah said, (to the Pharaoh) his body would be thrown at them, so that the new generations and remaining people will take example from it. The Pharaoh was drowned with the weight of iron from top to bottom. When he was drowned, his body was thrown out to the height, so that the people would see him. It was the example for the people. Due to divine power his body floated on water instead of sinking, first as an example for the people and secondly when he was drowning, he cried to Musa to save him. Allah revealed to Musa not to accept his request because "you have not created him" but He. If he asked Him to help, he would help him but he did not do.7

Imam Al–Hasan al–'Askari has stated that Allah says,

"And when we parted the sea for you, so We saved you and drowned the followers of the Pharaoh and you watched by." (***2:50***)

When Musa reached the shore, Allah revealed to him to keep up praying and "recite the names of the Holy Five i.e. Muhammad 'Ali, Fatimah, Hasan and Husayn and pray to Me."

Imam Al–Hasan 'Askari has stated, "If you do so, Allah, the Great will change waterways into land and you can pass on it easily." The people of The Israelites said to Musa, "You always advise us something and we don't like that. We left the city in the fear of the Pharaoh and you ask us to recite the names and enter into the sea. We are afraid, if we do so, what will happen to us?" At that time Qalib bin Yukna came to Musa on the horseback. They had to cross the gulf which was far from there He asked, "O, Prophet of Allah! Has Allah ordered you to recite these auspicious name and enter?" Musa said, "Yes." He said, "Do you agree with this and order us to say so?" Musa said, "Yes."

He obeyed the order and started reciting the names, put faith in Allah and prayed to Allah to help him pass the gulf. He stepped into the water. The way of the sea became hard below the hooves of the horse and reached to the gulf. Again he came back running to Musa and faced The Israelites and asked them to obey Musa. He said, "This is not a prayer but these auspicious names are the key of Heaven and a lock of Hell. This is a good support to earn living and it is a good security for the followers of Allah and makes Him happy." But the people refused to walk on the water and said they would prefer to walk on the land. Allah sent a revelation on him to cast his staff on water by taking the auspicious name of the Holy Prophet and his family and order the water to split. When Musa did so, a path appeared in water. Then Musa asked them to walk. They said there is dirt and mud on the surface of the sea, if they go in, they will stick into it. Allah revealed to him to pray to the Almighty for the sake of the Holy Prophet and his family, to dry the surface of the sea. "We will dry the surface for the sake of the auspicious names."

Allah sent favorable wind to dry the surface. Then Musa asked his people to move. They said they were of twelve tribes. If they walk on one path, they will try to go ahead from one another. They doubt they

would quarrel among themselves. They wanted to go by different paths. Allah revealed to him to cast the staff by the name of Prophet and his family and pray to him to make the land appear for them and remove their sorrow. In this way the twelve paths appeared and the morning breeze dried the surface. Musa asked them to walk. They said that their twelve groups will walk on the twelve paths, but they will be unknown for one another. Musa prayed to Allah for the sake of Holy Prophet and his family to make holes in the mountains of water so that they can see one another and talk through the holes. When they entered the sea, the Pharaoh came to the shore with his army. Seeing them walking in the sea, the Pharaoh and his army also entered. The Egyptians wanted to come out from the sea. Allah ordered the sea to flow high, so all the people sank into sea and Musa's followers watched them drown.

In the time of the Prophet Allah revealed to the Jews of that time why they did not believe in him (Muhammad) when they know very well that Allah completed all the bounties on their ancestors as the Sadaqah of Muhammad and the family of Muhammad?

Merits of Aasiya the wife of the Pharaoh and the Believer of the people of the Pharaoh

Allah says,

And certainly We sent Musa with Our communications and clear authority,

To the Pharaoh, Haman and Qarun, but they said: A lying magician. (***40:23-24***)

When Musa came to them with a sign of authority the people said, kill their sons and leave their daughters alive. They were following the wrong path. The Pharaoh cried in anger, "Let me kill Musa. I am afraid of him that he seeks help from his God. He will spoil your religion and will spread mischief on the land." One of the believers of the Pharaoh who believed in Allah secretly said, "You want to kill a man who believes in Allah, the Lord of the world? Though he has come to you with an open sign of miraculous staff. If he is a liar, he will suffer and if he is true, he will benefit you with his good deeds. Allah does not help the sinners and liars. O, people of my community, you are ruling and enjoying and settled in your land in Egypt. But say, if Allah's chastisement comes upon us, who will save us? the Pharaoh said, "I know you, what you are and I also follow your advice and respect you." A man who believed in Allah in private, said, "O, people! Indeed I am afraid for you, as the community of previous Prophets were disbelievers and they all were destroyed in Divine chastisement.

The peoples of Prophet Nuh, Hud and Salih were also destroyed in chastisement. Allah does not oppress the people. O, my people, fear Allah's judgment, when you will be thrown in Hell and no one will help you from the wrath. And indeed, Allah sent His apostle Yusuf to you, with clear sign but you did not believe in him until he passed away. You doubted that he was a real Prophet and you said, 'Allah will not send any other Prophet after him.' Allah also leaves the sinners and doubters in the dark. Then the believer of Allah asked the people to believe in him so he makes them follow the right path. He said life

is short and temporary in the world. O, people you invite me to your wrong path and I invite you to follow the right path. You want me to become a disbeliever and give respect to one who has no knowledge. I call you towards Allah, the Merciful and you invite me to your God. Indeed, the disbeliever will go to Hell. I leave everything on Allah, the Great. He is Knowing and Hearing. Allah kept his believers in his protection and involved the disbelievers, in strict punishment.

Allah has given the example of the Pharaoh's wife. He is quoted in Holy Qur'an,

"When she said, My Lord! Build for me a house in Heaven and deliver me from the Pharaoh and his doing, and deliver me from the unjust people." (***28:11***)

The Holy Prophet has said that three persons were the good believers of Allah. i.e. (1) The believer of the Pharaoh's people (2) 'Ali Ibn Abi-Talib and (3) Aasiya

The Holy Prophet has said, "Khadijah bint Khuwaylid, Fatimah al-Zahra', Maryam the daughter of 'Imran and Aasiya, the wife of the Pharaoh are the four ladies of Paradise."

Imam Al-Hasan 'Askari has stated that Prophet Hizqil (Ezekiel) invited the Egyptians towards Allah and towards the Prophethood of Musa and declared Prophet Muhammad one of the best from all Prophets and Imam 'Ali and the families of other Prophets. He advised the people to avoid the Pharaoh's lordship. The back-biters said to the Pharaoh that Prophet Hizqil instigates people against him. The Pharaoh said, "He is my cousin and my heir. If he is against with me, he will be punished and if you are wrong in this matter, you will be punished." Then he ordered Prophet Hizqil to be present in the court. The people asked him to appear to the Pharaoh but he refused to accept the Pharaoh as God. Prophet Hizqil said, "O, Lord! Have you ever heard me lying? the Pharaoh said, "No." Then he asked the Pharaoh to ask his people, who their God is? They said, "the Pharaoh is our Lord." Then he asked the Pharaoh to ask them who has created them? They said, "Of course, the Pharaoh." Then he said to ask them who gives them sustenance and other necessities and who saves them from troubles? They said, "the Pharaoh, our Lord." Prophet Hizqil said, I witness you and all the people of your court that *their* God, is *my* God. The God, who provides all the bounties, livelihood to all, is my God. There is no other God, except He. And O, Lord! I make you and all who are present here as my witness, that I am very much annoyed of other gods except He and I do not believe in them."

Prophet Hizqil told them indirectly that he believes in Allah only and not their Lord. They could not understand what he said and whom he meant. The Pharaoh became very angry and said that they have created a rift between them. They are liable for his severe punishment because they wished to create disturbance in his kingdom and spoil relationships. As a punishment, he ordered his people to make them sleep, putting their legs on their breasts and nailed their hands and legs and sawed their flesh from their bones. Allah, the Great, kept his Prophet safe from the Pharaoh's punishment.

'Ali Ibn Ibrahim has narrated that a believer of Allah, from the family of the Pharaoh kept his belief secret for six hundred years. He was suffering some kind of disease. His fingers fell off. He was raising his

hands towards the people and inviting them to Allah. so Allah made him safe from their fraud.

Imam Ja'far as-Sadiq has narrated that the Pharaoh gave him much trouble, but Allah saved him.

Al-Qutb al-Rawandi has narrated that the Pharaoh sent two of his men to bring Hizqil. They found him on a mountain in prayer. They saw animals around him and decided to arrest him. But Allah, the Great, ordered an animal as tall as camel to come in between and attacked them until Hizqil was free from prayer. When he saw them he feared and prayed to Allah to save him the Pharaoh's harassment. "You are my Lord and I trust you. You are my owner and I believe in You. O Allah! I request you, if they intend to attack me, let the Pharaoh come over them and if they are good, help them and guide them." Seeing him, the two men returned. While returning one said to another, "I will keep secret about Hizqil. What will we get if he is killed." Another said, "We will inform the Pharaoh about him." When they came to the Pharaoh, he told him, what they had seen but the first one did not say anything. When Hizqil came to the Pharaoh, he asked his two men, who was their God? They said, 'You'. Then the Pharaoh asked Hizqil, who is his God? Hizqil said, 'Their and my God is same'. The Pharaoh thought that Hizqil believed in him. He became very happy and killed the man who had given information about Hizqil. After this incident that man became the follower of Prophet and was killed with other magicians by the Pharaoh's order.[8]

Thalabi has written that Prophet Hizqil was one the companions of the Pharaoh. He was the same person who made a coffin for the mother of Musa. Some has said that he was the treasurer of the Pharaoh. He kept his belief secret for a hundred years, until Musa overcame the magicians. On that day Prophet Hizqil declared himself as a believer of Allah. So he was killed by the Pharaoh who killed the other magicians also.

Hizqil's wife was a dresser of the daughters of the Pharaoh and she was good and believed in Allah. One day a comb slipped from her hand, so she said 'Bismillah'. The daughter of the Pharoah asked whether she has uttered this word for his father. She said, No. She has uttered this word for Allah, the Great. The daughter of the Pharaoh said she will inform her father and she did. The Pharaoh called her with her children and asked her "Who is her God"? She said "Allah, my Lord and your Lord is same and He has created all on the earth and in the Heaven."

The Pharaoh ordered a large stove of copper and lighted it with fire. Then he called Hizqil's wife with her children near it. She said her last desire is that their bones be buried in the earth. The Pharaoh agreed to do so. He put them one by one in the heated stove. The last tiny babe, who was suckling, said to his mother by the permission of Allah. "O, mother! Be patient, Allah is with you."

Aasiya, the wife of the Pharaoh belonged to The Israelites. She was pious and believed in Allah and she prayed secretly. When the Pharaoh burnt the wife of Hizqil, she watched the Angels taking her soul to heaven and Aasiya's faith increased. The Pharaoh came to her and told her what had happened. Aasiya became very sad and said to her husband "Shame on you! What a shameful task you did against the

law of Allah!" The Pharaoh said, "You have became mad, like that woman. She said that she believes in Allah, who is the Lord of the world."

The Pharaoh became very angry and called Aasiya's mother and said that her daughter has become mad. "Tell her not to believe in Musa's Lord or she will be killed." Her mother tried but she refused to believe the Pharaoh.

By the order of the Pharaoh his executioner drove pegs in her. Musa passed and prayed for her. Allah, the Merciful relieved her pain and Aasiya prayed to Him to make a house for her in Heaven. Allah revealed to her to look at the sky. She looked up and became happy and satisfied to see her house in the Heaven.

An account of the Israelites after Exodus

'Ali ibn Ibrahim has narrated that when The Israelites came out of the river and camped in desert they began to tell Musa that you have destroyed us by dumping in a desert after taking us out of our homes. Now there was no shade nor water so Allah sent a cloud over them. It was shaded during day and descending upon them in the night to become their food settling on grass, rock or tree. Then it was dropping toasted chicken fowls on their tablecloths. Thereby they were eating to satiation. After this the birds use to fly away by the command of Allah. Musa had a stone which he used to put in the midst of his army. Then he used to hit it with his stick thereby flew streams of water for every clan (of an Israel). They were twelve clans. After a period of time they told Musa, "O Musa. We are not content with only one type of food. Pray to Allah that He may create vegetable, cucumber, and wheat." And some say it was lentil, others are of the opinion it was bread. Musa said, "Do you want to exchange such nice things with ordinary ones? Then go to Egypt or any other city where you will get such things."

It is recorded in reliable sources from Imam al-Baqir that Almighty Allah commanded to Musa to lead The Israelites to the Holy Land and drive out the disbelievers from there and to reside there. The Population of The Israelites was 600000. Musa told them, "Allah had written and destined for you to go and settle in the Holy Land; do not become deniers and disobedient otherwise you would be in a loss." They replied, "A group of tyrants lives in the Holy Land whom we cannot confront. Therefore we will never enter that city until they get out of it." Two persons from them, that is, Yusha' ibn Nun and Kaalab said, "Fear Allah. Allah had guided them to obey him." They said, "The defiant of Amaaliqah have twelve cities. So when you will enter them you will overcome them. Rely on Allah if at all you believe in him." They replied, "O Musa! We will never enter that city so long as tyrants are living there. You along with your God may go and fight with them. We sit here." Musa said, "My Lord! I possess power only on myself and on my brother. Separate me from the group of these sinners." The Lord said, "Since they did not accept the admission to they holy lands I have made it unlawful for them enter it for forty years. They will wander restlessly in this land. Do not sorrowful because of the sinners."

Imam al-Baqir said they wandered restlessly for forty years in an area of four Parasang (24 Kms),

because they rejected Allah's commandment and did not agree to enter the holy Lands. Every evening an announcer used to announce, "Load yourself." Then they used to start singing epics and traveled until next dawn. But next morning they found themselves at the spot from where they had started walking and say, "We lost our path." So they remained in this state for forty years. The Lord used to send Manna and salwa for them. They had a stone which Musa used to hit that stone with his staff when they halted (camped). This caused twelve springs to flow from that stone, that is, every spring flew toward every clan. When Musa wanted to take it (stone) to another place the water used to draw back to that stone. The stone was put on an animal. All except Yusha' ibn Nun and Kalaab bin Yuqanna died in these circumstances because these two had not rejected the Divine commandment to enter the Holy Land. Musa and Harun also expired in the desert of Tiyah.

It is recorded in many hadiths from Imam al-Baqir and Imam as-Sadiq that Allah had destined for them the entrance of the Holy land but they denied and it was made unlawful for them and it was decided that their sons should enter it. So all of them died in that very desert. Their children entered the Holy Land with Yusha' and Kalaab. Allah cancels whatever he wants and confirms whatever he wills. And he has the *ummul kitab*. (The mother scriptures). It is mentioned in other narrations that their sons too did not enter but their grandsons did.

It is mentioned in yet another reliable tradition that Imam al-Baqir said, "The land of Syria is very nice and the best but its residents are very bad and Egypt is the worst land because it is the prison of the one upon whom Allah frowns. The entry of The Israelites into Egypt was for no other reason but that Allah had been angry with them because of their sin. Allah had asked them to enter the holy land as it was destined for them, but they declined. So they kept on wandering and moving restlessly for forty years in Egypt and its deserts. They could not come out of Egypt and enter Syria but only after they repented and Allah became pleased. I abhor eating anything in a vessel made with the clay of Egypt nor do I like to wash my head with the earth of Egypt fearing that it might become cause of my disgrace and might snatch away my prestige and honor."

'Ali ibn Ibrahim has narrated that when The Israelites told Musa, "Go with your Lord to fight; we shall sit here", Musa held the hand of Harun and wanted to go away from their midst. The Israelites feared that if he goes away Allah's chastisement would fall on them. So they went to Musa weeping and requested him to remain with them and to pray to Allah so that He may accept their repentance. Then Allah revealed to Musa, "I have accepted their penitence but I will keep them roaming restlessly for forty years as a punishment for their disobedience." Then all of them except Harun entered Tiyah for repenting from the night they started for Tiyah reciting Torah towards Egypt. There was distance of four parasang between them and Egypt. When they were reaching the gate of Egypt the earth used to roll back to the point from where they had started.

Similarly there is a narration according to which when The Israelites crossed the river they reached an idol worshipping people. They said to Musa, "Make for us also a god, like the god of these people." "You

are an ignorant people," Musa retorted. "These people are about to be destroyed due to this deed because their action is false. Should I find out any other god besides Allah though He has given you superiority over the entire world?"

Ibn Babawayh has narrated from Ibn 'Abbas that when The Israelites crossed the river they said, "O Musa! With what strength and power would we reach the Holy land when women and children and aged are also with us?" Musa said, "I do not think Allah has given to anyone more than what he has given you from worldly wealth and means as heritage from the Pharaoh. Henceforth He will manage your affairs. So remember Allah and leave every affair to Him and me as He is more kind to you then you are to yourselves." They said, "O Musa! Pray to Allah so that now He may give us food and water and clothing and terminate our wandering and give us shade from the sun."

Allah revealed to Musa, "I have ordered that the heavens may send Manna and Salwa to them from above, that the air may bake Salwa for them, that the stone may gush out water for them and the cloud may give them shade." He also ordained that the dresses they were wearing should enlarge with the enlargement of their bodies. Anyway Musa turned toward the holy land along with them, which is known as Palestine in the vicinity of Syria.

It is called Holy (Muqaddas) because Ya'qub was born there and it was the residence of Ishaq and Yusuf and all of them were shifted there after their deaths.

The Tafsir of Imam Al-Hasan al-'Askari says: Allah said, "Remember O The Israelites the time when he had made a cloud give a shade when you were in Tiyah so that it may protect you from the heat of sun and cold of the moon and we dropped on you Manna which is called Taranjadeen which used to drop under the trees and they used to collect it." And Allah sent for them Salwa which was a bird of the sky. Its meat was better than that of all other birds and they used to catch it without any trouble and were eating it.

In short Allah told them, "eat the pure thing which We have given to you and thank Me for My bounties which I have bestowed on you and give respect to Me and My preferred slaves Muhammad and the family of Muhammad because I have made them honorable. So give them honor, because it is I who has made them great and I have taken from you the oath about their Wilayah (Holy Guardianship). and they did not do Us any harm, meaning they have not oppressed Us, that whatever oath and undertaking We had taken from them regarding those great persons has been changed by them and they did not fulfill the commitment. So the blasphemy of the infidels cannot harm Our Kingdom just as nothing is added to Our Kingdom by the faith of the faithful but they made their own souls suffer the loss means: They have oppressed themselves by becoming infidels and by altering Our commandment.

Remember the time when we ordered your ancestors that: Enter this city Areeha that is a city of the country called Shaam (Syria). This was when The Israelites were freed from the desert of Tiyah. Then eat from it a plenteous (food) wherever you wish, means: Eat the provisions in this city from wherever

you please in abundance and without any trouble. Enter this city, means: And enter the gate of the city after making a prostration.

Imam said that Allah had sketched the figures of Muhammad and ‘Ali on the gate of that city and it was ordered that they should prostrate to give respect to those sketches and to refresh their allegiance and love in their hearts and remember the promise and undertaking regarding their Wilayah (authority) and the belief of their superiority which were obtained from them. Then eat from it a plenteous (food) wherever you wish, meaning: and Say that this Sajdah (prostration or bowing) is for Allah and is an indication of honoring the figure of Muhammad and ‘Ali and that the belief of their Wilayah will decrease our sins and scrap our errors. We will forgive you your wrongs. meaning: So that We may pardon your sins. and give more to those who do good (to others). means: And soon We will increase the reward of the righteous, that is, who will do this and who will not have sinned earlier, we will give them higher positions and stations.

But those who were unjust changed it for a saying other than that which had been spoken to them, means: To those who had oppressed themselves changes this word. Imam said, they did not bow as Allah had ordered neither uttered the word as Allah had ordained and they entered the door with their backs towards the door: they neither bowed nor prostrated while entering and said, Why should we bow when the door is so high as it may make us bow for false and senseless things.! So while entering they uttered *Hintaa Samqaanaa* instead of *Hittah* meaning thereby that word and deed. so We sent upon those who were unjust a pestilence from heaven, because they transgressed. means: So we, due to the sinfulness of those who had oppressed themselves, sent a sort of chastisement from the heavens because they did not accept the Wilayah of Muhammad and the family of Muhammad.

The said chastisement was such that within one day 120000 persons from them died of plague. They were those about whom Allah knew that they would not be alive nor will anyone be born out of their loins who will worship Allah unilaterally or believe in the Prophethood of Muhammad and recognize the Wilayah of ‘Ali. Allah said, And when Musa prayed for drink for his people, means: O The Israelites’ Remember the time when Musa requested water for his people as they had come to him weeping and crying and complaining that in the desert of Tiyah they were dying of thirst. Musa said, My Lord! Quench the thirst of these slaves of Yours for the sake of the leader of Prophets of Muhammad and the leader of the legates ‘Ali and the leader of the womenfolk Fatimah and the best Wali Hasan and the greatest martyr Husayn and their successors and the progeny who are the best among all sagacious and spotless people. We said: Strike the rock with your staff meaning: Allah revealed, “O Musa! Strike your staff on the stone (rock). When he struck the staff on the stone twelve springs flew from it. Every one of the twelve tribes of the progeny of Ya‘qub recognized their place obtaining water so that they might not dispute and quarrel. Thereafter Allah addressed them: Eat and drink from this provision. and do not act corruptly in the land, means: And do not be of those who spread corruption in the land.

And when you said: O Musa! we cannot bear with one food, therefore pray to the Lord on our behalf to

bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for.

Means: And recall the time when your forefathers who lived in the days of Musa told him: We cannot remain content with only one kind of food, that is, manna and salwa. We need other foods for variety. So pray to your Lord so that He may provide us with things He grows from earth. Vegetables, cucumber, garlic (or wheat), lentil and onions etc. Musa replied, “Do you wish that a better thing should be taken away from you and you be given which is worse?” Then get down, that is, go away from Tiyah desert to any city where whatever you desire will be made available to you.

It is written, according to reliable sources, that Imam al-Baqir has, in explanation of the verse and enter the gate making obeisance, It is written that this had taken place when Musa came out of the land of Tiyah and the entire The Israelites entered a residential area. They had sinned. So Allah desired to free them from the sin and to pardon them if if they repent. Therefore he ordered them that when they reach the gate of the city they may prostrate and utter *Hittah,* meaning pardon so that their errors might be forgiven and their sins be blotted out. Those among them who were pious complied and their repentance was accepted. But those who were oppressors uttered *hintae humaraa* (red wheat) instead so as to obtain wheat. So the divine chastisement descended on them.

Both Shi‘ahs and Sunnis have noted in recurring traditions that the Holy Prophet said, “In this Ummah the example of my family is like the Door of Repentance of the Israelites those who entered were pardoned and those who refused were destroyed. Similarly anyone from this Ummah, who will enter the love of my Ahl al-Bayt and believe in Imamate (leadership), and will abide by their knowledge and consider them as a means of their salvation will get salvation and the one who will defy their obedience and will follow the false world, as did they demanded red wheat, will be destroyed.”

It is mentioned in a reliable tradition that Imam as-Sadiq said, sleeping before sunrise is ominous, it makes your face yellowish and deprive one of his provision, because the Almighty distributes provision between dawn and sunrise. Manna and Salwa was being dropped on The Israelites at this time, and the one who was asleep at this time was not getting his ration, but was obliged to ask for it from others.

It is recorded in reliable sources from Imam Ja‘far as-Sadiq that when al-Qa’im -the family of Muhammad will appear in Makkah and will intend to turn towards al-Kufah his announcer will announce to his companions that nobody should keep food and water with him. He will be having the stone of Musa with him which will form a camel load. A water spring will gush from it wherever they camp. Every hungry and thirsty person will be satisfied with that water which will be his provision until he with all others settle graciously in Najaf al-Ashraf.[9]

Thalabi has narrated from Wahab bin Munabbah that Allah revealed to Musa: to construct a mosque for his people so that they might pray in congregation and also build Jerusalem for Torah and Ark of the

Covenant and also to built dome for sacrificial rites. He was asked to make curtains for the Masjid and that its front and back must be of skin of sacrificed animals. Their bands (ropes) must also have been made up of wool of sacrificed animals and that women of menses should not touch those bands nor the unclean man should make the skins impure.

The pillar of the mosque must be of copper. Each pillar must be forty yards high and that each should be divided into twelve portions to be lifted by a separate group. The curtains should be 600 yards long. They should make seven domes. Seven of them for sacrificial rites should made of gold and silver and they should be raised on silver pillars. Each pillar must be 40 yards high. Silver tables should be placed between them to put the sacrifice on and each table should be four yard long and one yard wide. The four legs of every table should be made of silver and each should be three yards high so that nobody could be able to pick up anything from it without getting up. The Jerusalem which is the seventh dome must be raised on golden pillars seventy yards high and it should be placed on golden Seebaa, which also should decorated with different jewels. Gold and silver nets must be provided beneath. Ropes should be made up of fur of the sacrificed animals and must be colored in various shades, that is red, green and yellow. All the curtains must be placed one upon another. The lowest must be made up of thick green silk the second of purple, then of fine silk and brocade of white and yellow shade and the topmost seventh of skin of sacrificed animals, which may protect the others from rain and dust. Its width must be seventy yards. The carpets of the domes should be of red fine silk and the golden box should be fixed in that dome which will contain the covenant). It must be decorated with various jewels. Its legs will be of gold, its length 9 yard, width four yards and height equal to Musa. The dome will have four doors. One will be for Angels to enter another for Musa, third Harun and the fourth for the children of Harun who will be in charge of dome. They will protect the box.

Almighty Allah ordered Musa that one mithqal (5 grams) gold should must be collected from everyone from the Israelites for Jerusalem and extra needs should be met within from what has been taken from the wealth and ornaments from the Pharaoh and his associates. Musa did the same. The total number of The Israelites was 600000 at that time. The aforesaid amount was collected from 780 of them. Allah revealed to Musa, “I am about to send down to you from the heavens a kind of fire which will not have smoke. It will neither burn anything nor will extinguish. It will burn only the sacrifices accepted by me and it will light the lamps of Jerusalem.”

Those lamps were made up of gold and were hanging by golden chains studded with rubies and pearls as well as different kinds of jewels. And Allah ordered that a big stone should be placed in the middle. A pit should be made in its midst so that the fire coming from the heavens might stay therein. Then Musa called Harun and informed him that, “The Lord had honored me through a fire from the sky so that it will burn the acceptable sacrifices as well as light the lamps of Jerusalem. And He has commanded me about it and I choose you as per that will and I authorize you. So Harun called his sons Shabbar and Shabbir and said to them, “The Lord has authorized and chosen Musa for an affair and has willed in that regard and now I will and authorize you in this matter.” So thenceforth the trusteeship of Jerusalem and

protection of the Ark and the celestial fire remained with Harun.[10]

Revelation of Torah, disobedience of The Israelites etc.

Allah says in Surah Baqarah,

O The Israelites! "..... And when we appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust." (2:51)

"And when We gave Musa the book and the distinction that you might walk aright. And when Musa said to his people: O my people! You have surely been unjust to yourselves by talking the calf (as a God), therefore turn to your creator (penitently), so kill your people, that is best for you with your creator; so he turned to you (mercifully), for surely he is the oft returning (to mercy), the merciful. And when you said, O Musa! We will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then we raised you up after your death that you may give thanks. "And when we took a promise from you (to obey the commandments in torah) and lifted the mountain over you (saying): Take hold of the law (Torah) we have given you with firmness and bear in mind what is in it (like commands and admissions), so that you may guard (against evil). Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers." Then He said, "And most certainly Musa came to you with clear arguments, then you took the calf (for a God) in his absence and you were unjust. And when we made a covenant with you and raised the mountain over you: Take hold of what we have given you with firmness and be obedient. They said, we hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelievers." (2:52-61)

And it is mentioned in Surah Maidah that

"and certainly Allah made a covenant with the children of Israel, and we raised up among them twelve chieftains; and then Allah said, surely I am with you; if you keep up prayer. Pay the poor rate and believe in My apostles and assists them and offer to Allah a goodly gift certainly cause you to enter into grand beneath which rivers flow, out but whoever disbelieves from among you after that, he indeed shall lose the right way."(5:12)

And in Surah Al-A'raf it is stated:

"And we appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was completed forty nights, and Musa said to his brother Harun; Take my place among my people, and act well and do not follow the way of the mischief makers. And when Musa came at our appointed time and his Lord spoke to him, he said my Lord! Show me (thyself), so that I may look upon thee. He said you cannot bear to see me, But look at the

mountain if it remains firm in its place, then will you see me; But when his Lord manifested his Glory to the mountain he made it crumble and Musa fell down in a swoon; then when he recovered he said, Glory be to Thee (You are above visibility) and I am the first believers (in believing that no one can ever see you).

Then Allah said, O Musa! Surely I haven chosen you the people with my message and my words, therefore take hold of what (Torah) I give you and be of the grateful ones. And we ordained for him for the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors (in Egypt or Syria) and he said, And Musa's people (after he went to tour) made of their ornament of gold a calf after him, a (mere) body, which gave a mooning sound. What! They could not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust. And when they repented and saw that they have gone astray, they said, if our Lord show no mercy to us and forgive us, we shall certainly be of the losers. And when Musa returned to his people, wrathful (and) in violent grief, he said, Evil is it that you have done after me; did you turn away from the bidding of your lord? And he threw down the tablets (of Torah) and seized his brother by the head dragging him towards him. He (Harun) said, Son of my mother! Surely the people reckoned me weak and had well nigh slain, therefore make not the enemies to rejoice over me and count me not among the unjust people.

Musa said, My lord! Forgive me and my brothers and cause us to enter into Thy Mercy, and Thou art the most Merciful of all the Merciful ones. (As for) those who took the calf (for a gold), surely wrath from their lord and disgrace from this world's life shall overtake them, and thus do we recompense the devisers of lies. And (as to) those who do evil deeds, then repent after that and believe your Lord after that is most surely forgiving, merciful. And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their lord. And Musa chose out of his people seventy men for our appointment: so when the earthquake overtook them, he said, My Lord! If Thou hadst pleased, Thou hadst destroyed them before myself (too): will Thou destroy us for what the fools among us have done? It is naught but Thy trail, Thou makest err with it whom you pleases: Thou art our guardian, therefore forgive us and have mercy on us, Thou art the best of the forgivers. And ordain for us good in this world's life and in hereafter, for surely we turned to Thee. He said (as for) my chastisement, I will afflict with it whom I please, and my mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in our communications. (7:143-156)

By those who guard is meant the Prophet of the last age and his legatees and pious people from his Ummah.

They said, "And when we shook the mountain over them as if it were a covering overhead, and they

thought it was going to fall upon them: Take hold of what we have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

And He has said in Surah Taha:

O children of Israel! Indeed we delivered you from your enemy, and we made a covenant with you on the blessed side of the mountain, and we sent you the manna and the quails. Eat of the good things we have given you for sustenance, and be not inordinate with respect to them, lest my wrath should be due to you, and whomsoever my wrath is due will perish indeed. And most surely I am most forgiving to him who repents and is guided by the Wilayah of the true Imams. (***20:80-82***)

And Allah said,

"and caused you to hasten you from your people, O Musa? He said, they are here on my track and I hastened on to Thee, My lord, that Thou mightest be pleased. The lord said, So surely have tried your people after you, and the Samiri has led them astray. So Musa returned to his people wrathful, sorrowing. Said he: O my people! Did not your lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your lord should be due to you, so that you broke (***our***) ***promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made the casting of them, and thus did the Samiri suggest. Samiri also mixed with it what was with him. Then he brought forth for them a calf a*** (***mere***) ***body, which had a mooing sound, so they said, This is your God and the God of Musa, but he forgot*** (***as he had to tour to meet God***)***. What! Could they not see that it did return to them reply, and*** (***that***) ***it did not control any harm or benefit for them? And certainly Harun had said to them before: O my people! You are only tried but by it, and surely your lord is beneficent God, therefore follow me and obey my order. They said, we will by no means cease to keep to its worship until Musa return to us. Musa said, O Harun! What prevented you, when you saw them going astray, so that you did not follow me? Did you then disobey my orders? He said, O son of my mother! Seize me not by my beard nor by my head; surely I was afraid lest you should say: You had caused a division among the children of Israel and not waited for my lord. Then Musa said, What was then your object, O Samiri? He said, I saw*** (***Archangel Gabriel***) ***what they did not see, so took a handful*** (***of the dust***) ***from the footsteps of the messenger, then I threw it in the casting: thus did my soul command to me.*** (***When Archangel Gabriel came so that they may drown the Pharaoh, I saw that the dust of the place where the foot of his horse falls remains moving so I took up a handful of that dust and threw it into this calf and it began to make noise. Musa said, be gone then, surely for you it will be in this life to say, touch*** (***me***) ***not; and surely there is a threat for you, which shall not be made to fail you, and look at your God to whose worship you kept*** (***so long***)***; we will certainly burn it, then we will certainly scatter it a*** (***wide***) ***scattering in the sea. Your God is only Allah, there is no God but he; He comprehends all things***

in his knowledge. (***20:83-98***)

There is a difference of opinion about Samiri. Some have said that Musa had ordered all not to sit near him nor to talk with him, nor to give him anything to eat nor should he approach anyone. Some have said it was the divine order according to which whenever anyone sat near him both of them become ill. Therefore he was not allowing anybody to come near him and this effect still continues in his progeny. Whenever anybody touches them both of them become ill with fever. Some have said that he ran away for fear of hell and continued to wander with uncivilized people until he entered hell.

'Ali ibn Ibrahim has narrated that Allah promised Musa that the Torah and the tablets will be sent to him within thirty days. He gave this information to The Israelites and went towards the mountain of Toor and made is brother Harun his caliph in his community. When thirty days passed and Musa did not return they discontinued obeying Harun and intended to kill him and said that Musa lied and ran away from us. Satan came to them in the form of a man and told them, "Musa has ran away from you and he will not return. So collect your ornaments so that I may make a God out of it for you." Samiri was the chief of Musa's vanguard army.

The day on which Allah drowned the Pharaoh and his companions he saw that Archangel Gabriel was leading a mare and at the spot where the mare puts its hoof begins to move. So Samiri took some dust from under the hoof the mare of Archangel Gabriel and saw it moving. He put it into a bag and began to boast among the Israelites that "I have such a dust." When Satan deceived them they made a calf. Then Shaitan came to Samiri and told him, "Bring the dust, which is with you." He put it into the belly of the calf. At once that calf moved and also mooed and developed hair and tail. The Israelites bowed before it. They were 70,000 people. Harun admonished them but they paid no need and said, "We will not stop worshipping the calf until Musa returns." They intended to kill Harun. Harun did not resist. Anyway, they remained on this disastrous path until 40 days passed since the departure of Musa.

Allah gave him Torah on the 10th of Dhu'l-hijjah. It was inscribed on tablets. In them were all things like commandments, admonitions and stories that were required for them. Allah revealed to Musa, "We have taken the test of your community behind you; that Samiri cheated them and misguided them and now they are worshipping a golden calf that speaks." Musa said, "My Lord! Samiri molded the calf but who made it speak? Allah said, "I, O Musa! When I saw that they have turned their face from Me and have inclined toward the calf and then I also made their trial more difficult." So Musa returned in anger towards his people. When he saw them in this condition he threw down the tablets dragged Harun by his beard and told him, "What prevented you from coming to me when you saw that they are going astray?" Harun said, "My brother! Do not pull my beard and head. I was afraid that you may say that I have created dissension among The Israelites and did not obey your word."

Then The Israelites said, "We did not breach your promise willfully. But we had unfathomable wealth belonging to the Pharaoh and his people, (their ornaments etc.) So we melted all of it and it began to speak. Therefore we worshipped it." Musa scolded Samiri, "Why did you do so?" He said, "I took up a

handful of mud from beneath the hoof Archangel Gabriel's animal. I threw it into the belly of the calf and it began to make noise and my heart made this attractive to me." Hearing this Musa burned the calf and scattered it in the sea and said to Samiri, "Go away; it will be your routine throughout your life to say, "Don't Touch!" meaning none should touch you. So it continues until today in his progeny that people may recognize him and not be deceived. People call them Laa Misaa in Egypt and Syria. Musa desired to kill Samiri but Allah revealed not to kill him as he was generous.

According to a reliable narration Imam Ja'far as-Sadiq said that Allah did not send any messenger but there were always two devils (Shaitans) to harass them. They (devils) used to spread corruption and trouble among their people and were misguiding people after the departure of the messengers. In the time of Nuh there were Fanteghoos and Hizaam, in the days of Musa were Samiri and Maraqbaa and during the days of 'Isa were Molos and Marisaan.

It is also narrated that Allah revealed to Musa, "I will send Torah on you within forty days, that is, during the ten days of the months of Dhu'l-Qa'dah and Dhu'l-hijjah and it will contain commandments." Musa told his companions that Allah had promised to send Torah in thirty days. Allah had commanded him to tell thirty days to the Israelites so that they might not be disappointed. Musa made Harun his vicegerent and proceeded to Mount Toor. When thirty days passed and Musa did not return, The Israelites became angry and intended to kill Harun. They said, "Musa told us a lie or he has fled from us." They made a calf and began to worship it. Allah sent tablets of Torah to Musa on 10th of the month of Dhu'l-hijjah containing commandments, news, stories and traditions everything, which they needed.

When Allah sent down Torah upon Musa and spoke with him he said, "My Lord! Show me Your Self to me. Allah said, "I am invisible and no one has the power of looking at My grandeur. But look at this mountain. If it remains at its place you can see Me." So the Lord raised up the curtain and descended one of the sings of His greatness on the mountain. The mountain was drowned in the ocean and will continue to drown until day of the Resurrection Day (the Resurrection Day). Angels came down and doors of the heavens opened up. Allah revealed to the angels to see that Musa does not run away. So the angels came down and surrounding Musa said, "O son of 'Imran! You have asked a great thing from Allah." When Musa saw that the mountain had drowned and observed the position of the angels he fell face down and his soul departed from his body. Allah made his soul return to his body. He lifted up his head and said, "I consider You greater than that can be seen, I seek forgiveness and I am the first person to believe that no one can ever see you." Allah sent a revelation, "O Musa! I have given you distinction over people by making you My messenger and through a discourse with you and I have selected you. So take whatever I have given to you and be of those who are thankful." Then Archangel Gabriel told him, "I am your brother."

Explaining the word of Allah,

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Harun: Take

my place among my people, and act well and do not follow the way of the mischief-makers. (***7:142***)

It is said in the commentary of Imam Al-Hasan al-'Askari that Imam said, Musa told The Israelites that Allah will give you salvation. A Book of commandments and admonitions and examples will be sent by Allah (SWT). When Allah delivered them from their troubles, He ordered Musa to arrive at the promised spot, and to fast for thirty days at the foot of the mountain. Musa thought that Allah would give him the Book after thirty days.

So he fasted for thirty days at the foot of the mountain. Musa brushed his teeth before breaking the fast. Allah revealed, "O Musa! Perhaps you are not aware that the smell of the mouth of the one who has fasted (for me) is, to me, dearer than the fragrance of musk. So fast for ten more days and do not brush your teeth at the time of breaking the fast." Musa complied. Allah had promised that He would give him the Book after forty days. So he revealed the book after forty days. On the other hand, Samiri misguided those who had weak faith making them think that Musa had promised to them to return after forty days; that 20 days and 20 nights have already passed (purporting to say that the total was 40) and the promise of Musa had ended; that Musa did not see his Lord; that he has come back to you and intends to show himself to you as He (Allah) is able to call you to him without the intervention of Musa; so understand that Musa has not been sent by Allah and He did not need him.

Then Samiri presented to them the calf that he had molded. The Israelites said, "How can a calf be our God?" Samiri replied, "Your Lord will talk with you through this calf as he had conversed with Musa through a tree." Then when they heard the voice coming out of the calf they said, "Verily God has arrived in this calf as he had entered the tree." When Musa returned and saw this situation he asked the calf, "Was your lord in you as these people say?"

The calf began to talk and said, "My Lord is above the possibility of being within a calf or a tree or a house. By Allah! O Musa! This is not possible. But Samiri made my hind part rest with the wall and he made a hole in the ground from the other side and then made one of his misguided men to hide there who was speaking by placing his mouth from the direction of my tail. Then The Israelites showed laziness in sending Salawaat on Muhammad and the family of Muhammad and they denied his love and deviated from the faith in the Prophethood of the last Prophet and the Imamate of his selected legatee. So they became dishonored and thought that I was their god. Because of this error, Allah's guidance disappeared from them so much that they forgot the command of their Lord. Almighty Allah said when people became disgraced due to their refusal to send Salawaat on Muhammad and his Legatee, that is, they began to worship calf, then, O The Israelites! How is it that you do not fear making enmity against Muhammad and 'Ali while you do observe the signs and miracles."

I forgave your forefathers' calf-worship earlier, perhaps O The Israelites of the age of Muhammad! Maybe you be thankful for the bounties bestowed upon you and your grandfathers. Imam said, Allah did not forgive them but they prayed through the intercession of Muhammad and the family of Muhammad

and accepted their affection. Then Allah said His mercy was on them and pardoned their error.

Remember the time when we gave the book to Musa that is, Torah, when we took promise from The Israelites to believe and to obey every command written obligatory from them. And We gave the Criterion which distinguishes between truth and falsehood and it is also a command which makes the true people distinct from untrue people, because when Allah gave order to The Israelites due to their faith in the book (Torah) and obeying its command, thereafter Allah revealed, “O Musa! Those people did put faith in the book but still separates the believers and the true from disbeliever and falsehood. So renew the oath in this regard because I have sworn by My Holy Self that the oath is true in which Allah does not accept anyone’s word and deed until he does not believe in it. (Furqan)” Musa asked, “What is Furqan?” Came the reply, “It is that of The Israelites that Muhammad is best of the creation and the greatest of all the Prophets and their leader ‘Ali is the best of all the successors of the Prophets and that their Legatees will be appointed as their Imams and that those holy personalities are the best of creation and that their Shi‘ahs (partisans) who will follow their commands will be the stars of the grand Firdaus in the heaven and the kings of the Eden gardens.” So Musa took from them the covenant. Some accepted it orally and by heart; some did not believe in their hearts. So they did not gain the light of faith. This was the Furqan given to Musa by Allah. The Almighty said, perhaps you may be guided, that is, you may understand that, in the sight of Allah, a slave’s honor is connected with his belief in Wilayah just as your predecessors were honored.

O The Israelites! Recall that time when Musa told his people; who had worshipped the calf: you have oppressed your own souls and harmed yourselves by making the calf your god. So return and seek pardon of the Lord who created you and set right your figures and kill yourselves, that is, those who did not worship calf should kill those who had worshipped it. This killing of yours is better in the sight of your Lord than your remaining alive in the world and not to be pardoned and the worldly bounties may reach you but you have to enter hell. And when you will get killed and will repent, Allah will make your killing expiation for your sins and will grant you the bounties of the eternal paradise. Allah accepted your repentance and kept you alive for His worship and surely he is the greatest acceptors of repentance and very Kind. It was a fact that when the falsehood of the calf was exposed by Musa and when the calf exposed the cheating of the Samiri, Musa ordered those who had not worshipped the calf to kill those who worshipped it. So Allah ordered Musa to break that calf (statue) into pieces and to throw them in the river and make all of them drink that water. The lips and noses of those who had the worshipped the calf will turn black and thus they will be identified. Those who did not worship the calf numbered twelve thousand. Musa ordered them to come out with their swords and to kill the sinners. The announcer announced that curse of Allah be on those who move their hands and feet. They should get themselves killed silently and from among the killers one who thinks about the person who is being killed and the one who makes distinction between himself and others will also be cursed. Hearing this, the sinners did not rebel and bowed down to be killed. Innocent people came to Musa complaining that we did not worship the calf and yet our punishment is harsher than the sinners (calf worshippers) as we are being asked to kill with our hands our own fathers and mothers and brothers and relatives.

The Almighty revealed to Musa, “I have put these people in this severe trail because they did not separate themselves from those who had worshipped the calf, nor denied them or became angry with them. Well, now tell them to pray to Allah through the right of Muhammad and the family of Muhammad so that I may make the massacre easy for them.” So they prayed to Allah and sought the intercession of the Prophet of Allah and the guiding of Imams. Then Allah made the affairs easy for them so that they did not experience any grief and sorrow due to that killing. When the massacre began Allah guided some of them and so one told the other that: when the intercession of Muhammad and his progeny in such a thing that the one who resort to it never get disappointed and that none of his prayers remain unanswered by Allah and when all the messenger have sought their intercession, why we should not do so? After making joint consultation on this point all of them gathered and complained to Allah, “O Lord! For the sake of Muhammad who is the best and the greatest of creation and for the sake of ‘Ali who, after Muhammad is the best and the greatest of creation and for the sake of their pious progeny we request you to forgive our sins and to overlook our errors and to remove this state of being killed from us.”

Allah revealed to Musa to tell them to put down their hands because some of them has given him an oath. “Had they done so in the beginning I would have given them good guidance and would have saved them from calf-worship. And even if the devil had given me such an oath I would have certainly guided him and even if the Pharaoh and Nimrod too would have done so I would have given them salvation.” So the punishment of killing was withdrawn. They said, “Alas! If we had not been unmindful of the intercession of Muhammad and his progeny in the beginning the Lord of the worlds would have protected us from this trail.

Remember the time when your predecessors said, O Musa! We will not put faith in you until we see Allah with our own eyes. Lightening took them. Then we made your predecessors alive after their death. Perhaps they may be thankful for that life span due to which they could repent before Allah and to turn towards Him and “we made them die”, and it was not a permanent death, which might take them to hell forever. Imam said, “The cause of that lightening was that when Musa intended to take the oath of Furqan from the Prophethood of Muhammad and the Imamate of ‘Ali bin Abi-Talib and all the pious Imams, they said, “We do not believe that this is the order of your Lord. We shall not put faith in it until we see Allah with our own eyes and He may give us the order.” Then the lightning fell on them and they saw that the lightning was falling on them. Allah said, “O Musa! I give honor of those of my friends who testify to my selected salves and in this matter I care for no one.” Then Musa told the remaining people who were not harmed by lightning, “Do you accept and confess? If not, you will meet the same fate.” They said, “O Musa we do not know for what reason the lightning fell on them. If you are true in your word that it fell for not accepting the Wilayah of Muhammad and the family of Muhammad then pray to Allah for the sake of Muhammad and the family of Muhammad so that he may make them alive and so that we may ask them about the reason.” Musa prayed to Allah and they became alive.

The Israelites asked them and they replied that the chastisement overtook them because they had

denied the Prophethood of Muhammad and the Imamate of ‘Ali and his progeny. “Then after death we saw the kingdom of our lord in the heavens. We observed curtains, Chair, Throne and hell and we saw that no ones kingdom and rules is greater and more effective than that of Muhammad and ‘Ali and Fatimah and Hasan and Husayn. When we died due to the lightning and when angels began to drive our souls towards hell, Muhammad and ‘Ali called out to the angels to postpone chastisement group saying that these people will become alive again by the prayer of one who will pray for it for the sake of us and our pious progeny.” This voice reached us when we were about to be thrown out in the *Haawiya*. But hearing it the angels stopped pushing us until we became alive due to your prayer.” So the Almighty said to the Prophet of time: “When our elders became alive through the intercession of Muhammad and the family of Muhammad you too do not deny their right and do not invite the divine punishment by yourselves and be worthy of the divine punishment yourselves.”

Believe for sure of the time when We took a covenant from your forefathers to do as We had ordered them to do through Torah and with that particular message which was sent about Muhammad and the family of Muhammad that they are the best of creation and that they are to rise up in the world with truth, it is incumbent upon you to confess this and also to make your children aware of this command of this Allah and to appoint them on the job of conveying this to their offspring’s. This should continue until the end of the world, that they should put faith in Allah’s Prophet, Muhammad and to accept all that he may say about his legatee ‘Ali bin Abi–Talib and which ‘Ali may say regarding the Imams who are to rise with truth after ‘Ali. So O The Israelites! Your predecessors refused to accept them.

So we ordered Archangel Gabriel to lift from the mountain, a piece equal to the size of the army camp of Musa (one square parasang) and Archangel Gabriel made it hang over their heads. Then Musa asked them, “Do you believe or this will be thrown on you.” They sought shelter and believed for fear to their lives. Allah protected them from their enemies those who believed sincerely. So when they accepted they fell downs in prostration and put their cheeks on the earth. But many of them placed their cheeks on the earth only to see whether or not the mountain falls on them. Very few of them placed their heads on ground sincerely before their Lord.

Take and accept whatever we have given to you from the duties, which we have imposed on you with the strength that we have granted to you. We have given you enough power to obey our commands and we have lifted conditions from you.

We heard your word and we denied, that is, disobeyed thereafter or made up mind at that time not to obey the command. They were commanded to drink the water where the pieces of the calf were thrown so that it may become clear as to who is calf–worshipper and who did not worship it.

They were ordered to do so due to their disbelief. O Muhammad! Tell them that if you have faith in Torah then realized that what they ordered you was a bad thing, that is not to put faith in Musa so that you deny Muhammad and ‘Ali and their progeny but he commands you to believe in those great persons. ‘Ali said that when Musa returned to The Israelites and when those who had worshipped the calf came to

him repenting Musa asked, “Tell me who has worshipped the calf so that I may carry out Allah’s command.” All denied and everyone of them said, “I did not do it, others did.” Musa told Samiri “Look at the God which you worshipped as I am breaking it into pieces and throwing it into the river.”

Allah commanded Musa and he broke it into pieces with a hammer and threw it the river, and ordered The Israelites to drink that water. So the one who had worshipped it and who was fair complexioned got his lips and nose black and if he was black colored these parts of his body became white. Then Divine commands were issued to them.

Amir al-Mu’minin says that Musa had promised to The Israelites that when they will be freed from the Pharaoh, Allah would send a Book for them containing commands (orders and prohibitions) and there will be, in it, punishments and duties. When they got freedom and approached Musa he brought the Book for them. It was written in that “I do not accept the deed of the one who does not respect Muhammad and his progeny, and who does not honor their friends and companions as they should truly do. O slaves of Allah! Understand and be witness that Muhammad is the best in My creation and his brother ‘Ali is, in his Ummah (followers) his legatee and the inheritor of his knowledge and his deputy and the best of creation after him (the Prophet). The progeny of the Prophet are the best of the progenies of all Prophets and his companions are the best among the Prophet’s companions and his (Muhammad’s) Ummah is the best of the Ummahs of all the Prophets. The Israelites said, “We do not accept it.” They said, “O Musa! This is very hard to accept. But we accept its conditions as rules as it is easy and how can we accept it when we believe that our Prophet is better than all other Prophets and that his Progeny is better than that of all others and we, who are in his community, are better than the communities of all other Prophets. So we do not accept the grace of that group whom we have never seen nor do we know them.”

Allah ordered Archangel Gabriel to lift a mountain from Palestine having the area of one square parasang, that is the size of the camp of Musa and raised it over their heads and said, “Accept whatever Musa has brought for you otherwise I am about to drop this mountain on you whereby all of you will be crushed and vanished.” Then they became restless and cried, “O Musa what should we do?” Musa said, “Prostrate for Allah and rub your forehead and both cheeks on dust and say, ‘O Lord! We have heard and we have accepted, confessed and submitted and have become satisfied.’”

They did as told by Musa. But most of them did not do it with sincerity and they were saying in their heart we heard but we opposed. Though they put their right cheek on the dust (earth) their intention was not to express humility before Allah and to repent for their past sins. Rather they had done so just to see if the mountain falls on them or not. Then they also put down their left cheek but that too with the same intention. Archangel Gabriel told Musa, “I will destroy most of these people because they have confessed only apparently and since the Lord also deals with people in this world only according to their apparent deeds their bloods is protected and they will live here in safety but, in the hereafter, their affair is with the Lord who will punish them on the ground of their false belief and incorrect intention.”

The Israelites saw that the mountain broke into two, one pieces of white pearl and went toward the sky and, piercing the clouds, disappeared from sight and the other piece became fire, tore through the earth and disappeared from their eyes. They asked the reason from Musa who said, “The piece which went towards sky went up, got appended to paradise and the Lord multiplied it unlimitedly, so much that no one knows its extent except the Lord himself and He ordered that it should be utilized for building mansions, palaces and stations for those who believed truthfully (from heart); that those building will have all kinds of bounties such as gardens, good-natured houries and slaves having permanent beauty who would be like scattered pearls.

They will get all the bounties as promised by Allah to His righteous slaves. And another piece which pierced the earth has got annexed to hell and the Lord added innumerable piece to it and ordered that they should be used for building houses and stations full of calamities like rivers of fire and Ghisleen (the water oozing from wounds) and the tanks of Ghassak (a dirty thing like pus etc.) and canals of foul water and thorny trees and poisonous grass and snakes, scorpions and bullets and pallet bows and chains and all sorts of chastisement and calamities having the angels in charge of hell with clubs in their hands for punishing the disbelievers who denied the orders of this Book. The Lord has provided all these things for the dwellers of hell. The Prophet asked The Israelites, “Don’t you fear chastisement of Allah? While denying the distinctions for which Allah had selected me and my pious progeny?”

According to reliable narrations Tawus Yamani, who is one of the Ulama (scholars) of the Sunnis asked Imam al-Baqir which is that bird which flew only once and will never fly thereafter? Imam said, “It is the Toor mountain. Allah Almighty had raised it up over the heads of The Israelites. There were different kind of chastisement in it until people accepted the word of Allah,

And when We took a promise from you and lifted the mountain over you: Take hold of the law (Torah) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil). (2:63)

In another hadith Imam has said, while explaining the same verse, “When the Almighty sent Torah for The Israelites and they did not accept it he raised mount Toor over their heads.” Musa told them, “If you do not accept the mountain will be made to fall on you.” Then they accepted and put down their heads in prostration.

‘Ali ibn Ibrahim has narrated that when Musa told The Israelites that Allah speaks to him, they did not believe him. He said, “Select a group from your people to accompany me to hear the talk of Allah with me. They selected 70 righteous people from their community and sent them to Musa to hear the divine speech. When Musa went near the place and when Allah conversed to him by creating vibration in the air, Musa asked them to hear and be witness before The Israelites. They said we will not believe that this voice is of Allah until we see him with our own eyes. Then a lightening fell on them and all of them were burnt down into ashes. Musa became sorrowful on seeing this and appealed, “My Lord! Do you kill us all because of what some of our fools did?” Musa has imagined that those people were destroyed

because of the sins of The Israelites.

It is recorded in reliable sources that Imam al-Baqir and Imam as-Sadiq said that when Musa requested Allah to show Himself, He revealed to him, “You will never be able to see Me.” But He promised, “I will send My might on this mountain so that Musa might understand that He is beyond visibility (vision).” Musa went up the Toor mountain. The gates of heavens were open, the army of angels came down and began to pass by Musa holding radiant clubs in the big columns along with lightening roars and stormy winds. Every column was saying, “O son of ‘Imran! You have asked a great thing from your Lord.” And Musa was trembling on seeing each and every column. Fire encircled him by the command of Allah due to which he was not able to move out of out of it in any direction until the Allah shed a particle of his radiant grandeur on that mountain. The mountain went down the earth and Musa fell unconscious.[11]

It is recorded in reliable sources that Al-Ma’mun asked this question to Imam al-Ridha. He replied that Kaleemullah (the one who conversed with Allah), that is Musa knew that the lord is above vision. Yet since the Lord conversed with him and made him His confidant and when he informed his community about this fact they said we will not believe in what you say unless and until we hear Allah’s words just as you heard them. They were 700000 people in all. Musa selected 7000 out of them, then 700 therefrom and thereafter 70 and took them to Mount Toor with him which was the venue of his worship. He made them wait at the foot of the hill and went up and prayed to Allah to speak with him in a way that it could be heard by those 70 at the foothill.

The Lord conversed with him and all of them heard His words simultaneously from above their heads and from below their feet and from their right and left and front and behind because Allah had created sound in the tree, which spread in all directions. Thus they heard it from every direction so that they may realize that it was the word of Allah, because, had it been the voice of anyone else it would have reached them from only one direction. Those seventy men said we do not believe it until we see Allah with our own eyes. As this demand was made by them was a very unbecoming outrage and harsh rebellion Allah made lightening to fall on them that killed them due to their injustice.

Then Musa said, “My lord! What shall I say after returning to my people, as they will say to me, ‘O Musa! You took our brothers with you since you were not true in your claim of having conversed with Allah you killed them.’” The Lord made them alive as requested by Musa. When they became alive they said, “O Musa all this happened because you had asked for it to show it to us. So now ask Allah to show himself to you so that you may look at him as He will accept your wish. Then you see Him and tell us about it so that we will recognize Him as He should be recognized.” Musa said, “My Lord! You hear the words of The Israelites and also know what is better for them.” The Lord then revealed to Musa, “Ask Me as they ask I will not question you for their ignorance and folly.” Musa said, “My Lord! Show yourself to me.” The Lord said, “You can never see me, however look at the mountain. If it remains at its place you will be able to see me.” Then the Lord shed one of his sign of grandeur on the mountain, which leveled the mountain to the ground and Musa fainted. When he gained consciousness he said, “My Lord! I Praise

your inviolability and, O Lord' I repent before You, that is, I turn my back to my peoples' nonsense and ignorance and return to Your recognition which was with me earlier. And I am the first person from The Israelites to have faith in You with the belief that you are beyond visibility."

It is recorded in authentic traditions that Imam as-Sadiq asked the people, "Do you know why Harun said 'O son of my mother!' do not pull my beard and head why did he not say: ' O son of my father! Then he clarified that jealously takes place among brothers when they are from one father and different mother. When they are from one mother, enmity remains less among them unless Satan creates corruption between them and when they obey Satan.. So Harun said to Musa: O my brother born from one and the same mother! (not from a different mother) Do not hold my head and bread. He did not say: "O son of my father!" because enmity is not uncommon between sons of one father and different mothers, except those protected by Allah.

Then the questioners ask the Imam why Musa held the head and beard of Harun and pulled when he did not take part in calf worship? Imam replied, "Because when The Israelites indulge in calf worship and thus became infidels he did not distance himself from them and joined Musa. Had he separated himself from them joined Musa the anger would not have fallen on him. Do you not see that Musa said to Harun, 'When you saw them go astray what prevented you from coming up to me?' Harun said, 'Had I done so The Israelites would have divided themselves into groups and I was afraid that you would say that I created discord among The Israelites and did not care for you in the matter of their reform.'"[12]

It is recorded in reliable traditions that Imam al-Ridha said, "People asked Amir al-Mu'minin what is the reason behind that fact that a cow cannot raise her eyes up towards the sky? He replied, 'As the community of Musa had worshipped calf she keeps her head down being ashamed and does not looks up towards the sky.'" It is reported that the Holy Prophet said, "Love the cow as she is the best among the four footed animals and she does not look towards the sky because she is ashamed of being worshipped (by the misguided)."

It is mentioned in another tradition that when Musa asked and the Almighty shed His radiance on the mountain range seven of them broke up from it and flew away and fell towards hijaz and Yemen. The one who came to Medina was Uhad and Ruqaan and one, which came to Makkah, was Sabeer and Harraa and one, which came to Yemen, were Sabr and Hasoor.

It is mentioned in reliable tradition that Amir al-Mu'minin said, "When you take my bier towards Najaf Ashraf, a wind will confront you and it will throw you down on a ground. So bury on that spot as it is the first mount Sinai."

According to authentic narration Imam Ja'far as-Sadiq said, Najaf Ashraf is the piece of the mountain on which Allah had spoken to Musa.

It is mentioned in another reliable tradition that when the Almighty rained His radiance on mount Toor it began to drown in the sea and will continue to go down until the Resurrection Day.

It is mentioned in yet another reliable tradition that Karroobiyaan is a group of our Shi'ahs (companions) whom Allah created first and he has placed them on the back of the throne. If he distributes a radiance of anyone of them between all the residents of the earth surely it would suffice for all. And when the Musa asked for seeing the Lord, He ordered one of those Karroobiyaan to shed its radiance on the mount. It complied. The mountain could not bear it and was drowned in the sea.[13]

'Ali ibn Ibrahim has narrated that when The Israelites repented and when Musa told them to kill one another (by way of punishment) they asked how it should be done? He said, "You come at Jerusalem next morning and bring with you knives, sword or other arms and keeping your face hidden (covered) so that you may not recognize one another. Start killing when I climb the pulpit." Next morning the 70000 People who had worshipped the calf gathered near Jerusalem. Musa offered prayers and ascended the pulpit. Massacre started. When 10000 of them were killed Archangel Gabriel came down and said, "O Musa! Ask them to stop killing as Almighty Allah has accepted their repentance by His Grace."

It is mentioned in a reliable tradition that Imam as-Sadiq said, "Musa has selected 70 person from his community and took them to mount Toor with him. When they asked to see Allah, a lightening feel on them and all were burnt to death." Musa prayed, "My Lord these were my companions." Came the divine revelation, "O Musa! I will give you better companions." Musa said, "My Lord! I am attached to them. I know all of them with their names." He prayed thrice like this. So Allah made them alive and made all of them messengers.[14]

It is narrated from Imam as-Sadiq that when the Almighty Allah sent down Torah on Musa which contained information about everything that to be seen until the Resurrection Day and when Musa reached his age (life span) Allah asked him to entrust the tablets to the mountain. Those tablets were made of Heaven's Emerald. Musa brought them to the mountain. The gap closed in and the tablets disappeared until the last Prophet of Allah arrived. Once a caravan of Yemeni people came to him. When it reached that mountain, it split up and the tablets reappeared. They (caravan) took them up and brought them to the Holy Prophet. "From that time they are all with us until today."

In another reliable tradition it is mentioned that Imam al-Baqir said when Musa threw the tablets some of them broke and went down that ground (rock) and became preserved there until the holy Prophet Muhammad came. Then that rock sent them to him. There are several hadiths that Allah did not send any book to any Prophet nor gave any miracle to any messenger but that all of them (Books and Miracles) are with the progeny of the holy Prophet. InshaAllah these hadiths will be quoted at their appropriate place.

It is narrated from Imam as-Sadiq that when Musa cursed the Israelites in June, 300000 persons of them died within twenty-four hours.

It is narrated from the Holy Prophet that Qur'an is called Furqan because its chapters and verses came separately without being inscribed on a tablet while Torah and Injeel and Zabur had been sent down

inscribed on tablets and written on pages.

According to reliable sources Imam Ja'far as-Sadiq said that Torah was sent down on the 6th of Ramadhan.[15]

An Account of Qarun

The Almighty has said in Surah Qasas,

"Verily Qarun belonged to the community of Musa. 28:76-83"

Imam as-Sadiq is reported to have said that he was the son of Musa's aunt. Some have said he was the son of his uncle. *Fa Baghaa Alaihim* (so he rebelled against them and committed excesses). There is a difference of opinion about the nature of his rebellion. Some people say that when they were living in Egypt, the Pharaoh had made him the ruler (governor) of The Israelites and that he had oppressed them at that time. Some say he was keeping his dress about a foot higher than others and some have said that he was proud and showing arrogance because of his richness and wealth.

So he rebelled against them and committed excesses.

There is a difference of opinion about the nature of his rebellion. Some people say that when they were living in Egypt, the Pharaoh had made him the ruler (governor) of The Israelites and that he had oppressed them at that time. Some say he was proud keeping his dress about a foot higher than others and some have said that he was proud and showing arrogance because of his richness and wealth.

And We had given him treasures the keys to which proved difficult even for a strong group to lift.

'Ali ibn Ibrahim has said Usbah (group) consists of ten or fifteen men. Some have said the number was ten or forty while some others have opined that the number was forty. Some have said sixty and some seventy. It is mentioned in the narrations that the keys of his treasures were being loaded on sixty asses and that no key was larger than a finger but as they were of iron they were very heavy, he got it made of wood. When it too proved much heavy, he made them of leather.

When his community told him, "Do not be haughty and do not show arrogance because of your wealth. Allah does not like those who are pleased solely with the worldly wealth and its beauty." Some say that Musa had said, "Seek the House in the hereafter with what Allah has given to you. And do not forget your share in the worldly material that is either earned for the hereafter or be content with taking according to your need. And behave benevolently with people and be kind to them, as Allah has been Kind to you. And do not try to create trouble and mischief in the world. Verily Allah does not befriend the mischief-makers. He said no one has given me this wealth. I have earned it with the knowledge, which I possess. 'Ali ibn Ibrahim says the meaning of what he said was that "I have earned this wealth due to my knowledge of chemistry. It is said that Musa had thought him this Alchemy and according to some

his thinking was that his since I was superior to you in knowledge Allah gave me this wealth and status. In the opinion of some he meant by saying Ilm (knowledge) was the knowledge of business trade and agriculture and other occupations. Did he not understand that Allah had destroyed, centuries ago, those who were much wealthier and superior in army? And the criminals and the deniers will not be questioned in the Resurrection Day about their sins because Allah already knows their deeds.

So Qarun came before his community with his adornments, that is he had worn clothes of various colors which he was dragging on the ground arrogantly with pride. Some have said he came with 4000 mounted men and that the saddles of his horses were of gold and red clothes covered them and more than 3000 beautiful slave girls were with him reading Kabood (black and blues) white asses and that all were in red attires. Some have said 70000 persons were with him and that all of them were dressed in red. That those who loved the world (on seeing him) said, How nice would it have been had we also been given what Qarun has been given.

Verily he is the fortunate man in the world. And those were given knowledge by and who believed in the hereafter said, “woe unto you! The reward of the hereafter is better for the one who believes and who does good deeds and such good sense is given to the one who gives up the world and a remains patient.” And so we pushed Qarun and his house in the earth. So there was no group to save him from the Divine punishment and he himself could not remove the chastisement from him. And those who yesterday were longing for the status of Qarun woke up next morning to exclaim, “Verily Allah, according to His wisdom, widens the provision of the one whom he wishes and narrows for one whom He wills.

Had He not been kind to us and had we continued to keep our eyes on his wealth, surely we would have also been pushed into the earth. Surely thankless people do not prosper or the deniers will not get salvation in the hereafter. We build this house of the hereafter for those who do not seek to be high and great nor is spread mischief in the land and the good end only for the righteous.”

‘Ali ibn Ibrahim has narrated that what caused Qarun to be destroyed was that when Musa brought The Israelites from the river and when Allah showered His blessings on them fully, he ordered them to fight with the Amaaliqah. They did not obey. So it was decided that they should wander with anxiety in the desert of Tiyah for forty years. They used to get up in the beginning of the night and to recite Torah and prayers weeping. Qarun was also among them, he was also reciting Torah. No one had a voice sweeter than him. He was called Manonnon because of his melodious recitation. He knew Alchemy and practiced it. When the affair of The Israelites got lengthy, they began to repent and to weep with humility. But Qarun did not like to join them in penitence. As Musa liked him he went to him and asked him, “How is it that your people are busy in repentance and you are sitting here? Go and join them. Otherwise Divine punishment will fall on you.”

He paid no attention to the advice of Musa and began to ridicule him. Musa became sorrowful and returned and sat nearby. He was wearing a gown made of hair and was holding a staff. Musa became very angry. He had hair on his shoulders, which used to become stiff and come out of his clothing. Blood

also used to ooze therefrom Musa said, “My Lord! If You do not frown upon Qarun because of me, then I am not your messenger.”

The Lord revealed to him that, “I have made the skies and the land subservient to you. Ask them do whatever you like.” Qarun had closed the gates of his palace for Musa. Hearing about it Musa came there pointed toward the gates and all of them opened due to his miracle. He entered the palace. When Qarun saw Musa he understood that he had come to punish him. So he said, “O Musa! I appeal to you for the sake of my right owing to relationship with you, be kind to me. Musa said, “O son of Laadi! Do not talk with me.” Then he commanded the earth to devour Qarun. So the palace and all that was in it went down in the ground and Qarun was also thrust into the earth up to his things. He began to weep and gave Musa a swearing for mercy. Musa again retorted, “O son of Laadi! Do not talk with me.”

He appealed repeatedly but to no avail, until he disappeared beneath the ground. When Musa came to his place of worship Almighty Allah said, “O son of Laadi! Do not talk with me.” Musa understood that Allah was angry with him for not being kind to Qarun. Musa said, “My Lord! Qarun asked of me without mentioning without Your name. Had he sworn by you I would have been kind to him. I would have accepted it.” The Lord again said the same thing in reply which Musa had given to Qarun. Then Musa said, “My Lord! Had I known that Your pleasure was in accepting his wish I would have accepted it.” Allah said, “O Musa! I swear by My Might, Grace and Greatness, had Qarun begged for mercy from Me as he did from you I would have accepted it. But since he had asked for your help and had resorted to you, I left him to you. O son of ‘Imran! Do not be afraid of death because I have fixed the time of death for every living being and have provided a place of comfort for you. If you see it and reach it, your eyes would become bright.

Thereafter Musa went to Toor mountain one day along with Yusha‘. When they reached Mt. Toor, they saw a man walking with a shovel and a basket. Being asked as to where he was going he replied, “A friend of Allah has died and I want to prepare a grave for him.” Musa asked what he was doing? He said, “I want to ensure that the grave is all right.” Musa said, “I am going therein.” So Musa went in the grave and slept there in and liked it. The angel of death arrived and retrieved his soul then and there. The mountain got leveled and the grave disappeared.

It is mentioned in a reliable tradition that Imam as–Sadiq said, “When Yunus was in the belly of a fish, he reached the spot where Qarun was pushed into the earth due to the curse from Musa, Allah had appointed an angel to push him in the ground daily up to a depth of a man’s height. Yunus was remembering and hallowing Allah in the belly of the fish. When Qarun heard that human voice he requested the angel to give him some respite as he was hearing a human voice. Almighty Allah ordered the angel to give the requested respite. Then Qarun addressed Yunus and asked, “Who are you?” He replied, “I am a sinner, Yunus son of Matta who has erred.” Qarun asked where is the oft–angering, for the cause of Allah, that is Musa son of ‘Imran? Yunus replied, “Alas he has passed away from the world long ago. Then what about that man who was very kind to his community.” That is, Harun. Yunus

replied, “He also expired.” Then Qarun asked, “How about Kulthum daughter of ‘Imran who was named (for marriage) with me? Yunus replied, “Alas! No one from the progeny of ‘Imran remains.” Qarun said, “Very sorry for the family of ‘Imran!” Allah liked this sorrow very much and, as a reward, ordered that angel to stop punishing him until the world existed.

Al-Qutb al-Rawandi and Thalabi have narrated that the Almighty Allah revealed to Musa to order The Israelites to stick four blue-black ropes with their sheets in every side and also to hang a heavenly rope. Musa called The Israelites and said, “Allah has ordered that you should stick ropes of sky color to your chadors so that you may remember Allah whenever you see them. Very soon he will reveal his book for you.” Hearing this Qarun said rebelliously, the master (Musa) is saying all these things to his slaves so that he may remain distinct among others. When Musa came out of the river with The Israelites he entrusted the governance and administration of the sacrificial place and its trusteeship to Harun where The Israelites were sacrificing their offerings and were placing them in the slaughter house and where a heavenly fire used to come and burn them. Qarun developed jealousy against Harun. He said to Musa, “You took up Messengership and gave jasoorah to Harun? No share for me even though I recite Torah better than both of you?”

Musa said, “By Allah! I did not give Jasoorah to Harun. Allah gave it to him.” Qarun said, “By Allah! I will never testify to it unless and until you give some evidence or argument.” Hearing this Musa gathered the chiefs of The Israelites and asked all of them to bring their staves. Musa placed all the staves during the night. Next day he ordered them to remove them. When they were brought out there was no change in any of them but the staff of the Harun had become green and leaves like the leaves of almond had sprouted from it. Musa said, “O Qarun! Can you now understand that the distinction of Harun is God-given? Qarun said, “This trick is no greater than magic.” Then he stood up angrily and separated himself along with his men from the army of Musa. Even then Musa continued to behave with him kindly and maintained relations. He continued to give trouble and pain to Musa and his rebellion and ego multiplied daily until he built a house and fixed golden swords on its walls.

The Israelites used to come to him every morning. He was feeding them and all of them were ridiculing Musa. This continued until Allah sent the commandment collecting Zakat on Musa so that he may collect it from the rich among The Israelites. Musa went to Qarun and asked him to give Zakat at the rate of one Dinar for every thousand Dinars, one sheep for every thousand sheep and thus for all of his wealth. Qarun went to home and calculated. He felt that he was losing much money, which he disliked to part with. So he was not prepared to pay Zakat. The Israelites told him, “You are our chief and elder. We shall do whatever you order.” He said, “Call such and such prostitute. We shall hatch a conspiracy in collusion with her so that she may make an allegation of adultery on Musa. Thereby The Israelites will hate Musa. Thus we shall get rid of him.” Qarun promised to give that prostitute one thousand gold coins or a golden plate or whatever she demanded on condition that she makes an allegation of adultery on Musa next day before The Israelites. She agreed.

Next day Qarun came along with The Israelites to Musa and told him, “The people who have gathered at your residence want you to come out and teach them commandments of the shari‘ah (religion) to them.” Musa came out and went up the pulpit, read out sermon and said, “Anyone who commits a theft will get his hand cut and I shall give 80 lashes to the one who commits an indecent deed and if an unmarried man commits adultery I will give him 100 lashes and if he had a wife I will stone him to death.” Qarun spoke up, “Even if it be you?” Musa said, “Yes.” Finally, that woman was called. Musa asked her, “Did I commit adultery with you? Tell the truth swearing by the Lord Who split the river for The Israelites and Who sent down Torah on me.” That woman said, “No, these people are lying. Rather Qarun has lured me with money and wanted me to make a false allegation against you.” Hearing this Qarun bowed down his head and The Israelites were dumbfounded. Musa fell down in prostration before Allah and weeping said, “My Lord! Your enemy is bent upon harming me and wants to dishonor me and give me power over him.” Almighty Allah revealed to Musa, “Lift up your head from prostration and order whatever you wish to the earth. It will obey your command.”

Musa told The Israelites, “Almighty Allah has given me power over Qarun as he had appointed me over the Pharaoh.” Then he ordered them that who is his (Qarun’s companion) may remain with him and who does not like him may get separated from him. All except two persons separated from Qarun. Musa ordered the earth to swallow him. He went down in the ground. Musa said, “Swallow more of him.” He went down up to his thighs. Then Qarun went on giving him the oath of mercy.

According to some narrations he gave oaths seventy times but Musa did not pay attention to him until they were pushed in the earth completely. Allah revealed to Musa, “They requested for mercy seventy times but you did not hear them. By My Grandeur! Had they appealed to Me like that, even once, they would have found My help.” Then The Israelites told Musa to pray for Qarun’s destruction and for his sinking into the earth so that it may take possession of the wealth of Qarun. Musa prayed to Allah, whereby all the wealth and property, mansions, treasures etc also went down the earth.[16]

The Israelites decide to slaughter the cow

It is written in the explanation of Allah’s words in the tafsir of Imam Al–Hasan al–’Askari that Almighty Allah addressed the Jews living in Medina to recall the time when Musa told his people, “Verily Allah orders you to slaughter the cow and to hit the body of the killed person with a piece of the slaughtered cow so that the corpse may become alive by the order of Allah to tell you who killed him.” This pertains to the events when a corpse was found lying among a tribe of The Israelites and Musa had compelled their fifty chief leading men to come up and swear by Allah who is the God of The Israelites and who has given grace to Muhammad and his progeny and solemnly say that they did not kill that man nor do they know the killer. If they swear and pay the blood money it is good, otherwise they should expose the killer so that, that man may be killed in retaliation. If they do not kill him then they may imprison him in a narrow cell. They should do either of these things.

They said, “O Messenger of Allah! We may swear and also pay blood money. But it is not Allah’s command. The fact behind is that there was, in The Israelites, a very beautiful, learned, knowledgeable, respected and modest (veiling) woman. Many men desired to marry her. Her uncle had three sons. One of them was most learned and pious. She agreed and desired to marry him. Her other two cousins were jealous. They called him one night for a feast and killed him. Then they threw out his body.” Next morning the two brothers who were the killers came to Musa tore their collars, threw dust on their heads and complained to Musa for justice. Musa called all the people of that tribe and inquired about the murdered man and they replied, “We did not kill him nor do we know who killed him.” Musa said, fifty men from among you should, as desired by Allah, swear solemnly, pay the blood money or give information about the killer.

They said, “Why do we have to pay blood money even after swearing? Musa said, “All the benefits are in obeying Divine orders. Whatever He commands must be carried out.” They said, “O Prophet of Allah! This is fine and this charge of sin is very grave as no one has any right on our heads. So pray to Allah that He may let us know the real killer so that you may give him a deserving punishment, and we may get rid of the fine and the punishment.” Musa said, “Almighty Allah has given me commands in this cause and hence I have no courage to ask for anything else. It is binding upon us to bow before His command, obey Him, and not raise any objection. Do you not see that He has prohibited us from working on Saturday and from eating camel meat? So we cannot disobey His command or make any changes in it. Rather we must obey Him.”

Musa desired to enforce the command upon them. Almighty Allah revealed to him that He might accept their word. “so that I may expose the killer and others may get rid of the allegations because, in connection with the answering to their request, I will widen the provision of the one who is one of the most righteous people among you and who believes in sending Salawaat on Muhammad and his Progeny and after him, giving respect to ‘Ali, I wish that, in this respect, I may make him needless (rich) in this world so that he may get a part of his reward for sending blessings on Muhammad and his progeny and thereby for giving them respect.”

Musa said, “My Lord! Tell me who the killer is.” Came the revelation, “Allah will intimate to you the killer if you slaughter a cow and hit the corpse of the killed man with a part of slaughtered cow. Then I will make him alive. This will happen if you obey the Divine orders. Otherwise accept my earlier order.” They said, “O Musa! Do you play a joke with us by asking us that if we hit a part of a corpse with a part of another earlier will come to life?”

Musa said, “I seek Allah’s protection from becoming ignorant or senseless, that is, I may attribute a word to Allah even if He did not say it, or I may reject the Divine word by imagining it to be nonsense according to my imperfect intelligence, just as you are denying. Is the seed of the man and the woman not lifeless? But when the two meet in the female womb, Allah creates from the two (lifeless elements) a living man. Is it not a fact that you are sowing a lifeless seed in the dead land and, therefrom, Allah

brings out living grass and various trees?" When Musa's arguments concluded for them, they said, "O Musa! Pray to your Lord so that He may describe the quality of that cow."

Musa prayed to Allah and subsequently told those people that Allah commands that, that cow should be neither aged nor very young but of middle age. So do what you have been asked to do." They said, "O Musa! Ask for the color of that cow and that from your Lord." After asking, Musa said that the Lord says that it should be a yellow and its yellowness should be clear that is, neither so faint as to appear white nor so dark that it may appear blackish. Rather its attractive colors must make the viewers happy."

They said, "O Musa! Pray to your Lord to describe more attributes of the cow because we have become confused due to the fact that there are many such cows. Now, Inshallah, we will recognize the one which He wants to be slaughtered." Musa said, "The Lord commands that the cow should not be so much trained that it may plough land or water the fields but it ought to have been kept away from such tasks and that it should not have any defects no should it contain any other color shade except its original one." Now the attributes of the cow have been described as they ought to have been described. It was not easy for them to carry out the command due to its being very costly.

But then it was incumbent on them because they had made allegation against Musa that he was not able to do what they demanded. So they were obliged to slaughter the described cow. Imam said, "After hearing all the attributes of the cow they asked Musa, "O Musa! Has our Lord ordered us to slaughter such a cow having all these attributes?"

He said, "Yes." But had they, in the beginning, complied with the Divine order without hesitation, any cow would have sufficed. After their questioning it was not binding for Musa to inquire further from Allah. Rather, in response, he ought to have told them any cow would do. Anyway, when the matter reached a particular type of cow they went in search of it but could not find it anywhere. But there was a youth in The Israelites.

Allah has shown him, in dream, the holy Prophet and 'Ali and the holy Imams from his progeny and they had informed him that since he loved them and gave them preference over others, they wished to give a part of his reward in this world. "So, when they come to you to purchase your cow, do not sell it without consulting your mother. If you will do so, Allah will reveal some matters to your mother, which will cause you and your children to be rich. The youth became very happy. Next morning The Israelites people came to him for purchasing his cow and asked about the price. He said, "Two Dinars. But my mother may alter the amount." They said, "We will pay one Dinar." The youth consulted his mother who told him to sell it for four Dinars. He came back to The Israelites and said, that my mother says it would cost four Dinars. They agreed to give two Dinars. The youth returned to his mother and asked for her opinion. Now she said a hundred Dinars. Then The Israelites said they were prepared to pay fifty. In this way, the price went on increasing with the rise in offer and demand until it reached to the demand that they should pay for it by filling its skin with gold. Finally, they agreed to do so, purchased the cow, and slaughtered it. Then they picked up its tail (wherefrom people are created in the beginning and with

which their bodies will be rebuilt in the hereafter) and hit it on the corpse of the murdered man. While doing so they said, “O Lord! By the grace of Muhammad and the family of Muhammad make this man alive and speak out as to who has killed him.” The man stood up by the command of Allah and said, “O Prophet of Allah these two cousins of mine envied me on account of my cousin sister, killed me and threw me in this area so as to collect my blood money from the residents of this area.” Musa executed both of them.

When the corpse was hit with a piece of a slaughtered cow, it did not become alive. The Israelites said, “O Prophet of Allah what about your promise to us?” Allah revealed, “My promise never remains unfulfilled. But until the skin of this cow is not filled with gold and given to its owners this dead body will not rise up alive.” So they gathered their wealth. The Almighty made the skin of that cow larger until it was filled with gold worth 5000000 Dinars. Then after the gold was given to that youth and a piece of dead cow was hit on the corpse of the murdered man he became alive some people of The Israelites said, “Nothing can be more astonishing than the Divine deed of resurrecting this dead man and of making that youth so rich. Allah revealed to Musa, “Tell The Israelites that whoever from you wants that I may grant him a purer and better life in this world and raise his status in paradise and keep him there with Muhammad and the family of Muhammad must also do as this youth did. He had heard the name of Muhammad and ‘Ali and their pious progeny and was always sending Salawaat on them and was giving them preference over jinn, men and angels in the matter of respect. Therefore I gave him so much wealth so that he may deal nicely with people and be kind to his friends and defeat his enemies.” Then that youth said to Musa, “O Messenger of Allah how should I protect this wealth from the enmity of the enemies and envy of the jealous?”

Musa said, “Recite blessings with true faith on Muhammad and the family of Muhammad with true faith over this wealth as you were doing earlier. Allah will protect it if a thief, tyrant or a jealous person intends to harm you. The youth who had just become alive heard this and said, “My Lord! I ask you in the name of Muhammad and the family of Muhammad and their sacred radiance that you please keep me in this world so that I may enjoy my marriage with my cousin, dishonor my enemies, and grant me better.

At once Allah revealed to Musa, “Through the intercession of the sacred souls I have granted him a life span of 130 years during which he shall remain fit and healthy will not develop any weakness and will enjoy a married life. At the end of that period, I will call them back to me simultaneously and give them a house in Paradise where both of them will enjoy heavily bounties. O Musa! Even if those unfortunate murderers had asked me in the way this youth did and had they resorted to those holy souls after repenting I would not have disgraced them and would have made content on what they were given and would not have cared for The Israelites in finding out the killer and I would have made people forget this murder and would have made heirs of the victim spare them from retaliation. But I guide whom I wish to love Muhammad and the family of Muhammad and make them resort to the holy souls and I prevent (due to my justice) the causes of the evil of their misdeeds and I am the Omnipotent and the wise Allah.”

The Israelites complained to Musa, “We entangled ourselves in trouble by way of disobedience and gave away all of our provision.” Musa said, “Woe unto you, How much kind hearted you are! Perhaps you did not hear the prayers of this youth and of the murdered man and did not see how much benefit they got. So you too pray like that and resort to the sacred souls of those holy personalities. Allah will end your hunger and poverty and will increase your provision.” So they prayed, “Our Lord! We beg of You and we rely on Your Grace and Mercy. So, by the piety of Muhammad and ‘Ali and Fatimah and Hasan and Husayn and the holy Imams remove our poverty.” Allah revealed to Musa, “Tell them to go to such and such wasteland and to dig out such and such spot and to take out 10000000 Dinars buried there and to return the amounts to those from whom the price of the cow was collected and to distribute the remaining wealth among themselves so that it may add to their property and so also to the reward to which they are entitled as they resorted to the holy souls of Muhammad and the family of Muhammad and believed in the superiority of their grace over all creation.”

Remember the time when O The Israelites you killed a man and disputed about his killer and when every one of you absolved himself and made allegation on the other. Allah is to expose what you were concealing with the intention of falsifying Musa imagining that Allah will not except Musa’s request to make the murdered man alive.” So we said strike a part of that cow on the dead body. So likewise Allah makes the dead alive in the world and in the hereafter by the meeting of the lifeless things. That is, Allah brings life from the meeting of the water of men and women in wombs.

The same thing will happen in the hereafter. The water of the sea, which is near the first heaven, is like the semen of man. After the blowing of the bugle for the first time, which will kill all living beings Allah, will drop the said water on the worn and torn dusted bodies of the dead and recreate their original bodies. At the blowing of the second bugle, all will become alive. And this will prove His Oneness and the Prophethood of Musa and the superiority of Muhammad and the family of Muhammad over all the creation. May be you think and ponder that the Lord who makes miraculous things manifest does not order His creation to do anything except that which is for their betterment and that He did not give distinction to Muhammad and the family of Muhammad but only because they are superior to and higher than all the intelligent beings.

‘Ali ibn Ibrahim has related from reliable authorities that a righteous and learned man from The Israelites asked for the hand of a woman of The Israelites and she accepted. She had a cousin who was wicked and a bad character. He also wanted to marry her but she did not accept him. So he envied the former man and went after him until he murdered him and picked him up and brought him to Musa and said, “This is my cousin and he has been murdered.” Musa asked, “Who killed him?” He said he did not know. The punishment of murder was severe among The Israelites.

Eventually The Israelites gathered and said, “O Prophet of Allah! What is your opinion in this matter?” Among them, there was a man who had a cow. He also had a very good and obedient son. He had something for purchasing which people came to him. The key of the place wherein that thing was locked

was with the father of that boy. The father was asleep. With an intention of not disturbing his father, he turned away the purchaser. After the father awoke and asked him, what he did with the property? He replied, “It is where it was. I did not sell it because the key was with you and you were asleep and I did not like to disturb your sleep.” The father said, “In exchange of the profit you had to forgo by not selling it I gift this cow to you.” Allah also like this good deed of that boy, and as a reward commanded The Israelites to purchase that particular cow and slaughter it.

Finally when The Israelites gathered around Musa and complained about the murdered man weeping Musa said, “Allah orders you to slaughter a cow.” The Israelites expressed astonishment and said, “Are you joking? We have brought our victim to you and inquiring about his killer and you are telling us to slaughter a cow!” Musa said, “I seek Allah’s refuge from being ignorant or a joker.” They felt that they had insulted Musa so they requested him to pray Allah to ascertain what kind of a cow it should be? Musa said, “It should be neither advanced in age nor too young.” They said, ‘Pray to Allah so that He may tell its color. Musa said, “Allah said it should be yellow and very yellow which may attract people and people may like it to see.”

Then they said, “Pray to Allah to tell us what else distinction it ought to have.” Musa said, “The lord says that it should be a cow which must not have tilled the land nor fetched water; that except being yellowish it should not have any spots or dots of any other color.” Then they said, “Now that you described it, such a cow is only with such and such man who has gifted it to his son as reward of some good deed.” They went to that boy to purchase the cow. He said, “Fill the skin of this cow with gold.” Hearing this, they came to Musa and told him that the owner asked this much. Musa said, “You have to purchase it as there is no alternative. Verily the same cow should be slaughtered. So purchase it for the said amount.”

At last, the people purchased it, slaughtered it, and said, “O Prophet of Allah! What should we do now?” Allah revealed, “O Musa! Tell them to pick up a piece of slaughtered animal and strike it on the body of the murdered man, and to ask him as to who killed him?” They took the tail of the slaughtered cow, stroked it on the murdered man, and asked him as to who killed him. He said so and so son of so and so, that is, the son of his uncle who had claimed his blood money.

It is mentioned in the reliable tradition that Imam al–Ridha said a man from The Israelites killed one his relatives and threw his body in the path of a noblest tribe of The Israelites and then, coming to Musa claimed the blood money. The Israelites told Musa, “Expose to us who killed him.” Musa said, “Bring a cow.” Had The Israelites brought any cow, it would have been enough. But they began to argue and counter argue that is, they went on asking questions after question. So Allah went on getting harsh on them until a cow was pinpointed which was only in the possession of a youth belonging to The Israelites who agreed to sell it only if its skin was filled with gold. Left with no alternative they had to purchase it at that price and to slaughtered it.

Then as ordered by Musa they hit the body of the killed man with the tail of the slaughtered cow. The corpse became alive and spoke, “O Messenger of Allah! My cousin had killed me, not those against

whom that he is claiming." A man told Musa, "There is an event behind this cow." Being asked about it he said, "The youth who is the owner of this cow is very obedient son of his father. One day he purchased something and went home to pay its price. But he saw his father asleep with the keys beneath his pillow (head). He did not like to awaken his father. So returned that thing thereby foregoing its benefits or profit cancelled the deal. When his father awoke, he described the happening to him. His father said, "You did a very good deed. I have now gifted this cow to you in exchange of the profit, which you missed." Musa said, "Just ponder, behaving nicely with parents raises man to such height." There are several hadiths in this regard. As it would be lengthy to narrate them, I suffice with this.

Musa meets al-Khidhr; An Account of al-Khidhr

Almighty Allah says in the Holy Qur'an,

"***And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for year"*** (***17:60***)

Some have said 'Huqubaa' means a span of 80 years and some have said of 70 years. The first saying is attributed to Imam al-Baqir. It should be kept in mind that in this verse Musa means Musa bin 'Imran and his companion is Yusha' ibn Nun the legatee of Musa. hadiths of common and distinct groups agree on this meaning. A weak saying of the People of the Book has also been noted according to which here Musa is the son of Yashaa bin Yusuf. He had lived prior to Musa bin 'Imran and it is popularly understood that the said two rivers are Faaris and Room. Some have said that here it means the rivers of knowledge i.e.. The apparent river of knowledge was Musa and the hidden river of knowledge was al-Khidhr.

'Ali ibn Ibrahim has narrated that when Almighty Allah conversed with Musa and sent down the tablets that contained many sciences, Musa returned to The Israelites and informed them that Allah had given him Torah and had conversed with him a thought passed through his mind that Allah has not created anyone wiser than him. Allah informed Archangel Gabriel about Musa that such pride might soon destroy him therefore tell him that where the two rivers meet there is a man sitting on a rock who is wiser than him. That he should acquire some knowledge from him. Archangel Gabriel descended and conveyed the divine message to Musa. Musa felt ashamed and was frightened of his mistake and said to his legatee Yusha', "Allah has ordered me to go to a man who lives at the junction of the two rivers and to learn from him." So Yusha' took a whole salted fish with him (in his Tiffin) and both started on their journey. When they reached the appointed spot, they saw that al-Khidhr was fast asleep. Musa did not recognize him. Yusha' brought out the fish, washed it in water and put it on a rock. The fish became alive and slipped away into the water because that water (with which it was washed) was the water of life (nectar). Then they carried on their journey. When they grew tired they sat at a place and Musa asked Yusha' to take out the tiffin so that they could eat as they were tired of the journey. Yusha' told him about the fish. On hearing this Musa said, "The man we are looking for is the same one who was asleep at that rock."

So they returned taking the same path. When they reached that point they saw that al-Khidhr was praying. So they sat down waiting. When al-Khidhr concluded his prayers they saluted him. It is mentioned in some narrations that Almighty Allah revealed to Musa that the desired person will be found where the fish disappears. Musa said to Yusha‘, “Inform me when the fish disappears.” So when Musa and his companion reached the confluence of two rivers (they forgot or left their fish). Musa did not ask about the fish but Yusha‘ told him, “The fish turned towards the sea and went into the water.” Some have said that Musa had fallen asleep and the fish became alive and went into the river due to the miracle of al-Khidhr. Some say that Yusha‘ performed ablution, its water touched the fish and it became alive and jumped into the river.

But when they had gone further, he said to his servant, “Bring to us our morning meal, certainly we have met with fatigue from this our journey.” The servant said, “Did you see when we took refuge on the rock, the fish took its way into the river. I forgot about the fish and nothing except Satan has made me forget to tell you about it.” “What a wonder!” said Musa. “This is what we sought for.” So they retraced their footsteps. There they found “One from among Our servants whom We had granted mercy from Ourselves and whom We had taught knowledge from Ourselves.” Musa said to him, “Shall I follow you on condition that you teach me right knowledge of what you have been taught?” He said, “Surely you will not have patience with me. How can you have patience in that which you have not got comprehensive knowledge?”

Musa replied, “If Allah pleases, you will find me patient and I shall not disobey you in any matter.” He said, “If you follow me do not question me about anything until I myself speak to you about it.” So they went on (their way) until when they embarked from a boat he made a hole in it. Musa said, “Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.” He said, “Did I not say that you would not be able to have patience with me?” He said, “Blame me not for what I forgot and do not constrain me to a difficult thing in my affair.” So they went on until when they met a boy, al-Khidhr slew him. Musa said, “Have you slain an innocent person other than for manslaughter? Certainly you have done an evil thing.”

He said, “Did I not say to you that you will not be able to have patience with me?” He said, “If I ask you about anything after this don’t keep me \ in your company. Indeed you shall have (then) found an excuse in my case.” So they went on until they came to a certain town (they say it was the town of Antakiyah, Basra or Armenia). They asked the people of that town for food but they refused to entertain them as guests. Then they found there a wall that was on the point of falling so al-Khidhr put it into a right state. (al-Khidhr began to repair it or he propped up a pillar or he just stroked it with his hand and it was repaired miraculously).

Musa said, “If you had pleased you might certainly have taken a recompense for it.” He said, “This shall be the time of separation between you and me. Now I will inform you of the significance of that which you could not have patience. As for the boat, it belonged to (some) poor men who worked on the river. I

wished to damage it as there was behind them a king who seized every boat by force. As for the boy, his parents were believers and we feared lest his disobedience and ingratitude comes upon them. So we desired that the Lord might give them in his place one better than him in purity and nearer to having compassion. As for the wall, it belonged to two orphan boys in the city. There was beneath it a treasure belonging to them. Their father was a righteous man so the Lord desired that they should attain their maturity and take out that treasure. A mercy from your Lord and I did not do it of my own accord. This is the significance of that with which you could not have patience."[17]

'Ali ibn Ibrahim has narrated from reliable reporters that Yunus and Husham bin Ibrahim disputed in their opinion about the learned man to whom Musa had gone. Did he know more than Musa? Is it permissible (and believable) that someone can be a hujjah or Imam above Musa who himself was the hujjah of Allah over the creation. Finally they wrote about this dispute to Imam al-Ridha who replied: When Musa went in search of the A'alim and found him on the island, he was sometimes sitting, sometimes sleeping and sometimes reclining. When Musa said Salaam to him that man felt it strange because he was in a land where 'Salaam' did not exist. He asked, "Who are you?" Musa said that he was Musa. He asked, "Are you the same Musa bin 'Imran with whom Allah had conversed with?" "Yes," replied Musa. Then that person asked what he wanted. Musa said "I have come so that you may teach me from god-given knowledge." He replied, "Allah has appointed me for jobs which are beyond your power nor do I have the strength for the works entrusted to you."

Then that A'alim described the calamities that would befall the family of Muhammad. Both of them wept profusely. Thereafter he described the greatness of the family of Muhammad to Musa that the latter repeatedly expressed his desire to be from the household. Then he described the appointment of the Prophet of Allah on their community and how they would deny him and oppress him and gave the explanation of this ayah, meaning: We will overturn the hearts and eyes of those who do not believe on the first occasion. He said, What was meant by the first occasion was the Day of Covenant when Almighty Allah had taken an oath from all the souls before creating their bodies. Anyway, Musa requested the A'alim to let him stay with him. He refused saying, "You have no patience to observe my deeds."

But when Musa insisted he took a promise from him that he would not object to his work nor create any hindrance to anything he did until he himself explained the cause. Musa agreed. So Musa, Yusha' and that A'alim proceeded together and reached the bank of a river. There they saw a ship full of men and goods, which was about to sail when the ship owners said, "Let us take these three persons also with us as they look like gentlemen.

So they also rode the ship. When it reached midstream al-Khidhr rose, went to a corner of that ship, made a hole in it and filled it with old cloth and mud. Seeing this Musa became angry and said, You made a hole in this ship to drown the inmates; you have done a strange deed indeed. al-Khidhr said, "Did I not tell you that you will not be able to bear with me and that you do not have the patience to

observe my jobs?" Musa said, "Please pardon this breach of oath and do not put me in difficulty." Then when they alighted from the ship, al-Khidhr saw a boy playing with other boys. He was handsome lad. There were two earrings of pearls in his ears. al-Khidhr looked at him for a while then caught him and killed him. Seeing this Musa rushed to al-Khidhr and flung him to the ground saying, "How did you kill an innocent child though he had not murdered anyone? You have done a very bad deed indeed." al-Khidhr said, "Did I not tell you that you would not be able to have patience with my actions."

Musa ashamedly asserted, "If I ask you henceforth about anything you may separate me from you because then you shall have a cause." Anyhow, they went further and by the evening reached a village called Naasirah and the people of that village were called Nasaaraa. These people had never before entertained anyone as a guest nor had they ever fed the hungry. The three asked for food but they neither came out of their homes nor fed them. Then al-Khidhr saw a wall nearby, which had become dilapidated. He approached it, put his hand on it and said, "Be repaired by the command of Allah." It was repaired instantly. Musa said, "It was not proper on your part to repair the wall unless they had fed us and allowed us to lodge in their houses."

This is the meaning of Musa's words, "You might certainly have taken a recompense." al-Khidhr said, "This is the time of parting. Now I will inform you of the significance of that with which you could not have patience. As for the boat, it belonged to some poor men who worked on the river. I damaged it as there was behind them in another boat a king who seized every (good) boat by force. I damaged it so that he may not usurp it and it may remain with these poor people." This verse is like one in the Qur'an of the Ahl al-Bayt meaning. He said, It was descended like this. It means regarding that boy, his parents were Mu'min (faithful) and he was inclined towards unbelief. al-Khidhr said, "When I saw him I saw the words meaning: It is in the knowledge of Allah that if he remains alive he will be a disbeliever. I feared that his blasphemy might engulf his parents therefore I wished that Allah may give them in place of this boy a child who may be spiritually better and nearer to his parents." Allah gave them a daughter in place of that boy who later gave birth to a Prophet. According to other narrations, seventy Prophets of The Israelites were born in the progeny of that girl.

It is narrated from Imam 'Ali, Zayn al-'abidin, al-Baqir, as-Sadiq and al-Ridha that in the treasure which was beneath that wall belonging to the two boys, was a golden plate on which were written the words: I wonder how the man who knows that death is a true fact remains happy and I wonder how the person who has faith in act of God remains fearful. It is mentioned in other narrations how he becomes gloomy due to calamities. And I am surprised how he remembers Hell and still laughs; and it is surprising that a man sees the world and also how it changes from one state to another and yet he loves it. In another tradition, it is mentioned: I wonder how a man believes in the accounting of the Day of Judgment and yet commits sins. Does it befit a man who had been given wisdom by Allah to understand that whatever is provided to him is from Allah to which he should testify and he should not complain against the delay in getting his provision.

It is recorded through reliable reporters from Imam al-Baqir that, “By Allah! That treasure did not contain gold or silver. It was a plate with the following inscription: I am the God besides whom there is no God and Muhammad is My Messenger. I wonder how a man who has faith in the Day of Judgment shows his teeth while laughing and it is astonishing how the one who has faith in destiny becomes sorrowful when his provision or sustenance is delayed and how is it that a man who sees this world denies the Hereafter.”

It is mentioned in another reliable tradition that the companion of Musa on his journey to confluence of two rivers was Yusha‘ ibn Nun. It is said that the reason why Musa objected to the deeds of al-Khidhr was that the former hated oppression and the deeds that he observed were apparently oppressive.

Authentic narrators mention that al-Khidhr was a Mursal Messenger. Allah had appointed him over a community and he was calling them towards Tawhid (Monotheism) and inviting them to Prophets and divine books. His miracle was such that whenever he sat on earth that piece of earth became green and grass grew on it. If he sat on a wooden plank or inclined over a dry piece of wood that wood would also become green and leaves would sprout from it as well as buds. That is why he was called al-Khidhr (green). His name was Taaliyaa and he was the son of Malkaan bin Ghaabar bin Arfahshad bin Sam ibn Nuh.

When Allah conversed with Musa and scribed every kind of command and wisdom on the slabs for him (Musa) and gave him the miracles of the gleaming hand, staff, locust, bugs, lice, flood of blood, splitting of the sea and drowning the Pharaoh and his community (to help Musa), Musa felt sort of proud (which is natural to man). He thought that Allah has not created anybody more knowledgeable than him. So before pride might destroy him Allah sent Archangel Gabriel to Musa with a revelation, “Go to a worshipper who lives at the confluence of the two rivers and acquire some knowledge from him.”

Archangel Gabriel conveyed Allah’s command to Musa. Musa understood that this revelation was due to the thought he had entertained in his heart. He went to that junction with his young companion Yusha‘ ibn Nun. He found al-Khidhr praying to as Allah says, “Then they found one from among our servants whom We had taught knowledge from Ourselves.” Musa said to him, “I shall follow you on condition that you teach me knowledge of what you have been taught?” He said, “Surely you cannot have patience with me. How can you have patience in that which you have no comprehensive knowledge?” He said, “If Allah pleases you will find me patient and I shall not disobey you in any matter.” He said, “If you would follow me, do not question me about anything until I myself speak to you about it.” So they went (their way) until when they embarked from a boat al-Khidhr made a hole in it. Musa said, “Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.”

He said, “Did I not say that you will not be able to have patience with me?” He said, “Blame me not for what I forgot and do not constrain me to a difficult thing in my affair.” Imam says, Here ‘forgot’ means giving up or leaving and not escaping the memory. That is ‘do not catch hold of me for the first preferable thing which I gave up.’ So they went on until they met a boy and al-Khidhr slew him. Musa

became angry. He took hold of al-Khidhr by the collar and said, “Have you slain an innocent person other than for manslaughter? Certainly you have done an evil thing.” al-Khidhr told him, “Minds cannot comprehend Allah’s affairs, rather divine affairs must command minds. It is compulsory to obey the Divine Wishes even if minds do not comprehend them.”

He said, “Did I not say to you that you will not be able to have patience with me?” He said, “If I ask you about anything after this keep me not in your company; indeed you shall have (then) found an excuse in my case.” Then they went on until they reached the village of Nasirah and asked for food from the residents of that village. They refused to feed them nor lodge them. Near that village Musa and al-Khidhr saw a crumbling wall. al-Khidhr went to that wall and repaired it with his power. Musa took objection to this deed as is mentioned in the Qur’an.

Then al-Khidhr said, “This is the time of separation between you and me. I will now enlighten you on the causes for which you did not have patience. Listen! As for the boat, it belonged to some poor laborers who toiled on the river. I wished to make a hole in it to make it defective so that it may remain with them because a king was arriving (in his ship) confiscating every working boat. So I did this deed for their benefit.” al-Khidhr said, “I wished to damage it so that the deed (of damaging the boat) may not be attributed to Allah. Allah wanted improvement not harm. As regards the boy, his parents were faithful and the boy was born a disbeliever. Allah knew that when he grew, his parents too, due to their love for him would become unbelievers as he would misguide them. So Allah ordered me to kill him as Allah desired that they should reach the point of His forgiveness so that He may improve their future (hereafter).”

Imam said, “At this point al-Khidhr said, ‘I feared that he will make them disbelievers so I wished that Allah may bestow on them in place of this boy, another one who may be better than this one.’ This was the type of human talk that had influenced him because he had become the teacher of a Prophet like Musa. Hence respect demanded that he should attribute fear to himself instead of saying that “We (al-Khidhr and Allah) feared” because fear cannot be felt by Allah. Rather he was fearful that perhaps Allah might cancel the order of killing the boy or some other hindrance may come up from the creation due to which he might not be able to carry out Allah’s command about killing that boy. Thereby he would be deprived of the reward of that deed and also not succeed in obeying the Divine order.

Thus, it was desirable that he should attribute the opposite of it to Allah without including himself in it as he had said “I wished” and would have said “Allah wished” to give a child to them in lieu of him. It was not that al-Khidhr was given the status of a teacher for Musa. Musa (being a Prophet) was superior to al-Khidhr but Allah wished that He should make it known to Musa that knowledge is not limited only to what he knew and also that if he was not to continue getting knowledge from the Lord he would remain ignorant and unaware.

Then al-Khidhr described the reason of repairing the wall. He said that the treasure (belonging to the boy) was not of gold and silver; that it was a golden plate and on it was written: It is astonishing that

man, who is sure of his death, remains happy and it is surprising that one who believes in the Day of Judgment commits oppression and it is very wonderful that a man sees the world changing from one state to another and yet is inclined towards it and attached to it. Then he said that there was a time gap of seventy years between those two boys and their parents. Allah (due to their father being pious), preserved the honor of the two boys.

Thus al-Khidhr said, 'Your Lord desired that when the two boys reached puberty they should obtain their treasure.' Here he separated his desire and mentioned Allah's wish as this was the last story and that thereafter it would be known to Musa that nothing else remained about which he had to speak and that Musa might hear him carefully. al-Khidhr wished that he should remove the effects of whatever he had said in the first and the middle parts of the story that he attributed to himself (because of human nature or in order to caution Musa. So now he separated his slavery (of Allah) from his wishes and presented himself like an honest slave of Allah and in doing so descended to the status of an apology from the claim of his intention of which he was while performing his affairs and said, 'This was a mercy from your Lord that I did not do anything of my own accord but only carried out my Lord's orders.'

Imam as-Sadiq said that when Musa wished to part from al-Khidhr he requested al-Khidhr to give him some parting advice. So among his admonishments were these words also: Never be obstinate, never walk or travel without need, do not laugh without appropriate reason, remember your errors and do not pay any attention to the sins of others.

It is mentioned in reliable tradition that Imam Zayn al-'abidin said, "al-Khidhr's last will to Musa was: Do not reproach others for their sins and that Allah likes three things most i.e.. To behave moderately when rich, to forgive while having power to revenge, to treat Allah's slaves (people) kindly and mercifully and that if a person behaves nicely with another person Allah surely becomes kinder to the former on the Day of Judgment and that the secret of wisdom is the fear of Allah."

It is reported in authentic traditions from Imam Ja'far as-Sadiq that al-Khidhr said to Musa, "O Musa, your best day is yet to come i.e.. The Day of the Resurrection Day. So think of how it will be for you and be prepared for giving replies when you are made to stand for accounting. Get admonition from the changes you observe in the condition of the world and understand that the worldly life (age) is long for the one who does good deeds and it is short for the one who wastes it.

So act in such a way as if you are seeing the reward of your deeds with your own eyes It is narrated with evidences that Imam Ja'far as-Sadiq said, "When Musa was commanded by Allah to meet al-Khidhr, Allah sent him a basket that contained a salted fish. Allah revealed to Musa that the fish would show him al-Khidhr near a stream, whose water makes the dead, alive. It was called the life-giving stream. Musa and Yusha' embarked on their journey and reached that stream and the rock. Yusha' went to the bank of the stream and washed the fish therein. The touch of that water made it come alive and it began to move in his hands. It struggled so much that it injured his hand and jumped off into the water. He forgot to tell this event to Musa (or did not narrate it deliberately) and they continued on their journey.

Since Musa had passed the venue which was fixed by Allah he became tired soon after walking some distance (he did not feel tired until he had reached the appointed place). He said to Yusha‘, “Bring our tiffin as we have toiled and are tired much with this journey.” Yusha‘ narrated to him the story of the fish. So Musa and Yusha‘ returned to that stream and when they reached the rock they saw the passage of the fish was still visible in the water.

Then they saw al-Khidhr on an island of that rivulet. He was sitting there covered by a sheet of cloth. Musa greeted him with a ‘Salaam’. al-Khidhr responded to the Salaam but wondered at it because he was living in a land where salaam was not used. al-Khidhr asked him who he was and Musa replied, “I am Musa.” He inquired, “Are you the same Musa (son of ‘Imran) with whom Allah had conversed with?” He replied in the affirmative. al-Khidhr asked him why he had come. Musa replied, “That I may acquire some knowledge from you.” al-Khidhr told Musa, “I am entrusted with jobs that you cannot bear.” Then al-Khidhr narrated to Musa the events and the calamities to befall Muhammad and his progeny. Both of them wept much. al-Khidhr described the nobilities and grace of Muhammad, ‘Ali, Fatimah, Hasan and Husayn and of the Imams from their progeny to such an extent that Musa repeatedly said how nice it would have been had he too been born in the Ummah of Muhammad.”

Then Imam Ja‘far as-Sadiq described the story of the boat and the boy and the wall and said that had Musa been patient, al-Khidhr would have shown him seventy astonishing events. It is mentioned in another hadith that: May Allah have mercy on Musa, he made haste before al-Khidhr. Had he shown more patience he would have seen many more such events, the like of which he had never witnessed.

so that it may increase your longing for the reward in the Hereafter. Verily the one who goes there from this world is like the one who passes away. From that which has passed away nothing remains except your good deeds and this will continue henceforth too.”

According to another reliable tradition, he said, “When al-Khidhr repaired the wall of the orphans for the well-being of their parents, the Almighty revealed to Musa, “I give reward to children for the efforts made by their forefathers i.e.. good for good and bad for bad. Do not indulge in adultery with the wives of others so that others may not indulge in adultery with your wives. If anybody steps in the bed of the wife of a Muslim, the latter too steps in the bed of his wife with a bad motive. Thus you will certainly get the recompense of your deeds.”

It is mentioned in other authentic narrations that he said, “I swear by the Lord of Ka‘bah! Had I been between Musa and al-Khidhr I would have told them that I knew more than both of them and surely I would have enlightened them on matters which were not in their knowledge because Allah had adorned Musa and al-Khidhr with knowledge of the matters of the past whereas we have knowledge of future events until the Resurrection Day which has reached us as heritage of the Prophets.”

It is recorded through Imam al-Baqir that when Musa questioned al-Khidhr he replied, Musa saw abaabeel (a martin bird of the swallow family) flying in the middle of the stream. al-Khidhr asked Musa,

“Do you know what this bird is saying.” Musa replied in the negative and asked, “What does it say?” al-Khidhr said, “It says ‘By the Lord of the heaven and the earth and the sea, your knowledge compared to the knowledge of Allah is only equal to the quantity of water which I can take in my beak from the sea or even less than that.’”

It is mentioned in yet another narration that when Musa came back to his people after meeting al-Khidhr, Harun asked him about the knowledge Musa had obtained from al-Khidhr and about the wonders he had observed in the river. Musa said, “al-Khidhr and I were standing on the banks of the river when suddenly we saw a bird come to the river from the air, take a drop of water in its beak and throw it in the east, then it threw another drop towards the west, then one drop towards the sky and one to the earth. Then it took a drop from the sea and threw it back in the river. I asked al-Khidhr the cause of these actions of the bird, but al-Khidhr did not know. Suddenly I saw a hunter fishing on the banks of the river. He looked towards me with surprise and asked, ‘What makes you wonder?’ I said, ‘This bird’s gesture makes us wonder.’

He said, ‘I am only a hunter and I know the cause of these actions of the bird. How is it that despite being Messengers of Allah you two do not comprehend it.’ We said, ‘We know only that which Allah has taught us.’ The hunter said, ‘This is a bird which is known in the river by the name of ‘Muslim’ because it utters ‘Muslim” whenever it twitters. What it points out by its gestures is that Allah will send a Messenger after you whose followers will rule over the east and the west throughout the world, will go up in the sky and will be buried in the ground and that in the sight of that Prophet the knowledge of other scholars will be just like a drop of water of this river (in proportion) and his knowledge will reach his cousin and his legatee as heritage.’ O Harun! At that time, our knowledge felt little in our own eyes and then the hunter disappeared. So we understood that he was an angel sent by Allah to discipline us.”

In a reliable hadith it is recorded that Imam Ja‘far as-Sadiq said, “Musa knew more than al-Khidhr and it is mentioned in another authentic hadith that al-Khidhr and Dhu’l-Qarnayn were scholars but not Prophets.”[18]

It is mentioned in another reliable tradition that one day Musa went up the pulpit (which had three legs). At that time, a thought crossed his mind that Allah had not created anyone wiser than him. So the Archangel Gabriel approached him and said, “This pride has destroyed you and has put you in the divine field of trial. So get down from the pulpit because there is a man on this earth who knows more than you. Go and search for him.” Musa informed Yusha‘, “Allah has put me on trial, so prepare a tiffin for me and let us both go in search of that scholar as commanded by Allah.” Yusha‘ purchased a fish, fried it and put it in their basket and began their journey towards Azerbaijan. They reached the banks of a river in that direction. Suddenly they saw a man lying on his back. He had covered his face with a sheet and had put his staff by his side. When he pulled the sheet towards his face, his legs became bare and when he covered his feet, his face was exposed. Musa engaged himself in prayers (prayer) and asked Yusha‘ to take care of their tiffin. Suddenly a drop of water from the sky fell on their basket. The

fish began to move and dragged itself to the river. Then came a bird who sat on the bank of the river, took a drop of water in its beak and said, “O Musa! You have not obtained from Allah knowledge equal even to this little drop of water that I have taken from this vast river.” Musa arose and started on his journey along with Yusha‘.

After walking for a while, he became tired though he had traveled longer distances before that without getting tired. That was because a Messenger never gets tired in reaching the venue destined for him. Anyway when Musa heard the story of the fish (i.e.. its disappearance) he understood that they had passed the meeting place fixed by Allah. So they traveled back to that place and saw that man sleeping as before. Musa said to him, “Peace be upon you, O scholar!” al-Khidhr replied, “And upon you be peace, O scholar of The Israelites!” He jumped up took up his staff as if to go away at once. Musa told him, “Allah has asked me to remain with you so that you may teach me from your knowledge.”

After the conditions and promises as mentioned earlier Musa and al-Khidhr proceeded until they reached a boat. The boatmen considering them gentlemen seated them in their boat gratis. When they reached the middle of the river al-Khidhr made a hole in the boat there was a dialogue between Musa and al-Khidhr that has been quoted above. Then they came out of the boat and saw a boy on the bank of the river playing with other children. He was wearing a dress of green silk and earrings of pearls. al-Khidhr pressed that boy under his feet and beheaded him. Then they reached the village of Nasirah on the banks of the river. The residents of that place did not make them their guests though the two were hungry. When al-Khidhr repaired a wall in that village despite being hungry Musa exclaimed, “Had you obtained some remuneration for this job we would have least purchased bread.”

It is mentioned in a reliable tradition that Imam as-Sadiq said, “One day Musa was sitting with the nobles of The Israelites. Suddenly a man came and said to Musa, “I don’t think there is anybody who knows more about Allah than you.” Musa said, “I think so too.” Allah sent to him a revelation, “al-Khidhr is more knowledgeable than you Go and search him out. You will find him where your fish will disappear.”

In a reliable tradition Imam as-Sadiq said, “When Musa and al-Khidhr reached the boy playing with other children, al-Khidhr hit him with his hand and he died. When Musa objected to it, al-Khidhr put his hand on the body of that boy and separated his shoulder and showed it to Musa. On it was written: He is a disbeliever and his naturally disposed to disbelief. al-Khidhr said, ‘I killed him because his parents were virtuous. I was afraid he would draw his parents towards disbelief after growing up and that they will fulfill his wish because of their love for him and in this way become infidels.’” Imam said, “The Almighty gave the parents a daughter in lieu of the boy. Seventy Prophets were born in the progeny of that girl. There was a time gap of 700 years between the two orphan boys (for whom al-Khidhr repaired the wall) and their father.” (perhaps several generations had passed-Tr.).

It is mentioned in another hadith that Almighty Allah, as a reward of one good deed done by a virtuous man, grants salvation to his sons and grandsons and his family members and also to his neighbors.

Thus, all of them get protection due to the greatness of that faithful person. Then he said, 'Did you not observe that as a reward for virtuous parents Allah sent al-Khidhr so that he may repair the wall for their benefit.[19]

Ibn Babawayh has said that his name was Khizruya and that he was the son of Qabil bin Adam. Some have said that his name was Khizroon and some have called him Khaleeaa. He is called al-Khidhr because wherever he sat the ground became green and grassy. His age is more than all the children of Adam. The correct information is that his name is Taaliyaa son of Malkaan son of Aabir son of Fahshad son of Sam son of Nuh.[20]

It is reliably narrated that Imam as-Sadiq said, "When the Prophet of Allah went for Me'raj he felt a fragrance of musk in his path. He asked Archangel Gabriel about it who replied that the fragrance was coming from a house in which people were tortured and killed for worshipping the One, Allah. Archangel Gabriel informed him that al-Khidhr belonged to the progeny of kings. He believed in Allah and lived alone in one of the rooms of his father's house and was busy in worship. He was the only issue of his father. People advised the king that as al-Khidhr was his only son he should get him married so that maybe Allah will give him a son and then the kingship might continue in their progeny.

Finally the king married al-Khidhr with a virgin girl. But on the wedding night al-Khidhr did not pay any attention to her. Next day he said to his wife to keep the night affair a secret and that if you are asked whether al-Khidhr approached you at night then say 'yes'. She did what al-Khidhr asked of her and said 'yes'. However, the people did not believe her and told the king that this woman tells a lie so have her examined to see if she is still a virgin. When the women saw that she was intact, they taunted the king saying: You have joined two fools. Neither of them is aware of what is expected of married couples. So give him as a wife who has already been married so that she may teach him. When such a woman was brought to al-Khidhr he paid no attention to her and requested her also to keep the matter hidden from his father. She agreed to do so but when the king questioned the woman, she replied that: Your son is a woman. Have you ever heard of a woman getting pregnant by another woman? Hearing this, the king became very angry with al-Khidhr. He imprisoned him and sealed its door with earth and stone. But the next day his paternal love overcame him and he ordered the doors to be opened. When the people opened the door they did not find al-Khidhr there. Allah gave him such a power whereby he was able to take any form of his choice and also remain hidden from the public eye. Then he joined the army of Dhu'l-Qarnayn and became its vanguard until he drank the water of life. The one who drinks that water (nectar) remains alive until the day the bugle of destruction will be blown by Divine Order.

In the meantime, from his father's city two men boarded a ship and set out for trade. On their way, the ship got wrecked and they landed on an island. There they saw al-Khidhr, busy in prayers. When he concluded his prayer, he called the two men and inquired about their condition.. When they described their accounts, he told them, "If I send you back to your place will you keep my story a secret?" They agreed. But only one of the two had really intended to keep the matter a secret while the other one had

already thought of informing the father of al-Khidhr of his whereabouts.

al-Khidhr called a cloud and commanded it to carry the two men right up to their homes. The cloud took them up and carried them to their city that very day. One of the traders kept his promise but the other revealed it to the father of al-Khidhr. The king asked him, “Who will give witness that whatever you say is true.” He replied, “The trader was with me.” The king called for that man and asked him but he denied it saying that he did not know anything about it and that he did not even know this fellow.” The former then said, “O King! Send an army with me so that I may go and bring al-Khidhr back here from that island. Also arrest this fellow so that I may prove him a liar.” The King sent an army with that man but released the trader who had kept the story hidden. Then the residents of that city indulged in many sins so Allah destroyed them and overturned that city.

All of them were annihilated except the man and woman (the woman was the first wife of al-Khidhr towards whom al-Khidhr had not inclined on the marriage night and whom he had asked the next morning to keep the night affair a secret) who had kept the story of al-Khidhr hidden from his father. Both of them got out of the devastated city separately but in one direction. Then when they met one another they told their stories to one another and were convinced that they got salvation only because they had kept the secret of al-Khidhr. Then both of them put faith in the Allah of al-Khidhr. They got married and went to live in another king’s kingdom. The woman gained access to the royal palace and got a job of dressing and beautifying the royal princesses. Once while combing the hair of the princess the comb fell down from her hand and she exclaimed;

“There is no power, except of Allah.”

The princess asked her what she had uttered.

“I have One Allah who has the might of ruling everywhere,”

“Have you any other Allah besides my father?”

“Yes, He is the God of you and your father too.”

The princess went to her father and related the conversation. The king called the lady and ordered to take back her words but she refused. The king asked who her companion coreligionist was. She said, “My husband and my children.” The king called all of them and put severe pressure on them to give up the worship of only One Allah. But they defied him firmly. The angry king boiled water in a big vessel and threw all of them in it and then broke the house on them. After describing this story Archangel Gabriel said, “O Prophet of Allah, this fragrance which you are smelling now is emanating from the house in which those worshippers of only One Allah were killed.”

An authentic tradition from Imam al-Ridha says that al-Khidhr drank elixir of life and will remain alive until the time of the blowing of Bugle and that those who are dying are coming to us and they salute (say

salaam) us; then we hear the voice of al-Khidhr but do not see him. He reaches wherever his name is mentioned. So it is necessary that anyone who remembers him should also say Salaam to him. He comes to Makkah in every hajj, performs hajj and stands in 'Arafat and says 'Amen' to the prayers of the faithful; that very soon Almighty Allah will make al-Khidhr confidante of al-Qa'im (aj) the family of Muhammad; that when he (al-Qa'im) will be hidden from the public eye he (al-Khidhr) will be his companion in solitude.

It is narrated with reliable evidence from Imam al-Baqir that when Dhu'l-Qarnayn heard that there was a stream of water of life and that whoever drinks from it remains alive until the day of blowing of the bugle, he went in search of it. al-Khidhr was the commander-in-chief of his army. Dhu'l-Qarnayn loved him most. Finally, they reached a place where there were 360 streams. Dhu'l-Qarnayn called 360 persons from his army. al-Khidhr was one of them. All of them were given a salted fish and told, "Bring them separately to me after washing it in different streams." When al-Khidhr put his fish in the water it became alive and slipped from his hands.

al-Khidhr took off his clothes and jumped into the water and dived several times in search of that fish and in the process drank that water but that fish could not be found. He came out and went to Dhu'l-Qarnayn. When Dhu'l-Qarnayn counted the fish, he found that one was missing. After inquiry, it came to be known that al-Khidhr had not brought back his fish. When asked al-Khidhr told his story. Dhu'l-Qarnayn asked, "Then what did you do." He said, "I jumped into that stream to find the fish and also dived many times but could not catch it so I came out." Dhu'l-Qarnayn asked, "Did you also drink the water of the stream?" "Yes," he replied. Then Dhu'l-Qarnayn made many efforts to find out that stream but failed. Finally he said to al-Khidhr you were created for that stream and that stream for you.

It is mentioned in many reliable traditions through the holy Imams that when the Prophet passed away from this world and calamities came down on the holy Ahl al-Bayt at that time Amir al-Mu'minin, Fatimah, Hasan and Husayn were present in the room in which the holy body of the holy Prophet was laid. Suddenly there came a voice, "Assalaamu alaikum O Ahl al-Bayt! Every living being will taste the taste of death. Your reward will be given fully to you in the Resurrection Day. If anyone dies, verily, Allah is his substitute and successor Who provides patience in every calamity and He is the remover of its harm. He compensates every loss. So rely only on Him because the (real) loser is he who loses the reward of Allah." Amir al-Mu'minin said, "He (the invisible speaker) is my brother al-Khidhr. He has come to condole you on the death of your Prophet."

It is mentioned in reliable traditions that Masjid e Sahla is the place where al-Khidhr descends and it is stated at many places in the books of Mazarr etc. That a group of pious people met al-Khidhr in Masjid Sahla and so also Sahsaah etc. in blessed places. Its description will be too lengthy for this book.

Ibn Tawus has related that al-Khidhr and Ilyas meet one another in every Hajj season and that they recite this prayer while departing from one another:

Maasha allaho wa laa h'awla wa laa quwwata illa billaah. Maasha allaho kulle ne'matin. Maasha allahul khaire kullehi be yadillaha a'zza wa jalla. Maasha allaho laa yasrifus-soo-o illallaah.

Many events of al-Khidhr have been mentioned in the chapter concerning Dhu'l-Qarnayn.

Wisdom and teachings revealed by the Almighty to Musa

It is recorded in reliable sources from Imam 'Ali al-Naqi that when Musa prayed to Allah, "My Lord! What is the reward of one who testifies that I am Your messenger and that you have conversed with me?" The Almighty replied, "O Musa! My angels approach him at the time of his death and give him good tidings of Paradise." Musa inquired, "What is the reward of one who stands before You and prays?" He replied, "I feel proud of him along with my angels when that person is in the state of Ruku (bowing) or Sajdah (prostration) or he is standing or is sitting. I take pride in him and also my angels and I do not chastise him." Musa asked, "What is the reward of one who feeds the poor only to please you?" Allah replied, "O Musa! I will order the announcer to proclaim loudly (so that the entire creation may hear) on the Day of Judgment that so and so man, the son of so and so has been freed from the fire of Hell." Musa inquired, "My Lord! What is the reward of one who behaves nicely with his relatives?" Allah replied, "O Musa! I prolong his life and make the hour of his death easy for him and on the Day of the Resurrection Day the gatekeepers of Paradise will say to him, "Come towards us and enter from whichever gate you please."

Musa asked, "My Lord! What is the reward of one who never hurts anyone but does good to all?" He replied, "On the Day of the Resurrection Day, Hell will say to him: Your path is not towards me." Musa inquired, "What is the reward of one who remembers you both by his heart and his tongue?" Allah replied, "On the Resurrection Day I will keep him under the shade of My throne (the Holy Throne) and will protect him." Musa asked, "My Lord! What is the reward of one who recites your book both openly and secretly?" He said, "O Musa! He will cross the most difficult bridge with lightning speed." Musa asked, "My Lord! What is the reward of one who keeps patience just for Your pleasure when people hurt and abuse him?" Almighty Allah replied, "I will protect him from the terror of the Day of Judgment." Musa inquired, "My Lord! What is the reward of one who weeps due to Your fear?" Allah Almighty replied, "O Musa! I will protect his face from the heat of hell fire and will also save him from the terror of the Day of Judgment."

Musa asked, "My Lord! What is the reward of one who gives up a dishonest deal being ashamed of you?" Allah replied, "O Musa! I will give him security on the Day of the Resurrection Day." Musa asked, "My Lord! What is the requital of one who kills a Mu'min intentionally?" Allah replied, "I will not be kind to him on the Day of the Resurrection Day and will not forgive any of his sins."

Musa asked, "What is the reward of one who invites a disbeliever to Islam?" He responded, "I will permit him on the Day of Judgment to recommend the case of anyone of his choice." Musa inquired, "My Lord! What is the reward of one who performs prayers in time?" He replied, "He will be granted whatever he asks and I will make My Paradise available to him." Musa asked, "My Lord! What is the reward of one

who performs ablution completely for fear of your chastisement?" Allah replied, "On the Resurrection Day I will raise him. There will be radiance between his eyes (on the forehead) that will light up the plains of gathering."

Musa asked, "What will be the reward of one who fasts during the month of Ramadhan for your pleasure?" He replied, "I will station him on the Day of Judgment at such a place where he will feel no fear." Musa asked, "What will be the recompense of the one who fasts during Ramadhan for showing it to others?" He responded, "His reward will be like that of the one who did not fast at all."

It is mentioned in a reliable tradition from Imam al-Baqir that it is written in Torah: O Musa! I have created you for My Messengership and have strengthened you for My worship. I enjoined upon you My worship and prohibited you from sins (disobedience). If you obey me, I will assist you in my obedience but if you disobey me, I will not help you. O Musa! In obedience you will have My favor and in disobedience My Proof. O Musa! Fear Me regarding your hidden defects so that I may hide your shortcomings from public eyes and remember Me in solitude and in your desires and tastes so that I may remember you during your errors and may save you from slipping. Restrain your anger from those on whom I have given you control so that I may restrain My anger from you. Keep My secrets concealed in your heart and compromise with My enemies outwardly. Do not expose My disposition and secret to your enemy otherwise they will use unfair words for Me and you will be a partner in this evil of theirs.

Then Musa said, "Who will reside in the Holy Precinct?" He said, "Those men whose eyes did not look at stranger women, whose wealth did not get mixed up with usury and interest and who never took corrupt money while dealing with Divine commandments."

It is recorded in reliable sources from Imam as-Sadiq that Almighty Allah said to Musa, "O Son of 'Imran! Who claims to be my friend and yet remains asleep at nights is telling a lie. Is it not a fact that every friend wants to meet his friend in solitude? O son of 'Imran! I am well aware of My friends when night encircles them. I turn their eyes away from others and attract them towards Me and I make my chastisement apparent before them. They address me like those who talk face to face. O Son of 'Imran! Give the leniency of your heart and meekness of your body and the tears of your eyes to Me in the darkness of night and pray to Me and you will find that I answer you."

It is narrated from Imam as-Sadiq that when Musa went to the mountain of Toor and spoke with his Lord, he said, "O My Nourisher! Show me Your treasures. The Lord replied, "O Musa! My treasures are that whenever I intend something I merely say 'Be' and it becomes. I need no treasures. Whatever I wish, I bring into existence from non-existence."

In a reliable hadith it is recorded that Imam al-Baqir said, "When Musa prayed, "My Lord! Give me admonition." The Almighty said, "I admonish you that you should (for your benefit) recognize My right and not disobey Me." Musa made this request thrice and got the same response thrice. When Musa repeated it for the fourth time the Lord said, "I admonish you to take care of your mother's right." He got

the same reply to his next request. When he repeated it the sixth time, the divine reply was, “I admonish you to recognize your father’s right.” Imam then said, “That is why it is said that two-third of beneficence is for mothers and one-third for fathers.”

It is recorded in reliable sources that one of the sayings of Almighty Allah to Musa is, “O Musa! Do not have high ambitions in the world otherwise your heart will become hard and a hard heart remains away from Me. O Musa! Be, as I want. I want that my servants should obey Me and that they must not disobey Me. Make your heart dead (empty) of worldly desires due to My fear. Be pleased with old clothes so that you may remain unknown in the world and well known with beneficence among the residents of heaven. Lighten the dark nights with the radiance of worship and recite prayer chanting like that of the patients with meekness before Me. Submit penitence for your sins and all your complaints before Me like a man who has after fleeing from his enemy takes shelter from the Omnipotent and Almighty Allah.

Also, seek My help in worship as I am the best helper. O Musa! I am the Lord who has full control over His slaves. All of my servants are within My might and all are subservient to me. So keep your heart indicted and do not be cheated by it. Let your children become fearless in the matter of religion when your son like you loves the righteous.

O Musa! Wash your clothes and bathe yourself and be in the company of My decent slaves. O Musa! Lead them in their prayers and adjudicate whenever they have any dispute and pass orders in the light of apparent evidence, clear argument and with the light of wisdom that I have bestowed on you. That light shows what has passed and what is to happen in the last age. O Musa! I give you an advice, which is like the advice of a kind friend about a great and noble son that is ‘Isa son of Maryam who will ride a donkey, wear a cap like slaves and possess olive oil, olive and altar. Thereafter I admonish you about the possessor of a red camel. He will have a holy, pious and virtuous nature and will be free of all evils. His virtues mentioned in your Book are that he will believe in all divine books and that he is the one who will give witness and will be bowing and prostrating (before Only One Allah). He will be inclining towards the divine reward and fearing divine chastisement. The poor and needy will be his brothers (in faith). People belonging to other (than his) tribes will be his helpers and companions. His time will face scarcities, hardships, troubles, corruption and dearth of money. His name is Ahmad, Muhammad and Ameen and he will be the epitome of all the past Prophets. He will believe in all the divine scriptures and will testify to all the Messengers of Allah. He will give witness with sincerity to all those messengers and his Ummah is the Ummah on which Allah has showered His mercy and bliss so that it may remain steadfast on the true religion and may not destroy his religion. They (followers of the last Prophet) know some such timings (hours) in which they will perform their prayers (prayers) like a slave who spends most of his time in serving his master. So testify to that Prophet and follow his ways because he is your brother. O Musa! He is Ummi. That is, he will not learn from anybody. He is a My virtuous slave. I will give affluence in whatever he does and I will also increase his knowledge as I myself have created him with bliss.

The Resurrection Day will take place in his time (of Prophethood). I will conclude the world with his followers. So command the oppressors of The Israelites that they should not erase his name from My Books, though I know that they will remove it. His love (love for Me) is a very big virtue (good) in My sight. I am with him and I am among his helpers. He belongs to My army and My army is above all armies. In short, My word and My plan have been perfected that surely I will make his religion win over all other religions so that people may be able to worship Me with integrity. I will descend on him such a Qur'an which will be a compendium of all sciences and which will separate wrong and untruth from truth and which will cure hearts from the mischief of the devil. So, O son of 'Imran! Send Salawaat on him because I and My angels send Salawaat on him.

O Musa! You are My slave. I am your Lord. Do not consider any poor and troubled person lowly. Do not long for some of those things, which I have given to them from the worldly wealth. Adopt humility while remembering Me. Be hopeful of My mercy while reciting Torah and read out the Torah to me in a voice full of fear and worry. Keep your heart peaceful with My remembrance. I also remember the one whose heart inclines towards Me. Worship Me alone. Do not attribute any partner to Me and continue your efforts for pleasing Me. Verily I am your great Lord. I have created you from insignificant dirty water (semen) and built your foundation from the dust that was taken from various parts of the lowly earth. Then I blew spirit in it and made it a man. Thus I am the creator of the creation and Myself is affluent and My heart is holy and nothing is similar to Me and I am existent forever because non-existence has nothing to do with Me.

O Musa! Be fearful and frightened whenever you pray to Me and put your face on earth before Me and prostrate before Me with the best of your limbs. Adopt humility and meekness when you stand before Me and tell Me your secrets with a fearful heart whenever you submit your supplication to me and keep yourself alive by living with Torah. Teach My praise to the ignorant and remind them of My favors and tell them not to remain in so much disobedience and waywardness because when I will arrest, My arrest will be the severest of all and My chastisement is very painful.

O Musa! If your relation with Me will break off no other relation will be of any avail to you. So worship Me and stand like a lowly servant before Me and condemn your soul because it deserves more condemnation and do not become proud in front of The Israelites because of the Book which I have given you as the same Book is sufficient to admonish you and to enlighten your heart as it is the Word of the Lord of the Worlds.

O Musa! When you pray before Me be hopeful of My mercy. I will pardon you even if you have sinned. The heaven is hallowing me for my fear and the angels continue to tremble because of My terror. The earth goes on praising Me looking to My mercy. The entire creation glorifies Me and is meek before Me. The prayer must seem pleasant to you because it is great in My sight and it has a big covenant with Me because it presents before Me everyone as he should be presented and I forgive. Keep a deed always connected with prayers, which is one of the conditions for its acceptance and its sacrifice, and offer in

My path the best of wealth and food because I do not accept anything unless it is legal and clean and is offered with the intention only of pleasing Me. In addition to giving them Zakat also, behave nicely to your relatives because I am Allah, the Beneficent and the Merciful and I have created relationships and have measured it with My mercy so that My slaves may behave mercifully with one another due to that. I will give a kingdom in the Hereafter to the one who maintains kind relations and I disconnect My mercy with the one who will cut off kindness I will deal kindly with the one who will have dealt kindly with others and who will have done good to his relatives and similarly I will do accordingly with the one who will have disobeyed my command.

O Musa! Give respect to the one who asks from you something and give him something when he approaches you, or give him a soft reply because no one comes to you from men or jinn but are angels who test you as desired by the Beneficent Lord. They ascertain as to how you spend from what I have given to you and how you thank Me and how you maintain equity between the faithful. Remain meek before Me with humility and weeping and raise your voice while reciting Torah and while weeping and know that I call you in My presence as a master calls his slave so that he may give him the top position and a high status near him. This is My bounty on you and on your forefathers who have passed away.

O Musa! Do not forget Me under any circumstances and do not feel happy over affluence of wealth as the heart becomes hard with the affluence in wealth and sins also increase with an increase in wealth. The land, sea and the heavens all are subservient to Me but disobedience has hardened the hearts of men and jinn. I am the Merciful and the Beneficent Lord. I am kind to all in every age. I cause ease after hardship and give bounty after scarcity. I bring kings after kings and My kingdom is intact and continuous which never end. Nothing in the earth and heavens is hidden from Me and how can it be hidden when it is I who created them. How can your heart not incline towards my pleasure and reward while your return is only to Me. O Musa! Make Me your shelter and reliance and deposit your treasure of good deeds with Me. Fear Me and do not be afraid of anyone else because your return is only to Me.

O Musa! Be kind to the one who among My creation is lower than you and do not envy those who are higher than you because jealousy consumes good deeds as fire consumes wood. O Musa! Two sons of Adam showed meekness before me and submitted their sacrifice that they may earn My grace and I accept the sacrifice offered by pious people. Hence, the offer of one is accepted and the other rejected. Thereafter to what extent their affair reached is known to you. Then how do you rely on and trust your viziers and companions when a brother did what he did with his own brother. O Musa! Give up pride and ego and remember that you will have to be a resident of the grave. This thought will restrain you from worldly desires.

O Musa make haste in repenting and postpone sinning. Prolong standing before Me during your prayer and attach no hope with anyone except Me. Make Me your shelter in warding off hardships and consider Me your forte for defending yourself against calamities. O Musa! How does a slave fear Me who considers My grace and bounties on him whereas he does not ponder over it and does not believe. How

does he believe and hope for reward when he is satisfied with the worldly belongings and has made it his shelter and turns toward the world like oppressors. O Musa! Contest with the virtuous in virtues because virtue is as sweet as its name and leave the evil for the one who is mad after the world.

O Musa! Keep your tongue behind your heart so that you may be protected from the evil of the tongues, that is think before speaking anything and speak only after you understand that there is nothing wrong or bad in it. Remember Me more and more during the day and the night as long as you have the chance to do so and do not follow sins so that you may not have to repent. Surely, the reward of sins is hellfire. O Musa! Talk softly for those who have given up sinning and sit with them and take them as your brothers and try to worship Me with them so that they may also try (to do so) with you. O Musa! Certainly, you will face death, so advance a better provision for the Hereafter like the one who knows that he will get his provision.

O Musa! Whatever is done for My pleasure, its small is big, and whatever is done for other than Me its big is small. Verily your best day is which is to come that is the Day of the Resurrection Day so think how that day will be for you and be prepared for the answers you will have to give on that day because undoubtedly you will be made to stand to account for your deeds. Take admonition from the people of your times. Its secret is minute for the careless and wide open for the obedient. Everything will end, so perform your deeds as if you are seeing their reward so that you may remain inclined more towards the Hereafter because a worldly thing, which is existing, is just like the thing, which has passed away. From the things that have passed away like this, nothing has remained with you except your worship. It will be so in future also and everyone who does anything does it in his interest. So select as your aim everything that is better so that you may get Allah's reward on the day when the wrongdoers (deniers) will be the losers.

O Musa! Do not feel degraded when standing before Me the degradation that a slave feels when he approaches his master for making some complaint. When you do so, you will find My mercy with you and I am the mightiest of the mighty. O Musa! Seek My grace and My mercy from only Me because both are in my control and none else has any power over grace and mercy. And whenever you seek anything from Me just think how much longing do you have for what is with me. There is a reward with Me for every performer of a deed and I give the reward of a good deed even to the deniers.

O Musa! Give up the world with a happy heart and keep away from it because you are not for the world nor are the world for you. What have you to do with the residence of oppressors. It is for the one who engages in deeds for the Hereafter while remaining here (in the world). The world is a better place for him. O Musa! Listen to what I command to you and keep in your heart whatever I see in your interest and also the truths of Torah, and remain awake with it during day and night without falling in the sleep of negligence. Do not give any room in your heart to the talks of the world-lovers or to their love because it builds its nest therein like the nest of a bird.

O Musa! The sons of the world and the residents of the world are the cause of trials for one another. The

world is beautified for those who are in it and for the faithful is the beauty of the Hereafter. So he is always after the Hereafter and never looks at any other thing. The longing for the Hereafter has become a barrier between him and the tastes of this world. So he traverses forests for advancing his status in worship and nearness to his Lord, like a rider who races in a field to overtake others and may win the race and may reach his aim at the earliest but who remains gloomy during his daytime due to his worry for the Hereafter and who passes his nights in grief. What to say about his luck? How much he will he be able to see, if the cover is removed from his eyes, the things that will make him happy?

O Musa! The world is short and will not last nor is it vast enough to accommodate the reward of the faithful nor can it provide sufficient chastisement to the sinners. So the eternal loss and hurt is for the one who sells out his reward of the Hereafter in exchange of the worldly pleasures which won't last and who sells it in exchange of the tastes of his tongue which goes away soon. So live as I command and whatever I order you will be for your growth and well being. O Musa! When you see that richness turns towards you imagine that you have erred and therefore you are getting its punishment in the world And when you see that distress advances towards you bravo, bravo for the righteous! Do not live like oppressors and tyrants nor approach them or sit with them. O Musa! Life is fleeting however long it may be. A thing that is taken away from you in the world causes you no loss when its end in the hereafter is everlasting bounty.

O Musa! My book calls out to you loudly and warns you of your return. So can the eyes become sleepy in such circumstances. And how can any group enjoy the worldly life. Had it not been so that they have lived in carelessness since long and have been captive of their hardheartedness and habituated to various kinds of desires and pleasures, the Truthful might have cried out in response to a few admonishments described by Me in My Book. O Musa! Ask My servants to confess about Me that I am the most merciful of all the merciful and I answer the supplications of the uneasy souls and I ward off the troubles and turn the conditions of time and I grant bounties after calamities and appreciate even small deeds and give reward generously and turn the needy into the affluent and that I am the everlasting mighty and omnipotent Lord and that they should pray to me. Thereafter if a sinner seeks shelter and approaches you tell him, "Well done! You have stepped in a wider environment and camped therein and have entered the vastness of Divine Might and Mercy of the Lord of the Worlds. Be happy, He will accept your penitence and (O Musa) seek pardon from Me for them and live with them like them and do not be proud of the bounty which I have bestowed on you and ask them to beseech My Mercy and Grace only from Me as none except Me owns My Mercy and Grace and that I possess the Greatest Grace and how lucky you are.

O Musa! You are a shelter for the misguided and a brother for the sinners and a companion of the troubled and the seeker of forgiveness for the sinners and you hold a desired status in My Sight. So pray to Me with a pure heart and a truthful tongue and live as I have commanded you to live. Obey my orders and do not behave with pride and excessiveness with my servants due to the few bounties that I have bestowed on you though they were not initiated from your side. And attain nearness to Me because I am

near you. Verily I have not asked from you anything which is heavy for you. I only wish you to pray for me so that I may accept your prayer and then I will grant. And gain nearness to Me by conveying my messages which I have descended (revealed) to you and which I have explained to you.

O Musa look at the earth that will soon become your grave and raise your eyes towards the sky as the kingdom of your Lord is greater. Weep over your soul until you remain in the world and fear the fatalities. Let not the beauty of the world deceive you. Do not rest content on knowledge and do not become an oppressor because I am always aiming at the tyrants and I will make the oppressed overpower them. O Musa! I give a tenfold reward of every good deed but only an equal punishment for an evil. Then the sinners turn it into ten times bigger and got ruined. And do not involve anyone else in My worship and be moderate in every deal and pray like a candidate who is longing for My reward. Be repentant of your deeds because the day removes the darkness of the night. Similarly good deeds obliterate sins and sins darken good deeds just as the darkness of night obliterates daylight."

It is mentioned in reliable tradition that Imam as-Sadiq said: Once Satan came to Musa when he was praying to his Lord. An angel asked him (Satan), "What do you expect from him (Musa) in this condition?" Satan said the same hope which he had entertained from his father Adam when he was in Paradise.

Imam said some of the admonitions given by Allah to Musa are these: O Musa! I accept the prayer of the one who adopts lowliness and humility for honoring My greatness and who fills his heart with My fear and spends his day in My remembrance and who passes his night confessing to his sins and recognizes the rights of My saints and friends. Musa asked: By your saints and friends do you mean Ibrahim, Isma'il, and Ya'qub? He replied, "O Musa! Of course they are such and are My friends but now what I mean is not they, what I mean is the one for whose sake I created Adam and Hawwa' and created Paradise and Hell." Musa asked: My Lord! Who is he? He replied, "Muhammad and his name is Ahmad. I gave him this name that is derived from My name because one of My names is Mahmud."

Musa said, My Lord! Settle me in his Ummah (followers). The Lord replied, "O Musa! When you will recognize him and understand him and his progeny's status in My sight, you will be in his Ummah. Surely, the example of him and his progeny among my entire creation is like the Garden of Firdaus among all gardens. Its leaves never dry up, its taste never changes. So whosoever will appreciate his and his progeny's rights I will for him, bring wisdom near ignorance and light near darkness. I will accept his prayer before he prays and give him before he asks. O Musa! When you see that trouble is coming towards you, welcome it saying Bravo! I am glad to greet the condition of the good, and when you notice that wealth in turning towards you say that its cause is some sin the punishment for which has been hastened for me because this world is a field of punishment. When Adam erred, I sent him in the world as a punishment of his deed. And I have cursed the world and everything in it, except the thing which is for Me, and which involves My pleasure. O Musa! Verily My good slaves have kept themselves away from the world in proportion to their knowledge about Me and many in My creation have loved the world

because of their ignorance and because they did not know Me and the eyes of the one who loved the world and considered it great were never brightened nor did they get any benefit from the world and the one who looked down at the world benefited from it."

In a reliable hadith it is recorded from Imam al-Ridha that when Allah appointed Musa as His messenger and gave him honor and split the river for him and relieved The Israelites from the evil of the Pharaoh and granted him Torah and Commandments, Musa said, My Lord! You have given me an honor that You have not given to anyone before me. Allah said, O Musa! Probably you do not know that Muhammad is in My sight most honorable among all of My angels and the entire creation. Musa asked: If Muhammad is better than all of Your creation then is the progeny of any Prophet better than My progeny. Allah said, O Musa! Perhaps you do not know that the progeny of Muhammad is superior to the progenies of all Prophets just as Muhammad is superior to all Prophets. Musa inquired: My Lord! If the progeny of Muhammad is like that then is the Ummah (followers) of any of the Prophet superior to my followers as You made clouds give them shade and You rained manna and salwa on them and You parted the river for their sake? The Lord replied, "O Musa! Perhaps you do not know that the superiority of the Ummah of Muhammad to all other Ummahs is like the superiority of Muhammad to all other creation."

Musa said, "My Lord! how good it would have been had I seen them?" The Lord replied, "O Musa! You will never see them because this is not the time of their appearance but you will see them before Muhammad in the High Heavens when they will be given the bounties of paradise and will be enjoying its pleasure. Do you like that I should tell you more about them?" Musa said, "Yes, My Lord." Allah said, "Then stand up before Me like a lowly slave who stands meekly before a mighty king." Musa complied. Allah pronounced: O Ummah of Muhammad! All responded from the bellies of their mothers and the loins of their fathers: *Labbaik Allahumma labbaik laa shareeka laka labbaik innal hamda wan ne'mata laka wal mulk. Laa shareeka laka.*

So the Almighty made it the thalbiya of hajj. Then He announced: O Ummah of Muhammad! My decision and My command about you is that My mercy precedes My anger and My pardon precedes My chastisement. I have accepted your asking before you ask and anyone of you who will come to Me in such a condition that he gives witness (testimony) that I am the Only One Allah and that Muhammad is My slave and messenger and that he is true in his words and deeds and testifies that 'Ali bin Abi-Talib is his brother, legatee and Caliph and subjects himself to obedience of 'Ali as he has subjected himself to the obedience of Muhammad and testifies that His selected and sinless friends and saints who are distinct with Divine miracles are the caliphs of Allah, I will admit him to Paradise even if his sins are equal in quantity to the foam of rivers. Imam said, "When Allah appointed our Prophet He revealed to him meaning: O Muhammad! You were on the Mount Toor when I called out to your community with this greatness and you were not on this side of the mountain when We called to him. Say that I praise and glorify the Lord Who is the Lord of the worlds because of the blessing whereby He granted me this grace exclusively and said to his Ummah: We praise the Allah who is the Lord of all worlds because He

granted us these graces exclusively."

And it is mentioned in other reliable traditions that Imam al-Ridha asked Raas al Jalut the greatest scholar among the Jews, "I challenge you with ten verses of Torah revealed to Moses, tell me does Torah not give the news about Muhammad in these words? When the people of the last Ummah will come who will be the followers of a camel-rider Prophet and who will glorify Allah in various ways in new places of worship, The Israelites will take the shelter of their Prophet until their souls will be satisfied (convinced) and surely the swords will be in their hands with which they will take revenge from the enemies of the Prophet in the world. Is this not written in Torah?"

Raas al Jalut said, "Yes."

Then Imam said, "O Jew! Musa stated to The Israelites in his will that soon a Prophet from your brothers will come to you. So testify to him and obey him. Are there any brothers of The Israelites except the sons of Isma'il?"

Raas al Jalut replied, "I cannot deny this statement of Musa but I want that it be pointed out to me from Torah."

Imam said, "Do you deny that it is mentioned in Torah that light came from Mount Toor and gave us brightness from Mount Saaeer and appeared from Mount Paran. So the radiance on Mount Toor was revelation to Musa and Mount Paran is in Makkah and there is a distance of a day's journey between them and it is the same revelation which was revealed to Muhammad."

This hadith is very lengthy. We have quoted here in proportion to the need of this occasion.

It is mentioned in a reliable tradition from Imam as-Sadiq that The Israelites approached Musa and said, "Ask Allah for rain whenever we ask for it and may stop when we do not want it." Musa conveyed this request to Allah and Allah accepted it. They tilled the land, sowed what they wanted to grow and then asked for rains and it rained as much as they wanted. It also stopped raining when they desired so. Thus it continued to rain when they wanted and stopped raining when they so desired until their agricultural products became sound and high. But when they harvested there was no seed in it at all. Everything had become grass. They went to Musa with this complaint and narrated what had happened. Allah revealed to Musa, "I did not decide for The Israelites but allowed what they desired. Since they were not agreeable with My decision, I left them to their planning. The result is what you see."

In a reliable hadith it is recorded from Imam al-Baqir, Imam as-Sadiq and Imam al-Ridha that it is written in the unexpunged Torah that Musa asked his Lord, "Are you near to me with Whom I can talk softly or are You away from me with Whom I must talk loudly?" Allah revealed to him, "O Musa! I am the companion of the one who remembers Me." Musa said, "My Lord! Who will be under Your shade when there will be no shade except the shade of Your Throne?" The Lord replied, "I remember those who remember Me and I befriend those who love one another for My sake. So whenever I propose to send

My chastisement to earth I do not send it due to the auspiciousness of such people." Musa requested, "My Lord! Sometimes I find myself in such a condition when I feel You too great to be remembered." The Lord responded, "Remember Me under all circumstances as My remembrance is good in all conditions."[21]

It is mentioned from Imam Ja'far as-Sadiq that Allah revealed to Musa, "O Musa! What prevents you from praying to Me?" He replied, "My Lord! The awe of your greatness as to how I can call you with my dirty mouth?" The Almighty revealed, "The odor of the mouth of fasting people is dearer to Me than the fragrance of musk."

It is mentioned with authentic evidence from Imam al-Ridha that wherever 'O those who believe' is mentioned in the Holy Qur'an, the Words in Torah are, *O Group of the poor and the needy*.

According to another narration, it is written in Torah that: *If you are friends of Allah, desire death*. So Almighty addressed the Jews in the Holy Qur'an,

O Jews! If you imagine that you are friends of Allah and that others are not, then, if you are true, wish for death. (***62:6***)

It is narrated by Ibn 'Abbas that the Holy Prophet said, "Allah discussed 1,24,000 things with Musa in three days and that Musa did not eat or drink anything during that time. When he returned to The Israelites and heard the voice of human beings he abhorred it as the sweetness of the Divine voice was still ringing in his ears."

Amir al-Mu'minin said that Almighty Allah revealed to Musa bin 'Imran, "O Musa! Learn My will by heart. Four things are for you: First do not be after the sins of others until you come to know that your sins have been forgiven, second do not become gloomy for your provision unless you know that My treasures have become empty, thirdly do not pin your hopes on others except me until you know that my kingdom has ended, fourthly do not feel yourself safe from the conspiracies of Satan until you know that he (devil) has died."

It is mentioned with two authentic chains from Imam as-Sadiq that four words of wisdom are written in Torah together with four other words side by side. The first four words are: The one who gets up from bed with worldly worries shows anger against his Lord, the one who wakes up in the morning with complaints against what has befallen him complains against his Lord and the one who approaches a wealthy person with the intention of gaining some earthly gains from him destroys two-thirds of his religion and the one who reads Allah's book and then indulges in deeds leading to Hell has ridiculed Allah and the other four words are: You will get the reward of what you do and the one who becomes a king or gets power wants that he should become the owner of everything and the one who does not consult others in his affairs repents and that restlessness and need is bigger than people."

It is mentioned in another hadith that Almighty revealed to Musa, "O Musa! I have not created any

creation which is dearer to Me than My faithful Mu'min slave and I do not put him into any trouble unless it is in his interest and I do not give him ease but for his betterment and I am more aware of what is in the interests of My slaves so he should be patient during the calamities sent by Me and should thank Me for My bounties and should rest content on My decisions so that I may note (place) him near Me among My truthful ones whenever he works for My pleasure and obeys My Commandments."

It is narrated by Imam al-Baqir that some of the words given to Musa by Allah on Mount Toor are: O Musa! Tell your community that those who gain nearness to Me do not get the nearness but through weeping and fearing Me and the worshippers who worship me do not do so but by abstaining from the things prohibited by Me and the adorned ones do not gain adornment but by giving up some things in the world which they do not need. Then Musa said, "O Most Merciful One! What reward will you give to them for their good deeds? He said, O Musa! Those who seek my nearness through weeping due to My fear will be in the highest place in Paradise and none will be their partner in that position. And for those who worship Me while refraining from the things prohibited by Me, I will inquire into the deeds of people in the Resurrection Day but will overlook their conditions and for those who seek My nearness by giving up worldly desires I will make the entire Paradise admissible to them so that they may reside therein wherever they please."

It is mentioned in a reliable tradition that one day Musa was sitting when Satan appeared before him wearing a multicolored cap. He took off his cap and approached Musa. Musa asked as to who he was? He said, "Iblis." Musa said, "May Allah not give residence to anyone near your residence. Why have you donned this cap on your head?"

He said, "I attract the children of Adam through these colors." Musa said, "Tell me the sin which if committed by the son of Adam you overpower him fully."

"When he overestimates his deed and gets vain and then underestimates his sin."

Then he said, O Musa! Never stay alone with a woman who is not permissible for you. Such people I do not leave to my companions but personally make efforts in misleading them and do not leave his side until he indulges in sin. Also never, give any promise to your God because whoever gives any promise to Allah I do not leave them to my companions but attend personally to him to endeavor that he may not fulfill his promise. And (O Musa)! Whenever you think of giving charity, make haste because whenever one intends to give charity I pay attention to him myself and do not leave him to my assistants. I make maximum efforts to make him regret it."

It is mentioned in a reliable tradition from Imam as-Sadiq that there was a tyrant king in the times of Musa. At the same time, there was a pious man. He went to the king for fulfilling a need of a faithful man and recommended his case to the king. The king accepted his recommendation and fulfilled the need of that faithful man. That king and the believer died on the same day. People mourned the death of the king for three days and kept their bazaars closed but the corpse of that mo-min remained in his house

unattended until the worms began to feed on it. After three days Musa saw it and prayed to Allah, “My Lord! That king was Your enemy yet people gave him a respectful burial while this mo–min is lying in this condition.” The Lord sent a revelation to him, “A friend of mine once recommended the case of one of my faithful slaves to the king and the latter fulfilled that need. So I gave honor to the king in this way. But I made the earth’s insects overpower that man because he made a request before a tyrant king.”

It is narrated from Imam Zayn al–‘abidin with authentic proofs that Musa prayed to Allah, “My Lord! Who are Your selected slaves? The ones whom You will keep under the shade of Your throne. For on that day there will be no other shade except that of the throne.” The Lord responded, “Those whose hearts are clean, empty of condemnable desires and habits and sinful desires and whose hearts are empty of worldly wealth. Whenever they remember Me, My Greatness and Awe is seen in their eyes and they are those who rest content in obeying Me just like a child rests content by suckling. They are the people who take refuge in My mosques just like vultures take shelter in their nests, when they see people disobeying Me they become fierce like an angry leopard.”

In a reliable hadith it is recorded from Imam as–Sadiq that Allah revealed to Musa, “O Musa! Thank Me as I deserve.” Musa asked, “My Lord! How can I thank You as You deserve for whatever thanksgiving I offer will only be a bounty from You because it is You who inclined me towards it.” The Lord replied, “O Musa! When you have understood that you are unable to thank Me fully and that thanksgiving is also My bounty then you have thanked Me as I deserve.”

It is mentioned in a reliable tradition from Imam al–Baqir that Allah revealed to Musa, “Befriend Me and make Me friend of My creation.” Musa asked, “My Lord! You know that none of your creations is dearer to me than You but what control do I have over the hearts of others.” Allah revealed to him, “Make them aware of my bounties so that they may befriend Me.”

According to the same source it is mentioned in this hadith that Musa asked Allah, “Let me know the time of early decline of the sun.” The Almighty ordained an angel to inform Musa everyday. So one day that angel told Musa that the time of decline of the sun has arrived.” Musa asked, “When?” The angel said, “Exactly when I told you, but by the time you made this inquiry the sun had already traveled a distance of five hundred years (westward).”

According to authentic hadith Imam as–Sadiq said, “Once Musa got a revelation from Allah that a certain person from among his friends was backbiting him and conveying his words to his enemies so he should keep away from him. Musa said, ‘My Lord! When I do not know him, how can I keep away from him? So let me know who he is.’ The Lord said, ‘I described the evil of his slander and now you want me to backbite about him too?’ Musa said, ‘My Lord! What should I do then?’ The Lord said, ‘Select ten persons from your companions, then make groups of ten from your men and draw lots. The lot will appear in the name of the group in which that person is. Then draw again a lot from among that group and it will expose that man. When that man saw that Musa was drawing lots and that he was about to be disgraced he arose and said, ‘O Messenger of Allah! It was I who did this deed. I will not do so again.’”

It is noted in another authentic hadith that Musa saw a man under the throne of Allah and asked, “My Lord! Who is this person whom you have kept so near to You? So near that you gave him a place under Your throne.” Allah replied, “This man was not cursed by his parents nor did he envy people because of the things I gave them by My Grace.”

According to a reliable narration Imam as-Sadiq said, “The Almighty conversed with Musa telling him that he should not incline towards the world like oppressors nor like the one who had made worldly things his parents. If I leave you, you will surely be attracted towards worldly adornments. O Musa! Leave those worldly things that you do not need and do not look at those who love the world. I have left them. And know that the seed of all troubles is the love of this world. Do you want to be like the one who is liked by masses until you know that I am also pleased with him? And do not long for the position of the man who is being obeyed by people unjustly because he is the cause of his followers’ destruction.”

It is narrated in another reliable tradition from Imam al-Baqir that Musa prayed to Allah, “My Lord! Who among Your slaves is most disliked by you and who you consider your worst enemy? The Lord replied, “The one who drops down in his bed at night like a dead body and passes his day in senseless things.” Musa asked: What is the reward of one who visits a sick fellow? Allah replied, “I appoint an angel to give him company in his grave until he is resurrected.” He asked: My Lord! What is the reward of one who bathes a dead body? Allah replied, “I make him as clean of sins as he was at birth.” He asked: My Lord! What is the reward of one who attends a funeral procession? Allah replied, “I appoint some angels for him bearing flags so that they will escort him in the Field of Reckoning (Mahshar).” Musa asked: My Lord! What is the reward of one who condoles the death of a child? Allah replied, “I will give him a place under the Divine Throne on the day when there will be no shade except that of the Divine Throne.”

According to a reliable tradition Imam as-Sadiq said, “Once on his way to work Musa passed by a man praying to Allah with raised hands towards the sky. When he returned by the same way after seven days he saw that that man was still in the same position, praying and weeping.” Allah said, “O Musa! Even if this man goes on praying until his tongue drops down, I will not accept his supplication until and unless he does not come to Me the way I want him to come. That is, he must love and follow you.” That man wanted to worship Allah in a way other than following the teachings of Musa.

It is mentioned in a reliable tradition through the same source that once when Musa went to Mount Toor he took with him one of his pious companions. He made him sit at the foot of the mountain and he proceeded to the top and began talking with his Lord. When he returned he saw that that man was torn into pieces by a wild beast which had eaten up his face. Allah revealed to Musa that that man had committed a sin against Me and I desired that when he returns to Me no sin should remain with him so I took him thus from the world.

It is mentioned in a reliable tradition of Imam al-Baqir that Allah revealed to Musa, “Sometimes it so happens that a slave of mine seeks My nearness with a single good deed and I issue orders that he may be given a place of his choice in Paradise.” Musa inquired about that good deed. Allah replied, “To

undertake a journey for the sake of his brother in faith."

Reliable sources quote Imam al-Baqir that once Musa asked his Lord, "My Lord! Who among your creations do you consider as your worst enemy?" The Almighty said, "The one who makes allegations against Me." Musa asked, "My Lord! Is there anyone among Your creation who makes allegations against You?" The Lord replied, "Yes, the man who asks something from Me and I decide only that which is in his interest, but as he is not pleased with it he makes allegations against Me."

It is mentioned in a true hadith that Imam as-Sadiq said, "It is written in Torah that: O Son of Adam! Make yourself available for My worship setting aside your worldly affairs so that I may fill up your heart with My fear. Otherwise, I will fill up your heart with worldly engagements and will leave you to run after the world and then your need will never be satisfied.

It is recorded in reliable sources that Imam al-Baqir said, "Divine Revelation was stopped for thirty days for Musa bin 'Imran. So one evening he went to Mount Areeha and said, My Lord! Why have you stopped talking with me and discontinued your revelation? Is it because of any sin that I have committed? So now, I am standing before You. Punish me until You become pleased with me. If you have stopped your revelations due to the sins of The Israelites then I beseech pardon for them. Almighty revealed to him: O Musa! Do you know why I have selected you from among My entire creation for My talks and revelations? Musa said, "My Lord! I do not know it." Allah said, "O Musa! My knowledge has covered the entire creation. I did not find among them anyone whose humility before Me was more than yours. So I reserved you for My talks and Revelations." Thereafter whenever Musa prayed he did not rise from the prayer mat until he rubbed the right and left of his face on the ground.

It is reported from the holy Prophet that it was written on the tablets: Thank Me and your parents so that I may protect you from calamities and troubles which cause your destruction and so that I may lengthen your life and keep you alive with a better living and may grant you a life which will be much better after this earthly life.

It is mentioned with authentic evidences that The Grand Names consists of seventy-three letters out of which Allah sent four letters on Musa.

It is mentioned in an authentic hadith from Imam as-Sadiq that it is written in Torah: O Son of Adam! Remember Me whenever you are angry with anyone so that I may remember you when I am angry. Then I may not destroy you with those people who I want to destroy. Whenever someone oppresses you leave its retaliation thinking of Me because My revenge is better than yours.

In another hadith the Prophet of Allah said that Allah revealed to Musa, "O Son of 'Imran! Do not envy what I have given from My Grace to others and do not look at it with a tempting eye because he who does not remain pleased with what I have distributed among my slaves and becomes envious of it does not remain happy, rather it comes in the way of the right distribution which I have made. Such a person is not Mine nor am I his."

It is recorded from Imam al-Baqir that The Israelites complained to Musa that many among us have become lepers. The Almighty revealed to Musa: Ask them to eat cow's meat with beetroot.

It is mentioned in a reliable tradition from Imam as-Sadiq that it is mentioned in Torah: Thank the one who gives you good things and reward the one who thanks you because there is no decline of bounties when they are thanked for. And they do not last when not thanked for and an increase in thanksgiving causes protection from calamities. It is mentioned in authentic hadith from the same Imam that it is written in Torah that if anyone sells any land with water and in exchange does not purchase land and water then its price becomes unlawful and it gives no profit.

It is mentioned in another narration that Musa visited a city of The Israelites where he saw that rich men wearing clothes made of canvas (sackcloth) were standing and throwing dust on their heads and weeping profusely. Tears were rolling down their cheeks. Musa felt pity on them. He himself also wept in sympathy and prayed to Allah, "O My Lord! These people are in the progeny of Ya'qub who has taken shelter in You like a dove takes shelter in its nest and are crying like the sheep and are barking like dogs." The Lord revealed, "Why are they doing this; perhaps in their view the treasure of My mercy has emptied or My wealth has ended or I am not the Most Merciful! Tell them that I know what is in their hearts. Though they are calling Me their hearts are not inclined towards Me but towards the world."

It is mentioned in another authentic hadith that one day Musa was giving a sermon to his companions when suddenly a man got up and tore his clothes. Allah revealed to Musa, "Ask him to tear his heart and weed out from it whatever I do not like. What is the use of tearing his clothes?" One day Musa passed by one of his companions in Sajdah. When Musa returned after finishing his business he saw that that man was still prostrating. Musa told him, "Had it been in my power I would have fulfilled your demand." Allah revealed, "O Musa! Even if this man prolongs his prostration until his neck breaks, I will not accept his prayer unless he gives up what I do not like and inclines towards what I like."[22]

Death of Musa and Harun

It is recorded in reliable sources from Imam al-Baqir that Musa prayed to Allah, "Of course I rest content on what You have decided and distributed. Do not kill an aged person, let alone a child." The Lord replied, "O Musa! Are you not happy that I am the provider of provisions and I am the maintainer?" Musa submitted, "My Lord! I am happy; doubtlessly You are the Best Caretaker and the Best Maintainer."

Imam as-Sadiq said that one day Musa went to Mount Toor with Harun. On the way, they saw a house. There was a tree at its door. Before that, they had neither seen that house nor the tree. Two clothes hung on that tree and there was a couch in that house. Musa asked Harun, "Remove your clothes and wear these, then enter this house and sleep on the couch." Harun complied with the order. When he slept on the couch, Allah seized the soul of Harun, and that couch and that house went up in the sky. Musa returned to The Israelites and informed them that Almighty Allah had seized the life of Harun and called him up in the heavens. The Israelites said, "You are lying. You killed him because we loved him

and because he was kind towards us." Musa complained to Allah about the allegation made against him by The Israelites. The Almighty commanded and two angels lowered the couch with Harun from the heavens and kept it hanging between earth and heavens until The Israelites saw and were convinced that he had died and that Musa did not kill him.

According to another hadith (narration) Harun spoke up from the couch and said, I have died my death and Musa did not kill me.

It is mentioned in another hadith that the bereaved can tear off his collar while mourning one's father or brother as Musa had torn his collar at the death of Harun.

According to a reliable tradition Imam al-Ridha said that Musa asked Allah, "My Lord! My brother has died so forgive him. Allah revealed to Musa, "O Musa! if you wish Me to forgive all those who have died and also who are yet to die I will pardon all of them except the killers of Husayn bin 'Ali; from whom I will take revenge."

It is mentioned in some reliable and authentic hadiths that Imam Ja'far as-Sadiq said that when the end of Musa's life approached and the angel of death came and said, 'O Kalimullah (the one with whom Allah conversed)! *Assalaamo A'laikum',* Musa responded, "*Wa a'laikas salaam!* Who are you?" The angel replied, "I am the angel of death." He asked, "Why have you come?" He replied, "To take your soul." Musa asked, "From where will you seize it?" He replied, "From your mouth." Musa asked, "How will you seize it from the mouth when I have conversed with the Almighty with it?" The angel replied, "All right! I will seize it from your hands." Musa exclaimed, "How will you seize it from my hands when these hands have held the Torah?" The angel said, "I will seize it from your feet." Musa said,"I have gone to Mount Toor on these very feet to talk with My Lord." The angel said, "Then I will take it from your eyes." Musa said, "I have always looked with these eyes hopefully towards my Lord's Mercy." The angel said, "Then from your ear." Musa said, "I have heard my Lord's Words with these very ears." Then Almighty Allah revealed to the angel, "Do not seize his soul until he himself desires it." So the angel of death went back and Musa lived for quite a long time thereafter. Then one day he called Yusha', gave his will to him, made him his legatee and asked him to keep the will a secret until the time of his (Musa's) death. He also asked Yusha' to pass on the Wasiyyah (Will) at the time of his (Yusha''s) death to someone else as desired by Allah. Saying this Musa disappeared from his people.

During these days of his absence, he once met a man digging a grave. Musa told him that he would like to help him in digging that grave. He said, 'That is good.' Musa engaged himself in the digging. Soon the grave was completed by them. The man intended to go and lie in that grave to ascertain whether it was properly dug or not.

But Musa said, Wait! let me do it. Saying this Musa entered the grave and slept therein. Allah removed the curtain from his eyes and he saw his place in Paradise. He said, My Lord Call me back to You. So the angel of death seized his holy soul then and there. That person buried him in the same grave and

closed it by filling it with earth. That man digging the grave was an angel in the shape of a man. Musa died in Tiyah. An announcer announced from the heavens that Musa Kalimullah has died and who is he who will not die? (The Imam) said, This is why Musa's grave is not known to people and The Israelites do not know its location. People asked the Prophet of Allah about the location of the grave of Musa. He replied, "Near the highway adjacent to the red hillock." After Musa, Yusha' became the leader of The Israelites. He was always busy in their affairs and was bearing all kinds of difficulties caused to him by the kings of those days. Three of those kings died. Thereafter the condition of Yusha' became strong and be became independent in the matter of law and order (giving orders to do or to refrain from doing things). Then two hypocrites of the community of Musa conspired and took Safra daughter of Shu'ayb, the wife of Musa with them and revolted against Yusha' with 100000 men. Yusha' overpowered them. Many groups of them were killed and those who remained alive fled by the Divine Order and Safra daughter of Shu'ayb became the captive of Yusha'. Yusha' told her, "I am leaving you in this world so that in the other world when I meet Musa the Prophet of Allah, I may complain to him about you and your community about what I have suffered due to you." Safra said, "By Allah! If Paradise is made open to me so that I can enter it I will feel ashamed of seeing there Musa the Prophet of Allah, as I have torn his veil and thereafter I revolted against his legatee."[23]

Sunnis have narrated from 'Abdullah bin Mas'ud that he said, "I asked the Prophet of Allah, 'Who will bathe you after your demise?' The holy Prophet replied, 'Every Prophet is given a bath by his Wasi.' I asked, 'O Messenger of Allah! Who is your Wasi?' He replied, ''Ali bin Abi-Talib.' I asked, 'O Prophet of Allah! How long will he live after you?' He said, 'Thirty years as Yusha' ibn Nun the legatee of Musa and Safra daughter of Shu'ayb revolted against him (Yusha') and had said, 'I am more entitled than you to be ruler of The Israelites.' Yusha' fought her, destroyed her army and arrested her. After capturing her he behaved nicely with her and in this way the daughter of so and so will along with thousands of men of my Ummah revolt against 'Ali. 'Ali will defeat her army, make her captive and will behave nicely to her after arresting her.' This verse has come in that connection:

(O Wives of the Prophet). Remain seated in your house and..... do not come out in a style of olden day ignorance. And said that olden day ignorance means coming out in the field like Safra daughter of Shu'ayb."

Authentic narrators mention from Imam al-Baqir that the wife of Musa had revolted against Yusha' ibn Nun riding on a giraffe. Wife of Musa had the upper hand on the first day but on the second day Yusha' subdued her. Some people said to Yusha', "Punish her." But Yusha' said, "Since Musa had rested by her side, I have given her respect due to Musa's honor. I leave the revenge to Allah."

It is mentioned in reliable tradition from Imam Ja'far as-Sadiq that Angel of Death came to Musa and saluted him. Musa inquired, "Why have you come?" He said, "I have come to seize your soul but I have been ordered to do so only when you so desire." Then the angel went away. After sometime Musa called Yusha', made him his legatee and disappeared from his people. During this absence, he went to

some angels who were busy digging a grave. Musa asked, “For whom are you digging this grave?” They replied, “By Allah! For a slave of Allah who is very high in the sight of Allah.” Musa said, “Indeed he must be very great in the sight of Allah because I have never seen a grave better than this one.” The angels inquired, “O Slave of Allah! Do you wish to be the same fellow.” Musa said, “Of course I do.” The angels said, “Then go and sleep in it thinking about your Lord.” Musa went in it and slept and saw his place in Paradise and desired for his death from the Almighty. His soul was seized then and there and the angels buried him. It is mentioned in another reliable tradition that Musa lived for one hundred twenty six years and Harun for one hundred and thirty years. It is mentioned in yet another reliable tradition that the 21st night of the month of Ramadhan is the auspicious night in which the legatees of Prophets left this world. ‘Isa was lifted up on this night and Musa also passed away on this night.

It is authentically narrated from Imam al-Baqir that during the night in which Amir al-Mu’minin was martyred, fresh blood was gushing out of every stone that was picked up until sunrise and that Yusha‘ ibn Nun was also martyred on this night.

It is recorded in reliable sources that Imam as-Sadiq said, “Musa willed to Yusha‘ ibn Nun and made him his successor, then Yusha‘ made the son of Harun his Successor and Khalifah. He did not make his or Musa’s son his caliph because Khalifah or Imam is appointed by Allah and no one else has any authority in this matter.”

It is mentioned in some reliable traditions that when Musa and Harun were appointed by Divine Mercy in Tiyah, Yusha‘ ibn Nun prepared The Israelites for war and marched towards Syria for the battle of Alqalama. He conquered every town on his way towards Syria until he reached Balgaa. The king of that place was called Baalaq. There were several battles between him and Yusha‘ but neither was killed. People asked for its reason. It was replied that as neither of them possessed a flag neither got killed. Then they made a treaty and marched forward to another city. When the king of that place knew that he did not have enough strength to confront Yusha‘ he sent someone for Bal-am Baoor so that he may pray with The Grand Name so that they may win. Bal-am thought of going to the king riding his donkey. The donkey became so overjoyed that he fell down. When he asked the ass the reason of doing so, the animal by the power given to it by Allah replied, “How can I not become overjoyed when this Archangel Gabriel, holding a weapon in hand prevents you from going to fight with him?” This did not impress him and he went further.

When he reached the king the latter asked him to recite the Grand Name and to curse the people of Yusha‘. Bal-am said Allah’s Prophet is with him and therefore no curse will affect them but I am planning differently for your sake. Decorate many beautiful women, send them to their army under pretext of sale, and purchase so that when presented to men they may indulge in adultery because Allah sends the disease of plague to those people who make excess in adultery. When he did so the community of Yusha‘ indulged in much adultery. Allah revealed to Yusha‘, “These people have angered Me much by doing such a heinous deed. Now if you desire I will have them subdued by the enemy or if you like I will

have them killed through famine and if you so desire I may destroy them with a hard and quick death." Yusha' said, "My Lord! They are the children of Ya'qub and therefore I would not like the enemy to control them nor would I like them to be killed by famine. So if you so desire you may punish them with instant death. Then seventy thousand of those people died within three hours of the plague."

It is mentioned in the narrations of Shi'ahs and Sunnis that, thereafter when Yusha' fought with them and was about to overpower them the sun set. Yusha' prayed to Allah and He made the sun reappear by His Might and kept it shining until they won the war. Only then did the sun set. Likewise the sun reappeared for the successor of the last Prophet, Amir al-Mu'minin.

It is recorded in reliable sources from Imam al-Ridha that Allah had given Bal-am Baoor the Grand Name. Every supplication made by him was accepted because of it. At last, he inclined towards Pharaoh. When the Pharaoh intended to follow Musa and his people, he requested Bal-am to pray to Allah so that he may detain Musa and his men thus enabling him to reach them. Bal-am rode his ass to lead the Pharaoh following Musa's army but his donkey stopped and did not budge thought he kicked it much. Allah made the animal talk and it asked: Woe unto you! Why are you hitting me? Do you want me to be with you so that you may curse the Prophet of Allah and the faithful? Then he beat the donkey so much that it died and went away from him. It was wiped out from his heart as has been mentioned by Allah in Qur'an,

"(O Prophet!) Tell your people the tale of the one whom We had given our signs, that is Our evidences or arguments, then he came out of those signs and sciences and was taken back from him, then he obeyed the devil and became misguided. Had We wished, We would have raised him high with the same signs but he leaned down towards the earth, preferred the world, and followed his desires), his example is like a dog. It brings out its tongue if you attack it and also if you leave it unhurt. It is mentioned in narrations that the tongue of Bal-am was hanging out of his mouth like the tongue of a dog reaching up to his chest. Imam al-Ridha said, No animal will enter Paradise except three-the donkey of Bal-am, the dog of the people of the cave and the wolf (the story of which is that a tyrant king sent his cattleman to fetch a group of the faithful with an intention to punish them. The cattleman had a son whom he loved very much. The said wolf came and ate up the boy which made the cattleman very sorry. Therefore Allah will admit that wolf in Paradise as it made that wicked cattleman sorrowful).

It is recorded with many evidences that in the night wherein Amir al-Mu'minin was martyred, Imam Al-Hasan went up the pulpit and said, "O People! That night was also like this one when 'Isa son of Maryam went up the heavens. That night was also like this one when Yusha' ibn Nun was killed. That is the 21st of Ramadham."

It is mentioned with authentic evidences that Imam al-Ridha said, "A companion of the holy Prophet got a letter, which was brought to the holy Prophet. The holy Prophet had an announcement made that all should be present in the mosque. Then he went up to the pulpit and said, 'This letter has been written by Yusha' ibn Nun the legatee of Musa. The subject matter is like this: In the name of Allah, the Beneficent,

the Merciful. Surely your Lord and your Friend is kind to you. Verily the best among all the slaves of Allah is the unknown pious and the worst among the creation of Allah is the one who is conspicuous with his wrongful power (state). So whosoever wants to get full reward and wants to be thankful to Allah should recite this supplication daily:

Subhaan Allah kama yambghi allaaho laa ilaaha illa kamaa yambaghi allaaho wal h'amdo lillaahe kamaa yambaghi allaaho wa laa h'awla walaa quwwata illa billaahe wa s'allallaaho a'laa jamee'il mursaleena wan nabeeyeena h'atta yarz"allaaho.

It is mentioned in another reliable tradition that among The Israelites were four faithful persons who were connected with one another. One day three of them gathered in a house for some work. The fourth one also arrived and knocked on the door which was opened by a slave. He asked him, "Where is your master?" He replied, "He is not in the house." So that person went back. The slave returned to his master who asked him, "Who knocked the door?" He replied, "He was so and so and I told him that the owner of the house is not at home." The owner of the house and his friends did not say anything about this and kept quiet. They did not care about the going back of the faithful. They resumed their talks. Next morning he returned and saw them coming out of the house. He observed that they intended to go to the farm of one of them. He saluted them and asked whether he too could accompany them.

They said, 'All right! Come along.' But they did not express any sorrow for the previous day's incident when he had returned. He was a poor man among them. On the way, a cloud appeared in the sky and came over their heads. Thinking that it would start raining they started to run. Suddenly a voice was heard from the cloud: O Fire! Burn them away. I am Archangel Gabriel, the Messenger of Allah. All of a sudden, fire separated from that cloud and fell on those three men. The fourth became astonished and also fearful. He could not understand the reason of what had happened. He came back to the town and went to Yusha' ibn Nun and narrated the whole happening to him. Yusha' said, "Allah punished them due to you, despite being pleased with them." Then Yusha' told him the previous day's incident. The man said, "I condone their deed." Yusha' said, "Had this happened before the Divine chastisement fell on them this pardoning by you would have benefited them. Now it is of no use in the worldly life. Perhaps it may give them some benefit in the Hereafter." It is mentioned in a narration that Yusha' lived for 133 years and he made Kaalab bin Yuqanna his successor and caliph.

1. Some people believe that it was unlawful that Musa killed that man. So Musa was a sinner and suppose it was permissible then why Musa said, this is on account of the Satan's doing and why did he say, 'Allah I have done harm to myself, so do Thou protect me and when the Pharaoh raised an objection, he has done wrong and became an unbeliever of him. Why Musa said, he was on wrong path. The answer of these questions will be given by other way. First, Musa did not intend to kill him but he wanted to protect an innocent person from his tyranny but people said, his deed was a sin in his part. If a person try to protect himself or others from a tyrant it is not a sin. Secondly, he was an unbeliever. So Prophet Musa said that it was devilish deed. Many thinkers say it was lawful to kill the unbeliever but it was better if Musa kept patience and may did not involve after killing the victim, repenting himself like Prophet Adam that he agreed for doing the wrong deed and requested Allah he had not done any wrong except this as it was the deed of Satan. When Prophet Musa also said, "I fear, I have done harm to myself." to protect himself when the Pharaoh raised an objection. So Allah helped him the Pharaoh. The Pharaoh said to Musa that he was one of the unbeliever that means he was brought up in the

Pharaoh's care. Prophet Musa said, perhaps he was on the wrong path or was not knowing.
2. Maybe, Prophet Musa had two sticks. One, which was given by Prophet Shu'ayb and other, which Archangel Gabriel brought.
3. Allah asked Prophet Musa to cast off his shoes and come up as he is in the blessed spot of the in the valley and is Tuwa. A narrator says (1) shoes were made of the skin of animals (2) Imam Ja'far-al-Sadiq said, shoes were made of a cow and Allah ordered him to remove his shoes so that his feet would touch the blessed spot. And Prophet says that place is called Wadi al-Muqaddas because souls of Prophets and Angels were being exalted and Allah chose the same place to speak to Musa (3) Allah ordered him to come there barefoot to visit the supreme power (4) Prophet Musa put on shoes for protection from serpents etc. (5) Allah says the shoes allude to the world. O Musa there is no need to put on shoes as you are close to Me. I am Allah, the Lord of the worlds. Believe in Me and love Me. (6) Prophet Musa had came to take fire for his wife and his attention was there so Allah revealed him to remove all the worldly desires from the heart and remember Him and His bounties also not give importance to worldly life.
Then Allah said, "One who sees in a dream that his shoes are lost tell him, this is the sign of his wife's death."
When our last Imam was very young and was sitting on his father's lap, a man came and asked the explanation of this verse of Qur'an. Imam al-Mahdi replied at once that Musa's shoes were made of the dead animal's skin, that is why Allah asked him to remove the shoes down the hill. One asked what was better. Musa's shoes or his prayers? Imam said, "One who think or say like this is surely ignorant and does not know when to pray and when not.
The narrator asked Imam to explain the verse. Imam said, "When Musa reached the valley and said, 'O Allah, my whole attention and affection is for you and nor for others.' Though Musa loved his wife. That is why Allah asked him to remove his shoes down the hill; means remove your affection towards your wife if you love Me truly. Imam Ja'far al-Sadiq said, "To remove the shoes means to remove his two fears from the mind of Prophet, first he was afraid of his wife's death because he left her alone suffering with pain. He saw a fire far away and had come there to bring fire to warm her. Secondly he was afraid of the Pharaoh. Allah said, do not fear him, you are quite safe in My protection.'"
4. Prophet Musa came back to his wife.
5. There are different opinions about the fear of Musa -According to another tradition Musa thought that people will think he is a magician like other magicians. Imam 'Ali quotes Musa was waiting for Allah's revelation. It was rather late so Musa was afraid that people would think that the Pharaoh's magicians were true. But it is doubtful matter whether the Pharaoh killed all the magicians or not. But it is true, he hanged them and cut off their hands and legs. Indeed they all were magicians and unbelievers. But in their last time they became loyal and faithful to Musa According to another tradition, they all were arrested and were involved in divine's chastisement and were released with the people of The Israelites. The people said to the Pharaoh not to taunt them. Then they prayed to Allah to give them patience against the Pharaoh. In another tradition it is stated that the Pharaoh said to his magicians that Musa has taught them magic power and he is their leader. He said they would be hanged on the date tree and then realize whose chastisement is severe. The people said, "Allah, the Almighty has created the world and all of us. We do not believe in you. Therefore do whatever you like. Life is very short and your order is also temporary. We believe in Allah. Indeed He is great and we have faith, He will forgive our sins you compelled us to use magic power on Prophet. But Allah is Kind and He is immortal."
6. There are different opinions about it. Some say that the Pharaoh wanted to threaten him and some says, he wanted to kill him. Some says it is possible that he wanted to threaten him only and not to kill him.
7. Regarding the reason of repentance of the Pharaoh that Allah did not accept his repentance on account of final Chastisement some writer says He did not repent by heart but he was pretending to save himself from divine wrath. Another writer says: He believed in Allah but he had to accept the Prophethood of Musa.
8. There are different opinions of different authors. In many books it is recorded that there were three people who verified the Prophets. They were Mu'min Ale the Pharaoh, Mu'min Ale Yasin and best of them 'Ali Ibn Abu-Talib
9. Commentators have differed in their opinion about the Holy Land as to what place is it. Some have said it is Jerusalem (Jerusalem), Some have said it is Damascus and Palestine. According to some it is Syria and some say it is the land between Toor and the land around it. Traditions regarding this have been quoted earlier. Similarly there is difference of opinion as to whether Musa had entered the Holy Land or not. But reliable traditions mentioned that Musa expired in Tiyah and that his Legatee Yusha' ibn Nun took out The Israelites from Tiyah. It is also not unanimous weather or not the Bab al-

Hitta was in the desert they faced it after getting out of it. Most of the people are of Tiyah desert The Israelites were ordered that they should enter the gate of Jerusalem or of Areehah in the aforesaid manner. According to this belief Musa should not have been with them at that time. Some have said that Musa had made a Qubbah (cupola=dome) in Tiyah and he was praying Salat facing it. The Israelites were commanded to enter the gate bowing and requesting Divine pardon for their sins in a state of humanity. It might have meant Ruku (Bowing). Some have said, prostrating after entering means seeking pardon. The earlier hadiths make these two reasons preferable) Saalaba has narrated in Araais that Lord Almighty had given a promise to Musa that He will grant him and his community the Holy land of Syria as their place of residence and will destroy the community of Amaalaqah who were then ruling over Syria. When The Israelites entered Egypt after the Pharaoh was drowned, the Lord Almighty ordered them to turn toward the city of Areeha in Syria because "I have decided that it should be your residence. So go, fight with Amaalaqah and occupy Areeha. And He ordered Musa to appoint twelve Naqueeb (chiefs); that every Sabt (tribe) should have one Naqueeb who should be their chief. The Israelites said, We will not proceed to fight with them until we know more about them. Musa sent those Nauqeebs to ascertain about Amaaliqah. When they arrived near the city of Areehaa they met with a rebellious man Auj bin Unnaaq. It is narrated that he was 23330 hands tall and that he used to catch fish himself from the bottom of the sea and to bake it high in his hand and then eat it. Water had reached only his thighs during the flood of Noah. His age was 30000 years and his mother khunnaaq was the daughter of Adam. It is said that he fetched a mountain rock equal in size to the camp of Musa so as to throw it on them. Allah Almighty sent the bird The hoopoe, which made a hole in that rock which turned into a yoke for his neck and felled him down. Musa came to him. His height was ten yards and his stick was also 10 yards long. He (Musa) jumped to the height of ten yards and struck Auj with that stick. It hit his ankle and killed him. When Auj saw the Naqueebs he lifted up them and placing them in his lap took them to his mother. He told her that this group had come to fight me. He intended to crush them under his feet but his mother told her to free them so that they would tell his story to others. They returned from there and roaming around the city collected information. A bunch of their grapes were so huge that five men from The Israelites were required to lift it with its branches. Their pomegranate was so big that four man could sit on half of its skin. When the Nauqeebs started for their people they consulted among themselves as they were of the opinion that if they said all that they had observe to The Israelites they (latter) would doubt the word of Musa and would become infidels. So it was to keep this information secret and to inform Musa and Harun privately so that they may do as they think. They agreed and made a covenant among themselves on this point. They went to Musa after 40 days and narrated to him whatever they had seen. Then every Naqeeb went back to his tribe and, breaking the aforesaid covenant, told their clans everything about the Amaaliqah and made them fearful of jihad with them. But Yusha' and Kaalab remained firm on their promise. Musa's sister Maryam was wife of Kalab. When this information went around The Israelites they began to cry loudly and began to scream that: It would have better had we died in Egypt or in the desert without entering this city so that our wealth and wives and children would not have been caught by the fierce Amaaliqah. Then they talked among themselves: Let us make one of our chief and return to Egypt. Musa repeatedly advised them saying that the only one Allah Who made you win over the Pharaoh will also enable you to overpower the Amaaliqah as He has promised victory and as He never breaks his word. But they did not need and intended to return to Egypt. Seeing this Yusha' and Kaalab tore up the collars of their shirts and said to them: Fear Allah Almighty and come along with us to the city of these rebellious people Amaaliqah and come along with the help of Allah. We have tried them. Though their bodies are strong their hearts are very weak. So do not be afraid of them and rely on the Lord. The Israelites did not pay attention to their words and intended to stone them to death. They told Musa: We will never enter that city. You may go their with your God and fight with them. We will not budge from our place. Musa became very angry and cursing them said, My Lord! I am the owner of only myself and of my brother. My Lord! Discount me from the sinners.

10. Though the narration of Thalabi is not quite reliable. We have quoted it as it talks about some strange events and so that the wise can understand that it was on the basis of the traditions of the Shi'ah scholars. The Holy Prophet had told Amir al-Mu'minin that: your relation with me is the same, which was of Harun with Musa. But there will be no Prophet after me. Likewise what has been narrated through the Shi'ah scholars and the Sunni is that the holy Prophet named Imam al-Husayn and Imam al-Husayn in the Arabic language like the name of the names of the sons of Harun because, just as the trusteeship of Jerusalem, which was the Kiblah and an honored place of The Israelites and the protection of the Chest, which was the treasure of their spiritual knowledge and the celestial fire, which was the criteria of the acceptance or

rejection of their deeds was according to Thalabi who is one of their great commentators and hadith scholar was related to Amir al-Mu'minin and his progeny pious; that these personalities should be the centre point of the raining of divine Radiances and the treasures of the spiritual knowledge and secrets and that the acceptance or rejection of the deeds of the creation ought to be in their hands and that their obedience and prayers of this Ummah must be connected with their radiant Wilayah. Rather the Jerusalem of this Ummah is the Wilayah of these great personalities.

11. It should be remembered that it is the part of the religious beliefs of the Shi'ahs that Allah is invisible: that His holiness cannot be viewed with an eye, rather the inward eyes of the heart and mind too are unable to comprehend the self and attributions of the lord. How can He be seen when He does not posses either a body on an environment or a place (space) nor can he be in any direction. Then how did Musa despite being greatest messenger put such a question before Him? This doubtful question can be answered in two ways. First: the asking of Musa was not for seeing with the eye and that he wanted to comprehend Him and His attributes through understanding and that at the same time he may also attain the maximum limit of the human understanding. Since the first wish was prohibited and the second was above his status, the lord, by shedding the particle of His greatness on the mount and by making Musa unconscious, made it clear that no one has the strength to comprehend his grandeur and that no one has ability to of reaching the maximum of state of understanding because it is only for the Prophet of the last era (Muhammad saw). Second the asking by Musa was on behalf of his community and he was appointed to take care and to cater the needs of their including to declare whatever they asked for, he made this question on the demand of his people even though he know that it was impossible thing and a prohibited affair. But he wished his people should also understand this truth. And this second cause is clearer as will be seen from the following hadith of Imam al-Ri¤a

12. This story is one of those which concern those who are in doubt about the sin or error of Messengers because both Musa and Harun were great messengers. If Harun had done a thing which angered Musa so much that he held his head and bread and pulled toward himself and made him talk very harshly with him then Harun had committed a sin. And if he did not commit a sin then it was a sin or an error on the part of Musa to insult his brother who too was a Prophet, especially the former's gesture of throwing the tablets of Torah. Some reasons can be given for this: First: which is most clear is that this was a dispute between two Prophets for reforming their people and to make them repentant because when The Israelites indulged in such a heinous sin and considered it is a light one it was necessary for Musa to expose the evil of that deed perfectly and no way was more perfect than to deal harshly with his great brother who besides having a blood relation with him was a great messenger and to throw the tablets on the ground thus hinting that he had abandoned the work of reforming them and that bringing the Book to them was of no avail so that they too might realize that they had surely done a gruesome deed which became the cause of such strange happenings and which ended the patience of Musa and verily Musa did not err nor he intended to harm Harun. It is a common diplomacy of rulers when the near ones are being punished so that others may be warned. Allah Almighty too has, on a number occasion in Holy Qur'an, used angry words for the Holy Prophet but the main aim was to discipline the Ummah as will be described hereafter in the events of the Holy Prophet-Inshallah. The second reason is that these gestures of Musa were due to his extreme anger against the Ummah. Just as a man bites his lips or pulls his beard when very angry Musa did so to Harun who was near to him like his own life. And Harun requested Musa not to do so because, he thought that The Israelites might not understand the main reason and mistake them for enmity and its blame might fall on him Musa. The third reason is that he pulled the head and beard of Harun by way of love and affection so that the community would draw some other meaning out of it. So he requested him to stop doing so, so that somebody may not think bad about Musa. The fourth cause is that what Musa did to Harun or the deeds of both of them were a sort of Tark al-Awla (giving up the desirable), which did not amount to a sin or disobedience, which could be contrary to Prophethood. Other reason also have been mentioned besides these but the first one is the clearest and as regards throwing of tablets it is possible that they might have dropped from his hands due to extreme anger and hence unintentionally or perhaps they were thrown to show Divine worth or toughness in religion or a refutation of the opponents and that such throwing cannot be regarded as a disrespect. It should be borne in mind that there are various and varying hadiths about Musa's promise to his people. Most of them mention that Musa had promised that he would remain absent for thirty days but that the Almighty, due to some contingency, by way of Badaa (novel gesture) turned that promise into that of forty days. The 30-days promise had a condition attached to it and that condition was not fulfilled and this appears from some verse and also some hadiths that Musa had given them a promise of 40 days and it was merely

due to the length of time those people did like that until Satan misguided them so they made a count of days and nights separately and at the end of 20 days they said that 40 had passed away. It is easy to connect the verse, as the Ayat is not specific that the promise was definitely of 30 days. Even if it had been specific the connecting is possible because it was told Musa that the promise would be of 40 days and it was due to some strategy that he was asked to give them a promise of 30 days. Thus it is possible for yet another cause too that Musa's promise to his people might have been for 40 days in this way that he might have told them: I will not be present among you until 30 days and it is possible that some of the hadiths might have been based on Taqiyyah.

13. Maybe that mountain range was divided into several pieces and part might have gone down in the earth and some pieces have been flown onto various directions in the world and some might have turned into sand grain. Hence it is also mentioned and it requires lengthy discussion in the matter of raining of Radiance on the mountain for which this book is too short.

14. According to Shi'ah belief it is difficult to believe them as messengers because apparently they were sinners and their asking was the sin due to which they were chastised. How can then they be messengers despite committing such a sin? Its reply is possible with such causes: first: The description of their becoming messengers might have been by way of Taqiyyah because most of the Sunni (non-Shi'ahs) have related like that. Second: when they died their first (earlier) life with sin had ended and they might have been innocent in their second life, which is sufficient for their Messengership. There is scope for discussion in this cause. Third: Their asking might also have been behalf of their community and the chastisement might have been by way of disciplining the community. This also appears difficult to believe. Fourth: The word 'messenger' might have been used figuratively, that is to convey the sense that after being alive they turned pious like Prophets. But the first cause is clearer. It must be understood that this event is to give witness the truth in the belief of Raj'ah (resurrection); that as it is in this event, in the time of the al-Qa'im (al-Mahdi). Some have said that what has happened in The Israelites will happen in this Ummah also, which will be mentioned in a following chapter-Inshallah. It should be remembered that it was according to these repeated hadiths about the repetition of what had happened in The Israelites, that the holy Prophet had told Amir al-Mu'minin that you are for me as Harun was for Musa. And in this Ummah the story of the first oppressor, like that of Samiri and the calf and he was worse than the calf and the second was more cunning than Samiri and as they did not obey Harun, these did not obey the last Prophet's rightful Legatee and when they dragged the Emir forcibly to mosque so that allegiance may be obtained from him. 'Ali facing the grave of the holy Prophet addressed him as Harun had addressed Musa. And when the era of caliphate passed away which was like that of the calf and Samiri and Qarun and when people gave allegiance to Amir al-Mu'minin, swords came out of their sheets like The Israelites and they began to kill one another. Just as The Israelites remained restless in the desert of Tiyah for apparently forty years, this Ummah also will, by the command of Allah, due to their own selection, remain restless in their worldly and otherworldly affairs until the time of al-Qa'im aale Muhammad Many things have been narrated about each of these affairs through Shi'ah and non-Shi'ah sources which will, Inshallah, be mentioned henceforth in their appropriate place.

15. Possibly Torah began to come down in Rama¤an and was concluded in the month of Dhu'l-hijjah or may be the tablets had, after being broken, sent (down again).

16. It is mentioned in many tradition that Amir al-Mu'minin and all the pious Imam have said that the Pharaoh of this Ummah was the first oppressor and the second was its Haman and third was Qarun and this hadith also support those traditions according to which what had happened in The Israelites will also happen in this Ummah too. A little pondering will show how similar is the state of those three hypocrites to the aforesaid three person because, if the Pharaoh claimed to be God without right the first grabbed Caliphate and it too is sheer Polytheism and it is a confrontation with the holy and the sacred God and just as the Pharaoh intended to obey Musa but Haman obstructed him likewise he was saying AQEELOONI (lift up hands from me) and was apparently showing repentance but the second hypocrites was coming in the way. Just as those along with their companions were drowned in the apparent sea and were openly destroyed likewise all of there drowned themselves in the ocean of deviation and blasphemy and were caught by eternal destruction and in the time of Raj'ah will get drowned in the water of sword of al-Qa'im the family of Muhammad. And the similarity between the third hypocrite with Qarun in the matter of mutual gathering of wealth, temptation and worldly decoration and adoration etc is not hidden from any intelligent fellow. If Qarun had blood relation with Musa, he too was having casual rather apparent family relation with the Prophet of Allah and if he was pushed in the earth due to the curse of Musa along with his wealth so

this was also destroyed due to the curse of Amir al-Mu'minin and the Emir said in his first sermon after getting back Caliphate that Almighty Allah destroyed the Pharaoh and Haman and Qarun. If you ponder over their conditions you will also find other similar causes also which will be, God-willing- described at appropriate places. I suffice here only with some hints.

17. This is the translation of the verses was according to the commentators. Explanations of Ahl al-Bayt will follow.

18. Maybe what is meant by this is that al-Khi¤r was not a Prophet when he was with Dhu'l-Qarnayn). It is mentioned in yet another tradition that Imam al-Sadiq said, In this Ummah the example (or likeness) of us (i.e.. 'Ali and me) is like Musa and al-Khi¤r. When Musa met with him and talked with him he wished to remain with him. Thereafter what happened is as mentioned by Allah in the holy Qur'an that the Lord revealed to Musa that: I have made you superior to other people with My Messengership and by My talking with you. So now take up whatever I have given you and remain thankful to Me. He also said: We have written for Musa the description of everything in the tablets and have inscribed admonitions. And certainly al-Khi¤r did possess the knowledge which was not written in tablets for Musa and Musa had imagined that all the things required by man are there in the Torah and that the tablets contained everything. It is similar to the claim of the group which says that they themselves are faqihs (jurisprudents) and scholars (Ulama) of this Ummah and that everything required by this Ummah and this religion is with them and that they have got it from the Prophet and they have imagined all this though they are lying. They do not know all that the Prophet knew nor have they understood everything. There are many problems wherein they do not know what is permissible (Halaal) and what is prohibited (haram) and they do not like that people should approach them for clarification lest they be called ignorant. This is because they do not seek knowledge from the real treasure and they interfere in Allah's religion through their personal guessing. They have left the Prophetic signs and worship Allah through self-made rituals even though the Messenger of Allah has said that every innovation is ignorance and deviation. Enmity towards us and jealousy has prevented them from seeking knowledge from us. By Allah! Musa despite his high status did not entertain jealousy towards al-Khi¤r and his great knowledge also did not prevent him from asking questions to al-Khi¤r. When Musa desired from al-Khi¤r that he may teach him knowledge and since al-Khi¤r knew that the former did not have the patience required for his company nor was he able to observe events (coolly), he told him (Musa): How can you be patient at observing those things over which you have no power and which are beyond your circle of knowledge. Musa tried with total humility to make al-Khi¤r kind to him and to allow him his company. So he said, Allah willing, you will find me patient and I will not disobey you in any matter. al-Khi¤r did know that Musa had no strength to know those things (which he was to see) nor was he able to attain that power. Accordingly Musa did not remain patient at the knowledge of that A'alim when he saw the jobs that he did not like though Allah like them. Similarly our knowledge is disliked by the ignorant but it is liked by the Lord of the worlds.

19. Satan has many ways to misguide those who are less intelligent concerning this strange story). But an honest believer must not try to delve deep into its cause especially into everyone of them lest they may slip. He should from the beginning tell Satan that it has been proved on the basis of sound arguments that whatever Allah says is justice and wisdom and strategy and that whatever the Messengers of Allah do is correct and appropriate even if our intelligence fails to understand some of their special affairs. Regarding the detailed replies to doubts, the first doubt is that a Messenger must be the wisest person of his time then how can it be that Musa who is a Messenger should need the guidance of anybody else? Its reply is that a messenger must be the most knowledgeable person of his time and al-Khi¤r was a messenger of Allah. Maybe he was not in the Ummah of Musa. Further the knowledge in which a messenger must not need anyone else's help is the knowledge of religious laws and rulings. There should be no objection if Allah teaches a messenger some such things through a man as He does through an angel. So it is not to be imagined that al-Khi¤r was superior to Musa if the latter needed guidance of the former in some matters. It is possible that a kind of knowledge was exclusively with Musa and it was not known to al-Khi¤r and vice versa as is mentioned in some reliable traditions. Secondly how did al-Khi¤r kill a boy who did not commit any crime. The reply is that maybe he had attained puberty and might have opted for Kufr. It is also possible that he might have been called a boy in the holy Qur'an as he was just entering the age of puberty and hence might have drawn the punishment of killing. Above all, even if he had not become a major Allah had the right of taking back the life which He had given in view of some strategy (known only to Him) just as even today the angel of death has the authority to retrieve the souls of people. But the apparent Prophets have normally been assigned (by Allah) to deal on the basis of apparent things. However, intelligence does agree that Allah may appoint some of them (messengers) with the

factual (though unseen) knowledge and that they may act according to that knowledge. Thus they may kill some disbeliever on the basis of the knowledge which they possess because it is as a matter of fact only in the interest of the one who is killed not to go to Hell by committing blasphemy. Moreover it is better for others also so that they may not misguide others. The third point is that how did Musa make haste in objecting to the acts of al-Khi¤r when he already knew the supremacy of the former and how did he tell al-Khi¤r that 'you have committed a sin?' The reply is that possibly Musa was made responsible only for apparent (visible) knowledge because it so happens that a deed which is a sin apparently, and as the main factual cause behind it is not known to one, he abhors it. When Musa told al-Khi¤r that: You have committed a Munkar (detestable deed) what he meant was that you did a thing that apparently is a Munkar. Some have said that the words of Musa were conditional to express that you have done a thing that astonishes and confuses the mind. The fourth objection is that when Musa had given a promise that he would not take any objection nor ask any questions until al-Khi¤r mentioned the causes, how did he make a breach of that word of promise. It reply is that it is not known for sure and that the keeping of the word was obligatory, especially when it might have been based on the Will of Allah. When he had in the beginning said Inshallah it was not obligatory to keep the word under all circumstances. Hence it is no sin if it was not kept.. Fifth, how did Musa say LAA TU AA KHIZ NEE BI MAA NA SEETU, because 'Nisyaan' means forgetting and according to the Shi'ah Ulama a Prophet cannot forget anything. Reply to this objection is that It is mentioned in traditions that at this place and also when Yusha' has said IN NEE NA SEETUL HOOT the meaning of 'Nisyaan' is giving up or leaving and the meaning of this word is found in the Arabic vocabulary also. All other replies to these objections and doubts have been mentioned in the book Behaarul Anwaar and as this book has no room for including all those replies I have not written them here. Now I am writing all events of al-Khi¤r. Most of it has been included here in this story so I have not formed a separate chapter for al-Khi¤r.

20. Some have said his name was Yalbaa and according to some others al-Yasa'. Others say it was Ilyas.

21. Perhaps what Musa meant to convey was that He might inform him about the etiquette of calling Him, that is, whether he should call him in a low voice like those who are near or in a loud voice like those who are far away. The Lord responded: Consider Me your companion and pray in a low voice. Otherwise Musa did know that the Lord Almighty is, from the viewpoint of knowledge and greatness near to everything and maybe he asked this question also like the question on behalf of his community.

22. Maybe this was about his wrong beliefs which Allah knew better.

23. If pondered over it will be seen how similar the state of this Ummah is to that of Musa, as the holy Prophet has (according to narration of both the Shi'ah and the Sunni written that whatever has happened in The Israelites will happen to this Ummah. Just as Yusha' was apparently overpowered by three kings so Amir al-Mu'minin was also apparently overpowered. Thereafter when those people proceeded towards the Hereafter he came to caliphate. Then two persons of this Ummah viz Talha and Zubair revolted against the along with the holy Prophet's wife himyarah It was just like the deed of two hypocrites of that Ummah who had revolted against the legatee of Musa along with Safra wife of Musa. Likewise as they were defeated and Safra was made captive and Yusha' did not take revenge from her in this world, similarly Amir al-Mu'minin also won the war and when he caught himyarah he gave respect to her and postponed the revenge until the Day of Judgment.

[1] [1]
SHARES

An account of Hizqil

According to a tradition of Shaykh Tabarsi, the people of The Israelites left the city to save themselves from the epidemic. Some said they left the city due to war. Some said they belonged to the family of

Hizqil the third Khalifah of Musa. The first was Yusha‘ ibn Nun, the second Kalab bin Yuqanna and the third Hizqil known as Ibn Al Majus because in his old age his mother beseeched Allah for a son and Allah fulfilled her wish and Hizqil was born.

According to another tradition, people called him Dhulkifl because he saved seventy Prophets from the tyrants. He asked the people to leave the country as early as possible and said it would be better if I would be killed instead of all of you. Thus, they all were saved from the cruel tyrant. After that, the Jews came to him and asked about them. He said that he does not know where they have gone. They all left but Allah kept him under His security.

There are different opinions about the population of The Israelites. Some say that the population was about 3,000 to 10,000 people or 40,000 to 60 or 70,000 people and that they all died by the curse of Shamoun. At that time, the city's name was 'Ovardan'. Some said Hizqil also cursed them. According to 'Ali ibn Ibrahim, they were staying in one of the city of Syria. In that city, there was a plague and they all died. Their bones were scattered all along the way. One of the Prophets passing by that way saw the bones lying here and there. He raised his hands in prayer. So Allah brought them back to life and they all returned to their own houses. They lived for many years and died according to their time.

Hanaran asked about this from Imam al-Baqir. Imam replied that this incident happened twice. They got a new life twice meaning Allah made them alive twice. They lived for many years i.e.. according to the years prescribed to them on earth and then died. Imam says Allah the Glorified said,

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful." (***2:243***)[1]

According to another tradition, Imam al-Baqir and Imam as-Sadiq have narrated this when the people asked the explanation of the above Ayat. They described as follows:

The people of The Israelites lived in a town of Syria. The population of the city was about 70,000. Once a plague started in the city. At once, the rich people left the city and went to another place to save themselves from death but the poor stayed there. As the epidemic spread and people started dying those people started thinking that if they had left the city they too would have been saved. After that, they decided that the next time there was an epidemic they would not stay in the city. When they were struck again by the epidemic they all left their houses and went to another city. The houses of that city were vacant because the people of that city had also died by an epidemic. Their dead bodies were annihilated except their bones. The people of The Israelites settled in the empty houses. Again by the order of Almighty they all died. Many years passed. Once a caravan passed by the way where the bones were scattered. They saw the bones lying on the way. They collected the bones, kept them aside, and cleared the way for the passers-by.

Hizqil passed this way. When he saw the human bones lying in a bad condition he grieved and wept

much. He raised his hand to Allah and prayed: O Allah! Make them alive again in the same way as you have taken away their lives so that the city can again be prosperous and they can increase the number of your followers and true believers. Allah was pleased with him and asked, “O Prophet! Do you want me to make them alive?” The Prophet replied, “Yes, My Lord.” Then Allah answered his prayer and Hizqil saw the scattered bones regaining their original form until the parts of their bodies came to their original form and they were alive. They met each other, thanked Allah, performed prayers and thanked Allah again and again. Seeing this the Prophet said “I witness that Allah is one and Almighty.”

According to the tradition of Imam as-Sadiq, these people regained their lives on Navroz (21st of March). Allah asked the Prophet to spray water on their bones. He did so and the people became alive again. According to the Prophet, there were about 30,000 people. From that day, on every Navroz, the people of Aazam spray water on each other but they do not know the real reason.2

According to hadith, an atheist accepted Islam by listening to the arguments of Prophet. The Prophet narrated, “A group of The Israelites left their city to save themselves from death. By Allah’s order they all were destroyed and died. Their body parts and bones were dispersed. Allah sent Hizqil towards that city. He raised his hands for Dua and they all regained their life.”

Imam al-Ridha visited Al-Ma’mun and argued with the Christians that “You believe that ‘Isa is Allah because he used to bring the dead back to life. Even Yusha‘ used to make dead men alive. Then why don’t you believe him to be a God? Even Prophet Hizqil made 35,000 dead people alive after 60 years. Why don’t you consider him to be a God?” Then he said, “Don’t you know that these people were Palestinians which are also discussed in Torah-the Holy Book of Palestinians. Many Palestinians were killed then Allah sent Hizqil to Palestine and by his Dua all became alive.” After that Imam al-Ridha narrated the incident that took place when the plague spread and the people left the city to save themselves. He also said that the residents of the city drew a boundary in the city in which the bodies of dead people were kept. By passing that way Hizqil made them alive by the order of Allah.

There is a tradition from Imam al-Baqir that King Kabath decided to send his troops to destroy Jerusalem. The people gathered and went to Hizqil and requested him to relieve them from this trouble. He said, “I will pray to Allah about it in the night.” He prayed to Allah and Allah promised to save the people from the cruel king. Allah ordered the Angel of wind to take away the life of the king’s troops and they all died. In the morning Hizqil informed his people that the troops have been killed. The people of Palestine came out of the city and saw them dead. After that Hizqil thought to himself that there is no difference between him and Sulayman. He became depressed about the incident and became ill. Then he pleaded to Allah to cure him from that unbearable disease. Allah ordered him to go near the fig tree and apply its juice on his chest. When he applied it, he was cured.3

According to a tradition of Imam Ja‘far as-Sadiq, Allah revealed to the Prophet to inform the king that he would expire on a particular day. Hizqil informed the king. When the king heard the news, he came down from his throne, wept and pleaded to Allah to keep him alive until his son grew up and sat on the throne.

Allah heard his prayer and asked the Prophet to tell the king that Allah has extended his life by another fifteen years. He said, “O Allah! The people trust me and trust my words. They have never heard a lie from me. When I inform the king about this the people will think that I am a liar.” Allah said, “You are my true believer. You must obey and listen to Me. Do as I say and keep on preaching to them.”

1. This is the true incident of The Israelites. They left their houses to save themselves from death, but they died. Again Allah made them alive. No doubt Allah is merciful but many people do not thank him. Shi‘ah scholars have also agreed and accepted this).
2. The people are spraying colored water on each other on Navroz day like the Hindus. This custom is not indicated in any Islamic books. This is strictly prohibited. Allah and his Prophets are displeased with this. Allah, Mercy on them.
3. Note: From the above discussion it is clear that Hizqil came after Sulayman and he was the third Khalifah of Musa.

[1] [1]
SHARES

Prophet Isma‘il

Allah Glorified has bestowed Isma‘il with the title “Keeper of promise”.

Allah says:

And mention Isma‘il in the Book; surely he was truthful in (his) promise, and he was an apostle, a Prophet.

And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased. (***19:54-55***)

Imam al-Ridha has stated that Allah called him “Keeper of promise” because a man asked him to meet at a particular place. He kept his promise and waited there for a whole year but the man did not turn up.

Imam as-Sadiq has stated that Isma‘il was the son of a Prophet. He preached to the people about Allah and His commands but they did not believe him. They kept enmity with him. Once his people beat him and removed the skin of his head and face. Allah sent his angel to him. The angel said, “Allah has given you His regards and has asked you about the people who have behaved very brutally with you and asks what kind of punishment should be given to them?” He replied that he did not want to take any revenge from the world. He was patient like Imam al-Husayn the grandson of Prophet Muhammad al-Mustafa.

According to another tradition once Bareed Ajali asked Imam as-Sadiq that people believed he was the son of Ibrahim but is Isma‘il who has been given the title “Keeper of promise” the son of Ibrahim or someone else? Imam replied, “Allah had bestowed him with Prophethood in the presence of Ibrahim. He was the Prophet of that time. If there is one Prophet in the world, there cannot be another Prophet at the

same time. Prophet Ibrahim was Nabi and not a Rasul.

Allah says in the Qur'an that he was the son of Hizqil. Allah had given him Prophethood among the people. They did not believe him. They behaved very brutally with him and removed the skin of his head and face. Allah became very angry and sent an angel of punishment named Satataeel to him. He asked the Prophet, "If you wish me to make the people fall in different kinds of punishment, I can." But the Prophet said that he did not want to give any punishment. Allah asked, "What is your intention?" The Prophet said, "O Allah! you have promised that at the time of Raj'ah, Imam al-Husayn will come again in the world and take revenge of his murderers. My wish is also the same. Allah agreed and promised him that: I will send you with Imam al-Husayn at the time of Raj'ah."

The Holy Prophet has stated that it is much better to take care of the people by good words, remove their evil deeds, and benefit the Muslims. "In The Israelites there was a man very religious and helpful to others. Once when he was going to the king for recommending some person he met Isma'il bin Hizqil on the way. He requested him to wait for him until his return. When he reached the king, he forgot to come back to the Prophet. Isma'il waited for him but he did not return. Isma'il did not leave that spot and remained there only for nearly a year. By the grace of Allah some vegetables grew there for him to eat, a stream of water flowed by from which he could drink and there was a cloud to shade him. A king passed by that way. That man was with the king when they reached the place and saw Isma'il still waiting. That man asked the Prophet if he was here all this time. "Yes," the Prophet replied. For this reason, Allah has given him the title of "Keeper of promise".

There was another man named Jabir. He claimed that the Prophet was telling a lie for whenever he passed by that way he had never seen him. The Prophet said he was lying and cursed him saying that Allah will take away one of the useful things from you. Right away, his teeth fell out. Then he accepted that he had lied and had unnecessarily blamed the Prophet. He requested the king to ask the Prophet to forgive him and ask the Prophet to pray for him to Allah for getting back his teeth as now he had become like an old man. The king requested the Prophet. The Prophet said he would pray for him the next morning. The Prophet prayed for him and he got back his teeth. Imam Ja'far as-Sadiq says that morning is the best time for prayer. Allah also states that morning is best for prayers.

According to a tradition of Imam Ja'far Sadiq, Isma'il promised a man that he would wait for him. The name of the place was 'Safa' which is near 'Makkah'. He waited there for one year. The people of Makkah searched for him but did not know where he was. Coincidentally a man reached the Prophet and said we have become old and weak without you and asked the reason for his isolation. He said that a man had promised to return so he waited there. When the people of Makkah heard this they went to the person named 'Taifee' and said that you have taken a promise from the Prophet but did not return to him. Hearing this, the man came running and apologized and said, "By Allah I had forgotten the promise." The Prophet said that he would not have left the place until his death. Allah also praised him in the Qur'an and his title "Keeper of promise" is true.

[1] [1]
SHARES

A Brief Sketch of Ilyas and Yusha‘

According to a tradition from of Ibn ‘Abbas, after Musa, Yusha‘ Bin Noon divided the population of The Israelites in Syria and Syria was divided among them. One of the groups was settled in the city named Baelbak where Ilyas preached the people. There was an idol worshipper king who compelled his subjects to worship the statue named ‘Baggal’ as their god.

Allah the exalted says,

“And Ilyas was most surely of the apostles. When he said to his people, do you not guard (against evil): (Are you not afraid of Allah’s chastisement? What! Do you call upon Ba’l and for sake the best of creators. Allah, your Lord and the Lord of your father of yore?” (***37: 123-6***)

But they called him a liar and didn’t believe his words. The king’s wife was a sinful woman. When the king went abroad, he entrusted the kingdom to his wife. She had a clerk. He was very wise and intelligent who saved the lives of three hundred people from her. She was the most sinful woman of the world. Seven kings of Jerusalem married her. She was mother of 90 children and grandchildren.

The king’s neighbor was virtuous. He believed in Allah and His apostles. His garden was next to the king’s palace. The income of garden was his livelihood. The king also respected him. Once the king went for a traveling. She took a chance of the absence of the king and murdered him and took away the garden from his family. Allah became very angry. When the king returned from the journey, he was informed by his wife. The king said that she had done wrong.

Allah commissioned Ilyas on the people to preach them about true religion and pray to Allah and Him only, and give up idol worship but the people said that he was a liar, insulted him and threatened to kill him but he remained patient. Again, he invited people towards Allah and to obey his commands but their attitude became worst day by day. According to Allah’s revelation, Ilyas informed the king to “give up all controversies otherwise Allah will destroy you.” The king became very angry and decided to punish him severely and kill him. Ilyas learnt of it and left the city and took shelter on a mountain. He stayed there for seven years and spent his time in prayer and survived on fruits only. Allah kept His Prophet in His protection and kept his place secret from their sight. In the meantime the king’s son became worst, people lost all hopes and were disappointed. He was very much beloved to king. People worshipped their idols for the recovery of king’s son but failed. The king thought that Ilyas would be on the mountain so he sent his men. The men called out to him and requested him to come down and pray for the king’s son. Ilyas came down and said, “Allah the creator has sent me to you and I am the Prophet. Listen to

me. Go to the king and give the message. Allah is one. He is alone and has no partner. Allah gives livelihood to every one. He creates men and He can destroy. He has power and command. Why does the king not request Allah, the merciful and instead prays to the dumb and idols?"

The people went to the king and narrated that to him. The king got annoyed and ordered his men to bring him as a prisoner "because he is my enemy." The people could not find him and returned. The king sent his fifty chiefs from the army to arrest him. He said, "First tell him that we trust you and your Allah. When he comes to you, arrest him and bring him here." The fifty commanders went to the mountain and said in the loud voice, "We trust you so please come down and meet us." Ilyas was in the forest, he heard them. He raised his hands to Allah for the prayed to allow him to go to them "and if they are liars, protect me from them and send a chastisement of fire to burn them." Allah is knowing and hearing. Allah sent a chastisement of fire at once and they were all destroyed in a moment. When the king came to know he was furious and ordered his wife's clerk who was good and pious and a believer of Allah to go along with people. And said, "It is time of repentance, go to Ilyas and pay allegiance to him and ask him to come and preach and show the right path." Then he told his people to give up idol worship.

The clerk went along with the people to the mountain and called out. Ilyas recognized his voice. Allah revealed to him to go to the believer, greet him and shake hands. Ilyas came to him. The clerk narrated the king's condition and said, "If you won't come the king will kill me." Allah revealed to His apostle that the king's message is false. He wants you under his control and wants to kills you. Allah said, "Tell the clerk not to worry of the king. His son will die. The king will be sad and not harm him." When the clerk reached the king, he saw the condition of his son becoming worst and he died." The king did not take care for them as he was sorrowful of his son's death. After a long time the king became comfortable and asked the clerk about the Ilyas. He said he didn't meet Ilyas. After that Ilyas came down from the mountain and stayed in the house of Prophet Yunus for a year.

When Yunus was born, Ilyas left his house and went to the mountain again where he was staying before. When Yunus was young, his mother stopped suckling. She went towards the mountain in search of Ilyas and gave the sad news of her son's death and said that Allah has revealed to her "to come to you for my child's life. If you pray Allah for my son, Allah will make my son alive. I have kept my son secretly and I have not informed anyone of his death nor buried him." Ilyas asked, "How many days have passed since his death?" She said, "Seven days."

Ilyas came to the house, raising his hands for prayer, requested Allah to make him alive. Allah the merciful granted his prayer and gave him a new life and then Ilyas went back.

When Yunus was forty years old, Allah appointed him as a Prophet. When Allah granted him a new life Ilyas went away to his own place. After seven years Allah revealed and said to Ilyas to ask whatever he wants, He will grant him. Ilyas said, he was fed up with life, and tired of The Israelites. They are deadly against You and because of You I am also against them. Allah revealed, "O Ilyas there is a time to come

to me. I do not intend to keep my land empty without you. There must be an apostle on land. Ask any other thing." Ilyas said, "Take my revenge with them, do not send rain for seven years. When they come to me with request, I will pray to you for rain." Due to Ilyas's curse there was no rain, and there was a famine. The people understood that this was due to curse of Ilyas." All of them approached him and said, "We will obey you and do whatever you say."

Ilyas along with his companion Yusha' went to the king. The king said you have destroyed the country with divine wrath. Ilyas said, "Allah has destroyed the unbelievers who had no faith." The king requested him to pray to Allah to relieve them from His wrath. In the dark Ilyas raised his hands and prayed to free people from chastisement and asked Yusha' to watch the sky. Yusha' said he sees a cloud. Ilyas asked him to inform the people, it will be raining now and to be careful for their safety. Rain started falling everywhere and famine disappeared by the grace of Allah. Ilyas stayed there for a long time. People also spent their lives doing good deeds. Then after sometime they all turned against the Prophet. Sometimes Allah takes revenge by His apostle and sometimes He takes revenge by sending the enemy of his own community.

All of a sudden, one of the king's enemies attacked him and killed the king and queen and threw them in the garden of the follower of Allah. Ilyas declared Yusha' his legatee. Almighty Allah favored him with wings and raised him up to the heaven. While moving towards the heaven Ilyas threw his scarf for Yusha' and Allah appointed Yusha' as a Prophet of Palestinians and bestowed him with all His bounties by revelation upon him. The Israelites respected him and followed his path.

Muzaffar bin Qamar has stated that one day they went to Imam as-Sadiq's house and asked for permission to enter. Upon entering they heard the Imam's voice speaking with someone in a strange language. It was Syriac. The Prophet wept too much and we also wept with him. After that the servant came out and asked us to go in. We all entered the house. The narrator said that he heard his voice at the door and asked whether the language was Arabic or Syriac? "You wept and we also wept." Imam replied that I remembered Ilyas one of the best Prophets and I was reciting the dua that he recited. The Imam recited the same Dua in front of the people. The people had never heard recitation of such verses before. Then he translated it in Arabic and said when was recited this Dua, Allah revealed to him to raise his head from prostration. That He will not give any punishment to him." Ilyas said, "I am Your servant and you are My Lord, the Beneficent." Allah revealed to him to raise his head from Sajdah. He will keep his promise what he said.

Imam Muhammad al-Baqir has narrated the same story. (By Musa bin Aqeel) indicated the name Iliya instead of Ilyas.

According to a tradition Imam Ja'far as-Sadiq said, "Ilyas and Yusha' ibn Nun ate Parsley seeds with their food."

Imam Muhammad al-Taqi is quoted in a book that Imam Ja'far as-Sadiq said that once his father Imam

Muhammad al-Baqir was circumambulating the Ka'bah when a man came. After the Imam's circumambulation he took him to a house near the hill of Makkah. "He called me there. The three of us were there and no one else. He welcomed Imam as-Sadiq and blessed the Imam by putting his head on Imam's head. Then he turned his face to Imam Muhammad al-Baqir and said, "Would you like to inform me first or I question you? Imam- Muhammad al-Baqir said, "As you like."

The man said, "If I ask you question, answer me only with what is inspired in your heart." Imam al-Baqir replied that he had heard from his father that he who ask like this has two types of knowledge (ideas) which are different from each other, the knowledge of divine has no differentiation. The man said my question this, what is that? Imam replied- Allah, the great. And he has given the knowledge to the Prophet and Imams for the necessity of the people. Hearing this he lifted his veil from his face and sat comfortably and became very happy and said, I have came for this reason. Then he inquired that the necessity of the knowledge for the people has been given to the Prophet and their descendent but say how they know? Imam said, by revelation of Allah and they hear the voice of angels but the Prophets can see them, the descendents can't. They can listen the angel's voice. The status of the Prophet is very high and they can go to Allah and talk in the moment and come back. But this position is not given to all. The man said, "It is true what you have said, O, the son of Prophet! Now I will ask you a difficult problem. Why does Imam not disclose their knowledge on the people as the Prophet did?"

Hearing this Imam al-Baqir laughed and said that Allah does not want the ordinary people to be notified of divine knowledge except His apostles, as Allah has tested their hearts. Prophet Muhammad al-Mustafa kept patience on high handedness of the people of Makkah by the permission of Allah and Allah had not given permission of war against the unbelievers and kept secret of his Prophethood to his community. Then after a long period Allah revealed to him to do publicize His orders to the unbelievers. The Prophet did, first he was worried to tell them openly. He was waiting for the correct time to show his position and his Divine knowledge because he knew people would not believe him. He had no permission of war. Prophet said, to wait until the approach of Imam al-Mahdi and take revenge of Prophet's killer and ungrateful persons and give them punishment with their companions. Hearing him the man drew his sword and said, "This sword is one of the sword when there will be great battle against sinners." Imam al-Baqir said, "Yes, By Allah, Prophet Muhammad is a true and respectable Prophet." Again that person covered his face and said, "I am Ilyas and whatever I asked, I knew it well. But I wanted to strengthen faith." Then he asked many questions and disappeared.

According to a tradition of Imam Al-Hasan al-'Askari Prophet told his follower Zaid bin Arqam that if he wanted to save himself from drowning, burning, choking to death, he should recite this Dua every morning:

"*Bismillahe MashaAllaho la yasrifus-su'a, Il-lallaho, Bismillahe MashaAllaho la-yasukul Khaira illallaho. Bismillahe Masha Allaho Ma-yakuno min-nehmatin, famenallahe. Bismillahe MashaAllaho la haulo wala kuwwata illa billahil Aliyal Azeem. Bismillahe MashaAllaho Sal-lul-laho ala Muhammadin wa-alehit*

Taiyabin."

Those who recite this Dua three times in the morning and three times in the evening will be protected from all kinds of troubles.

Prophet said that al-Khidhr and Ilyas meet each other in Hajj every year and recite the above Dua when they depart part.1

According to Shaykh Muhammad bin Shahr Aashoob one day the Prophet heard someone saying 'O Allah let me be the disciple of Prophet Muhammad the last age's community.' Prophet went to the top of the mountain. He saw an old man with white hair. His height was 300 feet in length. He saw Prophet Muhammad and stood up and embraced him and said, "I eat only once a year and this is my time to eat." A dish full of different eatables came for heaven and they ate together. He was Ilyas.

Imam Ja'far as-Sadiq has stated there was a person named Ilya. He was a leader of four hundred people of The Israelites. The king of The Israelites fell in love with a woman of another community. She was an idol-worshipper. The king proposed to her. She said yes if he allowed her to bring her idol along with her and worship it. The king refused then he accepted her terms and married her and brought her with the idol. Another eight hundred people came with her with their idols. At that time Prophet Ilya came to the king and said, "Allah has made you a king with a long life and you have become disobedient to Allah." The king did not care what he said. Ilya cursed him and prayed to Allah to let them be struck with famine for three years. The famine struck everywhere, they slaughtered their animals and ate them except one foal on which king was riding. The king's minister was good, religious and a believer of Allah.

He was staying with Prophet Ilya along with his followers. Allah revealed to his Prophet to go to the king and ask him to repent and that Allah will forgive him. Prophet went to the king and gave him the message of Allah and said to him to obey him. The king argued and promised him he will obey him. Then the Prophet called all his followers. First he sacrificed an animal as offering, secondly he killed the king's wife and burnt her idol. The king repented very much and became a true follower of Ilya. Allah the Merciful showered the rain and made them free from famine.

Imam al-Ridha said, the people of Jerusalem believed 'Isa as their god because he made the dead alive. Yusha' also made all dead, alive, walked on water and healed the blind.2

1. Ilyas is still on the earth like al-Khi¤r and he will be there until the time of Imam al-Mahdi's.
2. It is possible that Ilya and Ilyas are the same as their names are alike. Shaykh Tabarsi has stated that there are different opinions about him. Some say, "He is Idris and some said he belonged to the family of Harun and was the paternal cousin Ya'saa and was one of the Prophets of The Israelites. According to the ancient tradition, he was the descendant of Hizqil. When Allah raised him up. Prophet Ya'saa came after him. It is said that Ilyas helped the weak and the travelers like al-Khi¤r and they both meet each other in the time of hajj. According to a tradition Ilyas is Dhulkifl.

[1] [1]
SHARES

An account of Dhulkifl

According to reliable sources ‘Abd al–‘Alim has said that he sent a letter to Imam Muhammad al–Taqi to ask him the name of Dhulkifl and whether he was a Prophet? In reply the Imam stated that Allah has sent One lakh and twenty four thousand Prophets in the world. Among them three hundred and thirteen were apostles. Dhulkifl was one of them and he was appointed after Sulayman. He was very quiet and calm–natured person. Allah, the great stated in the Qur’an,

‘Remember Isma‘il and Dhulkifl and Yasa’a they all were good and true believers.’

Ibn Babawayh has stated that the people asked the Prophet about Dhulkifl and he said, “Dhulkif belonged to Hadarmaut and his first name was Owaidya. His father’s name was Oriyan. Yasa’a once asked, “Who will be successor after me upon certain conditions, and preach the people calmly and never became angry with them?” According to another tradition he used to fast in the daytime and pass the night in prayers, and not to be angry on anyone. Owaidya stood up and said, “I accept your terms. Again Yasa’a repeated twice, Owaidya said, “I will follow your terms.” After that Yasa’a died and Owaidya became the successor and preached the people. One day Iblis asked one of his companion, “Which one of you would go to Owaidya, make him angry and compel him to break his promise?” A companion of Iblis, named Abyaiz said, he was prepared to do this. Iblis ordered him to go and try.

At that time the Dhulkifl was resting after solving the problems of the peoples. The Satan came and said that he has been harassed by someone. The Prophet said to him to go and call the person who has harassed him. He said, “He will not come if I ask him.” The Prophet gave him his ring as a sign and told him to show him and bring him. The Satan took Prophet’s ring and went away. Dhulkifl could not take rest and could not sleep at night. The next day after solving the problems of his people decided to take rest. Again that Satan approached to him and said, “The person, who harassed me had not accepted the ring and refused to come.”

The servant of Dhulkifl told him to wait or go away. Prophet was taking rest as he could not sleep last night and the whole day he was busy. But Satan said he wanted justice that very moment. The servant informed him. The Prophet wrote a letter and gave him and told him to show it to his enemy. The Satan took the letter and moved away. The Prophet could not sleep and passed the night in prayers. It same was repeated the third day. He came and said that his foe had not accepted his letter and denied to come. Then Prophet arose, held his hand and went alone with him. It was very hot and Prophet was walking in the severe heat of the Sun. He felt ashamed seeing the Prophet’s patience. He became disappointed and thought that he can’t control over him. He left his hand and disappeared.

For this reason he is called Dhulkifl because he was firm to his promise. Allah, the Almighty stated about his patience to his last Prophet so that he can also have patience on the troubles give by his community.

Shaykh Tabarsi has stated that many seditious people said, “He was a good person but he was not a Prophet. To get the Prophethood he was fasting in the daytime and was praying in the night and did not get angry on anyone, and followed the Divine orders. Dhulkifl acted upon all the practical laws.” Other people believe that he was a real Prophet and his name was Dhulkifl and Allah has increased his rewards for his deeds.

Some say he was Ilyas and belonged to the family of Yasa’a. Allah says in Qur’an that he was Prophet Ilyas and Dhulkifl was another Prophet after him.

Note: A narrator has described in his book that Dhulkifl was the son of Ayyub the patient one and Allah granted the apostleship after his father and sent him to Rome. The people accepted him as his Prophet. Allah ordered them to fight the enemies. But they said they like to live in the world peacefully and do not like to die and “we do not want to go against Allah and his Prophet. O Prophet: pray for us. We die according to our own will. So that we can pray to Allah and join the battle. Dhulkifl prayed to Allah, “You have ordered me for the battle with the enemy but You know better what my community says. You are knowing and hearing I am afraid of Your chastisement.” Allah revealed to him that He has heard him and to tell the people that their wish is granted. “They will not die unless and until they ask. Make them follow you and My orders.” That is why he is called Dhulkifl.

The population of the community increased day by day and their condition became weak, then again they requested the Prophet to pray to Allah for them, to let them live and die according to Allah’s desire. Allah revealed that your community was not knowing what was better for them. After that they were dying according to Allah’s will.

[1] [1]
SHARES

An account of Luqman and his words of wisdom

The Lord of the worlds has made a mention of Luqman in the Holy Qur’an,

And certainly we gave wisdom to Luqman, sayings: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul and whoever is ungrateful, then surely Allah is Self-sufficient, Praised. And when Luqman said to his son while he admonished him: O my son! Do not associate ought with Allah; most surely polytheism is a grievous inequity -O my son! Surely if it is the very weight of the grain of a mustard -seed, even though it is in (***the heart of***) ***rock, or*** (***high above***) ***in the heaven or*** (***deep down***) ***in the earth, Allah will bring it*** (***to light***)***; surely Allah is Knower of subtleties, Aware. O my son! Keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage: And do not turn your***

face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster: And pursue the right course in your going about and lower your voice; surely the most hateful of voice is braying of the asses. (***31:12, 13, 16-19***)

Shaykh Tabarsi says there is difference of opinion about Luqman. Some say he knew Divine Wisdom but was not a Prophet. Some say that he was a Prophet. Other commentators have said that Luqman was son of Bao'or and belonged to the Az tribe and that he was the son of the sister of the aunt of Ayyub; that he lived up to the time of Dawud and learned knowledge from him.

It is recorded in reliable sources that Imam Ja'far as-Sadiq said, "I swear by Allah and say that Allah did not give wisdom owing to his lineage, wealth, family or physique but only because he was steadfast in obeying Allah and refraining from His disobedience. He was a silent gentleman who never talked without wisdom. He possessed a peaceful heart and a thoughtful mind. His eyes were ever ready to pick up admonition and did not required others' advice. He did not sleep in daytime. Nobody ever saw him bathing or answering nature's calls openly like others of that time because he carried out all such affairs secretly. He had a sharp eye but he never liked to be aware of others' secrets. He never laughed on any occasion fearing his sins nor did he frown upon anybody for his own sake. He never ridiculed anyone. He neither became overjoyed by getting any worldly gift nor became sorrowful due to losing anything. He married many women and begot many children. Many of his children died but he never wept at their loss nor counted their number to be proud (of their number).

He never went away from two quarrelling persons until he made peace between them and they gave up fighting. He never got pleased with anyone's good word unless he obtained its meaning and explanation. He also asked from whom the other person heard it. Most of the time he sat with the wise, the intelligent and jurisprudents. He used to go to the judges and the kings and the rulers only to get lesson from their conditions. While seeing the judges he used to be kind looking to their difficult duties. He was also kind toward the kings thinking that being ignorant they were running away from Allah and were loving the material world. He took lessons from their (kings) events. He also used to remember some of their undesirable things whereby he controlled his desires. He was fought his desires and kept away from conspiracies of Satan. He was treating the diseases of his soul through contemplation and by obtaining lessons from worldly people. He never moved from his place unless he had a hope of any gain by doing anything. Because of all these qualities Allah had bestowed upon him His wisdom and had made him sinless. In the middle part of a day when the rest of the people were taking rest Allah sent some of His angels to Luqman. The angels called Luqman but in such a way that he could only hear their voice without seeing them.

The angels asked him, "O Luqman! Do you wish that Allah may make you His caliph so that you may solve people affairs (disputes etc)?" Luqman replied, "If the Lord of the worlds commands me to do so I will obey Him because, if I accept it by His order, He will help me, will also teach me the necessary things for that office and he will then also protect me from making mistakes. But if He has given me an

option about accepting that post I would prefer safety (I want to be excused)." The angels asked, "Why so?" Luqman replied, "Though settling people's disputes carries much value in the sight of Allah and it has much weight in the religion of Allah, its tests and criterions are also very hard. If Allah does not help someone and leaves him on his own then oppression and darkness encircles him from all sides. Such a man is discarded. He will either make correct judgment and be saved or will make mistake and will become deviated. The one who becomes dishonorable in the world will be better off in the Hereafter because the one who orders becomes big in the eyes of the people and the one who purchases this world at the cost of the Hereafter suffers loss in both the places because this world slips away from him very soon and he had no share in the Hereafter."

Hearing this, the angels were astonished at his wisdom and intelligence and the Lord liked their dialogue. When night fell and Luqman went to bed Allah rained the radiance of wisdom on him and made him full of light. He was asleep and Allah covered him with the cloth of wisdom. When he arose he was the wisest man of his time. He came out before the people when words of wisdom were coming out of his mouth and he was describing the Divine wisdom and intelligence and justice to all. And when he did not accept Prophethood, Allah asked the angels to invite Dawud to it. Dawud accepted and did not put forth the conditions that Luqman had submitted. So Allah made him His caliph in the world on earth. Allah, often tested those (Prophets) and on some occasions they missed the preferable (*Tark al-Awla*) and Allah pardoned them for it. Luqman used to meet Dawud often and give him words of wisdom and admonition. Dawud used to tell him: Congratulations! For you have been given wisdom, and tests have been lifted up from you and caliphate has been given to Dawud and he has been put to test. Luqman gave so many admonitions to his son that he became embodiment of the enlightening wisdom of Luqman."

Some of the admonitions given by Luqman to his son are:

O My son! From the very day you have arrived in the world you have turned your back to the world and verily turned your face toward the Hereafter (you have started your journey toward the Hereafter from the very moment you were born), and you are passing various stages of that journey. Hence the house towards which you have turned your face is coming nearer and nearer to you and the house in which you are now is getting more and more away from you every day. O my son! Be a companion of the wise and sit with them and do not argue with them that they may prevent their knowledge from you. Take from this world only that which is essential and enough for you. Also do not give up earning in this world that you may become needy (and others may have to care for you). Also do not get involved so much in this world that you may lose your Hereafter. Fast to an extent your passions are controlled. Do not fast so much that you may not have strength enough even for performing your prayer because Allah loves prayers more than fasting. This world is a deep ocean. Innumerable people have drowned in it and destroyed due to it. So it is essential for you to make faith your ship for saving yourself from the dangers of this world. You should make 'Reliance on only one Allah' the sail of your ship. You provision in the ship should be avoidance of the illegal and the undesirable. Thereafter if you are saved it is due to

Allah's Mercy and if you get destroyed it is because of your sins. According to another narration, "O Son! Make the fear of Allah your ship and that the capital you should put in it should be faith in Allah, His Prophets and their Words. The sail of your ship should be reliance on Allah; the captain must be intelligence which should direct its course; its guide ought to be knowledge and its anchor should be refraining from the prohibited and patience for bearing the hardships in obeying Allah.

O Son! If you learn discipline in childhood you will benefit from it after you grow up. One who knows the grace of good behavior tries to achieve it and who cares to achieve it also tolerates the hardships of that path and the one who achieves virtues like this also makes great efforts in maintaining them and when he obtains those virtues he adorns himself with them and when he becomes the embodiment of those virtues he gets their benefits in both this life and in the Hereafter. So be habituated with good habits so that you may prove to be the heir of the virtuous and benefit those who come after you, that they may follow your footsteps and your friends may hope for good from you and your enemies remain afraid of you. Never remain slack in the matter of attaining virtue nor pay any attention to anything except good behavior and habits. If people defeat you and snatch away the world (material things) from you, do not worry. Rather try to assure that you may not be defeated in the otherworldly (spiritual) matters; that no one may be able to snatch away the Hereafter from you that is, you may not obtain knowledge from where it should be obtained. You must set aside some hours in the day and night for achieving knowledge because there is nothing which can destroy man's knowledge. The example is that of giving up learning. It means, giving up learning is the results of your losing whatever knowledge you have learned. (So be after it and continue learning). Do not quarrel with the quarrelsome nor argue with any wise and learned person. Do not make the rich your enemy and do not keep company of the oppressors and do not cultivate brotherhood with a sinner nor sit with a disgraced and notorious person and keep your knowledge hidden just as you hide your wealth.

My precious son! Fear Allah, as He deserves to be feared. Be afraid of Him even if you have at your credit all the virtues and good deeds done by all men and jinn if you have to stand before Him for giving account of your deeds. You should always be afraid of His chastisement. Similarly also remain hopeful of His Mercy even if you have sinned totaling the sins of all men and jinn and be hopeful that He will forgive you. Hearing this, the son said, My respected father! From where can I get enough strength to entertain both hope and fear together when I have only one heart in my chest? Luqman said, My son! If a faithful heart is cut open two rays will come out o it. One light of the fear of Allah and the other light of hope from Allah. If both the lights are weighted neither will weigh either more or less even by the weight of an atom. So one who believes in Allah, also testifies to His Words and the one who testifies His Words also acts according to His commands and if someone does not act according to the word of Allah then surely he did not understand (believe) the words of Allah because some of the virtues give witness of some other virtues. So the one who has truly and sincerely believed in Allah will surely act honestly for Allah with a hope for good. One who acts in this way really believes in Allah and the one who believes in Allah also fears Him and the one who fears Him loves Him and the one who loves Him also obeys Him and the one who obeys Him makes himself eligible for His pleasure and Paradise and the

one who does not want Allah's pleasure makes His punishment swift upon him and I seek Allah's protection from His punishment.

O my dear son! Do not have a wish for the world and do not engage yourself in it because no creation of Allah is more worthless than the world in the sight of Allah. Do you not see that Allah has not made the worldly bounties the reward of His obedient nor has He made the worldly hardships the punishment of His disobedient and the sinners?

According to another reliable tradition, Imam as-Sadiq said that Luqman said (as a will) to his son: O my son! You must keep a weapon ready by which you can fell (defeat) your enemy and that weapon (tactic) is that you should shake hands with him and show pleasure to him without separating from him, without showing enmity to him so that he may reveal to you what is hidden in his heart about harming you.

My son! I have lifted iron and stone and all heavy things and have been able to bear their weight but have not found anything heavier than an evil neighbor. I have tasted bitter things but have not found anything more bitterly than restlessness and need for others.

It is mentioned in another hadith that Luqman said, O my son! Make a thousand friends because even a thousand friends are less but do not make even one enemy because even one enemy is sufficient.

It is recorded from same Imam in another hadith that 'Ali said, "One of the admonitions of Luqman to his son is:

The one whose faith in Allah's attribute of being the Provider is less, must take a lesson of advice and the one who is weak in asking provision from the Almighty must take a lesson of advice because it is only Allah who brought him from non-existence into existence and gave him provision in three states and there was no source of getting provision whatsoever in any of the said three states. So he much have rest assured that He will provide him maintenance in the fourth state of his life also. One of the above mentioned three states is when he was in the womb of his mother. It was only Allah who provided him sustenance and sheltered him in a restful place where he suffered neither heat nor cold. In another state he was brought out of his mother's womb by Allah and he provided his provision of milk from his mother's breast. It was a pure and clean and enough for him in that state. Allah nourished and raised him in that state wherein there was no other source of nourishment and training, no strength for earning and no power of warding off harms.

The third state was when his milk supply ended. Then he was provided maintenance through his parent's earnings that spent on him with maximum love and pleasure and compassion, so much so that sometimes they gave him preference over themselves. This continued until he grew up and got enough strength and intelligence to earn his provision himself. Then he himself made things difficult for him by entertaining undesirable thoughts about his Lord and did not spend for fulfilling and observing the rights of Allah and began to give less to his family members fearing loss of wealth thereby losing faith in Allah. This was despite the fact that Allah always rewards him for spending in His path both in this world and in

Hereafter. So bad indeed is such a slave."

My son! Everything has a sign by which it is recognized. That sign gives witness for that thing. So religion too has three signs: Faith (Iman), Knowledge (Ilm) and Deeds (A'mal). Faith has three signs: Testifying of Allah's Books. Knowledge also has three signs: Knowing his Lord, ascertaining what his Lord likes and what He dislikes. Again there are three signs of the one who acts according to his Knowledge: Daily prayers, fasts and Zakat poor tax. Also there are three signs of a man who closes the door of knowledge for himself and does not become learned: He quarrels with one who is wiser than him, mentions things which are higher than his level of intelligence though he acts against it, oppresses the weak and assists the oppressors. And there are three sings of the hypocrites: His tongue does not corroborate his heart, his heart does not corroborate his character and his outward appearance is different from his inner self.

There are three signs of a sinner: He embezzles people's wealth, tells lies and acts contrary to his words. There are three signs of ostentation: He is slack in his worship while he is alone but makes a show of full attentiveness in worship while in public and he does it so that people may praise him. The envious has also three signs: He backbites people and flatters them on the face, feels happy when people are in trouble. There are three sings of extravagant: He eats things which are beyond his capacity and so also he wears likewise, and he feeds others crossing his limits of capacity. There are three signs of an indolent: He is slack in doing good deeds and he postpones good deeds until and unless he is threatened and he becomes so lazy that the job is spoiled and thus he becomes a defaulter. There are three signs of a negligent man: He is doubtful in his worship, becomes careless in matter of remembering his Lord and he forgets good deeds.

O my son! Do not ask for things which are not within your power and for which you do not have sources and leave aside things which you can achieve and for which you have resources so that you opinion may not falter and your wisdom may not go waste.

My son! Confront your enemy by giving up the prohibited, help yourself by achieving grace in your religion through magnanimity. Keep your soul clean of Allah's disobedience. Keep your secrets hidden and your inner self, pure. When you will do so you will due to Allah's secret, (will) have no fear of your enemy becoming aware of your weakness and defect. Do not become fearless (careless) of the enemy's conspiracies, lest he finds you unaware and overpowers you and then there will be no excuse. You should always show him your happiness.

My son! Hard work for attaining a useful thing should be considered light and less effort in achieving a harmful thing should be considered heavy.

O my son! Do no go against the prevalent practice of company while with people and do not expect from them things which are difficult for them otherwise your companions will abhor your forever and others will also part company with you and you will become lonely. There will be no companion to sympathize with

you and no friend to help you. When you will become alone, you also will be disrespected and valueless. Do not offer excuse before a person who may not accept your apology and who may not recognize any of your rights. Do not seek anybody's help for serving your purpose except the one who may charge something for that service, because, in that case he will do your job just as he does something for himself. In this way, after fulfilling that need, he will be benefited both in this passing world as well as get some reward in the Hereafter and hence he will make a good effort to do that job. You should also select compassionate, wealthy, wise and respected persons for making friends or for seeking help in your affairs so that if you give them any benefit, they may thank you and if you part with them they may remember you.

O my son! If the learned persons whom you have befriended are loyal to you then you must think of improving yourself. If they turn away from you then keep distance from them because their enmity will be more harmful to you than the enmity of others, because, people will believe whatever they will say about you as they know you.

O my son! If you dislike something in your friends do not get impatient and do not get nostalgic or misbehave with them because friendship cannot be maintained in this way. Make it a point to act with restraint and without haste. Do not rush to do anything without properly thinking over its consequences. Be tolerant if you get any pain from your brothers and friends and try to make your character the noblest of all.

O my son! If you do not have enough wealth to help your kith and kin or to spend over your brothers-in-faith then do not be stingy in keeping your face smiling and your tongue sweet while meeting and behaving with them because people befriend persons having good character and evil persons keep away from them. Be content on what Allah has fixed for you so that you may always remain happy. If you want all honors and respects of the world then drive away your desires for those things that are in possession of others because no Prophet or Truthful has ever attained that honorable status without being careless about the possessions of others.

O my son! If you need a king's help in any matter, ask with much respect and earnestness and humility. Do not ask for anything unless the time is appropriate. That time is when he is pleased with you and when he is carefree. Do not despair if you fail in getting any needed thing because its fulfillment is in the control of Allah and it will be fulfilled only at an appointed time. When that time comes the work is done. Always remember Allah and ask only from Him and keep your fingers moving with total humility while praying to Allah.

O my son! The world is small and your age is short. Do not care much for achieving anything from a limited world in a short lifetime. O My son! Never be envious. Consider it against your status to be envious. Never behave badly with others. Do not make it your wish to do so. These two evils can harm none but you. When you harm yourself you carried out the business of your enemy yourself because your enmity with yourself is more harmful than the enmity of others.

O my son! Do good to the person who deserves it and your purpose behind it must be to please Allah and not any worldly interest. Be moderate in spending for others. Do not be so miserly that your may not give even though you can and also do not give away so much that you may become needy of others.

O my son! The best behavior is wisdom, acquiring of which is very essential. It is the religion of Allah and it is similar to a grown up tree. Its water is belief in Allah, which keeps it alive and standing. Its root is prayer, which keeps it straight and steadfast. Its trunk is Zakat poor tax and its branches are the efforts for maintenance of brotherly relations with one's brothers-in-faith merely for the pleasure of Allah. Its leaves are good morals. Its fruits are abandoning disobedience of Allah. No tree is complete unless its fruit is not nice and similarly a man's religion is not complete until one gives up all the things prohibited by Allah.

O my son! The worst restlessness is disruption of intellect. The greatest sin is a sin against religion and the greatest calamity is the danger to faith and the most profitable wealth is the wealth of heart. So enrich your heart with knowledge, faith, good morality and rest content on whatever you get in this world. Remain pleased and happy on what Allah has fixed for you, because, whoever pilfers people's property does not get legal and permissible provision as Allah stops it from him, as fixed by Him and such persons earn only sins. A man who is patient, gets halal (permissible) provision and he is protected from the chastisement of both this world and of the Hereafter.

O My son! Make your obedience pure and let it not be contaminated by any act of sin and adorn your obedience by following the truthful because following the truthful follow Allah. Beautify it with knowledge and wisdom. Protect your knowledge through tolerance which should not be senseless. Collect your knowledge through humility, which must not have folly in it. And strengthen its gate through farsightedness, which should not have meekness and mix your farsightedness with kindness, which must not have harshness and rigidity in it.

O My son! Do not engage an ignorant person for conveying any message anywhere. If you do not find a wise man then convey your message yourself. My Son! Keep away from evil so that it may itself remain away from you.

Amir al-Mu'minin said, "People asked Luqman who was the best of the people. He replied, 'A rich faithful.' They asked, 'You mean richness of money?' He said, 'No, of knowledge, so that when need be people may benefit from his knowledge. If people do not require his knowledge then he can pull on with his own knowledge.' People asked, 'Who is the worst among us?' He replied, 'The one who does not care if people see him sinning.'" Luqman told his son: O My Son! Whenever you travel with a group of people take their advice very often regarding your problems and so also about their affairs. Do not smile much in front of them and be generous in your expense.

Go to them whenever they call you and give them assistance whenever they call for it and be ahead of them in three matters viz. in silence, in prayers and in generosity of wealth and in manliness. Whenever

they ask for your witness to someone's right then be their witness and whenever they seek your advice make utmost efforts for their benefit, and good. Do not make haste in giving your opinion in their favor until your think over it deeply and do not give your reply in that consultation until you get up from there, move, sleep, offer prayers and spend all your intelligence in their consultation because, if a man does not make his well-wishing pure, Allah snatches away his intelligence and removes honesty from him. (My son!) when you see your companions traveling on foot you too should walk with them. When they are busy, you also should participate in their work.

Also accompany them when they testify something or give loan to someone. Listen to the one who is elder than you in age and do not refuse if they ask you to do something or ask something from you because refusal is an illness of soul and a sign of incompetence. Stop traveling when you lose your path and make mutual consultation. If you meet a lone person and ask him the way do not trust his reply because a lonely person puts people in doubt in a forest. Sometimes it so happens that a person is a spy of thieves or is a Satan (devil) who wants you to misguide you and to put you to trouble. Also avoid if they are two unless you find signs of truthfulness in them, which I cannot describe. So rely on them because when an eye observes something it finds out the truth of it and the one who is present and observes knows what an absent person cannot know and see.

My son! When the time for prayer comes do not postpone it because of your engagement in some other work. First finish the prayers satisfactorily because prayer is the base of religion and do not miss a congregational prayer even under a sword and do not sleep on the animal's back as it can hurt and is not a wise act. Of course you may sleep in a pannier if you like but keep your body joints straight and when the destination is near, get down from the animal and walk on foot. After reaching there first feed the animals. When you intend to camp, select a land which is good in color, softer and has more grass and when you are about to camp, first offer two Rak'ahs (units) of prayer. When you have to answer call of nature go to a far from the people. When you leave the place salute (say 'salaam') to the residents of that place because there are angels on every piece of land and, if possible, do not eat before giving anything as alms. It is necessary to recite the Book of Allah so long as you are riding and keep remembering and praising (hallowing) Allah in every work. It is also necessary to pray on conclusion of every job and never start your journey in the first part of the night. You should travel from midnight until dawn and must not raise your voice in the way.

It is recorded in reliable sources that Imam al-Baqir said, "People asked Luqman: what among your problems and your wise actions is such on which you have utmost faith and which you never leave?" He said, "I do not take up any issue for which Allah Himself has already become a guarantor on my behalf and I do not spoil a work which He has left to me."

According to the same source Luqman told his son: My son! Be friendly with a hundred persons but do not make even a single one your enemy. My Son! Nothing except your morals and good behavior will benefit you. Your character between you and your God is your religion. Your behavior between you and

your people is your contact (with them). Therefore, Do not create enmity with others but always show a pleasing behavior. O My Son! Become a slave of good people but never prepare to be the son of the evil persons. My Son! If anybody gives you anything as a trust return it as it is so that your world and the Hereafter may by protected. Be honest so that you may remain rich and needless.

It is mentioned in a reliable tradition that Imam al-Ka¨im said, Luqman told his son: O My Son! How is it that people do not fear the divine chastisement which has been promised to them even though they are becoming weaker and lower day by day? How they do not remain ready for Allah's promise of the hour of death though their age is speedily approaching end. My Son! Do not acquire knowledge to show pride over the learned and the wise nor to quarrel with the fools and the unwise nor to make a show of yourself in gatherings. But also do not give up learning because they caution.

O My Son! Attend meetings and gatherings and look around with and eye ready to get lessons and if you see a group busy in remembering Allah then sit with them because, if you are learned your knowledge will benefit you and your knowledge will increase and if you lack knowledge you will gain knowledge from them. Maybe Allah's Mercy descends on them and it may envelop you too.

It is mentioned in a reliable tradition from Imam Muhammad al-Baqir that one of the admonitions given by Luqman to his son is that, "My Son! If you have at all any doubt about your impending death then remove sleep from you. You cannot do it. And if you have any doubt about rising up again after death them avoid awaking after your sleep. You cannot ever do it. So if you ponder over these two things you will realize that your life is in the hand of someone else; that sleep is like death and awakening is like rising up after death.

My Son! Do not develop more than necessary relations with people so that they may cause separation and create enmity. Nor remain far away from others otherwise you will become disrespected and dishonored. Every living thing loves its category but man does not love man. Do not be extra kind to anyone but who desires it. Just as a sheep cannot be friendly with a wolf so a good man cannot be friendly with a bad person. Whoever nears the evil also develops some of that evil in him. Similarly a man who keeps company with a bad character also learns some of the latter's evils. The one who likes to quarrel with others gets abused and the one who enters the gathering of bad people gets allegation. A man who mixes up with evildoers remains safe from their evils. The one who does not control his tongue feels ashamed. My Son! Always be honest and trustworthy because Allah does not love the dishonest. My Son! Pose yourself before others as if your heart is sinful and that you are terrified by Allah's anger."

According to another narration Luqman said, "The man who says that evil can be removed by evil and corruption by corruption is not correct. If he thinks that he is correct then he should ignite a fire and see whether fire extinguishes fire. (Never). But patience, tolerance and good behavior stems evil and corruption just as water extinguishes fire. O My Son! Sell your world for the Hereafter so that you may be benefited in both this world and in the other. Do not sell the Hereafter for this world otherwise you will suffer loss at both the places."

It is said that Luqman lived alone most of the time. Once a man went to him and said, “Sir, you remain mostly in solitude. If you mix up with others it will increase affection.” He replied, “Loneliness gives more scope for thinking and thinking leads towards paradise.”

It is reported reliably from Imam as-Sadiq that Luqman, in his will asked his son: My Son: People before you gathered wealth for their family members. Then neither they lived nor their wealth lasted nor those for whom it was gathered. You are a laborer who has been ordered to do some jobs on fixed remuneration. So carry out your duties, take your remuneration and not to live in this world like a sheep which goes to a field and grazes so much that it becomes fat and then it is slaughtered because of its obesity. But you should pass through this world like crossing a bridge that is built over a river. After crossing it you never return to it. Do not develop your worldly habitation because you are not commanded to do so and remember that when you will be made to stand before your Lord on the Day of Judgment you will be questioned about four things: About your youth as to how you spent it, about your age (life) as to how you finished it, about your wealth as to from where you earned it and for that you used it. So be ready to answer these queries and never be sorry for the loss of worldly wealth because little wealth does not last long and one should not be carefree of the big troubles. So always be away from the evils of this world and be busy with the deeds for the Hereafter. Remove the blindfold from your eyes and admit yourself in the happiness of your Lord through good deeds. Always repent in your heart and make efforts for achieving virtues until you have time and before they (angels) target you and Allah’s will turns toward you and these things become a barrier between you and your desires.

It is said in another narration that Luqman said, “O My Son! If the wise and the learned people hit you and harm you it is better for you compared to the (compared to) situation in which the ignorant anoint you with oil and perfumes.”

It is said that someone asked Luqman, “Were you not a slave of such and such family?” He replied, “Yes, I was.” They asked, “What made you reach this (high) status?” He replied, “Because I always remained truthful, never breached a trust, avoided every word and deed which would not benefit me, I closed my eyes from seeing the things prohibited by my Lord, I stopped my tongue from uttering nonsense and ate only lawful provision. These things led me to this stage. So now the one who will act more than me on these lines will overtake me, the one who will act less than me will remain behind me and the one who will act just like me will be like me.”

And Luqman said, “My Son! Never delay repentance because death arrives all of a sudden without warning. Do not criticize anybody about his death because death will come to you also. Do not ridicule a man who falls in trouble and never stop doing good to others. My Son! Be honest so that you may remain needless of others’ wealth. My Son! Consider piety as a business which will give you profit without investing any capital. If you commit a sin send a donation in advance (spend to help the needy or do a good deed) which may remove that sin. My son! Admonition seldom impresses a fool just as it is difficult for an old person to climb a height. My Son! If be you not be kind to the one whom you are

oppressing, be kind to yourself because you are harming yourself through that oppression. When your position of power invites you to oppress somebody then remember the Power of Allah. My Son! Learn from the learned what you do not know and teach others what you know."

It is mentioned in another tradition that when Luqman left his city he (first) camped in a village called Maas in Moosal. When he found no follower and nobody agreed with him he became disheartened. He closed the door of his house and cornered himself with his son. Advising him he gave him several admonitions. Some of them are:

O My Son! Talk less and remember Allah at all places because He has warned you of His chastisement and has made you a wise observer.

O Son! Take admonition from other people so that they may take advice from you. Be cautioned by little trouble before a big calamity comes down on you and then you may not be able to avoid it.

O My son! Keep control on yourself when angry so that you may not be ditched in Hell. O Son! Distress is better than the wealth earned through oppression and becoming an oppressor. My Son! peoples' lives are mortgaged for their character. So woe unto them due to the earnings of their hands and hearts. O My Son! The people of the past were caught in the net of the world. So how those who came after them can remain protected? My Son! Regard this world as a prison for you so that you may enter Paradise in the Hereafter. My Son! Do not approach the kings otherwise they will kill you. Do not do as they say otherwise you will become a disbeliever. O My Son! Sit with needy people and poor Muslims and behave like a kind father with the orphans and like a sympathetic husband with widows. My Son! Allah does not pardon the one who says 'pardon me' but He pardons the sins of the one who obeys Him. My son! First make companions and then start traveling. My son! Living alone is better than having a bad companion, and a good company is better than solitude. My Son! Do good to one who does good to you and leave the one on his evil who does evil to you., because, he is doing a worse thing to himself then what you would do to him (by revenge).

My Son! Who is he who obeyed Allah and Allah did not help him and who is he who searched for Allah and yet he did not find Him and who is he who remembered his Lord and the Lord did not remember him and who is he who relied on Allah and yet Allah left him to others and who is he who wept before Allah and Allah did not pity him?

My Son! Consult the elders and be ashamed of consulting the younger. My son! Never be in the company of sinners because they are like dogs who, if they find anything with you will eat it up otherwise will condemn and disgrace you and their love is but for a split second. My Son! Enmity of the virtuous is better than friendship with the sinners because, if you oppress a virtuous Mu'min (faithful) he will not oppress you and if you think badly of him, he will wish good for you and remain pleased with you and how will the sinner give you your rights when he does not give his rights to himself?

My Son! Make more and more friends and do not be fearless about enemies because enmity remains

hidden in their hearts just as water remains hidden in the soil. My Son! Whomsoever you meet, first salute him (say Salaam) then shake hands with him and thereafter talk with him. My Son! Do not harm others otherwise they will become your enemies and do not take blames from them otherwise they will disrespect you. Do not become so much sweet that they may devour you nor so sour that they may throw you away.

My Son! Fear Allah as is His right to be feared of and never lose hope in Him and His mercy. Have hope in Him but not such a hope that you may become fearless of His anger and chastisement. My son! Restrain your heart from desires because the desires are killers. My son! Never be proud and haughty and egotist otherwise your neighbor in the Hell will be the devil. You must beware that your last place is the grave. My son! Woe unto the one who is proud. How can he consider himself big when he is made from earth and he is to return to dust. He does not know whether he will go to Heaven and be successful or to Hell and be a loser. How can anybody be proud when he has come out of the passage of urine twice.

My son! How the son of Adam fall asleep when death is in search of him. How can he ignore death when death does not ignore him. My Son! When the Prophets of Allah and His friends and all the great men could not escape death that can live in this world forever?

My son! Do not reveal your secret to your wife and do not make the door of your hose your assembly hall. My Son! Woman is made up of a crooked bone. If you will try to make it straight (forcibly) it will break, if you leave it as it is it will remain crooked. Do not give them (extra) freedom so they may leave the house. So when they do a good thing accept it and if they do anything bad, be patient because there is no other way out. My Son! There are four kinds of women. Two are well disciplined and two cursed. Among the disciplined one kind is that which is respected by her people and also well-behaved yet remains humble for her husband. If the husband is kind and nice to her she becomes happy and if she falls in hardship she remains patient. Less money is sufficient for her.

Another kind of a good woman is that who bears many children and who loves her husband and wishes well for him. She behaves with love like a mother, also with the relatives and children of the husband and gives respect to the elders. She is kind toward children and loves those children of her husband who were born of another wife of her husband. She reforms herself and her house and household and children. If her husband is present she helps him in his jobs and if he is absent takes care of him in every respect. Such a woman is as rare as red earth. Fortunate is the man who gets such a wife.

And among those two cursed types of woman is one who thinks very high of herself but she has no respect in her community. If the husband gives her something she becomes angry and if he does not she becomes furious. Hence the husband always remains ashamed and in distress and her neighbors restless due to her behavior. Thus she is like a tigress. If you live with it will eat you up and if you run away it will kill you. And another kind of the cursed ones is that who is very quick in becoming angry and who starts weeping instantaneously. She gives no benefit to her husband if he is present and she

maligns and disgraces him if he is absent. Such woman is like a salty land. If you water it, it will become salty and bear nothing and if you do not water it will remain thirsty. If such woman bears a child you will get no benefit from it.

My Son! Never marry a slave girl, lest she bears a son and sell him in exchange of you. My Son! If it was possible to taste and eat women like other eatables nobody would marry a bad woman.

My Son! Do good to a man who harms you and do not earn the world (wealth) too much because you have to (one day) get out of it. Just see where have you to go from there. My Son! Never devour the wealth and property of orphans otherwise you will be disgraced on the Day of Judgment and you will be forced to return that property on that Day. But you will not have kept it there (will not have it there to return). My Son! The Hellfire will envelop every body on the Day of the Resurrection Day and no one will get salvation except the one upon whom Allah sheds His Mercy. My Son! You do not like a man whose tongue is harsh and with whose tongue people fear. On the Day of Judgment the heart and tongue of such people will be sealed and his limbs and organs will give witness to what he had done in the worldly life.

My Son! Do not abuse people because it is like abusing your own parents. My Son! Every day that dawn is a new day and it witnesses about your deeds before the Lord of the worlds. My Son! Remember that people will wrap you in a shroud and put you in a grave where you will see all that you had done during life. My Son! Just think how you can live in the premises of the one whom you have angered by disobedience. My Son! Never give anyone authority over yourself and never leave your wealth for your enemies.[1]

My Son! Do accept the admonition of your kind father and make haste in doing good deeds before death overtakes you and before mountains fall off on the Day of Judgment and the sun and the moon mix up and stop moving and skies fold up and rows of frightened angels come down on earth and you may be asked to cross the Bridge. Then you will see your deeds and balance will be fixed for weighing the deeds and the accounts of the deeds of all the creations will be opened.

My Son! I have given you four thousand words of wisdom. If you remember even four of them it will suffice you provided you act upon them. They are: (1) make your ship strong as the sea is very deep, (2) lighten your burden because the voyage which you have to undertake is very difficult, (3) keep ample provision as the journey is very long and (4) make your deeds pure because the one who is to accept them is very wise and Omniscient. According to another narration it was, by the order of Luqman, inscribed on the door of his latrine that sitting for a long time in latrine can cause piles.

1. As wealthy people have usually more enemies. It is also seen often that even the progeny (children) of a wealthy man also wish an early death to their father so that may get his wealth as inheritance. When this wish is fulfilled, obviously, the inheritors engage in luxuries and forget their late father whose wealth gave them ease and thus, they never think of doing something good for him.

[1] [1]
SHARES

An account of Ishmae'il, Talut and Jalut

Almighty Allah says in Qur'an:

Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: Raise up for us a king that we may fight in the way of Allah. (***2:246***)

'Ali ibn Ibrahim and others have narrated from Imam al-Baqir that after Musa, The Israelites committed many sins and deformed the religion of Allah and defied His commandments and disobeyed their Prophet who used to give them divine orders. Allah gave a Copt named Jalut control over them who disgraced them, killed their men and drove them out of their homes and enslaved their women and robbed their properties and wealth. Then they sought shelter with Allah's Prophet and requested him to pray Allah so that He may send a king for them with whom they might fight the infidels. It was a rule in the Israelites that the Prophet was from one family and the king from another because until then Allah had not amalgamated Prophethood and kingship in one family. Therefore they said, appoint for us a king.

They said, And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children.

But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust

And their Prophet said, Surely Allah has raised Talut to be a king over you.

They said, How can he hold kingship over us while we have a greater right to kingship then he, and he has not been granted an abundance of wealth. (***2:246-7***)

Imam al-Baqir said, the Prophethood was in the family of Lawi and kingship in the progeny of Yusuf and Talut was one of the sons of Binyamin the real brother of Yusuf. Thus he was not from the family of a Prophet or a king.

He said, Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample giving, Knowing. (***2:247***)

Imam said, "Talut was better in physique, that is, stronger and more courageous and he was also the wisest of them all but he did not have wealth. Therefore people considered him low and they said that

Allah did not give him much wealth."

And the Prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Harun have left, the angels bearing it; most surely there is a sign in this for those who believe.[1]

Imam says, "The chest which was sent by Allah for Musa from heaven and in which Musa's mother had put him and pushed into the sea was the same chest which was with The Israelites. They used to seek Barakah (abundance) from it. When the time of Musa's death arrived, he put his amour, tablets of Torah and some relics of his Messengership in it and entrusted it to his Wasi (legatee) Yusha'. That chest always remained with them, until they gave up honoring it and began to disrespect it. Children began to play with it on roads. The Israelites lived a life of honor until that chest was respected. But when they gave up respecting it Allah lifted it from among them. And now He exposed it for them in the time of Talut's kingship. It is mentioned in a true hadith that angels brought the chest to The Israelites. Another hadith days that they took it to The Israelites in the form of a cow. It is recorded with authentic proof that residue of the relics of what the children of Musa and the children of Harun have left means the rest of Prophets, with whom the chest used to remain. It is mentioned in Tafsir of the word *'Sakina'* that the Israelites had left the chest between the ranks of Muslims and infidels. A fragrant air came out of it and took the form of a man seeing which the unbelievers ran away."

It is authentically mentioned that Imam al-Ridha said that *Sakina* is a breeze, which had arrived from Paradise. Its face was like a human being. When that chest was put between the believers and the nonbelievers, whoever went ahead of it was killed or defeated and who turned his face from it and ran away became a Kafir and the Imam used to kill him.

In a good tradition it is mentioned that when, after Musa the Israelites became rebellious and sinners Allah frowned on them and lifted the chest up in the sky. When Jalut overpowered The Israelites and when they requested their Prophet to pray to Allah so that He may send for them a king for leading them in jihad Allah made Talut their king and sent the chest for them and angels brought it to earth. When the chest was put between them and their enemies, one who turned away from it became unbeliever.[2]

The Prophet told them, "In your path in this desert you will see a canal. Whosoever will drink from it Allah will have nothing to do with him and the one who does not drink will be obeying Allah." When they reached the canal Allah made it known to them that He won't mind if they drank a cupful from it. But excepting a few of them all drank profusely. There were 60,000 who drank full throat and this was a test for them. According to the narration of Ibn Babawayh which has been authentically narrated from Imam as-Sadiq those who did not drink more than even a handful were 313 males. After passing by the canal they confronted the army of Jalut and observed the strength and the awe of that army. Those who had drank much water said, today we do not have guts to fight with the army of Jalut. As Allah says,

So when he had crossed it, he and those who believed with him, they said, we have today no power against Jalut and his forces. (***2:249***)

Those who were sure that they would meet their Lord said, How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patent).

(***And when they went out against Jalut and his forces they said, Our Lord! Pour down upon us patience, and make our steps firm and assist us against the unbelieving people.*** (***2:250***)

Imam said, "These were the words of those who had quenched their thirst from the canal. (War started and) Dawud came up and stood in front of Jalut. He was mounted on an elephant. He had a crown on his head and a Ruby on his forehead shone, and his army had lined up before him. Dawud took one out of the three stones that he had picked up from his path, put it in the sling and flung it toward the army on the right of Jalut. That stone rose high in air and fell on the right flank of the army. It killed whomsoever it hit instantly until all fled. He flung his second stone at the left ranks and the soldiers on that side also ran away. He threw the third stone on Jalut. It rose up and hit the jewel shining on his forehead, pierced it and reached his brain. Jalut fell down and went to Hell as the Almighty says,

So they put them to flight by Allah's permission. And Dawud slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures. (***2:251***)

It is mentioned in authentic traditions that Imam al-Ridha said, "Sakina is a breeze from Paradise. It is in the form of a human being and possesses a lovely fragrance. The same was sent to Ibrahim when he was raising the walls of Ka'bah. Sakina was moving at the places of idols and Ibrahim was laying the foundations of Ka'bah at those points thereafter. The same Sakina was within the chest of the Israelites. The plate in which the hearts of Prophets were washed was also in that chest. It was a tradition in The Israelites that Prophethood was in the families wherein the chest was kept. Imamate will be where these things will be. It is mentioned in another reliable tradition that the Chest of Musa, that is, the chest in which his mother had put Musa and pushed it in the sea, was three hands (in length) and two hands (in width) and that the Staff of Musa was also in it and so was Sakina. People asked, "What is Sakina?" Imam said, "It was the spirit of Allah. Whenever there was a dispute among them about any matter, Sakina used to talk with them and to make them aware of what they wanted."

It is narrated authentically from Imam as-Sadiq that when Yusha' went toward eternity and remained hidden from his legatees and Imams and leaders for four hundred years for fear of the oppressors of his time from the time of Yusha' to Dawud and fifteen Imams had come in that period his followers used to come to him secretly and obtain solutions to their problems. When the period of his last days ended he appeared and gave them good tidings that Dawud would soon appear, liberate them from the evil of the oppressors, clear the land from the calamity of Jalut and his armies and save them from all the troubles.

Thereafter they remained ever in await for him, until the time of appearance of Dawud drew near. They were four brothers (including Dawud) who was to free people from the oppression of Jalut and his army men. His Shi'ahs (partisans) Imam knew that Dawud was born already and had also become major. They were seeing him (Dawud) but they (Dawud's brothers) did not know that he was Dawud despite talking with him. When Talut assembled The Israelites for a fight with Jalut, Dawud's father accompanied the army of Talut with his four sons. But the brothers were not prepared to take Dawud with them thinking that he was too weak and hence insignificant and so they said that he should be left at home for grazing their sheep. Anyway fighting began between The Israelites and Jalut. The Israelites were frightened much and so began to demoralize. Dawud's father returned home and sent Dawud with provisions for his brothers so that their strength might get a boost. Dawud was short stature, having livid eyes and scanty hair. His soul was quite pure and his character clean. Dawud reached when both armies had come face to face and everyone had taken up his position. He passed by a stone in the path. The stone cried loudly, "O Dawud! Pick me up and kill Jalut with my hit, because I have been created for killing Jalut." Dawud took up the stone and put it in the bag in which he was putting other stones to be flung with his sling while grazing his sheep.

When he entered the army of The Israelites he came to know that Jalut was proving very hard for his army (of The Israelites). So he said, "How do you consider him (Jalut) so Big? By Allah, if I see him I will kill him at once." His word reached the army until Jalut too heard it. He called Dawud and told him, "O Young man! How much strength have you and how much experience of war that you dare fight with Jalut?" Dawud replied, "Once a tiger pounced upon my herd of sheep and began to walk away with one of my sheep. I followed that tiger, twisted his neck and released my sheep from his mouth." Allah had informed Talut through revelation that the man on whose body your armor will fit exactly (as if made only for him) will kill Jalut. Talut called for his armor and gave it to Dawud to wear. He wore and despite being quite thin physically it fitted him perfectly. Then Talut and The Israelites became fearful and realized his status. Talut said, I hope this young man will kill Jalut. Next day when both the armies readied for confrontation Dawud asked Talut to show him who was Jalut. (People) showed him Jalut. Dawud took out from his bag the stone that he had picked up from the path, put it in his sling and flung it toward Jalut. It hit him between his two eyes and went up to the brain in his head. He fell down from his horse and a word spread in the army that Dawud killed Jalut. People made him (Dawud) their king.

Thereafter nobody obeyed Talut. Allah revealed Zabur (Book of Psalms) to him (Dawud), taught him how to make armors and made iron as soft as wax in his hands. And Allah commanded birds and mountains to sing praise of Allah along with Dawud. Allah gave Dawud such a melodious voice that none before him had ever heard. He also made Dawud perfect in worship. He lived among The Israelites with both Prophethood and terrestrial rulership.

According to another hadith, among The Israelites, Prophethood and kingship had always remained separate before. Allah amalgamated them in the time of Dawud. Earlier the king used to wage Jihad along with the army and the Prophet used to administer his affairs, and to convey Allah's words to him.

Therefore, in the time of Jalut, The Israelites wished for a king for them and made a plea for it before their Prophet. He told them, “You people are not inclined toward truthfulness, faithfulness and fearlessness (for Jihad).” They replied, “Why will we not fight when these oppressors have driven us out of our house and have separated us from our family members?” Allah appointed Talut as their king. But then they said, “What status has Talut to be our king when he is neither from the Prophet’s family nor from the kings? The Prophets are from the family of Lawi and the king from Yehuda’s and this person is from the progeny of Binyamin. The Prophet said, Allah has given him physique, courage and wisdom and the kingdom is in the hand of Allah; that He gives it to whomsoever He likes; that you are not authorized to reject the appointment of Allah. The sign of his kingship is that the Chest (chest) which was among you for a long time and which was snatched away from you will be brought back to you by angels and you will always defeat the enemy armies with the Grace of the Chest.” They said, “If the Chest arrives we are ready to obey him.” Imam said, “The Chest contained the pieces of the tablets of Musa with inscription thereon of Divine knowledge give to Musa as revealed from heavens.”

It is mentioned in another reliable tradition about the inauspiciousness of the last Wednesday of a month that it was on this day that the community of Amaaliqah had taken away the Chest from The Israelites.[3]

Shaykh Tabarsi says some have said that when The Israelites committed many sins Allah imposed Amaaliqah on them who snatched away the Chest from them. It remained with them until angels lifted it up from them and then brought it for The Israelites. Imam as-Sadiq also is reported to have said so. Some have said that when the people of Amaaliqh took away the Chest and placed it in their temple all the idols fell upside down. Then it was taken out from there and put at one corner of the town. It resulted in the spread of plague and an illness of throat. In short wherever they put it resulted in one or another trouble for them. Finally they put it on an Araawah, tied it with two oxen and drew it away out of the town. Then angels came and drew it to The Israelites.

Some say that Yusha‘ had put it in the desert of Tiyah and angels brought it from there. Some have said it was three hands long and two hands wide and was made of boxwood; that golden sheets were fixed on it and that it was kept in front while waging a war. A kind of voice used to come out of it. When it became high in pitch people advanced with courage and won the war. Whenever that voice stopped they also stopped fighting. It is well known that there were eighty thousand men with Talut. Some say they were 70,000. Many have said that those who did not drink more than a handful of the canal water were 313 like the number of those who were with the holy Prophet during the war of Badr, who had remained steadfast with him and who had faith in Allah’s help. Those who had drunk more water had run away from war. It is understood from ‘Ali ’s ‘Sermon of Talut’ and all other hadiths that those who had remained steadfast with him were these 313. Some traditions say those who did not drink the water at all were these 313 men and that those who did not drink more than a handful were more.

It should be remembered that most of the Commentators of Qur’an and non-Shi‘ahs historians have considered Talut as one who committed error and Kufr and they have said that after the killing of Jalut

he had become an enemy of Dawud and also had intended to kill him. They had begun to attribute many such undesirable thoughts about him. But the Shi‘ah traditions do not mention such absurdities. Rather the apparent meaning of the verses and most of the narrations show that he was on the side of truth and some of the not so famous narrations even say that Amir al-Mu’minin said, “I am the Talut of this community.” When Talut went to fight with Jalut he had told his army men that Allah would take their test through a canal. The one who will drink water from it is not from me, the one who will not drink is from me or there is no blame on the one who will drink only a handful.” As has been mentioned earlier.

It should be kept in mind that these verses are a proof showing that Amir al-Mu’minin ‘Ali is more eligible for Imamate and Caliphate than those who usurped his Khilafat because these verses are a clear proof of the fact that superiority of courage and knowledge is essential for kingship and for the statesmanship of the kingdom of Allah and it is unanimously agreed that ‘Ali was more courageous and more knowledgeable than all other companions. There is no difference of opinion regarding this and hence he was more rightful of Khilafat and Imamate, in comparison to those who ran away from jihad, expressed their ignorance in many case and referred them to ‘Ali.

1. Surah Baqarah 2:248
2. Now we conclude the hadith. Then Allah sent a revelation to their Prophet informing him that Jalut will be killed by a man on whose body the armor of Musa will fit properly and that he will be from the sons of Lawi. His name will be Dawud. Dawud ’s father was a shepherd having ten sons. Dawud was the youngest of all. Anyway, when Talut gathered The Israelites for a fight with Jalut, he also called for father of Dawud along with his sons. When he arrived Talut called the sons one by one and made them wear the armor but it did not fit on anyone’s body. So Talut asked him whether he had left out any of his sons? He said, Yes, as my sheep are yet young I have left my youngest son for their protection. Talut sent someone for him. He was Dawud. While leaving his home Dawud took with him a sling and a bag. In his way, three stones called him out: O Dawud! Pick us up. So he put them in his bag. Dawud was very strong and courageous. When he came to Talut, he made him (Dawud) wear the armor of Musa and it fitted him properly. When the army marched toward Jalut Talut marched toward the army of Jalut as says Almighty Allah in the Holy Qur’an: So when Talut departed with the forces, he said, Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it vide Surah Baqarah: 249.
3. There is a difference of opinion about the Prophet of that age. Some say he was Shamoun bin Safiyah who was from the sons of Lawi. Some say he was Yusha‘ and most of them have said that he was Ishmoil (Arabic version Isma‘il). Imam Muhammad al-Baqir has said that he was Isma‘il. ‘Ali Ibrahim has said that according to another narration he was Arsiyaa.

[1] [1]
SHARES

An account of Dawud

Merits, perfections and miracles of Dawud

It has been mentioned earlier that Dawud was Allah's Prophet and he was born circumcised and that he was one of those four messengers whom Allah had selected for fighting with sword (jihad). Henceforth it will be described that he was named Dawud because he had healed his heart's wound (which was caused due to *Tark al-Awla* = giving up the preferable) through affection for Allah).

Authentic narrators mention from Imam al-Baqir that Allah did not send, after Nuh any Messenger was also a king except Dhu'l-Qarnayn, Dawud, Sulayman and Yusuf. The kingdom of Dawud was from Syria to Istakhar in Iran.

It is mentioned in a reliable tradition from Imam Ja'far as-Sadiq that Dawud expired on a Sunday. Birds of the air shaded him with their wings. Allah has said,

And we gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawud; and We were the doers. (***21:79***)

Meaning: It was not beyond our Might and Power. Some say when he started remembrance and praise of Allah, the mountains and the birds also sang along with him in chorus. Some have said the birds in the air and the mountains used to walk with him.

And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful? (21:78)

The first person to make an armor was Dawud. Before him, people used to join iron pieces on their body and were unable to fight due to their weight. So Allah made iron as soft as a paste in his hands and he was making armors with his own hands and which were light in weight and could also protect the body from weapons.

Allah said,

And certainly We gave to Dawud excellence from Us: O mountains! sing praises with him, and the birds; (***34:10***)

People have said that when Dawud was praising and remembering Allah, the Almighty used to make mountains and birds vocal (so they too sang with him in tune). Some have said Allah had put all of them under control of Dawud and consequently whatever he desired from the mountains possible, for example, coming out of minerals from the mines or digging of wells etc. similarly whatever he ordered to the birds his command was also carried out by them.

And We made the iron pliant to him, saying: Make ample (***coats of mail***)***, and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.*** (***34:10-11***)

And He says at another place: ***And certainly We gave knowledge to Dawud and Sulayman, and they both said, Praise be to Allah, Who has made us to excel many of His believing servants.*** (***27:15***)

'Ali ibn Ibrahim has narrated that Allah gave Dawud and Sulayman miracles which were not given to any Prophet he was taught the language of birds and he made iron and pewter soft (pliant) for him (without the help of fire) and mountains used to sing praise of Allah with him and gave him Zabur (Psalms) which contained Tawhid (Oneness of Allah) and His praise and supplications. In it were also news about the Prophet of Allah Muhammad as well as Amir al-Mu'minin 'Ali (as.) and the holy Imams and the events of the Raj'ah (return) and the faithful and the appearance of Imam al-Mahdi, Allah says in the holy Qur'an,

"And certainly We wrote in the Book after the reminder that (***as for***) ***the land, My righteous servants shall inherit it."*** (***21:105***)

They, according to many traditions, are the impeccable Imams. Again 'Ali ibn Ibrahim has narrated that when Dawud was reciting the Zabur (Psalms) in the desert, the mountains and birds in the air as well as the forest animals used to sing Praise to Allah with him and that iron used to be as pliant as wax in his hands, whereby he was making whatever he wanted easily and without melting or heating it on fire.

According to authentic narration, Imam as-Sadiq has said that whenever he (the Imam) faced any difficult task he used to do it on Tuesday, that is, on the day on which Allah had made iron soft for Dawud. it is mentioned in another hadith that Allah sent a revelation to Dawud that "You would have been a good and merited person had you earned your provision by working with your own hands and without taking it from the public treasury."

Hearing this Dawud wept very much. So Allah ordered iron, 'Be soft for My servant Dawud'. So Dawud was manufacturing one armor daily and selling it for 1000 Dinars until he made 360 armors and sold them for 360000 and had become needless of the public treasury. 'Ali has, in one of his sermons, said, 'If you like do imitation of Dawud the singer of the Psalms reciting Zabur melodiously. He will be the reciter in the Heavens. He used to weave baskets from the skin of date tree and to tell his companions who from them would sell them. Then he used to purchase bread of barley from that amount and to eat it.[1]

It is recorded with authentic evidences that Imam as-Sadiq said that one day Dawud said, 'Today I will worship my Lord and recite Zabur in an unprecedented manner.' Then he went into his niche and did as he had planned. When he concluded his prayers prayer a frog appeared suddenly and spoke to him by the command of Allah, "O Dawud! Are you pleased with this worship and recitation made by you now?" Dawud replied in the affirmative. The frog said, "You must not feel happy over it. I recite 3000 Tasbihs (praises) of my Lord every night. Out of that 3000 Tasbihs sprout and spread over me though I remain in the bottom of water. When I hear the voice of any bird, I presume that it is hungry. So I come up on the surface to enable that bird may eat me up even though I did not err."

In a hadith it is mentioned that Imam al-Baqir said once Dawud was in his niche of worship when a red

worm crawled to the spot of his prostration. Seeing it Dawud thought why did Allah created this tiny worm? In order to discipline him, Allah gave that insect the power of speaking and it, by the order of the Lord, spoke, “O Dawud! Could you hear my noise or see the signs of my steps on the hard rock?” He replied in the negative. The insect said, “Surely the Creator of the worlds hears the sound of my footsteps, my voice and even my breathing and He sees the marks of my footsteps on hard rocks. So lower your voice and do not complain so much in His presence.”

It is mentioned in reliable traditions that Imam Ja‘far as-Sadiq said, Dawud arrived for hajj, attended Arafat, saw the huge gathering of people there and went on top of a hill and engaged himself in supplication in solitude. When he concluded the hajj rituals, Archangel Gabriel came to him and asked, “Why had you gone to the hill? Your Lord asks did you think that your voice would not reach Him due to the noise of the multitude.” Then Archangel Gabriel took Dawud to Jeddah and therefrom made him reach the bottom of the sea and to the depth of a 40 day journey, on land. Then they reached a rock. They split it and found a worm in it. Archangel Gabriel told Dawud, “Your Lord says, ‘I hear the voice of this little insect in the rock at the bottom of the sea and am not unconcerned of his needs (condition) and you imagined that I might not hear your voice due to the amalgamation of the voices of others!’”[2]

According to reliable evidences Imam Ja‘far as-Sadiq said that Dawud prayed to Allah that whenever cases come before him Allah may enlighten him (through revelation the fact of the matter according to Divine Knowledge so that he (Dawud) might decide the cases accordingly. The Lord told Dawud that people would not be able to bear it. ‘But, I will fulfill your wish’. Then a man came to Dawud and complained that a certain person had done injustice to him. Allah ordained that the defendants might be asked to kill the plaintiff and also to give the property of the later to the former. Dawud decided accordingly. The Israelites raised a hue and cry saying “You acted with the oppressed in an unjust manner.” So Dawud again prayed to Allah, “My Lord! Relieve me of this embarrassment”.

There came the Divine Revelation, “O Dawud! You had desired the proper decision from Me which I ordered. The fact was that the complainant himself was the killer of the defendant’s father and he had usurped the property of the latter. So I commanded that the defendant might kill the plaintiff to retaliate the murder and to take back his father’s property. His father lies buried under such and such tree in such and such garden. Go there and call his name. He will reply. Ask him who killed him?” Dawud became very glad on hearing this and told The Israelites that Allah had relieved him from a big calamity. Then he went to the aforesaid tree along with other people and called out the name of the murdered fellow. He (the dead one) replied, “Labbaik!’ (Here I am), O Prophet of Allah!” Dawud asked who killed him and he said such and such person. He also said that he also took away all his property. Learning this, the Israelites became happy. Then Dawud requested Allah to lift from him the real command. Allah revealed to him, “My servants cannot tolerate the consequences of real command in this world. So ask for witness from the complainant, ask the defendant to sear while interrogating and then decide and leave the factual order real command to Me. on the Day of Judgment I will decide on that factual basis.”

It is authentically narrated from Imam al-Baqir that Dawud asked Allah, “Show me an example of the decisions which you are to make on the Day of Judgment.” The Almighty said, I have not shown the thing asked by you to anyone of my creation and it does not befit anyone else to decide like Me. Dawud repeated his request. Archangel Gabriel came down and said, “You have asked a thing which no Messenger had ever asked. Allah has accepted your plea and so He will expose to you the Final judgment in a case which you will face first next morning. Next day when Dawud assembled his court a youth entered quarrelling with an old man, there was a bunch of grapes in the hand of the young man. The old man complained, “My Lord! This man entered my garden without my permission, damaged my grapevines and ate up my fruits.” Dawud questioned that youth who replied that of course he had done so.

Allah sent a revelation to Dawud, “If I decide between them according to the laws of the Hereafter you will not be able to withstand it nor the Israelites will accept it. O Dawud! That garden belongs to the father of this very youth. This old man entered that garden and killed this youth’s father, usurped his wealth amounting to 40000 Dirhams and buried him in a corner of the garden. So give a sword in the hand of the youth and ask him to kill the old man and thus retaliate his father’s murder and also give away the garden to the youth and ask him to dig out his wealth from such and such spot.” Dawud hesitated (was frightened) but carried out the Divine Commandment, and issued orders accordingly.

According to another narration, two persons quarreled in the matter of a cow. Both tried to prove its ownership and both produced witnesses to that effect, Dawud prayed to Allah in his prayer niche: “My Lord! I am helpless in deciding this dispute so You give order.” Allah revealed, “Take away the rope of the cow from the hand holding it, give it to another person and cut off the head of the former. Dawud carried out the Divine commandment. The Israelites raised a hue and cry shouting what kind of a decision was it! Dawud returned to the Mihrab (prayer niche) and complained that The Israelites were not happy with this decision. Allah sent revelation that the man who was holding the cow had killed the father of another person and snatched the cow from him. “So henceforth, whenever you come across such a dispute, do make decision according to the apparent order of the case and do not ask Me for judgment. Leave My decision until the Day of Judgment.”

It is reported that Imam Ja‘far as-Sadiq said, “A chain used to hang from the sky in the time of Dawud. People decided their disputes with its help. The hand of the truthful could reach the chain. The liar could not hold it. A man entrusted a pearl to another. The latter refused to return it on demand by the former. He had concealed it in his stick. The owner of the jewel said let us go to the chain to ascertain who is telling truth and who is a liar.” (He agreed and both reached the chain). First, the real owner of the pearl tried to hold the chain and it came in his hand (to indicate that he was truthful in his claim and that he had given his pearl to the other fellow). Then came the turn of another person. He gave his staff (which contained the pearl) to the other many saying him “just hold this so that I may catch the chain.” By this trick the chain came in his hand too because at that moment the pearl was in the staff which was then in the hand of the original owner. After such cheating tactic Allah pulled the chain up and commanded

Dawud to decide disputes on the basis of witness and swearing.

It is mentioned in many reliable traditions that when al-Qa'im will appear, he will decide, like Dawud, according to his own knowledge on the basis of facts and will not call for witnesses.

It is recorded from Imam al-Baqir that one day 'Ali entered the mosque. Suddenly a young man approached him weeping. He was surrounded by a big mob of people who were consoling him.

Imam asked him the reason of weeping. He said, "Qadi Shuraih has decided my case in such a way that I cannot comprehend. These people had taken my father along with them in a journey. Now they have returned but have not brought my father back. When I asked, they said he has died. When I asked what happened to all of his goods. They say he did not leave any goods. I took them to Qadi Shuraih. He asked them questions on oath and released them.

Though, O Amir al-Mu'minin! I know that my father had taken a lot of merchandise with him." 'Ali said, "Come let us go back to Qadi Shuraih." 'Ali asked the Qadi, "How did you decide this case?" He replied, "This youth claimed that his father had joined these people in a journey and had carried goods; that his father did not return and these people did not bring any of his goods; that they say his father did not leave any goods behind him. I asked the youth whether he had any witness. He replied in the negative so I inquired from these people on oath. 'Ali said, "It is regretful that you decide such cases in this way! By Allah! I will decide this dispute in such a way that none except Dawud had decided.'"

Then he asked Qambar to bring the sundews of the army. When they arrived, the Emir called everyone of the caravan men and then told them, "Perhaps you imagine that I do not know what you did to his father. It would be very unwise if I could not understand even this thing." Then he ordered everyone of them to stand separately behind each one of the mosque pillars. Then he covered their faces with their clothes so that they might not be able to see one another. Then he called his writer 'Abdullah bin Rafi'. He came with pen and paper and Imam sat as a judge. People gathered around him.

Then he instructed, "When I say Allahu Akbar bring here one of them. Likewise, he first called one of them and made him sit before him. Removed the cloth from his face and asked 'Abdullah bin Rafi' to write down what he uttered. Then he began questioning that man, "When did you leave your homes?" Was this man's father with you then? He replied, "On such and such day." He asked, "What was that month?" He gave the name of the month. Then he asked, "Where did you arrive thereafter?" He said at such and such place. He asked, "In whose house did you stay?" He said, "In the house of such and such man." Then he asked what illness struck him (the complainant's father)? He said such and such illness. He asked, "For how many days did he remain ill?" He said, "So many days." He put similar questions and then asked on what day he died? On what day he was given a bath? Who gave him the bath, who wrapped him in coffin cloth? What kind of coffin was it? Who offered the prayers for the dead? In which grave was he buried. Then Imam cried Allahu Akbar. All those present also cried in unison "Allahu Akbar."

Hearing this slogan the companions of that (interrogated) man thought that their fellow traveler has confessed to the crime of killing the complainant's father and that was why all in court repeated the slogan "Allahu Akbar." Then, according to the instructions of the Imam, the face of the interrogated person was again covered and he was sent to his place behind a pillar.

Thereafter another person was made to sit in front of him. Amir al-Mu'minin told him, "You had thought that I do not know what you people had done." He said, "O Amir al-Mu'minin! Though I was one of the groups I did not agree with the plot of murdering him and confessed to the crime." Likewise, all of them were called one by one and all made confessions to the crime. At last, he called the first person again and then he also confessed and revealed that all of them had joined hands to murder the plaintiff's father and had usurped him property. Thus, the Imam proved the case of the complainant.

Qadi Shuraih said, "O Maula! Kindly also enlighten us how Dawud had decided the case?" The Amir al-Mu'minin said, "One day Dawud was passing by when he saw some boys playing together. They were calling one of them by the name "Maat ud Deen" (meaning religion is dead). Dawud called that boy to him and asked him, "Who gave this name to you?" He replied, "My mother." Dawud took that boy to his mother and asked her, "Who gave such name to your son?" She replied, "His father." asked, "How and why?" The woman said, "This boy's father had once gone on a journey with a group of people. At that time, this boy was in my womb (unborn until then). That group came back home but this body's father was not with them. When I asked his whereabouts to that group they said, he is dead. I asked what happened to his property and goods. They said he did not leave any wealth. I asked them whether he had made any wasiyyah (will)? They said, 'Yes, he had said that: I have a wife who is pregnant. Tell her she should name the newborn (boy or girl) "Maat ad Deen."' So I did accordingly."

Dawud asked her whether she knew that group and whether they were alive? The woman replied, "Yes, all of them are alive and I know all of them. asked her to accompany him for showing them." Then Dawud went to the house of each and everyone of them along with that widow, called all of them and decided the case as you have seen now. All of the guilty confessed to their crime of murder and robbery. Then Dawud asked that woman to name the boy "Aash ad Deen" (meaning the religion is revived).

According to reliable narrations, it is reported that Imam as-Sadiq said that the Holy Prophet said that the age of Dawud was 100 years and that he ruled for forty years therefrom as a king.

According to authentic narrations, Imam al-Baqir has said that Allah sent a company of angels to Adam in the valley of Rauhaa which is situated between Taif and Makkah and called out his progeny who were like ants in the world of spirits. All came out of the back of Adam, collected like honey bees. Allah asked Adam to look what he could observe. Adam replied, "Numerous tiny ants are seen in the valley." Allah said all of them are your progeny whom I have brought out from your back so that I may take oaths and swearing (promises) from them regarding my Lordship and Muhammad 's Messengership as I had taken Such confession from them in the heaven. Adam asked, "My Lord! How can there be room for such a big number in any back?" Allah said, "It is through My minute art powerful might that I have placed them

in your back."

He inquired, "My Lord! What do you want from them by way of promise?" The Lord replied, "I want that they should not make anyone like Me in any way." Adam said, "My Nourisher! What is the reward for the one who will obey Your Command? He replied, "I will make him live in My Paradise." Adam asked, "What will be the punishment for the one who disobeys You?" The Lord said, "I will hurl him in the Hell." Adam said, "My Lord! Indeed, you have done a just deed to them. But, if you will not protect them and will not make them inclined toward good most of them will indulge in sin." Allah informed Adam of the names of Prophets and their ages. When Adam came to know about the age of Dawud which was to be only 40 years Adam said, "How less this son of mine is to live! My age is quite long. Will you accept if I give 30 years from my life to him?" The Lord said, "All right." Adam said, "My Lord! I hereby give 30 years from my life period to Dawud. Kindly reduce it from my life and add it to the life of Dawud." So Allah did likewise.

He has said in the Holy Qur'an that He removes whatever He wishes and establishes whatever He wills. He has the Ummul Kitab (mother of all Books) wherefrom all other Books are scribed. When the lifetime of Adam ended and the angel of death came to him to retrieve his soul Adam said, 30 years of my life still remain. The Angel said, "You have already given it to one of your sons Dawud." Adam said, "I do not remember it." The angel said, "You yourself had asked for it to the Almighty. He, in Zabur, decreased your age by 30 years and added the same to the life span of Dawud." Adam said, "Produce it if there is any evidence." Indeed Adam did not remember. From that day, Allah commanded His servants to make written deeds and promissory notes etc. in their transactions so that they might not be forgotten and they might not deny.

It is mentioned in another reliable tradition that Adam had donated 50 years and when he denied, Archangel Gabriel and Mika'il gave witness and made him agreeable and then the angel of death took his soul. It is mentioned in yet another tradition that Dawud 's life span was 40 years and Adam had added 60 to it. Some other traditions regarding this have also been quoted in the accounts of Adam and they also reply to some objections in this regard. 'Ali ibn Ibrahim has said that there was a gap (of time) of 500 years between Musa and Dawud and of 1100 years between Dawud and 'Isa.

An Account of the Tark al-Awla of Dawud

Almighty has said, ***"And remember Our servant Dawud, the possessor of power; surely he was frequent in returning*** (***to Allah***). ***Surely We made the mountains to sing the glory*** (***of Allah***) ***in unison with him at the evening and the sunrise, And the birds gathered together; all joined in singing with him. And We strengthened his kingdom and We gave him wisdom and a clear judgment. And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls? When they entered in upon Dawud and he was frightened at them, they said, Fear not; two litigants, of whom one has acted wrongfully towards***

the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way. Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said, make it over to me, and he has prevailed against me in discourse. He said, Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawud was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him)". (38:22-24)

Imam Muhammad al-Baqir says that 'Zann' here means 'Ilm' (knowledge), that is, he felt sure that Allah took his test.

Therefore, We rectified for him this, and most surely, he had a nearness to Us and an excellent resort. O Dawud! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning. (38:25-6)

'Ali ibn Ibrahim has narrated from Imam Ja'far as-Sadiq that when the Almighty made Dawud His vicegerent on earth and gave Zabur to him and ordered birds and mountains to sing His praise with him, it was so because when Dawud used to concluded two Rakats of his prayer, his viziers used to get up and praise Allah and also praised everyone of the previous Prophets and remembered their good and noble deeds and described their thankfulness, their engagement in worship and their endurance against calamities but they did not mention Dawud. So he (Dawud) prayed to Allah, "O Lord! You praised Your Prophets but did not praise me."

There came a revelation from Allah: "I praised them after I took their tests and subjected them to difficulties and they showed patience over it." Dawud said, "My Lord! Take my test also, put me into troubles so that I may also show patience and reach their status." Allah said, "Do you give preference to calamity over safety? All right, then, I had taken tests of those Prophets without their knowledge. But now, I make you aware in advance that I will put you to test on such and such date of such and such month of such and such year.

It was a routine of Dawud that on one day he used to settle disputes of people and on the next day he secluded himself from others and engaged in worship in solitude. When the promised day of test arrived Dawud made himself deeply engrossed in worship. He sat alone in the Mihrab and prohibited people from approaching him.

The story of Uria about Dawud which is mentioned among Sunnis is a fabrication of those who believe that Messengers of Allah can commit sins. As mentioned earlier, it is an essential belief of Shi'ahs that Messengers cannot commit crimes. Hence, we believe that this allegation about Prophets is baseless.

Abu-Basir has narrated that he asked Imam Ja'far as-Sadiq what did he thinks about the popular story

about the wife of Uria and Dawud? He replied that the Sunnis have fabricated it. According to another hadith he said, “If I get power over one man who says that Prophet Dawud took possession of the wife of Uria, I will give him double punishment: one for lying and another for disrespecting a Prophet. People have narrated such a hadith from Amir al-Mu’minin also.

On the basis of the Shi‘ah belief and according to the opinions of some other opponent groups who believe that Prophets do not commit sins, there is a difference of opinion about the repentance of Dawud and its cause and also about the trial taken by Allah of Dawud. There are some reasons for this. The first is that his repentance was not due to any sin but it was merely to express meekness and humility in the presence of Allah. Second, Uria had asked for the hand of a woman. Thereafter Dawud also asked for her hand. Uria had no wife while Dawud had ninety-nine.

Therefore, it was preferable to leave that woman for Uria (and he should not have sent a message for marriage). But he did not do so (the desirable) and hence Allah expressed His unhappiness Third: Dawud had sent Uria in a war. Thereafter he did not feel much on hearing about his martyrdom as his wife was beautiful and he married her. This too was an ugly (undesirable) deed which did not befit his status though it was not a sin. Allah sent two angels for warning him. Fourth: The two who had come to Dawud were not angels but were thieves and they had gone to harm him. But since they could not gain what they wanted they made up this story to hide their misdeed and Dawud realized that they were (really) thieves and he thought of punishing them and it was his imagination (no certainty) which amounted to giving up or leaving the desirable. So he repented did not do anything to the two. Fifth: Allah became angry because when the plaintiff made his statement, Dawud, before ascertaining from the defendant, declared that ‘he has done injustice to you.’ His intention was that ‘If you are telling the truth then he has oppressed you’. The better course was that he should not have uttered these words before taking the statement of the defendant. Therefore, he sought forgiveness for leaving this preferable (desired) course of action. It is recorded with reliable evidence that, in the court of Al-Ma’mun, ‘Ali bin Al Jahm inquired from Imam al-Ridha.

Imam asked him, “What do your Ulama say about it?” ‘Ali bin Al Jahm replied, “They describe that one day Dawud was praying in his prayer niche when suddenly Satan appeared in the form of a beautiful bird. Dawud broke his prayer and advanced to catch that bird. The bird entered the house. Dawud also followed it. The bird sat on the upper storey. Dawud also reached there when his eye fell on the house of Uria wherein his wife was bathing in nude. He was infatuated with her at the very first sight. Uria was sent on a war front. Then he wrote to the chief of the army to place Uria in the front line against the enemy army in the battle field. So it was done. He won the war and overpowered the disbeliever. When Dawud knew this he felt unhappy. He wrote to the army chief again to place him even ahead of the Chest as-Sakina during the war. When it was done, he was martyred. Then Dawud married his widow.”

When Imam heard this story with such a mean motive behind it he hit his forehead with his palm and said, “*Innaa lillaahi ve innaa ilaihi raajioon* (To what extent are you going?) What a mean motive you are

attributing to a Messenger of Allah! According to his (fabrication) a Messenger of Allah underestimated the value of Salat and broke his prayer for the sake of a bird and fell in love with a woman and got her husband killed for obtaining her!" 'Ali bin al Jahm said, "O Son of the Prophet! Then what was his mistake?" Imam said, "Dawud had entertained a thought that (in his time) Allah had not made anyone else wiser than him. So (in order to correct his thinking) Allah sent two angels who crossed over the wall of the upper storey of his house and entered.

The plaintiff made his claim, as Allah has mentioned in the holy Qur'an. Dawud, before hearing the other party to ascertain whether whatever the former said was true and without asking for any witnesses spoke up, 'He has oppressed you by taking away your ewe also and by trying to add it to his herd.' This was the mistake and *Tark al-Awla* (giving up the preferable) that Dawud made in deciding a case. It was not what you have said. Do you not ponder what Almighty Allah says, 'O Dawud! We make you Our vicegerent on earth; so judge among between people justly and truthfully.'" 'Ali bin al Jahm asked, "O son of the Messenger of Allah! What about Oriya?" Imam replied, "The law during the days of Dawud was such that if a man died or was killed his widow could never remarry. Dawud was the first person for whom Allah made permissible to marry a widow. When Oriya died, or was killed, after the lapse of the period of Iddah (during which remarriage of a woman is no permitted), Dawud asked for that woman's hand. This was shocking to the soul of Uria as to how Dawud acted like that (breaking traditions)."[3]

Revelations upon Dawud

According to authentic narrations Imam Ja'far as-Sadiq said that Zabur was revealed to Dawud on the night of the 18th of Ramadhan and it is narrated from the Holy Prophet that Zabur was in the form of a compiled book.

It is mentioned in another hadith of the same Imam that Allah sent a revelation to Dawud, "O Dawud! Why have you gone in seclusion?" He replied, "I remain aloof from others to gain Your pleasure and people also remain away from me." Allah asked, "Why do you remain silent?" He replied, "My Lord! My being afraid of you has made me silent." The Lord asked, "Why do you toil so much in worship?" His submission was, "Your love has made me toil endlessly in your worship." He inquired, "Why do you remain penniless though I have given you ample wealth?" Dawud replied, "The remembering of the rights of your bounties on me has made me like an ever-needy person." Allah asked, "Why are you so humble?" Dawud replied, "Your limitless Grandeur and Might has made me extremely low before You. Moreover, O My Deity! Only humility is appropriate when I am facing You." Allah said, "Greetings to you of increases in My Grace and Bounty. When you will come to Me, everything desired by you will be ready for you. So live among the populace and be social to them but keep away from bad deeds so that you may be able to gain whatever you wish from me on the Day of Judgment."

It is mentioned in another reliable tradition that Allah sent revelation to Dawud, "O Dawud! Just rest and taste the sweetness only from My remembrance and enjoy the revealing of your secrets only to Me. I

will, very soon, make the world empty of the evildoers and will stamp My condemnation on the oppressors."

According to yet another tradition Imam said that Allah said through revelation to Dawud, "Just as the sun does not stop raining its rays on the one who sits in its light, My Mercy too is not narrow for the one who wants to enter it. Similarly just as a bad omen does not harm the one who does not care for it, in my sight, on the Day of Judgment, the highest status will hold those who practice humility and lowliness and, in my sight the lowliest will be those who show pride and haughtiness."

In another authentic hadith the same Imam said, "Allah sent revelation to Dawud that when a servant of Mine does a good deed just to please Me, I make the Paradise admissible for him. Dawud asked what that good deed was? Came the Divine reply, "Any good deed a servant does for My pleasure alone, even if he makes Me happy by merely giving a date to a needy person." Dawud said, "My Lord! Indeed, this merits even to the one who does not recognize You (has not faith in your lordship divinity and Mercy) that he may not cut off his hope (not get disappointed of your Mercy)."

According to a reliable tradition Imam al-Baqir said, "Dawud told Sulayman, 'O My Son! Never laugh because laughing much makes one poor on the Day of Judgment. My son! Keeping silent most of the time is better for you, except when you understand that speaking is beneficial to you, because, the humiliation experienced due to silence is better than the humiliation caused by overtalking. My Son! If speech is silver, silence is gold.'"

According to another reliable tradition, it is mentioned regarding the wisdom of the progeny of Dawud that: O Son of Adam! How do you open your mouth for advising others when you yourself have not awakened from the sleep of negligence? O Son of Adam! You woke up in the morning in a state of toughness of heart, neglecting the Grandeur of your Lord. Had you been aware of your Lord's Greatness and Grace you would certainly have feared His anger and would have put faith in His promises? Woe unto you. Why do you not remember your grave and the impending loneliness and horror?

According to reliable evidence the Holy Prophet has said, "The Almighty sent revelation to Dawud that: Verily if a servant brings to Me a good deed on the Day of Judgment, I will give him the choice to select any place in Paradise so that it may be given to him." Dawud asked, "My Lord! Who will be that person?" The Lord said, "A faithful who tries to fulfill the need of another faithful, irrespective of whether or not that need is fulfilled."

In explanation of the holy verse:

And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it. (21:105)"

It is written in reliable tradition that it means that the Almighty says: "We have written in Zabur, after all that we had written in the scriptures of the earlier Messengers that the earth will be given in charge of

our deserving servants, who are al-Qa'im (aj) the family of Muhammad and his companions as a heritage and said that there is information of forthcoming events in Zabur and it contains Glory and Hallowing and Remembrance of the Lord."

Imam Ja'far as-Sadiq said that Allah sent a revelation to Dawud: Alert your community that whenever a servant of Mine whom I have entrusted any work obeys Me, it becomes incumbent on Me to help him. If he asks anything from Me, I provide it. If he seeks My protection, I protect him. If he wants Me to keep him safe from the evil of his enemies, I give him safety. If he relies on Me, I save him from all calamities. Even if the entire world conspires against him, I remove the adverse effects of that conspiracy from him.

In another hadith it is mentioned that Allah revealed to Dawud that most of my servants maintain mere verbal friendship with one another but they entertain enmity in their hearts.

According to another hadith Allah revealed to Dawud: O Dawud! Remember Me during your happiness so that I may accept your prayers during adversity and said, O Dawud! Befriend Me and also make me popular (beloved) in the eyes of My creation. Dawud replied, "My Lord! I love You. But how can I make You lovely in the eyes of your creation when I have no control over them? The Lord said, Describe My bounties to them so that they may love Me."

It is mentioned in yet another tradition that Allah revealed to Dawud, "Congratulate (give greetings to) the sinners and frighten the friends." Dawud said, "My Lord! How can I give good tidings to the sinners despite their evil and how can I frighten (warn) the truthful and the good despite their obedience?" Replied the Lord, "O Dawud! Give good new to the sinners that I am the Forgiver and I pardon the sinners due to My mercy and warn the good-doers that they should not become proud of their good deeds because a servant whom I will bring to account will surely be doomed."

It is recorded in another reliable tradition from Imam Ja'far as-Sadiq that it is written in the account of the intelligence of the progeny of Dawud that it is essential for a wise man to be aware of his tongue and to recognize the people of his time and be ever alert to improve himself and to restrain his tongue from talking nonsense.

It is mentioned in a reliable tradition that once a man in worn and torn clothes was sitting near Dawud who used to visit him often. That man was silent. In the meanwhile the angel of death came to Dawud and saluted him and than looked at that person. He asked its reason from the angel of death who replied, "I have been ordered to take the life of this man on the eighth day (from today) at this very spot. Dawud felt pity for that person. He asked that man, "Young man! Are you married?" He replied in the negative. said, "All right, go to such and such man who is a respected person among the Israelites and tell him that Dawud has ordered him to give his daughter in marriage to you. You must consummate the marriage on the night of marriage. Take whatever money is needed from me. Live with you wife for seven days and come back here on the eight day." That man conveyed the order of Dawud to that person accordingly who, at once, married his daughter with him. He lived with his wife for seven days

and returned to Dawud on the eighth. Dawud asked him how did he passed the last seven days. He replied, “O! Before this I had never experienced so much happiness.” Dawud told him, “All right, sit here.” Then he waited for the angel of death to arrive to retrieve his soul. When the fixed hour passed off and the angel did not come, Dawud asked that man to go back and to live with his wife and to come back after another seven days. He went back and returned after another seven days. The angel did not come even on that day. Dawud again sent that man back home and asked him to come on the eight day. On that day when that man came back, the angel of death also came. Dawud asked the angel about the reason of his not coming to end the life of that man as promised earlier and told him that three weeks had passed since than and he was until then alive. The angel of death replied, “O Messenger of Allah! Allah showered Mercy on him because you had pitied him. He extended his life by thirty years.”

It is reported from Imam Ja‘far as–Sadiq that Allah revealed to Dawud to give good tidings of Paradise to Khalaawaa daughter of Aus and also to inform her that in Paradise she will remain near him. Dawud went to her house and knocked the door. The woman came out and asked whether there was any Divine order about her. Hearing the reply in the affirmative, she asked what it was. Dawud narrated to her the Command of Allah. She asked was there any other woman by the same name as of her? Dawud said, “No. Allah has given good tidings especially to you.” She said, “O messenger of Allah! I cannot ascribe untruth to you. But, by Allah, I do not find any such distinction in me which can be the cause of this great honor.” Dawud said, “Let me know about your personal matters.” She said, “It is only that during every trouble, pain, starvation or any other adversity I did nothing but have been patient and complained to none but only One Allah and asked Him alone to remove my hardship. I remained happy at His will and have been only thankful to Him.” Dawud said, “You got this great status only due to this virtue of yours. This is the very way and the religion which Allah has selected for His good servants.”

It is mentioned in some traditions that there were 150 Surahs (Chapters) in Zabur (Psalms) and it was written therein that: O Dawud! Listen to what I say and whatever I say is the Truth. Anyone who will come to Me with love for Me, I will admit him to Paradise. O Dawud! Hear Me. Whatever I say is Truth. If anyone comes to Me being ashamed of his sins, I will blot out his sins from his scroll of deeds.

It is recorded in another tradition that Allah revealed to Dawud that: O Dawud! Deep distance from those who indulged in worldly affairs and have embraced the material joys and pleasures because there are barriers on their intelligence and wisdom and My Grace and Mercy will not reach them. O Dawud! The one who loves someone, testifies to his (latter’s) word and the one who is fond of his friend accepts his words and likes his character and puts faith on his friend and leaves his affairs to him. The one who longs for his friend rushes swiftly towards him so as to reach him at the earliest. O Dawud! My remembrance is for the one who loves Me and My Paradise is for those who are obedient to Me and My nearness is for those who are fond of Me and I am the Protector of My obedient.

It is mentioned that Allah revealed to Dawud: Tell to such and such king that I did not give him so that he may go on gathering the worldly wealth and enjoy luxuries by sucking the blood of the poor. Rather I had

given power and kingdom to him so that he may prevent the cries of the oppressed from reaching Me and so that he may help them. Therefore, I have sworn by Myself to help the oppressed and to take revenge from the one who oppressed them and also from the one who did not help them.

It is narrated that Allah revealed to Dawud: O Dawud! Thank Me as I should be thanked. Dawud said, “My Lord! How can I thank as You deserve to be thanked when my thankfulness is also one of your bounties?” Allah said, “When you have confessed that it is impossible to thank Me as I should be thanked then it itself is the desired thankfulness.”

It is mentioned in another narration that one day Dawud went to a forest alone. Allah asked him through revelation: O Dawud! Why have you adopted aloofness? He replied, “My Lord! My longing to meet You and to worship You overpowered me and it became a barrier between me and your creation.” Allah said, “Go to My creations. If you will guide even one person to My Path I will record your name in the list of my glorifiers in the Preserved Tablet.”

According to another hadith it is mentioned in the Wisdom of Dawud ’s progeny that it is essential for a wise man to remain mindful on four occasions: (1) In one part of the day he should engage himself in praying and worshipping the Almighty, (2) For one hour he must take account of himself to see how may times he obeyed his Lord and on how many occasions he defied His commandments, (3) For a period of time he should fix meetings with faithful brothers who may honestly point out his defects to him and (4) He should spare some time for his own pleasure and this period of time will provide him scope for the other engagements.

It is recorded in reliable sources that in the time of Dawud there was a woman who was being approached by a man who used to force her for adultery. One day Allah put an idea in that woman’s mind and so she told that evil man, “Is there any wonder if, at the time when you are coming to me, some other man may be going to your wife?” Hearing this that man at once returned to his home. He saw that in fact someone else was with his wife. He caught that man and took him to Dawud and complained, “O Prophet of Allah! A calamity has befallen me and perhaps no one else has been struck with such a calamity.” Dawud asked what was it and he said, “I have found this man sleeping with my wife.” Allah revealed to Dawud: “Tell him he is getting the recompense of what he himself is doing.”

It is reported that Imam Ja‘far as-Sadiq said that Allah sent revelation to Dawud: If anyone of My servants took shelter in Me to save himself from calamities and relied on none but Me for obtaining bounties and as I know that he is true in his claim (of relying only on Me)- then I will fix for him only that which is beneficial to him even if the earth and the heavens and all in them conspire against him and I will protect him from their evil. And as regards the one about whom I know that he is not relying on Me and has taken shelter in anyone or anything other than Me then surely I will cut off all provisions for him and will make the soil beneath under his feet hard for him and I will not mind in which valley he dies.

It is mentioned in another reliable tradition that Imam Ja‘far as-Sadiq said, Allah revealed to Dawud: O

Dawud! Tell the oppressors and the tyrants not to remember Me because I remember a servant who remembers Me and when a tyrant remembers Me while torturing others, I curse and condemn him.

It is recorded in reliable sources that Imam al-Baqir said that there was a worshipper in the time of Dawud and he liked his worship. Allah revealed to Dawud O Dawud! None of this person's deeds should please you because whatever he does he does it to show it to others. When he died, people came to Dawud to tell him that worshipper had died. Dawud told them, "Go and bury him." But he himself did not go for the funeral. People of The Israelites did not like this deed of Dawud and wondered why he did not join them in the burial of such a famous worshipper. When they concluded bathing the corpse fifty of them arose and announced that "We have seen nothing but good in this person." Similarly, fifty men gave witness like this at the time of the burial prayer also. Allah revealed to Dawud asking him why did he not attend the funeral of such and such worshipper? Dawud replied, "Because of the news you gave me about him." Allah said, "Though it was so, a group of scholars gave witness before Me that he was a good man and I accepted their testimony and overlooked whatever I knew."

It is narrated in a reliable tradition that Imam al-Ridha, once, in the court of Al-Ma'mun, told Raas al Jalut, the greatest Jewish scholars of the time that Allah has said in Zabur that 'My Lord! Appoint the one who will establish the Divine Order after nature that is, at a time when no Messenger was appointed for a long time. said, Do you know any messenger who established Sunnah after nature?

Sayyid Tawus has mentioned that he had seen in the second Surah of Dawud's Zabur that the Almighty revealed, "O Dawud! I appointed you My caliph on earth and made you a Messenger hallowing My Holiness. And in the near future a group will begin to say that My messenger 'Isa is Allah beside Me, because of a miracle which I will give him whereby he will raise up the dead. O Dawud! Make My creation aware of My Mercy and Kindness which is despite My control over everything. O Dawud! Who is the one whose rope of hope in the creation had been broken; I disappointed him, and who is the one whom I drove away after he had turned toward Me? Then why do you not remember Allah with His Holiness and Sanctity? He is the one who shaped you and who has made you of different races. Why do not establish prayers during day and night? Why do not you, by such worship, repel the sins you had committed against Me? Do you think that you will never die; that the world will exist for you forever? Whereas there are innumerable bounties in Paradise, which are far more than what are available for them in this world, provided you think and realize. And very soon, you will understand when you will come to Me because I am seeing your deeds and know them. Holy is the Allah who is the Creator of Radiance."

And it is written in the 10th Surah of Zabur: O Men! Do not neglect the Hereafter. This worldly life should not cheat you with its beauty and attractions. O The Israelites! Think over your return to the Hereafter and remember the Day of the Resurrection Day. If you ponder over the punishment fixed by Me for the disobedient, your laughing will decrease and your weeping will increase but you have become careless about your death and you have put aside My promise and have taken My right lightly as if you have not

sinned at all and that you are not accountable. How many promises you give and then act contrary to them and how many oaths do you break? If you remember the crush of the grave your talking will decrease and you will remember Me more and will engage in worship more and more. Verily the real perfection is the perfection in the Hereafter and the worldly perfection is changing and ending. Do you not ponder over the creation of the earth and the heavens and all that I have provided therein and which are My signs? Do you not think about the things which are warning you? I have kept the birds balanced in the air while they are singing My Praise and are turning only toward Me for seeking their provision and I am the Forgiver, the Merciful, the Holy and the Creator of Light (Noor).

And it is written in the 17th chapter: O Dawud! Listen to what I say and order Sulayman to make people understand that I will give the earth as inheritance to Muhammad and his Ummah (followers) and they will be different from what you are. Their prayer will not be musical instruments and songs. So recite my Holiness more and more and weep profusely when you raise the song in My sanctification.

O Dawud! Tell The Israelites not to hoard illegal wealth otherwise; I will not accept their prayers. Tell (O Man!) if your father disobeys Me, get away from him and keep aloof even from your brother if he indulges in illegal acts. Describe the story of those two persons (to The Israelites) who lived in the time of Idris. Time for prayer arrived when they were engaged in trading (selling their goods). One of them said, I will sell my merchandise after I finish my prayer. Another said I will pray after the business deals. So one was engaged in prayer and another in trade. Then by My Command wind, rain and lightning destroyed the one who had engaged himself in business at the time of prayer and he was surrounded by darkness. He lost both, trade and prayer and it was inscribed on the gate of his house: “Just see what the world gives to its lover!”

O Dawud! When you see an oppressor whom the world has given a high status, do not long for his position. Surely and doubtlessly, he will get one of the two things: Either I will impose an oppressor on him who will be a greater tyrant than him and who will take revenge from him or I will force him to give the rights of others on the Day of Judgment.

O Dawud! If you happen to see, on the Day of Judgment, those people who had usurped the rights of others, you will surely find shackles of fire around their necks. So always, take account of your deeds and behave justly with all and give up the world and its adornments.

O extremely neglectful man! What will you do with the world in which man goes alive but it drives him out dead. Woe unto you; if you happen to see the Paradise and what I have provided therein for My friends, you will find no taste at all in any of the worldly things. I will call out My friends on the Day of Judgment: “Where are those who had desire for eating and drinking the world but who had given them up just to gain My pleasure? Where are those who had mixed laughing with weeping? Where are those who were gathering in My Mosques in cold and hot seasons? Let them see today how many kinds of bounties I have kept ready for them. I will tell them: You were remaining awake for My worship when others were sleeping. Today whatever you wish is here for you. Doubtlessly your deeds of piety were restringing My

anger toward the people of the world. O Rizwaan (angel in charge of paradise)! Give them drinks. When they drink the heavenly drinks, their faces will become more fresh and handsome. Rizwaan will say to them: Allah has given you these bounties because your private parts never touched that which were forbidden to you and you never longed for the position of the rich and the rulers. So I will tell Rizwaan: O Rizwaan! The heavenly bounties which are higher than the worldly wealth and which I have provided for them may now be exposed to them.

O Dawud! Whosoever bargains with me is the trader who makes the most profit. And a businessman who goes after the material world is biggest loser. Woe unto you, O Son of Adam! How stony is your heart! Your parents go on dying and you do not take any lesson from their demise. O son of Adam! Do you not see that an animal dies and the air decomposes it though it had not committed any sin? But if your sins are dumped on a mountain, they will break it into pieces.

O Dawud! I swear by My Grace and Greatness nothing is more harmful to you than your wealth and children and nothing else can make your heart more corrupt. Your noble good deed is high in My sight and My knowledge has covered everything. Holy is the Lord Who has created the Light (Noor).

It is written in the 23rd Surah that: O Sons of dust and dirty water and yet most proud people! You lean towards what has been prohibited for you by Me. So, had you known where the forbidden leads, you would certainly abhor it. Had you seen the women of Paradise fragrant with the heavenly scent who do not have the humanly discomforts, you would never pay attention to the world. Those women of Paradise always remain happy and smiling and they never get angry or agitated. They are immortal and will never die. Despite being repeatedly deflowered by their husbands, they always remain virgin. They are softer than butter and sweeter than honey. Springs of drink and honey flow before their thrones. Woe unto you who you do not realize the great kingdom and the everlasting bounties and untroubled life and eternal happiness and unending affluence which is with Me. Holy is the Lord Who is the Creator of Light (Noor).

And it is written in the 31st Surah (of the Psalms): O People! You are mortgaged to death. So do something for your Hereafter and purchase it in exchange of this world. Do not be like the group of people who wasted their worldly life in negligence and play. Remember that the one who gives me a loan will get back his capital with much profit and the one who gives a loan to Satan will find himself near him in Hell. What has happened to you that you love the world and get away from Truth? Have your imaginations cheated you? What can be the ambition of the one who is created from dust?

O Son of Adam! You will go to Hell if you worship anyone or anything except only one Allah. If you are disgusted with Me, I am also disgusted of you. I do not need your worship until you accept Islam totally and honestly. I am the Winner and the Blameless, the Creator of Noor, the Light.

In the 46th Surah: O Sons of Adam! You have underestimated My right so I will also decrease your right. The hearts and livers of those who eat usury will be torn to pieces in Hell. Whenever you give something

to the needy, it reaches Me before the beggar gets it. If that thing is earned from unlawful money, I throw it back on the face of the giver. If it is from lawful earning, I order a palace for him in Paradise. Kingdom, in reality is not the kingdom of this world but it is that of the Hereafter. Holy is the Creator of the Light (Noor).

In the 27th Surah: O Dawud! Do you know why I transformed The Israelites into monkeys and pigs? It was because they used to ignore when a rich person committed a crime and took it lightly but when any poor person erred a little they used to punish him. Therefore, my curse is incumbent on one who gets power in the world and does not deal with justice with both rich and poor. You are obeying your wishes in the world. But where will you escape from Me when you will come to Me alone? How emphatically have I prohibited you from dishonoring the Muslims. But your tongues have exceeded much against the people. The Creator of the Noor (Light) is Sacred.

In the 65th chapter: O Dawud! Narrate to The Israelites about that man whose regime had encircled the entire earth. So much so that when he acquired much power, he became corrupt. He started to remove truth and to raise untruth. He built buildings, constructed forts, gathered wealth. Then I ordered a wasp which entered his party of entertainment and began to sting his face and body and his face swelled, his eyes began to bleed and puss came out from his skin. All of his flesh thinned out and rotted. Nobody was able to approach him due to his stench. He died in the same condition and was buried headless. Were the people to take lesson nobody would have dared to disobey Me. But they are engaged in enjoyment and pastime. So let them remain playing until My Command is issued about them. Sacred is the One who created Light.

1. Perhaps, the basket weaving work might have been prior to that of armor making (the time when iron became soft and him). Some people say that his voice was so attractive that when he was reciting Zabur in his prayer niche birds were hovering over his head collectively and forest animals were rushing to him restlessly passing through people so closely that they could be caught by hand. It is also mentioned in many reliable traditions that he was fasting on one day and breaking the fast on the next day, that is, he fasted every alternate day.
2. Obviously, Dawud was not unaware of this truth that the knowledge of Allah encircles all the things. Yet he wished to be distinct from all others in his supplication. Since this deed could show the said imagination, the Lord cautioned Dawud that when 'nothing is hidden from Me it is better to be with others in supplications than the remain alone. Or, perhaps, others would have entertained the aforesaid thought due to the said seclusion of Dawud and therefore, in order to enlighten others made this fact clear so that misunderstanding might be removed. Allah know best.
3. It is unusual that a commandment of shari'ah was to be cancelled during the time of Prophets other then Great Messengers. Perhaps Musa who was a great messenger might have pronounced (in advance) that the said order (rule) would remain effective until the time of Dawud and that it would be cancelled thereafter and that it would be replaced by another order. Or that total cancellation applied only to the Great Messengers. There is no doubt that some minor rules can be changed in the time of another Mursal (apostle). It should also be understood that this is one of the other reasons described in this story. The last reason is in line with hadith and hence the foremost narrated by me in the book Behaarul Anwaar. In short it should be understood that Prophets do not commit a sin. But since the climax of the perfection of human status is the exhibition of extreme humility and lowliness and inability and as this situation cannot rise except through a happening which is undesirable or not preferable (without an intention to oppose), Allah Almighty, sometimes, leaves His messengers and friends to their own. Consequently they indulge in an undesirable act like leaving or giving up the desirable or preferable course so that they may understand it thoroughly and with full certainty that their distinction among others is

due to their inerrancy and due to the help of Allah and that their high position is because of Divine Guidance so that after the commitment of such things they may repent and show humility which may further raise their status and position and so that their love for and nearness to Allah may increase. That is why Lord Almighty had told Satan that "You will not gain control over My exclusive servants, except those misguided who would follow him." Whenever Satan makes them commit a mistake Allah's Mercy at once comes to their aid and makes them do things against the desires of the devil thereby raising their status and increasing their love for Allah as Allah has said in case of Adam that he (Adam) disobeyed Him and strayed from the right path then Allah made him a chosen one and accepted his repentance and guided him toward His nearness. In this case, He says, after the error committed by Dawud that: We pardoned him because in our sight his nearness and status is high and he turns toward us in a better way. Thereafter He made him His deputy and vicegerent on earth. If one ponders over this matter somewhat deeply one can very well see the strategy behind the existence of the devil who is showing desires in beautiful (attractive) form to the human heart etc. It is quite obvious that the giving up of the preferable (Tark al-Awla) on the part of Adam which resulted in his weeping for three hundred years before Allah was quite purposeful. Though, apparently, he was driven out of Paradise, he was admitted to the heavens of love and nearness and recognition of the Lord consequent to his repentance and humility and weeping etc. Every drop of his tear created fruits in the garden of his love for the Lord. Various flowers grew in the his farm of realization of Allah. Every sigh of his repentance proved to be a torch burning down heaps of sins and mistakes of hundreds of years. He heard the responding voice of 'Labbaik' in response of his each and every wailing (from the court of the Almighty). He obtained eternal and everlasting happiness as a reward for every repentance and gloom. Every tear dropping from his profusely weeping eye turned into a shining pearl for his crown of honor and the red water running from his eyes over his face made his status higher and higher. One of the reasons or causes of man's being superior to the angels is also that, perhaps, perfection is not attained without an error or leaving the preferable. It also happens that, even though no error is committed by them, those who are nearer to Allah show extreme humility and also attribute big mistakes to themselves while praying to the Almighty for attracting Divine Mercy or for desiring a change for the better and or with a view to turn towards people for their guidance stand meekly with humility before their Lord. They repent and wail over their distance from the Lord as is seen, particularly, in the supplications of Imam al-Sajjad. This is a point which calls for a very lengthy explanation but the tongue is tied and the mind has narrowed down. Therefore, It is recorded in reliable sources that Imam Ja'far said that no one ever wept like Adam, Dawud and Yusuf. When Adam was sent out of paradise his stature was so huge that his head was nearing the sky. He went and cried so much that the residents of the heavens felt discomfort due to his wailing and they complained about it to the Lord Almighty who then made Adam's stature short. Dawud wept so much that grass grew by the river of his tears and he sighed so hot that it again burnt down that grass. Yusuf wept so much because of his separation from his father Ya'qub that fellow prisoners became restless and they requested him to weep on alternate days.

[1] [1]
SHARES

A Brief Sketch of The Violators of the Sabbath

Allah, the most High says,

"And certainly you have known those among you who exceeded the limits of the Sabbath, so we said to them: Be apes, despised and hated (or separated from everything). (2:65)" "So we made them an example to those who witnessed it and those who came after it and admonition to those who guard (against evil) (2:66)"

Some have said that, it was an example for other cities, which were ahead of it or behind. Some have said that is was a persecution of those people who did wrong things.

Imam Ja‘far as–Sadiq has said to be mutilated was the lesson for others, who witnessed them. And those who were born afterwards listened the story from their ancestors, and we also take lesson from these incidents.

Imam Al–Hasan al–’Askari has said that Allah changed them into apes as they were disobedient and were hated by others, and kept them away from His bounties. It was a punishment for them and kept the people away from it. It was the lesson for them so that they can be saved from chastisement.

Imam Zayn al–‘abidin has stated that there was a tribe that lived near the seashore. Allah and his apostle told them not to catch fish on Saturday but they disobeyed their commands and prepared holes and tanks and rivulets near the sea so that they can catch fish easily. The fish entered the rivulets and tanks through holes and were caught. And in the evening could not return to the sea and the next day (Sunday) they caught them and said we have not caught you or touched you on Saturday. They were lying. In this way by catching and selling fish, they became very rich and led a luxurious life. They all were about eight thousand in all. About one thousand were doing the work that Allah disliked. Allah says,

“O Muhammad ask them (***Jews***) ***about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath on the surface of the sea, and on the day on which they do not keep the Sabbath, they did not came to them We try them because they transgressed.”*** (***7: 163***)

“And when a party of them said, why do you admonish a people whom Allah would destroy and whom Allah would chastise with a severe chastisement? They said, to be free from blame before your Lord and that happily they may guard (***against evil***)***”*** (***7: 164***)

Imam said they were three groups among them, one was disobeying Allah and catching fish, a group prevented them from it and the third group remained silent.

Allah, the Exalted also said,

“So when they neglected what they had been reminded of, we delivered those who forbade evil and we overtook those who were unjust with an evil chastisement.” “Therefore when they revoltingly persisted in what they had been forbidden, we said to them; Be (***as***) ***apes, despised and hated.*** (***7: 165***)

Ten thousand people saw their condition that did not care of Allah’s chastisement, left them there, moved to another place, and settled there because they were afraid of chastisement. But at once the Divine chastisement came upon them and they became apes. All the gates of cities were closed no one

could go out and no one can enter the city. When the people of other areas heard about it, they came and climbed the wall to see. They saw all males and females were apes and moving around here and there. The people opened the gate and the people who prevented them from evil also entered along with them and asking them whether they were their relatives. But the apes cried and answered them by nodding their heads, “Yes, we are your relatives.” They lived for three days only and Allah sent a heavy rainfall and they all were drowned. From that day Allah, the creator created apes that we see today.

Imam Zayn al-‘abidin said, “This happened due to fish that they all turned into apes, but what will happen to those who killed the grandson and progeny of the Prophet ? Allah has not punished them in the world but a severe chastisement is prepared for the day of judgment. If they had obeyed Allah and His orders for not catching fish on Saturday, they would not have been punished. The people who advised them to prevent from wrath should have also prayed to Allah and He would have accepted their prayer. But they advised them only, and not prayed to Allah and they all became apes. Because Allah has written this in the Protected Tablet.”

Imam Ja‘far as-Sadiq has stated that Allah ordered the Jews to leave the worldly matters on Friday, but they did not obey His orders. Instead of Friday, they sanctified Saturday. Due to this Allah prohibited them to catch fish on Saturday.

According to another tradition, it is stated that Allah has transmuted a group of The Israelites which vanished into the sea. They have turned into animals, like apes, pigs and many other animals. Some have turned into aquatic animals.

According to ‘Ali ibn Ibrahim Allah gave them ample time to think and they became very rich and said that catching fish on Saturday is good and legitimate for them, but it was prohibited previously. When they started fishing on Saturday, they became wealthy. One day they were asleep and Allah delivered His chastisement. They belonged to The Israelites and inhabited a coastal town. They watered their fields with this water and the fish came in large numbers on Saturday but were not coming on Sunday. The people put their nets in their canals on Saturday. The water became less in ebb of the sea, fish could not return back again to the sea and remained in nets. They caught the fish next day. Some learned men from their community advised them several times but they did not pay attention and all were caught in the chastisement and turned into pigs and apes. For this reason, fishing was prohibited on Saturday. At that time Muslims and non-Muslims considered Friday holy but Jews opposed them and sanctified Saturday. Due to their opposition, they turned into apes and pigs.

Imam al-Baqir has stated that in the book of ‘Ali it is recorded that there was a tribe from Thamud. To examine them Allah dispatched much fish to their doors and it also entered their water tanks and canals every Saturday. Some ignorant people started catching fish. The learned persons prevented them. One day the Satan came to them and said, “Allah has not prevented you to eat fish, He has forbidden to catch them on Saturday and eat on Sunday.” Due to this, people were divided into three groups. The first group said, “We will hunt on Saturday and it is legal.” The second group said, “It is unlawful.” And

the third group was quiet. They did not say anything and said to the second group not to advise them. Allah would punish them. The people who advised them often, decided to leave the city that night as they were afraid they would also be held along with them in Divine chastisement. Therefore, they moved to the forest and passed the night. In the morning, they returned to their own city to find the condition of the offenders. When they reached the gates of the city, they found them closed. They knocked the again and again. Instead of humans voices they heard the animal sound. They brought a ladder and a man climbed up to see inside. He saw apes and swine roaming the city.

[1] [1]
SHARES

An account of Sulayman

Merits, Perfections and Miracles of Sulayman

Allah says, ***"And*** (***We made subservient***) ***to Sulayman, the wind blowing violent, pursuing its course by his command to the land which We had blessed and we are knower of all things: And of the rebellious people there were those who dived for him and did other work besides that; and we kept guard over them;" "And Sulayman was Dawud's heir, and he said, O men! we have been tangent the language of birds, and we have been given all things; most surely this is manifest grace." "And*** (***we made***) ***the wind*** (***subservient***) ***to Sulayman, which made a month's journey in the morning and a month's journey in the evening and we made a fountain of molten copper to flow out for him; and of the jinn there were those who worked before him by the command of his Lord; and who ever turned aside from Our Command from among them, We made him taste of the punishment of burning. They made for him what he pleased of fortresses and usages, and bowls*** (***large***) ***as watering troughs and cooking pots that will not move from their place; give thanks, O family of Dawud! and very few of My Servants are grateful." "And certainly We tried Sulayman and we put on his throne a*** (***mere***) ***body, so he turned*** (***to Allah***)***. He said, My Lord! do Thou forgive me and grant me a kingdom which is not fit for*** (***being inherited by***) ***anyone after me; surely Thou art the great Giver. Then We made the wind subservient to him; it made his command to run gently wherever he desired, And the Shaitans, every builder and liver, And others fettered in chains, This is Our free gift, therefore give freely or with hold, with out reckoning."*** (***38:34-39***)

Shaykh Tabarsi has narrated that Shaitans had made for Sulayman a one parasang long platform of gold and silk, and also made a pulpit in middle of the platform full of gold on which he used to sit and around him, there were 3000 chairs of gold and silver. In those days, the Prophets used to sit on golden

chairs and Ulama on silver chairs. Around them all humans, Shaitans and jinn stood. Birds shaded them with their wings.

The breeze ‘Saba’ carried it according to the capacity in the sky for one month from morning to evening and for another month from every to morning.

In another tradition, it is narrated from Imam Muhammad al-Baqir that Allah had given the kingdom to Sulayman from East to West. He ruled for 700 years and 7 months. Every man and Jinn, Satan and devil, birds, and wild animals were subservient to his command, and Allah had given him knowledge of each and everything. In his times, amazing and wonderful miracles occurred that were etched is in the memory of the people.[1]

Sulayman’s army was about 100 parasang (3500 miles long). 25 parasang were human, 25 parasang Jinn, 25 parasang dessert animals, 25 parasang birds. One thousand houses of glass were made above wood. In them 300 wives and 700 slave-girls lived. Sulayman used to order strong winds to lift the house and ordered soft wind to move the house slowly. Therefore Allah revealed to him when he was between heavens and earth, “I have increased your kingship in such a way that if anybody speaks in any part of your kingdom, the wind will make his conversation reach towards you.”

Thalabi narrates that when Sulayman traveled on movable equipments he used to take along his household, his army, his servants, his accountants and his scribes. They used to sit on the roof next to each other at one corner. The kitchen of Sulayman also used to be with him having a large vessel, in which, at a time, 120 camels could be cooked. In front of there was a ground for the quadrupeds, where they used to graze. Chefs were busy in cooking and the artisan busy in their craft. And the horses were tied in front of him and the Basaat was flying. One day he traveled from the outskirts of Shiraz towards Yemen and passed Madinah. Sulayman said, “This is the place of Hijrah of the Last Prophet, what a good person is he who will believe in him and follow him.” When he was passing from Makkah he saw idols around the Ka‘bah.

On seeing Sulayman, Ka‘bah started weeping. Allah asked Ka‘bah why it was weeping? The Ka‘bah said, “O creator! One of Your Prophet and his people passed me, neither did they stop nor performed prayers near me. And the polytheists have kept idols around me.” Allah said, “Do not lament. Very soon I will fill your land with worshippers and will reveal Qur’an. And in the last era send a Prophet who is above all other Prophets. And I will appoint a large group make hajj compulsory on them so that they come towards you from different parts of the world as the birds return to their nests. And in a way that she-camel cares for her young one, I will clean and purify you from idols and idol worshippers.” It is narrated that when Sulayman became the king after his father he ordered for a very rare and beautiful throne, so that he sits on it and give judgment. And the false witness and wrong doer would get scared from coming near it. The throne was made of ivory, and rubies, emeralds and different types of jewels were fixed on it. Four golden chandeliers with bunches of red rubies and emeralds were fixed around it. And on two of them were fixed two golden peacocks on opposite pair were golden vultures. On both

sides, two golden lions were fixed. On its head was mace of emerald color, and around it was a tree of Red grapes and its bunches of red rubies. The branches of grapes shaded the seat.

Whenever Sulayman went to sit on the throne, the first step on the stairs made the seat roll out, the vulture, the peacock fluttered their wings, and the lion kept all its four legs on ground touching the stomach and wagged their tails. So as he climbed the steps the action was performed by these things, until Sulayman seated himself. Then the vultures kept the crown on his head and the throne along with trees and birds used to circle and the birds showered Musk and Amber on him. The pigeon, which was made of gold and jewels would convey and give Sulayman Torah and Sulayman recited it before the people. Then people used to enter and the nobles of The Israelites sat on his right on golden chairs. The birds shaded them with their wings. Then if there was litigant entered or if someone was summoned by Sulayman, the throne rotated and all the things performed their motions in such tandem that the person would be baffled. Thus, they could not say anything but truth.[2]

According to Imam as-Sadiq images that are associated with Sulayman as mentioned by Allah in Qur'an were not human images. They were images of trees and similar things.

According to correct chain of narrators, it is narrated from Imam Muhammad al-Baqir that Sulayman's kingdom was from the city Istakhar to Damascus.[3]

According to a reliable chain of narrators it is narrated from Musa ibn Ja'far that Allah had not raised any Prophets, but he was from intellectuals. And some Prophets were more perfect than others. Sulayman was made Caliph and Prophet after he was tested by Dawud. When Sulayman became the caliph he was thirteen years old, and his rulership was for forty years. When Dhu'l-Qarnayn became the king, he was only twelve years old and he ruled for 30 years.

It is narrated that people asked Imam as-Sadiq regarding the ayah "O! sons of Dawud be thankful." Imam said, "Progeny of Dawud consisted of eighty males and seventy females and none of them had even a slight difference in their worship. After Dawud, Sulayman became king, he said, "O people! Allah, has taught me the language of birds, and has made people and Jinn my followers." Whenever Sulayman heard of any other king land he used to take his army and put him under his control and also made them follow his religion. Allah made the wind subservient to Sulayman. Whenever he was present in a gathering, birds would shadow him with their wings and humans and jinn would line up to serve him."

Whenever he use to go with his army for a war, at the edge of the Basaat a wooden place was prepared for him. And on that platform weapons, army, animals and other necessary things were made available. Then Sulayman would order the strong winds to go beneath the platform and lift it up and would take it to whichever place he wanted. It would fly in the mornings for a month and then in the evening for one month.

According to trustworthy and correct chain of narrators it is narrated from 'Ali, that one day Sulayman came out of Jerusalem and sat on his platform. On his right were 300000 people on chairs and on the

left 300000 jinn. And according to the order of Sulayman, birds had shadowed all of them. Sulayman ordered the wind, and it lifted the platform and brought it to Madyan. Then lifted from Madyan and waited the whole night at outskirts of Shiraz. In the morning, it flew to the island of Bargaawan. Then according to order of Sulayman it flew at such a low level that the legs were touched the water. Some of them remarked that people had never seen such a kingship before. An angel called out from the heavens, "O people! If one says *Subhanaallah* with sincerity, it is greater and than this kingship."

Imam Muhammad al-Baqir said that Sulayman had a fort built by jinn. It had a thousand rooms, and in each and every room, there was a wife. Three hundred by Marriage and seven hundred were Egyptian slave girls. Allah had given Sulayman power equal to forty men. Sulayman came to his women every day and night and fulfilled their desires. Sulayman had ordered the Shaitans to transport stones from one place to another. Iblis came to them and asked, "What is your condition?" All of them replied, "Our strength has vanished." He said, "When you carry the stones, do you return back without any load?" They said, "Yes!" He said, "Then you comfortable at that particular moment." The wind conveyed this conversation to Sulayman. Sulayman ordered when the Shaitans carry the stones to the appointed place they should carry an equal amount of mud from there and put it where they had lifted the stones. Iblis again asked of their condition. They all said that the condition has deteriorated. He asked them, "Do you not sleep at night?" "Why not?" they replied. Iblis said, "Then you are comfortable at night." The wind again carried the conversation to Sulayman. Sulayman said, "Now they should work day and night." In this way, a few years passed, then Sulayman passed away from this world.[4]

According to a reliable tradition from Imam al-Ridha an old woman came to Sulayman and complained about the wind. Sulayman called the wind and asked why it caused harm to this old lady. Wind said, "Allah had ordered me to save the ship from sinking. There was a ship about to sink so I came up with strength to save the people on the ship. This old woman was on the roof. She fell and broke her hand (so what is my fault)?" Sulayman prayed, "O Allah what judgment shall I pass?" It was revealed, "Order the people of the ship to compensate for this woman. As wind had gone to save them, but from My side there is no injustice inflicted." (Therefore, compensation should be from the side of the people of the ship).[5]

It is narrated from Imam as-Sadiq that Sulayman; due to worldly kingship (as per his wish) will be the last among Prophets to enter heaven.

In another reliable tradition it is said that the first person who weaved the cloth of Ka'bah was Sulayman. Sulayman with human, Jinn and birds along with wind went for hajj. At that time, the cloth was Egyptian. And in one tradition, it is explained that Sulayman was born circumcised.[6]

Sulayman's ring had the following inscription: "Purified is the Lord! Who has controlled the jinn with His words."

In another reliable tradition it is narrated from Imam Muhammad al-Baqir that one night 'Ali after

sleeping for some time woke up and came out in the courtyard of his house and said, “Your Imam has come to you wearing the dress of Adam, ring of Sulayman and (holding) the staff of Musa.”

It is narrated that one day Sulayman with his grandeur and dignity passed by a worshipper of The Israelites. The worshipper said, “O Son of Dawud I swear by Allah, Allah has given you this kingship.” The wind took the conversation to Sulayman. Sulayman replied, “I swear by Allah! One action of a believer– a word (*SubhanAllah*) and its reward is much better than the kingship of the son of Dawud, because whatever is given to him will one day be useless and the reward of this *Tasbih* will remain forever.”

It is narrated that every morning Sulayman used to pass by rich people and when he was passing by poor, he used to sit down with them and say: One needy is sitting with another needy person. Although he was a king he wore a soft dress and at night tied his hand to his neck and stand like this until morning, weeping. He used to weave baskets and sell in the market and by that, he earned his livelihood. He had asked for kingship so that he may conquer the kings of the world and bring them into the fold of Islam (And make them obedient towards Allah).

According to reliable chain of narrators it is narrated that a person came to Imam Muhammad al–Taqi and said, “People talk about the your age and say how a child of nine years can become an Imam?” Imam said, “Allah revealed to Dawud to make Sulayman his caliph and Sulayman was a child and a shepherd. Sulayman became a Caliph but intellectuals and common people of The Israelites did not accept him. Then it was revealed to Dawud to collect the branches of Sulayman and others in a room and ask them to lock the room. ‘And you also put a lock. Next day you open and see the are which has leaflet. That person will be My Caliph.’ When Dawud informed them of divine command they were happy with this judgment and worked out accordingly. Then a leaflet was found on the staff of Sulayman. Then they accepted the successorship of Sulayman and became obedient to him.”

In a reliable tradition it is narrated that a person asked Imam Ja‘far as–Sadiq how Shaitans go towards heavens although they are creatures and unclean like humans. And if they are not so, how did they work for Sulayman? And worked harder than human could? Imam said, “The body of Shaitans are pure and their food is air. And due to this they move towards heavens but when Allah made them obedient to Sulayman He made their body pure (full of Matter) and fat so that they are able to work.”

According to a reliable tradition ‘Ali bin Yaqtin asked Imam Musa al–Ka¨im whether it was allowed for (any) Prophet of Allah to be stingy. Imam said, “No.” Then he again asked as to how Sulayman prayed to Allah to forgive him and give him such a kingdom that after him none should have it?” Imam said, “Kingship is of two types, one which is achieved by tyranny and oppression and another from Allah, like progeny of Ibrahim, Talut, Dhu’l–Qarnayn’s kingship. Sulayman had said, ‘O Allah give me the kingship, after me which is not achievable by tyranny and oppression,’ so that people think that kingship of Sulayman was above the capacity of human beings and it was a miracle and it proved his truthfulness and his Prophethood. But Sulayman did not mean that Allah should not give Prophets and successors

the kingship in a proper way. Allah made wind obedient to him and it took him wherever he commanded. And every day it traveled a distance of two months. Allah also made Shaitans obedient to Sulayman so that they built structures for him and also dived for pearls. Allah also gave him knowledge of the languages of birds so that people think that during his period of kingship and after him the kingship is not similar with those kings who oppress and conquer the people?"

Imam said, "I swear by Allah whatever Allah bestowed to Sulayman is given to us also. And whatever was not given to Sulayman and others, like power and strength is given to us. Allah says regarding Sulayman, "O Sulayman this kingship is given to you without any accountability and you are free whether you give it to anybody or preserve it." But for Muhammad Allah said, "(O Muslims) whatever Prophet gives you keep it and from whatever he stops you, refrain from it." Complete command of world and hereafter is given only to the Prophet from Arabia."[7]

In a reliable tradition it is narrated that people asked Imam Ja'far as-Sadiq, "Did Allah give Sulayman whatever he had asked in this Ayat?" Imam said, "Yes, and after him none was given such a kingdom. But Allah bestowed the Last Prophet with all this. He conquered the Satan and its neck was tied to a pillars of mosque and pulled in such a way that his tongue came out." Then Imam said, "If I hadn't in mind the Dua of Sulayman I would have shown it to you."

Ibn Babawayh in a reliable chain of narrators narrates from Imam Ja'far as-Sadiq that when Allah revealed to Dawud to appoint his Caliph, the people of The Israelites created hue and cry and said, "How could a child become our Caliph although we are much older than him?" When Dawud heard this, he called the chief of the Israelites and said, "I am aware of whatever you say regarding the successorship of Sulayman. You all bring your sticks and everyone should write their names on their sticks. We will keep the sticks along with the staff of Sulayman at night in a room. In the morning, we will take them out. Whosever's staff has a leaflet and a flower will be rightful for successorship." The people agreed and sticks were kept in a room and the Israelites guarded it. In the morning Dawud finished his prayers, opened the door and took out sticks. The Israelites saw that Sulayman's staff had a green leaflet and so they were content with his successorship. Then Dawud examined Sulayman before The Israelites. He asked, "O Son! What is it that is very cold and sweet?" Sulayman said, "Allah who forgives the sins of this servants and people overlooking each others mistake and crimes."

Again Dawud asked, "O Son! What is most sweet?" He replied, "Love and friendship and this is a Mercy of Allah between them." After listening Dawud smiled and became happy and said to people of The Israelites. "After me he is the Caliph among you." After this Sulayman used to keep his matters secret and married a woman. And for few years he was hidden from his friends (Shi'ah). His wife said to him one day, "May my parents be sacrificed on you. By your good behavior and habit, you do not make me uncomfortable except that your expenses are upon my father. Go to the market and get sustenance; and I hope that Allah will not make you hopeless." Sulayman said, "By Allah I haven't work in this world nor I know anything."

Then he went to the market and searched for work the whole day, but could not get anything. Everyday he came back and said, “I couldn’t get anything today.” The wife said, “Doesn’t matter tomorrow you will get it.” Next day again this was repeated. Again, the wife consoled. On the third day, he reached the river bank and saw a person fishing. He said to him, “Shall I help you and in return of two fishes?” The man agreed. So Sulayman helped him in catching the fish. The fisherman gave him two fishes as his wage and Sulayman thanked Allah. When he cut open the fish, he found a ring in its stomach. He kept it aside and thanked Allah. Then he cleaned the fish and brought it home. The wife became very happy and said, “I wish to call my parents and show them that you have worked hard and earned sustenance.” The fish was cooked and Sulayman called his in-laws and they ate from the fish. Sulayman said to them, “Would you recognize me?”

They said, “No, we haven’t seen you at all.” Sulayman took out the ring and wore it. At that moment, all the birds and jinn came to him and became obedient to him acknowledging his kingship. He brought his wife along with her parents to the city Istakhar and all his Shi‘ahs gathered around him and became very happy. Their difficulties of his absence vanished. He ruled for a long period. When the day of death approached, he appointed Asif bin Barkhiya by the order of Allah as his successor. His followers always referred to Asif and solved their problems. Asif was hidden by Allah from them for a very long period. Then again, he appeared and stayed with them for a long time. Then Asif did farewell to them. They asked him when they were going to meet him again. He said, “On the day of judgment near Sirat.” And so he vanished, and in his disappearance, the people of The Israelites were inflicted with many calamities and a person named overpowered them and oppressed them in every way.

Shaykh Tabarsi in *Amali* narrates from the same Imam that when the kingship of Sulayman was taken away he came out of the city and became guest of one of an old man. He welcomed Sulayman and behaved in an excellent manner with him and also respected him a lot. Then he married his daughter to Sulayman. One day his wife said to Sulayman, “Your behavior and morals are so high but only thing is that your expenses are upon my father.” Sulayman thought of it and one day he reached the river and helped a fisherman. The fisherman gave him a fish and he found the ring in it and again he regained his throne.

It should be clear that there is a great differences between Shi‘ah and Sunni in this regard. Allah says in Qur’an,

And We gave to Dawud Sulayman, most excellent the servant! Surely, he was frequent in returning (***to Allah***)***. When there were brought to him in the evening*** (***horses***) ***still when standing, swift when running.*** (***38:30-31***)

It is narrated that Sulayman received a thousand horses from Dawud in legacy. Some say they were domesticated horses that were taken out from river for Sulayman .

Then he said: Surely I preferred the good things to the remembrance of my Lord — until the sun

set and time for Asr prayer was over, (***he said***)***: Bring them back to me; so he began to slash*** (***their***) ***legs and necks. And certainly We tried Sulayman, and We put on his throne a*** (***mere***) ***body, so he turned*** (***to Allah***)***..”*** (***38:32-34***)

‘Ali ibn Ibrahim under the explanation of this ayah says that Sulayman was very much inclined towards the horses. And again and again asked them to be showed to him. One day, while inspecting the horses he got so much involved that the Sun set and his Asr prayers were missed, and due to this, he became very much sad and annoyed on himself. Then he prayed to Allah to return the Sun back so that he can fulfill his prayers. The sun returned and he completed his prayers. Sulayman called for the horses and with a sword cut off their necks and legs until all they were finished. As Allah had said in the above verses.

In the account of the examination of Sulayman, it is mentioned that when Sulayman married a tall woman and she bore a child. Sulayman used to love the child very much. The angel of death frequently visited Sulayman and used to eye the child. Sulayman feared and said to the mother of the child that the angel of death eyes this child in a harsh manner. “I fear that he is about to take his soul.” So he asked jinn and shaitans if they knew of a way to save his life? One of them said, “I shall hide him at the spring of the Sun in the East.” Sulayman said that the Angels of death reached every corner of the earth. Another said, “I shall take him into the atmosphere and hide him in a cloud.” The angel of death captured his soul in the atmosphere and threw his dead body on the throne of Sulayman. At that time, Sulayman realized that he had committed a mistake. He sought divine forgiveness and prayed that Allah give him such a kingdom as none have it.

He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (***being inherited by***) ***anyone after me; Then We made the wind subservient to him; it made his command to run gently wherever he desired, And the shaitans, every builder and diver, And others fettered in chains. This is Our free gift, therefore give freely or withhold, without reckoning. And most surely, he had a nearness to Us and an excellent resort.*** (***38:35-40***)

And these were few shaitans that Sulayman had imprisoned and tied them with one another because they had disobeyed him. Then the kingship was taken away from him.

It is narrated from Imam as-Sadiq that the kingship of Sulayman was hidden in the ring by Allah. Whenever he used to wear it the Jinn, human, birds and animals obeyed him. Then he used to sit on the throne and Allah would send a wind which would take him for a ride along with all Jinn, human and Shaitans, birds, quadrupeds wherever Sulayman wanted. In this manner, Sulayman used to recite morning prayers in Damascus and Zahra in Persia. And he would order Shaitans to pick up stones from Persia to Damascus and there he use to sell them. When he killed the horses, Allah took away the kingdom from him.

Whenever Sulayman would go for answering nature’s call, he would remove the ring and give it to one of

his servants. One day the Shaitans fooled the servant and took away the ring and wore it themselves. At the same moment all jinn, humans, Shaitans, birds and animals came to his presence and obeyed his orders. When Sulayman came out of the toilet, he could not find his ring and saw that the kingship was taken away. So he left that place and came at the shore of the river. People of The Israelites saw the behavior of Satan which was different from Sulayman (but he had changed his face to Sulayman's face and was also claiming to be Sulayman) and had a doubt. And people came to the mother of Sulayman and said, "Do you observe the behavior of your son, how he had changed."

She said, "He was very good and very obedient to me but now he opposes me." Then they asked the wives and slave girls of Sulayman. They said Sulayman never fulfilled his desire when they were in menstruation, now he did so." So the Satan was frightened and said to him, "It should not happen that this secret become apparent and I get caught, so he threw the ring into the river and ran away." Allah commanded a fish to swallow the ring. People of The Israelites were anxious for forty days and were searching for Sulayman. Sulayman walk to the shore seeking Allah's forgiveness. After forty days, he met a fisherman and they agreed that if he helped him in fishing, he would be paid. So he started fishing with the fisherman.

He gave a fish to Sulayman. When he cut open the fish, he found the ring inside. He took it out and wore it. At that moment all Shaitans, Jinn, human etc. came together. So Sulayman sat in his palace and caught the Satan along with his army and imprisoned them. From them few were imprisoned between water and some between stone in the name of Allah. And they all will be imprisoned like this and chastised until day of judgment When Sulayman came back to his kingdom. He reprimanded Asif bin Barkhiya his prime minister and in whose favor Allah has said in the book that some knowledge is given to him, and he had also brought the throne of Bilquis with a blink of an eyelid in front of Sulayman. Sulayman said to him, "I consider people helpless because they do not understand Satan whereas how come I forgive you because you knew and recognize Satan."

Asif replied, "I swear by Allah I know the fish which had swallowed your ring, and all its ancestors but it was Allah's order. The Satan told me to write edicts as I wrote for you but I said my pen shall not write anything unjust so he told him to sit quiet. I therefore kept quiet. But O Sulayman! Why do you befriend the hoopoe. Although it is a wretched and smelly bird. Sulayman said, "Because it sees water beneath the stone. But a trap under of handful of dust is not seen by it and it gets trapped. Whenever any affair is destined, you become blind. The tradition of 'Ali ibn Ibrahim ends.

Sunnis narrate that there is a city is in the middle of the sea. Sulayman arrived with his army is on the wind to this city. He conquered that city and killed the King. He had a daughter, very beautiful and glamorous and her name was Khabrawa. He made her a Muslim and married her. Sulayman loved her very much. Khabrawa wept for her father much so Sulayman ordered Satan to make an image of her father. Khabrawa made different kind of dress for her father's image. Every morning and evening, she took along with her maids, and they all prostrated in front of the image. Asif informed Sulayman

regarding this. Sulayman broke the idol and punished that woman. Then he sat on ground and started weeping. Sulayman had a slave girl, Amena. Whenever he went to toilet took off the ring and hand it over to her. One day when he went a Satan the leader of the Shaitans of Sea came with the face of Sulayman and took the ring from her and went and sat on the throne. All jinn, humans and animals obeyed him. Sulayman face was changed. When he came to Amena and asked for the ring, she did not recognize him and scolded him and pushed him away.

Sulayman thought that it is due to the sin which was performed in his house by his wife (idol worship). Sulayman went to his slave girls and wife but they did not recognize him and pushed him away. Sulayman came out and went towards the sea and started working with a fisherman on daily wages. He use to carry fish to their houses and in return he get two fishes everyday. Forty days passed, which was equivalent to forty days of idol worship in his house. When Asif and people of The Israelites saw the manner of Satan different from the behavior of Sulayman they asked the wives. They said that he was coming to them even in their periods and not even performed Ghusl afterwards. Some said that the order of Satan was accomplished by others except the wives. He could not control the wives.

Afterwards the Satan threw the ring into the river and it was found by Sulayman in the fish. He wore it and once again, the kingship returned to him. So he captured the Satan and imprisoned him between two stones and lowered him into the sea. This saying of Allah refers that we examined Sulayman and put one body on his chair. This body refers to the body of Satan which had attained the face of Sulayman and had sat on his chair These two traditions are rejected by all Shi'ah Ulama and theologians and said that Sulayman was Prophet of Allah. He is safe and pure from such sort of sins, as he is away from prayers and without any fault detaches the necks of horses and cut their legs. Nor is Prophethood or kingship is attained by a ring that he wore. And if Satan has such power that they change their faces to Prophets then definitely there would not have been any sort of reliability on their saying.

Secondly, if Satan is so powerful on the friends of Allah then definitely he would not have allowed anyone of them in this earth to be alive. He would have burned their books. He would have destroyed their houses and he would have accomplished all the action which is performed against an enemy. And how is it possible that Allah gives such strength to a Kafir so that he overcomes the Prophets. And also touches their wives. Fourthly if idol worship was due to the permission and satisfaction of Sulayman then how is a Kafir and Kufr is allowed for Prophet of Allah. And if idol worship was without his permission, then what is the fault of Sulayman so that he is to be punished. It should be clear that under the interpretation of this ayah Shi'ah researchers have narrated lot of reasoning. And some of them we discuss so that the doubts of people are cleared (Author).

Regarding horses and causing prayers to be missed. There are few reasons to it.

Firstly, Ibn Babawayh in his book *Man laa Yahzarul Faqeeh* according to correct chain of narrators relates from Zurarah and Fadhl ibn Yasaar that both went to Imam Muhammad al-Baqir and asked about the tafsir of this ayah.

Surely prayer is a timed ordinance for the believers. (***4:103***)

Imam said 'Manqoot' means compulsory, and Wajib, this does not mean that time of prayers helplessly leaves or prime time is passed and prayers are recited. For then it becomes void. If it would have been so, then Sulayman ibn Dawud would have been destroyed because his prayers (in its timing) was left. (Rather it is so) that if one forgets and when he remembers it, he can recite. So ibn Babawayh after this tradition notes that the ignorant of Sunnis says that one day Sulayman was busy in examining the horses, the sun was set, so he ordered the horses to be presented. Then he cut off their necks and legs and said that these horses had made me forgetful of Allah. As they say it is not so because their lies no fault of the horses because they themselves did not approach Sulayman. They were animals. And the correct reason is narrated from Imam as-Sadiq that one day Sulayman was busy in inspecting the horses and the sun set so he asked angels to bring back the sun so that he recites prayers on time. Then the angels brought the sun back. Sulayman rubbed his head and shin of (lower legs) and necks and in his shari'ah it was so. Then Sulayman arose and performed his Salat. When he finished, the sun set and the stars were visible. This is what Allah has said in His saying. "And he did (slash) Masah of shin and necks."

Second reason is that in both the cases it should be regarding horse means that took the horses away until they disappeared from the eyes of Sulayman then he gave the orders, then they were brought. Then put his hand on their mane and legs and washed their mane (long hair at the back of the neck of a horse) so that, his befriending them is like jihad in front of Allah and it is very much praised worthy and it is said, "I showed love towards horses because they are with me in the remembrance towards Allah or due to reason that I befriend them in Jihad, and not to satisfy my soul."

Third reason is this that in the sun returned and in second case towards horse. Means he inspected the horses to such extent that the sun set. And due to this reason he ordered the horses to be brought back and cut off their necks and legs. It was not due to punishment rather to give away their flesh in the way of Allah and thereafter none of the reminder towards Allah have any kind of obstacle, or it is so that as though they were Sulayman most nearest wealth (in terms of love) and giving sadaqah of the most beloved is an esteem position, so he slaughtered them and distributed their meat. And this was the *Tark al-Awla* which was committed by Sulayman. Or it might be that he gave massage to horses and did not kill them rather freed them in the way of Allah so that those who wanted can take them.

And regarding Sulayman's examination and calamities and the flesh which was found on his chair few reasoning are explained.

1st reason is that one day Sulayman was sitting on his throne and said that tonight I will meet 70 women and each will give birth to a son, who will fight in the way of Allah, but he did not say *Inshallah* and due to this except one woman who became pregnant none gave birth to son and he was too deformed. That son was brought and kept on his throne. At that particular moment, Sulayman thought and it is so because he has done *Tark al-Awla* and had not said Inshallah and so he went to the His Lord and

repented and started seeking forgiveness.

Second reason is this that, when a son of Sulayman was born, Jinn and Shaitans decided that if he lives he will take from them hard work like Sulayman. So Sulayman was frightened that someone might torture him, so he left him at a place where he was fed and received training. But one day he found him dead on his throne. And so he got reprimanded that it is of no use to run from destiny. And he has to face it. So he repented and was ashamed why he had not believed in Allah and was frightened from Shaitans.

Thirdly Sulayman suffered from a severe disease and he fell down from the throne, as if there wasn't any soul in his body. So he prayed and cried that Allah cure him. There are those reasoning that Shi'ah Ulama and others have narrated under the interpretation of this ayah. And whatever was explained by 'Ali ibn Ibrahim was rejected. And the first two tradition which Ibn Babawayh and Shaykh al-Tusi have narrated do not mention betrayal of Satan. It is possible that by such examination Allah promised the nation of Sulayman and himself which Sulayman had been punished as the act he performed and due to which for a certain period his kingship was taken away and he had disappeared from his nation. And again by the order of Allah he returned as mentioned earlier that many Prophets had disappeared from their nation and returned later. The ring was not the cause for kingship. Except Allah none knows as He is having knowledge of it.

Sulayman passes through the valley of ants; Miracles of Sulayman related to animals and birds

Allah says in Qur'an,

"And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups. Until when they came to the valley of the Naml, a Namlite said, O Naml! enter your houses, (***that***) ***Sulayman and his hosts may not crush you while they do not know. So he smiled, wondering at her word, and said, My Lord! Grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones."*** (***27: 17-19***)

Some say that this valley is situated in Taif and some say it is in Damascus.

'Ali ibn Ibrahim have narrated that when the wind raised the throne of Ibrahim and reached the field of ants from where silver and gold comes out, as Imam as-Sadiq said, "There is one valley of Allah where silver and gold is grown and He has protected it with it weakest creatures like ants and if a powerful army wants to enter, it cannot do so."

Ibn Babawayh according to reliable chain of narrators narrates from Imam as-Sadiq that when an ant conversed with others the wind took their conversation to Sulayman at a time when he was in the air. Sulayman asked the strong wind to stop and called out to the ant. It came to Sulayman. He said, "Don't you know that I am Prophet of Allah and I do not oppress anybody." Ant said, "Yes I know." Sulayman

said, “Then why did you scare others from me and ordered then to enter their holes.” Ant said, “I was scared that when their vision falls on you they will become fascinated at the beauty of this world and will be away from Allah.” The ant asked Sulayman, “Who is more honorable, you or your father, Dawud?” Sulayman said, “My father is much more esteemed and honorable than me.” Ant said, “Then why is it so that your name has one more alphabet than your father’s name?”

Sulayman said, “I don’t know.” Ant said, “Because your father did *Tark al–Awla* and due to that he had a injury in his heart and we cured it with the love of Allah and due to this he was called Dawud and as you are protected from this injury you are called Sulayman and the injury of your father was due to perfection and hope you will also attain the perfection.” Then the Ant asked, “Do you know why wind is made obedient to you among other creatures.” Sulayman said, “I do not know.” Ant said, “Because you should know that your kingdom will be destroyed and not rely on it and if Allah the knower of this world had made everything obedient to you then everything of this world would has escaped your prison like a wind escapes from one’s hand.” Sulayman smiled at the ant.

O friends! Pay attention to the Lord’s Grace and Generosity which He bestows to His friends and also understand how generous He is. And also through which source He makes them cautious, and in what manner He advises them. He made ant an advisor to Sulayman despite his great position so that ant of pride do not become obstacle to the honor and majesty of Sulayman. And that he should always consider himself lowly before the Almighty Allah.

Therefore, in two reliable traditions it is narrated from Imam as–Sadiq that one day Sulayman went to the desert with Jinn and men to pray for rain. He saw a limping ant had spread its limbs on the ground and raising its hands towards heaven was saying, “O Lord! We are Your creatures and in need of Your Sustenance. Do not punish and destroy us due to the inequities of the sons of Adam. And send rain for us.” Sulayman told his companions, “Let us go back, somebody else’s intercession has been accepted for you.” According to another report he said, “You have got rain due to the bounty of others.”

According to reliable chain it is narrated from Imam Zayn al–‘abidin that ringlet which is on the head of Ababeel (swallow) and ruddy goose is due to the patting of Sulayman. One day that a male bird wanted to mate. The female did not agree. He said, “Do not stop me I just desire that a son should be born that will praise Allah.” She accepted. When she was about to lay the egg, the male bird asked where she intended to lay it. She said far from the roadside. The male said that you lay it near the road “so that if anyone sees you he would not think that are laying egg think that you have come to feed.” So she laid the eggs at the side of road and sat on it. When the time of hatching of egg approached, all of a sudden the entourage of Sulayman came with full dignity and honor. Birds had shadowed him. Female bird said to the male, “See the army of Sulayman is approaching, they will break my egg.” Male said, “Sulayman is Merciful. Have you hidden anything for your young ones? She said, “Yes, a few Locusts.” She asked, “Have you also hidden something for the young ones.” He replied, “Yes, few dates which I have saved from you.” The female replied, “You take your dates and I will take Locust and then sit on the way of

Sulayman and offer him these things as gift because he likes Locust much." They reached with their gifts. When Sulayman saw them, he stretched his right hand where male perched and on the left perched the female. asked them of their condition and they replied. Then he accepted their gifts and turned the army to another side of the road so that no harm may come to their eggs. Then he softly patted their head and by its bounty, there appeared a ringlet.

In another tradition, it is said that daily expenses of Sulayman were seventy million. One day an aquatic animal emerged from the water and said, "O Sulayman feed me one day." Sulayman ordered, and one month's provision of the army was collected at the shore, which was as high as a mountain. The fish took out her head and gulped all the food at once, and said, "O Sulayman! This much is not sufficient even for a day." Sulayman was surprised and asked, "Are there other animals in the sea like you?" She replied, "There are a thousand species like me." Sulayman said, "Glory be to Allah the Great King."

In another tradition, it is said that one day a male bird said to his female, "Why are you stopping me from fulfilling my desire? If I want I can pick the dome of Sulayman's palace my beak and throw it in the river." The wind carried this conversation to Sulayman. He smiled and ordered them to be brought to him. Sulayman asked the male bird, "This thing which you have claimed, can you do it practically?" It said, "No, but man shows his wife such a dream and puts it in front of her in such a magnificent manner to prove his greatness. And whatever a lover says is not condemned or insulted." Sulayman asked the female bird she was stopping him in fulfilling his desire, although he claimed to be her lover? Female said, "O Messenger of Allah, he doesn't befriend me, he is lying, rather he loves someone else." When Sulayman heard this, he was moved and he wept. He did not leave his house of worship for forty days and continuously prayed, "O Allah, remove from them the love of others and limit it to their own love."

In another tradition, it has come that one day Sulayman heard a male bird saying to his female, "Come near me so that I fulfill my desire with you. Allah might bestow us with a young one, who will worship Allah now that we have become old. Sulayman was surprised by this conversation and said that "the good intention of those birds is better than my kingdom."

One day a nightingale was singing and dancing. Sulayman said, "She is saying that after consuming half a date she doesn't care whether this world remains or not."

According to Sulayman the dove says, "Alas! This creature wouldn't have been born." The Peacock says, "Whatever you do you will get in return." The hoopoe said says, "Mercy is not shown to those who are nor merciful themselves." Then shrike says, "O sinful people! Repent and seek forgiveness." Parrot says, "One day a living being will die and old will change to new…"

Account of Sulayman and Bilquis

'Ali ibn Ibrahim narrates that when Sulayman sat on the throne the birds specially appointed by Allah used to shadow him and all those who were near his throne. One The hoopoe (Wood pecker) was

absent and because of its absence, the Sun rays fell on Sulayman. So he raised his head and looked towards the vacant place and found the hoopoe missing. As Allah says in Surah Naml,

And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees? I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea. And he tarried not long, and then said, I comprehend that which you do not comprehend and I have brought to you sure information from Sheba. Surely, I found a woman ruling over them, and she has been given abundance and she has a mighty throne. I found her and her people adoring the sun instead of Allah, and the Satan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest. Allah, there is no Allah but He. He is the Lord of mighty power. He said, We will see whether you have told the truth or whether you are of the liars. Take this my letter and hand it over to them, then turn away from them and see what (answer) they return." (***27:20-27***)

'Ali ibn Ibrahim narrates that The hoopoe said that (Bilquis the queen of Saba) is sitting on a big throne and I cannot reach the throne. Sulayman said that you throw this letter from the top of the tomb. The hoopoe returned and through the chandeliers of the Bilquis dropped the letter on her lap. She read the letter and was frightened and collected the chief of the army as Allah has said,

"She said, O Chief! Surely an honorable letter has been delivered to me."(***27:29***)

According to 'Ali ibn Ibrahim it was sealed letter. It is narrated from Imam as-Sadiq that it is the greatness of Sulayman 's letter that it always bore his seal.

So Bilquis said,

"Surely it is from Sulayman, and surely it is in the name of Allah, the Beneficent, the Merciful. That exalt not your selves against me and come to me in submission she said, "O chiefs! Give me advice respecting my affair. I never decide an affair until you are in my presence." They said, "We possess strength and mighty prowess, and the command is yours, therefore see what you will command."(***27:30-35***)

Shaykh al-Tusi narrates that the army chiefs of Bilquis were 312 in numbers with whom she sought advice and every chief had a thousand men under him.

"She said, Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, And thus they (always) do."(***27:34***)

'Ali ibn Ibrahim narrates that Bilquis said to her nation that if he is a Prophet as he has claimed we cannot fight against him became he acts according to Allah's saying.

"And surely I am going to send a present to them, and shall wait to see what (answer) the messengers bring back."(27:35)

'Ali ibn Ibrahim says that Bilquis said I will send a gift to him, if he is a king he would be inclined towards this world and he will accept my gift, then I will understand that he will not have any power to conquer me. A small casket was made for Sulayman in which a big pearl and precious stones were placed and it was conveyed that "Tell Sulayman to make hole in these, without the help of Iron and fire." When it reached Sulayman and the messenger conveyed the message of Bilquis to him, he ordered a worm and it caught a thread in his month and made the hole the pearl and took out the thread from other side.

"So when he came to Sulayman, he said, What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy."(27:36-37)

'Ali ibn Ibrahim narrates that when the messenger of Bilquis returned to her and narrated the majesty and dignity of Sulayman, she understood that she hadn't the power of waging a war therefore obeyed Sulayman and came towards him. Allah informed Sulayman that Bilquis was on the way and will soon reach him. Sulayman said to Jinn and Satan who were in his presence, "Before Bilquis reaches, get to me her throne," Allah says,

"He said, O chiefs! Which of you can bring to me her throne before they come to me in submission? One audacious among the jinn said, I will bring it to you before you rise from your place; and most surely, I am strong (and) trusty for it. One who had the knowledge of the book said, "I will bring it to you in the twinkling of an eye.[8] Then when he saw it settled beside him, he said, This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is self-sufficient, Honored. He said, Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright. So when she came, it was said, Is your throne like this? She said, It is as it were the same, and we were given the knowledge before it, and we were submissive. And what she worshipped besides Allah prevented her, surely she was of an unbelieving people." (27:38-43)

'Ali ibn Ibrahim narrates that before the arrival of Bilquis the jinn as per the order of Sulayman had constructed a palace of glass and had hidden it in water.

"It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said, Surely it is a palace made smooth with glass. She said, My Lord! Surely I have been unjust to myself and I submit with Sulayman to Allah, the Lord of the worlds." (27:44)

‘Ali ibn Ibrahim narrates that then Sulayman married Bilquis. She was the daughter of Sarah Jasarya. Sulayman ordered Shaitans to prepare a thing by which the hair of her legs would be cleaned. Then a bath was prepared.

Imam as-Sadiq said that among the sciences that Allah bestowed to Sulayman were the languages. Sulayman even knew the languages of birds and animals and other thing etc. He used to talk in Persian when involved in a battle. And used to talk in Roman whenever he addressed the troops of his kingdom. When he used to pray, he used Arabic. Whenever he sat to dispense justice and administration, he spoke Arabic and delivered edicts in it.9

According to a reliable tradition it is narrated that a person asked Imam Musa al-Ka¨im whether all the knowledge of Prophets is given to Holy Prophet as inheritance. Imam said, “Yes, Allah hasn’t raised army Prophet more knowledgeable than the Holy Prophet.

Narrator said, “‘Isa use to enliven the dead.” Imam said, “Yes, you spoke the truth and even Sulayman knew the language of birds and Holy Prophet is powerful over all the things.” Then said, “Sulayman saw that The hoopoe was missing from its place and he became angry as Allah has mentioned. The hoopoe use to inform Sulayman regarding water that is why he became angry, because he was helpless in this matter. The hoopoe was one bird. It was given that part of knowledge which Sulayman was not knowing although wind, ants, Jinn, human, Satan, devil all were obedient to him but he was not knowing the presence of water in the air. (Because he could not see it) and The hoopoe was knowing it. Allah says: If such Qur’an would have been there by which mountains were to walk and land would have broken to pieces and dead would have become alive, then this is that same Qur’an but their knowledge is with us and we know that water is in the air (and we see it). In Allah’s book there are few Ayats that we recite to get what we desire.”

According to reliable chain of narrators Judge Yahya bin Aqsam questioned Imam Naqi that whether Sulayman was helpless of the knowledge of Asif bin Barkhiya. Imam replied that one who had some knowledge of book of Allah was Asif bin Barkliya but Sulayman wasn’t helpless of knowing and understanding what Asif knew, but he wanted that the excellence of Asif should be apparent for jinn and humans so that all of them conclude that after him, Asif is the proof of Allah and Sulayman’s caliph. And the knowledge, which Asif had, was some part which Sulayman gave to him by the order of Allah. But Allah wanted that the knowledge of Asif become apparent so that there may not arise difference in his Imamate as Dawud made Sulayman his Caliph on the reply which Sulayman gave so that the Nation after Dawud accepts his Prophethood.

According to good chain of narrators it is narrated from Imam as-Sadiq, “How could people reject the saying of ‘Ali that he said, ‘If I want I can put my legs on the chest of Muawiyah who is in Syria and can dethrone him.’ although they do not reject the miracle Asif the Successor of Sulayman when he got the throne of Bilquis in to Sulayman in the blink of an eye? Is not our Prophet the best of Prophets and his successor not the best of successors? Allah will judge between them and us, those who reject our rights

and do not accept our excellences.

In another reliable tradition, it is narrated that Abu Hanifa asked Imam as-Sadiq that: “Among all birds why did Sulayman ask for The hoopoe?” Imam said, “The hoopoe could see through water as you can see oil in a bottle?” Hearing this Abu Hanifa laughed. Imam asked why he laughed. He said one who can see through water, how can he see the seed through earth and gets trapped in it. Imam said I think you do not know that predestination brilliance shuts the eyes. And it is narrated in Dua an-Noor that Allah bestowed Mercy on Sulayman ibn Dawud as He has ordered to us.

According to reliable chain of narrators it is narrated from Imam Al-Hasan al-’Askari that Allah has specialized Muhammad al-Mustafa with Surah Hamd and He did not include any other Prophet except Sulayman because in this Surah is Bismillah that given began the letter of Sulayman to Bilquis.[10]

Teachings, laws and revelations revealed to Sulayman

Allah says,

“And Dawud and Sulayman when they gave judgment concerning the field when the people’s sheep pastured therein by night, and We were bearers of witness to their judgment. So We made Sulayman to understand it; and to each one We gave wisdom and knowledge.” (***21:78-79***)

According to a good chain of narrators, it is narrated from Imam as-Sadiq that some sheep belonging to a person went into the grape orchard of a person from The Israelites and destroyed it. The owner of the sheep was caught and brought to Dawud and justice was sought. Dawud sent them to Sulayman for justice. Sulayman said that if the sheep had destroyed trees with its root and had eaten all of them the owner of sheep should give all the sheep along with their young ones that are yet unborn to the owner of the orchard. And if they had consumed only the fruits and trees and branches are intact then instead of Sheep only the young ones be given. Dawud did not have any difference with the judgment of Sulayman. Because if they had Allah would have judged them as He says, “We were the witness of their judgment.”

In another reliable tradition, it is narrated from Imam Muhammad al-Baqir that this was not decided by only one of them. But they held consultation and were waiting for revelation. Allah informed the judgment through revelation to Sulayman to show his excellence.

According to authentic report, Imam as-Sadiq said that Imamate is a sacred post and each of the Imams is appointed by Allah Himself. The Imam does not have the right to appoint anyone of his own choice. Verily Allah revealed to Dawud to appoint his legatee from his family. “Because I have destined that every legatee of a Prophet should be from his own family.” Dawud had few sons and one of them was the one whose mother was beloved to Dawud. Dawud went to his wife and told her that, “Allah has revealed that He is going to appoint my successor from my family.” She said, “Make my sons as the

successor." Dawud said, "I also want it." But it was in the knowledge of Allah that Sulayman was to be the Successor. So Allah revealed to Dawud not to hurry in appointing his successor "until My Order comes."

After a few days two people came to Dawud regarding the grape orchard and sheep for justice. Allah revealed to Dawud to collect his sons and when the litigants presented their case to them Sulayman asked, "O the owner of orchard, what time did the sheep enter your grove?" He replied, "At night." Then he said to the owner of sheep, "I order you to compensate with the young ones of the sheep and its wool for one year to the owner of the grove.: Dawud said, "Why do you not order that all sheep be given to the grove owner? As the judges of The Israelites usually decree." Sulayman said, "Trees were not uprooted, next year fruit can be cultivated from them. Only this year's crop is destroyed. Therefore only for this year the young ones of the sheep should be given to the orchard owner." Allah revealed to Dawud that whatever verdict Sulayman has given is correct. "Dawud whatever you wanted was different from what I wanted." Then Dawud went to his wife and said, "Whatever I wanted was different from what Allah desired. Whatever Allah desires, it comes to pass and we are His subjects and His obedient ones."

According to a reliable tradition, it is narrated from Imam Muhammad al-Baqir that Sulayman said that Allah has bestowed me all those things which He had given to others. And He has also given us whatever He has not given to others. And has taught us everything which He has taught them and made them unaware. We did not find anything better than delivery to the people about fearing Allah, and to spend moderately in affluence and to speak justly when at ease and in anger and to cry and pray in front of Allah.

According to a reliable chain of narrators it is narrated from Holy Prophet who said that Sulayman's mother said, "O Son do not sleep in excess at night rather spend your time in worshipping Allah. Because sleeping too much at night will make a person poor and troubled on the Resurrection Day. In another tradition, it is said that Sulayman said to his sons, "Never fight and dispute with the people because it is not beneficial and it is the cause of enmity between believers."

Imam as-Sadiq said that one day Sulayman said to his companions. "Allah has given that kingdom and Kingship that none will get after me. He has made subservient to me the wind, Human beings, Jinn, birds and animals. And taught me the language of birds and bestowed me with every kind of bounty. But after having so much and I was unable to spend a single day in peace. Tomorrow I wish to ascend my gallery and view my kingdom. So do not allow anyone to come to me because if any matter is brought to me, my comfort and happiness would change to sadness and sorrow."

People said, "It will be so." Next day Sulayman took his staff and went to the highest position of the palace and leaning on it viewed his kingdom and was very happy to see what bounties Allah had bestowed on him. Very soon, his eyes fell on a very handsome boy wearing pure clothes and was coming towards him from a corner of the palace. Sulayman said, "Who gave you the permission to come here. Today I wanted to be all alone." He replied, "The Creator of this palace has permitted me. And

with His permission I come." Sulayman said that the Creator of this Palace is more rightful than me. So explain to me who you are?"

The young man said, "I am the Angel of death." Sulayman asked, "Why have you come?" He said, "To take away your soul." He said, "Then do come and fulfill the command. As I wanted that this day to be my happiest day and Allah did not like that I should be more cheerful than this." So the Angel of death took away Sulayman's soul while he stood leaning on his staff. People used to see Sulayman and thought that he is alive. In that circumstance there was an argument between them. Some said, "Sulayman is standing in this position for many days and he doesn't get tired. Nor does he sleeps or eats and drink anything. Definitely he is our god and it is compulsory that we worship him." Another group thought Sulayman has done some magic and due to that he is still standing, the reality was something else. And the believers were saying that "he is the servant of Allah and His Prophet. Allah keeps him as He wants."

When there erupted fight and differences among them, Allah ordered white ants to eat through the staff of Sulayman from inside and made it hallow. The Staff got broke and Sulayman fell down from the palace. Then jinn thanked the white ants and as recompense made incumbent upon themselves to provide food to them. So wherever white ants appear they provide water and mud to them.

In these ayats Allah says, ***"But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment."*** (***34:14***)

Means that the work which they did after the demise of Sulayman according to his order would not have been done.

According to reliable chain of narrators it is narrated from Muhammad al-Baqir that Sulayman had ordered jinn to make a Mosque of mirror and put in the river. jinn made that Mosque and put in the river. Few days remained for its completion. Sulayman entered the mosque and taking support of the staff was reciting Zabur and the Shaitans were busy around him. So Sulayman was looking at them and they were looking at him. Suddenly Sulayman saw at the corner of the mosque a young person. He asked, "Who are you?" He replied, "I am the one who doesn't accept bribe nor do I fear any King. I am the Angel of death." And in that same position he took away the soul of Sulayman. People saw him in the same position and he was like this for one year. The jinn were busy in their work and did not dare to check the condition of Sulayman nor did they see any change in him until Allah sent white ants and they and ate the staff from inside. And he feel down.

Due to this the jinn thanked the white ants and wherever white ants occur they provide for them water and mud. When Sulayman expired Satan wrote a book of magic. He also wrote at the back of the book that this book is the one which Asif bin Barkhiya wrote for Sulayman and in it is the treasure and wealth

of knowledge. In it he wrote that if any person wants that his such and such work done he should perform this magic and he would get his work done. And he buried this book under the body of Sulayman. And from there he took it out for the people. The unbelievers said that Sulayman ruled over us due to magic which is in this book. The believers said that he was a servant of Allah and His Prophet, and whatever he did was under the authority of Prophethood and due to power of Allah. Regarding this incident we can see the ayats in Surah Baqarah,

And they followed what the Shaitans chanted of sorcery in the reign of Sulayman, and Sulayman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause separation between a man and his wife; and they cannot hurt with it anyone except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this. (***2:102***)

According to correct chain of narrators it is narrated from Imam as-Sadiq that Allah revealed to Sulayman, "The sign of your death is a carob tree from Jerusalem. One day Sulayman saw a tree at Jerusalem. He asked the tree, "What is your name." It said carob." After hearing this Sulayman came to place of his worship and took the help of a staff and stood and in the same position his soul was taken away. And the people and Jinn, as usual, were busy in their work. At last white ants ate away the staff from inside and his dead body fell down. At that same moment everyone stopped their work. Ibn Babawayh narrates according to reliable chain of narrators from Imam as-Sadiq that the Holy Prophet said, "Sulayman was 712 years old."

According to reliable chain of narrators Imam as-Sadiq said that The Israelites asked Sulayman to appoint his son after him as his Caliph upon them. Sulayman said that they did not have the capability. When they pressurized him Sulayman said, "I will ask a few questions and if you give the correct reply I will appoint you as the Caliph." Sulayman asked his sons "What is the taste of water and bread. What is the cause for strength and weakness of voice. And where is the seat of human intellect. By which part one attains tyranny, mercilessness, soft heartedness and mercy? And by which part does one gets tired and relief? And by which part of body does one achieve success and failure?" They could not reply.

Imam as-Sadiq replied to these questions, "Taste of water (refers to) life. Taste of Bread is strength. Strength and weakness of voice is due to the group. Aql and intellect is the brain. Do you not see whose intellect is low people say that how less intellect he has and mercy and is due to the softness and hardness of heart as Allah says: Woe be on those whose heart has become hard hearted to remembrance of Allah. Tiredness and relief of body is due to the legs. When legs are in motion continuously the body gets tired. When legs get relief it relieves tiredness and so the body gets rest.

Increase in body and its decrease is due to hands. When a persons performs action with hands he receives sustenance and gets benefit from this world and hereafter. If he does not the body is deprived from this world and the hereafter.

1. This hadith is regarding the kingship during the time of Sulayman and it contradicts other traditions.
2. Some activities mentioned in this tradition are against the common belief but exegetes says that according to the shari'ah of Sulayman, making animal statues was not Haram. However, it is Haram now.
3. It is possible that initially his kingship was limited to this.
4. It is not proper to harass people even if they are wrong-doers. It is possible that the strictness of Sulayman on Shaitans is due to their ill manner otherwise to harass them without any cause does not befit a Prophet.
5. By this tradition is apparent, the kingship and capacity of Sulayman and also that Allah cannot bear the injustice done on others.
6. Tradition regarding Sulayman is not quoted here. It is discussed along with the tradition on previous Prophets.
7. I have discussed this doubt my book Behaarul Anwaar with lot of reasoning. But the best reasoning is from the Holy Prophet himself. I have mentioned this reasoning here.
8. Asif bin Barkhiya the minister of Sulayman and he was knowing
9. There is controversy regarding the arrival of throne of Bilquis from such a distant place in such a short time. Some say angels brought it on wind. Some say on cloud some say that Allah had created fast motion in the throne that it itself came to Sulayman. Some say that Allah annihilated it at its place and created at Sulayman's palace and whatever is related through reliable tradition. From those two side, one side is that Allah lowered the land which was between the land of Bilquis and Sulayman and the land which had throne of Bilquis got in motion and made the throne reach to Sulayman then later on the land came back to its original place. And the house and animals and trees which were on the lowered land what happened to them? The answer is then it is quite possible that Allah had removed it to right and left so that they do not come in the way. Or it is possible that the land would have taken the throne beneath it and made it reach below the throne of Sulayman and from there it was lifted up. This reason is quite acceptable to intellect and even other two are quite acceptable and both are noted in the reliable tradition. Therefore according to correct chain of narrator it is narrated from Imam al-Sadiq that minister and successor of record, while explaining this verse of the holy Qur'an, Imam al-Baqir said, There are seventy-three Great names of Allah. He has taught seventy-two of them to Adam which all the holy Prophets up to 'Isa got in heritage. Allah kept one of His Holy Names secret, which He has not revealed to anybody. So the meaning of 'Isa 's reply would be: "I know only those 72 Great Names which You have taught me and that what is secret with You and Asif bin Barkhiya minister of Sulayman was given only one of it by which he conversed and land separated and lowered and the land which had throne of Bilquis came neck to neck of throne of Sulayman then Sulayman himself picked the throne. According to another tradition both the pieces of land came near to each other and the throne from that land came to Sulayman's land and within the blink of an eye everything came back to its normal position and from those 73 great names Asif was knowing one. Allah has bestows us (Imams) with 72. And one Allah had specially kept for Himself and hasn't given to any of the creatures.
10. This incident have lot of surprising things mentioned in it, and some of it is mentioned in my book Behaarul Anwaar. As these are not related through reliable chain of narrators I have only mentioned them in that book.

[1] [1]

SHARES

An account of the People of Saba And People of Tharthaar

Allah says:

Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one. (***34:15-19***)

Imam as-Sadiq says regarding the exegesis of the above ayats, that the nation of Sabah inhabited towns close to each other so that they could interact among themselves. They were very prosperous and had flourishing agriculture. Streams irrigated their townships and there was an economic upsurge. But these people denied Allah's bounty and invited a change to occur in their fortunes. The Almighty sent a flood on them and it destroyed their towns, submerged their houses and ravaged their properties. In place of their orchards Allah caused to grow the plantations that He has mentioned.

'Ali ibn Ibrahim has narrated that Sulayman commanded his army to construct a gulf from the fresh water sea to India and they built a dam of stone and lime through which canals supplied water to the Kingdom of Sabah. This dam had ducts at regular intervals and by opening and closing the ducts water supply was regulated to any given town of the Sabah Kingdom. On both sides of the city were flourishing orchards comprising of an area of ten days' travel. The orchards were thick with trees laden with fruits and decked with flowers. If one traveled from one side to the other he would not be able to see the sun for ten days at a stretch. When the inhabitants of this flourishing kingdom began to transgress, disobey the commands of their Lord, not heed the advice of righteous people and did not desist from their evil deeds the Almighty sent giant rats that began to dig at the dam and remove huge stones from it, tossing them aside, though each stone was so heavy that even a strong and healthy man could not lift it. Witnessing such a scenario many people fled the city leaving behind their belongings and properties.

The rats continued to dig at the dam until it leveled and a flooded the country. The flood destroyed the city, uprooted the trees carrying them away as mentioned by Allah in the description of Sabah.

In an authentic tradition Imam Ja'far as-Sadiq said, "After every meal I lick my fingers so much that my servant thinks it is because of greed, though it is for respecting Allah's bounty.

Know that! There was a nation bestowed with divine bounties. They owned a stream called Tharthaar. They had such excessive wealth that they used pure wheat bread for cleansing the genitals of their children after they dirtied passed stool. Instead of washing them with water they wiped them with bread and discarded it. This went on for such a long time and a mountain of this dirty bread built up. One day a righteous person passed by and saw a woman cleaning her child with bread. He told her, "Fear Allah! Do not be haughty and deny His divine bounties due to their excessiveness." The lady replied, "Do not terrify me with hunger. We need never worry for food as long as the stream flows." Allah was infuriated at this and cut off the stream from them. He stopped the rain and cultivation of crops. The people of Sabah became impoverished and deprived. Now they weighed and distributed among themselves the same bread for consumption."

[1] [1]
SHARES

An account of the people of Ras

Imam al-Ridha mentioned that one of the nobles of the Tamim tribe approached Amir al-Mu'minin 'Ali ('a) three days prior to his martyrdom and requested him to relate the facts regarding the People of Ras; where they lived, in what period, who were their rulers, whom did Allah send as a Prophet for guiding these people, how they were destroyed? etc. The inquirer told 'Ali that though they are mentioned in the Holy Qur'an no details available.

'Ali said, "You have inquired about something that none have inquired before. After me there is no one who will be able to relate their account except one who quotes me. There is no verse in the Holy Qur'an whose exegesis in unknown to me. I know the place of revelation of each ayah. Whether it was revealed at night or day. On a mountain or in plains." Then pointing towards his breast said, "It contains unlimited knowledge and its seekers are few. People would regret why they did not obtain knowledge from me.

O Brother! The People of Ras were a particular group. They worshipped the pine tree and called it the 'King of Trees'. It had been planted by Yafith the son of Nuh besides a spring. The spring was known as Rooshtaab and had formed after the deluge. They were known as 'People of Ras' because they had buried alive a Prophet who came after Sulayman The People of Ras inhabited twelve cities on the bank of the river Ras in the eastern hemisphere. The area was known as Aras and the people were named

after the river Ras. During that time it was the best fresh water river in the world and the Kingdom of Ras was the most prosperous nation of its time. The nation consisted of cities named as Abaan, Aazar, Dee, Bahman, Isfandaar, Farwarrdeen, Urdi-Behisht, Khordaad, Mardaad, Teer and Shaharpoor. Isfandar was the largest city and the seat of the ruler Tarkooz son of Ghaboor son of Yarish son of Saazan son of Narmood son of Canaan. Nimrod was the contemporary of Ibrahim. The spring and the tree called Sanobar were situated in this city. The people of Ras had taken some seeds from that tree to other towns and sowed them near streams. Then they took some water from the original spring and mixed it in the spring of each town. It irrigated the saplings that gradually grew into thick trees laden with sour fruits. The people prohibited themselves and their animals from partaking in any of the products of these trees. They also refrained from drinking the water of those springs and claimed that it was the cause of existence of their gods.

Thus it did not befit them to drink this water that would result in the decrease of their god's lives. They used the water from the river Ras that flowed by their cities for themselves and their animals. Every month one of the towns celebrated 'Id. On this day, people of that particular town gathered near the Sanobar tree situated there. They covered the tree with a silk curtain embroidered with pictures. Cows and sheep were sacrificed at the tree and later burnt with firewood. When the smoke and ashes darkened the atmosphere they fell down prostrate in front of that tree. They wept and wailed and implored the tree to be pleased with them. The Satan used to sit upon the tree and shake its branches. He would hide in the trunk of the tree and say in the voice of a young boy, "My servants! I am pleased with you. May you be happy and your eyes brighten with joy." Hearing this, the people would arise. They would celebrate the next few days in drinking, playing drums, singing and making merry. Then they would return home. "

The Persians have named the months after the cities of Ras, Abaan, Aazar, etc. Every month was associated with the feast of a particular city, hence that month was named after that city. When it was the turn of their largest town to celebrate the festival, people from all the other cities came there. They would gather at the great tree near the spring and cover the tree with a large curtain embroidered with icons. The curtain was partitioned to have twelve entrances, one for each city. They would prostrate before the tree from outside the curtain. They sacrificed animals equal to those slaughtered from all the other cities collectively. The accursed Iblis sat on the tree and shook its branches. He would call out to them and speak to them. He would make promises to them greater than the promises made by the Shaitans of the other trees. Then they would rise and drink a lot of wine. For twelve long days they indulged in merry making and enjoyment equal to all the festivals of the other towns together. After the celebration they returned home. When the transgression crossed all limits Allah sent towards them a Prophet from the Israelites to make them recognize Allah and worship Him. But they refused to obey the Prophet.

After the Prophet had exhausted all efforts to guide them and was convinced that they would not come on the right path he complained to Allah "My Lord, these people do nothing but falsify me and refuse to

believe in You. Therefore at the time of their great festival manifest your power to them by causing the trees that they worship to wither." The curse was effective and the next day the people saw that their trees had dried and withered. They were astonished and terrified. They were divided among themselves on what they thought had happened to the trees. One group said that the man from Allah had performed sorcery in order to transfer the credit of sustenance bestowed by their gods to his Lord. The second group said that their gods were displeased with them because the Prophet mentioned their defects and criticized them and the people did not object to this. It was for this reason that their god had concealed its freshness and budding to show his anger against that Prophet so that the people would rise up against him.

Having formed such an opinion the people discussed ways of eliminating the Prophet. After consultations they agreed that he should be killed. They constructed huge pipes of lead and fixed them to the spring reaching its bottom. Then they climbed down and after removing all the water and dug a well underground. After this the people caught hold of the Prophet and imprisoned him in that well. Then they closed the mouth of the well with a huge boulder. They climbed up, removed the pipes and allowed the water to flow over the well into the spring. They said, "Now our gods shall be pleased with us for we have killed the Prophet who maligned us. We have buried him at the base of the greatest Sanobar tree. Maybe now it will regain its freshness and bloom." The whole day they heard the pleas of the Prophet buried inside. He was praying to his Lord thus: "O my Lord! You are aware of my confinement and see my sorrow and grief. Have mercy on my helplessness and take away my soul at the earliest. Do not delay it." Ultimately the oppressed Prophet met his end. Peace of Allah be upon him.

Allah revealed to Archangel Gabriel, "My creatures have become very sinful and unheeding of My wrath. They feel secure from disaster. They worship something other than Me and have killed My messenger. Do they think they shall be able to face My Chastisement? Can they escape from My Kingdom and Dominion? I shall send retribution to all those who disobey Me and are not fearful of My punishment. By My Might and Honor I shall punish them in such a way that they would be an example to all mankind."

Thus when the People of Ras were engrossed in celebrating their festival, a red storm caught them by surprise. They clung to each other. The ground beneath their feet became melting sulphur and a black cloud overshadowed them. Fire began to rain from this cloud melting the bodies of men, just like lead melts in fire.

'Ali says, "I seek Allah's refuge from this wrath." *Wa laa h'awla walaa quwwate illa billahil a'liyyil a'z'eem* (and there is no power and strength except that of Allah the High and the Great)."

A number of reliable traditions mention that the women of Ras practiced lesbianism and that was the reason the Almighty destroyed them.

Ibn Babawayh, al-Qutb al-Rawandi and Thalabi in his book 'Arais' have recorded from Imam al-Ka¨im that the People of Ras consisted of two groups. One of these groups have not been mentioned by Allah

in the Holy Qur'an. They inhabited a village and possessed a large number of sheep. Prophet Salih sent a Prophet towards them. The people murdered him. Another Prophet was sent in his place and he too was killed. The third Prophet also met with the same fate. Now a Prophet was sent with an assistant (wali) When they put to death this Prophet too, the wali exhausted all proofs on them and called out to the fish that was worshipped by those people. The fish emerged from the sea and came to the land and sat besides the wali. The people still denied him. Allah sent a wind towards them that lifted all the people and their sheep and tossed them into the sea. The representative of Salih distributed the booty of gold, silver and utensils, etc. among his followers. Thus the generations of this nation became extinct.

The above incident has been mentioned by us in the Account of Salih.

Imam Musa al-Ka¨im says that the group mentioned in the Qur'an is the one that inhabited the banks of river Ras. They are known as the People of Ras. Allah sent many Prophets among them. There was never a time when they had been devoid of a Prophet who warned and exhorted them and they invariably killed all of the Prophets. The river flowed between Azerbaijan and Armenia and reached to the northern tip of Azerbaijan where people worshipped the lizard. According to one report they worshipped virgin girls. When that virgin girl completed thirty years of age they would kill her and install another in her place as a deity. The stream was three *parasang* wide. The stream swelled every day to such an extent that its level reached to half the size of their mountains, but its water did not flow into the sea or plains. It reached only up to the inhabited areas and not beyond. It flowed through their towns and cities. Allah sent thirty Prophets to them in a single month but they killed them all.

Allah sent to them a Prophet and made his wali accompany him. The Prophet waged an intense struggle against them. The people confronted him and when they became busy in repelling his attack, the Almighty sent Mika'il to them during their sowing season. A lot of water was in demand for irrigating the fields. Mika'il diverted all their canals towards the sea. All the springs originating from the streams were blocked by walls. Mika'il was assisted by 500 angels in this venture. The angels took out each drop of water from the canals and threw it into the sea. The canals were completely dry now. Allah sent Archangel Gabriel who caused all the streams and springs of their country to dry up. The angel of death was dispatched and he decimated all their cattle. The south wind, north wind, zephyr and west wind were commanded to destroy their clothes and belongings etc. by snatching everything and dropping it over the mountains and in the seas. The earth was commanded to devour all their utensils, gold and silver. All their treasure shall remain underground and will be thrown out during the time of the great grandson of 'Ali, Muhammad (Imam al-Mahdi.

They woke up in the morning and saw that they had neither any belongings nor cattle, vessels or clothes. All their food grain has been destroyed. Even then only a few converted to the faith in Allah, and Allah guided them. They took shelter in a nearby cave. Altogether they were 21 men, four women and ten boys. Ultimately they achieved salvation. Those who remained adamant in their disbelief were 600,000. They died of the agony of starvation and thirst. Not a single infidel escaped. Later the thirty five

people who had accepted faith returned to their hometown. They saw everything devastated and the inhabitants exterminated. They fell down in obeisance to the Almighty and with all sincerity pleaded to Him to bestow them with water, food and cattle sufficient enough for their needs. They did not wish for excess bounties lest it cause transgression in their hearts. They took an oath and vowed that if the Almighty sent a Prophet for them they would help and assist him and believe in him. Allah knew their sincerity and hence showered His Mercy by causing streams to flow and bestowed more than they had prayed for. After that they remained obedient to Allah for their life. But their progeny though outwardly pious practiced hypocrisy. They were also given respite by Allah but their transgression crossed all limits. They remained busy in opposing the righteous servants of Allah. Allah gave their enemies power over them. Many of them were killed and the survivors were subjected to a dreadful plague that wiped them completely. The canals and edifices remained dilapidated for two hundred years.

Allah brought another people to inhabit those abandoned dwellings. For a long time they treaded the path of Allah's obedience, then lacunae set in and they became sinful. They fell to degraded habits and practices. The notable thing about them was that they considered it a gesture of goodwill and hospitality when they offered their women and daughters to fulfill the sexual desires of their friends and acquaintances. They receded further into sin and homosexuality and lesbianism became rampant. Lesbianism was taught to them by Walhaas the daughter of Satan. She came to them with her sister Shaisaar in a human form and demonstrated the method of sexual contact between two women.

At last Allah sent upon them a thunderbolt. All of them began to sink into the earth during the night. A dreadful scream came from the depths of the earth. Not a single person survived to witness the sunrise next morning. Imam Musa al-Ka¨im said "I do not think that that part of the earth was ever inhabited again."

According to Shaykh Tabarsi, the People of Ras were the ones who buried alive their Prophet in a well. Some historians mention that the people reared cattle and dug a well around which they sat and worshipped idols. Allah sent Shu'ayb for their guidance but they refused to believe him. Therefore their well was destroyed and all of them sunk into the earth. Some people say Allah had sent to them a Prophet named han¨alah. They slew the Prophet and hence were doomed to perdition. Ras is believed to be a well in Antioch. People of Ras killed habib al-Najjar (the carpenter) and threw him into the well.

Imam Ja'far as-Sadiq says, "Their women practiced sexual contact between themselves. They have been mentioned in the following ayah,

So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high." (***22:45***)

The well was located in Hadramaut and according to some scholars in the city of Khaazoora. It was inhabited by 4000 people who had put their faith in Prophet Salih. Salih also lived with them. Because he breathed his last here, it was called Hadramaut (death).

Later the population increased and progenies proliferated. They began to fall into transgression and idol-worship. Allah sent towards them a Prophet named han¨alah. He was put to death mercilessly in public view. They were destroyed as a result of this cruel act. All of them died. Their well became useless and the palace of their ruler was razed to the ground.

[1] [1]
SHARES

An Account of Shaiya and Haiqooq

Ibn Babawayh and al-Qutb al-Rawandi have related from Wahab ibn Munabbah that during the tenure of Shaiya there was a king in The Israelites. The king as well as his subjects were obedient to the divine commands initially. But later they introduced innovations in their religion. Shaiya tried his best to restrain them and also warned them of divine retribution but to no avail. Allah made King Babel to reign over them. When they realized their inability to match his power they sought forgiveness of Allah. Allah revealed to Shaiya that due to the piety and righteousness of their ancestors He had accepted their repentance.

The ruler of these people was afflicted with a boil on his thigh. It was cancerous. The king was obedient to Allah and he was a righteous person.

Allah revealed to Shaiya to advise the king to make a bequest and select a person from his family who should be designated as his legatee among The Israelites and that Allah shall cause his death on a particular date.

Shaiya conveyed the divine message to the king. When he heard it he beseeched Allah with all humility, “O my Lord! You had been benevolent to me since the day I was born and bestowed upon me every bounty. In spite of this I do not repose hope in anyone except You. I have faith in You alone. I praise You and expect goodness from You without having performed any good deed and to become deserving of the same. You are more informed of my affairs than I myself am. O Allah! Postpone my death and increase my age and keep me firm on the path that You like best.”

Allah revealed to Shaiya, “I had pity on his lamentation and accepted his invocation and gave him another fifteen years. Tell him to cure his cancerous wound by fig juice. Because I have appointed the cure of his discomfort and wound in that water. I have also guaranteed safety for him and The Israelites from their enemies.”

So the next morning Shaiya saw that the army of Babel was routed completely. Only the king remained alive and with him were five persons. All of them ran towards Babel. After this the people of The

Israelites remained pious and on the path of guidance until the time the king departed from this temporal world. Again the people reverted to evil deeds and disobedience and each of them laid claim to the throne. Shaiya tried his best to reform them but to no avail and in the end all of them were destroyed.

It is reported in another tradition that ‘Abdullah bin Salaam asked the Holy Prophet about Shaiya and he said, “He conveyed to The Israelites the good news of my Prophethood and Messengership and the Prophethood of ‘Isa.”

According to authentic chain of narrators, Amir al-Mu’minin ‘Ali said, “Allah revealed to Shaiya that He is about to destroy 40000 of the evil doers and 60000 righteous people of his community. Shaiya said, “O my Lord! Why do you destroy the righteous ones?” Allah said, “Because they flattered them and begged favors from them and did not become angry at them due to My anger (neither did they try to restrain the evil people from bad deeds).”

Authentic chains of narrators mention that Imam al-Ridha asked the Christian priest in Al-Ma’mun’s assembly what information he had about the book of Shaiya. The priest replied that he was conversant with every letter of the book. Imam addressed the Rabbi Raasul Jalut, “It is mentioned in the book of Shaiya that he said, O my people! I saw a rider on a mule. He was clothed in garments of light and I saw a rider on a camel. His light and luminescence was like a bright moon.” Both the priests admitted that it was true. Imam said that Shaiya has mentioned in Torah that he saw two riders and their splendor shall illuminate the whole world. One of them shall ride a tall mule and one shall ride a camel. “Who are the two personalities mentioned by Shaiya?” asked Imam. Raasul Jalut admitted ignorance and appealed to Imam to enlighten him. Imam said, “The person on the mule refers to ‘Isa and rider on the horse indicated Muhammad al-Mustafa. Do you reject this saying of Torah?” “No! we cannot reject this”, they said, Then Imam al-Ridha asked “Do you know about Prophet Haiqooq?” “Yes” they replied, “We know about him.” “Have you not read the verse where he says-The truth became manifest from Mount Paran and the skies filled with the praise of Allah. His people and his riders shall battle in the seas and in the deserts too. He shall bring a new book from Allah after the destruction of Jerusalem. The ‘Book’ means Qur’an. Are you aware of these words? Do you have faith in these words?” Raasul Jalut said, “These are the words of Haiqooq, we certainly believe in his words.”

Some books mention that The Israelites plotted to kill Shaiya. He went away from them and reached under a tree. The tree trunk split and became spacious for him. He entered the split tree trunk and it joined once more. Satan caused a corner of his garment to stick outside and told The Israelites that Shaiya is hiding in the tree. The people sawed the tree in half with Shaiya in it.

[1] [1]
SHARES

An account of Zakariyya and Yahya

In Surah the family of ‘Imran Allah says, ***“There did Zakariyya pray to his Lord; he said My Lord! Grant me from Thee good offspring; surely Thou art the Hearer of prayer.”***

“Then the angels called to him as he stood praying in the sanctuary?” (***3:38-39***)

Imam Ja‘far as-Sadiq says that reciting prayer (Salat) is a service towards Allah and it is the best duty. For this reason the angels told Zakariyya

that Allah gives him the news of Yahya verifying a Word from Allah, and honorable and chaste and a Prophet from among the good ones.” (***3:39***)

He (Zakariyya said, My Lord when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? At that time Zakariyya was 120 years old and his wife 98. According to ‘Ali ibn Ibrahim the wife was old and did not used to get menstrual course. It was not a question to be against Allah’s will but he was surprised to beget a son in old age.) Zakariyya said, Even thus does Allah what He pleases.

He said, ***My Lord: appoint a sign for me Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.*** (***3:41***)

In Surah Maryam Ayat no 2 to 6 Allah says,

“A mention of the mercy of your Lord to His servant Zakariyya. When he called upon his Lord in a low voice. He said, My Lord surely my bones are weakened and my head fares with hoariness and my Lord! I have never been unsuccessful in my prayer to Thee.

And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir. Who should inherit me and inherit from the children of Ya‘qub, and make him, my Lord, one in Whom Thou art well pleased. (***19:2-6***)

According to tradition of ‘Ali Ibn Ibrahim up to that time he didn’t have any son to continue his generation. And was the chief Scholars of Palestine. He used to get gifts and all facilities from them. His wife was the daughter of ‘Imran’s son Masaan and descendants of Ya‘qub were the chiefs of people. They belonged to Prophet Sulayman ’s family.

Allah, the exalted says:

O Zakariyya! Surely we give you good news of a boy whose name shall be Yahya; we have not made before anyone his equal.

He said, O my Lord! when shall I have a son, and my wife is barren, and I myself have reached extreme old age?

He said, So shall it be; your Lord says; It is easy to Me, and indeed I created you before when you were nothing. (***19:7-9***)

Imam Muhammad al-Baqir is reported to have said, "Yahya born five years after Allah's revelation."

He said,

My Lord! Give me a sign. He said, Your sign is that you will not be able to speak to the people three nights while in sound health. (***19:10***)

Imam Ja'far as-Sadiq is quoted in many religious books that Zakariyya had doubt whether it is Allah's revelation or Satan's information. For that he asked about the sign from Allah. Allah cleared his doubt by saying, he will not able to speak for three days with anyone while in sound health. When this sign approached upon him, he understood that Allah's promise was true. Whenever he wanted to say anything to the people, he could not speak but giving the sign by nodding the head.

So he went forth to his people from his place of worship, then he made known to them that they should glorify (***Allah***) ***morning and evening.*** (***19:11***)

Zakariyya says that He was coming out from his place of worship at the time of prayer every morning and evening, and calling people for prayer by reciting the holy verses and when time came of his wife's delivery, he could not speak with anyone nor could recited any Dua or prayer.

Allah says:

O Yahya! Take hold of the Book with strength, and We granted him wisdom while yet a child. (***19:12***)

According to tradition when Allah commanded him, Yahya was three years old. When the other children tried to play with him, Yahya said that he was not born to play and waste time. According to the report of 'Ali Ibn Asbaat, once he came to Imam Muhammad al-Taqi. Imam Taqi's height was about 5 feet. 'Ali Ibn Asbaat thought something about his height. Imam looked at him and said that Allah, the Creator, sends the messengers not to merely promulgate the divine law but act upon them practically. Sometimes the Almighty bestowed Prophethood at the age of forty and sometimes in childhood as in the case of Yahya and Allah, the Exalted says in Qur'an,

"And tenderness from Us and purity, and he was one who guarded (***against evil***)***."*** (***19:14***)

Imam Muhammad al-Baqir said that when the Prophet addressed Him *'Ya Rabbah'* at once Allah replied, *"Labbaik"* means "I am here, I am always with you, say what do you want"? In Qur'an, Allah

says:

"And dutiful to his parents, and he was not insolent, disobedient. And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life." (***19:14***)

Allah, the Beneficent declares in Qur'an,

"And Zakariyya, when he cried to his Lord O my Lord! Leave me not alone; and Thou art the best of inheritors." (***21:89***)

Allah, the Merciful replies in connection of these verses:

"So We responded to him and gave him Yahya and made his wife fit for him, surely they used to hasten, one with another in deeds of goodness and to call upon Us hoping and fearing; and they were humble before Us." (***21:90***)

According to Sa'id bin 'Abdullah once he asked some questions to Imam al-Mahdi when he was very young and was sitting on a lap of his father Imam Al-Hasan 'Askari Sa'id bin 'Abdullah asked Imam to explain the meaning of "Kaf-Ha-ya-Ain-Suad." Imam at once said that there is a great secret behind of these letters. Allah has given the knowledge of these letters to Zakariyya and the last Prophet, Muhammad al-Mustafa.

It is said that Zakariyya requested the Almighty to make him know the names of the people of the cloak. By the order of Allah Archangel Gabriel approached him and taught him the names of the people of the cloak. When Zakariyya was reciting the names of Muhammad, 'Ali, Fatimah, hasan his tension and sadness dissipated at once but when he recited the name of husayn, his throat was choked and he started crying. Then one day after reciting Dua and prayer he asked Allah the reason of his crying by reciting the name husayn.

Allah, the beneficent told him about the incident of Karbala by revelation: 'Kaf' means Karbala, 'Ha' means the martyrdom of the son of Rasul Ya' means Yazid, 'Ain' means thirst and hunger of the family of husayn. 'Suad' means Patience of Imam al-Husayn.

When Zakariyya heard this, he felt, too much sorrow. He could not come out from his place of worship and forbade people to come and see him. He was saddened deeply, prayed to Allah by crying at Imam's martyrdom. He said, "O, Allah! You will test your Prophet Muhammad al-Mustafa's heart by grievances and troubles for the people of world to spread the principles and laws of Islam! Imam 'Ali and Fatimah will also mourn and wear black dress for Imam al-Husayn's martyrdom!"

He prayed, "My Lord! Grant me a son, I will prove myself as a truthful servant. O Allah make me cry and sad for my son's troubles and sorrow as you will make your Prophet sorrowful for his son Imam al-Husayn's grief."

Allah the Merciful granted him a son named Yahya. His mother's pregnancy was only of six months and Imam al-Husayn's was also the same.

According to the traditions of Imam al-Baqir and Imam Ja'far as-Sadiq the names Yahya and husayn were fixed by Allah and no one knew these names before.

The murderer of Prophet Salih's camel, Yahya's, Imam 'Ali's, and Imam al-Husayn's murders were all adulterers.

It is said that the earth and the heavens did not weep for anyone except Yahya and Imam al-Husayn. The sun lamented on their martyrdom. It became red like blood while rising and setting. According to another tradition, it rained blood. If a white colored cloth was spread on the ground it might have become red, and blood started oozing from below the stones.

According to the tradition of Imam Zayn al-'abidin after the incident of Karbala, they were returning to Karbala again. On the way wherever they halted, he heard his beloved father Imam al-Husayn and Yahya saying that the people of Palestine killed Yahya and sent his head to a prostitute.

Ibn Babawayh has quoted from Wahab ibn Munabbah that one day Iblis was roaming among the people in Palestine and taking about Maryam and Zakariyya and defaming them. So the people turned against him (Zakariyya) and were ready to kill him. Zakariyya ran towards a tree to escape the enemies. The trunk of the tree cracked and Zakariyya entered in it and the crevices joined as before.

Iblis brought the people to the tree where Zakariyya was hiding. He searched for him by putting his hand below the tree and asked people to split the tree into pieces. The people obeyed him and cut the tree with a saw into two lying in the open and went away. Iblis also disappeared from there. Zakariyya felt no pain when people cut the tree with him.

Allah sent some angels who bathed his dead body and said prayer for three days continuously. The dead body of Allah's messenger never decomposes nor is it dispersed in the soil.

Imam Al-Hasan 'Askari says that Allah declares in Holy Qur'an: "O Zakariyya, we give good news of a boy whose name shall be Yahya. We have not made anyone equal and we granted him wisdom while yet a child."

Children asked Yahya to come and play. He replied, "Allah has created me to guide you from evil and not for playing."

Allah mentions in Holy Qur'an,

"And tenderness from us and purity, and he was one who guarded (***against evil***) ***And dutiful to his parents and he was not insolent, disobedient."***(***19: 13-14***)

Imam Al-Hasan al-'Askari says that when Zakariyya went to see Maryam he saw the winter fruits in summer and summer fruits in winter with her. He inquired about it. Maryam answered that it was all from Allah. If Allah, the Great desires to give anything at any time He gives. Zakariyya was sure that whatever she said was true. None came to her except he. Zakariyya was old he thought that Allah, the Almighty is Great. He provides everything to her, He takes care of her, sends her fruits of all seasons. Allah is great. Zakariyya thought for himself, he raised his hands for prayer. He prayed, "I have become old and my wife is also old and barren. Allah, grant me a son from Thyself as my heir." Angels who were standing for prayer in the place of worship, congratulated him and said, Allah gives good news of a boy, whose name will be Yahya and he will be first to verify 'Isa who will be good and obedient to Allah and His commands. He will be aloof from women. He would be a good Prophet.

The first verification of Yahya about 'Isa was when Maryam the mother of 'Isa drew aside from her family. She was staying in the place of worship to pray to Allah. There was a separate room without stairs. A ladder was installed for climbing up and down, none cared for her, except the Zakariyya. When he was going out, he locked the door. There was a ventilator on the doors.

When he came to know that Maryam was pregnant, he became very sad and thought that people of Israel would blame him as none visited her except Zakariyya. He informed his wife about Maryam . She said, "Don't worry. Allah is Great and He will help you in this situation." And she asked him to bring Maryam to her so she can ask her. Zakariyya brought Maryam to his wife, who was her elder sister. She could not stand to give respect to Maryam as she was pregnant with Yahya. By the grace of Allah, Yahya took out his hand and helped his mother to stand for Maryam in respect and said, "Maryam the mother of 'Isa who is in her womb is coming to you and you can't stand for the respectable lady?" She heard the voice of her son from her womb and she stood up. Yahya also bowed down in his mother's womb. This was the first testimony of Yahya![1]

Imam Ja'far as-Sadiq is quoted in a book that on the Resurrection Day a proclaimer will announce, "Where is Fatimah the daughter of Prophet, where is Khadijah bint Khuwaylid? Where is Maryam the daughter of 'Imran? Where is Aasiya the daughter of Mazahim? And where is Umm Kulthum the mother of Yahya? They all will come forward on the day of judgment."

The Holy Prophet has stated that the status of Yahya was very high. One day he came to the Dome of rocks. There he saw the learned scholars, whose dresses and caps were made of hair and chained to the pillars of mosque they were praying. Seeing them, Yahya told his mother to make a dress of hair for him so can join with them for prayer there. His mother asked him to wait until his father the Prophet of Allah came (At that time Yahya was very young). When Zakariyya came his mother asked him for Yahya wish.

Yahya said to his father, "O Father, have you not seen the children die in infancy?" Prophet said he had.

Then Prophet asked Yahya's mother to prepare a dress for him as he likes. Yahya put on the dress and

went to Jerusalem to pray with the other worshipper's. His body became thin and weak, due to heavy hairy dress. When Yahya felt weakness, he prayed to Allah. Allah said, "O Yahya are you crying for weakness? I swear, if you see the fire of hell once, you will ask for the dress of iron." Hearing the revelation, he wept so much, his face became pale and jaws became dry and his teeth jutted out. When his mother learnt of this she came with his father. The worshipper gathered and said his face became pale and wounded. Yahya said he knew nothing. Zakariyya asked, "O son, why are you suffering so much? I prayed to Allah to grant me a son and you were born. Allah refreshed my eyes and heart." Yahya asked his father that he himself has said that there is a valley between Heaven and Hell, and only the righteous believers of Allah and Allah's apostles will pass from it. Prophet replied, "Yes, I have told you. Allah, the Creator has created you for His worship."

Then his mother asked if she could make two pieces of soft carpet–like cloth to keep upon his face, hide his teeth and wipe his tears. Yahya said, "Yes mother, do as you wish." His mother made two pieces of cloth and kept on his cheeks. After sometime both the pieces were wet with tears. When he squeezed it, the tears fell from his finger tips. When Zakariyya saw this he became very sad and prayed, "O Allah! He is my son and these are his tears. You are Great and Merciful."

When Zakariyya wanted to preach and make the people them about heaven and hell, he looked left and right as he did not want to say about the hell in presence of his son. Then one day Yahya was not present in the gathering. Prophet started addressing the people. Yahya also came and sat among the people to hear the sermon of his father. Zakariyya said, "Today, my friend Archangel Gabriel came with Allah's revelation that there is a mountain in hell. Its name is 'Sakaraan'. Beneath it is a valley 'Gazabaan'. It is very dangerous and one of the gravest. There is a very deep and wide well in the valley. It is about hundred years of travel. There are numerous trunks of fire. These trunks have small trunks of fire including iron bars, chains and neck braces."

When Yahya heard about the chastisement of Allah, he raised his head and cried, "O Allah! We were ignorant of this!" He left the place and moved to the forest.

Zakariyya came to his wife and asked her to search for him and said, "I am afraid that you will see him after his death." His mother went out to search for him and reached where some people of Israel had gathered. They asked her where she was going. She said she was in search of her son, Yahya who had heard about hell from his father. "I fear he must have gone to the forest." Then she went towards the forest. On the way she met a shepherd. She asked him if he had seen him. He said he had seen him and that his whole body was wet with tears. He was praying to Allah, raising his head up and saying, "O, Allah! By Your Glory and Greatness I will not drink cool water until I die and return to You."

His mother came to him. When he saw his mother, he went to her. She covered his head with her dress and requested him to return home. He was an obedient son. They both returned home and she asked him to change the hairy clothes and put on woolen ones as they were soft. Yahya did as his mother said. Then his mother cooked masoor (lentil) for dinner. He ate and slept. At the time of the morning

prayer Yahya heard Allah's revelation, "O Yahya! Do you want any place better than My place? Or anyone like Me?" Yahya arose and asked Allah to forgive him for his deeds. He said he wanted the shelter of His Jerusalem only.

He asked his mother to return his coarse dress. His mother gave him and embraced him, requested him not to go out. But Zakariyya said, "Let him go. He has renounced the world." Yahya changed his dress, and occupied himself in prayer with the worshippers in Jerusalem until his last.

According to a tradition of Imam al-Ridha, from the beginning, Iblis was visiting the Prophets from Adam to 'Isa. He was sitting and discussing with them but he was much attached to Yahya. One day Yahya asked him, "O Abu Marrah! I want to ask you something." The Satan said, "Say what you like as your respect is very high in my sight. I cannot deny you."

Yahya said, "Then tell me about all your tricks by which you make the people act against Allah's commands." He agreed and promised him that he would come to him the next day. Next day in the morning, Yahya was waiting for him, when suddenly an ugly figure approached him. His face was like a monkey and the body was like a pig. His eyes were as big as his mouth, his chin and beard were missing. He had four hands. Two of them on his breast and two on the shoulders. His toes were backward. He wore a gown and had a turban. Tied to his waist were multi-colored threads it. He had a bell in his hand and the hooks hung from the bell. Yahya asked him about his turban which was tied on his waist. He said it is a cage made by him. It is painted of different colors to attract the male and the coloring threads are the oaths of women which attract males by evil tricks. Prophet asked about the bell. He said, it possessed all kinds of tastes. It has all sorts of sounds like a flute, guitar and drum etc. When a person drinks wine and do not enjoy it I ring the bell. Hearing the sound of bell, they start singing and dancing and clapping." Prophet asked, "What makes you happy?" He said, "Women."

Then he said, "When the virtuous people curse me, I go to the women and make them happy." The Prophet asked, "What is it on your head?" He said, "These are the curses of good people." The Prophet asked, "And what about the hooks which are hanging on it?" He said, "By these hooks, I attract the mind and heart of the good believers towards me." Then Yahya asked whether he could succeed over him?" Satan said, "No. Not at all. But I have seen your attitude, when you eat more than my hunger, until I am alive." The Satan also vowed that he will not give advice any Muslim until the day of judgment and disappeared from there and did not come again to any Prophet.

In another book it is written that the dress of Yahya was made of date palm.

According to traditions of Imam Musa al-Ka¨im and Imam al-Ridha, Yahya was always weeping in fear of Allah and never laughed and 'Isa was sometimes crying and sometimes laughing and whatever he was doing, was better than Yahya.

Imam Ja'far as-Sadiq is quoted in a book that the rulership of The Israelites was transferred from Prophet Denial to Uzair. The followers used to gather and ask the religious matters and problems and

solved their problems through Uzair.

Then Prophet Uzair disappeared from among them for a hundred years and by order of Allah he again reappeared and the people who were preaching to the people in his absence became dumb. The rules and regulations were very strict at that time. In the same period Yahya born. When he was seven years old, he started preaching Allah's command and recited the holy verses in loud voice before the people. "Allah is one! He is alone and has no partner. He punishes the offenders, so fear His chastisement. Sometimes the apostles disappear from the people to their offence. You will be happy when 'Isa son of Maryam will come within twenty years among you and preach you."

'Ali has stated that Yahya died in the last week of the month on Wednesday. (Month is not mentioned)

Imam as-Sadiq has stated in a book that 'Isa prayed to Allah to make Yahya return to the world again and went near the Yahya's tomb and called out. Yahya came out of his tomb and asked, "O 'Isa why have you called me? And what do you want from me?" 'Isa said, "I want you to return to the world again and be my helper and companion as you were before." Yahya replied, "O 'Isa! Still I am restless after my death and you want me to come back again and die again. I don't want to come again," and went into his tomb and 'Isa turned back.

Imam as-Sadiq has stated that a man came to 'Isa and confessed that he is a great sinner. He has committed a great sin (adultery). "So please make me pure and ask Allah to forgive me." 'Isa called the people to gather and award punishment. People gathered and made him stand in a pit for stoning. 'Isa said, "Only those who have not committed any sin can punish." The people realized their mistake and left except 'Isa and Yahya.

Yahya came to him and said, "O sinner, give me some good advice." He said, "Restrain from evil, otherwise your wish will kill you." Yahya said, "Say something more." He said, "Secondly do not rebuke the person in front of others and do not be angry in excess." Prophet said, "It is enough."

The Holy Prophet says, "When the time came, Allah raised 'Isa nominated Prophet Shamoun ibn Hamoon as his successor. He preached to the people of The Israelites until he was alive. When people tried Yahya and put him to death, he appointed the son of Shamoun as his successor.[2]

Imam Muhammad al-Baqir said that when Yahya was born Angels took him to the heaven and gave him milky juice but forbade him to drink milk. Then they brought him to his father Zakariyya. The house was illuminated as if by moonlight.

Imam al-Ridha says that there are three stages in a human life. First when he is born in the world and sees the world. Second when he dies and third when he would be raised from the grave. Allah sent peace upon Yahya and removed his fear. Yahya said that Allah, the Merciful has released him from the terror of these three occasions.

Imam al-Ridha says, “When Zakariyya prayed to Allah to grant him a son whom he can nominate as his successor it was the first of Muharram and Allah heard his prayer. It is said that Allah bestow whatever he asks to the one who fasts and prays on that day.”

According to hasan Balkia Imam Ja‘far as-Sadiq said, “When Zakariyya fled in fear of The Israelites and asked a tree for refuge, the trunk of the tree split and invited Zakariyya to enter. When he entered, the tree joined as before. The Israelites searched for him everywhere but could not find him. Then Satan came to them and showed them where he was hidden and asked them to saw the tree trunk. At that time people were worshipping that tree and they refused to cut the tree. But Satan changed their mind and made them cut it happily.” At last, Zakariyya was cut in two.[3]

Imam Ja‘far as-Sadiq was asked, who was the most cruel disbeliever. He said, “He was an adulterer and kept a lot of mistresses. One of them belonged to The Israelites. When she became old, she asked her daughter to “go to the king as a mistress and when the king asks what reward you want, tell him that you want the head of the son of Zakariyya.” The girl did as her mother bid her. The king asked her three times but she gave the same reply. At last the king ordered for a golden tray, called Yahya to his court and cut his head. When Prophet’s blood fell on the ground it began to boil. The people started putting dust and mud on it but it did not stop boiling. The dust and mud piled upon it became a hillock.

Many years passed. After that king, the new king named Nebuchadnezzar became the ruler of The Israelites. He asked one of the elderly people the reason of blood boiling. He said he has heard from his father and grandfather that it was the blood of Yahya who had been killed by the previous king and his blood is still boiling.

Nebuchadnezzar vowed that he would kill the people of The Israelites to stop the boiling of blood. To this end he killed about seventy thousand people and the blood stopped boiling.

According to another tradition, the woman who asked the king for Yahya’s head, was the wife of another king. The king of the Israelites kept her as his mistress. When she became old, she offered the king to accept her daughter from her first husband. The king said he will ask Yahya if he would allow me to marry her. When he asked Yahya he refused. Then one day the old woman dressed up her daughter and sent her to the king when he was drunk. He accepted her. Then she persuaded the king to kill Yahya. Due to this Yahya was slaughtered by the king.

According to another tradition ‘Isa sent Yahya with twelve followers to preach to the people the religious laws and warn people that it was against Islamic law, to marry the sister’s daughter. According to a tradition the king loved his sister’s daughter very much and he wanted to marry her. When her mother came to know about the Yahya’s order. She became very angry with him. She adorned her daughter and sent her to the king. The king asked her what she desired as a gift. She asked for Yahya’s head. The king told her to ask for anything except Yahya’s head, but she refused. Finally the king relented and summoned Yahya to the court and beheaded him.

The drops of blood fell on the ground and started boiling. When Nebuchadnezzar came on the throne and he came to know about it from an old woman of The Israelites, he vowed that he would kill the people of the Israelites to stop the boiling of blood.

Imam Ja'far as-Sadiq said, "When Allah desires to take revenge of his apostles or believers, He takes revenge through evil people of this world and sometimes He takes revenge from His own friends. Nothing is difficult to Allah. Allah took revenge of Yahya by Nebuchadnezzar, the king of The Israelites."[4]

1. It is said that the mother of Yahya was from Asia. Some says that she was the sister of Maryam or her aunt.
2. That there are different opinions about Yahya being the successor of 'Isa
3. Allah's blessings on those who believe in Him and curse on those who have slaughtered His apostles.
4. Many incidents and conditions of Yahya, Prophet Daniel will be narrated in the chapter of Nebuchadnezzar.

[1] [1]
SHARES

An account of Maryam, the mother of 'Isa

Allah, the most high declares in Qur'an,

"When a woman of 'Imran said, My Lord! Surely I vow to Thee what is in my womb, to be devoted (to thy service); accept therefore from me, surely Thou art the Hearing, the knowing." (***3:35***)

'Imran's wife Hanna was the maternal grandmother of 'Isa and he was different from 'Imran the father of Musa. He was the son of Masaan and Hanna's sister Aaisha was Zakariyya's wife. Yahya and Maryam were cousins.

'Imran's wife had taken a vow that she would devote her child that is in her womb (whether boy or a girl) in the service of Jerusalem or for the prayer in the mosque. (A devoted child cannot leave the place). 'Ali ibn Ibrahim has stated that Allah is Knowing and Hearing. Ayyashi has written: According to a tradition 'Imran's wife vowed that she will devote her child in the service of Jerusalem. (He or she worked as a keeper of the mosque and he was strictly prohibited to go out from the mosque.)

Regarding Hanna, the mother of Maryam it is said,

"So when she brought forth, she said, My Lord! Surely I have brought forth a female- and Allah knows best what she brought forth- and the male is not like the female, and I have named it Maryam, and I command her and her offspring into Thy protection from the accused Satan." (***3:36***)

Imam Ja'far as-Sadiq said, female is not like male as (when female comes in menstrual period, she

cannot stay in mosque. She must leave the place and go away) and the keeper of mosque should not go out. (And Hanna said, I have named her Maryam , Maryam means virgin. I have given her in the protection of Allah.)

The Qur'an says,

"So her Lord accepted her with a good acceptance and made her grow up a good growing." (***3:36***)

It is said that she was growing day by day in wisdom with others. When she completed nine years she became perfect in prayers and in fasting. She became more perfect than others in worship.

In continuation of Ayat 36, Allah gave her in the change of Zakariyya . It is stated that Maryam 's mother brought her, wrapping her in a piece of cloth and said that she has devoted her for the service of Jerusalem. Maryam was the daughter of Prophet so the other people said they would take charge of her, to look after her. But Zakariyya said that Allah has appointed him as her guardian, "as my wife is Maryam 's aunt." Other scholars said, "You are not, but her mother is a rightful person." To find out the right person they decided to cast their pens in flowing water. They all were twenty-nine. The pens were very heavy, made up of iron and were used for writing the verses of Torah. They cast their pens in flowing water one by one, Zakariyya also cast his pen. All the pens sank. Only the pen of Zakariyya floated.

The Qur'an further states,

"Whenever Zakariyya entered the sanctuary to (***see***) ***her, he found with her food. He said, O Maryam! Whence comes this to you? She said, It is from Allah. Surely Allah gives to whom He pleases without measure."*** (***3:37***)

Imam said, "She was not drinking milk but getting her provision from Allah." Imam al-Baqir said that, many people tried to take charge of Maryam but Zakariyya's pen remained afloat and he became her guardian. Then Zakariyya brought her in the mosque. When she came of age, (menstruating), Allah ordered Zakariyya to keep her in a separate part of the mosque. Maryam was a very beautiful lady. When she was standing for prayer the house illuminated with Divine light. Whenever Zakariyya went to see Maryam he found fruits of different seasons with her, when he inquired about the fruits of summer in winter and winter fruits in summer Maryam replied, "It is from Allah. Surely Allah gives to whom he pleases without measures." Zakariyya prayed to Allah to grant him a virtuous offspring.

According to Imam as-Sadiq Allah revealed to 'Imran that he would be bestowed with a son, who will give sight to the blind, he will cure the lepers and bring the dead to life with his order. "I will send him as My apostle to the people of The Israelites."

'Imran gave the good news to his wife Hanna and she was pregnant. She thought that Allah has given the good news of a male child. So she decided that she would devote the child (whether boy or girl) in

the service of Jerusalem. When Maryam was born, she said, “O Allah! I delivered a female child. And a Prophet can’t be female.” When Allah blessed Maryam with a son ‘Isa it was the fulfillment of His promise to ‘Imran.

According to another tradition people asked Imam al-Ridha if Allah had any information about anything, can anyone go against of it? Imam said, “Yes, in the period of Musa, Allah ordered the Israelites not to enter a holy place. The people obeyed and didn’t enter but their grandsons entered did. In the same way ‘Imran was informed by Allah, he will bestow him a son in a particular month of a year and the son would be a Prophet. And he went somewhere else.”

When Maryam was born in ‘Imran’s house and Zakariyya took charge of her, some said, “‘Imran is a true Prophet of Allah and some said he wasn’t.” When ‘Isa was born, people who believed, said, “What Allah promised to ‘Imran was true.”

According to another tradition people asked Imam al-Baqir if ‘Imran was a Prophet? Imam replied, “Yes, he was a Prophet sent by Allah to his community. And Hanna was the wife of ‘Imran and Hanana was the wife of Zakariyya . They both were sisters. Hanna was the mother of Maryam and Yahya was the son of Zakariyya . And ‘Isa was the son of Maryam.

‘Isa was the son of Yahya aunt’s daughter (Hanna) and Yahya was the son of Maryam’s aunt. So they both were maternal cousins.[1]

Regarding the religious book, Isma‘il Zohfi a follower of Imam al-Baqir asked him that others say one cannot pray in menstrual period and can’t fast during the period. What is true? Imam replied him giving him example of Maryam that the mother of Maryam will devote her child in service of Jerusalem and one devoted to Jerusalem did not come out. When Maryam was brought up by Zakariyya and many people demanded the guardianship of Maryam they cast their pens with their names in the sea. All pens sunk except Zakariyya’s. Zakariyya took charge of her and looked after her until she grew up. As a woman she could not stay in a mosque during menses and can’t pray. But it is true that she had to stay in a mosque, as she was pure and virgin.[2]

Allah says,

O Maryam! keep to obedience to your Lord and humble yourself, and bow down with those who bow. “This is of the announcements relating to the unseen which we reveal to you; and you were not with them, when they cast their pens (***to decide***) ***which of them should have Maryam in his charge and you were not with them when they contented one with another.”*** (***3:43-44***)

Imam Muhammad al-Baqir said that the casting of pens in water was for the guardianship of Maryam whose parents were dead and she was an orphan. And in last part states the affair of the guardianship of ‘Isa

According to another tradition the first time lots were drawn for Maryam and they were six person who cast their pens.

al-Qutb al-Rawandi has stated that Imam Ja'far as-Sadiq said, "Maryam had protected herself from evil since five hundred years before the birth of 'Isa. Maryam's mother decided to devote her child in the service of Jerusalem. When Maryam born, she was brought up in Jerusalem. When she grew up she served the worshippers, Allah the high, ordered Zakariyya to make arrangement for her veil and curtain in the mosque. So that she can conceal herself from strangers. Only Zakariyya was visiting her. She lived for 500 years after her father's death."3

According to Imam al-Baqir, 'Ali asked Fatimah for food. Fatimah said that by Allah, she had nothing to give since three days. Imam asked, why she did not inform him. She said that her father Prophet forbade her to make too many requests.

After that 'Ali came out of his house and met one of his followers, Miqdad. Imam inquired where he was going in the hot afternoon. He said, "Because of hunger." Imam 'Ali said that he had also came out of his house for the same thing. Imam 'Ali gave him a Dirham, which he had borrowed and returned empty-handed. He saw the Prophet sitting and Fatimah in prayers. He found that there was a tray of food, covered with a cloth. After prayers she brought it before them. When they uncovered it they saw meat dish and hot chapattis. Imam 'Ali inquired from where it had come? Fatimah replied, "It is from Allah. Surely Allah gives to whom He pleases without measures." The Holy Prophet said, "Shall I show you your and Fatimah's example? Imam said, "Yes." Prophet said, "O 'Ali, your status and example is like Zakariyya when he saw the seasonal fruits of different seasons near Maryam He inquired about them. When you asked Fatimah for this and she answered you."

By the grace of Allah the family of Prophet were having food for one month from that tray. Imam al-Baqir said that tray was still with them. This will be discussed in the chapter of the family of Prophet and in the miracle of Fatimah.4

Ibn 'Abbas has stated that once the Holy Prophet informed his family about cruelty and oppression on Fatimah after him, and said that angels will weep in sorrow and grief, as they revealed to Maryam and will say, "O Fatimah Allah has given you superiority above all the women of the world. O Fatimah! Pray to Allah, prostrate and bow the forehead on the pray mat. When you will be crush under the falling door, you will suffer great pain. Then by the permission of Allah, Maryam will come for your treatment."

According to a tradition, some people asked Imam Ja'far as- Sadiq who gave the last bath (ghusl) to Fatimah? Imam said, "Amir al-Mu'minin. As she was an infallible, sinless lady. So Imam 'Ali gave her last bath of her body. In this way 'Isa gave the last bath to his mother Maryam ."5

1. There are different opinions in different books (hadith) that the mother of Yahya was the sister of Maryam and another tradition says, she was an aunt. It is difficult to understand the proper relationship.

2. It is very difficult to solve this problem. In the book Behaarul Anwaar it is indicated that the daughters of Prophets were

not having menstrual course and it will be discussed in the chapter of Fa§imah. Some hadith indicates that they were having menstrual course (Qur'an says (3:42) O Maryam! Surely Allah has chosen you and purified you and chose you above the women of the world." Allah says, O Maryam! Keep to obedience to your Lord and humble yourself, and bow down with those who bow."

Allah has kept her pure and chosen her above the women of the world. Allah says twice regarding the status of Maryam in His holy book. First He chose her from the Prophet's family and made her most respectable above the all women of the world. 'Isa was born by Allah's will without father and secondly Allah has recorded 'Isa 's events for the last Prophet. According to reliable sources Allah has given Excellency to Fa§imah the daughter of Prophet Muhammad al-Mus§afa above the women of the world. Imam Ja'far al-Sadiq has stated Fa§imah was called Muhadditha because Angels visited her and spoke to her. As the (Angels) were visiting Maryam and talking with her.

It was said: Fa§imah I have chosen you, given you superiority above all the women of the world. O Fa§imah, Pray to Allah, prostrate and bow down in Allah's adoration." Even Angels were conversed with Fa§imah. One night, while speaking to the Angels, Fa§imah said, 'Maryam is superior on all the women of the world.' Angels said, 'Maryam was superior in the period of 'Isa but Allah the glorious has given you superiority with on all the women of the world until the day of judgment.'

It is related that one day the Prophet drew four lines on the ground and asked the followers, "Do you know, why I have drawn these four lines?" The followers said, "No, Allah and His Prophet know better." Prophet said, "These lines indicate four best ladies of the Heaven. 1) Khadijah bint Khuwaylid 2) Fa§imah my daughter 3) Maryam bint 'Imran 4) Aasiya Bint Mazahim, the wife of the Pharaoh."

According to Imam Musa al-Ka¨im the Holy Prophet has said that Allah has appointed these four with all His bounties, and in all respects, above all the women of the world. They are Maryam Aasiya Khadijah and Fa§imah.

3. Such a great age of Maryam is against established belief.

4. From the ancient writings we come to know what was happening in the past will be happen in future. Allah sent bounties from the heaven for Maryam as well as for Fa§imah.

5. More incidents of Maryam will be discussed in the chapter of 'Isa.

[1] [1]

SHARES

An account of 'Isa ibn Maryam

Birth of 'Isa

Allah says,

"When the angels said, O Maryam, surely Allah gives you good news with a word from Him (of one) whose name is Messiah 'Isa son of Maryam, worthy of regard in this world and the Hereafter and of those who are made near (to Allah)." (3:45)

'Isa is called 'word' because he was born with the Divine Word 'kun' (Be) without a father, or Allah guided people through his words. And he is called 'Messiah' because he was as a Divine bounty, given a treatment of 'Masah' (caress) by the Mercy of Allah and thus purified (from sins), or as olive oil was applied to his body after his birth or Archangel Gabriel touched him with his wing so that he might remain safe from mischief of Satan or as he used to caress his head with his hands or as the blind could see

through his touch and the sick were healed. It is said that in the Hebrew language it was 'Messiaha' which became 'Messiah' in Arabic.

"And he shall speak to the people when in cradle and when of old age, and (he shall) be one of the good ones." (***3:46***)

"She said, My Lord, how shall there be a son (born) to me when man has not touched me?" He (the angel) said, "Even so, Allah creates what He pleases. When He has decreed a matter He only says to it 'Be' and it is. He will teach him the Book and the Torah and the Injeel and (make him) an apostle to the children of Israel. That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous and bring the dead to life with Allah's permission and I inform you of what you eat and what you store in your houses; most surely there is a sign in this for you, if you are a believer."

And a verifier of that which is before me of the Torah and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path. (3:47–51)

The Almighty also says***, Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, "Be", and he was.*** (***3:59***)

In yet another place the Qur'an says: ***"And mention Maryam in the Book when she drew aside from her family to an eastern place."*** (***19:16***)

'Ali ibn Ibrahim narrates that Archangel Gabriel blew into the neckline of Maryam thus passing air into her belly. It resulted in conception of 'Isa the same night and she delivered the next morning. The time of this pregnancy was only nine hours that became equal to the period of nine months required by other women. Imam al–Baqir is reported to have said that Archangel Gabriel blew into the neckline of Maryam holding her garment and it resulted in instant perfection of 'Isa in her womb the same way offspring develop in their mother's wombs in nine months. Then she came out of the bathing place with a child's burden like those ladies who have completed their period of pregnancy and who are on the verge of delivery. When her aunt saw her she became astonished. Feeling ashamed Maryam went away from Zakariyya and his wife as mentioned by Allah,

"So she conceived him; then withdrew herself with him to a remote place." (***19:22***)

It is mentioned in a reliable tradition of Imam as–Sadiq that a child born after six months pregnancy does not remain alive, but 'Isa and Imam al–Husayn did live though both were born within six months of pregnancy.[1]

"And the throes (***of child birth***) ***compelled her to betake herself to the trunk of a palm tree. She said, "Oh, would that I had died before this, and had been a thing quite forgotten."***(***19:23***)

She desired death fearing that people would misunderstand her.

Imam as-Sadiq is reported to have said that any good, wise person might not attribute a wrong thing to her. 'Ali ibn Ibrahim has narrated that when Maryam came out due to labor pains to find shelter somewhere it was market day and the place was full of tradesmen. Maryam passed by the weavers. In those days weaving was a prestigious profession. The weavers were atop donkeys. Maryam inquired from them whereabouts of the old palm tree. But the weavers made a mockery of her and spoke with contempt. So Maryam angrily prayed to Allah that He may degrade their profession and dishonor them among the people. Then she saw a group of businessmen and asked them whereabouts of the palm tree. They gave her the correct information. She wished good for them praying to Allah for progress of their trade and for making people eager for them. When she reached the tree 'Isa was born. Immediately on seeing 'Isa she exclaimed, "Would that I had died before the arrival of this day. Now what shall I say to my aunt and what will be my answer to the questions of The Israelites?"

Then (the child) called out from beneath her: ***"Grieve not, surely your Lord has made a stream to flow beneath you"*** (***19:24***)

'Isa called out from beneath or Archangel Gabriel told Maryam from the hillock do not grieve because your Lord has made a stream flow beneath you or made 'Isa a great personality. Imam al-Baqir is reported to have said that the stream where was born was dry for years but Allah made it flow afresh since that moment. Then the Lord said,

"(***Maryam***) ***Shake the trunk of the palm tree which is towards you, it will drop on you fresh ripe dates."***(***19:24***)

Imam al-Baqir is reported to have said that nothing is more beneficial to a woman in confinement after childbirth than dates because Allah had made it the food for Maryam after delivery and he (the Imam) also said that tree had dried up and had no fruits, because had it been full of fruits Allah would not have asked Maryam to shake it and she herself would have fulfilled her desired. It was the winter season when trees have no fruits. Therefore, Allah, in order to show His miracle, instantly made leaves and fruits grow on that old dry tree.

Ibn 'Abbas has narrated that when Maryam experienced labor pains and became restless, she came out and walked towards a hillock. When she climbed it she saw the trunk of a dried palm tree that had neither leaves nor fruits. She sat down beneath that tree and 'Isa was born there. When Maryam desired death Archangel Gabriel called out to her from beneath the hillock neither to fear nor to grieve as Allah had already provided water for her in the stream so that she may drink and purify herself by bathing and to shake the tree for causing the dates to drop.

"So eat and drink and refresh the eye. Then if you see any mortal say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today." (***19:26***)

Perhaps she was allowed to speak this much or to convey it by gestures. In their shari'ah a fast meant to remain silent or it (silence) might have been a part of fasting. These things were said by 'Isa. 'Ali ibn Ibrahim has narrated that when Maryam became grief-stricken and sorrowful after the birth of 'Isa and longed for death, 'Isa spoke from near her feet to tell her not to grieve (as described) and when Maryam extended her hand toward the palm tree the ripe fruits dropped down into her hands. Seeing this she became very pleased then miraculously 'Isa told her, "Roll me up in a cloth." He ('Isa told her whatever was necessary and also told her, "If you meet with anyone tell him that you are fasting." (Etc as described).

It is recorded in reliable sources that Imam Ja'far as-Sadiq said, "A fast does not mean refraining from food and drink. Do you not know that Maryam said, 'I have vowed to fast' meaning 'I will keep silent except uttering the Names of Almighty Allah and remembering Him.'" And it is mentioned in reliable traditions that the tree from which Maryam had eaten dates was *Ajwah* dates which was of the best quality palm tree.

Ibn Babawayh has narrated from Wahab bin Munabbah that when Maryam approached the palm tree she was shivering due to cold. So Yusuf Najjar gathered wood around her and made a fire. Thus Maryam got warmth. He also gave her seven walnuts from his packsaddle. It was because of this that the Christians light up fires in the birth night of 'Isa and play with walnuts.

And she came to her people, carrying him (with her). They said, "O Maryam! Surely you have done a strange thing." (You have brought a child without having a husband, you have committed a bad deed). "O sister of Harun! Your father was not a bad man, nor was your mother an unchaste woman."

'Ali ibn Ibrahim has narrated that when the people did not find Maryam in the hall of worship they went out in search of her and Zakariyya also began to look for her. Then they saw her coming with a 'Isa in arms. The women of The Israelites gathered, taunted her and spat on her. Maryam did not pay any attention to them and entered the niche of the Masjid. Zakariyya and the people of The Israelites came to her and said, "O Maryam! You have done a wrong deed. What a grave disgrace you have brought on The Israelites." They addressed her as 'sister of Harun' by a way of taunting her. Harun was a debaucher criminal very notorious. Some say Harun was a very good person and people used to name him in the matter of good deeds. Some have said that Harun was the maternal uncle of Maryam . Reportedly Imam al-Baqir has said that seventy women had made allegations against Maryam and said, "Surely you have done a strange thing." So Allah gave 'Isa the power of speech. He addressed the women, "Woe unto you for making false allegations against my mother. I am a slave (creation) of Allah. He has made me His Messenger and has given me the Book. By Allah! I will prosecute you." He did punish them for libel after becoming a (grown-up) Prophet. She pointed out to him and they said, "How should we speak to one who is a child in the cradle." He said, "I am a servant of Allah; He has given me

the Book and made me a Prophet. He has made me blessed wherever I may be, and He has enjoined on me prayer and Zakat (poor-rate) As long as I live." It is reported that Imam Ja'far as-Sadiq said (it meant) "I have been made beneficent because people will benefit from me as I have knowledge and perfection and an ability to heal the ill and to raise those who have died outwardly and inwardly." "And he has enjoined on me prayer and charity as long as I live and dutiful to my mother. He has not made me insolent and unblessed. He has protected me from becoming a disobedient, unworthy son my mother. Peace be on me the day I was born and on the day I die and on the day I am raised to life. When this miracle occurred and 'Isa spoke about all these things, the people realized that Maryam was pure and was never involved in the things imagined by them and that these were the signs of Allah's Might.

Reportedly Imam al-Baqir has said how Maryam was given good tidings of 'Isa: One day she was sitting in the prayer room of the house of worship when Archangel Gabriel came down in form of a man and dropped his saliva into the collar of her frock. She at once conceived 'Isa who was born the same day. Till that time, on the surface of the earth there was no tree which did not have fruits and also no tree had thorns until the sinner offspring of Adam attributed wife and son to Allah made the earth shiver. Fruits disappeared from the trees and thorns came up in place of fruits. 'Isa appeared from the trees and thorns came up in place of fruits. Shaitans gathered around their chief Iblis and said, "Tonight a child is born because of whom every idol in the world has toppled down." Hearing this, the accursed Iblis became worried. He went from east to west to find the child but could not find any trace of him until he approached a Monastery. There he saw that the angels had encircled that house. The accursed Satan tried to enter the house but the angels ordered him to go away from there. He asked who the father of the newborn child was. They said his case was an example of Adam whom Allah had created without a father. Iblis retorted "I will destroy four out of five parts of human population due to this son."

Through reliable sources Shaykh al-Tusi had narrated a tradition from Imam Zayn al-'abidin that the place described as a far-off place by Allah where Maryam had moved for delivering 'Isa is Karbala. Maryam had covered a long distance from Damascus to Karbala in a split second; 'Isa was born at a point near the grave of Imam al-Husayn and she returned to Damascus that same night.

al-Qutb al-Rawandi has with authentic proofs, narrated from Yahya bin 'Abdullah that, "I was with Imam as-Sadiq in Heerah. One day we went riding and reached a village in the vicinity of Nasirah and came near river Euphrates." Imam said, 'Here it is, Here it is' and then dismounted, prayed two Rak'ahs of prayers and asked me, 'Do you know where 'Isa was born?' I said, 'No.' He said 'It is here, where I am now sitting.' Then he said, 'Where was the palm tree which was shaken by Maryam for its fruits?'

I replied that I did not know. He pointed to his back with his hand and said it was at this spot. Thereafter he asked me whether I knew the meaning of Rabawah, mentioned in the Divine Ayat of Holy Qur'an reading:

"And we made the son of Maryam and his mother a sign, and we gave them shelter on a lofty

***ground* (*rabwah*) *having meadows and springs.* (*23:50*)'**

This means we sheltered 'Isa and his mother on a high ground that we turned into a living place with abundance of fruits and populace and running streams of water. I said I did not know. He pointed to his right with his hand toward Najaf and said this is that hill. Then he said the 'Maaum Maeen' mentioned by the Lord is the river Euphrates and added when the pregnancy of Maryam became apparent she was in that valley where five hundred virgin girls were busy praying to Allah and that her (Maryam's) period of pregnancy was nine hours. When she suffered labor pains she came out of the worship place and came home that was her monastery. Therefrom she approached the palm tree that was old. 'Isa was born there. She carried him and came to her people. They became fearful on seeing her in that condition and were astonished. The Israelites fell in dispute about 'Isa. Some said, 'He is the son of Allah' some other said 'He is a servant of Allah and His Messenger' and the Jews said Allah forbid. "He is the fruit of adultery" and that palm tree was Ajwah."

Several other reliable traditions have been recorded explaining this holy verse of the Graceful Qur'an saying Rabwah is the other end of al-Kufah and its sawad (outskirt) is Karbala or Najaf and the Qaraar (meadow) is the mosque of al-Kufah and 'Maeen' (spring) is the river Euphrates.

It is mentioned in authentic hadith of Imam Musa al-Ka¨im that Archangel Gabriel had brought heavenly dates for Maryam -- 'Safran'. When she ate them she became pregnant.

It is mentioned in other reliable records that a Christian scholar once approached Imam al-Ka¨im. Imam asked him whether he knew which river (spring) is one by which 'Isa was born? He replied in negative whereupon Imam said it is river Euphrates.

Another similar hadith quotes that once, giving them proofs told Christian scholars that the name of the mother of Maryam was Murtaa, which meant 'waheebah' in Arabic. The day was Friday and time was zawaal (afternoon) when Archangel Gabriel had come to Maryam and she conceived 'Isa and that day was ever since a day of 'Id (rejoicing or celebration), and the day when 'Isa was born was a Tuesday and his birth took place at half past four, and the river on the bank of which he was born was river Euphrates. On that day he was not permitted by Allah to talk. When the king of those days came to know about this event he started for that place with his son and his courtiers with an intention of harming 'Isa. He called the family of 'Imran (family members of 'Imran) so that they may see Maryam in that extraordinary condition until all that came to pass which has been described in the holy Qur'an (that is, he spoke from the cradle).

Reliable traditions have recorded that, according to Imam Muhammad al-Baqir 'Isa was born on the night of 25th Dhu'l-Qa'dah.

Kulaini has, with authentic narrations said that hafs bin Giyath has said, "I have seen Imam as-Sadiq in the gardens of al-Kufah. When he came near a particular palm tree he offered two Rak'ahs of prayers with bowing and prostration and I counted that he had recited Tasbih (sanctified Allah five hundred

times) then he continued to recite Dua for a long time and then said, “O Rafas! By Allah! This is the tree about which is mentioned in the holy Qur’an. Allah had asked Maryam to shake it so as to cause its fruits to fall for her.”

Through a good authority it is reported that Imam as-Sadiq said, “On the night of Me’raj (ascension of the holy Prophet) Archangel Gabriel had, at one point, requested the holy Prophet to alight from his heavenly horse flying at supersonic speed and to offer prayers.” The Prophet offered prayers and asked what place it was. Archangel Gabriel replied that it was Mount Sinai where Allah has conversed with Musa. From there they went further. After some time Archangel Gabriel again requested the holy Prophet to get down and pray. He inquired about that place whereupon he was informed that it was Bethlehem where ‘Isa was born.

In other reliable tradition the same person has recorded that various parts of the earth began to feel proud over one another, Ka‘bah thought it was superior to the ground of Karbala. But Allah silenced it saying do not think like that because Karbala is the place where We (Allah) conversed with Musa. Rabwah is the same place where We made Maryam and Messiah reside and that is the junction where the Holy head of husayn was washed and it is the same spot where ‘Isa was given a wash after he was born.

It is recorded in reliable sources that Imam Zayn al-‘abidin said, “When ‘Ali was returning from Nahrawan after fighting the Kharijites, he camped in Buratha Masjid near Baghdad. There was a monastery. When that monk observed the impressive features and great virtues of Imam about which he had read in earlier scriptures, he became a Muslim and said, “I have read your virtues and praise in Injeel wherein it is mentioned that you will camp in Buratha Masjid which is the House of Maryam and the land of ‘Isa.” Then ‘Ali went to a spot near that monastery and kicked the ground. Instantly clear water spring gushed out from there. ‘Ali said, “This is the spring that gushed out for Maryam .” Then he said, “Take a measurement of seven arm lengths from here and dig the ground.” When people complied with Imam ’s commandment there appeared a white rock. said this is the rock on which Maryam put ‘Isa after taking him down from her lap. Then he offered prayers there and said, “This ground of Buratha is the house of Maryam ”[2]

It has been, reliably noted that Imam as-Sadiq said, “When ‘Isa was born, Allah kept him hidden from the eyes of people, because when Maryam conceived she had gone into isolation at a distant place out of habitation as described by Allah. Zakariyya and the aunt of Maryam went in search of her. They reached Maryam when she had already delivered ‘Isa. At that time Maryam was longing for death due to a feeling of shame. Allah made ‘Isa speak and concluded the arguments for her. When ‘Isa appeared, the enemies of religion had increased their harassment and hardship on The Israelites. Cruel kings of that time rose up to torture and finish them until ‘Isa went up to the heaven and Shamoun and his followers went into hiding for fear. They hid themselves in one of the islands of a river and stayed there for quite a long time. Allah issued springs of sweet water for them and caused all kind of fruits, and

created four-footed and other animals. He also sent a fish called Amad which did not have flesh and bones only skin and blood. Allah ordered the fish to come to the surface, then honeybees settled on her back and it carried them to that island. The bees built honeycombs in the trees of the island. In this way ample honey was provided for the residents of that island. News about ‘Isa continued to reach them.

Ibn Tawus has noted from Ibn Babawayh’s book *An Nabuwwah* that when ‘Isa was born a group of great men from Gabar came to pay their respects to ‘Isa and Maryam . They said, “We have the knowledge of the movements of stars. When this boy was born we observed a kingly star rise in the heavens. After pondering over it we understood that the kingdom of this child is a Prophet-related kingdom that will never be stripped from him until Allah raises him up to the heavens. When the world comes to an end his kingdom will turn into another worldly eternal kingdom. We come from the east and have reached here with the guidance of the said star. After arriving here we observed that that star stayed right above the head of this child of yours. We have brought some presents to be showered upon him. These things were never before gifted to anyone else because we considered them worthy of this child only. Here they are: gold and myrrh and mandar. Gold is a worldly wealth and your son is the best man in this world. Myrrh is a medicine useful for curing wounds and illness and madness. Since your son will be a healer of the sick, this thing will be suitable for him, and kandar is an essence the smoke of which reaches up to the sky. No other smoke rises so high. As your child will be ascending to heavens this thing is appropriate for him.

It is written in reliable traditions that Abu-Basir asked Imam as-Sadiq why Allah created ‘Isa without a father. He replied, “So that people may understand his perfection and realize that Allah is able to do everything.”

It is recorded in many authentic traditions that the spirit which was blown into ‘Isa was created by Him (Allah) and it was superior to and higher than other spirits.

It is narrated in many hadiths by Sunnis as well as Shi‘ah sources that the holy Prophet told Amir al-Mu’minin, “You are similar to ‘Isa son of Maryam about whom many indulged in extremism. They began to call him Allah and Allah’s son. Some became his enemies to such an extent that (Allah forbid) they called him an illegitimate born and alleged that he was the son of Yusuf Najjar. Both these groups went to Hell. The group that considered him a slave and a Prophet of Allah remained in his religion. Likewise, O ‘Ali one group will call you God and another (Allah forbid) will call you ‘Kafir’ (unbeliever). Both these groups will go to Hell. Those who consider you a slave and a caliph of his Prophet will attain salvation.”

Merits and perfections of ‘Isa

Allah Almighty says,

“And we gave ‘Isa, the son of Maryam, clear arguments and strengthened him with the Holy Spirit.” (***2:87***)

Some have said that the holy spirit was created by Allah and blown by Him into ‘Isa. It is recorded in reliable traditions that the Holy Spirit is a creation of Allah which is higher than Archangel Gabriel and Mika’il and all the angels who had relations with great Prophets and the sinless Imams and who keeps helping them from the time of their birth and guides them up to the last. Some hadiths which have been mentioned in the beginning of this book are concerning this subject. Allah Almighty says elsewhere,

“When Allah will say: O ‘Isa, son of Maryam; Remember my favor on you and your mother, when I strengthened you with the holy spirit and you spoke to the people in the cradle; and when of old age I taught you the Book and the wisdom and the Torah and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission.” (***5:110***)

It is well known that the bird made by ‘Isa was a bat. It is described in the hadith of Amir al–Mu’minin that there were six animals, which were not delivered from the womb of their mother. One of them is the bat that was molded from clay by ‘Isa. By the command of Allah it became a living thing and flew away. It is narrated by Wahab ibn Munabbah that once it so happened that fifty thousand ailing persons had gathered around ‘Isa. Whoever was unable to come up to ‘Isa, would go to that ailing person himself. He used to heal him on condition that he would believe in his message. It is said that in the very beginning he brought four dead persons back to life. The first was his friend Aazar. Three days after his death ‘Isa told the deceased’s sister to take him to her brother’s grave.

On reaching there, ‘Isa said, “O Lord of the seven Heavens and the Earth! Verily you have sent me towards The Israelites so that I may call them to Your religion and inform them that I am bringing the dead back to life. So bring Aazar back to life.” Aazar was made alive and came out of his grave. Thereafter he lived long enough to beget children. The second person was the son of an old woman whose coffin was being carried by people before the eyes of ‘Isa. In response to ‘Isa ’s prayer to Allah the dead person became alive and sat up in the coffin. He then descended from the coffin by putting his feet on the shoulders of the coffin carriers. Then he called for his clothes, wore them and went home. He also fathered children thereafter. The third person was a girl named Ashaar. People told ‘Isa that she had died the previous day and asked him to bring her back to life. ‘Isa prayed to Allah and she became alive and got sons thereafter. The fourth person was Noah’s son called Sam whom ‘Isa made alive with the help of (the Glorious Names of Allah). Sam came out of his grave. Half of his hair was white. Sam said, Perhaps this is the final day of judgment. ‘Isa said, No, I prayed to Allah through His Glorious Names so that He may give you life. Now Sam had lived in the world for five hundred years yet his hair had not whitened. But at the said hour his hair turned grey for fear of the Day of Judgment. ‘Isa said to him, “Well, now be dead.” Sam said, “On condition that Allah protects me from the agony of death.” Then ‘Isa prayed for him and he met his Lord.

“And I withheld the children of Israel from you when you came to them with clear arguments, but

those who disbelieved among them said, This is nothing but clear enchantment." (***5:110***)

It is recorded in reliable sources by Imam al-Baqir that When 'Isa said, "I am a Messenger of Allah for you. I can mould a bird from clay and give it life. I am the one who can cure people who are blind from birth." The people of The Israelites said, "All this is enchantment. Give us some other proof so that we may become faithful believers." 'Isa said, "If I tell you what it is that you have eaten and what you have stored in your house, would you then believe that I am telling truth." They said, "Yes." 'Isa began to reveal daily what they had eaten, what they had purchased and what they had kept in storage. Some of them believed in him but others still remained adamant on their disbelief.

It is authentically narrated that Imam as-Sadiq said that there was a gap of four hundred and eighty years between Prophet Dawud and 'Isa. The religion of 'Isa was that Only One Allah should be worshipped without selfishness or show. He was also ordained by Allah to propagate all the related things. Allah had revealed Injeel to him and took some vows from him as He had done from other Prophets. It was ordained for them in Torah that they should establish prayers and pay the poor-rate (Zakat), order good and prohibit evil and pronounce the divinely permissible things as permissible and the unlawful as unlawful. There were admonitions and examples in Injeel. The criminal code and rules regarding punishments and rights and inheritances were not therein. Allah had given some relief in the hard and fast commandments given by Torah. For example it is mentioned in the Holy Qur'an that 'Isa said, "I am appointed to permit for you some things, which were prohibited (according to Torah)." 'Isa asked those who believed in him that they should have faith in both the Torah and Injeel. 'Isa talked with them while he was yet in the cradle. Thereafter he did not talk with them for seven or eight years after which he began propagation among The Israelites and started to tell them what they had eaten and what they had stored in their dwellings. He began to raise up the dead, heal the blind and leprous and to teach them Torah. When Allah willed to conclude the arguments for The Israelites He revealed Injeel on 'Isa.

It is mentioned in another hadith that Abaan bin Saalab asked the same Imam whether 'Isa had raised up any dead person who after revival had lived long enough to have children? He said, "Yes! 'Isa had a friend with whom he had established brotherhood just to please Allah. 'Isa use to live in his friend's house whenever he visited him. (By chance) 'Isa could not meet him for sometime, and when he went to see him he was met at the doorstep of the house by his friend's mother instead. 'Isa inquired about his friend. She replied, 'O Messenger of Allah! He is dead.' 'Isa inquired from her whether she would like to see him again. She replied, 'Surely O Prophet of Allah!' 'Isa said, 'All right, I will come back tomorrow and by the command of Allah bring him back to life for you.' The next day 'Isa went back to the house and asked the mother to accompany him to the grave of her deceased son. She took 'Isa to the grave. 'Isa stood at the grave and recited a supplication to Allah. The grave opened and the son came out alive. When mother and son saw each other, they wept. 'Isa felt pity for them and inquired of the son whether he would like to live with his mother? He asked whether it would be with provision, and food and a span of life or without all of it? 'Isa said it would be with all that. He then told him, 'You will live with all

these things for another twenty years in the world, and that you will get married and beget children.' The youth replied that he would like to live that way. So 'Isa entrusted him to his mother. That youth thereafter lived for another twenty year, got married and reared his children."

Another authentic hadith tells us that some companions of 'Isa requested him to make the dead alive. So he enlivened Sam, son of Noah and asked him whether he wanted to live in this world or to revert to his past position. Sam said he did not want to remain alive as the agony of his (former) death was still painful to him.[3]

According to authentic sources it is mentioned that, according to Imam as-Sadiq some people asked 'Isa as to why he did not marry? He replied, "Of what use will a woman be for me?" People said, "She will bear sons for you." He said, "What shall I gain from sons. If they remain alive they will create trouble and disturbance for me and if they die they will only give me grief and gloom!"

It is recorded in reliable sources that 'Isa used to recline on a pillow of rock and wear thick rough clothes while sleeping. He remained hungry most of the time. At night, the moonlight was his light. During the cold season his holdings were the entire east and the west under the sun. (He was always on the move). The grass which sprouted from the earth for animals provided him with fruits and fragrance. He had no woman whom he would love nor a son to worry about. He had no wealth which could deter him from the remembrance of Almighty Allah nor did he entertain any greed which could bring about disgrace. His vehicle were his feet and his servants his hands.

As recorded in reliable traditions Imam as-Sadiq said that 'Isa in some of his sermons to The Israelites mentioned: My helpers are my hands and my vehicle my legs. The earth is my bed and my pillow the rock. The sun is the warmth giving fire for me and my lamp during the night is the moon. My food is hunger. My clothing is fear of Allah and my covering is thick rough clothes made of hair. My fruits and flowers are the grass which animals eat. I pass my night without possessing any belongings. When I awake I have nothing with me on the surface of this earth yet no one is more rich or needless than me.

Another narration mentions that the wife of Kinaan had a son who was physically disabled. She brought him to 'Isa. 'Isa told her that he had been entrusted with the service of healing the ailing persons among The Israelites. The wife of Kinaan said, "O spirit of Allah! Dogs obtain food from the tablecloths shaken off by the rich. So you too, through your wisdom help us and do not turn us out in despair."

'Isa sought permission from his Lord and then prayed and the son of that woman was cured.

It is mentioned in a true hadith that some people inquired of Imam as-Sadiq whether 'Isa also suffered from ailments like all other children of Adam? Imam said, "Yes, he had suffered from serious old age ailments in his childhood. Once he had suffered from an ailment which generally troubles seamen. He requested his mother to bring a little honey mixed with olive oil. Maryam gave it to him. While drinking it 'Isa showed disgust at its taste. The holy mother asked as to why he was showing dislike after calling for it himself? 'Isa replied that it was through his knowledge as a divine Prophet that he called for it but its

taste was unpalatable and like any normal child he showed his dislike for it. Yet he took it (and was cured)."

In another narration the same Imam has said that 'Isa (During his childhood cried so much that it worried his mother very much. Then he would tell his mother, "O kind mother! Feed me with the powder of the skin of such and such tree so that my pain will subside and I will stop crying." When Maryam put that medicine in the throat of the 'Isa but he cried even more. Maryam asked him why he cried even more when he himself had desired it. The child replied, "My prescription is based on my Messengership and my crying is natural (due to my young age)."

According to authentic narrations Imam al-Ridha said that the Prophet of Allah has said, "May Allah make Masoor (lentils pulse) tasteful for you. It is blissful and pure, it softens the heart and increasing weeping (tenderness). Seventy Prophets have blessed it of whom 'Isa is the last."

According to the same chain of narrators Imam said that two engraved (oft repeated) phrases of 'Isa were:

"Good is for a slave who remembers Allah because of Him and bad is for a person who forgets Allah because of Him."

According to reliable sources hasan al-Mujtaba said, "'Isa reached the age of thirty-three years in this world. Allah raised him up to heaven. He will ascend to the world in Damascus and kill Dajjal."

According to authentic and reliable traditions Imam as-Sadiq said, "'Isa went on a pilgrimage for hajj of Ka'bah and passed by Safaih Rauhaa and he was repeatedly reciting *labbaik abdu ka wabnuummahika labaik* (Here I am, your servant and the son of your slave girl, here I am)."

It is reliably reported that the holy Prophet said, "I saw 'Isa on the night of Me'raj (ascension to heavens). He had a red face, curly hair and was of moderate stature."

It is also reported that Allah had appointed 'Isa only to The Israelites and the jurisdiction of his Messengership was limited to the Jerusalem. After him his twelve Haaris (associates) became his successors.

It is mentioned in Abu-Dharr's hadith that the holy Prophet said, "The first Prophet of The Israelites was Musa and their last messenger was 'Isa. In between them six hundred Prophets had been appointed (by Allah)."

According to a true hadith it is reported that a person asked Imam al-Baqir when 'Isa spoke in the cradle was he the Proof of Allah for the people of his time? Imam replied, "Yes, he was a Prophet and hujjah but he was not Mursal (i.e.. he was not appointed for Tabligh). Have you not heard that Allah has said that he spoke up in the cradle saying that 'I am a slave of Allah. He has given me the Book and made me a Messenger!'" The narrator inquired was Zakariyya also Proof at that time? He replied, "In that

environment he was a proof of Allah for the people and was the Mercy of Allah for Maryam as he testified to the chastity of Maryam at a time when people were misunderstanding her. And he was a Prophet of Allah and hujjah of Allah for those who heard his words at that time. Then he became silent. Thereafter when Zakariyya returned to Allah (expired), Yahya became his deputy. He inherited his property and wisdom when he was still very young. When 'Isa attained the age of seven years he announced his Messengership and Allah revealed His word to him. Thus 'Isa became the hujjah of Allah for Yahya and for all others. Since the advent of Adam until the Resurrection Day the world is not to exist without the hujjah of Allah."

It is recorded in reliable reports that Safwan asked Imam al-Ridha, "May Allah not keep me alive when you are not in the world. If it so happens who will be our Imam (leader)?" Imam al-Ridha pointed towards Imam Muhammad al-Taqi standing nearby. Safwan exclaimed that he was only three years old. Imam said, "So what? 'Isa attained his Messengership when he was only three years old!"

It is mentioned in a reliable tradition that Imam al-Baqir said, "After 'Isa was born he grew up speedily. In one day he grew as much as others grow in two months. When he was seven his mother took him to a school and seated him in front of the teacher. The teacher said *bismillah hir rahman nir raheem* (In the name of Allah, the Beneficent, the Merciful) and 'Isa at once repeated the words. Then the teacher asked him: say ABJAD. 'Isa raised his head and asked the teacher whether he knew the meaning of ABJAD? The teacher picked up a lash to hit him. 'Isa said, 'O teacher! Do not hit me. If you know the meaning tell it to me otherwise ask me to describe it.' The teacher said, 'Describe it.' 'Isa, 'A (Alif) is AALAA meaning the bounties of Allah, B is for BAHJAT meaning 'GRACE' and Divine Attributes, J is for (Jamaal e Ilaahi), D that is Daal is for Deen e Ilahi (religion), H (hey) stands for Haul (hell), V (vaav) indicates VAIL LI AHLIN NAAR which means woe unto the dwellers of Hell, Z (Ze) points to Zafeer which indicates the screaming of sinners in the hell and the bursting of hellfire, Huttiya shows that sins are washed away by Istgfaar, KALMAN is 'Kalma e Khudaa' (words of Allah) and that nobody can alter His words and figures, SA A FA SA means the Resurrection Day (Dooms day of Final Judgment) which will exhibit tit for tat (perfect justice will be given to all by exact measure) QRESHAT means all will be made to sleep in the grave and will be resurrected on the Day of Judgment.' Hearing all this, the teacher told the lady to take away her son as he possessed divine Knowledge and needed no teachers."

It is narrated in reliable traditions that Imam as-Sadiq said, "One day 'Isa went to the bank of a river and threw bread from his box into the water." One of his companions asked, "Why, O spirit of Allah! Did you throw away a part of your food?" 'Isa explained, "So that creatures in water may eat it. It carries a great reward."

It is also recorded with authentic chains that Imam Ja'far as-Sadiq said, "There are 73 Graceful Names of Allah. 'Isa was bestowed with two of them thereby he could show all miracles. Allah has taught all His 72 Names to us reserving one for Himself that has not been taught to any one." (That is, including the two given to 'Isa too. Thus 72 Names in all were taught).

It is recorded through the same sources that Imam said, “Fear Allah and do not envy one another.” Doubtlessly the holy ‘Isa’s shari‘ah included his tours in the world too. Once during such tours his companions included a short stature gentleman who was always keeping close to him. When they came across a river ‘Isa said, Bismillah (In the Name of the Allah) and stepped onto the water with firm faith and began to cross the river on foot. His companion also uttered ‘Bismillah’ and followed him trustfully and came very near to the . His soul became proud with a thought about ‘Isa that since he also was walking like ‘Isa on water, how is ‘Isa superior to me? Immediately he began to drown. So he complained to ‘Isa who held his hand and fetching him out asked him, ‘O little man! What thought did your heart nurture, which resulted in this calamity for you?’ He described whatever had come to his mind. ‘Isa told him that he (the pigmy man) had turned his heart in a direction in which Allah had not wanted it and also explained to him that he had imagined himself to be on a level that was higher than his. Therefore Allah regarded him as His enemy. So ‘Repent’. He repented and got his earlier status.” Imam said, “Repent before Allah and do not envy one another.”

He (Imam) said in another reliable tradition that one day ‘Isa passed by a group of people who were rejoicing noisily. He asked them why were they so joyful? He was informed that the daughter of such and such person was marrying the son of such and such person. ‘Isa told them that though they were merrymaking that day, they would mourn and grieve on the next day. Someone asked him, ‘O Messenger of Allah! How would it be so on the next day?’ ‘Isa told them that the girl would die that night. So those who had put faith in ‘Isa said that his word was true but the hypocrites retorted, ‘Tomorrow is not too far to prove the falsity of his word!’ Next morning all of them went to the door of that girl’s house and inquired about her. They were informed that she was alive. Returning to ‘Isa they exclaimed that though he had told them that the girl about whom he had said would die was yet alive. ‘Isa replied, ‘Allah does what He wills.’ He added, ‘Come let us see what took place’. Reaching the girl’s house her husband came out. ‘Isa asked his permission to talk with his wife. That man went to his wife and told her that ‘Isa wanted to ask her something, in the presence of some people. That lady covered herself with a sheet and called ‘Isa into the house. ‘Isa asked her as to what kind of a deed she done the previous night. She replied, “Nothing except what I do every Friday night. On every Friday night a beggar comes to me and I give him away what suffices him until next Friday. Since last night all in the house were busy due to my marriage ceremony no one attended to the calls of the said beggar. But I heard him so, I stealthily (so that others might not recognize me) went to the beggar and gave him something as usual.” ‘Isa asked her to get up from her bed. Accordingly she rose and swapped the bedding beneath it snake resembling the branch of a palm tree came out holding its tale in its mouth. ‘Isa said that it was due to this action of that lady for the poor beggar that Allah removed the calamity of the snakebite and postponed her death.

In another narration of Ibn ‘Abbas it is mentioned that one day when ‘Isa was in the valley of Jerusalem some Shaitans approached him with the intention of harming him. Allah Almighty asked Archangel Gabriel to hit the Shaitans with his right wing. Archangel Gabriel did so and ‘Isa was saved from harm.

Babawayh has narrated through Ibn ‘Abbas that when ‘Isa who was then 30 year old was in the aqabah (vale) of Jerusalem called Aqaba ar-Rafeeq, the accursed Iblis approached him and told him that since he had talked while in the cradle only his sovereignty (Godhood) was the highest. But ‘Isa retorted, ‘O Iblis. It is not so. Only One Allah is the Greatest. The one who has empowered me to talk in the cradle. He could have made me dumb, had He willed so’. Then that condemned Satan repeated, ‘Only you are the great Allah who is able to shape a bird with clay and blow into it to make it alive.” ‘Isa replied instantly, “Greatness is reserved only for Allah who created me and who creates a bird with my hands.” That condemned Satan spoke again: “Your Godhood is so high that you heal the ill.” ‘Isa told him: “Godhood is only for Him with whose permission I heal the ill, because if He wills it He can make me ill.” Then Iblis continued: “It is none but you who with your divine power make the dead alive. ‘Isa retorted: “But the real greatness belongs only to Allah at Whose command I raise up the dead, and it is only Allah Who will make those dead whom I have made live and also make me dead. Only He will remain ever alive.” Iblis said again, “It is only you whose godhood is so great that you walk on water without even wetting your feet.” said, “No, but sovereignty belongs only to the One Who made the water subservient to me, if He wills Allah may drown me.” Then that accursed said, “O ‘Isa, it is only you that one day the heavens and the earth and whatever is in between the two will come beneath your feet and you will be upon all of them and will direct their affairs and you will distribute their provisions.” These words of Satan made ‘Isa very uneasy and he said, “Subhaan.....Nafsih (meaning Highly Exalted is Allah above all that you utter. I will glorify him so much that both the heavens and earth will be full of it and the ink (writing his never-ending knowledge) will finish and the weight of his glorification will equal his throne so that he may be pleased with me. Hearing these words Iblis ran away and jumped into the sea of Akhzar. A female jinn going towards the seashore saw Iblis prostrating on a hard stone. Tears flew from his wretched eyes across his inauspicious face. That she Jinn who was astonished to observe this spoke, ‘O Iblis! Woe unto you. What the hell do you expect to get by making such a long prostration? He said, “O lucky daughter of a virtuous gentleman. I hope that Allah, after throwing me into Hell according to His swearing will also free me from hell by virtue of His Mercy.”

According to a reliable narration from Imam as-Sadiq ‘Isa had once gone up mountain named Areehaa. Satan approached him in the form of the King of Palestine and said, “O Roohullaah (Spirit of Allah), since you make the dead alive and cure the ill and the blind and the leprous just make yourself fall down from this hill.” ‘Isa replied, “I do everything as ordered by Allah and He has not commanded me to do so.”

It is also recorded according to the same sources that once upon a time the crafty Iblis came to ‘Isa and told him, “Are you the one who claims to be able to make the dead alive?” said, “Yes.” Satan said, “If you are telling the truth, just make yourself fall off this wall and show us that you are still alive thereafter.” ‘Isa replied, ‘Woe unto you! a slave who is subordinate to the commands of Allah cannot experiment upon himself as he likes.” Then Iblis said, “Is your Lord able enough to close up the entire universe into an egg without shortening the universe or enlarging the egg?” ‘Isa replied, “Inability can never apply to Allah. What you ask for is absurd and hence unlikely to happen and this is not against the

perfection of the ability of Allah."

In another authentic hadith it is reported by Imam Muhammad al-Baqir that one day 'Isa, having seen Iblis, asked him, "Has anyone of the webs of your deceit ever reached me?" He replied, "How can I ever cheat you when your respected maternal grandmother had, at the time of the birth of your mother Maryam prayed to Allah, 'O Allah! I entrust her and her progeny to your fold so protect them from the deceits of Satan (and you belong to their progeny)." It is mentioned in some books that when Maryam had arrived in Egypt 'Isa was until that time a child. She (Mary) had taken shelter in the house of a farmer because she was very friendly with the poor and helped in nourishing them too. One day some of that farmer's wealth was stolen. He made allegation against those poor people who then were living in his house. This made Maryam very sorrowful. Seeing this 'Isa asked his mother whether would she like him to reveal who actually stole the property of the farmer? She said, Yes. 'Isa said, Such and such blind man and lame man have jointly made theft. When the blind man was asked to pick up the lame man he said he was unable to do so. 'Isa said, "Last night how were you able to lift him up (and carry him away). How is it that you are not able to do so now?" Then both of them confessed and all the other inmates were thereby proved not guilty. Next day it so happened that some more guests came to the farmer's house. The farmer worried as there was not water enough for them all. Observing this 'Isa went into the room where empty waterspouts were kept. He scanned his hand over those pots and all were filled up. he ('Isa) was twelve-years old.

It is recorded that, in his childhood, 'Isa was standing with some boys. One of the boys had killed another boy and threw his dead body at the feet of 'Isa. Relatives of the dead boy took 'Isa to the court of the Qadi. The ruler asked 'Isa about this and 'Isa replied that he had not killed the boy. The ruler wanted to punish 'Isa. Thereupon 'Isa demanded that the dead boy should be brought before him. Then he ('Isa) prayed to Allah. Consequently the dead boy came alive. Then 'Isa asked the dead boy as to who had killed him. He replied that such and such person had killed him. Then The Israelites asked him who the man standing before him was. He replied that he was 'Isa son of Maryam, then he dropped down dead.

It is reported in narrations that Maryam entrusted 'Isa to a dyer for learning the art of dying. The dyer had a lot of clothes to be dyed. While going out for some other work he explained to 'Isa that he should die the clothes in particular colors. But 'Isa put all of them into a single color tub. On inquiry, after the dyer returned, 'Isa told him that he had put all the clothes in such and such tub. 'Isa told him not to worry. The dyer shouted angrily, "You have spoiled all the clothes." He arose and took out the clothes. All of them were colored in different colors as desired by the dyer. The astonished dyer realized that 'Isa was Allah's Messenger and so he became a Muslim (faithful). Finally when Maryam took back 'Isa and went to Syria she camped in a hamlet called Naasirah. The word Nasara therefore has this connection. Then 'Isa started the mission of guiding Allah's creation and conveying the Messages of the Creator.

‘Isa propagates his Prophethood, dispatches messengers to the adjoining areas

Allah says, “And Set out an example to the people of the town (Antakya). When the messengers (sent by ‘Isa) reached the town (When we sent to them two messengers, they rejected both of them, then we strengthened them with a third and they said, surely we are messengers to you). Some say those two were Yuhannaa and Shamoun and that the third one was Yunus and according to some the first two were Sadiq and Sidq and the third one Saloon.

Shaykh Tabarsi, Thalabi, and a group of commentators have narrated that ‘Isa sent two messengers to the city of Antioch so they might guide the people there. On reaching there, they saw an old man grazing his sheep. He was habib Najjar (carpenter), the Mu’min (faithful) of the family of Yasin. Both of them saluted (told Salaam to) him. When habib inquired as to who were they, they replied that they were sent by ‘Isa, who advised people to worship only one Allah instead of idols. When habib further inquired whether they possessed ay sign of their being messengers (divine) they replied in the affirmative saying they could heal the ill and make the blind and the leprous healthy. habib asked them to heal his son who was ill for years. They asked habib to show them his son. habib took them to his house where as soon as the two divine messengers applied their hands to the body of the boy he arose hale and hearty by the Grace of Allah. This news went round the city resulting in many people’s recovery from their ill health. The news also reached the king of that place who was called Shanaakhan and was one of the kings of Room (Byzantine) who used to worship idols. The king called for both the messengers of ‘Isa and asked them as to who they were. They told him that they were sent by ‘Isa.

He inquired what miracles were they performing. They replied that they were healing the blind and the leprous by the Command of Allah. The king asked them as to why ‘Isa had sent them. They replied that they were sent to tell the people not to worship the idols that could neither hear nor see and to convey the Commandment of the only one Allah who sees and also hears. He said, Perhaps your Allah is someone other than the idols. They replied, “Yes and it is He who has created you and also your gods.” He said, “Well, for the present you can go but I will ponder over what you have said.” So they left the king and continued to preach to the people. Later they were arrested by the order of the king.

‘Ali ibn Ibrahim etc. has on reliable and authentic narrations, said that Imam Muhammad al-Baqir said that Allah sent two persons to the residents of Antioch. Those two messengers made haste in conveying things in which the people did not believe. So they behaved harshly with the messengers and imprisoned them in their idol-temple. Allah sent a third person as His messenger who after entering the town requested the residents to take him to their king. When they reached the gate of the royal palace the messenger said, I was worshipping in the forests and now intend to worship the Lord of your king. They conveyed this message to the king who ordered them to take him to their temple so that he may worship his Allah. Accordingly he was sent to the temple of the idols where he along with the earlier two,

continued to worship only Allah.

In short, when this third messenger met with the earlier two messengers he told them that it was strange that they acted harshly in their effort to make the idol worshipers leave the religion and embrace a new one and inquired as to why they not took a lenient approach. Then he told the two not to make it known to the people that they knew him. Then he went to the court of the king. The king told him that he had heard that he had worshipped his god and therefore he was his brother–in–faith and so it was his duty to assist him and hence he may tell him (the king) whatever he needed. He said, 'O king! I do not need anything but I have seen two persons imprisoned in your temple. Who are they? The king retorted that they had come to him with an intention to turn him away from his religion and to falsify his religion they invited him to worship the heavenly god." The third Messenger said, 'O king! It is better on our part to have a regular and systematic dialogue with them. If it is proved that truth is with them then we may follow them and if it is established that the truth is with us then they should enter our religion and become eligible for all the relief and concessions available to us.

The king agreed to this proposal and called the two from the temple. When they arrived in the court the third messenger asked them as to why they had come there? They replied "So that we may invite the king to the religion of worship of that Lord who has created the earth and the heavens and who, in the womb of a mother creates whatever (male or female) He wills and gives it the shape of his liking. He created the trees and made fruits. It is only He who sends rain from the sky."

The third messenger then asked them," Is your god able to heal a blind man and make him see? They replied, "We will pray to Him and if He wills He will heal the blind." Then the third messenger requested the king to call for a blind person who has never been able to see anything in his life. Accordingly a man who was blind since his birth was brought. The two messengers were then told to pray to their Lord to heal the blind man in order to see if they were true in their claim. The two arose, prayed two Rakat of prayer and prayed to Allah and lo and behold, the blind man opened his eyes and saw the sky. Then the third messenger requested the king to call another ailing person.

So another ill man was brought there. Then the third messenger himself made a Sajdah (prostration) before Allah and prayed for enabling the second blind man to see. He too was healed. Then he (the third messenger) said to the king, "If they have proved before us an argument we too have proved one before them. Now call a person who being handicapped is unable to walk." On the arrival of such a handicapped person the third messenger asked the two to pray for his recovery. They again offered Salat and prayed to Allah who made the immobile man healthy and able to walk.

Thereafter the third messenger requested the king to call for one more handicapped person who too was cured through his prayer to Allah. After this he told the king that like the two proofs given by the two we also have produced similar two. Now only one thing remains. If they fulfill it I will enter their religion. O king, I have heard that you had a son who has died. If they are able to bring him back to life, I will embrace their faith. The king retorted, "In that case I also will follow their religion." So the two (earlier

men) were told that only one thing had remained for settling the matter that the king had a son who was dead and buried. If you bring him back to life we will enter your faith. Hearing this those two messengers of Allah fell down in prostration before Allah, made long prayers and then raising their heads said to the king, “O king, send some persons to the grave of your son. They will find him alive and out of his grave, by the will of Allah.” People rushed to the grave of the prince where they saw that the dead prince had come out of his grave and was shaking off the dust from his head.

They took him to the king who recognized him and asked, “O my son, how are you?” He replied, “I was dead, but then I saw two persons prostrating before my Allah and praying to Him for my life. Allah accepted their prayer and made me alive.” The king asked him, “O my son, if you see those persons can you recognize them?” He said, “Yes.” So the king went along with the prince to a jungle and made him stand there. Then a number of people paraded before the prince. After hundreds had passed before his eyes the prince one of the two messengers was brought before him and he at once spoke, “Yes, this aged gentleman is one of the two.” Then many more were made to pass before the other messenger came before him and the prince again recognized him instantly and said that he was the other person. Seeing this the third messenger said, “I put faith in your Allah as I am convinced that the message brought by you is the Truth.” The king also became a believer and so did all of his people who became Muslims.

Ibn Babawayh and al-Qutb al-Rawandi have narrated from Imam as-Sadiq that when ‘Isa desired to dispatch his companions he gathered them before him and advised them to pay attention to the weak and not to clash with the kings and the oppressors. He directed two of them to Antioch who reached there on the day of ‘Id (annual celebration). The two saw that the people there had opened their temples (idol houses) and were busy worshipping the idols. When they rebuked them harshly they chained them and threw them in jail. When Shamoun came to know about it he came to Antioch, reached the jail after some efforts and reminded the two messengers that they were advised not to clash with hotheaded and oppressive people. Then he departed from them and continued to meet with the poor people and have little talks with the poor who used to keep such dialogues secret from all except their own who were somewhat strong. After some time this matter came to the knowledge of the king who inquired since when has this man had entered the city. The people told him that he had arrived there since the last two months. The king ordered him to be brought before him.

He was brought to the king who talked with him and became so friendly with him that he asked him to remain in the court all the time before him. One night the king saw a fearful dream and described it to Shamoun. Shamoun gave its interpretation that pleased the king. Thereafter he saw one more distressing dream. Shamoun again gave its interpretation that made the king even happier. Thus he continued to live besides the king and the longer he did so the more respectable he became in his eyes. When he was satisfied that his words completely impressed the king he one day inquired about the two persons jailed by him who according to what he had heard, had found defects in the king’s religion. The king confirmed the matter. Shamoun desired that they be brought before him. When they were brought

Shamoun asked them, “Who is the god whom you worship?” They said, “He is the Lord of the worlds.” He asked whether their Allah heard what they said and answered what they prayed. They replied, “Of course our Lord hears whatever we say and accepts our prayers.” Shamoun told them that he wanted to test them and the two agreed.

Shamoun inquired of them as to whether their Allah cold heal a leper if they prayed for his healing? They said, “Yes.” Shamoun called for a leper and asked the two messengers to pray to their Allah for his recovery. The two passed their hands over the ailing man’s body and he became healthy instantly. Shamoun said he too could do the same. Another leper was brought there who too recovered when Shamoun scanned his body with his hand. Thereafter Shamoun told the two that only one thing remained unresolved and if they solved that he would also put faith in their Allah. They said what it was. Shamoun asked them if they could make a dead person alive. They replied, “Yes (by the order of Allah a dead man can also become alive).” Then Shamoun inquired of the king whether he knew any expired person with whom he had any relation? The ruler replied in the affirmative and said his son had died. Shamoun said, Well, let us all go to your dead son’s grave and check the reality of these two gentlemen’s claim, (that possibly they might lose respect). So all of them reached the grave of the dead prince. The two raised their hands in supplication before only one Allah and Shamoun too began to recite a prayer (Dua) silently. Within no time the grave cracked open and the prince came out alive. When the king inquired about his condition he said that he was dead; that of late he experienced some fear and restlessness but “then I saw that three gentlemen were praying to Allah so that I might become alive and that they were these three gentlemen.’ While saying this the prince pointed to Shamoun and the two earlier messengers. Shamoun told the two that he was putting faith in their Allah. The king said that he too believed. His ministers too believed. Then following them the entire habitation of Antioch became Muslims (believer in Truth).

According to an authentic and reliable source it is narrated from Imam as–Sadiq that when Injeel (Bible) was revealed to him and he wished to conclude the argument (hujjah) before the people he sent one of his companions to the king of Room (Byzantine) with a miracle through which he could cure lepers, make the blind see, heal the ill whom doctors had declared incurable. When he reached there and worked these miracles his fame spread far and wide. When the king came to know about it he was brought before the king and asked whether he was able to cure the blind and the leper he replied in the affirmative. The king called a man who was born blind. His eyes had dried up and he had never seen anything. ‘Isa’s companion was asked to cure him.

He prepared two little balls of clay, put them in the place of his eyeballs and prayed to Allah for his eyesight. He began to see at once. Seeing this the king seated him near him, befriended him and told him to stay there and not to go anywhere else. He gave him much respect and honor. Then ‘Isa sent another messenger and taught him the prayer for making the dead alive. When he reached Rome he told the people there that he was better than the physician of their king. Hearing this, the king became very angry and ordered that he should be executed. The first messenger told the king not to make haste

in executing him but to call him and examine his claim. If his claim proved false he might be killed, so that the argument might be concluded in his case.

Anyway he was called in the presence of the ruler. He told the king that he could make the dead alive. Around that time the son of that king had died. So the king along with the second Rasul and all of his court men and ministers went to the grave of his son and ordered that he might be brought back to life. The messenger prayed to Allah and the first messenger said 'Amen' until the grave cracked open and the prince came out and sat in the lap of the king. The king asked his son as to who made him alive? He pointed toward the two divine messengers. Then both messengers said that they had come from 'Isa. As you were not listening to any of the earlier messengers of 'Isa but were executing them we were sent to convey his ('Isa's) message to you in this way."

Hearing this, the king declared his faith in 'Isa and his shari'ah (religion). In short 'Isa 's propagation and his message spread far and wide in this way until the time a group of Allah's enemies began to call him ('Isa) Allah and Allah's son. The Jews called him a liar and wanted to kill him.

According to some traditions when 'Isa sent his two messengers to Antioch they could not find a way to approach the king for quite a long time. One day when the king came out for a royal round the two came in his path, pronounced Allahu Akbar (Allah is the Greatest) loudly and began to explain Tawhid (Divine Unity). The king became angry and ordered their arrest and flogging of a hundred whips each. When 'Isa came to know about it he sent Shamoun-as-Safa the leader of his companions for helping the earlier two messengers. Reaching there the third (Shamoun) did not reveal that he was a messenger of 'Isa but cultivated contacts with the royal court men. Then he entered the king's court. The king liked his manners. So he befriended him. After some days Shamoun asked the king about the two persons he had imprisoned and inquired as to whether he had at all talked to them and had ever asked for any evidence in support of their words? The king said, No, I was very angry with them then. Then he called both of them from the jail. Shamoun asked the two who sent them there? They said the One who has created everything and who never associates anyone in His Godhood and Sovereignty.

Shamoun asked them to describe His attributes briefly. They said, "He does what He wills and commands what He desires." Shamoun asked them what the proof of what they had said was. They inquired what was his desire and what did they want? Then the king called for a boy who did not have eyes and not even any blocks or holes in place of eyes. His forehead was plain. He asked them to make him see. Then the two messengers prayed as a result of which two holes appeared at the place of eyes. Then they made two clay balls and placed them in those holes in the forehead of that blind boy and he began to see. The king was astonished. Then Shamoun told the king that had he also made such a request to his Allah and had he responded similarly it would a matter of honor for both him and for his Allah. The king said he did not hide anything from him and that it was a fact that the Allah whom he worshipped neither could hear anything nor see anything, nor could he harm or benefit anyone. Shamoun told the two messengers that if their Allah could make a dead man alive he would put faith in

Him.

They said their Allah was able to do everything. The king said here is the dead body of a farmer's son and I have not allowed its burial for the last one week, make him alive before his father arrives. The corpse was then brought there. It had become swollen and decomposed. Then the two messengers prayed openly and the third (Shamoun) silently to Allah until the dead boy arose and said, 'I was dead for the last seven days and I was pushed into seven vales of Hellfire. I disown the religion that you are following. Put faith in the Godhood of the Lord of the Worlds Who is the Only One Allah. I saw that the gates of the heavens were opened for the entrance of these three men and I saw a handsome youth praying for these persons (pointing toward Shamoun and the two messengers) who were sent by 'Isa Messiah. They (three) propagated the Prophethood of 'Isa. The king and some groups became believers and the rest remained infidels. Some say the king and all the people of that city remained adamant on their unbelief and only one person, habib Najjar became a believer who was killed.

The following verses also indicate that many became faithful and many suffered punishment. It is possible that what is said in the end part of the ayats is about some other villagers. Possibly the hadith indicates that those who remained alive after the Chastisement became believers as says the Almighty:

"They said, You are nought but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie. They said, Our Lord knows that we are most surely messengers to you. And nothing devolves on us but a clear deliverance (***of the message***)***. They said, Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us. They said, Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people. And from the remote part of the city there came a man running; he said, O my people! Follow the messengers: Follow him who does not ask you for reward., and they are the followers of the right course."*** (***36: 15-21***)

It is described that the name of that man was habib Najjar and that the very first person to put faith in the Messengers when they entered the township was he. His house was situated on the outskirt of the town. When he heard that all the people of his community disbelieved in them and wanted to kill them he came down running to his people and advised them in these words. People caught hold of him and took him to the king. When the king asked had he followed the messengers habib replied:

"And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back: What! Shall I take besides Him Gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me? In that case, I shall most surely be in clear error: Surely, I believe in your Lord, therefore hear me. It was said, Enter the Garden. He said, O would that my people had known." (***36:22-26***)

It is narrated that when habib gave them this advice they (the disbelievers) belied him so much that he

was killed (martyred) or he was stoned to death. Allah admitted him to Paradise and he began to enjoy the God-given subsistence. Some say he was lifted up in the heavens; that people could not kill him. According to some, he was beheaded and Allah made him alive and admitted him in Paradise.

"Of that on account of which my Lord has forgiven me and made me of the honored ones! And We did not send down upon his people after him any hosts from heaven, nor do We ever send down. It was not but a single cry, and lo! They were still." (***36:27-29***)

It is described that when the oppressors killed habib Najjar, Allah became angry with them. He sent Archangel Gabriel who placed his hands on the gates on both ends of the town and gave out such a frightening scream that souls of all the oppressors left their bodies at once en masse.

Thalabi and all Shi'ah and Sunni commentators and compilers of traditions have, by way of continuous narrations, mentioned that the Holy Prophet said, among all the communities there were three persons who had topped all in the matter of following and obeying the Truth and who never disbelieved in Only One Allah even for a second and they were: Hizqil the Believer belonging to the family of the Pharaoh, habib Najjar, the Believer from the family of Yasin and 'Ali bin Abu-Talib and he (the last one) is the most excellent among them.

It has also been reported through several reliable sources that the Holy Prophet said, three persons did not disbelieve in Allah's revelation even for the tiniest fragment of a second and they were the Mu'min of the family of Yasin, 'Ali bin Abu-Talib and Aasiya, wife of the Pharaoh.

It is reported authentically that people asked Imam Muhammad al-Baqir can a Mu'min (believer) ever suffer from ailments like falling away of hair or leprosy? He said, Suffering is only for the believer. Mu'min of the family of Yasin was suffering from khoorah. According to another reliable narration the fingers of his hands had become dry (dead or lifeless). I can imagine as if he is pointing toward his people with such fingers and admonishing them: "O My People, Follow the Messengers. When he went once more to advise his people, they killed him.

At another place, the Almighty says: "And when I revealed to the disciples saying, believe in Me and My apostle, they said, We believe and bear witness and we submit (ourselves)." It is said that the Divine Revelation towards them was brought on the tongues of the Prophets whereby the people accepted the word of Allah. And it is reported through a trustworthy hadith that Imam Muhammad al-Baqir said, "The Almighty had given them Ilham (inspiration)."

It is recorded in reliable sources that hasan bin Afzal once asked Imam al-Ridha why the companions of 'Isa are called Hawaari He replied, "It is said that they were called Hawaari because they were clothes-washers (laundry-men). They used to clean the clothes of dirt and impurity and that the word (hawaari) is from the root 'Khubz e hawaar' which means 'white bread'. But we Ahl al-Bayt say that they are called hawaari because they used to clean both themselves and others of sins and immoralities by their sermons and admonitions." It was asked why the followers of 'Isa are called 'Nasaaraa'. He replied that

their base and origin is in the city of Naasirah situated in Syria where Maryam and ‘Isa resided after returning from Egypt.4

It is recorded in a reliable tradition that Imam as-Sadiq said, “‘Isa’s Hawaaris were the Shi‘ahs of ‘Isa and his (Imam’s) Shi‘ahs were the Hawaris of Ahl al-Bayt. ‘Isa’s Hawaris did not obey ‘Isa as our Hawaris obeyed and followed us.” Therefore ‘Isa asked: Who is my helper in the matter of Allah and His religion? The Hawaris said, “We are the assistants of Allah.” But by Allah, they did not help (‘Isa) in the city of the Jews and they did not fight in support of ‘Isa. But our Shi‘ahs by Allah, are our helpers and assistants. They have been fighting with our enemies ever since the departure of the Holy Prophet from this world. The enemies of Allah burn them in fire, harass them, drive them out of their cities and yet our friends do not refrain from their love for us. May Allah them give good reward on behalf of us.

In another reliable tradition, it is mentioned that once upon a time ‘Isa told his Hawaris: O my group of supporters! Fulfill a desire of mine. They inquired as to what it was. He (‘Isa) arose and washed their feet. The Hawaris exclaimed: O Spirit of Allah! It is befitting for us to wash your honor’s feet. ‘Isa replied, “One who knows is more worthy of serving other. I expressed this humility and humbleness so that you too may, after me, behave with lowliness with people as I did with you. Wisdom gets propagated through politeness and humility, not through pride and haughtiness. Grass and grains grow in soft and smooth earth, not on hard ground.”

It is mentioned in a reliable tradition replying to a question as to how were the companions of ‘Isa able to walk on water whereas the companions of Muhammad did not have this power. Imam said the monetary affairs of the companions of ‘Isa were being managed (directly) by Allah but this community (followers of Muhammad) has been made responsible for toiling to earn their subsistence.5

It is recorded from reliable narrators that someone asked Imam as-Sadiq: Sometimes it so happens that I see a person who is very humble, who prays and worships a lot but does not have faith in your religion. Can his worship benefit him? Imam replied, “Such people are like that group of The Israelites wherein whoever passed forty nights in worship and then prayed would get whatever he prayed for. But once when one of them did so his prayer remained unanswered. So he came to ‘Isa and complained about it, and requested him to pray for him. ‘Isa made ablution offered two Rak’ahs of prayers and prayed to Allah. Consequently, Allah revealed to him, ‘That man had approached Him but from an incorrect way (path), which is other than, the one I had shown.’ And that man was doubtful about (‘Isa’s) Prophethood. ‘So I will not hear his request even if he goes on praying until his neck is dislocated and his fingers have dropped.’ Hearing this ‘Isa looked toward that person and asked, ‘Do you harbour any doubt about my Messengership?’ He replied, ‘Yes, O Spirit of Allah, it is so. Kindly pray to Allah for a change in my condition for the better.’ ‘Isa then prayed for him. Allah accepted his repentance and he too, like his family members, became a Mu’min (Faithful).”

It is mentioned in an authentic hadith that according to Imam al-Ridha the Hawaris (companions or apostles) of ‘Isa were twelve persons the best among them was Luke and that among the Nasaaraa

three scholars knew the Injeel very well among whom Johanna was at the top ranking as he used to write (Injeel) and that another Johanna used to live in Africa and that Johanna lived in Zaqaar and they all possessed the description of the Prophet of the last era and of his Ahl al-Bayt and they had given the good tidings about the last Prophet to 'Isa and to The Israelites. (This indicates that they were more knowledgeable then even 'Isa which is difficult to believe and incomprehensible-Translator).

In another hadith It is narrated through Imam as-Sadiq that Musa once said something to his people who could not obey it so they revolted in Egypt. They fought them and killed them. (Likewise) 'Isa said a thing to his community which they could not tolerate (comprehend) and so they rose against him and fought with him in Tikreet (Iraq) and all were killed as mentioned by the Almighty:

"So a party of the children of Israel believed and another party disbelieved. Then we aided those who believed against their enemy, and then became uppermost." (***61:14***)

It is recorded in another tradition that one day 'Isa went to a village for some work along with three of his companions. They found three gold bricks in their path. 'Isa said, "These bricks will kill people," and went past them. After going, some steps further one of his companions asked for his permission to go back for some work. He allowed him. He went. Likewise, the other two also went away taking his permission. They gathered those gold bricks. Two of them asked the third one to go to the bazaar and fetch something to eat, telling him that they would await him at that place.

The third one went to the market and mixed poison with the food, imagining that the others would die after eating it and he might become the owner of the gold bricks. On the other hand, the two joined in conspiracy against the third one and planned to kill him and then divide the gold only between them. Finally when the man returned the two together killed him and then ate the food with ease, only to die soon thereafter. When 'Isa returned from his work he saw all three lying dead near the gold bricks. He brought them back to life saying 'Get up with the permission of Allah.' He then asked them whether he had not told them in advance that those bricks would kill many!

It is mentioned in some books that once 'Isa was busy admonishing people along with some of his the Disciples touring the land. He was passing from one place to another so that he may guide those who were worthy and deliver them from their state of misguidance.

When they arrived near a city they saw a treasure that tempted the Disciples who requested 'Isa to permit them to preserve it so that it might not be lost in the forest. 'Isa told them that that treasure would not give them anything except sorrow and trouble. "In fact I am traveling to find a treasure which will not cause any trouble or sorrow. So remain here until I come back." They told 'Isa that the city folk are very bad; they kill whosoever goes there. 'Isa said, they kill only those who look at their wealth and property with passion but I care the least for their belongings." Anyway, 'Isa entered that town and began to observe everything thoughtfully.

Suddenly he saw a dilapidated old house that was the smallest and most unattractive. He said to

himself: treasure is always in the wilderness. If there can be anybody worthy of guidance he ought to be in this poor house. He knocked at the door that was opened by an old woman. She inquired as to who he was. ‘Isa replied that he was a traveler newly arrived in her town and that he intended to stay overnight in her house as it was dark. She said it was the order of their king not to allow any outsider into our home but since the appearance of your face is so gentle, I cannot dare to ignore a guest like you. “Bismillah” (Most Welcome–come in). And lo!

On the one hand, the shining sun set in the west and on the other the moonlike messenger shone in the dark house of the poor old lady, turning it into a garden of paradise. The owner of this dilapidated house was a hardworking woodcutter who had died leaving behind this old widow and his orphan son. The son was also working painstakingly to make both ends meet with a little income. At night, that boy returned home. The mother told him that an honorable guest had arrived in their home and that whatever he brought ought to be spent in feeding him. The boy submitted some dried bread (loaves), which he had brought before the guest. ‘Isa ate it and then began talking and with his Prophetic intelligence learned about the good and modest manners etc. of the boy but he also noticed a sign of great grief lurking in his heart. The more he tried to find out the cause of the hidden sorrow the more that boy tried to conceal it.

At last, the boy went to his mother and informed her that the guest is insisting very much to know my inner trouble and promises to remove it as far as possible. Should I reveal my uneasiness to him? The mother told her son that the shining and radiant face of the honorable guest tells me that he is worthy of telling everything to him and he looks like he is able to remove everybody’s troubles. So do not keep anything hidden from him and also do not ignore his apparent qualification. So the boy returned to ‘Isa and told him that his father was a woodcutter; that when he expired his mother asked him to follow his late father’s occupation. “Our king has an extremely beautiful and intelligent daughter whose hand in marriage has been asked for by many kings but she has not accepted anybody’s offer. The princess resides in a very big and spacious palace. Once when I was passing by that palace, my eyesight fell on that princess and ever since I admire her ceaselessly. I have not informed anyone except my mother about this inner uneasiness of my heart. It was this grief which you detected though I never wanted to reveal it to anybody.”

‘Isa asked the boy whether he should obtain that girl for him. The boy replied that it was an impossible task and that it was really astonishing that a great man like him should make a mockery of him despite seeing his poverty! ‘Isa said, I have never made a joke. Mockery is a deed of the ignorant. Had I been unable to fulfill this task I would have never spoken like this. If you desire, I can make that girl come to you the next night. The boy went to his mother and narrated the conversation to her. She replied, “I have no doubt that that great man will do whatever he says so do not leave his side.” In short, ‘Isa engaged himself in long prayers and the boy passed the night turning in his bed.

Next morning ‘Isa called the boy and asked him to go to the gate of the royal palace and when the

courtiers arrived to tell them that you had come to ask from the king the hand of his daughter. Then at once report to me what takes place. Accordingly the boy stood at the gate of the royal court and acted as directed by ‘Isa. The courtiers were very surprised and when they reached the court they narrated the event as if it was a joke. The king also laughed a lot and called that boy into his court. When he saw the boy he at once noticed that though his clothes were worn and torn the radiance on his face indicated his inner nobility and purity of heart. Moreover, during his talk with the boy the king did not observe anything to indicate his foolishness or madness. This astonished the king very much and he, with an intention of taking his test, asked the boy that if he was prepared to pay the dowry for his daughter if he would give her to him in marriage and that for the dowry he should bring a big tray full of precious pebbles of ruby and that each pebble should weigh not less than a hundred misqal. The boy asked the king to give him some time.

Then he came to ‘Isa and narrated everything to him. ‘Isa exclaimed that it was no problem. Then he called for a tray and sent the boy in the ruins and began to pray to Allah. Consequently all the lumps of clay lying there turned into valuable rubies. Then he told the boy to fill up the tray and carry it to the king. When the boy went back to the court of the king and removed the cover cloth from the tray the eyes of all were dazzled and all were spellbound. With a view to try him some more, the king said one tray was not enough and that he wanted ten trays full of various kinds of precious stones (jewels).

Returning to ‘Isa the boy conveyed this to him. He called for ten trays and got them filled with jewelry which none had seen before in the world. The boy took them to the king where all were again extremely surprised. Then the king took the boy aside in isolation and told him that he certainly did not possess such power himself nor could he ever have courage enough to ask for the hand of the princess and asked him to reveal who was behind all this miraculous happenings. When the boy told the facts to the king he said that the man behind all that could be none other than ‘Isa bin Maryam . He then asked the boy to bring ‘Isa with him so that he himself might give the hand of his daughter in his (the boy’s) hand.

Finally ‘Isa went to the royal palace and performed the marriage of the princess with that boy. The boy was clothed in fine dress with full decorations and the king himself took him into his palace and entrusted his daughter (the princess) to him. Next morning when the king called the boy and talked with him he found him full of wisdom. Since the king had no other issue except the girl he made that boy his heir-apparent. According to royal commandment, all the emirs accepted obedience to the boy and then the king seated him on his royal throne.

Next night the king fell ill and passed away from this world. The boy took the reins of the government in his hands and obtained control of all the treasures and wealth of the late king. During all this time ‘Isa had stayed in the house of that old lady. At the time of sunset on the fourth day ‘Isa went to that boy to bid him goodbye. The boy alighted from the throne and clung to ‘Isa and said, O my wise and learned guide! Your right on this poor and weak person is so much that even its thousandth part cannot be compensated by way of thanksgiving even if he would remain in your service until eternity. But, he said,

a doubt has arisen in my heart due to which I remain worrying throughout the night and cannot take benefit of the luxury “provided by you so generously and if you will not solve my confusion I will not be able to take any benefit from your gifts,”

‘Isa inquired as to what thought was harassing him. He said “the problem is that I am unable to understand when you have such a great ability to lift me up from the vales of poverty and place me on top of the mountain of worldly wealth how is it that you yourself are content with worn and torn clothes and are toiling without any servant or any transport facility or assistance?” ‘Isa asked the boy that when his desire had already been fulfilled why he should bother about his (‘Isa’s) condition. The boy submitted, “O my virtuous and pious guardian! I will not gain anything from your gifts if you will not remove this confusion from my mind and I will get no benefit from anything.”

Isa then told him, “O my son, The pleasures of this temporary and transient world can be of any value only in the eyes of a person who is unaware of the permanent delight of the everlasting life in the Hereafter (after death). The very person who until a few days ago enjoyed sitting on this throne and who took pride in having worldly power is now lying beneath the earth underground and no hearts entertain his thoughts any more. This is enough to realize that the wealth which ends in dishonor and a delight that turns into pain is useless. The pleasure of the friends of Truth is in attaining nearness to Allah and realizing His Might and Grace. The earth and transient enjoyments are nothing compared to the never-ending sweetness of the Hereafter.

Hearing these words of the ‘Isa the boy once again clung to his feet and said that he fully understood what he said and you have so kindly opened the knot that was troubling my mind. But then another knot which is more complicated has come up now before me.” ‘Isa asked what it was. The boy said that the greater confusion was that he could not comprehend as to how he (‘Isa) could go away from whom he loved and would not do to him what his (the latter’s) welfare demanded. When your honor arrived at our house abruptly and spread the shade of your bliss on us it is unfair that you should prove stingy in bestowing on us the bounty, which is main, and permanent and that you would deprive me of the eternal kingdom by gifting me the worldly empire.

Then ‘Isa replied, “I have taken a test of your mind and heart in this way and I wanted to know whether or not you are worthy of the really high ranks and whether or not you were able to give up the transient joys in order to attain the eternal ones. Now if you leave this royal grandeur you will earn a greater heavenly reward and prove to be a completion of argument for those in whose case the false worldly treasures are blocking the attainment of the perfect bliss.”

As soon as the boy heard these words he threw away his silken robes and decorations and giving up his superficial empire, began to tread the path leading to eternal success. ‘Isa brought him to his the Disciples and told them that the treasure which was in my mind was this orphaned jewel whom I had lifted, within three days, from wood-cutting to world-ruling and yet he kicked off all that and is prepared to follow me. On the other hand it is you, who, despite years of company with me, became mad after the

sorrowful treasure and left me. It is said that the dead boy whom ‘Isa made alive was this very son of a poor old lady. He became one of the great religious leaders and many got guidance through him.

It is recorded in reliable sources that the holy Prophet said, ‘My brother ‘Isa arrived in a city where a man and his wife were quarrelling and shouting aloud. ‘Isa asked them the reason where upon the man replied that this, my wife, is very virtuous and pious. Yet I do not like her and want to be separated from her. ‘Isa again asked but why? Then man said that her face is faint and not attractive at all even though she is not aged. ‘Isa advised that woman not to eat making her belly full of food as in an overloaded stomach its content boils up and makes one’s face listless. When the lady followed ‘Isa ’s advice she became beautiful enough to attract her husband.

Therefore ‘Isa went to another town where people complained to him that the fruits growing on their trees were getting rotten. ‘Isa guided them that while sowing seeds they should put water first. As they were filling the earth before watering it, it rotted their fruits. When the people acted as directed by ‘Isa their fruits were saved from the rot.

Leaving that township ‘Isa entered another habitation to find that the eyes of its residents were grey and their faces pale. When people inquired about its reason ‘Isa replied that it was because they did not wash the meat before cooking. There always remains some impurity in the meat of any animal, which is cleaned only after it is washed. When the people followed the way shown by ‘Isa their ailment disappeared.

‘Isa reached another place. There he met with many people whose teeth had fallen and faces were swollen. Inquiries were made from ‘Isa who replied that they were sleeping with their teeth pressed hard, which hindered the breathing process and also weakened the roots of the teeth. When people left that habit of sleeping with pressed teeth their troubles too disappeared.

It is narrated through Imam as-Sadiq that once ‘Isa entered a city full of dead people whose bones were scattered on the roads and in their homes. Seeing this ‘Isa exclaimed that they had fallen prey to Divine Chastisement because had they died natural deaths they would have buried one another. His companions asked the reason for the Divine wrath.

Allah Almighty revealed to ‘Isa: O spirit of Allah! You ask these dead men. They will give a reply. When ‘Isa addressed them one of them arose and said, “Yes, here we are, O, Spirit of Allah.” ‘Isa asked them who were they and what had happened to them.

“Since morning up to the evening they were safe but then suddenly at night they found themselves in Hawiyah (the lowermost part of Hell).”

‘Isa inquired what was Hawiyah. “It is made up of rivers of fire with mountains of fire therein.” ‘Isa asked them the cause, which resulted in this punishment to them. He said it was due to their love for the material world and the worship of Taghut meaning obedience of wrongdoers who were against truth. ‘Isa

asked to what extent was their love of the world. They said, it was like the love of a mother for her child such that when the child looked at her she became happy and when the child turned its face from her it made her unhappy and sorrowful.

'Isa asked up to what extend had they obeyed Taghut (false deities)? They replied they did every wrong thing they were ordered to do. Then 'Isa asked the spokesman as to why he alone, among all others, arose to talk with him? He said it was because all others had reins of fire in their mouths and some extremely merciless and harsh angels were overseeing them. Then he added that though he resided among them he was not like them. When the Divine Chastisement caught them I was also overtaken by it but am hanging by my hair on the brink of Hell and I am afraid of falling in it any moment. 'Isa said sleeping in ruins and living on bread of barley is a great good, which safeguards one's religion.

According to another tradition 'Isa, while traveling with some of his companions, saw the corpses of a dead man and a rotten dog. The Disciples said how much foul smell emanates from the dog. 'Isa said how shining and beautiful its teeth are, thereby conveying that they should not see the defects even if many but pay attention to what was good therein.

According to a narration, once it was raining heavily with thunder and lightning. 'Isa was looking for shelter. As he observed a tent at a distance he went there. Seeing only a woman in it he returned and turned towards a mountain. A tiger was sleeping in its cave. He put his hand on the tiger and exclaimed, "O Almighty! You have provided a shelter for everything but I am shelterless." Allah informed him through revelation that his shelter was where His Mercy remained and told him that: By My Might and Honor! On the Day of Resurrection I will marry you with a hundred huris whom I have made with my own hands of power and will give a feast, as your marriage reception to a population of four thousand years each day that would be equal to the life of the entire world. I will make the announcer proclaim: Where are those who had discarded the world. Those who had ignored the world for worshipping Allah will attend 'Isa bin Maryam's feast.

It is mentioned in another narration that the world was presented to 'Isa in the form of a fearful old ugly woman who had no teeth but had decorated herself very much. 'Isa asked her how many husbands she had. She said she could not count. Thereupon 'Isa asked her whether all of them had died or was she divorced by them? She replied, 'No, I killed all of them.' 'Isa exclaimed: 'Woe unto your remaining husbands who do not ignore you even though they see that you are killing them every day!"

It is recorded in another narration that once 'Isa saw an old man toiling hard with a spade in hand. He was preparing the ground for tilling. 'Isa prayed to Allah for the removal of longing from the heart of that old man. Allah accepted 'Isa 's prayer and that old man put down his spade and went to sleep. Then 'Isa prayed for re-entry of longing in that man's heart. Consequently he got up instantly took his tool in hand and began working. 'Isa then asked him as to why he had put down his tool and then again began to work? He replied "in the meantime it had occurred to my mind that I had become so old that it was not certain when I would die and hence it was not necessary to go on toiling. I went to sleep and took rest.

But then again a thought came to my mind that sustenance is required until I die so I got up to restart my work."

It is mentioned in a reliable tradition that the holy Prophet said that once the Disciples asked 'Isa, "O Spirit of Allah! Whose company should we keep?" He replied be with those persons whose appearance may make you remember Allah, and by talking with whom your knowledge may increase and whose character may make you think about the Hereafter.

According to an authentic narration Imam as-Sadiq is reported to have said that once 'Isa passed by a group of people who were weeping. On making inquiry he was informed that they were weeping so that Allah might pardon their sins. 'Isa said they should not stop weeping until Allah pardoned them

In another reliable tradition the same Imam is reported to have said that the holy Prophet had said, Once upon a time 'Isa passed by a grave that was being chastised. The next year when he passed by the same grave it was not being punished. 'Isa prayed to know the reason. Divine revelation enlightened him that the dead man had a son who had just become a youth. He repaired a path for Muslims and made it easy for people to pass through it. Moreover he maintained an orphan. So Allah pardoned him.

One day 'Isa told Yahya that if people malign you of an evil which you possess, you might consider it and ask him to seek forgiveness and pray for forgiveness. But if he accuses you of an evil which do not possess then it is goodness in your favor which you have earned without toiling.

Descent of Maidah

Allah Almighty says,

"When the disciples said, O 'Isa son of Maryam! Will your Lord consent to send down to us food from heaven?" (***5:112***)

It is said that this questioning of them was prior to the perfection of their faith. Or they did not know the Might of Allah or they intended to learn whether Allah considered it fitting to do so or they wanted to ascertain whether Allah answers his call if he ('Isa) prays to Him?

It is recorded in reliable sources that according to Imam as-Sadiq the Ahl al-Bayt pronounced the word "Rabbaka" (and not 'Rabbuka') which meant: "Can you put such demand before your Lord?"

'Isa said, "If you believe in Allah and in His Prophet, fear Allah and do not raise questions, which might produce undesirable replies."

"They said, We desire that we should eat of it and that our heart should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of witnesses to it. 'Isa, son of Maryam said, O Allah, Our Lord! Send down to us food from heaven which should be to us an ever

recurring happiness to the first of us, and a sign from thee, and grant us means of subsistence for Thou art the best of the Providers."

According to the narration the Divine Tray of food came down on Sunday therefore the Christians celebrated that day.

"Allah said, Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise anyone among the nations."

It is mentioned in a reliable tradition according to Imam as-Sadiq that when Allah Almighty descended the tray of food (Maidah), 'Isa commanded the Disciples that nobody should eat from it unless he permitted them to do so. But one of them ate from it and somebody informed 'Isa about it. When 'Isa asked him he denied having eaten it but all the Disciples testified that he had done so. 'Isa asserted that when your Mu'min brother denied having done a thing which you have seen with your own eyes, you should refute your eyes and testify to what the faithful person says.

It is recorded that the tray which was sent from heaven was lowered by a golden chain and it contained eatables of nine colors and nine breads and nine fishes plus nine breads according to another narration. It is said on the authority of Imam al-Ridha that those who did not become believers when the tray was sent by Allah, they became pigs. According to another tradition they became pigs and monkeys.

According to a reliable saying of Imam Musa al-Ka¨im those who were turned into pigs were a group of washer men who had denied the descent of Maidah. It is mentioned in the tafsir (commentary) of Imam Al-Hasan al-'Askari that the Maidah sent by Almighty Allah on 'Isa contained only a few loafs but there was so much barakah (God-given abundance) in it that four thousand seven hundred persons could take satisfactory food from it for several months. It is also mentioned in the same tafsir that the holy Prophet said, When the people of 'Isa became ungrateful after demanding the Divine Maidah, Allah turned them into seven sorts of animals like pigs, monkeys, bears, cats and some sea and desert creatures.

'Ali ibn Ibrahim narrated that when the Divine Maidah was coming down The Israelites used to gather round the tray and eat to their satiation. Finally the rich and proud people of The Israelites began to say that they would not allow the poor and down trodden people to take food from the Maidah. So Allah fetched the Maidah up and turned those people into pigs.

Shaykh Tabarsi has recorded that people have differed about the details of Maidah and its contents. 'Ammar Yasir has said the holy Prophet had said that there was bread and meat in it, because people had demanded from 'Isa that they wanted food which might not finish and they could go on eating. Allah Almighty informed them that the blessing would remain with them so long as they did not show dishonesty and did no hoarding, and that if they did so they would be chastised. But they proved dishonest on the very day.

Ibn ‘Abbas has narrated that ‘Isa told The Israelites: Fast for thirty days and then Allah will fulfill whatever you demand. They fasted for thirty days and then told ‘Isa, “If we work for anyone they give us food to eat. We fasted for thirty days and suffered hunger. Now pray to Allah so that He may send a tray full of food from heavens.” Soon the angels brought Maidah for them with seven loaves and seven fishes in it. All ate from it. Imam Muhammad al-Baqir has also said so. Another narration says that there was all kind of food except meat. Yet another narration says the Maidah contained everything except loaf and meat. One narration says meat and fish was not there. Another narration says it contained only fish having the taste of everything. According to one narration it contained heavenly fruits. Yet another tradition says Manna and Salwa was dropping every morning and evening from the sky.

It is mentioned by Salman Farsi that ‘Isa never found faults with people, never shouted at anyone, never laughed loudly, never removed anybody away from him, never blocked his nose against a foul smell emanating from anyone’s body, never engaged in any game or play nor engaged in any meaningless work. When the Hawaaris (his close companions) demanded a heavenly tray of food (Maidah) from him he was wearing a thick woolen wear. He wept and prayed whereupon a red trey came down from the heavens which was visible to all over there. It reached them quickly. ‘Isa then arose, made Wudhu’ (ablution) prayed a lengthy prayers and removing the cloth covering the divine tray uttered *Bismillahi Khairur Raazeqeen* (In the Name of Allah Who is the best Provider of Sustenance).

People saw that the tray contained fried fish without scab (scrub), full of fat. There was salt near its head and vinegar near its tail. Around it were all kinds of vegetables except garlic. Also there were five breads, with olive oil on one, honey on the second, Ghee (refined butter) on the third, cheese on the fourth and kebab (roast) on the fifth. Shamoun asked, “O Roohullah (Spirit of Allah)! Is this a worldly food or a heavenly one?” ‘Isa replied, “Neither. Allah has just created it by His Might. Eat it, as you have demanded it from Allah so that he may help you and shower more blessings on you with His grace.”

The Disciples said, “O Roohullaah! We want to see another miracle.” ‘Isa uttered, “O fish! Be alive with the Command of Allah.” Instantly the fish began to move, developed skin-scab over it and spikes within it. This frightened them. He said, “Why do you ask for a thing, which, if complied with, may disgust you? I worry much about you, lest you be caught in the Divine chastisement.” Then ‘Isa ordered the fish, “O fish! By the Command of Almighty Allah, be as you were earlier.” Then it was a fried fish again. People said, “O Prophet of Allah! You eat first from it and we will follow. He said, I seek Allah’s refuge in the matter of dining it. Since you demanded for it you should eat it. As the people became fearful ‘Isa called the poor, the needy and the ill so that they might eat it and told them, “Eat it as it is healthy for you and a calamity for others.” Thirteen hundred sick and poor penniless people ate to satiation but the fish did not diminish. Then the tray rose up towards the heavens and went out of sight within no time while people watched with wide eyes. Every ill person who ate from it became healthy. The poor who ate it became rich. Those who did not eat repented. Then whenever it came down again both the poor and the rich used to gather round it making it very crowded.

So ‘Isa fixed turns: One day for the needy and the other for the needless. The tray continued to come down for forty days. People used to eat from it from morning until noon. It went up in the afternoon. This happened on alternate days. Allah Almighty revealed to ‘Isa that he might reserve it only for the poor and prevent the rich from eating it. The rich became angry with this. They became doubtful about the Maidah and began to spread doubts about it among others. Allah sent a revelation that He had put a condition for the deniers that if they become infidel after the arrival of Maidah He would give them a severe punishment with which none would have been chastised among the residents of the worlds. ‘Isa said, “O Allah! If You punish them, they are Your slaves (creatures) and if you forgive them you are the Mighty, the Wise.” So Allah metamorphosed three hundred thirteen people from them who were sleeping with their family members during the night but when they arose the next morning they had become pigs. They wandered in the streets and ruins for three days and then died.

Revelations and teachings revealed to ‘Isa

Almighty says, “And when Allah will say: O ‘Isa son of Maryam! Did you say to men, Take my mother and me for two Gods besides Allah?”

It is narrated from Imam as-Sadiq Allah has not yet said these words to ‘Isa but He will say so on the Day of Resurrection when He will gather the Christians before him (Christ) to conclude the argument, in the matter of those who are making false assertions though ‘Isa never taught such things and never propagated such beliefs (that they should call ‘Isa the Allah or the son of Allah). Allah Almighty will put this question to ‘Isa despite the obvious fact that He knows better that Jesus never taught such beliefs. And Allah always describes the forthcoming event in such a way as if it had already occurred,

“He will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, but I do not know what is in Thy mind, surely thou art the great Knower of the unseen things.” (***5:116***)

According to reliable record, while explaining this verse of the holy Qur’an, Imam al-Baqir said, There are seventy-three ‘ (Great Graceful) names of Allah. He has taught seventy-two of them to Adam which all the holy Prophets up to ‘Isa got in heritage. Allah kept one of His Holy Names secret, which He has not revealed to anybody. So the meaning of ‘Isa ’s reply would be: “I know only those 72 Great Names which You have taught me and that what is secret with You is not know to me.”6

“I did not say to them aught save what thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou were the watcher over them, and Thou art witness of all things. If Thou shouldst chastise them, then surely they are thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the wise.” (***5:117-118***)

According to reliable proofs Imam as-Sadiq has said, Injeel was sent down (revealed) on the 13th night

of the month of Ramadhan. In another hadith according to the same source it was on the 12th night.[7]

According to authentic reports when Imam al-Ridha asked the Christian scholar Catholic, “Have you (not) read in Injeel: I am going toward my and your Lord and that after me will arrive Barqalita and he will testify to my Prophethood just as I am giving the testimony (and information) of his (Prophethood). He will give explanation of everything. It is only he who will point out the waywardness of groups and he alone will break down the pillars of Kufr (blasphemy-infidelity-unbelief).”

Catholic replied, I confirm all that you have quoted from Injeel. He asked again, “Is not whatever I said there in Injeel,” He said, “Why not?” (It is indeed). said, “O Catholic! Do you people not tell us that Injeel had become untraceable and that from whom it was found out and that who prepared Injeel for you?” Catholic said, “One day Injeel had become untraceable and we could not find it. Then (after some time) Johanna and Mata brought it to us in a freshly written form for us.”

Imam said, “How much ignorant are you about the mystery of Injeel and its scholars? If whatever you say is true then why do all of you differ in Injeel. Had the Injeel which is now in your hands been exactly just as it was revealed then you would not have differed. I know the secret behind your difference. Hear it from me: When Injeel had disappeared initially the Christians gathered round their scholars and said, ‘‘Isa has been executed and that Injeel has vanished. Since you are knowledgeable tell us what is behind all this.’ Then Luke and Marqaaboo told them that Injeel has remained protected in our hearts and that we shall read a chapter of it for you on every Sunday. So do not worry and do not leave your places of worship empty. Every Sunday we will show you one Safar (one chapter) of Injeel when all of you should gather. Then Luke Marqaaboos, Johanna and Matthews prepared this Injeel jointly, when the original Injeel had disappeared. These four were the disciples of the earlier ones. Do you know all this?” He said, “No, I have only just known it from you and now the great extent of your knowledge about Injeel had dawned on me. I have heard some such things regarding this matter about which my heart tells me that they are true.”

Imam said to the audience and Al-Ma’mun, “Be witness to whatever he said and confessed.” All of them replied that they were witness to all that. Imam turned toward Catholic and told him, “By the truthfulness of ‘Isa and Maryam , tell us whether you know that Matta said that ‘Isa is son of Dawud son of Ibrahim son of Ya‘qub son of Yehuda son of Khazroon and that Marqaboos has described the dynasty of ‘Isa saying that he (‘Isa) is the son of Maryam and that he is the word of Allah that Allah entered him in the form of man and he became man and that Luke said ‘Isa son of Maryam and his mother Maryam both were human beings made of flesh and blood and that Holy Spirit entered him and that you say that ‘Isa gave witness unto himself saying that “I truthfully say that nobody can enter the heavens except the one who has come down from the heavens and that he is the noble Seal of the Prophets who will ascend to the heavens and will return to earth.” So what have you to say about this?” Catholic said, “These are the words of ‘Isa and I cannot deny it.” Imam asked him, “What is your opinion about what Luke and Marqaboos and Matta have said regarding ‘Isa and what they have attributed to him?” Catholic said, “All

of them have attributed false things to ‘Isa. Then he said, “Did you not hear that he had praised all of them and said that they were the scholars of Injeel and that they were truthful?” Then Catholic said, “O scholar of the Muslims! Pardon me.” Then after a prolonged debate Imam asked him, “Is it not mentioned in Injeel that a son of a pious woman will work for your betterment and will testify and will toil hard and will explain everything for you just as I am testifying to his Prophethood; that I have brought some parables for you and that he (the one to come after me) will explain its meaning to you? O Catholic! Do you give witness that all these things are in Injeel?” Catholic said, “Why not (surely I give witness).”

According to reliable and authentic hadith Imam as-Sadiq said that some of the advices and admonitions that Allah reveled to ‘Isa are:

‘O ‘Isa! I am your Lord and the Lord of your ancestors. My Name is Ahad (The Only One). I am the Only One Who has created everything myself. All things are My creations and of My making. All of them will return to Me on the Day of Resurrection.

O ‘Isa! You are the Blessed Messiah. Through My Command you mould a bird with clay and make it alive. You raise up the dead by My Order. Keep up your love for Me. None can be saved from My chastisement except the one who turns to Me.

O ‘Isa! I admonish you like the admonisher Who is kind and Merciful to you. My Mercy and love for you has become incumbent ever since you asked from Me some things which pleased Me. So I have made you Graceful in abundance wherever you be. I give witness that you are My slave (creature) and the son of My maid (Maryam).

O ‘Isa! Imagine Me with you all the time, like everything that comes to your heart. Always remember Me for enriching you in the Hereafter. Attain My nearness by performing desirable and also optional deeds and rely on Me so that I may fulfill your intentions. Never trust anyone besides Me because (in that case) you leave Your affairs to him and then I will not help you.

O ‘Isa! Tolerate patiently whatever befalls you from Me and remain pleased and content on My decisions. Be as I like you to be. Surely I like that people should obey Me and not disobey My commands.

O ‘Isa! keep my remembrance on your tongue and keep your heart full of my love all the time.

O ‘Isa! Remain alert and awake when people are unmindful and asleep. Relate stories of My wisdom to people.

O ‘Isa! long for My Reward and be frightened of My Chastisement and make your heart dead in the matter of earthly desires and fear none but Me.

O ‘Isa, “Pass your nights in pleasing Me and fast in the daytime to experience thirst, for the presentation

of your needs on the Day of Resurrection.

O ‘Isa! Settle disputes of people as I have commanded you to wishing well for them and maintain My Order among them. Doubtlessly I have sent to you a Book which cures the heart of all Satanic doubts.

O ‘Isa: I truthfully tell you that not one of my creature puts faith in (believes in) Me except the one who weeps due to My fear and only he fears Me who is hopeful of My Reward. I make you Witness (and announce) that such People will remain safe from My Chastisement so long as they do not change My Way.

O ‘Isa: O son of the virgin lady Maryam who had disconnected herself from the whole world and had attachment only for Me! Weep on your condition like the one who weeps at the moment of departing from his near and dear ones, and who regards the (material) world as his enemy and who gives it (earthly desires) up for those who love it (worldly life) and like the one whose longing is for nothing but the Reward of the Hereafter which is only with the Only One Allah.

O ‘Isa: In spite of giving up worldly desires, as advised by Me, do talk politely with people, salute (say Salaam) everyone you meet. Even when good men are unmindful you should remain awake and alert keeping in mind the Day of Judgment when severe trembling will shake all hearts, when neither relatives nor riches will be of any help.

O ‘Isa: apply the powder antimony of sorrow and grief to your eyes when those who do not believe in the Truth are laughing.

O ‘Isa: What a success when you remain fearful (only of Me) and patient when you will attain all that I promise to the patient.

O ‘Isa: continue to make daily deductions from your worldly attachments so that the final departure may not be difficult for you. Taste the pleasure of worldly life which have been withdrawn. I tell you truthfully that you have at your disposal only that time and chance and day (for endeavoring) on which you are alive. So be content on getting from the worldly life which is absolutely necessary and go on toiling for enriching your life in the other world (Hereafter). Suffice to have rough clothing and tasteless food as you know what is to be the end (of a dress). All of your occupations are being recorded, that is, what you obtained, from where did you get it and in what you spent it.

O ‘Isa: I will question you on the Day of the Resurrection Day. So be kind and merciful to the poor and the weak as I have been Kind and Merciful to you. Never be harsh toward the orphan.

O ‘Isa: Keep up weeping on your condition in your prayer and keep your legs busy walking toward the prayer house. Continue to make Me hear your pleasant voice full of my Remembrance as I have showered many bounties on you.

O ‘Isa! I have destroyed many people due to their sins but I have saved you.

O ‘Isa! Be kind to the weak and open your eyes looking up and ask only from Me because I am very near to you. Do not pray to Me but with weeping and empty your heart keeping only Me therein. I will answer your call if you will call me thus.

O ‘Isa: I have created this transient world for rewarding and not for punishing those who preceded you nor to avenge their disobedience. Rather I have postponed both reward and chastisement until Resurrection which is eternal and unendingly permanent.

O ‘Isa You will be no more and I am everlasting. Your life is from Me and your return too is towards Me. The time of your death is in my control and you are to return unto Me and your accountability is before Me. So ask whatever you ask from Me and from none else and beg from Me in a better manner so that I may accept your prayer in a better way.

O ‘Isa: How big is the number of people (almost innumerable) but how few of them are patient, like the small number of fruitful trees compared to the fruitless ones. So you should not be deceived by seeing a green and fresh tree until you taste its fruit, that is, do not be deceived by the apparent goodness of people unless you test their morals and deeds.

O ‘Isa: You should not be deceived by the one who has rebelled against me (and is well to do), who is eating sustenance provided by Me and yet is worshipping others; who, while in trouble, calls and invokes Me and when I answer his prayers reverts to the same sin of polytheism, rises against me and becomes liable to My anger and chastisement. By My Majesty and Grandeur, I will catch him in such a severe way that he will never find any escape and where will he ever go leaving the boundaries of my earth and heavens?

O ‘Isa! tell the oppressors of The Israelites not to call me (not to invoke) while they are holding prohibited things in their arms and have placed idols on their dinning tables, that is, they have turned their wealth and their sons etc. into idols (deities) and have replaced My pleasure by their pleasure. I swear that I do answer the call of the one who invokes Me but those who Call Me in the aforesaid wrong way only earn My condemnation and curse until they disperse.

O ‘Isa how often I invite them towards Me but they are always found negligent (though I look at them mercifully). Yet they pay no attention and the word of Truth gets no room in their hearts and their souls remain in the dark. Thus they become liable to My chastisement due to their sinfulness though (outwardly) they love the faithful.

O ‘Isa: Close your eyes for things which give no benefit but only loss. Often it so happens that a man looks at a thing (intentionally) and such look sews seeds of illegal desires in his heart and those desires finally kill him.

O ‘Isa: Be kind to My servants just as you wish servants to be kind to you and remember at all times and always keep in mind that you will have to depart from your near and dear ones one day and never

indulge in meaningless plays and games because games pollute hearts. Do not forget Me because the neglecter gets away from Me. Remember Me through your good behavior and moral deeds so that I may keep you in mind for a merciful reward.

O ‘Isa: Seek My pardon after committing a sin (error) and invite the repeaters toward Me and rest assured that I do accept repentance. Be near to the Believers love fully and ask them to invoke Me together with you. Never be carefree about the oppressed because the cry of the oppressed rises up to reach Me. By my Holiness, I open up all doors of the heavens for the prayers of the oppressed which I do accept though it may take some time. O ‘Isa: Remember that company of bad people makes them wayward and a bad companion is a killer. So be careful whose company you adopt. Always select the faithful brothers for your company. O ‘Isa: Do whatever you can for your own self until you are not dead. No one else will ever perform good deeds for you. Verily I give manifold reward for every good deed. Surely the sins of the sinner destroys him. Make haste in performing good deeds and go on toiling for there are many meetings which deliver the audience from Hell. O ‘Isa: Get disconnected from the mortal world and observe the path signs of your predecessors (are they traceable or not?). Call them either loudly or silently and see whether they hear or respond. Take admonition from their events and remember that you too, will together with all living ones, join them (the dead). O ‘Isa! Tell those who disobey me and rise against me and who keep company of the sinners and who are asking for my anger and who are awaiting their destruction that, very soon, they also will be annihilated along with others.

O Son of Maryam! What a good fortune for you if you follow the path commanded by the Lord. He is very kind and Merciful to you and began to give you His bounties even before you asked. He is there to help you in every difficulty and trouble. So never disobey Him.

O ‘Isa! Verily it is not permissible for you to disobey Me, because I have promised for you the same thing which I had promised the earlier Prophets, and I am a witness to it.

O ‘Isa No other thing except My religion, is dearer and precious in My view in the entire creation No reward is higher than My Mercy, for any one.

O ‘Isa! Cleanse the apparent filth with water and remove the internal impurities through good deeds and worship because your return is to Me. O ‘Isa! I bestowed upon you My reward fully without polluting it with any trouble. It was for your own benefit that I asked for a loan from you but you were miserly until you were destroyed.[8]

O ‘Isa! Adorn yourself with your Religion and with your friendship with the poor and the needy and walk on earth with humility and offer prayer on any portion of the earth because it is clean.

O ‘Isa! Remain ever ready for My worship because the happening which is to happen (that is death) is near and recite My Book after making Wudhu’ (ablution) and cleanliness. And recite it to Me in a sorrowful voice.

O ‘Isa! There is nothing with an everlasting tastefulness and there is no luxury which will not depart from the indulgent in luxury.

O ‘Isa! If your eyes can see the things which I have written (reserved) for My friends your heart will melt and you will die longing for them. The house of the Hereafter is like a house wherein live the angels who are near to Allah with pious people who are safe from all the dangers of the Day of Judgment. The bounties possessed by the residents of that residence never change nor vanish.

O Son of Maryam! Long with those who long for gaining the possession of the house in the Hereafter because that place is on top of all the ambitions of the ambitious and its sight is very pleasing to the eyes.

O son of Maryam! How lucky will you be if you do good deeds for getting entry to that House along with your ancestors Adam and Ibrahim and (that house) is like a garden which has bounties incomparable with the bounties of this world and from there nobody can shift you. I give such award to the pious.

O ‘Isa! rush toward Me along with those who rush for fear of fire, the flames whereof keep on leaping forever and which will be full of all sorts of tortures. Cool air will have no passage therein. There is no pain or trouble which will not be in that fire. Some places therein are darker than the darkest night. Only he is successful who is saved from that fire. Those who cannot escape it can never attain salvation. That place is for the merciless oppressors who are driven out of the Mercy of the Most Merciful Allah. It is for every bad tempered egoistic and proud person.

O ‘Isa! Hell is a very bad place and it is for those who tend toward it and that place is for the oppressors to taste the severest chastisement. I command you to save yourself from every evil of your soul and to fear My anger and confess that I have created you, that you are My slave that I shaped your figure and I have sent to you out of My Mercy and kindness on earth.

O ‘Isa! Just as it is not possible that there can be two tongues in one mouth and two souls in one chest likewise there cannot be two loves and two thoughts in one heart. So remove love for everyone and everything else other than Me from your heart and purify your deeds only for My sake.

O ‘Isa! Do not awaken others while you yourself are asleep in negligence and do not prevent others from playfulness when you are busy in it. Restrain your heart from the killer desires of the world and its passions just as people restrain a child from (harmful) milk. Keep distance from every wish that may keep you away from Me because you are holding the position of being My honest messenger. So continue to fear Me because the more one is nearer to Me the more he fears Me. It is essential that you should be lowly and meek when you worship Me. Your heart must be full of humility when you admonish people to fear Me. You should remain awake when others are asleep.

O ‘Isa! This is My admonition for you so accept it and ask whatever you ask from Me because only I am the Nourisher of all the worlds.

O ‘Isa! when my servant shows patience for my sake when he is under pressure and in trouble I am near him and I reserve My Reward for him. I am sufficient to take revenge from those who disobey Me when My oppressed servant calls Me. Where after all can the oppressors escape from Me?

O ‘Isa! Make Sajdah (prostration) properly. Live with wisdom and intelligence wherever you be and continue to seek knowledge from Me.

O ‘Isa! Forward good deeds to Me so that I may reserve them for you. Hold fast My Revelations and admonitions (act according to them) because therein lies the health of the hearts.

O ‘Isa! My fear must deter you from making a fraud. Fear My planning. Do not forget My remembrance if at all you ever commit a sin in solitude.

O ‘Isa! make a reckoning of your soul constantly, as your return is to me, so that you may gain my reward reserved for the doers of good deeds. Being the Best of bestowers I increase the rewards of good deeds.

O ‘Isa! I have created you through Maryam without a father, by My Word. It was according to my command that Archangel Gabriel blew the Sprit, which I had selected into Maryam and thus were you born, and are now walking on earth. All this was caused in view of some strategies which were in My knowledge since eternity.

O ‘Isa! Zakariyya is like your father, He was looking after your mother and observing heavenly provisions in front of her in the hall of worship. And among all My creation, Yahya is like you. I had given him to his mother at an advanced age when her husband had no more strength of producing a child. I wish that My Might and Power should appear for him and similarly My might should be manifested through your birth because I am able to create anything in anyway I like. Remember that only that person should be most beloved in your eyes that obeys and fears Me most.

O ‘Isa! Remain awake and do not be disappointed of My Mercy and with those who are busy glorifying Me. Continue mentioning My Holiness (Needlessness) by chanting My Holy Names.

O ‘Isa! How are My servants denying Me when all of them are under My control and they are walking on My earth and are unmindful of My blessings and Bounties and are befriending My enemies. Verily the unbelievers are being destroyed in this manner.

O ‘Isa! This world is a stingy prison and it is made to appear beautiful through some things for people and to attain that which oppressors and merciless people kill one another for. Always remain aloof from the world because its bounty is to vanish and there are but few comforts therein.

O ‘Isa! invoke me when you prepare to take rest at night, you will find me near you at that time also and call me with sincere love and faith as I am the best of hearers. I answer the prayers of those who pray. Fear only me and also frighten my slaves from my chastisement maybe they will refrain from their evil

deeds so that if they ruin themselves they will do so knowingly.

O ‘Isa! if you are afraid of killer animals and if you fear death then why do you not fear Me when it is I who has created them all? O ‘Isa! Sovereignty belongs only to Me. I am the Real Ruler. If you will obey Me I will admit you in my Paradise and keep you besides the pious.

O ‘Isa! If I am displeased with you the pleasure of anyone else will not give me any benefit and if I am pleased with you the displeasure of anyone else cannot harm you at all.

O ‘Isa! Remember Me in solitude so that I may remember you with my secret hidden mercies. Also remember Me openly so that I may remember you in the gatherings of the heavenly angels which will be better than worldly gatherings.

O ‘Isa! Remember Me like the drowning ones who do not find any helper. O ‘Isa! Never swear by Me falsely because it makes My throne tremble with anger. O ‘Isa! the life of this world is very limited and ambitions very lengthy. I have houses which are better than the ones made by man.

O ‘Isa! Ask the oppressors of The Israelites what will they do when I bring forth for you the Book which will disclose your hidden secrets and all that you were doing (in the world)? O ‘Isa! Tell the hot-headed and rebellious The Israelites, whether they are washing and cleaning their faces to show me their pride or when they are transgressing me and using perfumes to please the world lovers, that their souls are decomposed like rotten dead bodies!

O ‘Isa! tell them to cut off their nails by unlawful earnings and to deafen their ears to hearing ugly and obscene voices and to come to Me after cleaning their hearts because I do not want the beauty of their faces but want the piety of their souls. O ‘Isa! Experience happiness over good deeds which make Me happy and weep over sins which cause Me to be angry. Wish for others that which you should like others to do to you. Do not wish for others what you wish others should not do to you If somebody hits you on the right side of your face present its left side too to him. Gain nearness to Me by behaving lovingly to others as much as you can and keep distance from the utterly ignorant and the fools and do not indulge in arguments with them.

O ‘Isa! Be kind and polite towards those who are doing good deeds and participate in their good deeds and be witness to them. Tell the oppressive The Israelites that: O friends of the evildoers! If you do not refrain from your misdeeds I will metamorphose you in the shape of monkeys and pigs. O ‘Isa! Tell the rebels among the Israelites that while the knowledgeable and the wise and the virtuous people run away from sinful acts, you are proud of your bad characters. Have you found out any decree of salvation from My chastisement? Or are you willfully inviting My anger? In that case I also swear by My Holy Self that I will punish you with a chastisement which will become a lesson for the coming generations.

So, O son of the virgin Maryam! O the one who remains away from worldliness! I command you as I would My beloved Ahmad who is the leader of Prophets who is the owner of red-faced radiant camels

and whose radiance will enlighten the entire world. That pious hearted Prophet will become angry (upon the world-worshippers) for My sake. He is extremely modest and very kind-hearted.

Verily he is a mercy for all the worlds and Doubtlessly, on the Day of Judgment, he will be, in My sight, the best of all the descendants of Adam. His position will be most high in My view and he will be nearest to Me among all the past Prophets. He will take birth in the Arab land and without learning to read and write from anybody he will be appointed Prophet with knowledge of all the past and future sciences. He will propagate My religion to the people of the world and tolerate all kinds of troubles for gaining My pleasure and will fight with the polytheists for protecting My religion (the Divine way of Life).

O 'Isa! I command you to inform The Israelites about his coming and order that all of them should testify to him, believe in his Prophethood, follow him and help him. His name is Muhammad . He will be My Messenger for the entire population of the world. His position will be most high in My Eyes and it will be incumbent on Me to concede to his intercession more than all others. How fortunate is that Prophet and how high the position of the people who will remain steadfast on his faith properly at the time of their death.

All the residents of the world will praise that Prophet and his followers and all the dwellers of the heavens will pray for his pardon. He is the honest trustee of My Books (Messages) and he is blessed. He is cleansed of all undesirable habits and bad needs and is entirely sinless. He is the best of all of My earlier and latter Prophets. He will be appointed in the last age. When he arrives in the world, the heavens will rain mercy on earth and the earth will throw (sprout) out all kinds of bounties and adorations. I will give abundance in whatever he does. He will marry a number of women. He will reside in Makkah where Ibrahim has raised the structure of Ka'bah.

O 'Isa! his religion is easy to follow. His Kiblah (direction of prayers) will be Ka'bah. He is among My selected slaves. I am with him. What should I say about him! For him is the heavenly spring of Kauthar and the best clothing of the gardens of Eden. He will live in the best style of living and will depart from the world attaining martyrdom (He was not martyred apparently but as mentioned in successive traditions, his martyrdom was expressed through the martyrdom of his grandsons (Hasan and Husayn - Tr.)).

In the Resurrection Day for him, will be the spring of pure drink extending from Makkah to the point of the rising sun. Around that spring will be as many glasses as the stars shining in the heavens and as many pitchers as are the particles on earth and the water of that Hauz of Kauthar will have the best tastes of all kinds of heavenly fruits and drinks. One who will sip only a drop from it will never feel thirsty, I will appoint him after you and there will be a considerable distance between your time and his time. His outward and his inward will be the same. His deeds will be like his words. He will not ask anybody to do a thing unless he did it himself. His religion will require struggle both in ease and in trouble. Dwellers of cities will obey him and the king of Rome (Byzantine) will bow down before him and his father Ibrahim's religion. He will recite the Name of Allah before eating and will say Salaam (Salute) before meeting

anyone. He will offer prayers at a time when others will be asleep (night).

For him there will be five obligatory prayers during day and night. His prayers will begin with Allahu Akbar (Allah is the Greatest) and will end with Salaam (peace). At the time of every prayer they will give Azaan (Call for prayers) for all to attend and people will offer prayers in a row like the angels. This Prophet's soul will be soft and full of fear of Allah. There will be light in his heart and Truth on his tongue. He will live truthfully wherever he may be. He will be an orphan and will be distinct among the entire creation. He will live with (in) his community for a period of time. People will not recognize his greatness and will not appreciate his position. His heart will remain awake when his eyes will be asleep. The clothing (dress) of Shafa'ah (intercession) befits only him. The period of his people will be nearer to the Day of Judgment. When his people swear allegiance to him My Mercy will remain over his hand. Whoever will break that loyalty will oppress himself. I will fulfill my promise of giving paradise to the one who will remain loyal to him. So give orders to the rebellious The Israelites that they should not remove his name from their scriptures and must not make changes in his attributes mentioned by Me in their Books (Divine), and to convey My Salaam to him as his status will be very high in the Hereafter.

O 'Isa! I have commanded to you those deeds which will bring you nearer to Me and I have asked you to keep distance from all those deeds prohibited to you for it can take you away from Me. So now do what is in your interest.

O 'Isa! Apparently the world is sweet. I have fixed for you the duty of obeying Me in the world and of refraining from whatever I have denied to you. Obtain from the world whatever I have given you out of My Grace. Keep an eye on your deeds like a sinner and do not look at the deeds of others like thy Lord. Lead your life in the world like an austere person and avoid earthly joys. Do not tilt towards them as they will destroy you.

O 'Isa! Contemplate and observe all around the world and ponder over the end of the oppressors. O 'Isa! Whatever advice I have given you is only for your benefit and all of My words are Truth. I am the Lord who reveals the Truth and tell you truthfully that if you disobey me despite warning then there will be none who can help to save you from My Chastisement.

O 'Isa! Keep your heart servile and, in the worldly life, look only at him who is lower than you and be thankful to me. In the world do not look at him who is higher than you in earthly matters and always keep in mind that the head[9] of every error and sin is admiration for material things Therefore, do not befriend the world because I do not love the world.

O 'Isa! Keep your heart happy through My Remembrance and remember Me in solitude and remember that I admire weeping very much and so also repentance as you are doing in My Presence. It is essential that while worshipping Me you should be lively and not spiritless.[10]

O 'Isa! Never make anyone (or anything) a partner of mine while worshipping me and fear My anger. Do not be proud of your physical strength and health and strength and do not make yourself the centre of

attention in the world because the world is like a shade which passes away very soon and the incoming (shade) is also like the one which has disappeared leaving no sign. If a short length of it has at all remained that too will be no more very soon similarly. Therefore make the maximum effort in doing good and be with the Truth to the best of your ability even if people tear you into pieces or burn you alive. In short, after recognizing Me never turn into a disbeliever and an ignorant.

O ‘Isa! Continue weeping earnestly in My Presence and keep your heart full of My fear. O ‘Isa! Invoke Me and only Me in times of trouble because it is I who hears the call, who accepts and answers prayers and I am the best of the Merciful beings.’”

As authentically recorded Imam al-Ridha said that ‘Isa told his Hawaris: O The Israelites! Do not feel sorry over what you lose from the worldly things so far as your faith is safe. As you see the world-lovers do not feel sorry if their Religion is lost so long as their worldly (material) belongings are safe.

It is mentioned in reliable books that ‘Isa said, Very lucky are those who are kind to one another. They will earn Allah’s Kindness in the Hereafter. How fortunate are those who are reforming people as they will attain nearness to their Lord on the Day of Reckoning. How blessed are those who purify their hearts of immorality as they will gain My special Favor on the Day of Judgment. How good are those who maintain humility during their worldly life as they will be allotted royal seats in the other life. Lucky indeed are those who remained penniless and poor in the earthly life as the kingdom of Heaven will be theirs. Really happy are those whose worldly life was full of sorrow and unhappiness as in the Resurrection Day they will enjoy all sorts of luxuries.

Auspicious are those who, due to their humility, remain hungry and thirsty in the world as they will drink the heavenly drinks. Very fortunate are those who suffer bad words despite being guiltless and who keep their patience as they will get the kingdom of Heaven. What should I say about your fortune, if people are jealous of you, abusing you and making false allegations against you quite wrongfully yet you feel happy because your Reward in the Hereafter is very high.

‘Isa said, O wicked people: you are condemning others only on the ground of conjectures and do not condemn yourself even for the ills you are sure you possess. O worshippers of the world! You are clipping your hair and shortening your apparel to demean others but do not remove enmity and bad instincts from your own hearts. O world-worshippers! your example is like a grave which has been decorated outwardly to please onlookers but, from inside, it is full of dirty broken bones.

O slaves of the world! You are like a lamp which lightens the environment but burns itself out. O The Israelites! Go to the meetings of the religious scholars and sit there respectfully as Allah enlivens dead soul with the light of wisdom (knowledge) just as He enlivens the dead earth with drops of rain.

O The Israelites! Speaking less is a great wisdom. So it befits you to keep silence as it is the best comfort and it removes sins. So strengthen the forte of knowledge as its forte is silence. Doubtlessly the creator of the universe abhors untimely laughing and needless wandering. Allah loves a ruler and a

leader who is not unmindful of his people like a responsible shepherd. Hence feel ashamed before Allah secretly as you are feeling ashamed of people openly. Since a word of wisdom is a lost property of the faithful you must endeavor to gain it before it is taken up and goes out of your reach and (its going up means those who describe the wisdom of Divine wisdom may not live).

O knowledgeable: give respect to the scholar due to his knowledge and do not quarrel with him and do not consider the unintelligent and the ignorant inferior due to their lack of knowledge or ignorance and do not remove them from your presence. Rather bring them near and teach them wisdom.

O intelligent! Every bounty which does not draw your thankfulness is like a sin which you have adopted and every sin which does not make you repent is like a chastisement which you drew on yourself. (This means that the very thought of being unable to be thankful is thankfulness in itself and to consider every error a great sin is in itself real repentance).

O wise man! Many are the troubles and calamities which you know not when will attack you so be prepared to overcome them before they fall on you.

It is also recorded that once 'Isa asked his companions: If anyone of you passes by his faithful brother whose private parts are uncovered (either due to helplessness like illness or inadvertence due to sleep) will you open it wide and reveal them more or will you put a cloth over him? The companions replied, "We will cover our brother's body." Thereupon 'Isa said, But you are removing the cover and revealing them more! The companions said, "How is it possible, O Spirit of Allah?"

'Isa said, Do you not look at the defects of your brother-in-faith and then reveal them to others thereby dishonoring him? Therefore I tell you rather teach him so that he may learn and also teach others. I do not teach you so that you may become proud. Remember that the heavenly reward which you want cannot be attained until you give up worldly doubtfulness and misgivings and you will not reach the high status of your liking unless you bear difficulties and hardships with patience. Never cast an unlawful look, as it sows the seed of evil desire and is enough for spreading corruption. Lucky is he who sees with the inner eye of his heart and not his head.

Do not look at the defects of others like the owners. Rather look at your own shortcomings like slaves because people are of two kinds. Some of them indulge in sins and some keep away from sins. So if you happen to see the sinner be kind to him and be thankful to your Lord Who saved you from this evil. And if you come across those who are pious, try to be like them and pray to Allah for attaining goodness.

O The Israelites: How shamelesss are you! Don't you feel ashamed in the presence of Allah! You do not like to drink water if it contains even a little straw but you devour unlawful property like a (hungry) elephant without caring for anything: O The Israelites! Allah has commanded you in Torah (Torah) that you should do good to your relatives and behave as nicely with them as you wish them to behave with you. And I order you and advise you that you should cultivate loving relations with those who cut off friendship with you and give to those who deprive you and behave gracefully with those who behave

badly with you. Salute him who abuses you. Do justice to him who oppresses you. Forgive him who harasses you just as you want that others should forgive you. Take admonition from Allah's mercy upon you.

Don't you observe that the sun shines equally on the good and on the bad. Allah's rain benefits both the pious and the sinner. How can you be better if you do good only to the one who does good to you and befriend only him who is friendly with you? The fools and ignorant do that. But if you want to be among the select of Allah and be His friends then behave nicely with those who behave badly with you and forgive those who harass you. Salute him who turns away his face from you. Hear my words and remember my admonitions and maintain my promise so that you may become like wise scholars. I tell you the truth that your hearts lean toward the place where you have buried your treasures and you worry about its missing.

Deposit your wealth in Heaven so as to rest assured that they will not rut there nor be solemn. I tell you the truth that a man cannot serve two Gods at a time. He will surely select one of the two. Likewise your heart cannot love both Allah and the world at a time simultaneously. I tell you truthfully that the worst scholar (Salim) is the one who in spite of his knowledge selects this world and loves it and tries to fool others and cares for nothing in His pursuit of the worldly gains. How can the blind benefit from the widespread light of the sun when he is unable to see anything? Likewise the knowledge of a scholar cannot give him any benefit if he does not act according to its wisdom. How many trees are there full of fruits; but all the fruits are not eatable. How wide is this earth? but every place is not worth living thereon. Similarly there are many talkers but every word is not true and much of what they say is unreliable.

Therefore, O people! Protect yourselves from untrue scholars who wear thick clothes and make a false show of devotion. They are, cunningly, making their wrong deeds look like worship in the eyes of the people. They stare at people like wolves. Their deeds are contrary to their claims. Is it possible to obtain grapes from a babul tree? Can one pluck figs from a colocynth tree? Similarly the talk of a false scholar is of no avail, their talks lead others only toward evil. The talkers do not tell the truth always. I tell you the truth that a seed grows in a soft ground not in hilly land. Similarly wisdom (words of wisdom) find place and nourishment only in soft and humble hearts not in the hearts of oppressors and hot-headed persons. Do you not know that the one who raises his head high under a low ceiling only breaks it and the one who sits low under it with humility takes the benefit of its shade.

Likewise Allah breaks the head of the one who raises his head with pride and egoism in the mean mansion of this world and degrades and dishonors him. The one who adopts humility and humbleness benefits from the world and Allah honors him. Remember that honey does not remain fresh and good in every leather bottle but can be preserved in good condition only in that container which is not torn, dried or has a foul smell. Similarly human hearts are the containers of the words of wisdom. If the delights and desires of worldly things do not make holes in them and passions do not make them impure and tastes do not dry them up only then can they preserve wisdom, not otherwise. I tell you the truth that if a house

catches fire, that fire spreads from that house to another and then to the third and many more houses and destroys them all. But if the first one is broken down to such an extent that the fire cannot go further then other houses can be saved.

Oppression is also like that fire. If people restrain the first oppressor and break up his hands another oppressor will not come up to follow his footsteps. The fire in one house cannot damage another one if it does not find combustible material in the latter. I tell you the truth that if a believer sees that a snake is advancing toward another brother-in-faith to bite him and if he does not warn his brother who is bitten then has he not become a partner in killing him? He should not remain carefree in this account. Likewise if a believer sees that his other brother-in-faith is committing a sin and yet does not warn him then he should not feel satisfied that he will not be treated as his partner in the sin. The one who does not restrain anyone from committing oppression despite being able to stop him then he himself is like the one who has committed oppression. Why after all, will an oppressor stop from harming others if he knows for sure that there is no one among you who will condemn or stop him.

Then why do the oppressors not feel proud of their oppressions? Is it enough for you to go on saying that we are not oppressors while you are mere spectators of the oppression and do not make any effort to stop injustice. If what you imagine is correct then, when Allah chastises the oppressors they ought to be saved who did not oppress others and also did not stop others from oppression. On the contrary whenever Allah chastised a community His punishment engulfed both (oppressors and who did not oppress) groups.

O sinners! Woe unto you. You hope that Allah will save you from the pains of the Day of Judgment even thought you fear men in obeying Allah and you obey men while disobeying Allah and your loyalty remains with them in those deeds which break the covenant with Allah. I tell you with truth that Allah does not protect, on the severest Day of Judgment, those people who consider Allah's servants as 'Gods' besides Him (that is, who strive to earn their pleasure as they should strive to gain Allah's pleasure and are disobeying Allah).

Woe unto you, O Bad Characters! You have put aside the eternal and everlasting Paradise to take up the transient world and its vanishing delights and you have forgotten the hardships of the Day of Judgment. O slaves of the world! Woe unto you because you are running away from your Lord and do not long for His everlasting Rewards just for the sake of the fleeting bounties of the ephemeral life. Why then should Allah wish you life? You do not like to meet Allah so He too does not like to see you). Allah loves only those who prefers to meet Him and does not meet those who dislikes to meet Him. How can you claim that you are the favorite of Allah to the exclusion of others while you are running away from death? You are clinging to the worldly life! What benefit can a corpses have from the fragrance of camphor and the whiteness of the coffin cloth when they are hidden beneath the earth? Likewise you cannot benefit from the beauty of the world which has caught hold of your eyes when all of you are to vanish and will be no more? What will you gain from the cleanliness and colorfulness of your bodies

when you are returning towards death to mix up with dust and remain in the darkness of the grave? You have forgotten all these facts.

O Slaves of the world! You are like the one who lights up a lamp in front of the sun without any benefit and does not light a lamp during the night but continue to remain in darkness though he was given a lamp. Similarly you are wasting the light of knowledge (which was provided to ward off the darkness of ignorance) on the earthly life though the provider of your worldly needs is Only One Allah and your knowledge does not benefit you in this matter. You are not using the light of knowledge to gain the (the benefits of the) Hereafter even though it was given to you for the same purpose.

The journey leading to the Hereafter cannot be completed without the road lights of knowledge. You continue to repeat that the Hereafter is a fact yet you are eve busy in worldly affairs. You go on saying that death is a fact and yet you are always trying to run away from it. You say and also know that Allah sees (every deed) and yet you do not fear that he has already encircled your bad deeds. How then can anybody testify to your claim of being a believer? He hears your saying and witnesses your working.

Verily the one who tells a lie unknowingly can be regarded as more helpless that the one who tells an untruth knowingly. No lie, however, is pardonable. I tell you the truth that if you will not ride an animal and will not work hard on it, it will become useless and its form will also change. In the same way if you will not make your heart soft by remembering your death and will not make it work hard your heart too will become rebellious. What is the use of lighting a lamp on the terrace of a house while its inner part is dark and fearful. Likewise that knowledge of your cannot benefit you which, though flowing out of your mouth, keeps your heart empty and hollow. So light up your homes very soon and enlighten your dark hearts with the radiance of knowledge and wisdom before it gets rusted with your sins and becomes as hard as stone.

He can lift heavy weights who seeks others' help. How can the burden of his sins become light unless he seeks Allah's help (pardon) from Allah? How can one's clothes remain clean unless he takes them out and washes them? Similarly how can a man become pious and clean (of sins) if he does not remove the dirt of sins with the soap of good deeds. How can he who wants to cross a river without a ship save himself from drowning? How can a man protect himself from worldly calamities if he does not endeavor to remedy them through Allah-worship? How can a traveler reach his destination without a guide? Likewise how can one go to Paradise unless he learns his religious issues and how can one please Allah unless he obeys His Commandments?

How can one remove defects on his face if he never looks into a mirror? Similarly how can man complete his friendship with his beloved until he gives to him from out of his belongings? I tell you the truth that a sea loses nothing if a ship sinks in it. Likewise Allah's grandeur cannot be diminished due to your sins. Nor can your disobedience ever harm Him. Rather you will harm yourself. Just as the multitude of people living under the sun and getting benefit from it does not decrease the light of the sun, the limitless provision provided by the Lord never becomes less due to extravagance and luxurious lives.

Allah gives more to the one who thanks Him as He is the Giver of Rewards and the Wise.

Woe unto you, O laborers! You work dishonestly but collect full wages. You eat from the provision given so generously by Allah, wear clothes provided by Him, build houses on His land to live in but destroy the Guidance given by Him. Very soon he will demand from you the things which you destroyed. Then He will give you a severe punishment which will dishonor you. He will order the cutting off of your necks and dislocating of your joints from their bases and dislocating your hands from their joints. Your bodies will remain lying on roads so that the pious ones may take lessons therefrom and your condition may become a source of admonition for oppressors. Woe unto you, o characterless scholars! Keep well in mind that Allah has delayed your death purposefully....

You will die very soon and will be take out of your dwellings. So give place to Allah's invitation in your ears (listen attentively) today (rather just now). Begin weeping on your condition from today. Start lamenting over your sins right from today and be busy preparing for your journey to the Hereafter. Repent before your Lord. I tell you with truth that just as an ill man looks at tasteful food but has no appetite for it and even if he eats it he does not find it pleasing because of his illness, similarly one whose heart has become ill due to his love for the world cannot get any pleasure in worship. He cannot understand the sweetness of worshipping his Lord, because the love for worldly things has made him sickly. A sick man is attracted toward the utility of medicine prescribed by a physician due to hope of his recovery. But the thought of the bad taste of the medicine makes him hesitate and thus his recovery is delayed. Similarly people get pleasure from various kinds of things of beauty but then suddenly the though of death makes everything sour and their luxury becomes pale. I tell you the truth that everybody looks at the stars but all of them do not get guidance (of the true path) except those who are aware of the movements and directions of the stars. Likewise you are giving lessons of truth and wisdom but nobody is guided except he who acts upon it.

Woe unto you, o slaves of the world! You clean the wheat minutely and then crush it into flour to obtain its taste when eating. In the same way why do you not clean your beliefs of doubts and hypocrisy and why do you not make it perfect through good deeds so that you may feel its sweetness and you may get its good results. I tell you the truth that if in a dark night you get a lamp burning with the oil of a pine tree (oil with a foul smell) you will take its benefit despite its bad smell. Similarly you should take up the light of wisdom and knowledge from whomsoever it be, never mind that that person does not act according to his wisdom.

Woe unto you, O characterless people! You are not like those knowledgeable persons who can recognize the truth with their intelligence nor are you like those patient persons who become aware of religious problems by thinking and pondering over them. You are not like the scholars who are able to understand divine sciences. Neither are you like pious slaves nor like virtuous free persons who have freed themselves from passions and desires through their devotion in worship. The time is very near when this world will uproot you and throw you upside down and rob away your respect. Your sins will

drag you by your hair, your knowledge will hit you on your neck until you are brought alone and naked before the sovereign Ruler who will punish you for your bad deeds. World worshippers! You have not been given rule over the entire creation on account of the knowledge and wisdom (given to you) because you threw aside your knowledge and did not act according to it and you have inclined wholly toward the world and are issuing orders only for selfish aims and material benefits and have opted for the world in lieu of the Hereafter. You are building this world so that you too may become one of the world-lovers. You behave as if Allah has no right on you!

I tell you the truth that you can never attain the honor and status in the Hereafter until and unless you do not give up those worldly things which are most dear to you. Therefore do not postpone repentance and pardon-seeking until tomorrow because one day and one night are still between today and tomorrow and the order of Allah (death warrant) reaches the slaves by the beginning or the end of a day. How, then, can you be sure that you will be alive tomorrow and that you will get enough time for repentance? I tell you the truth that little sins, considered insignificant by people, are the webs of Satan who belittles sins in your eyes and makes you careless. In this way your sins multiply and its heavy burden then kills you and destroys you. With disgrace. I tell you the truth that wrongful praise and imagining yourself to be pure in religious matters and self-extolling is the root cause of all evils and love of material world is the head of every sin.

I tell you the truth that no other deed is more helpful than prayer in attaining high status in Hereafter and in removing calamities of this world. So be steadfast in prayers. No other deed except Salat brings one near Allah. So go on performing Salat regularly and constantly because Salat is better than every act which brings man near to Allah. It is very precious in view of Allah.

I tell you the truth that every act of that oppressed man fetches great reward in heaven who (the oppressed one) did not take revenge from the oppressor because of hatred in his heart. Tell me has anyone of you ever seen a light named darkness or a darkness named light? Likewise it is not possible for any man to be both a believer (mo-min) and a disbeliever or denier (Kafir) at a time, or to adopt both Hereafter and this mortal world simultaneously. Have you ever seen anybody who sows barley and obtains wheat? Or have you seen one who sows wheat and obtains barley? Likewise every slave will find in the Hereafter what he had sown in this world. He will get the reward of what he had done in this life. I tell you the truth that there are two kinds of people who possess wisdom. Some fortify wisdom by their words but destroy it through their deeds. Others strengthen wisdom and testify it through their deeds. How vast a difference is there between these two! How fortunate are those who behave wisely and how unlucky are the characterless talkers. I tell you the truth that the one who does not clear his fields of useless grass but allows it to spread his agriculture will get spoilt in the end. Similarly the one who does not drive out love of world from his heart but lets its roots go deep making his heart totally covered by it is then unable to taste the sweetness of the love of the Hereafter.

O slaves of the material world! Turn your Lord's mosques into prisons for your physiques and make your

hearts the centers of piety and divine fear. Do not make your hearts the dwellings of desires. I tell you the truth: Whoever from you makes a hue and cry during troubles has a heart which is full of fondness for the world. The one who is more patient and forbearing is a great devout.

O characterless scholars! Woe unto you! Were you not dead? Allah brought you to life. He gave you life by perfecting knowledge, so that you may act according to that guidance but you turned dead to that purpose. Cursed are you. Were you not ignorant and useless? He gave you knowledge and made you great. When He bestowed intelligence on you it was He whom you forgot. Were you not void of discipline and culture? He taught you good ways. After you learned good manners (how) you returned to waywardness and ignorance and fallacy. Woe unto you! Were you not wandering? He guided you. After He showed you the right path you again lost it. Woe unto you! Were you not blind? He made you see Then again you turned blind. Alas! Were you not deaf? He enabled you to hear, but thereafter once more you turned deaf. Alas! Were you not dumb? He taught you to talk but you became dumb for telling the truth. Ah! Did you not seek success from Allah? When He helped you to succeed you turned away from Him.

Woe unto you! Were you not abject among the peoples? Allah gave you honor and uplifted you. Then you began to oppress the weak and crossed all limits and engaged in disobeying the lord. Woe unto you! Were you not weak and meek on earth and were you not afraid of being enslaved by others? Allah assisted you and gave you strength and power. But then you became proud and arrogant. Woe unto you! How disgraced will you be on the Day of Judgment! Woe unto you O characterless religious scholars! You behave like atheists and yet hope for the status of those for whom Allah has reserved paradise.

You have become fearless of Allah's chastisement as if you were sinless like one who never errs, as if Allah's decisions will conform necessarily with your wishes. You have come in the world to die. You are constructing mansions for destruction and hoarding wealth only for your heirs. I tell you the truth that my brother Musa had said emphatically not to swear by Allah falsely, rather to tell the truth without swearing.

O The Israelites! Eat vegetables and loaves of barley. I advise you to avoid wheat loaves because I am afraid you will not be thankful to Allah. I tell you the truth that you will have to hear the reply of any bad word used by you for anyone (in this world), in the Hereafter.

O bad characters! Whoever from you intends to offer any sacrifice before Allah, and if any faithful is displeased with you, he should first please that man and only then come forward to make his sacrifice so that his tithe may be accepted by Him.

O characterless people! If somebody deprives you of your sheet give away your shirt too to him. If someone hits you on one of your cheeks, produce the other cheek also to him. If someone forces you to carry a burden for a distance of one mile, take it voluntarily for another mile. I tell you truly how can you at all benefit from your outwardly betterment and cleanliness when your inner hearts are dirty and

corrupted? What is the use of your fragrant bodies when your souls give out foul smell of your condemnable character? The Purity of your skins will not be of any avail to you when your spirit is unclean due to sins.

I truthfully ask you not to be like the sieve which lets out fine flour but retains chaff and straws within it. Likewise you speak good and wise words while keeping bad intentions, foul habits and malice and corrupt thoughts in your hearts.

I tell you the truth you should first remove the evil from your hearts and then do good deeds so that it may benefit you, because, as long as you mix up good with bad the good will not benefit you. I tell you truly that the one who enters the sea will surely wet his clothing despite all efforts. Like wise the one who loves the world cannot save himself from sins.

I tell you the truth that lucky are those who do not sleep deeply in their beds at night but get up in the midst of night to worship their Lord. A permanent light is reserved for them in the Hereafter because they in the darkness of night stand on their feet in Mosques and worship their Allah and weep with a hope to be saved of the hardships and pains of the Day of Judgment.

I tell you the truth that this world is a field wherein people sow both good and bad as well as sweet and bitter. In the Hereafter the result of good will be nothing but good and the consequence of the evil will be nothing but pain and suffering.

I tell you the truth that wise people take admonition from the state of the ignorant and the unwise come to their senses only when understanding is of no avail.

I tell you the truth, O slaves of the world! Really speaking you make neither this world nor the Hereafter because had you loved you world you would have done deeds which can make you successful in the world, and had you loved the Hereafter, you would have worked like the one who likes the Hereafter.

O slaves of the world! When your defects are shown to you, you become unhappy and feel ill and you become pleased when some of those good things are attributed to you which in fact are not in you. Remember well that Satan has not built a house for him anywhere as he has done so in your hearts. Mind well that Allah has given you this world so that you may endeavor in it for your Hereafter, not to make you carefree of the next world. He has rained his bounties in this world so that you may realize that Allah has thereby helped you in His worship, not for assisting you in sins. He has commanded you to obey Him in the world not to disobey and turn away from Him. He has asked you emphatically to strive for earning lawful sustenance (provision) and not to get illegal income. He has widened His provision so that you may do good to one another, not for indulging in enmity and ill will.

I tell you truthfully they everyone of you wants the reward and bounties of the other world but only he will get it who endeavors for it. I tell you the truth that a tree comes to perfection with its good fruits. Similarly religion is perfected by discarding unlawful things. I tell you the truth that a seed does not grow but in the

company of water and earth. Likewise faith does not remain firm but only with understanding and action.

I tell you the truth that just as water puts off fire, patience and forbearing puts off Divine fury. I tell you truthfully that fire and water cannot remain together in a vessel. Similarly wisdom and verbal humility cannot live together in one soul. I tell you the truth that it does not rain without clouds. Likewise a deed which can please Allah cannot come out of a heart which is not clean and pious.

I tell you the truth that just as the sun enlightens everything, wisdom enlightens hearts and piety and fear of Allah is the root of wisdom and truth and straightforwardness is the threshold of everything. Mercy of Allah is the threshold of every truth and straightforwardness and the key to Allah's mercy is good deeds and weeping before Him. How then can a door be opened without the key?

I tell you the truth that a wise man sows only a tree which he likes and rides only a horse of his likening. Likewise an intelligent believer does only those deeds which are liked by his Lord.

I tell you the truth that a sword performs properly if it is sharpened. Similarly a wise word sharpens the soul and also makes it shining. A word of wisdom enlivens the heart of a wise person, just as water brings the dead earth to life. Wisdom is like light for a wise soul whereby he is enabled to walk among people in darkness.

I tell you the truth that it is more difficult to make one understand the truth who does not want to understand than to shift a mountain to another place. Making efforts to impress such people with the truth is like rubbing a stone in water to make it soft. It is like carrying food to a graveyard for feasting with the dead. Lucky is the one who is afraid of talking uselessly as it makes Allah angry. He does not long for good words of others until he does not understand their good deeds. How fortunate is the one who respects scholars for the sake of their knowledge and takes no interest in their personal affairs and who dislikes ignorant due to their ignorance and does not like their company yet seats them near him to teach them knowledge.

I tell you the truth, O my companions! Today, you are like the living among the dead (and yet) but you are dying the death of those living people who remain away from Allah due to their passions.

'Isa said, "Almighty says that My faithful slave remains gloomy due to the fact that I remove the world (worldly wealth) from him though this condition of his is most dear to me and in this state he is nearest to Me. And he feels happy when I open up the world for him, though I abhor this condition and such people are very far from Me."

According to authentic sources Imam as-Sadiq said that 'Isa gave a sermon before The Israelites and said, "O The Israelites! Do not utter a word of wisdom before ignorant as it would be a cruelty toward wisdom. Do not withholds words of wisdom from those who are able to understand it otherwise it will be a cruelty towards them. Do not assist an oppressor in his oppression otherwise your greatness and grace will vanish."

In another reliable tradition Imam as-Sadiq said that once the Hawaris said to ‘Isa, “O teacher of virtues! Tell us which thing is the most severe thing?”

He replied, “The severest of all the severe things is the anger of Allah.”

They asked, “How can one save himself from the anger of Allah?”

“Do not frown on His slaves.”

“What was the beginning of frowning, that is, how does it takes place?”

“By becoming proud and arrogant and by considering others inferior.”

In another reliable tradition it is recorded from the same source that ‘Isa used to tell his companions, “O children of Adam! Run away from the world and empty your hearts of the love for the world as it is not appropriate for you. Neither does it befit you nor are you becoming of it. Neither will the world stay put for you nor will you stay put for it. The world is deceptive and the cause of calamities. Cheated is he who is deceived by the world; lost is he who is satisfied with the world; destroyed is he who loves the world and desires to obtain it. So repent before your Creator and keep away from the anger of your Nourisher and fear that Day on which neither a father can be ransom of his son nor a son of his father.

Where are your ancestors? Where are your mothers? Where are your brothers and sisters? Where are your children? The executors of the Divine will have called them up towards Hereafter. They accepted the invitation and passed away. People entrusted them to the earth (dust) and all of them became neighbors of the dead and joined the perished. They left the world and became separated from their friends. They became needy except for what they had already sent to the Hereafter. They became carefree of what they had left in the world. You are being repeatedly admonished and yet you are forgetful and carelessly indulge in meaningless things. You are like animals. Your efforts are limited to eating and drinking and in gratifying your passions.

Do you not feel shameful before Allah who created you though He has frightened the sinners with the fires of hell. You have no ability to suffer this Hellfire. He has promised His heaven and His nearness to those who obey him. So lean toward the promise of Allah and make yourself worthy of his mercy. Be just to your own selves.

Do not oppress others. Be kind to those who are weaker than you. Help the helpless. Seek pardon from Allah for your sins and make repentance-a real repentance that you will never again turn toward sins. Be virtuous slaves of the Lord. Do not be oppressive rulers nor be like the merciless and hot-headed rebels and Pharaohs who rebelled against their Lord who punished them through death, Who is harshest of the harsh, Who is Lord of the earth and the skies, Who is the Allah of all the past as well as the future people and Who is the king of the Day of Judgment whose chastisement is severe and whose punishment extremely painful. No oppressor can escape from His punishment and nothing can go out of

His control. Nothing can be unknown to Him and nothing can be a secret from Him. His knowledge has encircled everything. He has given room to everybody either in Heaven or in Hell.

O son of Adam! You being weak how can you escape from the One Who summons you up both in broad daylight and in the darkness of the night and who takes you up in His custody in whatever condition you may be. You are in his control every moment. Both, who are admonished and who accept the admonition are successful."

It is reported that in Injeel that 'Isa said, "You have heard what was told to the past ones that they should not indulge in adultery. I say: The one who looks at a woman with passion has already committed adultery with that woman. If your right eye becomes dishonest and looks toward the forbidden (toward a woman with whom marriage is permissible) gorge it out and throw away the eyes as the dissection of one part of the body is better than burning of all the limbs in the fires of Hell.

I tell you the truth that do not worry about what to eat and what to wear. Is not the heart better than the body and the body better than the dress? Save your body and your soul from the fires of Hell. Just look at the birds. They neither sow nor reap nor do they worry about their sustenance. Your Glorious Lord provides them sustenance. Are you not better than them? Who among you is able to put even a yard of cloth on his body himself? Then why do you worry about your clothing? The One Who gave you the body will has also provided covering for you."

It is recorded in reliable sources from Imam Zayn al-'abidin that it is written in Injeel: Do not acquire knowledge according to which you do not act because, when it is not acted upon, Allah removes that knowledge from its possessor. Imam said once 'Isa said to the Hawaris that the world is a bridge. You should just cross it and not begin to build houses on it."

Amir al-Mu'minin 'Ali said that wealth and property is an ailment of religion and its physician is the religious scholar (A'alim). So when you observe that the scholar himself is drawing the ailment toward him, do not consider him to be your sympathizer. Realize that when he does not care for himself how can he be a well-wisher of others? In another reliable tradition it is mentioned that 'Isa said, how lucky is he whose silence is due to pondering over Allah's marvels and whose eyes seek admonitions and who is the servant of his own household and who keeps weeping for his sins and people remain safe from his hand and tongue!

It is recorded in reliable sources that Imam as-Sadiq said, Allah revealed to 'Isa, "O 'Isa! Give Me the tears of your eyes and the humility of your heart. When the followers of the untruth laugh you should remain worried and gloomy for fear of the Hereafter and stand by the graves and call the dead. You should take a lessons from them and tell them: I am also to join you."

In another reliable tradition it is recorded that 'Isa gave a sermon to his companions that: You are toiling for the world even though you get sustenance without working (that is Allah has guaranteed it) but you are not making efforts for the Hereafter though sustenance over there is not available without toiling

(which must be done in this worldly life).

Woe unto you, O wicked Scholars! You do not work and yet collect the wages. Very soon the Owner will demand from you (the deeds of His liking) and very soon you will be transferred from this world to a dark grave. How can he be a scholar (knowledgeable) who is to return to the Hereafter and yet he is busy with worldly things and like only those things more which are harmful to him than those which are beneficial."

It is narrated in another tradition that people asked 'Isa, "O spirit of Allah! How are you?"

He replied, "I wake up in the morning when my Lord is watching over me and He is aware of my conditions. The fires of Hell is before my eyes and death is in ambush for me. I am unable to attain what I long for. I cannot remove the things not liked by me. So no poor is poorer than me and no helpless more helpless."

According to authentic reports from the Holy Prophet that Allah sent a revelation to 'Isa, "Strive in worshipping Me and do not abandon praying to Me because I created you without a father so that you may become My Sign, for the whole world. Enlighten the Israelites who have put faith in Me and in My illiterate Prophet of the last era whose progeny will be established through a blessed lady who will be with your mother (Maryam); that Tuba in the Heaven is for him who will be living in the time of that Prophet, who will hear him and who will obey him. 'Isa asked: My Lord! what is Tuba? Replied the Mighty Lord: Tuba is a tree in Paradise beneath which passes a stream. Whoever drinks even one mouthful from its water never feels thirsty. 'Isa appealed: My Lord! just give me a drop from it. Allah said, O 'Isa! It is forbidden to all the Prophets until that Prophet of the last are drinks from it even entrance to paradise is prohibited to all adherents until the adherents of that last Prophet enters it."

It is mentioned in a reliable tradition that Imam as-Sadiq said, "'Isa asked Archangel Gabriel, 'When will arrive the Day of Judgment?' Archangel Gabriel began to tremble fearing that Day and fell down unconscious. After recovering he replied, "O Spirit of Allah! I also do not know as you do not. It is not known to anyone when the Day of the Resurrection Day will rise. However it will dawn suddenly and without notice."

According to another reliable tradition 'Isa said, "I treated the ill and all of them recovered by the Grace of Allah. I remedied the blind and the lepers and they became healthy by the Mercy of Allah. I enlivened the dead by the Command of Allah, but I could not cure the idiot." People asked who was an idiot. He replied, "The one who likes only his own opinion and admirers his own deeds and who thinks that he is more graceful and benevolent than all others and who never thanks any one. He claims his rights over all but never recognizes the rights of others over him. Such is the idiot who I could not cure in spite of my efforts."

According to another hadith 'Isa said to his companions, "If you are my friends and my brothers, attribute the enmity and rancor to yourself (that is, realize that enmity towards others is enmity against

yourselves). Otherwise, you are not my brothers. Fortunate are those who see the attractive worldly things with their eyes and yet never entertain a thought of disobeying his Lord. When a thing slips out of your hand and goes away how far way it goes. Similarly if a thing is to be available to you how much near it is! Woe unto them who become proud of their worldly belongings. When the destined will come up before them (when they will die) and when al the things of their liking will depart from them and when they will be given what was promised to them, then will they repent. This rotation of day and night is enough for admonition. Woe unto him who is fully engaged in earning the world and his record is full of sins. How disgraced will he be before his Lord!

O people! Do not talk much except for describing and remembering Allah. The hearts of those who go on talking without mentioning and remembering Allah become hard and they do not understand (the truth). They look at the defects of others as if they were their Gods. Rather be concerned for the salvation of yourselves as you are like purchased slaves. If water continues to flow on stony land how long will it remain hard (not become soft)? Similarly if you go on reciting wise words your hearts will become soft at last. Your example is like oleander which is attractive like a colorful flower but whoever tastes it spits it out and whoever devours it dies."[11]

It was revealed to 'Isa: In the matter of tolerance and patience live among the people like the earth which is under their feet (but never grudges), in philanthropy live like the flowing water and in kindness and mercy be like the moon and sun who give light to all be they good or bad. 'Isa said, Do not make the world your Allah so that it may think that you are its slaves. Entrust your treasures to the one Who may not spill it and he is Your Lord (who never destroys anyone's treasure of deeds).

Do not leave behind the treasures (wealth) of the Hereafter in this world which is a place of calamities. 'Isa said, I am damning the world for you. Do not raise it up after me. Doubtlessly one of the evils of the world is that Allah is being disobeyed in it and another wickedness of it is that without giving it up no one can reach the Hereafter. So just pass over the world. Do not make it flourish and remember that the root of every sin is the love for this world. There are many desires which are accompanied by sorrow and lengthy pains and troubles. Then he said, I have thrown down the world in front of you. You are sitting before it. No one can quarrel with you in worldly affairs except kings and women. Do not be entangle with kings about worldly things but leave it to them. They also will not quarrel with you. But save yourselves from the evils of women with the help of prayers and fasting.

It is recorded that once people requested 'Isa to build a house for himself.'Isa replied, "The end of the past people is enough for us and we consider it better. Do not befriend the world so that Allah may befriend you."

It is mentioned that once Allah revealed to 'Isa, "When I send a bounty for you, welcome it with humility and meekness so that I may perfect that bounty for you."

'Isa said, "What good has he done to himself who sold out his soul for this world. Whatever he buys he

leaves behind for his heirs and destroys himself. How lucky is he who saves himself from destruction and opts for the Hereafter. Condemning wealth he said, There are three kinds of dealing with it. If the earner earned it through illegal means he will be punished. If he obtained it lawfully but spent it in wrong ways then also he will be chastised. But if he earned wealth in the permitted manner and also spent it in right manner then such wealth and money helps its owner in the worship of his Lord."

Once 'Isa passed by a house where its owner had died. Others were sitting in it. He said, "Woe unto those who left this house in inheritance. Why do people not take lesson from those who lived here (in this house) earlier.

He used to say: O Mansion! You will become dilapidated and your dwellers will also be no more. O Soul! Work for your Lord so that you may get sustenance. O body! Make efforts so that you may get rest. 'Isa said, O weak offspring of Adam! Keep away from Your Lord's chastisement and do not become lusty. Live weak in the world and habituate your physique to labor and obtain provision (sustenance) for your uplift as well as slavery. Praise Allah more and more when you are in trouble because one of the reasons of being saved from sinning is that you cannot do what you want. He used to say: O group of Disciples! Make Allah your friend by becoming enemies of sinners and the rebellious. Be near to Allah by remaining away from them. Earn Allah's pleasure by being angry with them."

One day the materialistic world appeared before 'Isa in guise of a grey-eyed woman. He asked her, "How many husbands did you marry?" "Innumerable," she replied. He inquired whether all of them divorced her? She said, "No, I killed them all." 'Isa said, "Woe unto your remaining husbands who did not take lesson from the fate of your murdered husbands."

According to another authentic hadith, 'Isa used to say, "You do not know when the fearful calamity of the Resurrection Day will catch hold of you. Then what comes in the way of making preparations, before it strikes you suddenly? The provision of Hereafter has become very hard. But when you extend your hand to take up something from the worldly provisions, a criminal picks it up before you. However, you will find no one to be helpful to you in the matter of the provision for the Hereafter."

According to another narration from the same source (Imam as-Sadiq said that once the companions of 'Isa came to him and said, "O teacher of the good! Show us the right path." He said, Musa Kalimullah had commanded you not to swear falsely in the name of Allah. But I order you not to swear by Allah either truly or falsely." They requested, "O Sprit of Allah! Preach something more." He said, "Musa had ordered you not to commit adultery, (I say) never ever even think about adultery because a heart which allows a thought of adultery is like a house having golden paintings on its walls but it is on fire. Though it does not burn, smoke spoils all the adornment and paintings etc."

According to authentic chains Haaris Aawar has narrated: One day I was going to the city of Heerah with Amir al-Mu'minin 'Ali. By chance we came across a church wherein they were blowing a conch. 'Ali asked me, "O Haaris! Do you know what this conch say?" I replied, "Allah and His Messenger and his

brother know better." He said, "It is describing the world and its evils and says: I give witness to the oneness of Allah; that He is Truth; He is Truth. Verily the world has deceived us and have made us careless about the Hereafter and destroyed our intelligence and have misguided us. O sons of the world! Postpone your worldly affairs. O son of the world you are being crushed every day under calamities. For gathering worldly wealth either all of you will destroy one another or you will vanish very soon. O son of the world! How long will you go on collecting material properties? The world destroys one century after another century ('Qarn means either a period of 100 years or of 30 years) Not a single year of our age passes by without the weakening of one or the other limb of our body. Doubtlessly we have destroyed our permanent abode and made the transient house our residence. We do not feel this loss now in the world but will realize only after death (with no avail)." Thereafter Amir al-Mu'minin asked me, "O Harris! Do the Christians follow this call of the conch? Had they followed it they would have never made 'Isa a partner of Allah. Harris says he went to a Christian the next day who lived in that church. I told him for the sake of Jesus please blow this conch as you were blowing it earlier. He began blowing it and I began to compare each and every phrase of 'Ali with its tune and found that it tallied fully. Hearing all this the Christian asked me: By the truth of your Prophet, please tell me who told you all this? Harris said, The great man who accompanied me here yesterday acquainted me with this call of the conch. He enquired whether he ('Ali was related to the Prophet? I said, He is his cousin. Then he asked whether he had heard this from the Prophet? I said, Yes. Hearing this that Christian became a Muslim and said, By Allah, I have read in Torah that the last Prophet will explain the call of the conch. " sd"

The ascension of 'Isa to heaven, his descent to the Earth towards the end of time, an account of Shammon bin Hamoon al-Safa

Almighty Allah says: 'And when Allah said, O 'Isa! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieves.) so that you will not be between them and you will receive no harm from them. Some said the word 'Tawaffaa' (in this verse of the holy Qur'an) means 'death' and that Allah killed him first then made him alive after three hours, and fetched him up into the heavens. Some others say that his death will occur after coming back to earth in the last era.

(and make those who follow you, above those who disbelieve you on the Day of Resurrection).

Accordingly, the Christians have always been above the Jews in might and similarly the Ummah (community) of the Prophet of the Last Era (Muhammad) too, who also believe in 'Isa, has always remained above the Jews and kingship went out of the hands of Jews. It is also one of the miracles of the holy Qur'an that whatever was foretold by it is coming true. At another place, the Lord has said,

And for their unbelief and for their having uttered against Maryam a grievous calumny.

Allah chastised those (Jews) because of their disbelief and for making a grievous allegation against Maryam. ‘Ali ibn Ibrahim has said, The Jews made allegation of adultery against Maryam. Shaykh Tabarsi has narrated that when ‘Isa passed by a group of Jews they uttered: “Lo, the son of a magician and adulteress woman has come.” Hearing these ugly words ‘Isa prayed to Almighty Allah: O Allah! You alone are my Lord. You have created me without a father and therefore, these people are addressing me as a son of the fruit of adultery. O Allah! condemn those who abuse me and my mother. Instantly they became pigs.

And their saying: Surely we have killed the Messiah, ‘Isa son of Maryam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like ‘Isa.).

There is a difference of opinion about this doubt. According to Ibn ‘Abbas, when Allah Almighty disfigured (in the form of swine those who had abused ‘Isa and his mother and when king Yehuda of the Jews came to know that ‘Isa had cursed him also, he gathered the Jews and all of them unanimously decided to kill ‘Isa. Allah Almighty sent Archangel Gabriel to help ‘Isa. The Jews had gathered around ‘Isa and were questioning him. ‘Isa told them: ‘O Jews! Allah considers you His enemies.’ Hearing this all of them rose up to assassinate him. But Archangel Gabriel took ‘Isa up to a window of that building which was situated at a great height. From there Archangel Gabriel lifted ‘Isa to Heaven. Yehuda sent one of his companions named Tetanus to go up to that window and catch hold of ‘Isa. He went up there but could not find ‘Isa. There Allah changed Tetanus’s face in such a way that it resembled the face of ‘Isa. Anyone looking at him would take him to be as ‘Isa. When he came out of the house to tell the others that ‘Isa was not in that house, the people caught hold him, killed him and nailed him to the cross. Almost similar events have been narrated in the version of Imam Al-Hasan al-’Askari. Anyway, when Tetanus was killed and when nobody else was found in that house they began to talk: If the one we killed was Tetanus then what happened to ‘Isa? And if he was ‘Isa then where did Tetanus go? This caused doubt among them.

According to another tradition, when ‘Isa fled with his seventeen companions fearing the Jews and hid inside a house, the Jews surrounded that house. When they entered that house, Allah made the faces of all of them appear like the face of ‘Isa. The Jews claimed: All of you have been magic-stricken. Tell me which one of you is ‘Isa or we will kill all of you. ‘Isa asked his companions: Who among you is prepared today to have my appearance, get killed and be admitted to Paradise? One of them named Sarjis came out and announced that he was ‘Isa. So the people killed him and nailed him to the cross. Allah Almighty raised ‘Isa up into Heaven that very day. Some say when ‘Isa was raised up and the people could not catch him, they arrested one of his companions took him up to a height and crucified him with a view to deceive the people and said that he was ‘Isa. They did not allow anyone to approach him. Hence, the matter became doubtful for them.

And most surely, those who differ therein are only in a doubt about it; they have no knowledge regarding it but only follow a conjecture. And they killed him and for sure, Nay! Allah took him up

to Himself; and Allah is Mighty, Wise." (***4:157-158***)

It is recorded in reliable sources that Imam Muhammad al-Baqir said, 'Isa once gave a promise to his companions about a night wherein Allah would take him up. So they gathered around him from evening that day. There were twelve persons. 'Isa made them enter a house. In one of its corners, there was a spring. 'Isa bathed himself therein and came to them while the water was still dropping from his head. Then he said, Allah has revealed to me that He will lift me up right now to the heavens to save me from the evil of the Jews. Who from you agrees to take my appearance so that they may take him as me and then kill and crucify him? Then that person will be with me in paradise in the Hereafter, and he will be in my class.

Hearing this, a young man from his companions said, O Spirit of Allah! I am prepared for it. 'Isa said, Yes, you can do it and added: one from you will become a disbeliever in my matter twelve times before the next morning. One of them said, I am not that person. 'Isa said, If you find this thing in your heart, then you will be that person. Then 'Isa said, you will from three groups after I have gone. Two sects will attribute falsehood to Allah and enter Hell because of that and the third sect will follow and obey my Successor (executor of the will). Shamoun will not attribute falsehood to Allah and therefore will go to Paradise. Shortly after that from a corner of the house, 'Isa was taken up into the heavens. As the people were observing this, the Jews came in search of 'Isa. They arrested the man about whom 'Isa had foretold would become a denier and another who had agreed to appear like 'Isa. The latter was killed while the other one as foretold by 'Isa denied the Prophethood of 'Isa twelve times.

Ibn Babawayh has with authentic proofs, narrated that the Holy Prophet said that Archangel Gabriel once brought a communication for the Holy Prophet which contained information about worldly kings. It was mentioned therein that when Ashanj Ibn Ash-haan became a king he ruled for 266 years. After he completed 51 years of his rule 'Isa was made a Prophet (by Allah). Allah had bestowed on him ('Isa) light, and knowledge and wisdom along with the knowledge of all the past Prophets. 'Isa began his mission with all this God-given sciences (awareness) for propagation of Allah's word. Allah gave him Injeel (Bible) and guided him toward Jerusalem. He was sent to guide the people of The Israelites but they became deniers and rebelled. So 'Isa cursed them and prayed to Allah against them. Consequently, some of them were disfigured in the shape of Shaitans so that he may show them one of the signs of his Prophethood and they may take admonition. Anyhow, 'Isa continued to propagate among them for 33 years in Jerusalem and give them encouragement to rush toward Divine rewards. But their rebellion only increased. (At last Allah raised him up to heaven).

Then the people began to look for him. Some claimed that they had punished him and buried him alive and some said they had killed and crucified him. But all of them were speaking untruths. Allah never allowed them to gain control over 'Isa and this matter became doubtful for them. They never had enough power to kill or bury alive or punish 'Isa. But as mentioned in the Holy Qur'an, Allah lifted him up into the heavens and when He decided to take him up he revealed to him to entrust his light and wisdom and the

knowledge of the Divine scripture to Shamoun bin Hamoon who is called Safa. ‘Isa willed him as his caliph on the believers (Mu’mineen). Then Shamoun kept on propagating Allah’s Word and continued to give the directives of ‘Isa to his community and to struggle against the disbelievers. Whoever obeyed him and believed (put faith) in the things which he possessed from Allah became a Mu’min (Faithful) and whoever denied and disobeyed him became a Kafir until Allah called Shamoun back to Him.

Then He sent another Messenger from His virtuous slaves to guide the people. He was Yahya, son of Zakariyya.. When Shamoun passed away from this world, Urdeshir son of Scotish became king and ruled for 14 years and ten months. When he completed 14 years of his rule the Jews martyred Yahya son of Zakariyya. At the time of the martyrdom of Yahya Allah sent a revelation (revelation) to him that he should bestow his will (Wasiyyah) and leadership (Imamate) to the progeny of Shamoun and to order the Disciples and the companions of ‘Isa to remain with them and to obey them. They did so.

According to authentic narratives, it is noted that Imam Al-Hasan said that ‘Isa went up into the heavens on the 21st night of the month of Ramadan.

It is recorded in reliable sources from Imam Muhammad al-Baqir that during the night in which ‘Isa was lifted up into the heavens blood sprouted from every stone that was lifted from the ground, until morning. Thee same thing happened on the days of the martyrdom of Imam ‘Ali and Imam Hussein.

In another reliable and authentic hadith it is mentioned that the holy the Holy Prophet said, when ‘Isa was lifted, his eyes saw these words inscribed on his arms:

When ‘Isa recited this supplication Allah revealed to Archangel Gabriel: “Raise him up to my place of Grandeur and lift him up to the heaven.” The holy Prophet said, ‘O sons of Abdul Muttalib! Pray to your Lord in these words. I swear by the same Lord in whose Hands is my life whenever any body prays to Allah in these words with honesty of purpose and selflessness the Holy Throne (Throne) of the Lord begins to tremble. So Allah directs the angels and tells them that: ‘Be witness that I have responded to the prayer of this slave due to the auspiciousness of these words and have fulfilled all his needs in this world and the Hereafter.’

According to authentic narrations Imam Ja‘far as-Sadiq is reported to have said that when ‘Isa went up to the heaven he had put on a woolen coat, the wool whereof was spun by Maryam and also woven by her. She had even sewn it. When he reached heaven, a Divine Voice came: ‘O ‘Isa! Give up your worldly adornments.’

It is mentioned in a reliable tradition that Imam al-Ridha said that, except in the case of ‘Isa the killing or the death of any Messenger or hujjah (proof) had never been doubtful to people because he was lifted (raised) alive from the ground and his soul was retrieved between the earth and the heavens. When he reached the heavens his spirit was again put into his body as says the Lord:

O ‘Isa: I am going to terminate the period of your stay (on earth) and cause you to ascend unto

Me. (***2:54***)

And He describes to ‘Isa:

But when Thou didst cause me to die, Thou wert the Watcher over them. (***5:117***)

Both these verses prove that ‘Isa was raised up by Allah.

It is recorded in reliable sources that Imam as-Sadiq said, When Imam al-Mahdi will appear, 9000 angels will descend and there will be those 313 angels who had accompanied ‘Isa when he was raised up to the heaven. According to many reliable and authentic narrations, Imam Muhammad al-Baqir and Imam as-Sadiq had said that Sahib al Amr has four features of the Messengers. One of them belongs to ‘Isa about whom it is said he either died or was killed, whereas he neither died nor was he killed.

According to a reliable tradition, Imam al-Ridha said that when the Jews desired to kill ‘Isa he swore by the truthfulness of Ahl al-Bayt. Allah saved him from execution and raised him up to the heaven.

It is recorded in reliable sources that Imam Ja‘far as-Sadiq said, After the departure of ‘Isa his followers split up into 72 sects. One of them got salvation and the remaining 71 went to Hell.

According to another reliable tradition, Amir al-Mu’minin ‘Ali called the greatest religious leaders of the Christians and the Jews and told them: I want to ask you a thing of which I am more knowledgeable than you. So do not hide the Truth and give the right answer. Then he called the Christian priest and asked him: I give you the oath of the Lord Who descended Injeel (Bible) to ‘Isa. He had given strength to the legs of (‘Isa). ‘Isa was curing the blind and the lepers with his hand. He formed a bird of clay and then blew spirit into it (and the bird became alive and flew away). He used to tell the people what they were eating and what they were hoarding. Tell me how many sects sprang up in The Israelites after ‘Isa. He said there was no sect except one community. ‘Ali retorted: You have lied. By the Lord except Whom there is no Allah, there were 72 sects out of whom only one earned salvation. Remaining all were confined to Hell., as says the Almighty:

“There is a party of them keeping to the moderate course, and (***as for***) ***most of them, evil is that which they do.”*** (***5:66***)

It is narrated by Ibn Babawayh that on many occasions ‘Isa had been in occultation (out of sight) from his community. He kept on touring and visiting several cities but his partisans (Shi‘ahs) and the people of his community did not know where he was. Thereafter he reappeared and made Shamoun bin Hamoon his legatee. When Shamoun passed away, the hujjahs (Signs) of Allah remained out of sight. Oppressors and rebellious people searched them and subjected the faithful to added torture and hardship. The Religion of Allah became old-fashioned and discarded. Rights began to be trampled. People gave up their duties and responsibilities and traditions. They became dispersed in the matter of religion and everyone took to his own way. Religion became a doubtful affair for the common man. This

period of occultation lasted for 250 years.

It is recorded in reliable sources that Imam Ja'far as-Sadiq said that until 250 years after 'Isa people lived without an apparent Imam or al-hujjah. Their Guide and Proof was in hiding. In another true hadith it is mentioned by him that there was a span of five hundred years between the times of 'Isa and the Holy Messenger Muhammad. During 250 years in this span, there was neither a Prophet nor an apparent Imam. The narrator asked how did the people of that era act? Imam Ja'far as-Sadiq replied, "They belonged to the faith of 'Isa and were following his shari'ah (code of life conduct)." He added that the earth never remains void of a Prophet or an Imam but some time they live apparently and sometimes in hiding (ghaibat or occultation).12

It is mentioned in a reliable narration that Imam al-Baqir said that a time will come when people will not know what is Allah and what is meant by oneness of Allah (Tawhid). Dajjal will come out at that time and 'Isa will descend from the heaven to earth and he will kill Dajjal, will offer prayer in the leadership of al-Qa'im and had we, Ahl al-Bayt, not been better than earlier messengers 'Isa would not pray behind us.

According to another authentic hadith the Holy Prophet said that al-Mahdi is one of my sons; that when he will appear, 'Isa will descend from the heaven to assist him and will pray behind him.

1. Possibly, it was Yahya and not 'Isa in the hadith and the writers of narrations might have misunderstood 'Isa for Yahya or we say, the beginning of the formation of foetus of 'Isa might have started in the womb by the might of Allah and as Archangel Gabriel had blown spirit (soul) in the foetus pregnancy might have become apparent only nine hours prior to the actual birth. It is also possible that this hadith might have been based on Taqiyyah.
2. It is possible that this could be a spring other than one that had sprung at the time of 's birth. It is also possible that Bethlehem was some other place where he had camped while returning from al-Kufah. It is also likely that he might have in the beginning gone there and then it might have been destroyed and as a miracle of it might have appeared from Karbala and al-Kufah. Anyway there are several reliable traditions to show that the birthplace of 'Isa is somewhere near Euphrates and al-Kufah. There is some hearsay going round Sunni circles. Some things are such which cannot be comprehended by those who do not believe in the tradition of Ahl al-Bayt. They deny mutawatir hadiths merely due to their dislike for them. But such mutawatir traditions cannot be rejected on basis of their denial. It is also possible that some hadiths that are found contrary to this might have been recorded by way of Taqiyyah or some might have been written as prevalent among people of the Book for furnishing proof. Likewise several varying hadiths about the date of birth and the period of pregnancy etc. were possibly noted due to anyone of the above-mentioned reasons. Trying to make them conform can create apprehensive descriptions of which would be very lengthy. Allah knows best.
3. The re-enlivening of Yahya has already been narrated in his story earlier. Both these stories tell us that the bitterness of death and agony changes after being brought back to life and living in the world for sometime with worldly relations and anyway one way or the other one has to die. It is learnt from this story that, for a Mu'min (true believer), it is not hard and painful to die again after coming out of the grave. Maybe it is for warning others that the beloved's of Allah say that there is relief in death. It is also possible that despite the said relief there may also be some hardship. May Allah protect us all from the agony of death and also from subsequent pains.
4. These words make an indication towards what historians and commentators have described that when Behroos the king of Syria heard about the birth and the miracles of 'Isa he became sorrowful and worried as some people had observed through astrology that a man was about to be born who would remove their sins and change their way of life. Therefore Behroos planned to kill him. So Allah sent an angel to Yusuf Najjar who was a cousin of Maryam and who used to serve and protect her (Maryam) and 'Isa. The angel told him to shift Maryam and 'Isa to Egypt and to return only after Behroos died. Yusuf took them to Egypt. Most of the commentators have said that the place mentioned by the name of 'Rabwah' in

the Ayat was Egypt and that “Maeen” was the Nile river. It is said that they lived in Egypt for twelve years where many miracles were shown by ‘Isa. When Behroos died Allah inspired them to go to Nasirah situated in Syria. So they returned and lived in Nasirah and ‘Isa performed his mission of propagation there.

5. The purpose, perhaps, is to convey that they (the followers of ‘Isa were required to remain aloof from worldly affairs most of the time. But since this community of Muslims is loaded with a double and harder responsibility of remembering Allah even while living and working in society their reward is greater but they do not have those facilities in this life (which were available to the Disciples of ‘Isa. Therefore their reward in heaven too has been enhanced as is mentioned in this hadith. In other words there is an indication to the narration of Shaykh Tabarsi according to which when the companions of ‘Isa became hungry they only said to ‘Isa that they were hungry whereupon ‘Isa used to hit the ground wherever they would be and lo! two loafs would come up for each of the gentle fellows. Similarly when they became thirsty they only said, ‘O Spirit of Allah! We are thirsty and ‘Isa used to hit his hand on the ground and water would spring up instantly then and there. Once the Disciples said to ‘Isa: O Roohullaah:! Are there any other people who are better than us, for, we have put faith in you and you feed us whenever we become hungry and you provide water for us wherever and whenever we become thirsty. ‘Isa replied: Those who earn their livelihood by working with their hands are indeed better than you. Thereafter they adopted the occupation of washer men and they earned their sustenance provision by hard work.

6. This hadith contradicts many mentioned earlier and to be quoted hereafter, which say that the knowledge of these 72 Names is reserved with the Last Prophet and his Awsiya (the willed or authorized ones). Maybe these Asmaa e Aazam are other than those Names.

7. Perhaps the first hadith was regarding the revelation of Injeel in Baitul Maamoor as is indicated in the first hadith). It is recorded from the Prophet of Allah that Injeel had come down at a time written on Alwaah (stone slates).

8. This address, like all other addresses, is though apparently to ‘Isa the real addressees are the people and also all other servants of God–Tr.

9. Love of worldly things is called the head of sins as in one’s body the head is the part which if cut off, ends life. Hence when love for worldly matters, which has been described as the head is cut off there can be no sins at all. Or if this Persian word is pronounced ‘Sir’ (meaning secret) then it would mean that the secret behind all sins is love for the world and that if one understands this secret one would refrain from sins.–Tr.).

10. Meaning, while praying to me your heart should remain fully attentive, It should not be that there is supplication on the tongue but the heart is leaning toward something else as it is a sign of a dead heart–Tr.

11. Difl is a kind of grass which resembles very attractive colorful flowers. Its taste is very bitter and is fatally poisonous.

12. Both prominent and common people have narrated that ‘Isa will descend from the heaven at the time of al–Mahdi the family of Muhammad to earth and will offer Salat prayer behind Imam al–Mahdi and will be among the helpers of Imam al–Mahdi as will be discussed hereafter–Inshallah). The Lord Almighty says:

Meaning: “And there is not one of the followers of the Book but most certainly believers in this before his death...” (4:159). Many commentators (of the holy Qur’an) have said that this verse means no one from among the Ahl al–Kitab, that is, the Jews and the Christians will die before believing in ‘Isa when he will descend from the heaven at the time of the Imam of the last era. Some have said that this assertion pertains to the particular people who will be living in that era. Perhaps it means all of them, because the wording is of a common nature and as in the time of Raj‘ah (returning or Resurrection) all will be brought to life. They will see that ‘Isa believes in the religion of Prophet Muhammad and follows the Sahib al–‘Amr (Imam al–Mahdi) though the faith at that moment will be of no avail to them. It is recorded from reliable chains that hujjah called Shahr bin Joshab and asked him to explain this verse and warned him that he had killed many Jews and Christians and had observed that they died without even moving their lips. “Then how he becomes faithful?” I am unable to understand the meaning of this Ayat.” Shahr replied: “O Ruler! The meaning of this verse is not what you have imagined. But it means that, before the final day of the Resurrection Day, ‘Isa will come down to earth and everybody following any faith will put faith in him and will pray behind Imam al–Mahdi. Hujjah asked: “From where did you obtain this explanation?” He said from Imam Muhammad al–Baqir. Hujjah said you have drawn (knowledge) from a pure spring.

It is mentioned in authentic sources that according to Imam al–Hasan Mujtaba, after this, no one from us (Ahl al–Bayt) will outlive the oppressor of his time except Imam al–Mahdi who is the twelfth Imam and except ‘Isa Ibn–Maryam the spirit of Allah will pray behind him as these two gentlemen will never give the Bait (allegiance) to any oppressor.

[1] [1]
SHARES

An account of Irmiya (Jeremiah), Daniel and Uzair

Allah says in the Holy Qur'an:

"Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs…" (***2:259***)

Some say that the one who passed by that town was Uzair, as said by Imam Ja'far as-Sadiq. Some say that he was the Prophet Irmiya. So Imam Muhammad al-Baqir is reported to have said that, (according to some) that town was Jerusalem which was destroyed by Nebuchadnezzar. Some say that the township mentioned here was the one from where thousands fled for fear of death and all of them died.

The Qur'anic Verse:

"He said, when will Allah give it life, after its death?" (***2:259***)

These words of the Prophet did not indicate his disbelief but were uttered by him only to express the Might of Allah. Or, like Ibrahim, he said this just to know the details of the coming alive of the dead. Since the words of the Ayat show some sort of apparent weakness of faith, some commentators have said that the one who said this was not the Prophet Irmiya or Uzair but was a denier. But this version is against a number of hadiths.

"So Allah caused him to die for a hundred years then raised him to life."

"He asked: How long have you tarried? and he replied, I have tarried a day, or a part of a day." (***2:259***)

When he saw that the sun had not yet set and it was about the evening time, he said, Rather I slept for less than a day. Some say that the one who asked this question was Allah and that they heard a voice from the heaven. Some say it was an angel or a Prophet or an old man who had recognized them after becoming alive.

"Said he: Nay! you have tarried a hundred years" (***2:259***)

He said, "But you have remained dead here for a hundred years and have become alive now." "Then look at your food and drink, years have not passed over it." 1

Look at your food and drink, they have not changed at all. It is reported that when they reached that place they had grapes and figs and grape juice with them and despite having delicacy therein, they had not decomposed at all and, by the power of Allah, had remained fresh for a hundred years.

"And look at your donkey" (***2:259***)

Its bones have rotted and disintegrated.

And that We may make you a sign.

We have, after keeping you dead for such a long time, made you alive so that you may likewise be an evidence/argument about the resurrection of people in the Hereafter.

"And look at the bones, how we set them together, then clothed them with flesh" (***2:259***)

Most of the commentators have said that Allah enlivened their ass before their eyes so that they may see how Allah makes the dead alive. Some have said that Allah first enlivened their eyes. They then saw their disintegrated and dilapidated bones come together and join with one another and flesh begin to cover them.

"So when it became clear to him he said, I know that Allah has power over all things." (***2:259***)

That is, I knew it earlier but now my knowledge has strengthened.

It is reported from reliable chains that Imam Ja'far as-Sadiq said that when The Israelites became disobedient they ignored Allah's commandments totally and when Allah desired to impose someone on them who would kill them and degrade them, he first sent a revelation to Prophet Irmiya that he may ask The Israelites "Which was the city I selected from all other cities and bettered it and planted many good trees therein and saved it from every undesirable tree, then the condition of that city deteriorated and now it has become full of the worst trees of carob in place of good trees?" Irmiya put this question to the religious scholars of The Israelites and they said, "We do not know. Please ask Allah and let us know."

So Irmiya fasted for seven days and prayed. Allah sent a revelation to him that: that city is Jerusalem and that tree is The Israelites whom I had planted (and made to live in) in that city. But since they disobeyed Me and changed my religion and turned thankless to me, I swear by My Holy self that I will put them to a test through so severe hardships that wise people will be astonished and I will impose one of my slaves on them who would be born of the worst sperm and whose food would be of the worst kind and he will kill their males and would arrest their women and he would destroy Jerusalem which is their holy house and of which they are proud and he will throw down that stone on dunghills of which (stone) they make tall talks throughout the world. This would continue for a hundred years.

Irmiya made the Israelites aware of this. They again requested him to ask Allah what was the sin of the poor and the powerless who would also suffer the said calamities. So Irmiya passed the next seven days

only on one morsel of food and yet he did not receive any Revelation. So Irmiya again fasted fully for the next seven days and took only one morsel after that seven-day fast. Even then, no Revelation arrived. Therefore, he fasted for another seven days. Allah revealed to him: 'O Irmiya! Refrain from such asking, otherwise I will turn your face back. Do you intend to make a recommendation in a matter which has already been resolved? Tell them that their sin was that they observed others indulging in sins but did not stop them (they neither admonished them nor got away from them).

Then Irmiya prayed to Allah: O Lord! Just tell me whom will you impose upon them so that I may approach him for asking safety for myself and my family members. Allah said to him: Go to that village. There you will find a boy suffering from the worst inflicted chronic ailments. His birth is of the worst and the dirtiest kind. That is, he is the outcome of adultery and his chastisement is worse than all. Irmiya reached there and saw a boy in a caravanserai whom the people had thrown on a dunghill. He was lying on ground. With him was only his mother breaking dry bread in a bowl and brought it before him along with swine milk. That boy ate the bread and drinks the milk. Irmiya understood that this must be the boy hinted by Allah. He went to the boy and asked him his name.

He answered: "Nebuchadnezzar." After hearing his name, Irmiya became sure that he was the one. He treated the boy who recovered. After his recovery, Irmiya asked him: Do you know me? He said, No. I only know that you are a virtuous gentleman. Told him: I am Irmiya, the messenger for The Israelites. Allah has informed me that you will gain control over The Israelites and kill their men and do such and such things. Hearing this Nebuchadnezzar felt pride in his heart. Then Irmiya asked him to give him a warrant of safety. He wrote it and handed it over to Irmiya. He then began to pass his days by cutting wood from the forests and selling it. At last, the people encouraged him to fight against The Israelites. When he got the assistance of a group of people, he invaded the residence and shelter of The Israelites, that is, Jerusalem.

At that time, innumerable people came from all around to join him. When Irmiya came to know that he was advancing toward Jerusalem, he stood in his path but could not approach him due to the huge army around him. So he tied the said warrant of protection on a staff and raised it up. Seeing it, Nebuchadnezzar asked: who are you? The messenger replied, "I am Uremia, the Prophet, who had given you the tiding of overcoming The Israelites and this is the warrant of safety written by you for me." Nebuchadnezzar said, "I assure protection to you but as regards your family members, it depends upon the arrow that I shoot toward Jerusalem. If this missile hits that place from this much distance, I will not give protection to them. But if it does not reach there, then they are also protected." He released that arrow which (by the will of Allah) reached Jerusalem. So he said, "I will not protect them." He went on to conquer Jerusalem.

On reaching there, he saw a hillock in the midst of the city. Fresh blood was gushing out of it. The more earth the people threw on it the more forceful became its gushing. He inquired as to what kind of blood it was. They replied that it was the blood of a Divine Messenger whom the kings of The Israelites had

killed. Ever since that day, the blood continued to boil. It did not stop despite throwing earth over it. It was the blood of Yahya son of Zakariyya. In his time, there was a king who used to indulge in adultery with the women of The Israelites. Whenever Yahya passed by his residence he admonished the king telling him: O King! Fear Allah. This deed is not lawful for you. One day when the cursed fellow was out of his senses due to drinking of wine, one of the adulteress women told him to kill Yahya. The condemned king at once passed the order for cutting off the head of Yahya and to bring the head to him. So Yahya was killed and his head was taken to the king. Yet the decapitated head continued to admonish that cursed king to refrain from his illegal deeds and to fear Allah. At that time, a drop of the blood of the martyred Prophet fell on the ground and since then that blood continued to boil until the time Nebuchadnezzar entered Jerusalem though a hundred years had passed since the incident. However, after reaching that place Nebuchadnezzar began to kill the men, women, children and animals of The Israelites living in those cities. The pious blood of the executed Prophet still continued to boil on the said hillock until all were done to death. Then he asked: Is anyone from The Israelites still alive?

He was informed that a very old lady of The Israelites was still alive and living in a certain village. She was called and her head too was cut off. Only then did the boiling blood of Yahya calm down. She was the last person from The Israelites to be killed. From there Nebuchadnezzar went to Babylon and resided there. There he dug a well and threw Daniel along with a tigress. (The remaining part of this hadith will be presented afterwards together with a full account of Daniel. That tigress was living by eating the earth and Daniel was drinking her milk. A long period passed in this way. Allah sent a Revelation to one of His Messengers (living in Jerusalem then) and asked him to take food and drink to Daniel and to convey His Salaam to him. The Messenger inquired: 'My Lord! Where is he?' "In such and such well and in such and such village of Babylon" came the Divine reply. Hearing it, he reached there and shouted: 'O Daniel!" Daniel replied, "Labbaik (Here I am). I am hearing a new voice!" The Messenger said, "Your Lord sends you Salaam." Lowering the eatables into the well he added, "Allah has sent these things for you."

Daniel exclaimed, "I praise Allah Who never forgets whosoever calls Him. I praise the Lord Who never leaves the one (to the mercy of others) who relies on Him. I praise the Allah who bestows good for good. I praise the Allah who gives salvation from the chastisement of the grave and the Hereafter to the one who bears patiently. Praise belongs to Allah who removes our troubles and losses. Worthy of praise is Allah who is the centre of our hopes when we miss all other avenues of salvation and success. Praiseworthy is Allah on whom alone we depend hopefully after committing misdeeds based on misunderstanding."

Thereafter Nebuchadnezzar saw in his dream that his head was made of iron, his legs of copper and his chest of gold. He called astrologers and inquired about the meaning behind his dream. They said we know nothing; but if you describe to us what you saw in your vision then we will explain the dream. Nebuchadnezzar retorted: I have been giving you so much salary for such a long time and yet you cannot tell me what I saw in my dream? Angrily he killed all of them. Then some of his courtmen told him

that what he wanted to know could be told to him by a man whom he (king Nebuchadnezzar) had thrown into a well, as he was still alive and living on the milk of a she tiger which was eating the earth and had not at all harmed that man.

Nebuchadnezzar called Daniel and asked him to describe what he saw in his vision?" Daniel described the king's dream. The king said it was correct and added: "now tell me its meaning." Daniel replied, "Your regime has come to an end. You will be killed after three days by a man from Faaris." Nebuchadnezzar said, "I have built seven concentric towns and have fixed weathercocks made of copper at the gate of every city which cry out at the sight of every stranger so that he may be caught." Daniel said, "What I have told you is sure to happen." So Nebuchadnezzar once again ordered his soldiers to continue their rounds and to kill anyone moving towards him (whosoever he may be)." He detained Daniel warning him that if he (Nebuchadnezzar) was not killed within three days Daniel would be executed. As evening approached, his restlessness increased so much he came out, gave his sword to one of the slaves who belonged to Faaris and roared: "Kill anyone you see, even if it is I." The slave took the sword from his hand and decapitated him in one stroke thus sending Nebuchadnezzar to Hell instantly.

After the mass massacre of The Israelites, Irmiya came out of Jerusalem, rode his ass, took figs and grape-juice with him and reached a place where the dead bodies of many people were scattered and animals of the land, sea and air were devouring their corpses. Irmiya halted there for a while. Then he uttered: "How will Allah enliven those, whose limbs have been eaten up by beasts"! Allah immediately retrieved his soul and made him alive after a hundred years. Allah showed His Mercy to The Israelites and killed Nebuchadnezzar. The Israelites flourished in the world and the Messenger who came to life after remaining dead for hundred years was Prophet Irmiya.

As regards Uzair, when Nebuchadnezzar overpowered The Israelites and became king, he (Uzair) escaped from his evil regime and disappeared in a stream of water. The first portion of the corpse of Irmiya to be made alive was his eyes. The pupil of his eye moved like the whiteness of an egg and it could see. Allah sent a Revelation asking him for how many days had he remained at that place. He said, for a day. Then when he observed that the sun had gone up, he said, even less than a day. Allah said, No, but a hundred years have passed since you were here. Look at the figs and the fig juice. They have remained fresh for all this time. And see your ass. It has turned into a heap of rotten bones. Now see, how I make it alive. Uzair saw the broken bones drawing near one another and joining until the entire body of himself and all the limbs of his ass became alright and both of them arose. Irmiya said, I know that Allah is Omnipotent and it is mentioned in a reliable tradition that two Kafir (disbeliever) kings had ruled over the entire world. They were Nimrod and Nebuchadnezzar.

According a reliable source Imam as-Sadiq said that when Irmiya saw the destruction of Jerusalem and the people lying dead in that city he exclaimed: "Will Allah ever make all of them alive?" Allah retrieved his soul also. Then after a hundred years when he was made alive he saw how various parts of his body

joining one another, flesh was growing on them and the joints and veins coming together. Finally when he became alright he sat up said, “I know for sure that Allah is able to do everything.”

It is reported in a reliable tradition that Imam Ja‘far as-Sadiq said that a man who becomes gloomy concerning his sustenance has a sin listed in his account. Verily Daniel had lived in the time of a heartless and oppressor king who arrested him and had him thrown in a well. Allah sent His Revelation to another Messenger of that time asking him to take food (provision) to Daniel. He submitted: “O My Nourisher! Where is he (Daniel)?” Then came a Divine indication: “When you get out of the city a voice will come to you. Just follow that voice. It will take you to a well wherein lies Daniel. When that Messenger approached Daniel and dropped food and water in the well, Daniel recited the prayer which has been quoted earlier. Thereafter Imam as-Sadiq said, “Almighty Allah provides sustenance to the faithful (Mu’mineen) from unthinkable sources.”

In another hadith, it is said by Imam Ja‘far as-Sadiq that when the time of Sulayman’s death came near, he made by the command of Allah Asif bin Barkhiya his caliph (successor). His Shi‘ahs (companions) were always going to Asif to learn about religious issues. Once, Asif absented himself from them for quite a long time. Then he came back and lived among them for a long period before he allowed them to go. The Shi‘ahs asked him: Now when and where will we meet you? He replied, “Near Sirat (the bridge in Hereafter).” Then he disappeared. The Israelites was subjected to difficulties and pains. When Nebuchadnezzar got control over them, he killed everyone who was caught and sent his men after those who escaped from him. He arrested their children. Accordingly, he picked up four persons of great personalities from The Israelites. One of them was Daniel another was Uzair a progeny of Harun. They were quite young. He arrested them. He tortured The Israelites severely and subjected them to all sorts of disgrace and dishonor. At that time their (Israelites’) guide and leader was Daniel who remained imprisoned in Nebuchadnezzar’s jail for ninety years.

When Nebuchadnezzar came to know about Daniel’s greatness and when he heard that The Israelites were awaiting Daniel for the removal of their troubles he imprisoned Daniel in a very spacious and deep well and released a tiger in it so that it would kill him. He also ordered that nobody should offer food to Daniel. However, the tiger never approached Daniel and Allah provided food and water to Daniel through one of His Messengers. Daniel fasted during the day and broke his fasts in the evening with that provision. During this period his Shi‘ahs (companions) and friends were put to more and more troubles and tortures and all were in await for his appearance. Many of them had, due to the lengthening of the period of his occultation (absence), begun to doubt their religion. Finally, when the calamities on the Prophet Daniel and his community crossed all limits, Nebuchadnezzar had a dream. In that dream he saw armies of angels descending from the heaven and proceeding to the well in which Daniel was imprisoned; they were saluting Daniel and gave him good tidings of the removal of all his calamities.

When Nebuchadnezzar woke up in the morning, he felt ashamed of his misdeeds. He brought Daniel out of the well, begged his pardon and entrusted all the affairs of his regime to him and made him the ruler

of his country. Then all the people of The Israelites who were in hiding came out and gathered around Daniel. They drew a sigh of relief. Time passed by peacefully. Eventually Daniel passed away into the Mercy of His Lord leaving his vicegerency and caliphate to Uzair. Believers joined and obeyed the latter and continued to obtain solutions to their affairs from him. Allah made him also disappear for a hundred years. After a hundred years, he was again reappointed over them. After him, the hujjahs of Allah remained in hiding and calamities continued to fall on The Israelites until the time Yahya arrived.

According to reliable sources Imam Muhammad al-Baqir in reply to people's query whether Daniel knew the science of explaining dramas and whether he had taught it to others too, replied, "Yes, because Allah was sending revelations to him. He was a Prophet and was one of those who was given the knowledge about dreams or visions. He was very truthful and wise and his heart was full of love for us Ahl al-Bayt."

According to reliable narrations Imam al-Ridha said, In the time of Daniel there was a king who had told Daniel that he wished to have a child just like him (Daniel) of good character. Daniel asked the king how much respect and value he had for him. The king replied, "I have high regards and much respect for you." Daniel told him: when you go to your wife (for sexual intercourse) keep my thought in your mind wholeheartedly. Complying with this advice the king got a son who was the best of all others and resembled Daniel a lot.

According to authentic reports, the Holy Prophet said, Nebuchadnezzar ruled for 187 years. After 47 years of his rule, Allah Almighty appointed Uzair as a Messenger (Divine) for those city-dwellers who were made alive after a hundred year old death. They were residents of different townships who had fled for fear of death and had resided near about Uzair. All of them were believers. Uzair talked pleasantly with them and heard them with interest. He loved them due to their faith and tied the knot of brotherhood-in-faith with them. One day he dad gone away for them for some reason. When he returned the next day, he saw all of them lying dead. He became very sorry and surprisingly exclaimed: "When will Allah enliven them?" Allah retrieved his soul also then and there. Thus, all of them remained there in the same state for one hundred years. After a hundred years, Allah made Uzair alive along with the others. They were warriors numbering 1,00,000. But Nebuchadnezzar overpowered them and killed each and every one.

Thereafter Nebuchadnezzar died and his son Mehrooyah became king. After ruling for 17 years and 20 days Mehrooyah dug a very big cavern and threw Daniel and his Shi'ahs in it and torched it. But nobody was harmed. When Mehrooyah saw that the flames of fire did not touch them he imprisoned all of them and released many beasts of prey therein and tortured them in various methods until Allah Almighty released them from his clutches. The group referred to as 'Makers of the pit' in the holy Qur'an were these people. When Allah desired to call back Daniel to His Mercy, He commanded him to turn over his Divine light of wisdom to his son Yakja and to make him his caliph.

According to reliable chains, Imam as-Sadiq said, "Amir al-Mu'minin said, Daniel was an orphan.

Neither his father nor mother were living. An old woman of The Israelites had nourished Daniel. The king of that time had appointed two Qadis (judges). A very virtuous man was a friend of both of them. He had a very beautiful, pious and God-worshipping wife. That pious man used to meet the king also. Facing a problem the king told the two judges that he required a reliable man to whom he could entrust such and such work. The two judges recommended the name of the aforesaid person. The king dispatched that pious man on that job. While going away that pious man asked his two friends to look after his wife during his absence. They went to his house to inquire about her well-being. As she was extraordinarily beautiful both of them fell in love with her at first sight and desired to have an illicit relationship with her. But she did not agree. They threatened her as such "We will give witness before the king that you have committed adultery and he will stone you to death." But she was adamant and retorted: "Do whatever you can but I will not tolerate such a heinous misdeed." Both those dishonest men (helplessly) went to the king and gave a false statement that she had committed adultery. The king was shocked to hear it because he had heard a lot about her piety and chastity and was all praise for it.

On the other hand he could not reject the witness given by the two judges. At last after a lot of thinking he told them that he would accept their witness but would give the punishment of stoning her after three days. He announced in the city that there would be a stoning of a Allah-fearing and virtuous woman of the town as she had committed adultery according to the witness given by two judges and called upon the people to gather at a certain place for the stoning. The people were not prepared to agree with this allegation which they knew was false and continued to argue with the king. The king consulted his vizier and asked him whether he could show him a way by which the woman could be saved? He said, "No."

On the third day when that lady was to be stoned to death the vizier got out of his home and proceeded toward the king's court. On his way he saw some children playing, among whom was also Daniel. The vizier did not know Daniel. When the vizier approached them Daniel told the children: "Let us stage a play. I will act as the king, this boy will act as the pious lady and those two boys will take the role of the two judges." They made an earthen stage and Daniel sat on it. He took a sword made of reed in his hand and ordered the rest of the boys to take one of the two witnesses and make him stand afar and to make the other witness stand at a distance on the other side. Then he called one of the witnesses near him and said, "Tell the truth otherwise you will be decapitated instantly." The vizier was observing this game. The boy witness said that the pious woman committed adultery.

Daniel asked: "When?" He said at such time and on such day. Then Daniel asked: "With whom?" He replied, "With the son of such and such man." Daniel then asked: "At what place." He replied, "At such and such place." Then Daniel called the other witness and asked him: "What is your witnessing?" He said, "I give witness that this lady has committed adultery." He was asked: "when?" He replied, "At this time." He asked: "With whom?" He said, "With that person." He asked: "At what place?" He said, "At such and such place." As there was contradiction in the statements of the two, Daniel exclaimed: "Allahu Akbar" (Allah is the Greatest). These two have given false witness. Then he ordered that an announcement should be made that the people should gather to witness the execution of the two

persons who gave false testimony. Observing this wonderful judgment of Daniel the vizier rushed to the king and described it to him. The king called those two qadis, made them stand apart at an out-of-hearing distance. Then he called one of the two and questioned him about the pious woman as Daniel had done. Then he called the other person and interrogated him likewise. As there was obvious difference between their accounts the king called upon the people to come together and witness the execution of the false witnesses and passed orders for their killing.

It is reported authentically that Imam al-Baqir said, Allah Almighty revealed to Messenger Dawud and ordered him to got to Daniel and to tell him: "You disobeyed Me and I forgave you. Again you disregarded my command and I pardoned you. Once more you did not comply with my orders and I will not forgive you." Dawud conveyed the Divine Commandment to Daniel. Daniel said, "You have fulfilled your mission of the Divine messenger-ship." Then Daniel arose before next daybreak, wept profusely and prayed earnestly to Almighty Allah saying: O My Nourisher! I disobeyed you on three occasions and you were kind enough to forgive me. Now that you are not to pardon me on the fourth occasion, I humbly submit before you, swearing by you Honor and Grandeur. If you will not continue to be kind to me and if you will not guide me, surely I will err, I will err, I will err, I will err."[2]

According to an authentic narration Imam Ja'far as-Sadiq said, "Once the Holy Prophet said, Appreciate the value of bread, for its making. The entire creation of Allah situated between His Throne."

According to an authentic narration Imam as-Sadiq the Holy Prophet once said, "Appreciate the value of bread, because for its making the entire creation of Allah situated between His throne and the earth have toiled." Then he told the people around him: "Do you want me to tell you something?" They replied, "Surely, O Prophet of Allah! may our parents be sacrificed for you! Do enlighten us." The holy Prophet said, "Before your time, there was a Divine Messenger named Daniel.

Once upon a time he gave a bread (loaf) to a ship-fairer and requested him to take him across the river. That fellow threw away the bread retorting: What shall I do with this bread? A number of it is being wasted all around us all the time. Shocked by the behavior of that man Daniel raised his hands towards the heavens and exclaimed: O Nourisher of the universe! You have already seen what this man has done to this loaf, and what he said about it.

Almighty Allah ordered the sky to stop raining and commanded the earth to become as hard as baked bricks so that even grass may not sprout therefrom. Consequently there was a famine which became so severe that people began to kill and eat one another. The intensity of famine reached the extent willed by Allah so as to make the people disciplined. One woman who had a baby son told another woman who also had a baby son: Today I will slaughter my son so that both of us may eat his flesh; tomorrow you should do likewise with your son. Then she killed her son and both ate his flesh.

The next day when both became hungry the other woman refused to kill her son. Quarrelling with one another they approached Daniel for judgment. He exclaimed: Has the condition worsened so much that

you are prepared to eat up your own offspring's? They said, "Yes, O Messenger of Allah! The situation is even worse than that." So Daniel raised his hands to pray to Allah and said, O Provident of sustenance to all! Resume Your Mercy upon us and please do not chastise the poor and their children because of the sins of proud men like the ship-fairer and other thankless people. So Allah commanded the sky to shower rain and ordered the earth to grow grains and said, Compensate the loss of My creation which they suffered until now. I have shown My Mercy to them due to the young children.

According to a reliable tradition, Amir al-Mu'minin 'Ali said, "Whenever you see a beast of prey recite:

I come into the protection of the Lord of Daniel and of the well in which he was thrown from the harm of the tiger and of every animal."

It is recorded that Imam Zayn al-'abidin said, "Almighty Allah told Daniel through a revelation: "In My View the most inimical and most ignorant and unwise among My creation is he who underestimates the rights of the knowledgeable and does not follow him and most dear to me is a pious person who is eager to gain My Reward and who serves the learned and does not go away from him and who follows the patient and takes lessons from the wise."

Through authentic chains, al-Qutb al-Rawandi and Ibn-Babawayh have narrated from Wahab bin Munabbah that when Nebuchadnezzar became king he was expecting only sinfulness from The Israelites because he knew that he would not be able to overcome them until they became unworthy of Allah's help. Hence he was constantly spying on them to ascertain their condition until all their virtues turned into vices and evils. When they began to kill their Prophets Nebuchadnezzar arrived with his armies and encircled The Israelites. As the Holy Qur'an describes:

"And We have made known to the children of Israel in the Book: most certainly you will make mischief in the land twice, and most certainly you will behave with great insolence." (***15:4***)

"So when the promise of the first of the two came true, we sent over to you our servants of mighty prowess. So they went to and from among the houses, and it was a promise to be accomplished." (***15:5***)

Accordingly they arrested and killed many according to Allah's word. Wahab bin Munabbah has said that the said group was that of Nebuchadnezzar and his army men. Commentators have said that their first haughtiness was opposing the commandments of the Torah and the second misdeed of corruption was the murder of Sohyaa or Irmiya or Zakariyya or Yahya and their intention to kill 'Isa. Some commentators have written that those mischief-makers were Nebuchadnezzar and his fellow-travelers and some have said they were Jalut. Some say they were Sakhaadeeb who were residents of Nineveh. Then the Qur'an goes on to mention:

"Then we gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (***15:6***)

Commentators describe that from the side of the king of Babylon, Lahraasf, Nebuchadnezzar finished them off and when his son Gustaf came to throne he showed mercy towards The Israelites, released their captives and sent them towards Syria and made Daniel their king. Then The Israelites overpowered the companions of Nebuchadnezzar. According to another wording this indicates the killing of Jalut by Dawud. Wahab has narrated that when Nebuchadnezzar surrounded The Israelites and the latter could not stand against the former they turned toward Allah and wept and did good deeds and also prevented ignorant from doing evils beside enjoining them to do good. So Allah made them overpower Nebuchadnezzar even though they had been defeated and their cities conquered. Nebuchadnezzar returned left because an arrow hit the forehead of his horse which ran and carried him out of the city. Thereafter The Israelites became rebellious and corrupt. As they once more drowned themselves into the sea of sins, Nebuchadnezzar intended to invade them as says Almighty:

"So when the second promise came true (***we raised another people***) ***that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction."*** (***15:7***)

The commentators have commented that the king of Babylon came again to fight with them and Wahab has narrated that when The Israelites reverted to evildoing and corruption Irmiya informed them that Nebuchadnezzar was coming to fight them and that Allah had become very angry with them and that He (Allah) says: if you repent I will be kind to you due to your previous ancestors and asks "Have you ever seen someone rebel against Me and become successful or someone obey Me and become unlucky or a loser lose because of (My) obedience? But your priests and (insincere) worshippers have enslaved my servants and they are issuing orders in contravention of My Book and your kings and wealthy people have become rebellious due to My bounties and the world has made them proud and the readers of Torah and your clergymen (religious jurisprudents) have all become subservient and loyal to the kings and are giving them oaths of allegiance on innovations and they are disobeying Me for obeying them and their sons are indulging in the wrong and ignorance with others. Despite all this rebellion and waywardness, I continued to protect them. Now I swear to turn their honor into disgrace and tranquility into troublesome danger. I will not answer when they make supplications to Me."

When their Prophet conveyed this command of their Lord to them, they denied it and said "You are attributing untruths to Allah and are claiming that Allah will suspend worship in His prayer houses." So they arrested and jailed the Prophet. At last, Nebuchadnezzar invaded their cities and surrounded them for seven months until they were obliged to devour their wastes due to hunger. He overpowered them completely and massacred them like furious oppressors. He executed many and cut off the tongues of many, broke down their teeth and imprisoned their womenfolk disgracefully. People told Nebuchadnezzar that among these people was one who had warned them about all that they are facing now but they denied him and jailed him. Nebuchadnezzar ordered that he should be brought to him from jail. People brought Irmiya to Nebuchadnezzar. He asked him whether he had warned the people about what would happen to them. Irmiya replied, "Yes because I knew it all; Allah had informed me about it

and He appointed me as a messenger for them."

Nebuchadnezzar asked: "Did they beat you up and jail you?" Irmiya replied, "Yes." Nebuchadnezzar said, "These are bad people and also evil as they beat up their Prophet and they deny their Lord's Message. If you please, you may live with me, I will keep you with honor or if you wish, you may live in the cities. I give you security." Irmiya said, "Ever since I have awakened I have remained in the shelter of Allah and have never been out of His protection. Had The Israelites too not been out of His asylum they also would not have feared you." However, Irmiya remained in the land of Elia where he was. At that time, that city had been destroyed and a part of it had been totally ruined. When the remaining people of The Israelites heard this, they collected near him and said, "O Messenger of Allah! We have recognized that you are our Prophet. Please give us admonition. We are obedient to you." He asked them to remain with him. They said, "We will live in the protection of the king and ask for his asylum." told them "The protection of Allah is the best protection. You should not go out of His protection and enter the asylum of others." But they left Irmiya and went to Egypt and asked the king for his asylum. He gave them asylum.

When Nebuchadnezzar came to know this, he wrote a letter to the king of Egypt stating: "Arrest them and send them to me otherwise be prepared for a war." When Irmiya came to know this, he showed mercy on them and went to Egypt so that he may relieve them from the evil of Nebuchadnezzar. He told The Israelites that Allah Almighty had revealed to him that he will make Nebuchadnezzar overpower that king and a sign of it is that "He has shown me the place where Nebuchadnezzar will ascend the throne after conquering Egypt." Then he fixed four stones at the place of the throne. When Nebuchadnezzar invaded and conquered Egypt, he gained control of them, and arrested them. He intended to distribute the booty. He thought to kill some of the captives and to set some free. When he saw Irmiya among them, he said to him: "I respect you, but you have joined my enemies." He replied, "I had come here to inform these people that you will win over them and I warned them of your power and might even while you were in Babylon. Yet I have shown them the place of your throne and even fixed stones at the place of each leg of your throne. They have seen all this."

As ordered by Nebuchadnezzar, the throne was moved aside and the ground beneath every leg of the throne was dug. When the said stones were seen he was convinced that the words of were true. He said, "Now I will kill these people because they did not believe in your words and denied you." At last, all of them were killed. Thereafter Nebuchadnezzar returned to Babylon. Irmiya stayed in Egypt for some time. Allah commanded him to go to the city of Elia. On his way back to Irmiya when approached Jerusalem and saw its destruction, he exclaimed: "When will Allah make this city flourish?" Then he camped on the outskirts of the city and fell asleep. Allah retrieved his soul and kept him hidden from the sight of people. He remained dead there for one hundred years. Allah had promised him that that city would be inhabited. When seventy years passed by after his death, He permitted the settlement of the city of Elia. Allah then sent an angel to the king of Faaris called Gong with the message: "Allah orders you to proceed to Elia with your army and men and treasure and rebuild that city." The king of Faaris

appointed 30 thousand persons and gave each one of them one thousand helpers and provided all the material required for building that city. The city of Elia began to flourish after thirty years. Allah made Irmiya alive as has been mentioned in the holy Qur'an.

Again, it is reported from the same Wahab bin Munabbah that when Nebuchadnezzar arrested The Israelites and took them with him, Daniel and Uzair were also among them. Nebuchadnezzar enslaved The Israelites after reaching Babylon. After sever years he saw a dream which frightened him but forgot about it entirely when he woke up the next morning. He collected his people and asked if anyone could tell him what he had seen in his dream. He also warned them that if they did not tell him the details of his dream within three days he would kill all of them. Daniel was then in jail. When he heard about Nebuchadnezzar's dream, he told the jailer: "You have done much good for me. Can you do a little more for me? Please intimate to the king that I know his dream as well as its meaning." The jailer came to Nebuchadnezzar and conveyed Daniel's message. The king called Daniel. Every one arriving in his court used to prostrate before him first but Daniel did not do so. He stood silent for quite a long time but the king did not speak to him. Then he asked the watchmen to go out of his presence and asked Daniel: "Why did you not prostrate before me?" He replied, "My Lord Who has given me the knowledge about dreams has prohibited me from prostrating before anyone except Him. If I bow before anyone except Him this knowledge of mine will vanish from me then you will not get its benefit. Hence I did not prostrate before you." Nebuchadnezzar said, "Since you have fulfilled you Lord's condition you are saved from my harm. Now tell me about what I dreamed." Daniel said, "You saw a very huge idol. Its foot was on earth and its head touched the sky. Its upper part was made of gold, the middle of silver and the lover of copper. The shin of its legs was of iron and feet of bricks. You were observing its grandeur and strength and the difference in the various limbs of its body. Suddenly an angel threw a stone on that idol which hit its head and made it small in such a way that all the parts of its body which were made up of gold and silver and copper and iron and brick mixed with one another and you thought that even if all the men of the world joined together and tried to disintegrate those parts they would not be able to do so. Then you thought that a little breeze of wind could also sweep off all of them. Then you had a vision that the stone thrown by the angel began to enlarge until it covered the entire earth. Then, despite all efforts you could not see anything except the sky and that stone."

Nebuchadnezzar said, "You are quite correct. I had seen the same things. Now please tell me what it all means." Daniel said, "The example of the idol seen by you is like the communities of people who will appear like that of the past, medieval times and the last ages. The golden part resembles your community and your regime, silver is like that of your son who will rise after you and copper indicates the people of Room (Byzantine), iron hints at the Iranians and the kings of non-Arabs and the brick is that of the kingdom of two communities. Their king will have two wives, one in the east of Yemen and the other in the west of Syria. The stone which came from the sky and belittled the idol indicates the religion which will cover the people of the last age. It will defeat all other religions (and falsify them). The Lord of the world will send an unlettered Prophet in the Arab land and through him subjugate all other people and religions. As you have seen in your vision that that stone enlarged until it encircled the entire world."

Hearing this Nebuchadnezzar said, “The extent of your kindness to me is unprecedented and I want to reward you for it. If you intend to go to your cities I will send you there, and will rebuild those cities for you. If you would prefer to live with me I will keep you with me with full honor and respect.” Daniel said, “Until Allah so desires our cities will continue to ruin as destined by Him and He will rebuild them when He wants to do so. I prefer to live with you.” Nebuchadnezzar gathered his sons and servants and tribesmen and told them: “This gentleman is very wise and knowledgeable. It was because of him that Allah relieved me from a calamity regarding which you could not help. So now I have entrusted all my affairs as well as that of yours to him. O my sons! Earn knowledge from this great man and obey him. If you get orders from me and from him simultaneously, then first comply with his commandment.” Thereafter, he did not do any work without consulting Daniel.

When the people of Nebuchadnezzar’s community saw this they became jealous of Daniel. They went to him (Nebuchadnezzar) and told him: “You are the owner of the entire world then how is it that you have made even yourself subject to his orders? Our enemies think you have lost your senses and hence you have given up your kingship.” Nebuchadnezzar said I obtain help from this gentleman who belongs to The Israelites for reforming your affairs because his Lord makes him aware of good things.” They told him: “We are making a god for you who will help you in your affairs and then you will have no more need of Daniel.”

Nebuchadnezzar said, “It is up to you.” Hearing this all of them went away and constructed a very huge idol and fixed a day of festival on which all were invited to attend a sacrificial ceremony wherein many animals were to be slaughtered and offered to the gigantic idol. A big fire was lit in front of the idol like the fire of Nimrod. Anybody who refused to prostrate before that idol was thrown into that fire pit. Daniel had four youth friends named Yushaal, Yooheen, Eswwaa and Marsoos all belonging to The Israelites. They were both faithful and sincere. They were caught and brought there and ordered to bow before the idol.

They said, “This idol is not Allah. It is a log of wood having no sense, carved up by men. We can prostrate before the only one Allah who created this idol.” Angered by this reply they tied up all the four and threw them into the blazing fire. Next morning Nebuchadnezzar saw from the balcony of his palace that all of them were alive and another aged personality was sitting near them. He also saw that the fire has cooled down. On seeing this he got frightened and called Daniel and enquired about them. Daniel said, “All those four youths belong to my faith. They worship only my Allah. Therefore He protected them from your evil. The person sitting near them is an angel who is in charge of heat and cold. Allah has sent him to help those youths.”

Nebuchadnezzar ordered them out of the fire pit and asked them: “How did you pass the night?” They replied, “Ever since we were born we have not passed a night which was not better than the previous one.” Hearing this Nebuchadnezzar respected them and allowed them to live with Daniel. Thirty years passed by. Then Nebuchadnezzar saw another dream which was more frightening than the previous

one and again he forgot the whole of it. He called scholars of his country and told them that he had seen a dream which, he was afraid would indicate his death and asked them to enlighten him on its meaning. They told him that they did not know its meaning. He turned out all of them and called Daniel and consulted him about his dream. Daniel, describing his dream, said, In your dream you have seen many green trees with their branches reaching up to the sky. Birds of the sky were sitting on that tree. Under it were wild animals of the land. You were looking at that tree and its freshness and greenery astonished you.

Suddenly an angel descended from the heavens with an axe-like iron instrument hanging round his neck. That angel asked another angel standing at the gate of the heavens in what way Allah had ordered him to cut off the tree, that is, down right from its roots or to leave it standing on a shortened trunk? The angel replied that that Allah had commanded him to cut off some part of the tree and to leave some part of it intact. Then you saw that when the angel hit the tree with that axe it fell down crashing and all the birds flew away and all the animals scattered from under its shade. Only the trunk of that tree stood on the ground. Its greenness and freshness vanished." Nebuchadnezzar said that was exactly what he had seen in his dream. Then he requested for its meaning.

Daniel said, "The tree was you yourself, the birds on it were your family members and the beasts under it were your servants and slaves etc. You made Allah angry because of your idol worship." Nebuchadnezzar asked: "What will your Lord do now?" Daniel replied, "He will involve you in the matter of your body. Your body will be metamorphosed for seven years. Then you will revert to the shape of man as you are now." Nebuchadnezzar was severely shocked. He kept weeping for seven days. After seven days he went to the top floor of his palace where Allah turned him into an eagle and he flew away. Daniel ordered his sons not to make any changes in his regime until their father's return. Finally he was metamorphosed in the shape of a mosquito and returned to his palace flying.

Allah turned him into a human being again. He took a bath, wore jute clothing, collected his people and said, "You and I worshipped, instead of only one Allah, a thing which cannot either give us any benefit or any loss. Verily, in the matter of my own self I am convinced Allah's Might has become manifest and I have understood that there is no Allah except the Allah of The Israelites. So whosoever will follow me is from me and will have equal status and whosoever opposes me I will cut off his head, until Allah makes a final decision between me and him. I give you respite until next morning. Return all of you next morning." Then he went inside his palace and reclined on his bed. Allah retrieved his soul then and there. Wahab says he heard the whole of this story from Ibn 'Abbas.

Then al-Qutb al-Rawandi relates, when Nebuchadnezzar died, people obeyed his son who consulted Daniel regarding his vessels (containers) which were made by Shaitans and jinn for Sulayman from pearls and rubies etc. fetched out from rivers which could not be crossed by ships. Nebuchadnezzar had obtained them as booty from Jerusalem and Babylon. Daniel said, "These vessels are clean and pure they have been made by a Prophet and his son so that they might become means of worship of the

Lord. So do not make them impure with pork and other dirty things because their inheritor is someone else to whom Allah will send them very soon." But he did not act according to the instruction of Daniel and drove him out and freed him.

He had a very intelligent wife who was educated by Daniel. She tried her best to advise him saying that: "Your father consulted Daniel in every difficult problem and obtained his help." But he did not heed her advice and indulged in every vice until because of his innumerable sins, the earth complained to Allah. Finally one day when he was in the festival ground he saw a hand come out of the heavens and inscribe three words on the wall and then both the hand the pen disappeared. He called Daniel and asked for its meaning.

He said, "The first word means your intelligence was weighed in balance and it was found very light. The second word means you had promised that after becoming a king you would do good deeds but you did not keep that promise. And the third word means Allah Almighty gave you and your father a very great kingdom but you destroyed it with your misdeeds. Now until the Last Day of the Resurrection Day no one from your dynasty will ever become a king." He asked: "What would happen after our deprivation from the kingship?" He said, "You will fall prey to Allah's chastisement." In the meanwhile Allah sent a mosquito which entered into his nose and began to eat his brain. (It stopped biting only when his head was hit). As a result he loved most the man who would hit his head with an iron club.' After passing 40 days like this he entered hell (died).3

It is reported by Ibn 'Abbas: One day Uzair prayed to Allah: "O Lord Nourisher! I have pondered over all of Your affairs and orders and am convinced that Your Justice is Perfect. Of course, there is one thing which my mind could not understand. It is that when You become angry with a community and send Your punishment on them it sweeps even sinless (innocent) children." "Get out of the city and go to the desert" came the Divine Voice. He complied with it and went to the forest. When the heat increased he took shelter under a tree and fell asleep. While asleep an ant bit his leg. Bothered by it he hit the ground with his leg killing hundreds of ants at that spot. He understood then that Allah had taught him a lesson through this example. Allah told him through revelation that: "O Uzair! Whenever a group becomes liable to My punishment I fix a time for their chastisement in such a manner that the children who had lived for their appointed terms of life die at that hour and the sinners are destroyed by way of My chastisement."

It is recorded in reliable sources that Imam Ja'far as-Sadiq said, "Allah appointed a Prophet called Irmiya for The Israelites. Allah revealed to him: Ask The Israelites what is the name of the city which I selected and honored, wherein I grew nice quality trees everyone of them being different and better that the other and I purified it. Then it became a dirty city which was then spoiled where from trees with good fruits vanished and in their place grew up carob. When Irmiya asked this question to The Israelites they laughed and made a mockery of him. complained to Allah. Allah asked him to tell them that that city is Jerusalem and that tree is The Israelites whom I had spared from the control of every king but still they spread corruption and disobey Me, so now I will impose upon them such an oppressor that he will shed

their blood and plunder their wealth and properties. They will complain much but I will not hear them or have mercy on them. They will make supplications before Me but I will not accept it. This will continue for a hundred years. Then after a hundred years I will make them flourish."

When Irmiya narrated this foretelling to The Israelites their religious scholars began to cry: "O Prophet of Allah! where is our fault in it? Our deeds are different from those of the sinners. So please pray to Allah." Irmiya fasted for seven days. But he did not get any revelation. He continued his fast for another seven days and again for further seven days. On the twenty-first day it was revealed to him: "Refrain from your intention. Do you want to intercede with me in a thing which has already been decided finally by Me? If you say anything again about it I will turn your face toward your back. Tell the Ulama (religious scholars of The Israelites that your sin is that you continued to see them sinning, you connived at their sins, you did not prevent them from sinning. Allah imposed Nebuchadnezzar on you. You have already heard what he did with them. At last Nebuchadnezzar called Irmiya and said, I have heard that you had already informed them what was going to happen to them by me but they did not care. Well, now if you please you may stay with me. otherwise you can go wherever you please. preferred to remain separate and took with him, as provision, grape and figs. According to anther narration he took grapes and garlic, and went away from the city as far as an eye could see.

Then he turned around and looked at the city and exclaimed: "How will Allah make these people alive" So Allah retrieved his soul and kept him dead for a hundred years. He had died in the morning hours but when Allah made him alive it was evening and the sun was about to set. The first part of his body which was made alive was his eye. He was asked: "How long did you stay here?" He replied "For one day." But when he looked at the sun which had not yet gone down he said, "Rather less than a day." He was told: "No, you have been here for one hundred years. Just look at your ass. How disintegrated it has become." Then, before his eyes, Allah joined parts of his body as well as that of his animal with one another and recreated veins and flesh and skin etc and he became alright. Then he arose and said, "I know that Allah is able to do everything." Imam as-Sadiq has said, "Nebuchadnezzar's name is like that because he was fed with the milk of a bitch. Bakht was the name of a she dog and Nassar was the name of her owner. Nebuchadnezzar was a fire worshipper. He invaded Jerusalem and entered the city with six hundred thousand flags and did what he did."

It is related from Amir al-Mu'minin that Jerusalem was destroyed on the last Wednesday of the month and on the same day Masjid Sulayman was burnt in Iran.

According to authentic narration Ibn Kuwaa asked Amir al-Mu'minin: "People narrate from you that you had said that there had been a boy (apparently) much older than his own father, though my mind does not accept (believe) it." 'Ali said, "When Uzair went out of his home his wife was pregnant and then she delivered a son. The age of Uzair was 50 years when Allah retrieved his soul. Then after a hundred years when he was made alive, Allah raised him up in the same condition in which he was at the age of 50 years. Thus when he returned home his age was fifty but his son was much older than him in age."

It is recorded in reliable sources that when Husham bin Abdul Malik took Imam Muhammad al-Baqir with him a great Christian religious scholar then living in Syria, asked some questions to the . Hearing his replies, he became a Muslim. One of his questions was: “Enlighten me about a man who went into his wife and she got pregnant with two sons both of whom were born at the same time. Both died at the same time and both were interned in the same grave and yet the age of one of them was 150 years and that of the other only 50.” ‘Ali said, “Those two brothers were Uzair and Ezra who were born twins. When they were thirty years old Allah Almighty turned Uzair dead for one hundred years. After Allah made him alive he lived with Ezra for another twenty years and thereafter both of them entered the Mercy of Allah (expired) at the same time. Thus the age of Uzair was 50 years and that of Ezra 150 years.”4

1. Surah Baqarah 2:259
2. The meeting of Dawud with Daniel is indeed strange in view of the earlier hadiths according to which there was a vast distance of time between the two. Perhaps Daniel had become very aged or maybe this was another person named Daniel though it too is quite strange.
3. These stories which have been narrated by Wahab have spread through common people and hence are not authentic. Reliable traditions do not indicate that Nebuchadnezzar had become a Muslim. Since Ibn Babawayh and Rawandi had noted this narration I also quoted it. In ‘Tawhid Mufa¤¤al’ there is a hint of the metamorphosing of Nebuchadnezzar but without specification.
4. Since the hadiths which indicate that the man whom Allah had kept dead for a hundred years was Irmiya are more correct and numerous in number it is possible that the hadiths mentioning Uzair might have been by way of Taqiyyah and that the might have spoken in favor of Ahl al-Kitab to guide them to the true path and so that they might not be able to deny them. It is also likely that the event might have occurred to both the gentlemen. What has come in this verse relates to Irmiya. It should be remembered that this story also provides proof of Raj‘ah (Resurrection) like the recurring traditions mentioned by us earlier and that what happened to The Israelites would happen to this Ummah also.

[1] [1]
SHARES

An account of Yunus ibn Matta and his respected father

Says Almighty in the Holy Qur’an:

“And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world’s life and We gave them provision until a time. (***10:98***)

He asserts at another place:

And Yunus when he went away in wrath, he thought that We would not straiten him, so he called out

among afflictions: “There is no Allah but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.”

So We responded to him and delivered him from his grief and thus do We deliver the believers. (***21:87-88***)

Imam al-Ridha is reported to have said that: He (Yunus As, the fish-related Prophet) was convinced that We (Allah Almighty) would not narrow down his provision. Some have said that he had imagined that, on his error of leaving the preferable (*Tark al-Awla*), We (Allah) would not take him to task. Hence it is related from Imam Muhammad al-Baqir that he (Yunus) cried out in the darkness and Imam al-Ridha has said that he cried out in the (triple) darkness of the night, the sea and the inside of the fish (which had swallowed him up): “O My Lord! There is no Allah except You, I glorify You, clear You from all things which are not becoming You (you are absolutely faultless). Doubtlessly I have erred in walking away from the people while it was better to remain among them.” Or he uttered these words by way of humility without having indulged in any sin or undesirable deed. Imam al-Ridha is reported to have said that when Yunus remembered Allah with so much peace of mind in the belly of the fish and said that “I have never worshipped Allah like this before’ then (Allah said) “We accepted his prayer and delivered him from grief and sorrow and We relieve Believers like this from grief and sorrow whenever they seek Our shelter uttering these words.” As reliably and authentically said by Imam as-Sadiq.

And Allah says at another place:

“And Yunus was most surely of the apostles.”

“When he ran away (***from the midst of his people***) ***to a ship completely laden*** (***with passengers and their goods***)***.”***

“So he shared (***with them***)***, but was of those who are cast off***. (So lots were drawn between the voyagers when a fish blocked their way and he became among the defeated as his name came out in the lots).”

“So the fish swallowed him while he did that for which he blamed himself.”

“But had it not been that he was of those who glorify (***Us***)***, he would certainly have tarried in its belly to the day when they are raised.”***

“Then we cast him on to the vacant surface of the earth (***where there was neither tree nor greenery***) ***while he was sick”*** (***It is said that his body had become as soft and weak like that of a newborn baby***)***.***

“And We caused to grow up for him a gourd plant (***which cast its shadow on him***) ***and we sent him to a hundred thousand rather they exceeded”*** (that is, in the land of Nineveh, which is one of the cities of Mosul. Some say, in this verse, the word (AV) means (VA) meaning ‘and’, indicating one lakh

and more. Some say it means we sent him toward many groups, and that if anybody would see them they would say they were one-lakh men or more. About this 'more' some are of the opinion that it meant twenty thousand and according to some thirty thousand, and in the opinion of some even seventy thousand.

"And they believed, so we gave them provision until a time" (***that is, until they completed their ages of life we deferred our chastisement from them***). (***37: 139- 148***)

And at another place He says:

"Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked ground while he was blamed. Then his Lord chose him, and He made him of the Good." (***68: 49-50***)

According to reliable narrations Imam Ja'far as-Sadiq is reported to have said that Allah has never deferred from any people His chastisement after its signs had become apparent except in the case of the community of Yunus. Yunus went on inviting his people toward Islam and they continued to deny. Finally he intended to curse them. There were two men. One of them was a worshipper and the other was scholar. The name of the worshipper was Tahoka and that of the scholar Roobeel.

The worshipper said "do curse" but the scholar insisted that they should not be cursed. He said to Yunus "Though Allah will not turn down your curse He would also not like to annihilate His slaves." Yunus accepted the talk of the worshipper and cursed his community.

Allah revealed to him that His chastisement would come down on them on such and such day of such and such month of such and such year. When the day drew near Yunus went out of the community with the worshipper. But the scholar remained among the people. Seeing the signs of the Divine punishment he advised his people: "Cry and pray to Allah. Perhaps He will defer His anger. Maybe He will shed His Mercy on you." People asked him how they should appeal to Allah. He said, "Leave your homes and go to the forest. Make children separate from their mothers also separate the little ones of sheep and goats and cows from their mothers and weep earnestly with humility before Allah." All did likewise. They went to the jungle and cried and wept and lamented profusely. Allah became kind to them and deferred His chastisement, even though its time had almost arrived. Then Yunus came there to see how they were destroyed. But what he saw was a farmer was ploughing his field. He asked him "What happened to the people of Yunus?" They did not recognize Yunus and replied that: "He (Yunus had cursed his community. Allah accepted his curse and His chastisement almost arrived on their heads, but then the people gathered and cried and wept and repented in the presence of their Lord. He became kind to them, showed His mercy and sidetracked the chastisement from them and made it scatter over the mountains.

Now the people were searching for Yunus so that they could put faith in him." Hearing this Yunus became angry and walked towards the seashore frowning. He saw a ship which was loaded and was

about to sail. He got into it with the permission of the ship owners. In mid sea Allah sent a huge fish which blocked the way of the ship. Seeing the fish Yunus became fearful and others who were also frightened exclaimed: “Surely a sinner has got into our ship. Let us see who he is.” They drew lots which revealed the name of Yunus, so they threw him into the mouth of the fish which went away into the seawater.

A Rabbi once asked Amir al-Mu’minin ‘Ali: “Which prison went around the world with its inmate.” He replied, “The fish in which Allah had imprisoned Yunus.” That fish went in the Red Sea or the Arabian Sea; from there it went to the river of Egypt. Therefrom it reached Tiberius, and then entered the river Tigris in Baghdad. Then it dived under the earth until it reached Qarun (Korah). Discussion of Yunus with Qarun have already been mentioned in the events of Qarun. Allah ordered an angel in charge of Qarun to withhold chastisement from him during his worldly days. Anyhow, Yunus cried out in the belly of the fish.

Allah responded to his prayer and ordered the fish to disgorge him onto the shore. His flesh and skin had dissolved. So Allah caused a gourd tree to grow near him which cast its shadow on him so as to protect him from the heat of the Sun. Then He moved the tree away from him. When the heat of the sun caused him pain, Yunus became restless and complained. Allah revealed to him saying: “O Yunus! you did not feel pity for over a lakh of people yet you have started complaining within a short painful time.” Yunus submitted: “O My Lord! Forgive me and pardon my error.” Finally Allah gave him health and he came back to his people. All put faith in him. Yunus has remained in the belly of the fish for nine hours.

According to another narration attributed to Imam al-Baqir, Yunus remained in the belly of the fish for three days, and all that time, continued to invocate. Allah responded to his supplication. The fish disgorged him and Allah provided a gourd tree as shade for his weak body. Yunus sucked it like a mother’s breast and lived under its shade. Hair on his body had fallen down. He glorified Allah and kept remembering Him throughout the day and night. When he got his strength back and his body became vigorous Allah created an insect which ate out the root of the gourd tree which then dried up. This made Yunus restless and sorrowful.

Allah asked him: “O Yunus! Why are you grief-stricken?” He replied, “My Lord! This tree was benefiting me. You imposed an insect on it and it made it dry.” Allah asserted: “O Yunus! You are grieving for this tree though you had neither sown it nor watered it. You had neither attended to it nor worked for it. Yet you are concerned why it dried up though you are no more in need of it. But you did not worry for over a lakh people of Nineveh and wanted that chastisement should fall on them though all of them had become faithful and had given up sins. So now go to them.” Hearing this, Yunus went back to his community. When he arrived near Nineveh, he felt ashamed of entering the city. He saw a shepherd and asked him: “Go into the city and announce that Yunus has arrived here.” The shepherd said, “You are lying. Are you not ashamed of speaking such an untruth? Yunus has drowned in the sea and vanished.” Yunus said, “This sheep will testify that I am Yunus.” Then as commanded by Allah, the sheep said,

“This is Yunus.” The shepherd took that sheep in his arms and ran toward the town. When he cried out that Yunus had arrived, people took him to be a joker and rushed forward to beat him up. But the shepherd boy said, “This sheep testifies that Yunus has indeed come.” Then that sheep spoke up: “This shepherd tells the truth; Almighty Allah has indeed sent Yunus to you.” The people rushed toward Yunus and brought him to town and proclaimed their faith in him. Their faith was better and fruitful. Allah kept them alive until He had destined and protected them from his punishment.

According to another hadith, when Allah instructed Yunus emphatically to intimate his community contrary to what he had told them (about the arrival of Divine chastisement), he left them in their own condition. He imagined that even if he did not convey this latter message Allah would not question him. (The Imam) said Archangel Gabriel had made an exception regarding the chastisement and had not finished but Yunus did not hear the exception.

It is reported through reliable chains that Imam as-Sadiq said, “One day Umm-Salamah heard the holy Prophet praying in these words: ‘My Lord! Never leave me on my own for a split second’, Umm-Salamah asked: ‘O Messenger of Allah! You too are asking like this?’ The Holy Prophet replied, ‘How can I rest assured when Yunus bin Matta did what he did when he was left to himself just for a split second’!”

It is mentioned in another reliable tradition that Abu-Basir asked Imam as-Sadiq what made Allah to defer His chastisement from the community of Yunus even when it was hovering on their heads? Such thing had never happened in the case of any other people? (Imam replied): The Divine knowledge had got it that He would defer the chastisement due to their repentance. Yunus did not know this. So He desired that he (Yunus) should be spared in the belly of the fish so that he may qualify for His Reward.

According to an authentic tradition the same Imam is reported to have asserted that when Allah had sent His chastisement upon any people He never deferred it except in the case of the people of Yunus. The audience asked: “Had the chastisement come down near their heads?” He said, “Yes, it had been so near that a hand could reach it.” They asked: “Then why did Allah defer it? Why did He not cause it to rain down on them suddenly as had been done in the case of other defiant communities?” Imam said, “Because it had occurred in the secret (hidden) knowledge of Allah that He would spare them due to their repentance and this thing (would happen) was not made known to anyone.”

It is mentioned that when Yunus went toward the hilly land of Rohaa he was reciting: “My Lord! I have come running to you and have accepted Your call, O Reliever of all sorrows and hardships!”

In a reliable tradition it is mentioned that Imam Muhammad al-Baqir said, “The first person for whom a lot was drawn was Maryam. Thereafter it was for Yunus when he entered a ship with a group and when that ship was stalled in midstream. Lots were drawn thrice then and on every occasion it came out in the name of Yunus. So Yunus came to the middle portion of the ship and saw a giant fish was facing them with its mouth wide open. He jumped off into its mouth.”

It is recorded through Ya'foor that once Imam Ja'far as-Sadiq raised his hand toward the heavens and said, "My Lord! Do not leave me on my own even for the twinkling of an eye, neither a little more than that nor a little less" and tears ran down his cheeks and rolled on his beard. Then he turned toward me and said, "O Son, Abi Ya'foor! Allah had left Yunus for much less than a split second when he left the better option). Had he died in the same condition (without Divine care) his status would have gone down very much."

Ibn Babawayh has said, "Yunus is called Yunus because when he became angry with his people he went out of them and took up 'uns' (liking) for his Lord and thereafter when he returned to his community he became their 'moonis' (admirer)."

It is recorded from reliable chains that Amir al-Mu'minin 'Ali said, "Allah presented my Wilayah (obedience) to all the residents of the heavens and the earth. Those who wanted to accept it accepted it and those who did not want to did not. Yunus too did not accept it as it deserved to be accepted. Allah imprisoned him in the belly of a fish. Thereafter he accepted it as rightly as it deserved."

Imam Ja'far as-Sadiq has according to reliable sources, said that when Yunus observed the misdeeds of his community he admonished them, but they did not heed him. Becoming angry he went away from them, reached the seashore and entered a ship with a group of men. A fish blocked the way of that ship to overthrow it. Yunus said, "This fish wants me. So throw me out." Those in the ship hesitated and said, "You are better than all of us. Why should the fish want you?" Then they drew lots. Yunus 's name appeared in the lot thrice. Then they threw him out into the sea and the fish swallowed him. Allah revealed to the fish that Yunus was not its food and that it should neither eat his flesh nor break his bones. The fish took him around the high seas and Yunus continued to pray to Allah in the darkness. When the fish reached the river containing Qarun he heard a voice which he had never heard before and asked the angel overseeing him about it.

The angel told him: "It is the voice of the Prophet Yunus who is remembering Allah in the belly of a fish." Qarun asked: "Do you permit me to talk with him?" The angel agreed. So Qarun asked: "O Yunus! What has happened to Harun?" Yunus said, "He has died." When Qarun inquired about Musa Yunus replied, "He too has expired." Qarun wept. So Allah commanded (through a revelation) the angel in charge of Qarun to reduce his punishment as he had mourned his near relatives. According to other narrations, Allah revealed to that angel to withhold punishment until this world lasted. Imam as-Sadiq said, the holy Prophet used to say that it is not befitting for anybody to say that due to my ascension to the heavens I have become nearer to Allah than Yunus who has remained in sea because in view of Allah the heavens and the sea are same. Allah had taken me to the heavens to show me His marvels there and He took Yunus into the sea to show him the marvels of the under water world.

It is narrated that Imam al-Baqir said, "It is written in some of the books of Amir al-Mu'minin that "'The holy Prophet told me that Allah had informed him (Muhammad) through Archangel Gabriel that He had appointed Yunus son of Matta over his community when he was thirty years old. He was very strong but

did not possess much patience and did not care much for the people. He did not engage himself in bearing the burden of Messengership rather he wanted to remain away just as a young camel runs away from carrying a load. Anyway he remained among his community for 33 years and continued to invite them toward his Messengership and obedience but they did not believe, nor follow him.

The only exception was that of two persons one was Roobeel and another Tanookhaa. Roobeel belonged to a family having knowledge and Prophethood and wisdom and had lived with Yunus since long before he became a Prophet. Tanookhaa was a constant worshipper and a devout ascetic. He prayed a lot but was lacking in intelligence and wisdom. Roobeel used to graze sheep for a living. Tanookhaa used to fetch wood from the forest and sell it. Yunus held Roobeel in higher esteem than Tanookhaa because he had wisdom and intelligence and was living in his service since long. When Yunus saw that his community did not obey him and did not put faith in him, he became very sorry. His heart was restless and he complained to Allah about this state and said, O Lord! You made me a Messenger for this community when I was thirty years old. I lived among them for 33 years and conveyed to them Your Message and invited them toward Your oneness (Tawhid) and requested them to testify my Prophethood. I warned and threatened them of Your Punishment and anger but they denied me, did not believe in me and made a mockery of me. They continued to threaten me. I am afraid they may kill me.

So send Your chastisement on them as these are people who will not believe. Allah sent a revelation to him saying there are pregnant women, minor children, weak men and women and unintelligent persons among them and I am Just Sovereign Ruler. My Mercy surpasses my Anger. I do not punish the young due to the sins of the elders. O Yunus! All of them are My slaves. They have been made and created by Me. They live in My city and they eat My provisions. I want to delay their punishment and continue to be kind to them and wait for maybe they will repent. I have appointed you over them so that you may watch over them, protect them and be kind to them due to the relation you have with them and to deal smoothly with them with the patience of a Prophet and treat them kindly like a sympathizing doctor. But you became harsh toward them and did not treat them kindly and did not behave with them like a merciful messenger. Now when you are no more able to keep your patience you have become angry and straightaway ask for their chastisement.

The patience of My slave Noah was more than yours. His behavior with his people was much better, his tolerance was much higher and his excuse for chastisement was perfect. Hence I chastised his community for his sake when he became angry with them. I accepted his prayer when he prayed. Yunus said, “My Lord! I became angry with them only because they opposed You and I cursed them only when they defied Your commands. So, by Your Grandeur and Honor, I cannot be kind to them now nor will I admonish them kindly, now that during this period, they have become unbelievers and are denying Your oneness and are denying my Prophethood. So now send Your punishment on them as they will never believe.” Allah said, “O Yunus! they numbering over one lakh are My creation.... They flourish My cities and will cause more of My slaves to come into the world. I prefer to wait and be lenient with them as

certain things have come to My knowledge and as My Planning and Resolution is different from your planning and resolution and as you are a message conveying Prophet and I am the Wise Lord, My knowledge regarding them is secret and hidden. The Unseen things known to Me are such that no one else knows its limits and your knowledge and awareness is limited to the apparent, you do not know the beginning and its end. So, O Yunus! I accept your prayer regarding them and will send chastisement to them but the acceptance of your prayer will not add to the Reward from My side, nor will it raise your status and nearness to Me. The chastisement will fall on them on a Wednesday of the month of Shawwal after sunrise. So inform them of this. Hearing this Yunus became very glad. He did not become sorry nor did he what would be its end result. Then he came to the worshipper Tanookhaa and informed him about the chastisement to fall on his community. He asked him to accompany him for informing the people. Tanookhaa said, “Leave it. Where is the need of warning them. It is better if the chastisement rains on them while they are unaware because of their sinfulness and Kufr (denial).” Yunus said, “Let us go to Roobeel and obtain his opinion.” So they went to Roobeel. Yunus told Roobeel: “Allah has informed me that He will send his chastisement on my people at such and such time. What is your opinion about my going and informing them of this?” Roobeel said, “Go back and like a tolerant Prophet and a merciful messenger request your Lord to forgive and pardon them. Recommend to your Lord to withhold the Divine punishment because the Lord is surely not in need of punishing them. He prefers to remain kind and merciful toward them. This will be more beneficial to you too as it will make you nearer to Him and raise your status in His view. Perhaps your community will give up denial and Kufr (faithlessness). They may put faith in you. So be patient and wait.”

Then Tanookhaa retorted: “Woe unto you, O Roobeel! What contingency is there that makes you think that it is in favor of Yunus? How do you imagine it is beneficial to recommend in favor of those persons who denied Allah and opposed the Prophethood/Messengership of Yunus and drove him out and who wanted to stone him to death?” Roobeel said, “Keep silent, you are merely a worshipper and do not have wisdom.” Then turning toward Yunus he asked: “Tell me, if Allah sends his punishment will it kill all or only some?” Yunus said, “It will kill all and I have asked for the same from Allah, as I do not feel any pity for them so that I may recommend the deferring of punishment to them.” Roobeel said, “O Yunus! It is possible that when the chastisement comes upon them and they see its signs and seek forgiveness of Allah and repent maybe Allah will be kind to them as He is the Kindest of the Kind. He may defer the chastisement from them and then all may think that you were a liar.”

Tanookhaa said, “Woe unto you, O Roobeel! How do you utter such things to a divine messenger who has received a Revelation that chastisement will fall on his people. Rather you have rejected the Word of Allah. You have doubted in both the Divine and the Prophetic Words. Go away. Your deeds have become fruitless.” Roobeel said, “O Tanookhaa! Your opinion is weak.” Then he told Yunus: “Is it not possible that, when the chastisement falls on your people and all are annihilated, Allah will remove your name from the list of His messengers and your Prophethood will vanish and you will become like any ordinary person because nearly a lakh of people would have been killed due to you?” Finally, Yunus did not accept the advice of Roobeel and went away from the city along with Tanookhaa.

Then Yunus came back and warned his people that Divine chastisement would fall on them on such and such day after sunrise. Hearing this, the people denied him and insulted him and drove him out of the city. So Yunus and Tanookhaa went far away from the population and waited for the Divine chastisement. Roobeel continued to live with the people. When the first of Shawwal arrived, Roobeel climbed up a high hill and called the people and cried: “I am Roobeel. I pity you. I am kind to you. The month of Shawwal has begun and your Prophet, the messenger of Allah, that is, Yunus has already informed you that Allah has revealed to him that after sunrise on the middle Wednesday of this month Divine punishment would befall you. Allah never does contrary to what He says to His Prophets. So now think seriously about what you should do?”

Hearing these words of Roobeel the people became frightened and then were convinced that Allah” wrath would fall on them. So they rushed to Roobeel and requested for his opinion concerning them. They said, “You are a wise and intelligent man and you have always been kind to us. We heard that you had made many recommendations in our favor to Yunus. So now we are prepared to do whatever you ask.” Roobeel said, “My opinion is that at the appointed time (for Divine chastisement), i.e.. at daybreak on the mid-month Wednesday, separate women and suckling babies and non-suckling children from one another. Keep the women in wait in the valley of the mountain, stall the children in the way of the flooding river, and also separate the offspring of animals from their mothers and all this should be done before daybreak. Then when you see a yellowish dust coming from the east, cry out all of you elders and youngsters in supplication to Almighty Allah, weeping and praying and repenting. Raise your heads toward the heavens and say: “O Our Lord! We have oppressed our own selves. We denied Your Messenger. We repent over our sins wholeheartedly. If you will not pardon us and if You will not be kind to us we shall surely be caught in Your chastisement and we will be the losers. O Lord! accept our repentance and shed Your Mercy on us, O the Most Merciful One!” You must not be meanwhile crying and weeping and repenting and persist in so doing until either the sunsets or the punishment is warded off from you.

All agreed with Roobeel. On the appointed day, Yunus went out of the city and stood at a place wherefrom he could hear the sounds of all, and when chastisement fell he could see it. The people too, did as advised by Roobeel. When the sun rose and a strong, harsh, yellowish and blackish wind began to blow with a frightening noise, all cried and wept together and engaged themselves in constant prayers and repentance. Babies began to cry for their mothers, young ones of animals also began to shriek for their mothers’ milk. Cattle moved to get grass. Yunus and Tanookhaa hearing these noises and voices were cursing that Allah may punish them even more harshly.

On the other hand Roobeel heard their cries and prayed to Allah for the withdrawal of His chastisement. At the time of Zuhr (midday) the gates of the heavens were opened up. Allah’s anger subsided. Allah showed His Mercy to them and pardoned them all. He had responded to their prayers. Allah accepted their repentance and forgave them their sins. He revealed to the Israfil: “Since the community of Yunus has wept and repented and begged My Pardon I have pardoned them as I am the Greatest Accepter of

repentance and I am very kind to my slaves. I accept soon the repentance of those who become ashamed of their misdeeds. As my slave Yunus had wished chastisement for his people and as he did not ask for their actual killing, I ordered a punishment on them. Now, you go and turn away the chastisement."

Israfil said, "My lord! the chastisement has already reached their shoulders and it is about to kill them. By the time I go there they would have been killed." Allah Almighty said, "I have commanded the concerned angels to keep the punishment hanging over their heads until they get my final Word. So, O Israfil you go there and turn the chastisement from over their heads and rain it down on the mountains adjoining that city's rivers and springs as they (mountains) have become proud of their height which is more than the other surroundings and so make them mild and disgraced; turn them into iron." Israfil came down, opened his wings and removed the chastisement from the city and made it fall on the mountains as commanded by Allah. All those mountains are in the vicinity of Mosul and they have become like iron until Dooms Day (the Resurrection Day).

When the community of Yunus saw that the chastisement had been removed from them, they came down from the hills and entered their homes and brought back their families and property. The next Saturday when Yunus and Tanookhaa did not hear their voices they understood for sure that chastisement had befallen them and they wished to see their condition as to how they were killed. When they came near the city they saw that woodcutters and shepherds were arriving and that the city folk were busy in their work us usual.

Yunus told Tanookhaa: "What has happened actually is contrary to what was revealed (about punishment) to me. Now the city folk will call me a liar and henceforth will not give me any respect." So he turned back from that spot angrily and went toward the sea in such a way that nobody would recognize him. He was trying to hide himself from the people of his community who would call him a liar. However, Tanookhaa entered the city. Then Roobeel asked him: "Whose opinion was more sound, yours or mine?" Tanookhaa said, "Your opinion was better and whatever you said was the opinion of the wise and the learned intelligentsia. I always thought that I was better than you as my worship and prayer rituals were more than yours. Now your grace has come to my notice because of the knowledge given to you by Allah and I have now understood that wisdom with god's fear is better than piety and that worship which is not complete without knowledge." Then they became one-another's companions and began to live with their community. Yunus reached the seashore on Thursday and remained under the gourd tree for seven days. A week after that he returned to his community. People put their faith in him and testified to his Messengership and obeyed him.

According to another hadith, "The community of Yunus harassed him. He cursed them. Allah promised that He would send chastisement on them. So, on the first day their faces turned yellow, next day black and chastisement came so near to them that their spears could approach it. They separated babies from their mothers. They also separated animal kids from their mothers. They wore rough and thick clothes,

put ropes around their necks, threw dust on their heads and started weeping all together simultaneously before the Lord and announced: “Our Lord! we put faith in the Allah of Yunus.” So Allah turned the chastisement toward the mountains. Next morning Yunus thought that all had been annihilated. But when he saw that all were well he became angry and turned towards the sea. He got into a ship. Two more persons were with him in that ship. The ship began to swing in mid sea. The boatman said a renegade has boarded the ship. Yunus said, “I am that fugitive; I have run away from my Lord.” He stood up and prepared to jump into the sea when he saw that a giant size fish was facing him with its mouth wide open. Seeing this all were frightened and the two men clung to Yunus saying: “Perhaps one of us is the cause of this trouble to the ship.” So they drew a lot. It came in the name of Yunus. Thence the practice of drawing lots came into vogue with a guess that if the lot has three arrows it never fails. Anyhow, Yunus threw himself into the sea and the fish swallowed him and carried him under water for seven days. Finally it entered river Masjoor where Qarun was being punished (by Allah). When he heard the voice of Yunus praising and sanctifying Allah he asked the angel who was punishing him: “Whose voice is it?” He said, “It is the voice of Yunus who has been imprisoned in the belly of a fish.” Qarun asked could he talk with him. The angel permitted. So Qarun asked Yunus: “O Yunus! what has happened to Musa?” Yunus said, “He has died.” Then Qarun asked: “What about Harun?” Yunus said, “He too has expired.” Hearing this Qarun wept much and complained to Allah. So Allah ordered that the angel should defer his chastisement until the world existed because Qarun had mourned his near and dear ones.

It is recorded from authentic chains that Imam al-Ridha said, “When Allah ordered Yunus to inform his people about the impending chastisement, and when the chastisement came upon them they created separation between women and children and animals and began to weep. When their cries reached heaven Allah deferred the punishment from them and Yunus angrily went towards the sea where a fish swallowed him. The fish carried him for three days and ferried him in the seven seas. Finally when he came out of the belly of the fish his flesh and skin had faded. Allah caused a gourd tree to grow for him. It provided shade to him. When his body became strong, the tree began to dry up. Yunus (as.) complained O Allah! the tree which was giving me shade has dried up! Divine Revelation said, O Yunus! you are becoming restless for a tree which was providing you shade but you are not feeling sorry for over a lakh of people and want them to be chastised.[1]

Abu Hamza Thumali has narrated that one day ‘Abdullah bin Umar approached Imam Zayn al-‘abidin and said, “You say that “My grandfather ‘Ali ’s Wilayah was presented to Yunus but he was reluctant so Allah dropped him in the belly of a fish.” Imam said, No doubt. I did say so. May your mother sit in mourning for you.” ‘Abdullah said, “If what you say is true, then show me some sign supporting it.” (Abu Hamza says:) Imam put a band on his (‘Abdullah’s) and my eyes and after a few moments asked us to open the bands. When we untied the bands what we had a vision was that we were on seashore. Its waves were rising high. ‘Abdullah bin Umar said, “O my leader! My blood (responsibility of my death) will be upon you.” Yunus said, “Do not become restless. I want to show you the sign of my truthfulness.” Then he called upon the fish.

A giant fish like a big mountain raised its head out of water saying: “Labbaik, O Wali of Allah!” Imam asked it: “Who are you?” It replied, “I am the fish of Yunus.” Imam said, “Narrate the story of Yunus to us.” It said, O my leader! Right from Adam up to your grandfather Muhammad Allah had not appointed any Prophet to whom the Wilayah of you, Ahl al-Bayt was not presented. The one who accepted it remained protected and the one who denied it was involved in trouble until Allah sent Yunus with His Message and asked him through revelation to accept the Wilayah of Amir al-Mu’minin ‘Ali and thereafter of the rightly-guided Imams born of ‘Ali ’s lineage along with other matters revealed to him. Yunus said, How can I accept the Wilayah of those whom I have not yet seen nor know! Then he came to the shore of the sea. Allah revealed to me to swallow him but without damaging his bones. Yunus remained in my belly for forty days. I ferried him in rivers and oceans and darkness and he was crying: *laa illaah anta subhaanaka innee kuntu minaz zscholareen* (and continued to pray to Allah Almighty) that I have accepted the Wilayah of Amir al-Mu’minin and of the rightly guided Imams from his progeny. When he put faith on the Wilayah of you gentlemen, Allah ordered me to throw Yunus out so I disgorged him on the shore. Hearing this Imam said, “O fish! Go back to your abode.” So it went away. The waves settled down and the water became calm. 2

According to a reliable tradition Imam Ja‘far as-Sadiq said, “The Prophet Dawud prayed to Allah: O My Lord! In Heaven, who will be like me and equal to my status? It was revealed to him: He will be Matta, the father of Yunus. Dawud sought permission to visit him. Allah allowed him. So he, along with his son Sulayman went to his house. They saw that the house was made of the leaves of a date tree. On inquiry they were told that he had gone to the bazaar. The people in the bazaar said he must be coming now. So they sat there waiting for him. Soon he arrived with a load of wood on his head. People arose to give him respect and they welcomed him. Matta put down the load and thanked Allah and asked: Is there anyone who would purchase a pure thing with pure money? Hearing this one person offered a price. Another said somewhat more than that. Finally he sold his wood to some body. Then Dawud and Sulayman came forward to meet him and saluted him and said, *Salaamun alaikum*. He responded to the salaam and took both of them to his house. He bought wheat or barley from what he had earned. He reduced it to flour himself, made a fire and prepared loaves. Then he sat down to talk. He broke the loaves into pieces and put them in a vessel and put some salt on them. He kept a bowl of water with him and sat down on hams uttering *‘bismillaahirrehmaanirraheem’* (In the Name of Allah, the Beneficent, the Most Merciful) and put a morsel of bread in his mouth and ate it chewing thoroughly and said, *alhamdu lillaah* (Praise be to Allah), then he took another morsel and did the same thing. Next he took up water saying *‘bismillaah’* (in the name of Allah), drank it and said *‘alhamdu lillaah’*. Then he said, “O My Lord! To whom else have you given so much bounty. You have given me a healthy body, eyes and ears. You gave me enough strength to go to the tree which I did not plant nor took any trouble in protecting it. You made it my provision. It is you who sends me a purchaser for the wood who buys it and then I purchase my food from it which also I did not sow. You made the fire subservient to me in which I baked my loaves. You made it so nice that I ate it willfully so that I may get enough strength to worship you. So praise belongs only to you. Then he wept. Dawud said to Sulayman: Get up, O my son! We have never

seen a slave who is more thankful than this person.

1. It is difficult to collect different traditions regarding the stay of Yunus in the belly of a fish. Perhaps some of the common among them might have been narrated by way of Taqiyyah (hiding of facts to avoid trouble). The error of Yunus was that of 'Tark al-Awla' (giving up the preferable) and an undesirable deed, because Allah had permitted him to stop preaching and had promised that chastisement would overtake them. Then it was not obligatory for him to return to his people until Allah ordered him to preach to them again. A better course was to be kind to the community despite all of its evils and to recommend their case before the Lord and await the Divine decision. But he did not do that. So Allah, by way of discipline, raised his status by showing the marvels of the underwater world and made it like a Me'raj (ascension). His anger was against the misdeeds of the community. He was not displeased with Allah Almighty. He believed that the Merciful and kind Allah would not frown on him. Other reasons have also been recorded in various traditions and commentaries.
2. Possibly Allah might not have made it absolutely compulsory for the Messengers to accept the Wilayah of the pure Imams so that ignoring it might become a sin. Or, perhaps all accepted it and some did not. Allah knows better. Shaykh al-Tusi has recorded in 'Misbaah' that Allah brought Yunus out of the fish on the ninth of Muharram and this is contrary to some traditions.

[1] [1]
SHARES

An account of the People of the Cave and Inscription

The Lord of the World says:

"Or do you think that the People of the Cave and the Inscription were of Our wonderful signs? (***18:9***)***"***

Some say the People of the Cave (the Seven Sleepers) are the same who are mentioned as People of the Inscription and that 'Inscription' is the name of a mountain or a cave or the city (from where they had fled) or of the plate on which their story was inscribed and hung at the opening of the cave or the name of their dog. Still others say Ashaab-e- Inscription is another group whose story will be told later on.

According to reliable authorities Imam as-Sadiq has said that People of the Cave and Inscription were a group which had become untraceable and that the king of their time had inscribed their and their forefathers' names on lead slates and hung the slates at the opening of the cave.

"When the youths sought refuge in a cave, they said, "Our Lord! grant us mercy from Thee, and provide for us a right course in our affair" (***18:10***)

It is recorded in authentic traditions that somebody asked Imam Ja'far as-Sadiq, 'May we be sacrificed for you! We use the word 'fataa' for the youth." Imam said, "Perhaps you do not know that the People of

the Cave (people of the cave) were aged and yet Allah has mentioned them as 'Fityah' (young) because they had believed showing much courage and the one who believes (puts faith) in Allah is pious and 'Fataa' even if he is old."

So We prevented then from hearing in the cave for a number of years. (***18 11***)

Then We raised them up that we might know which of the two parties was best able to compute the time for which they remained. We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in Guidance. And We strengthened their hearts with patience when they stood up and said,

"Our Lord is the Lord of the heavens and the earth; we will by no means call upon any Allah besides Him, for then indeed we would have (***said an extravagant thing***) ***These, our people, have taken Gods besides him; why do they not produce any clear authority in their support? Who is then more unjust? He who forges a lie against Allah?*** (***And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave***) ***your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair. And you might see the sun when it rose from their cave towards the right hand, and when it set behind them on the left while they were in a wide space thereof. This is of the signs of Allah; Whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead*** (***him***) ***aright***). (***12: 17***)

And you might think they are awake while they sleep, and we turned them about to the right and to the left, while their dog lay outstretching its paws at the entrance.

'Ali ibn Ibrahim has narrated that the said turning makes one think that they are awake and that Allah is turning them so that their sides may not be damaged by the earth (hard rock). 'Ali ibn Ibrahim says that Allah makes them turn sides twice in a year.

If you looked at them you would turn back from them in fright, and you would certainly be filled with awe at their sight (owing to their huge bodies or open eyes or the horrible environment). Imam al-Baqir has said that these words are not addressed to the holy Prophet but is the description of the awful situation shown to all.

And thus did We rouse them that they might question each other. A speaker among them said, How long have you tarried? They said, we have tarried for a day or a part of a day. (***Others***) ***said, Your Lord knows best how long you have tarried. Now send one of you with this silver*** (***coin***) ***of yours to the city and let him see which of them has the purest food. Let him bring you provision from it, and let him behave with gentleness so that by no means is your case known to any one:***). ***'Ali ibn Ibrahim has said that here 'pure food' means lawful food.***

For surely, if they prevail against you they would stone you to death or force you back to their

religion, and then you will never succeed. And thus did We make (men) to get knowledge of them, that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affairs and said, Erect an edifice over them -- their Lord best knows them. Those who prevailed in their affair said, We would certainly raise a Masjid over them. (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none know them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning any of them. And do not say of anything: Surely I will do it tomorrow, Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this. And they remained in their cave for three hundred years and (some) add (another) nine). (18:25)

Say: Allah knows best how long they remained: to Him are known the unseen things of the heavens and the earth.

'Ali ibn Ibrahim says that what Allah has mentioned is the statement of the People of the Book and therefore He has added: Say: "Allah knows better." It is related that that group lived in a period between the time of 'Isa and the Prophet of the last age, i.e.., Muhammad and that "Inscription" were two copper plates on which their events were inscribed such as their becoming Muslims, the intention of king Decius to kill them, their entering the cave etc.

According to authentic reports Imam Ja'far as-Sadiq is reported to have said that the cause of the revelation of Surah Kahf in the Holy Qur'an was this: The infidels (unbelievers) of the Quraysh tribe sent Nafar bin Haaris, Aqabah bin Abee Mueet and Aamir bin Waail to religious scholars of the Jews who were living in Najran to obtain some information from then so that they might put questions before the holy Prophet.

They (the Jews) told them to put three questions to the holy Prophet. "If his reply is the same we will know then that he is a true man. Moreover ask one more question, in response to which, if he says that he knows about it then (Allah forbid) he is a liar." The trio asked what the questions were. The scholars said, "In earlier times, how many youths were there who became untraceable after quitting their town and who had remained asleep? For how many days were they asleep and what was the non-human companion with them? What was their story? Another question is: who was the knowledgeable man to whom Allah had sent the Musa for acquiring knowledge and how did Musa reach him? The third query is who was the man who traveled the whole of the east and the west and reached the point of sunrise and sunset until he went up to the wall of Yajooj and Majooj and what is his story? Then they narrated the replies known to them and said that if he (Prophet) Muhammad says what we have said then he is a true Messenger. If his reply is other than this do not testify to his Prophethood. Then they asked what the fourth question was? They said, ask him when the Resurrection Day will arrive. If the says that he knows

when it will occur then he is a liar, because, the knowledge of the Last Day is with none but Allah."

So they left the Jewish clergy and came back to Abu-Talib and told him that his nephew claimed that he was getting news from the heaven. "So we want to test him by some questions. If he gives the correct replies then he is true. Otherwise we will know that his claim is false." Abu-Talib said, "Ask him whatever you want." They asked the aforesaid three questions. The holy Prophet said he would reply the next day but did not utter the words 'Inshallah'. Consequently, he did not receive Divine revelation for forty days. As a result, he became very sorrowful. Those who believed in him also began to doubt in his Prophethood and non-believers of Quraysh began to ridicule him joyfully. Abu-Talib too grieved. After forty days, when the Archangel Gabriel arrived with Surah Kahf, the holy Prophet asked the reason for this inordinate delay. Archangel Gabriel replied, "We have no ability to arrive without command of Allah." Then he recited the verses of Surah Kahf and related the entire story of the people of the cave.

Imam Ja'far as-Sadiq has said that the 'People of the Cave and Inscription' had lived in the time of a cruel and oppressor king. He called upon his citizens to worship idols and killed all those who refused to do so. These People of the Cave were Mu'min (worshippers of only one Allah). The king had posted a team of watchmen at the gates of the city so that they would not allow those persons to go out who did not prostrate before the idols. The People of the Cave left the city under pretext of hunting. On their way, they met with a shepherd. The Ashaab invited him to Islam (worship of only one Allah) and asked him to accompany them but he did not accept. However, his dog accompanied them. Imam as-Sadiq says: "No animal except the ass of Balaam, Bao'or the wolf of Yusuf and the dog of People of the Cave will enter Paradise. Anyway, the People of the Cave defied the religion of the king and left their town. In the evening, they entered a cave. The dog was with them. Allah subjected them to a deep sleep. They remained asleep until Allah finished that king and his men. That age ended, another period dawned and another generation came up. (After a long interval) they woke up and saw one another and asked "How long have we slept?" Seeing the sun high in the heavens they said, "We have slept for a day or a little more than a day." Then giving some coins to one of them, said, "Go to the bazaar in such a way that no one recognizes you and bring us some food. If they come to know who we are they will kill us or force us into their religion." When that person entered the town, he found that it was very different from before. He saw people he had never seen before. They did not follow his language nor could he understand their talk.

People asked him: "From where have you come?" When he told them everything, the king of that city and his court men went up to the cave and looked therein. Some of them said, "There are three men in it and the fourth is their dog." Some said that there were five men the sixth being a dog. Some stated that there were seven men the eight being a dog. Allah hid them under the cover of awe and horror. No one had the courage to enter the cave to try and reach them. At last, their companion who had been to the bazaar came back. They were frightened imagining that the mob at the mouth of the cave were men of king Decius, but their companion informed them that Decius died long ago and that they had been asleep for ages and had become a thing of wonder for all. Whosoever hears about us gets absolutely

astonished. Hearing this, the cave men prayed to Allah earnestly and humbly to put them to sleep again. In short, the king of that time said, “It is preferable if we build a Masjid out of this cave and continue to visit this place as this is a group of the faithful. Allah makes them turn sides twice a year. They sleep on their right side for six months and on the left for the next six months. Their dog sits extending his front legs at the entrance of the cave.”

In some reliable traditions, it is narrated by the same Imam that the told his companions that if your community puts pressure on you to do what the community of the People of the Cave has put then act upon it. It was asked what it was. Imam said, “Polytheism.” They made a show of shirking by way of Taqiyyah but faith was hidden in their hearts until Allah freed them from their community. Then he said, When they refuted their king, Allah rewarded them for it and when they attested to him by way of Taqiyyah, Allah gave them a reward thawaab and they were money changers. In other traditions, it is clarified that they were not bankers of gold and silver but of words who knew the testing of truth and untruth. He added: they left the city one by one and collected in a forest. There they met one another and exchanged promises and oaths and revealed the secrets of their hearts. Then it was revealed that all of them were Mu’min and that all had left their residences with a common intention.

Imam said, they had concealed their faith and were making a show of being infidels by way of Taqiyyah strategy. Hence, the reward of their Kufr was more than that of concealing “man. In some other authentic hadiths it is mentioned that nobody’s Taqiyyah can equal that of people of the cave as they had worn Zunnaar strings and had attended the festival ground of the polytheists. Allah increased their reward.

Ibn al-Babawayh and al-Qutb al-Rawandi have through their chains quoted from Ibn ‘Abbas that during the caliphate of the second caliph a group of Jewish clergy came to them and asked: “What are the locks of the skies? Who was the one who warned his community of the anger of Allah though he was neither a man nor jinn? What are those five animals which did not come out of their mothers Wombs and yet were walking on earth? And finally, what do they say when a francolin, a cock, a horse, an ass, a frog and a hochan.” The caliph could not reply and bowed his head. Then turning towards the Amir al-Mu’minin ‘Ali said, “O Abul hasan! I do not think anybody except you knows the answers to these questions.” So ‘Ali addressed the Jewish clergy and said, “I will reply to your questions but on condition that if my replies are in accordance with the Torah you will become Muslims.” They agreed. He said, “What locks up the heavens is Polytheism meaning the deed of a polytheist man or woman does not go beyond the heavens (to heaven).” They asked “What is the key to the skies?” He said, “The announcement of *laa ilaha illallaahu muhammadun Rasulullaah* (confessing that there is no deity besides only one Allah and that Muhammad is His Messenger).” Then they asked: “What was the grave which carried its inmate from one place to another?” He said, “That was a fish which had swallowed Yunus and carried him into the seven seas.” They asked “Who is the warner who is neither a human being nor a jinni?” He replied, “It is the ant which had frightened its community about the army of Sulayman and asked them to enter their anthills so that Solomon and his army might not crush them.”

Thereafter they asked: “Which are the five creations which have not been delivered from their mothers’ wombs but yet were walking and moving?” The said, “They are Adam and Hawwa’ and the she-camel of Salih and the ram of Ibrahim (which had replaced Isma‘il at the time of intended slaughtering) and the staff of Musa.” Finally, they asked: “What is the meaning of the calls of the five animals.” He said, “The hedgehog says *‘ar rahmaan ustawaa’* and the cock says: *‘uzkuroo.....’* meaning (O Careless people! Remember Allah), the horse says: *‘allaahumm...’* (O Lord! Help the faithful against the denier infidels), the ass curses those who levy tax on grain and the frog says: *‘subhaan.....’* (Holy is my Lord and the residents of the sea are praising Him) and the hochah says: O Allah! Curse the enemies of Muhammad and of the family of Muhammad.”

Two of the three scholars became Muslims and the third one said, “The light of Islam which has appeared in the hearts of my companions has also radiated in my heart but one more question remains. If you provide its reply, I will also become a Muslim. ‘Ali said, “Do ask.” He said, “Enlighten me about a group of people who had lived in the past ages and who had remained dead for 309 years and were made alive thereafter by Allah. Tell me their story?” ‘Ali started reciting Surah Kahf. He said, “I have heard your Qur’an several times. If you are scholar then give the details about that group’s events, their names, their period, and the names of their dog, their cave, their king and their city.

‘Ali said, *“laa hawla walaa quwwata illaa billaahil aliyil azeem.* My Prophet has informed that in the country called Room (Byzantine) there was a city named Ephesus. Its king was a pious gentleman. When he died there arose a dispute. When Decius, one of the kings of Faaris came to know about it he invaded them with an army of one lakh soldiers, captured Ephesus and made it his capital. He built a palace in it measuring one Parasang (6 kms) in length and width. He made a meeting hall in that palace with a ceiling of shining glass measuring 1000 feet in length and width. There were 4000 pillars of gold. 1000 lamps of gold were hanging by chains made of silver. The lamps burnt with the most fragrant oil. There were one thousand windows on the eastern side which allowed in the sunlight until the time of sunset. He had made a throne of gold with silver legs. It was studded with various jewels. A best quality carpet was spread on it. On the right side of the throne there were one thousand golden chairs decorated with green chrysolite which were occupied by army officers and emirs. On the left side of the throne there were one thousand silver chairs decorated with red topaz. The kings of room used to sit on them. In short, Decius sat on that throne and put a crown on his head. In the meantime, a Jew stood up to ask: “O ‘Ali! Just tell me what was the crown made of?” ‘Ali said, “It was made of golden musk having seven corners. Every corner was studded with white pearls which shined like lamps in the darkness of the night. He had fifty slaves belonging to kings’ dynasty who stitched the clocks of red colored brocade and pants of silk. They wore crowns and had bangles on their hands and feet. He made six of them his ministers. Three used to stand on his right and three on his left. The Jew again asked the names of the six ministers. ‘Ali replied, “The three on his right were Talmeekhaa, Maktalmeena and Manshalmeena and those on his left were Marnoos Veernoos and Shaazaryoos.

The king took their advice in every affair. He used to sit in his court daily. Emirs and Sultans used to sit

on his right and left. Then the three slaves used to enter the court. One of them had in his hand a golden cup filled with powdered musk. The glass in the hand of another slave was filled with rosewater and the third slave used to hold a white sparrow in his hand. Its beak was red. When the king looked at it and called out to it, it used to plunge first in the cup of rose, then it used to dive in the glass of musk. Her wings would be covered with the contents of both glasses. Then the king would call out to it and it would come and sit on the king's crown and shower everything from its wings on the crown. In short, the king, due to all this pomp and luxury had become extremely proud and haughty to such an extent that he claimed to be Allah. He would call people of great personalities from his kingdom and order them to prostrate before him and to accept him as Allah.

Whoever obeyed was made very rich and whoever defied him was killed. His entire populace became obedient to him. He fixed one day in the year for festivity. Once on the festival day he was sitting on his throne with emirs and Sultans on his right and left. Suddenly a sultan came and informed him that the army of Faaris was coming to fight with him and that it had arrived very near to them. Hearing this Decius became very gloomy. He shivered and his crown fell down. Tamleekhaa, an elderly man, seeing this told himself: "had this man been a god as he claimed to be, then he would never have been frightened like this, nor would he urinate nor go to the toilet nor would sleep overtake him. These are not the attributes of Allah." Those six People used to gather daily in a house (for talk and gossip and pastime, in each one of their houses in turns).

When it was the turn of Tamleekhaa, he prepared good food for his companions. When they gathered (after feasting) he said, "My brothers! A thought makes me restless all the time. I have lost my hunger, thirst and sleep." His companions asked what his worry was. He replied, "I have pondered about the sky very much as to how high is its ceiling without any pillar, as to who has made the heavens and the two shining lamps of sun and moon which are the signs of radiance, who has decorated the heavens with stars? I also thought deeply about the earth as to who has spread it so wide on flowing water and kept it steady by fitting mountains so that not all on it may drown. I also pondered over my own self as to who is it who has created me in the womb of my mother, provided food for me and nourished me? He must be someone other than Decius who has created all these things and who is directing all the affairs. Decius is only one of the unjust and oppressor kings of the world." Hearing this all the companions of Tamleekha fell at his feet and kissed him and said, "Allah has guided us through you. Now tell us what should we do?"

Tamleekhaa got up hurriedly, sold out his date garden for an amount of 3000 dirhams, concealed the amount under his sleeve and all six of them rode on horses and went out of the town together. After traveling for three miles, Tamleekhaa said to his companions: "O brothers! now stop thinking about the worldly kingdom and be prepared to bear hunger and hardship for the sake of the life of the other world (Hereafter); get down of your horses, and walk on foot; maybe Allah will relieve us from our current troubles and difficulties." Then they got down from their horses and walked for seven parasangs until their feet began to bleed. Suddenly they met with a shepherd. They asked him whether he could give

them milk or water? He said, “I can give you whatever you want but you look like princes and I presume you have fled from the king.” They replied, “We cannot speak an untruth but (we are also convinced that) undoubtedly telling the truth will save us from your harm.” Then they narrated their story in detail. The shepherd fell down at their feet and kissed their feet and said, You have indeed told me what was and is in my heart. But give me some respite so that I may hand over these sheep to their owner and return to accompany you.” So they stopped there.

The shepherd went, returned the sheep to their owner and came back. His dog also came running after him. Hearing all this the Jew jumped up and said, “O ‘Ali! tell me what was the name of that dog? What was its color?” ‘Ali said, “Its color was black and white and its name was Qitmir. When the group of six saw that dog, they became frightened. They feared if it started barking they would be exposed. So they wanted to throw stones to make it run away. But Allah gave power of speaking to that dog and it said, “Leave me, to protect you from your enemies.” Finally, the shepherd made them climb a hill and all of them hid themselves in a cave of that mountain. That cave was called Waseed. There was a spring of water near it and so also a fruit tree. They ate fruits of that tree, drank water from the spring and when night fell they slept in the cave. Allah Almighty, the Lord of the whole world, commanded the angel of death to retrieve the souls of the inmates of the cave. The angel complied with the Divine Order. Allah appointed two angels for each one of them for turning them from one side to the other during their deep sleep (of death). According to one tradition once a year and according to another tradition twice a year. And Allah Almighty ordered the angels in charge of the sun not to allow the falling of the sun’s rays on them from sunrise to sunset. When Decius returned from the festival ground and inquired about those youths, he was told that they had fled. He went with 80 thousand men on horses in search of them and arrived up to the cave.

There he saw them asleep in a very tired and pitiable condition. He thought that even if he wanted to punish them he would not have been able to do more than what they had done to themselves voluntarily. Then he called masons and closed the opening of the cave with lime and stone. Then he asked his companions to tell the Cave men to appeal to their Allah so that he may deliver them from this trouble, and bring them out of that cave. Thereafter they remained in that cave for 309 years. Then when Allah desired to make them alive He ordered Israfil to instill their souls in their bodies. So they woke up and seeing the sun rising they said, “Last night we remained unmindful of worshipping our Lord.” Then coming out of the cave, they saw the water springs were dry and so also the trees. One of them exclaimed: “Events are indeed very strange, despite a lot of water and overflowing springs everything has dried up within a night!”

Becoming restless due to hunger, they consulted one another and decided that one of them should bring food from the bazaar, but so stealthily, that nobody could recognize him. Tamleekhaa said he would go. He wore the old clothes of the shepherd and went towards the town. Nearing the city, he saw that everything had changed. When he reached the gate of the city he noticed that there was a green flag with the words *‘laailaah illallaah, eesaa Rasulullaah’* (There is no Allah but Allah and Jesus is His

Messenger). He rubbed his eyes and stared at the flag for quite a while murmuring to himself: “This is as if I am seeing a dream.” He did not choose to enter the city but went to a bread-seller out of the city-gate and asked him the name of the city. He said, “It’s name is Ephesus.” Then he asked the name of their king. The baker replied, “`Abd al-Rahman.” Then he gave him a dirham coin for purchasing bread. When the shop owner saw that the coin was much bigger and weightier than usual, he was very surprised. In the meanwhile, a Jew asked what the weight of that coin was. ‘Ali said, “Each dirham with the cave man was 10 + 2/3 times heavier than then current dirham.”

Then continuing his narration, ‘Ali said that the baker told Tamleekhaa that perhaps he (the latter) had found a treasure. Tamleekhaa said “These dirhams have been obtained by me by selling my date trees three days ago in this city, but I left this city because the people were worshipping Decius.” The baker took Tamleekhaa to the king and told him that this man had a treasure. The king said to Tamleekhaa: “Do not be afraid (tell the full truth) because our ‘Isa has ordered us not to take more than one-fifth of a treasure. So give us 1/5th of it and take back all the rest conveniently.” Tamleekhaa replied, “Please listen to what I have to say. I have not found any treasure. I am a resident of this very town.” The king asked him surprisingly: “Are you really a citizen of this city?” He said, Yes. Then the king said, “Does anyone in this city know you?” He said, “Yes.” Then the king asked him his name and he said, “Tamleekhaa.” The king said no one of our time has such a name! Then he questioned him: “You must have your house also in this city?” He said, “Yes, come along with me, I will show you the house.” Hearing this reply, the king riding his horse and a group of people also accompanied them.

Tamleekhaa led all of them to the gate of a grand mansion which was the tallest and nicest in the town. He said, “This is my house.” The people knocked at the door. A very aged man came out whose eyebrows were hanging on his eyes and asked the reason for the knocking. The king told him: “This youth (Tamleekhaa) is a newcomer in town who speaks strange things and claims that this building is his property.” The old man asked Tamleekhaa “Who are you?” He replied, “I am Tamleekhaa, son of Qastalileen.” Hearing this, the old man fell at his feet and began to kiss his feet saying: “By the Lord of the Ka‘bah! He is my great grand father.” Then he narrated: “O king!, they were a group of six who had fled this city fearing the anger of Decius.” Hearing this, the king jumped off his horse and held Tamleekhaa by the hand. All began to kiss his hands and feet. Then they asked: “O Tamleekhaa! What happened to your companions?” He said, “They are in a cave.” At that time, there were two kings in that city: one of the Muslims (followers of Jesus) and another of Jews. On hearing this, both the kings walked toward the cave along with the other citizens. When they neared, the cave Tamleekhaa told them: “You may wait here. Let me go in first and inform them. Otherwise, hearing the horse-steps they will be frightened thinking that soldiers of Decius have come to arrest them.” So Tamleekhaa entered the cave. His companions embraced him and thanked Allah for saving then from the evil of Decius.

Tamleekhaa said, “Leave aside the story of Decius and tell me how long have we slept here?” They said, “One day or less than a day.” Tamleekhaa said, “No, we have slept here for 309 years. Decius died long back. Centuries after his death Allah sent a Messenger, whose name is ‘Isa. He is also called

Messiah. He is the son of Maryam. Allah Almighty has raised him up to heaven. Now here with me is today's king and the citizens of this town. They have come to see you." They said, "O Tamleekhaa! Do you intend that our Lord may make us a means of test for the people of the world?" Then Tamleekhaa asked his companions "What do you want to do?" They said, "Let us pray to Our Lord that he may again retrieve our souls." And they raised their hands towards the heavens. Allah ordered the retrieval of their souls. Both the kings and their mobs kept on circumambulating the cave for seven days but could not find its door.

Finally, the Muslim—followers of the Prophet of that age, 'Isa said, These people (cavemen) have died on our faith and so I will build a Masjid here. The king of the Jews said, "I will build a synagogue as they were following our religion." Then there was war between the two. The Muslim king won and he built a mosque at the cave. After narrating all this, 'Ali said, "O Jew! Now tell us whether or not all this is according to Torah (the Divine Message brought by Musa?" The Jew said, Undoubtedly, it is exactly according to Torah, not a word more nor a word less. So I testify the oneness of Allah and the Messengership of Muhammad."

It is narrated that Imam Muhammad al-Baqir said and others have also related from reliable chains, especially Thalabi in his tafsir that one day the holy Prophet, after performing his Isha prayer went towards the graveyard of Baqee, called Abu Bakr, Umar and 'Ali and told them: "Go towards the People of the Cave and convey to them my Salaam; and O Abu Bakr! you may salute them first as you are elder in age, then Umar, and next Uthman. If any of you gets a reply then he should convey to them my salaam. In case they do not respond to your salutation then O 'Ali You should step forward and salute them."

Then the holy Prophet ordered the breeze to raise all of them up and take them to the cave of People of the Cave. Another tradition says that the holy Prophet made them sit on a board and commanded it to carry them all to the cave. The, after reaching there, Abu Bakr stepped forward and said, Salaam, there was no response. Next Umar and Uthman too did the same but there was no reply. Finally Amir al-Mu'minin stepped forward and said, *"Assalaamu alaikum wa rehmatullaah we beraakaatuhu* O Residents of the Cave! You believed in your Creator. May Allah increase your guidance and keep your soul sound on faith. I am a courier of Allah's last Messenger."

Hearing the voices of the People of the Cave, they rose and they said, "Welcome! Long live the Prophet of Allah and his Legatee courier. O Wasi of the Prophet! may peace and blessing of Allah be upon you." 'Ali asked them, "How did you know that I am the Legatee of the last Prophet?" They said, "A kind of barrier has been put on our ears so that we may not be able to hear anyone's voice nor will we be able to talk with anybody except a Prophet or a Legatee of a Prophet. O Legatee of the Prophet! How is the Prophet? How is his army" and they enquired very extensively about the holy Prophet and his events. Then they said, "Tell us also about your companions because we can talk only with a Prophet or his legatee (Wasi)." addressed his companions and asked: "Did you hear whatever the People of the Cave

said?" They said, "Yes, we did." Then 'Ali said, "Be witness." In short, all of them (thereafter) turned towards Madinah. The air then raised them up and carried them to the holy Prophet. They related to him whatever they had seen and heard. He also asked Abu Bakr, Umar and Uthman to be witness to what had happened. They said, "All right." Then he told them emphatically to remember their witnessing well and went to his residence.

On the basis of some reports, it is reported that the holy Prophet said, "These were three people who traveled together. It rained and they took shelter in a Cave. Suddenly, a big rock rolled down from the mountain and closed the door (opening) of the cave. One of the three said, O servants of the Lord! It is not possible to be freed from this trouble but with the help of truth. So let everyone of us who might have done any good work truthfully for pleasing Allah describe it. Perhaps then, our Lord will remove this huge rock. So one of them began to relate his story.

He said, O my Lord! my parents had become aged. I had my little children also to look after. I used to graze goats. Every night I would first feed my old parents and thereafter my children. Once I returned home late to find my parents asleep. I took a can of milk in my hands and stood near them. My hungry children were restlessly crying for food. But I did not think it proper to break the rest of my parents by awakening them from their sleep. So I kept standing there so that as soon as they woke I would offer them the milk. The whole night passed by in this waiting and a new day dawned. My Lord! If this gesture of mine was truly for Your pleasure, please relieve us from this imprisonment. The rock at the opening of the cave moved a little and they could see some of the heavens. Then another person began to say: My Lord! I had a cousin sister whom I loved very much. Once I became so passionate as to indulge in a prohibited deed with her. She said she would not allow me to approach her again until I brought a hundred coins for her. At last I brought the amount and when I intended to get intimate with her again she said "Fear Allah, and do not break the divine seal illegally." I refrained from that evil. My Lord! You know everything. If this gesture of mine was truly for Your pleasure kindly, free us from this bondage. The rock moved a little more aside. Then the third person said, I had engaged a laborer for some work. While making payment he disputed with me and went away without taking his wages. I invested that amount (which was his dues) in my agriculture work. When its profit increased, I purchased some cows. Another tradition says that the payment to be made was only half a dirham but the business profit multiplied it up to ten thousand dirhams. After a long time that laborer came to me. I gave him the entire amount which had become manifold of the original amount. O My Lord! If this gesture of honesty was truthful in Your view, please open the way for us completely. The stone moved away entirely and all the three came out of the cave.

The holy Prophet said whosoever behaves truthfully with his Lord attains Salvation. Some have said that the "Ashaab-e-Inscription" was this group of three men.

[1] [1]
SHARES

An Account Of The Makers Of The Pit

Almighty Allah says in the holy Qur'an:

***'Killed* (*or cursed*) *be the makers of the pit, of the fire* (*kept burning*) *with fuel, when they sat by it, and were witnesses of what they did with the believers* (*that is, they give witness before their King or on the Day of Judgment or their own limbs and organs will testify against them*)*, and they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised.'* (*85:4-8*)**

'Ali ibn Ibrahim has narrated that the man who had incited the people of Abyssinia to fight against the people of Oman was Zoonawaas, the last of the kings of himyar. He had adopted the religion of Jews and the himyar tribe had also become Jews. He had also adopted the name Yusuf for himself. They continued to follow that religion for quite some time. Then the people informed them that there was a group of people in Najran who followed the religion of Jesus. Of course they had remained steadfast in the religion of 'Isa and were acting according to the commandments of Injeel (Bible). Their leader was 'Abdullah bin Yamin. The flatterers of Zoonawaas incited him to attack Najran and to destroy them or to force them to revert to Judaism. So Zoonawaas entered Najran, gathered the people and forced them to enter the Jewish faith. They refused to do so. He applied much force but still the people did not agree. Finally, zoonawaas got pits dug in the ground, filled them with wood and put it on fire. He threw many people in that fire, killed many with swords and tortured some to painful death. Thousands were killed in this way. One of the oppressed, Doos, mounted a horse and fled. The king's men followed him but could not catch him. Then Zoonawaas returned to Sana'a with his army. The above verses of the Holy Qur'an refer to that event.

It is recorded from authentic chains from Imam Muhammad al-Baqir that once Amir al-Mu'minin called a Christian priest from Najran and inquired about the story of the makers of the pit from him. He narrated it in his own way. 'Ali said, No, it is not like that. Listen, I tell you what had happened. Allah had appointed a Prophet for the people of Abyssinia from among themselves. But the people rejected him and fought with him. He killed many companions of the Prophet and arrested many along with the Prophet. Then he dug pits in the ground, filled them with fire and announced that safe will remain the one who rejects the religion of this Prophet and those who do not do so will be burnt in this pit. Many rejected the faith of the Prophet and many were hurled in the fire. At last, a woman was brought forth who had a babe in arms (aged only one month). The king was informed that the woman refuses to obey the king's order. So she was threateningly asked whether she was prepared to obey the king or was prepared to be burnt alive. They intended to fling her in the fire. On looking at her child, the woman hesitated. The child according to Divine commandment spoke up: O my kind mother! enter the fire with me. By Allah, this burning will pleases Him. So the woman jumped into the fire with her child.

According to another tradition, ‘Ali said that the faith of Majus (fire worshippers) was also ordained in a book and that they too had a king. One day that king in a moment of passion indulged in adultery with his own mother and sisters. When he came to his senses, he abhorred this misdeed but to save his face told his people that this deed of his was proper and admissible. When the people refused to agree with him he made pits in the ground and hurled them into the fire ignited in those pits.

Maytham al-Tammar has reported from ‘Ali that Amir al-Mu’minin said, the makers of the pit were ten people who were burnt in the fire. Likewise ten persons will be killed by people in this bazaar of al-Kufah. He intended to say that the cursed man Ibn Ziyad had, after his arrival in al-Kufah, ordered a group to oppose ‘Ali and that those of them who did not fulfill his wish were killed. As will be narrated henceforth, Inshallah-Maytham al-Tammar and Rashid Hujri were also among that group.

It is recorded in reliable sources that Imam al-Baqir said that Umar sent a man as the head of an army to a Syrian city. That city was captured and its residents accepted Islam. A mosque was built for them. When it was completed, it fell down. It was reconstructed, but again fell down. This happened thrice. When this strange happening was reported to caliph Umar, he called the companions of the holy Prophet. When none of them could explain this happening he asked ‘Ali who said that the reason was that in the old days Allah Almighty had appointed a Prophet for the residents of this place but they killed the messenger of Allah and buried him at the spot where the mosque is being constructed. The body of that Prophet is still wet with blood. Write to the commander of the army to dig that place and take out the body of that Prophet which they will find fresh. Ask them to offer prayer on him and to rebury the body at such and such place. Thereafter if the Masjid is rebuilt it will not fall. When ‘Ali’s assertion was complied with the mosque remained safe. According to another tradition, ‘Ali asked them to write to the army chief to construct the Masjid on the right side where they would find a man sitting with his hand on his nose. Umar asked ‘Ali as to who he was? ‘Ali said, just do what I say. When that person appears, I will tell who he is. In short the army chief was asked to do what ‘Ali said, After some time the commander wrote to the caliph to inform his that the instructions of ‘Ali were carried out and now the Masjid did not fall. Then Umar asked ‘Ali about that man. Amir al-Mu’minin informed him that he was the Prophet of the Makers of the pit and his events have been mentioned in detail in the holy Qur’an’s commentary.

It is mentioned in a reliable tradition that one day ‘Ali climbed the pulpit of the mosque and announced: Ask me whatever you want to before you do not find me. The cursed hypocrite Ashash bin Qais rose and said, O Amir al-Mu’minin! Why is jizyah tax being collected from the Majus when they are not Ahl al-Kitab and when they do not have any Prophet among them? He said, It was not like that. They are the people of the book and Allah did a send a Prophet for them. They had a king who, one night being intoxicated, called his daughter to his bed and indulged in adultery with her. The next morning when his people came to know about it they gathered before him and scolded him saying: O King! You have dirtied our religion. Now come with us so that we may stone you to death in the forest. The king replied, “All of you should assemble and hear what I have to say. If you can accept what I say then believe it. Otherwise you may do whatever you like.” All the residents of the city gathered and, addressing them,

the king said, When Allah created human race no one was dearer to Allah than Adam and Hawwa' (Eve). The people said, Yes, it was so. Then the king asked: Did Adam not marry his sons with his daughters? The people replied, "He did." "So I have followed his practice," said the king. The people said, "O King! You are right. This is a true religion." They were pleased with his explanation and mutually decided that marriage with the nearest kin was permissible. Allah removed all knowledge from their hearts and lifted His Book from them. Now they are infidels and will go directly to Hell.

Many reliable traditions mention that the Majus had a Prophet who was called Jaamaasp. He also brought a Book for them from Allah. That book was inscribed on the skin of twelve thousand cows. They killed their Prophet and burnt down that Book.

According to a reliable tradition, a miscreant asked some questions to Imam as-Sadiq and then became a Muslim. One of his questions was did the Majus also have any Prophet because I see that they possess weighty volumes, impressive sermons and precious maxims. They also believe in reward and punishment after death and they have a code of life too which they follow. Imam replied, "There is no community for whom Allah did not send a Messenger. A Messenger was sent to Majus also with a Book. But they neither obeyed the Prophet nor followed the Book." He asked, "Who was that Prophet? That people say he was Khalid bin Sinan?" Imam replied, "Khalid was a Bedouin Arab. He was not a Prophet. People always talk such nonsense." Then he inquired whether Zoroaster was a Prophet? Imam said, "Zoroaster circulated some wrong deeds and claimed to be a Prophet. Some believed in him and some rejected him. Then they left him in a forest where the animals killed him." He asked, "During the times of ignorance (pre-Islam) who were nearer to the Truth, Majus or Arabs?" He said, "In the time of ignorance the Arabs were nearer to the pure religion of Ibrahim compared to the Majus. The latter denied all Prophets and had rejected all miracles and Divine Books. They never acted according to the ways of the Prophets. The king of the Majus had killed three hundred kings in the past. Majus did not perform the bath after sexual intercourse whereas the Arabs used to do so. This bath is one of the distinct conditions of the Abrahimic religion.

The Majus were also not circumcising their males whereas the Arabs were. It is the way of the Prophets and the first person to be circumcised was Prophet Ibrahim. The Majus neither covered their dead with coffin cloth nor bathed them whereas the Arabs did so. The Majus were throwing away their dead in forests and lakes and caves but the Arabs were burying them after digging graves for them as was the way of the Prophets of Allah. The first man for whom a grave was dug was Adam. The Majus permit marriages with mothers, sisters and daughters but the infidels of the Arabs do not allow it. The Majus denied importance of Ka'bah whereas the Arabs perform hajj of the Ka'bah. The Arabs consider Ka'bah as the house of Allah and Torah and Injeel (bible) as Books of Allah and keep asking answers to their problems from the People of the Book (Ahl al-Kitab). In short the Arabs were nearer to the true religion in every aspect of human life." He said, "They considered marriage with mothers and sisters permissible because it was the way of Adam." Imam said, "How do they regard it permissible when they say that Adam, Nuh, Ibrahim, Musa, 'Isa and all Prophets have declared it haram (prohibited)?"

[1] [1]
SHARES

An account of Jirjis

Ibn Babawayh and al-Qutb al-Rawandi have with documentation, narrated from Ibn ‘Abbas that Allah appointed Jirjis as his Messenger and sent him to the king of Syria called Kooraazaanaa and who was worshipping an idol. Jirjis told him: O king! Accept my counsel. It is unbecoming for us to worship anything or anyone except only one Allah and to ask any of our needs from others except Almighty Allah.

The king asked: Where are you from? He replied, “I am from Rome (Byzantine) and live in Palestine. Then the king retorted: You are under arrest. He had his holy body scorched with an iron comb so much so that his entire flesh was torn out, then vinegar was poured on his body and his body was rubbed with a harsh cloth. Then the king ordered that his body should be burnt (stamped) with red hot iron bars. When the Prophet still remained alive despite all this torture, large iron nails were prepared and hammered in his holy head so that his brain drained out. Thereafter molten lead was poured on him. There was an iron pillar in his prison which required eighteen men to shift from one place to another. That pillar was put on the belly of that holy person.

When night fell and everyone went away to their homes, the people of the prison saw an angel come to Jirjis and say: O Jirjis! Your Lord asks you to be patient and happy and not to fear as He is with you and will surely relieve you from the clutches of the king. They will kill you four times but I will remove your pains. The next day that oppressor took him from the prison to have him lashed. He was hit innumerable times on his belly and back. Then he was sent back to jail. The oppressor king then ordered his court men to collect all the magicians living in their cities. One of them was an expert sorcerer but none of his works affected the Prophet. Finally, the oppressor king fed Jirjis with a deadly poison. When the Prophet prayed: ‘Bismillah.....’ the poison failed to have any effect on him.

Magician said, “Had I given this poison to all those living on earth everyone would have definitely become blind and worthless in every way. It would have totally altered their physique and all their joints would have been disbanded. So, O Jirjis! You surely are the light of Divine Guidance and a lamp in the dark world of ignorance. I testify that your Allah is the only True Allah and all others are false deities. I believe in your Allah and treat all of His Prophets as truth tellers and I repent for all of my past sins.” The king had the magician killed. Then he sent Jirjis back to prison and continued to torture him in various ways. His body was cut into pieces and thrown into a well. Then the king engaged in feasting and drinking. Allah ordered the air to raise up a black cloud. Lightning began to flash. Earth and mountains began to tremble and the people were frightened that they would die.

Allah ordered Mika'il to go to that well. At the well, the angel called out Jirjis to get up by the order of Allah. The angel then took him out of the well and asked him to be patient and gave him good tidings of Allah's pleasure. Jirjis again went to the king and told him that Allah had sent him to conclude His evidence through him. Hearing this, the commander-in-chief of the royal army spoke up saying: I put faith in your Lord Who raised you alive after you were dead and I bear witness that He is True and all deities besides Him are false Gods. Along with him another four thousand men also became Muslims (believers) who testified to the Prophethood of Jirjis. The king became furious and killed all of them. He made a huge plate of copper, turned it red hot, laid Jirjis on it and threw molten lead in his mouth. He dug big steel nails in the eyes and head of Jirjis, took them out and filled the gaps with molten lead. Jirjis did not die even after all this.

Then he ordered that fire should be ignited on his body and his body turned into ashes, then he blew that ash into the air. Again, by the order of Allah, Mika'il called out to Jirjis to get up and he became alive and again approached the king. He preached Islam to the king in the assembly of his court men. One of the king's misguided companions rose up and said, We have fourteen pulpits and a big tray of wood made from various kinds of trees. Some of the trees bear fruit and some do not. He asked Jirjis to pray to his Allah so that He may turn that wood into original trees with branches and leaves and fruits to make him believe in him. Hearing this Jirjis sat up on his knees and prayed to Almighty Allah. Instantly the wood turned into trees bearing branches, leaves and fruits. Seeing all this the angered king sandwiched Jirjis between two wooden planks and cut him vertically with a saw, brought a big cooking pot, filled it with oil, sulphur and molten lead, flung the body of Jirjis in that boiling pot and fanned the fire beneath it.

The holy body melted completely and mixed with other elements in the pot. The earth became totally dark due to this dark black deed of the king. Allah sent Israfil who raised a terrific shriek between them and all fell down faced. Israfil turned the pot upside down and said, O Jirjis! Get up by the order of thy Lord. He arose hale and healthy and again went to the misguided king and tried to give him guidance. The people were extremely surprised. a woman approached Jirjis and said, O dear slave of Allah! I had a cow. We were being maintained by her milk. Now she has died and I request you to make her alive.

Jirjis gave her his staff and asked her to put it on the corpse of that cow and to say: O cow! Jirjis asks you to arise by the order of Allah. The woman did so and the cow became alive. That woman became Muslim. The cursed king then said, If I let this magician go away alive he will surely destroy my kingdom. His people agreed with him and decided to kill Jirjis once again. The king told them to take Jirjis out of the city and decapitate him. When they took him out Jirjis prayed to Allah: My Lord! If you have decided to destroy this community, then pray make me and my memory a cause and means of patience and tolerance for those who want to please you in every hardship. In short, they decapitated Jirjis. When they came back to the city, they were hit by Divine chastisement and got killed en masse.

[1] [1]
SHARES

An account of Khalid bin Sinan

It is recorded in reliable sources through Imam Muhammad al-Baqir and Imam as-Sadiq that once a woman came to the holy Prophet. He welcomed her, held her by the hand and seated her beside him on his own sheet and then said that she was the daughter of a Prophet killed by his community. His name was Khalid bin Sinan and he belonged to the tribe of Aus. He used to call his community toward only one Allah but they would not believe.

A fire used to light up every year and it burned some of them. According to a tradition that fire used to burn down whatever stood in its path like animals etc. That fire was called Naarul Harmain. It used to come out of a cave situated near their city. Khalid bin Sinan asked those people would they believe if he spared them from that fire? They agreed. When that fire appeared, Khalid approached it and with a powerful attempt reverted it right into the cave and followed in after it. His community gathered at the opening of the cave thinking that the fire had burnt Khalid inside and that he would not come back. But he came out after a while and clarified that all of his works and deeds were as directed by Allah and also enabled by His will. “Banu Ais had thought that I will not come out of the cave but I have.” Then he returned from there and announced that he would die on such and such day and asked them to bury him.

He further informed them that after some days a herd of animals would come from a forest. One of those wild animals would be without tail. It would stand on his grave. At that time dig up my body and ask me whatever you like and I will tell you about all that has happened in the past and what is to happen until the Last Day of the Resurrection Day. When he expired, the people of his community buried him. Thereafter at the time predicted by him, some animals came out from a jungle and stood near his grave. The people wanted to dig his body out. someone said, When you did not believe him in his life time how will you do so after his death? You will be disgraced among the Arabs if you extricate him from his grave. So they returned home without doing anything. This happened in the period between the lives of Jesus and The Holy Prophet. The name of that girl was Muhyaat.[1]

1. This hadith is more reliable than the earlier one indicating that Khalid was not a Prophet. Moreover his mention in the Prayer of Umm-Dawud also supports these traditions.

[1] [1]

SHARES

Accounts of Some Unnamed Messengers

According to an authentic tradition, Amir al-Mu'minin said that the holy Prophet said: Allah appointed a Messenger for the people. He propagated to them for forty years but they did not believe in him. They used to enjoy a festival on a certain day in their house of worship. When they assembled, there on that day their Prophet also went there and told them to Believe in only one Allah. They replied, "If you are telling the truth then ask your Allah to provide us with fruits having the color of our clothes-their clothes were yellow." The Prophet pushed a dry piece of wood in the earth and prayed to Allah. That staff became green and bore yellow fruits. They ate the fruits. Then miraculously what happened was that the pulp of the seeds thrown out by those whose intention was to believe became sweet and that of those who did not intend to become faithful turned bitter.

It is mentioned in a reliable tradition that Imam al-Ridha said, Allah revealed to one of His Messengers that he should eat the first thing that came before him the next morning, hide the second, accept the third, not disappoint the fourth, and evade the fifth. The Prophet proceeded from his place the next morning.

First of all a big black hill came in front of him. He thought, My Lord! you have commanded me to eat it up but how? Then he pondered surely my Lord will not ask me to do a thing which I cannot do? So he walked towards that mountain, and as he advanced closer it became smaller and smaller until finally it took the form of a morsel and he devoured it. It tasted better than anything he had eaten before. Going on further, he confronted a golden plate. He told himself, My Lord has ordered me to hide it. So he dug a pit and concealed it. After walking further, when he looked back he observed that the plate could be seen. He told himself, I have done what my Lord had instructed me do to do and therefore I am not responsible for its reappearance. After walking still further, he saw a bird followed by an eagle. The fleeing bird came to the Prophet and began to hover over him. The Prophet thought that his Lord had enjoined upon him to accept it. Therefore, he opened up his sleeve and the bird entered it. In the meanwhile, the eagle also arrived there and said to the Prophet: You have caught my prey even though I was after it for several days.

The Prophet thought he should not disappoint the eagle. So he cut a piece of flesh from his own thigh and gave it to the eagle and proceeded further until he reached a corpse which had decomposed and was giving out a bad smell. It was full of worms. The Prophet recalled that his Lord had dictated him to avoid it. So he ran away from it and returned home. At night, he had a dream wherein someone asked him whether he knew what was behind all those things which he had done according to his Lord's orders. He replied in the negative. So he told him: The mountain stood for anger (rage or fury) because when a man becomes furious he forgets himself but when he looks at himself and recognizes himself his anger cools and finally it becomes like a morsel of food pleasing enough to eat (and you got an idea of its tastefulness). That golden plate is a good deed (amal e Salih). Whenever a slave hides his good

deed from the eyes of others Allah makes it apparent to them so that people may admire what lies hidden for them in the Hereafter. The fleeing bird is a man who gives you good counsel. It is better for you to accept a good counselor's admonition. The eagle was the embodiment of a man who came to ask something from you. So do not disappoint such needy persons. The rotten and foul corpse was backbiting. So always refrain from talking bad about anyone in his absence.

It is narrated from Imam as-Sadiq that Allah revealed to a Prophet of The Israelites that if you want to meet Me in the Holy Precinct on the Day of Judgment then be gloomy, sorrowful, lonely and a stranger in the world like that lonely bird which during the night, being frightened by other birds hides itself in solitude and seeks refuge in its Lord.

It is recorded in reliable sources from Imam as-Sadiq that Allah revealed to a Prophet of The Israelites to inform his people that My standing Law with reference to each and every human inhabitation is that if their residents, after enjoying my bounties turns toward the things disliked by Me then I also do what they dislike i.e.. I turn bounties into troubles for them. Similarly, there is no place wherein if the residents, after disobeying Me suffer from My chastisement and then they turn toward the deeds pleasing to me then I also turn those deeds displeasing them into pleasing ones. So make it clear to them that My Mercy overrides My anger so they must never despair of My kindness as it is not difficult for Me to forgive their sins. Also inform them that in a fit of fury they must not invite my wrath and should not hold my friends low in their sight, because some of My chastisements are such which can never be tolerated by any of My creations.

It is recorded in reliable sources from Imam al-Ridha that Allah directed one of his Messengers through revelation that when "My slaves obey Me I become pleased with them and when I become pleased with them I shower My Blessing on them and My blessings are endless. And when they disobey me then I become angry and when I become angry with them I curse them which remains effective for them for seven generations."

It is narrated from Imam as-Sadiq that a Prophet complained to Allah about his weakness. It was revealed to him that he should cook meat with butter-milk and eat it as it strengthens the physique. When another Messenger complained of impotency (sexual weakness) he was ordered to eat porridge. Yet another Prophet complained about dearth of progeny and shortage of sons it was revealed to him that he should eat meat with eggs. Another reliable tradition says a Prophet complained of harshness of heart and dearth of weeping (kindness) he was ordained (through revelation) to eat masoor (lentil). He continued eating it which resulted in his becoming soft-hearted and he began to weep more (for fear of Allah). Another messenger complained of gloominess and excessive grief and Allah ordained him to eat grapes.

It is recorded with authentic chains from Imam as-Sadiq that a group from the past peoples asked their Prophet to pray to Allah for lifting up death from them. He prayed and Allah accepted his prayer. Consequently their number multiplied so much that they had no houses to live and their progeny

increased so much that right from daybreak everybody had to be busy feeding, cleaning, bathing and even taking their great grandfathers to the latrine. They were so busy until night they would not get time to earn their livelihood. Thus their lives became full of hardships. Finally they asked their Prophet to pray to Allah to revert them to their earlier condition and so it happened.

In another authentic hadith it is mentioned that Allah did never pour His chastisement on any of the past people but on Wednesday which used to fall in the middle of the month.

It is mentioned in yet another reliable tradition that Allah revealed to a Prophet that good behavior melts sins as the suns melts ice.

It is reported through the same sources that Allah sent a revelation to a Prophet who lived in the domain of an oppressor king and ordered him: Go to that oppressor and tell him that I have not given you control over My creatures so that you may shed their blood and confiscate their property but I gave you power so that you may prevent the sighs of the oppressed from reaching Me because I never deny justice to My creatures even if they are Kafir (unbelievers).

According to reliable sources Imam ‘Ali al-Naqi said, “In the beginning man did not dream. Allah sent a Prophet who preached obedience and worship of only One Allah to the people of his time and place. They asked him what benefit they would gain by doing as he advised. Surely you are not superior to us either in wealth or in progeny! How can we hope of gaining profits or preventing losses? The Prophet replied, “If you will obey me Allah will admit you to Paradise and if you disobey me He will throw you into Hell.” They asked what is Heaven and Hell.

When the Prophet explained it to them, they asked him when they would reach there. He said, After you die (in the hereafter). They retorted: We have seen our dead turning into broken and rotten bones. Then their disbelief increased more and more. They also made mockery of the Messenger of Allah. So Allah decided to show them in their dreams. Thereafter they came to the Prophet and narrated what they had seen in their dreams. The Prophet told them that Allah wanted to complete His argument for you in this way. While you dream something happens to your souls and you experience relief or trouble while your bodies are not affected nor are others aware of it. Similarly, from the time of your death until the Day of Resurrection your souls will be either rewarded or punished even though your bones would have been disintegrated and broken. Thereafter the departed souls would return to their bodies and reward or punishment would be given to them.”

[1] [1]
SHARES

Stories of the sages and pious personalities of The Israelites

Shaykh Tabarsi and other commentators have narrated from Ibn ‘Abbas that there was a worshipper named Barseesa among The Israelites who worshipped his deity so much that whatever he asked for was granted. People used to bring to him the ill and the lunatic and they became healthy through his prayers. By chance the wife of a nobleman became mad and she was brought to him. She had a number of brothers. They left her for treatment with the worshipper. The devil misguided the worshipper and he indulged in adultery with that mad woman. When she became pregnant he killed her for fear of being caught.

On the other hand the devil approached the brothers of that woman and told them everything and also showed them where the worshipper buried her body. They consulted among themselves and the news reached the king who along with the others went to the place of that worshipper (worshipper). He confessed to his crime. The king ordered his execution. When the people brought him for being crucified Satan appeared before him in the form of a man and informed him that he had brought this trouble onto him. Satan said, I have disgraced you but if you are prepared to obey me I can relieve you from this sentence.

The worshipper asked in what matter he should obey him The Satan said, Prostrate before me (make Sajdah for me). The worshipper said, How I can bow while I am bound in chains. The devil said, Just make Sajdah by bowing your head a little. I will accept it. The worshipper did so but the Satan left him and ran away. The worshipper was killed. Allah Almighty says in the holy Qur’an: But when he disbelieves he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds. (59:16)

It is recorded in reliable sources from Imam al-Baqir that there was a worshipper in the Israelites named Juraih. He was always in the worship hall busy in worshipping Allah. Once his mother came to the worship hall and called out to him but as he was busy in his prayer she went back. She came a second time and a third time and called out to him but he did not respond. Finally she said, I request the Allah of The Israelites not to help you. The very next day an adulteress woman came to him. She developed labor pains and delivered a child then and there and announced that the child was the son of the worshipper Juraish. The news spread to the people of The Israelites. They said this is the man who used to scold others for adultery but has himself indulged in it. The king ordered him to be executed. Hearing this, his mother came to him weeping and crying.

Juraih said, “My mother! Why are you crying now? Keep quiet. This trouble has been brought on by you through your cursing.” When the people heard this conversation they made inquiries. After knowing more they asked Juraih how could they rely on what he said, Juraih said, Bring that child to me. He

himself will speak out the truth. So the child was brought to him. Juraih took the child in his arms and prayed to Allah. Then he asked him: Who is your father? The child began to speak by the order of Allah and said, Such and such shepherd is my father who belongs to such and such tribe. In short, Allah exposed their plan and Juraih was saved from execution. Then Juraih swore not to be away from his mother in future and to always serve her.

The same Imam is reported to have said in other traditions: A king of The Israelites expressed his desire to build a city which would not have any kind of defect that could be detected by any observer. So it was built and the people said it was so perfect that no such city was ever built by anyone in the past. But one man said if I am given protection I will point out its defect. The king said, You are sage. Tell us what is its defect. He said, There are two defects. The first is that you the king of this city will die one day and it will pass into the hands of others and secondly after you this city will be ruined. The king said what can be worse than these two defects. Now tell us how these defects can be avoided. That man said, Build such a house which will remain intact forever and which will never be ruined and you too may live in it forever in youth, without growing old. After hearing this when the king narrated it to his daughter she said no one in your domain has ever said any thing truer than what this man has told you.

In a good tradition it is narrated from the same Imam that there was a man in The Israelites who had two daughters. He gave one of them in marriage to a farmer and another to a potter. One day he left home with an intention to visit both of them. First he went to the farmer's house and inquired with his daughter as to how she was doing. She said that: This year my husband has sown much grain, if there is good rain our condition will be better than all of The Israelites. Then he went to the house of his daughter married to a potter. On inquiry she said that: My husband had molded many earthen pots and if there is no rain then all our merchandise will remain safe and we will be better than all of The Israelites. That man returned therefrom saying: My Lord! you alone know what is best for both of them so please do so accordingly.

It is narrated from Imam Ja'far as-Sadiq authentically that he said there was a worshipper in the Israelites who always recited these words: meaning all praise is for the Lord of the worlds and good end is for the pious. Iblis was very hurt with this recitation of Truth so he sent one of his followers to him in the form of a man to tell the worshipper that good end is for the rich and the wealthy. That cursed creature came to the worshipper and tried hard to convince him of his misguidance but the worshipper did not believe him. After a confrontation it was decided that they should seek a decision from whoever met them first. The party in whose favor the arbitrator would decide would cut off one hand of the other party.

They went to a man who decided that of course lucky are those who are rich. Hearing this, the Satan cut off one hand of the worshipper. They returned back but the worshipper continued to recite the same words of wisdom. The Satan argued with him and again they went to another person for arbitration who too gave the same decision as before. The Satan cut off another hand of the worshipper. Still the latter

continued his recitation whereupon the Satan insisted on going to a third person for his decision. The party against whom he decided would lose his head. Agreeing with this proposal they went further. Allah sent an angel in the form of man. When the two narrated their matter before him the angel put his hand on the cut off hands of the worshipper at the proper places and scanned them and the worshipper was healed at once. Then he decapitated Satan and said, Such is the good end for the pious people.

It is mentioned in a reliable tradition that Imam al-Baqir said there was a Qadi (judge) in The Israelites who would always pass Judgments truthfully. When the time of his death drew near he told his wife: When I die do bathe me but do not put a coffin cloth on me. Then put my corpse on a board. Allah willing, no undesirable deed will be committed by me. After his death the Qadi's wife did as he had said and waited for the result. One day she looked at the head of the corpse and found a worm eating the dead man's brain. She was frightened to see it. Next night she saw her husband in her dream who said to her: Were you frightened to see this? She said, Yes. He said, By Allah! this happened due to a wish that I had entertained in my mind regarding your brother who had quarreled with somebody and both had come to me for judgment. Then I had wished the case should go in your brother's favor. When I heard both the parties it was proved that your brother was right. Yet I am suffering this fate only because of my undesirable wish (longing).

It is authentically narrated from Imam as-Sadiq that a group from The Israelites came to their Prophet and requested him to pray to Allah that He may send rain whenever they wished. The Prophet prayed and Allah accepted his supplications. Consequently it used to rain whenever and to whatever extent they desired for. So their growth was better than past years but when they began to harvest (cut) they got nothing except grass (no grain at all). The people rushed to the Prophet to complain that they had desired rain for their benefit but what we got is only loss because not a grain has grown. Allah revealed to the Prophet that: They were not pleased with My planning. This is the outcome of their planning.

The same Imam says, "A dove built a nest on a tree. But when its chicken grew a man used to catch them and take them away. The dove complained to Allah. Allah revealed to it that: I will save you from the evil of that man. The dove produced eggs and little birdies hatched from it. The man came as usual to take away the birds. He had two loaves of bread with him. On the way a beggar asked him for a loaf and he gave him one. Then he climbed up the tree and took away the birdies. Allah saved him due to his charity.

There was another man in The Israelites who prayed for thirty-three years to get a son but to no avail. Finally he said in his supplication: My Lord! Are You too far away to hear me or despite being near are not answering my prayer? Finally one night he saw a man in his dream who said to him: You are praying to Allah but with a shameless tongue and a dirty materialistic heart and mind. Your intention is not pure. First of all make your soul clean by avoiding undesirable and indecent thoughts and words. Then only will your prayer will be answered by Allah. He did so accordingly and Allah gave him a son."

It is recorded in reliable sources from Imam as-Sadiq that there was a wise man in The Israelites who

was very wealthy. He had a very good-natured (like himself) son from a chaste woman. When the time of his death drew near he told his sons: All of my wealth is only for one of you. After his death his eldest son said that he was the one of his father's choice. The middle one said it was him and the youngest said that their father had willed only in his favor. So all three went to a Qadi for a decision. He said, I do not know your affair. Go to the three brothers who are sons of Ghanaam. They went to one of the sons who was aged and narrated their case to him. He told them to go to his elder brother whom they found to be a middle-aged man. When they told him their case he asked them to go his eldest brother whom the found quite young.

Surprisingly they first asked him to explain ass to how he was looking more youthful than his two younger brothers and how his middle brother appeared more youthful than the youngest brother and how the youngest brother appeared more aged than both of them? He explained that: The one whom you saw first is younger than both of us but his wife is bad-natured and is always bothering him. Yet he bears all with patience so that something more unbearable might not occur and that has made him old. My second brother who looks like a middle-aged man has a wife who sometimes makes him happy and sometimes gloomy and sorrowful. So he looks between the young and old age. But I have a wife who always keeps me happy and who until today has never bothered me and therefore I am still youthful. Then after listening to their story, said that for deciding your case you should first go and dig out the bones of your father from his grave and burn them down in the fire. Thereafter you may return to me to hear my judgment.

So the two sons who were born of an unchaste woman went to dig their father's grave but the youngest boy who was from the pious lady said holding his sword: I can forgo my share of inheritance but will never allow my father's grave to be dug up. Finally all the three brothers went to that man and told him what had happened. He said, It is enough. Bring all of your property here. It was brought and the arbitrator gave all of it to the youngest brother and told the other two that: Had you been real sons of the deceased you too would have become restless like the youngest and you would have never agreed to burn the bones of your dead father.

It is narrated from Imam Musa al-Ka¨im through reliable sources that there was a pious man in The Israelites. His wife was also good-natured. Once in his dream a person told him that Allah has decided to give you this much life. From that half of will be spent in ease and satisfaction and the other half in poverty and restlessness. Now you yourself decide which part you want first and which the next. Allah has given you a choice in this matter. That pious man said let me first consult my good-hearted wife because she is my life partner. The next morning he narrated his dream to his wife. She advised him to ask for a prosperous life first and to make haste in obtaining safety as perhaps Allah may be kind to them and conclude His bounties on them.

The next night he saw the same person in his dream who asked him about his choice. He said he desired a satisfactory life first. So all sorts of comforts and bounties were showered on them from all

sides. His wife again advised him to spend the money bestowed on him by Allah on his poor relatives, needy persons, neighbors and such and such persons. She continued to give him good counsel about spending his wealth and Allah's bounties for good causes. Finally the first half of his life passed and the other part began which was to pass in poverty. Again the same person appeared in his dream to inform him that the Kind and Merciful Allah had made the other part of his life also restful and comfortable as a reward of his good and generous deeds of the earlier half.

According to another narration Imam as-Sadiq said a man was very restless in The Israelites. His wife told him very emphatically to look for means to earn money. He earnestly and tearfully prayed to Allah for maintenance. In his dream he saw a man asking him whether he preferred two dirhams of lawful earning or two thousand dirhams of unlawful earning. He said, I want two lawful coins. He was informed to take up the two dirhams lying beneath his bed. When he woke up the next morning he found two coins on his bed. He picked them up, bought a fish with one dirham and gave it to his wife. She began to condemn him and said she would not even touch it. So he began to cut the fish himself and found two big pearls in it which he sold for forty thousand dirhams.

It is related from Imam Muhammad al-Baqir that a scholar from the Israelites died. After burial the angels put his soul in his body, made him sit up in his grave and told him that they would give him a punishment of a hundred lashes. He said he did not have the strength to bear that much punishment. The angels said, All right! We will reduce it by one lash. (in this way the matter came down to only one lash). Yet the scholar said he could not tolerate even that. The angels said it was unavoidable. The scholar asked about the sin which drew this punishment. The angels replied, "One day you offered prayers without making ablution and on another occasion while you were out on a walk you saw one person being oppressed by others but you did not care to relieve him from them. Then he was given a lash which filled his grave with fire."

It is narrated by Wahab bin Munabbah that a man from The Israelites built a grand and solid palace and invited the rich and wealthy people for a feast. He denied entrance to the poor in that party telling them that the costly foods were not prepared for worthless people. Allah sent two angels in the form of two poor beggars. That man prevented them from entering his palace and scolded them too. Then the angels were asked by Allah to go there in the form of wealthy and fabulous men. Then the angels in the guise of wealthy men were escorted with much respect and honor and were give a high seat at the party. Allah ordered the angels to press down that city along with all its residents into the earth. The angels complied with the Divine order. It is mentioned in another narration that thereafter the people of The Israelites carried small and big sticks so that they may not walk with pride and arrogance on Allah's earth.

It is recorded in reliable sources that Imam al-Baqir said there was a scholar among the Israelites who always suffered a loss in whatever he did. He could not undertake any worldly affairs. His wife was maintaining him until whatever she had too was spent. One day they were very restless due to hunger.

The woman did not have anything except a rope which she had woven by herself. She gave it to her husband and asked him to sell it and bring something to eat. When he reached the market all the shops were closed and all the merchants had gone home.

Returning empty-handed from there he went towards the seashore to make ablution and to pour some water on himself. There he saw a fisherman who had cast his net in the sea to catch fish. But when he took out the net there was nothing in it except a rotten fish. The poor scholar requested the fisherman to sell the fish to him in exchange for the rope. The fisherman thought it worthwhile and gave him the fish. The scholar took that fish to his wife and narrated what happened. When his wife cut the fish she found a big pearl in its belly. She showed it to her husband who sold it for twenty thousand dirhams and kept the money in his home. In the meanwhile a beggar came to his door and asked for alms. He called the needy beggar into his house and gave him half the amount. Seeing this, his wife exclaimed: Wonderful! You have spent half your earnings in one go. After some days the beggar came back and returned the bag of money to the scholar saying: Keep it for yourself. He clarified that he was an angel sent by Allah to test him in order to see whether the scholar was thankful to Allah or not. Allah is pleased with you said the angel.

According to authentic sources Hamraan asked Imam al-Baqir when his kingdom and regime was to appear? He replied, “O Hamraan! You too have your friends and relatives and can understand what kind of people they are and can also recognize what kind of people they are in the matter of faith. This is not that time when Imam can appear.” In those days there was a scholar who had a son who was not inclined toward learning nor was he ready to learn anything from his father. But one of his neighbors always used to question the scholar and in this way learned much from the scholar so that in due course he also became a scholar. When the original scholar reached the time of his death he called his son and told him: You did not learn anything from me but our such and such neighbor has learnt a lot from me. So whenever you are in need of my knowledge you should obtain it from him after introducing yourself to him. After making this will he died.

Thereafter the king of that time had a vision and called for that scholar to learn its meaning. He was informed that that scholar had passed away. He asked them whether he had a son? When they told him that he had a son the king immediately called for him. The son of the scholar thought to himself: I will not understand what the king ask of me. I will not be able to give him a satisfactory answer as I am without knowledge. Then he remembered his late father’s will and went to that neighbor who had acquired knowledge from his late father. He told him that the king had called him but that he did not know why and what he would ask? Then he told his neighbor that his late father had advised him to approach him whenever need be regarding his knowledge. The neighbor told him: I know why the king has called you. I can tell you that but on condition that you should give me half of whatever you get from the king. The son of the scholar replied that he would surely do so. Then the neighbor made him swear and give the promise in writhing. Then he informed him that the king had a vision and has called you to tell him what kind of time (period) is this. So tell him that this time is like a wolf. The boy (son of the late learned man)

went to the king's court. The king asked him: Can you tell me why I have called you? He replied, "It is because you had a dream and you want to know what kind of time is this." The king said, "You are right. Now tell me what kind of time is this?" He informed the king that the time was like a wolf. Hearing it the king rewarded him. He took that reward and returned home but did not give anything from it to his neighbor thinking that this wealth will fulfill the needs of my entire life and I will never require the neighbor's assistance again.

After sometime the king had another vision and again called that boy. The boy was perplexed thinking that as he had not kept his promise given to his neighbor how could he approach him again for the required knowledge. Anyway he thought let me go to him. I will swear again and promise that this time I will keep my word. Perhaps he will give me the answers to the king's questions. So he went to his neighbor and said, I broke my promise because whatever I had got from the king had been expended and nothing of it was left with me. But I am in need of your help once again and request you not to deprive me of your knowledge for the sake of Allah. I swear and promise to give half of what I get from the king. He has again called for me and I do not know what he will ask me. The scholar said, He (the king) has seen another dream and he will ask you what kind of time is it now. You should reply that this time (age or period) is like the sheep (example). So the boy went to the king's court and like earlier the king asked him: Tell me why have I summoned you? The boy replied, "You have dreamed again and want to know what kind of time is this." The king said, Yes that is correct. So tell me what kind of age is this? The boy said, This age is like the sheep. Hearing this, the king rewarded him even more. The boy brought all of it home and began to think whether he should give a part of it to his scholar neighbor or not. At last he decided not to give him anything thinking that if he kept the reward for himself henceforth he would never be in need again.

After some time the king had a third vision and again called for him. The boy felt very ashamed of himself thinking that he had cheated his neighbor twice by not keeping his word. Now how could he go to him a third time for getting the answers to the king's questions. Finally he decided that he must approach him a third time. So he went to him and promised in the name of Allah that this time he would most definitely keep his promise and give him half of what he got from the king and appealed to him to tell him the answer to the king's question. The scholar again responded to his earnest requests, took it in writing about his oath and told him that the king had called him again because of yet another vision and to ask what today's time is like. So tell him that the allegorical name of this time is 'balance'. The boy went to the king's court and answered as taught by the neighbor. The king became much pleased and rewarded him more.

This time the boy took all the reward money to the scholar neighbor and told him: I have brought to you the entire reward. Please divide it yourself between us. The learned neighbor replied, "The earliest time was like a wolf you too had a wolf-like nature and hence you decided not to keep your promise. The period following it was like the sheep. Sheep are always in hesitation whether to do something or not. Hence you also acted like that. Now this age is that of balance meaning justice and equity. So you have

behaved justly and kept your word. Now you may take away all this wealth. I am in no need of it at all."[1]

It is narrated with authentic chains that Imam al-Ridha said, "A man from The Israelites worshipped Allah for forty years and then brought forth a sacrifice before Him so as to know whether or not his worship was acceptable to Him. But his sacrifice was not accepted so he understood that he must have committed some sin or misdeed and imagined himself responsible for it. Allah revealed to him that: Your condemnation and criticism of yourself is better than your worshipping of me for forty years."

According to another tradition there was a king in The Israelites who founded a city the like of which was never seen by anybody before. He arranged a general feast and invited all. He also appointed a person at the gate to ask every person as he was leaving as to what defects he saw in that city. Nobody pointed out any shortcomings except three worshippers (worshipper) who wore thick clothing.

They said we saw two defects: One, it will be ruined one day and secondly, its king will also die one day. The king asked if they knew of any place not having those defects? They replied, "Yes, the house in the Hereafter will never be ruined nor will its owner ever die." Their admonition affected the king's heart who left his kingship to join them and remained busy in worshipping with them for quite a long time. Then when he intended to part from them, they asked him whether he saw any evil or any indiscipline in them due to which he wanted to separate from them? The king replied in the negative and said, You know me and therefore respect to me. Now I want to live with those who do not know me.

It is narrated from Imam Muhammad al-Baqir that some persons from the progeny of olden day kings had engaged themselves in Allah's worship and were touring the world to get admonition from the events and the conditions of people all around. Once they passed by a grave on which the people had dumped much earth leaving only a little sign of it. They consulted among themselves and decided to pray to Allah and ask him to make the man in the grave alive so that they could find out from him how death tasted. Then they prayed: O Lord! You alone are our Lord and Nourisher. There is no Allah except You. You are the Creator of everything and you alone are to last forever and will never perish. You are aware of everything. You are ever Alive and will never die. You are continuously engaged in planning the affairs of Your creations and know everything without being taught by anyone. Please make this corpse alive for us. Instantly a man with white hair on his head and beard came out of that grave. He was shaking off the dust from his head and was looking toward the heavens fearfully. Then he asked them: Why are you standing on my grave? They said, We have troubled you so that you may tell us how death tastes? The man said, I have been buried in this grave for ninety-nine years and yet the pain of death has not been removed from me and the bitterness of death has not yet left my throat. They asked him: Whether his hair was white like this when he died? He said, No, but now when I heard a sudden call to get up all my bones joined with one another and I became alive. I frighteningly imagined that the Day of Judgment has arrived. This fear turned my hair white and my eyes wide open.

It is recorded in reliable sources that there was a man in The Israelites who had no son. Allah gave him one. One day he dreamed that his son would die at the time of his marriage. At last the marriage of his

son was fixed. On the night of his marriage that boy saw an old and weak man. He helped him and gave him food. That old man said, You have given me life so Allah may give you life. That night the father of that boy dreamed that someone told him: Ask your son what kind of good deed he did on the night of his marriage? The next morning he asked his son and came to know how his son helped the old man. At night again that same person appeared in his dream and told him: Allah kept your son alive as a reward of that good deed which he did to the old man.

It is authentically narrated that Imam as-Sadiq said, "There was a man in The Israelites who spent most of his time in worship. Once while he was busy praying he saw two boys holding a bird and pulling out its feathers. As he was busy in prayer he did not stop those boys from that misdeed. Allah ordered the earth to swallow that worshipper who at once went down in the earth and who will continue to go down until the Day of Judgment."

It is mentioned in another reliable tradition that Allah sent two angels to destroy the residents of a city. In the dark of the night they heard the voice of a man standing worshipping and praying earnestly. One of the two angels said, Let us return and report about this man to our Lord, perhaps the Most Merciful may forgive him or due to him will forgive all the residents of this city. The other angel said, No, we must carry out whatever order we have been given. It does not befit us to go back. But that angel went back to the court of Allah and narrated the event of the worshipper. Allah did not pay attention to the angel and ordered the other angel to destroy all the residents of that city along with the worshipper who had angered Allah as he did not condemn those people who indulged in sins in front of his eyes. Allah also became angry with the angel who had come to plead the case of the residents of that city and threw him in an island where he is still undergoing Allah's punishment."

It is recorded in reliable sources from Imam al-Ridha that in The Israelites nobody was recognized as a worshipper until and unless he did not worship continuously for ten years without speaking. Another narration says that only after fully performing extreme worship among The Israelites was he was called saalik (trader of the true path) and mujtahid as only then he would be able to help and reform people attentively.

It is recorded in reliable sources from 'Ali bin husayn that a man rode on a ship with some other people. The ship broke up and all drowned except the wife of a person. She reached an island floating on a wooden board. There was a person of bad character on that island who used to indulge in every evil and who would never refrain from committing any sin. Seeing that woman all alone he asked her whether she was a human being or a jinn? She replied that she was a human being. He at once caught her and tried to seduce her. The women began to shiver and tremble restlessly. He asked her the reason whereupon she said pointing towards the heavens: I fear Allah. he asked her whether she had ever indulged in such thing? She swore by the Honor of Almighty Allah and said, Never. That evil man said, You fear so much despite having never done such a thing and even though saving yourself now is beyond your power whereas I indulge in it willfully and sometimes through force. Instead of you it should

be me who should fear Allah and he arose discarding his bad intention. Then he went away to his home without saying anything to that woman thinking that he would perform repentance as he was regretful. On his way he met a monk who joined him. After walking for some time it became very hot. The monk told his companion: Pray to Allah so that He may send a cloud to give us its shade. The other man said, I have never done a good deed and hence I dare not ask anything from Allah. Then the monk said, All right, I will pray and you just go on saying 'Amen'. So the monk said a prayer and after a few moments a cloud came above them and they continued their walk under its shade. Then they came to a cross road. The youth went on one side and the monk on another. The cloud went with the youth. The monk told him: You are better than me. Really speaking not mine but your prayer was answered by Allah. Now tell me what good work did you perform which earned Divine Mercy for you? The youth related to the monk what happened on that island. Then the monk said, You left committing a sin fearing Allah so now He has forgiven you all of your past sins.

According to an authentic narration from Imam, as-Sadiq there was a king in The Israelites. His Qadi (judge) had a brother who was very pious and honest. His brother's wife also belonged to the family of Prophets. She too was very pious. Once the king needed a man trustworthy enough to send out on a job. He told his Qadi to provide him with a reliable and trustworthy man. The Qadi said in my view nobody is more reliable than my brother. So he called his brother and informed him about the king's wish. But he refused the offer telling him that he could not leave his wife alone.

The Qadi insisted saying that the king was in urgent need of his services. His brother said, I have nothing to do with anybody except my wife. So you will have to take care of my wife, see to her needs and take care of any job that needs to be done until my return. The Qadi agreed and his brother left on the king's job even though his wife was not happy over his departure. Thereafter as desired by his brother the Qadi used to go to his house and do the jobs required by his wife until he fell in love with her to such an extent that he desired that she should indulge in adultery with him. But she rejected.

The passion-blinded Qadi threatened to complain to the king if she did not agree saying that he would tell the king on oath that she had indulged in adultery with him. But she retorted: Do whatever you want but I will not spoil my honor and chastity. The Qadi despaired for fear of what would happen once his brother got to know of his intention so he himself went to the king and informed him that the wife of his brother had indulged in adultery an on making inquiries he had found the allegation to be correct. The king said, Then stone her to death.

The Qadi went and told her that he had complained to the king who had ordered her to be stoned to death and that if she did not fulfill his desire he would see that she was stoned to death. But the woman still said, Do whatever you wish but I cannot fulfill your evil desire. At last the Qadi gathered the people and took her to a forest where he made her sit in a pit and stones were rained on her until he was sure she had died. Then only did they return home. After nightfall, as some life still remained in that woman she removed the stones from all around her, got out of the pit and with much difficulty reached a

monastery and fell asleep at its door. The next morning the monk of that monastery opened the door to find a weak and wounded woman lying there. He inquired with her as to what had happened. Hearing her story the monk felt pity on her and took her into the monastery.

The monk was very wealthy. He treated the lady and soon all her wounds healed. This monk had a young son and he entrusted his son to that lady for training. The monk also had a slave in his service who fell in love with that chaste woman and asked her to satisfy his passion. He also threatened to kill her if she did not fall in line with his wishes. The oppressed lady replied that he could do whatever he wanted but she would never commit a sin like that. So the salve killed the son of the monk and told him the monk that in response to his kindness the woman had killed his son whom he had entrusted to her for training. The monk called the chaste and faithful lady and asked her about the murder of his son. She told him the full truth about the slave but the monk did not believe her. He told her that now he would not allow her to stay there. He gave her twenty dirhams as traveling expenses and drove her out of the monastery.

The poor lady walked the whole night and reached a village the next morning. There she saw a man hanging on the gallows but still alive. She inquired with him and the half dead man told her that he was indebted to the extent of twenty dirhams and that according to the rules of that place those who were indebted to that extent were to be hung and not released until they paid up their debt. Hearing this, the kind lady gave him her twenty dirhams and he was then released. That man told her: O kind lady! You have been merciful to me and have saved me from sure death. Now I will remain in your service. Walking together they reached seashore where they saw some ships. The man told the lady: Wait here. I am going to do some job for the ship owners to buy us something to eat. Then he went to the shipmen and asked them what goods did they have in their ships. They replied that one of the ships was loaded with very valuable materials like jewels and that the other ship was vacant for their own voyaging. He asked them what was the total value of their goods? They replied that it was so valuable that they could not evaluate it fully.

Then that person said, I have a thing which is even costlier than your valuables. They asked: What is it? He said, A very beautiful slave girl. So beautiful that you might never have seen anyone like her before. They said, Sell her to us. He proposed: First someone must go to see her but in such a manner that she does not know the intention behind it. Then return and pay me her price. Then when I go away you may take her in your control. The seafarers agreed and one of them went to see that lady. He came back to report that he had never seen a more beautiful woman before. So the wicked man sold that chaste woman for ten thousand dirhams and went away with the money. When he disappeared the shipmen came to the lady and said, O slave girl! Come with us on this ship. She asked: Why? They said, We have bought you from your owner. She said, He is not my owner or Lord. They said, Do not make excuses and come along. Otherwise we ill take you forcibly. So she had to accompany them up to the seashore. However each and everyone of them vied for that lady so much so that to settle the dispute they mad her sit in the ship which was full of jewelry and all of them rode in the other vessel.

When the ships reached mid sea Allah sent a storm which overturned the ship which carried the men and all of then drowned. The stormy winds carried the ship in which the lady was sitting to an island. She came out of the ship, tied it on the shore and began to walk on the island. She saw a beautiful house near a water spring. All around were trees bearing fruits. She told herself: I will stay here, eat these fruits and drink this fresh water and pass the rest of my life in worshipping only one Allah. Allah sent a revelation to one of the Prophets of that time to go to the king (by whose order the Qadi had stoned the lady) and tell him: On such and such island is a pious slave girl. Go to her along with all of your people, confess all your past sins and request her to pardon you. If she forgives you I will also forgive you. Otherwise I will chastise all of you severely. On getting this message from the Divine Messenger the king went to that island along with his people where they saw the woman. He approached her respectfully and said, “This Qadi had complained to me that the wife of his brother had committed adultery. I ordered her to be stoned to death without making proper inquiries and without calling for appropriate witnesses. I am afraid I have behaved unjustly in this matter. Kindly pray to Allah to pardon me.” She said, Sit down. Allah will forgive you. Then her husband came before her (she recognized him) and said, I had a very pious wife. I had to leave town on a job for the king and so had to leave my wife on her own even though she did not wish me to do so. I had asked my brother to look after her and to see to her needs. After returning I came to know that my brother had her stoned to death as she had indulged in the misdeed of adultery. I am afraid I was at fault in this matter. So kindly pray that I may be pardoned by Allah.

She said, “May Allah pardon you too. Sit down.” She made him sit by the side of the king. Then came the Qadi who also narrated his mistakes and begged her to pray to Allah for his pardoning. She told him also to sit down and said, May Allah forgive you too. Then she turned toward her husband and said, Listen. Then that monk also submitted his misdeed and she told him too to sit down and told him that Allah will forgive him. Then the slave of the monk appeared before her and narrated his excesses and oppressions and pleaded for her prayers so that he may also get salvation. She said, Sit down. May Allah pardon you also. Thereafter she asked the monk to listen. Last of all came the man who had been freed from the gallows by her. He also confessed his crimes and prayed for pardon for his thanklessness. Then the chaste lady turned toward her husband and said, I am your wife. All that you have heard is related to me. Now I am in no need of a husband. I wish this ship which is full of jewelry to be taken away by you for your requirements and let me remain here only for worship of Allah. You have seen how much torture I have received from the hands of men. Her husband agreed to her wish of staying on that island. He then took charge of the ship and returned with the king and all the people back to the capital.

Ibn Babawayh has narrated from ‘Ali bin husayn that there was a thief among The Israelites. His habit was to open freshly dug graves and steal the coffin cloth from their dead body. One day his neighbor fell ill and feared that he might steal his coffin cloth also. So he called that thief and asked him how did he find his behavior toward him? The other person said he was a very good neighbor indeed. Thereafter he said, I am in need of something. The thief asked: What? He put two pieces of coffin cloth before him and

asked him to take up the one of his choice and to let the other remain for his corpse. He asked him not to dig his grave after his death and make him naked by stealing the cloth from his body.

The neighbor agreed and told him to rest assured that he would not behave like that. The ill man insisted on giving him the better cloth. When he died and was buried the thief thought, how will the corpse know whether I steal his cloth or not. So he went to dig his grave. As he was digging he suddenly heard a voice as if someone was telling him not to dig the grave. He became frightened and went back home, gathered his sons and asked them what kind of a father was he to them? They said he was very kind to them. Then he told them: I wish something from you. They said, Do tell us so that we may carry it out. Then he said, When I die burn my body down to ashes, then crush my bones and when a strong wind blows scatter the ash away throwing half towards the mountains and the other half towards the sea. The sons said, All right, we will do as you wish. So when he died his sons did as he wanted.

Allah commanded the forest to collect whatever of the bones had fallen there. Similarly He ordered the sea to collect whatever was thrown into it. Allah made him alive and asked him as to why he had made such a will. He replied, “It was due to my fear of Thee.” Allah said, “All right if it was only for the sake of My fear then, I swear by My Honor I will please your debtors on the Day of Judgment and will turn your fear into satisfaction and peace and will pardon your sins.”

It is recorded in reliable sources that Imam al-Baqir said, “There was a prostitute in The Israelites who used to lure youths toward her. Once a man told her: If such and such worshipper (worshipper) sees you he will surly fall in love with you. She said, By Allah, I will got to his house and bring him on the true path. She reached his house the same night, knocked on his door and said, O Worshipper! Give me shelter for one night. He denied her shelter. She said, Some youths from The Israelites are following me with the intention of adultery. I have run away from them and require shelter. If you do not open your door they will catch me and rape me. Hearing this, the worshipper opened his house. The woman entered the house and took off her veil. When the worshipper saw her beauty he lost his sense and felt passionate towards her. When he came to sense he saw his hand on the body of that woman. He felt a shock and pulled his hand off her. There was a water vessel in his room beneath which a fire used to burn constantly. He ran to that fire and put his hand in that fire. The woman asked him what he was doing? He replied, “I am burning my hand in the worldly fire, perhaps I will be saved from the Hell fire in the Hereafter.” The woman ran away from there and asked the people of The Israelites to take care of the worshipper as he was burning his own hand. The people rushed there but by that time his hand was burnt.”

It is reliably related from Imam as-Sadiq that a worshipper from The Israelites had kept himself totally away from women and had become fearless of the evils of the devil. One night a devil in the guise of a woman came to his house as a guest and began to make evil suggestions to his heart. With every evil suggestion made by that woman the worshipper pushed one of his fingers into the fire so that he be reminded of Hellfire. This happened repeatedly until morning and in this way he suppressed his evil

passions by burning his fingers one after the other. In the morning he said to the lady: You have proved to be a bad guest for me. Please leave this place now.

It is recorded in reliable sources that a man went to Imam as-Sadiq and began to praise someone's worshipping and religiousness. Imam asked: How much intelligence does he have? He said he did know that. Then Imam said, "Reward is in proportion to the intelligence (wisdom) of a person. There was a great worshipper in The Israelites. He spent all his time worshipping on an island. It was a very fertile island with clean water springs and fruitful trees. Once an angel passed by that man. The angel was very pleased with his worship and he prayed to Allah: My Lord! Please let me know the reward of this man's worshipping. Allah told the angel what he thought was that man's reward. The angel felt that the reward was much less compared to his worship. So Allah asked that angel to go and live with that worshipper for a while. The angel went to that person in the form of a man. The worshipper asked him: Who are you? He replied, "I am also a worshipper like you. When I learned about this place and heard your praise I thought of coming here and worshipping along with you."

Next morning the angel said to the man, "Your house is very spacious and very suitable for worship." He said, "There is a defect in it." "What is it?" the angel asked. He replied, "My Allah does not have a donkey of His own. Had He one He would have made it graze here so that this grass might not go to waste." The angel told him that Allah does not require an ass. The worshipper replied, "Had He a donkey this grass would not have wasted." Allah revealed to the angel, "I have fixed the reward of this man's deed proportionate to his wisdom."

It is reliably reported by Hafas bin al Bakhtari that, "Once I was late in attending Imam as-Sadiq. He asked the reason for my delay. I said, May I be sacrificed for you. I had stood surety for a person who did not keep his promise and did not pay up his debt and so it was demanded from me and that is why I could not come for hajj (in advance). Imam said, Why did you stand as surety for others. Do not you know that in the past people were destroyed for standing as surety for others! Then he narrated: A group committed many sins and then became very fearful because of it. Another group (as a gesture of sympathy) told them: We undertake the responsibility of all your sins. Allah chastised the latter group telling them: They feared My Anger but you dared so much (became fearless of Me)."

It is reported in authentic traditions from Hamza Thumali that in the distant past there was a very rich man in the progeny of Prophets. He would spend his wealth on the needy and the poor. After his demise his wife also continued to spend like him. Soon all of the wealth was spent. Now that man had a son who would always hear people (Wherever he went) praying for peace upon his late father and benefaction for him. He asked his mother the reason for such prayers being made by people wherever he went. His mother told him that: Your father was very pious. He was a benefactor of the poor. Being rich he would spend his money on fulfilling the needs of the poor people. After his departure I also continued to spend his wealth on the needy. Finally all the wealth is spent. The son said, My dear mother! My late father is getting the reward for whatever he did but you did not have the right to do what

you did and hence you have earned Allah's displeasure. The mother asked him what he meant.

The son said, "My father was spending his own wealth but you spent away the wealth of others (meaning his)." The mother replied, "My son! You are correct. But I did not think that you would object to what I did and would declare that wealth lawful for me." The son said, "I do so now and declare it lawful for you. But is there anything left so that I may make it a means of earning and may seek Allah's Grace. Maybe He will make us rich again." The mother said, "I have a hundred Dinars." The sons said, "If Allah wills He will provide abundance in it even if the capital is little." Then he went out for earning their livelihood.

On his way he found the dead body of a man whose face showed signs of being a pious and virtuous person. He thought what can be better than spending my money on bathing, covering and coffining this corpse and praying for him and burying him. So he spent twenty dirhams for this good deed. Now he had only twenty dirhams. He walked further for finding Allah's graceful provision. Along the way a man met him and asked him where he was going. He said, For finding livelihood and Allah's Grace. He asked how much capital he had. He replied, "Twenty dirhams." The man said, "Of what use can this little amount be?" The boy replied, "When Allah wishes He gives abundance in little capital too." "You are right of course," said the man. Then he asked, "You must do exactly what I say? But I will tell you what to do only on condition that you give me half of the earnings."

The boy agreed. That man told him, "On the path on which you are proceeding you will find a house. The residents of that house will invite you as a guest. Do accept their invitation. When their servant brings food for you he will be accompanied by a black cat. You should ask that man to sell that cat to you. He will refuse. But you must go on asking. Finally he will agree to sell it for twenty dirhams. You must pay him the amount and obtain that cat. Thereafter you should slaughter that cat, burn its head and remove its brain and go to a certain city. The king of that place has become blind. Tell those people that you can treat their king. Be not afraid on seeing the dead bodies of people whom the king had killed earlier for having failed to cure him. You may ask any amount you like as your price for his treatment. On the first day sting the king's eyes with the brain of that cat. He will find it effective and will ask for more medicine. Do not do so but apply only one needle on the second and third day too." So that boy went on his way, became a guest of the residents of that house, bought the cat, reached the king of the said city and engaged in treating him. On the first day he applied only one needle to sting his eyes. It proved effective and the king could see a little on the following day. He felt even better on the second day and was completely healed on the third day. The king was now able to see everything like before.

He told the boy: You have done me a great favor. You have earned a right on me. You have returned my kingdom to me. As a reward I give you my daughter in marriage. The boy replied, "My mother is alive whom I cannot separate from." The king married his daughter with that boy and told him that he could live there as long as he desired and could go to his mother's place along with the princess whenever he wished. The boy lived with the king with honor and respect for one year and then prepared to go. The

king gave him much wealth and goods and cows and camels and sheep. The boy departed with all that along with his wife. First he went to the place where he had met the man who showed him how to cure the king. He found that man sitting there. Seeing the boy he asked: Boy: Why did you not keep your promise? The boy replied, “Whatever I got and enjoyed while I was with the king may please be declared lawful for me. Whatever is with me now is this. You may take half of it.”

He divided his wealth equally and asked that man to take the part of his choice. The man said, “You have not acted with justice.” “How is that?” the boy asked. The man said, “The woman also is a part of your earning.” The boy said, “You are right. Take away all the wealth and leave the woman for me.” He said, “No, I want half of that woman too.” The boy called for a saw and put it on the head of the woman to give half of her to that man.” The man said, “Now you have kept your promise and word. This woman and all this wealth is yours. Take them away. I need nothing of it. I am an angel. Allah sent me only to give the reward of that good which you had done to the dead body on your path.”

It is related reliably from Imam as-Sadiq that there was a worshipper in The Israelites who never indulged in worldly affairs. This hurt Iblis (the big Satan) very much. So he whistled through his nose hearing which his entire army came around him. Then he asked who from them would be able to mislead that worshipper? One of them said he would. Iblis asked: How? He said, Through women. Iblis said, It will not work as the worshipper is neither inclined towards women nor is he aware of their taste. Another Satan stood up and said he would mislead him through wine, drinking etc. Iblis said, You cannot deviate him in that way also. Then a third one arose and claimed that he would mislead him by pretending to be pious and a worshipper of Allah. Iblis said, You can win. So that Satan entered the house of the worshipper in the form of a man and went to the area where the worshipper used to pray. He stood beside him and began praying.

The worshipper after worshipping for a long time would stop to take some rest but the Satan never rested. Seeing this the worshipper considered himself very inferior to the newcomer and with much humility asked him what gave him this much strength in worshipping Allah tirelessly? The cursed one did not give any reply. The worshipper approached him again and tried to make him talk and explain how he could worship so long at a stretch. He asked the Satan what gave him such a high status. Then the agent of Satan said, O slave of Allah! I had committed a sin. I repented over it but always keep that sin mind. This thing has given me the power for praying tirelessly. The worshipper asked what was that sin so that he may also commit it. The Satan told him to go to a certain city and enter the house of a certain prostitute and give her two dirhams. The worshipper said I do not even know what a dirham is? The Satan took out two dirhams from beneath his foot and gave it to the worshipper.

The worshipper turned towards that city in his prayer (holy) clothes and inquired about the residence of that prostitute. The People thought he had come there to give guidance to that prostitute and so they showed him her brothel. When the worshipper entered her place he threw those two dirhams and asked the woman to get up. The woman rose and took him into her room and told him: O gentleman! You have

come to me in attire in which nobody comes. So first please tell me why and how you became inclined to come to me of all people. The worshipper narrated his whole story. The woman said, O slave of Allah! Giving up a sin is much more easier than repenting after committing it. It is not possible for anyone to deliberately commit a sin and then repent and attain higher status as said by you. Surely one who sent you is a Satan in disguise who has come to deviate you. Go back and you will surely not find him there. The worshipper returned home. That woman died the same night. Next morning the people saw writing on her door saying that all the residents of the town should gather for her funeral prayer because she is from those who will enter paradise. The people were confused and did not bury her for three days. Allah revealed everything to the Messenger of that time. According to the narrator Imam said that he (the Messenger) was Musa.

(Allah commanded): Go and pray in the funeral of such and such woman because I have pardoned her and reserved paradise for her because she prevented my servant from disobeying Me.

> 1. The purpose of Imam behind describing this story was to make you understand that times are similar to the above description. When you observe that your own friends are conspiring against you how can the Imam rely on their promises and how can he rise against the enemy. So when the time comes when people will keep their words, and Allah knows that they will remain loyal to the Imam, then will He make the Imam appear and lead the uprising and thus bestow the reformed society as a mediator gift to Muhammad and the family of Muhammad, grant this award to them as a grand fortune.

[1] [1]
SHARES

Accounts of Rulers and Kings

Allah says in the holy Qur'an:

"Are they better, or the people of Tuba and those before them? We destroyed them, for surely they were guilty. 44:37"

Here 'they' refers to the Qurayshite disbelievers or deniers. There is a difference of opinion about whether Tuba had believed or he died on Kufr. Some say the holy verse refers to Tuba and the people of his community whom Allah destroyed. Some say Tuba had believed and his community remained on Kufr and was annihilated by Divine chastisement. This conclusion is weightier. It is recorded in reliable sources that Imam as-Sadiq said, Tuba said to Aus and Khazraj: You may stay here in Medina until the Prophet of the last age appears. If he comes during my life time, I will definitely help him in rising against his enemies. And Sunnis (non-Shi'ah) have mostly reported from the holy Prophet that "Do not abuse Tuba as he was a Muslim." It is related by Ka'b al-Ahbar that Tuba was a good-natured pious man and that Allah has condemned his community not him.

With authentic chains it is reported from Imam al-Ridha that a man (from Syria) asked Amir al-Mu'minin as to why Tuba was called 'Tuba'? 'Ali replied, "Because when he was a boy he was a scribe of the king of his time. Whenever he wrote any letter (etc...) for the king, he started it with these words on the top of the letter: (Meaning: I begin and seek grace from the Allah Who created the morning and the wind). The king used to insist that he begin writing the letter with the name of king Raad but he insisted that: I will begin only in the name of my Allah. Thereafter I will write whatever you say. As a reward of this deed Allah Almighty turned the regime of that king in his favor and the people followed and obeyed him and therefore he is called Tuba."

It is mentioned in a reliable tradition that Jabir bin Isma'il bin Jabir says: Once I was traveling with my friends between Makkah and Medina and we were talking about Ansar. Some said that people belonging to various tribes had gathered and some said they were from Yemen. Finally, we went to Imam as-Sadiq resting under a tree. We sat there. Before we could ask him anything, he said surprisingly: Tuba arrived from Iraq and the people belonging to Ulama and the Prophets' progeny were with him. They reached the valley known as belonging to the Huzail tribe. People of other tribes came to him and said, You are going towards citizens who have been fooling others since a very long time. They have named their city 'Haram' and have built a house there and regard it as their Allah. They meant Makkah and the Ka'bah.

Tuba said, If what you say is correct then I would kill their men folk, imprison their boys and destroy their houses. At once, his eyes bulged out and hug over his face. Then Ulama and the progeny of Prophets were called. He asked them to think and let him know why this trouble overtook him. They asked him: First of all tell us what was in your mind (intention). He replied, "I had intended that when I enter Makkah I will kill their men folk, capture their children and break their house (Ka'bah)." They at once told him that in their opinion the only reason for his trouble was this intention entertained by him. He asked the reason. They said that city is the Haram (sanctuary) of Allah and that house if the House of Allah and the residents of that city are the progeny of Prophet Ibrahim.

Tuba said, You are right. Now tell me what I should do by way of repentance so that this trouble may be warded off. They said, Now decide and intend to do what opposite of your earlier is thought so that perhaps the trouble may be removed. What they intended to convey was that he should now pay respect to Makkah and Ka'bah and think of doing good to the residents of Makkah. With this new intention, his eyes went back to their original place. He then called that group which had inspired him to destroy Ka'bah and killed them all. When he reached Makkah he covered Ka'bah with a gilaaf and gave a feast to the citizens of the holy city for 30 days. Every day 100 camels were sacrificed and its meat was put in big vessels placed in mountains for feeding the forest animals. Grass and grain was provided for four footed animals in fields and deserts. Then he came from Makkah to Medina and made some Yemenis reside there who belonged to the tribe of Bani Ghassaan so that they might await the arrival of the Prophet of the last age. Ansar are their progeny.

It is mentioned in another narration that he cut off royal dresses to make a cover for Ka‘bah and poured perfume on it.

According to another tradition when Tubba bin hasan came to Medina he executed 350 Jews and wanted to destroy Medina. At that time a Jew who was 250 years old said, O King! Nobody is more oppressive than you. You accept false notions and you kill people in fits of anger. You cannot destroy this city. Tubba asked: Why not? The Jew said, Because a Prophet from the progeny of Isma‘il will rise and will migrate to this city. Hearing this he stopped killing people, came to Makkah, clothed Ka‘bah, fed people and sang some couplets meaning: I bear witness in favor of Ahmed that he is a Messenger of Almighty Allah who is the Lord Creator of the universe. If I live up to his time, I will become his minister (adviser) and will assist him.

Ibn Shahr Aashob has narrated that Tubba is one of those five kings who ruled over the entire world. He reached every part of the world and took ten wise and learned men from every city with him and came to Makkah. When the people did not respect him, he became angry. He consulted his vizier Ayaareesaa. He said, These are ignorant people. They are proud of this Ka‘bah. So the king decided in his heart to break this building and to kill the residents of Makkah. Allah made his head and brain so sick that dirty material began to flow from his eyes and ears and nose. Doctors could not cure it and they said this ailment is divine (a trouble arrived from above) and hence they could not help. They went away. At night, a scholar approached the minister of the king and told him in a very slow tone that if the king is prepared to reveal the intention he has in his heart I will be able to treat him. The minister told this to the king and with his permission called the scholar there. The scholar asked the king whether he had any bad intention about Ka‘bah. The king said, Yes, I had intended to break it and kill the residents of Makkah. The learned man advised him to give up this thought and to repent so that he may get the good of both this world and the Hereafter. Tubba said, I repent and I give up this idea. He got relief instantly. From then he believed in Allah and Ibrahim Khalilullaah. He covered Ka‘bah with seven pieces of precious cloth and went toward Medina. Medina was situated at a place where a spring was flowing. When they reached there, 400 from the 4000 Ulama came to the king and told him: We left our cities and traveled with you for a long time. Now we wish you to allow us to reside here forever. The king asked the wisdom behind it. The learned men said, O vizier! The grandeur of the Holy Ka‘bah is due to Muhammad who holds the Qur’an and Kiblah and flag and pulpit. He will be born in Makkah. He will migrate from there and arrive here to settle. We intend earnestly that we or our progeny may be fortunate to serve him. When Tubba heard this, he also decides to camp there for one year hoping to be able to get the honor of serving the holy Prophet. He built 400 houses for those 400 Scholars there and married them with 400 freed slave girls. He gave them a lot of wealth and wrote a letter for the holy Prophet mentioning therein his faith and obedience (Islam) and appealed to him to intercede for him in the court of Allah Almighty.

The opening of that letter was: This is a letter from Tubba to Muhammad bin ‘Abdullah who is the last Messenger of Allah and a Prophet for all the worlds. He handed over this letter to the learned man who had give him good guidance (and prevented him from harming the Haram and Makkah city). Then he left

Medina and went toward India and died in Ghaslaan. One thousand years passed between the date of his death and the birth of the Holy Prophet. Finally, when the Holy Prophet was sent by Allah most of the residents of Medina had become Muslims. They sent Abu Ya'la Laila with Tubba's letter to the Holy Prophet. When he reached the holy Prophet he (the Prophet) was among the tribe of Bani Salim. When the holy Prophet saw the courier, he asked: Are you Abu Laila? He replied, "Yes." Then the holy Prophet asked, "Have you brought Tubba's letter?" He replied, "Yes, O Prophet of Allah!" and handed over that letter (the courier was astonished that the holy Prophet knew the details of that man and the letter in advance). The holy Prophet gave the letter to Amir al-Mu'minin 'Ali to read. He read it out to the holy Prophet. Then the holy Prophet said thrice: Well done, O My Pious brother! and told Abu Laila to go back to Medina. The events of Tubba and of all others in the days of pre-Islamic ignorance will be narrated-Allah willing-along with the details of the Holy Prophet. (Author)

It is recorded in reliable sources from Salman Farsi through Imam al-Baqir that Salman Farsi said there was a Persian king called Roseen. He was a cruel enemy of the truth and a big oppressor. His oppression increased with the power of his kingship. When his oppression crossed all limits Allah made him suffer an ailment of the head. The trouble started in the right side of his head and became so severe that it was impossible for him even to eat and drink. It made him very restless. He explained his trouble to his viziers, took many medicines but to no avail. He became hopelessly disappointed as he could not find a cure for his ailment.

Allah sent a Prophet and asked him through revelation that: Go to My cruel slave Roseen in the form of a physician. First give him respect and honor and tell him kindly not to get disheartened about the treatment of his ailment and tell him that he can be cured without any medicine. When he pays attention to you and is inclined to believe your words then tell him his cure lies in the blood of a suckling infant whose parents may be ready to offer its blood without any coercion and willingly. Dropping three drops of that blood in your right nostril will remove the pain. The Prophet did what Allah asked and showed the cure to that king. The king said, I do not think anyone will be prepared to sacrifice his child willfully. The Prophet said if you spend enough money in the search for such a child it can happen. The king sent out his men in search of such parents. After many efforts, they found a child whose parents were very poor and needy and were prepared to kill their child and give its blood in return for a lot of money.

When they were brought to the king, he called for a plate and a knife. The king ordered the mother of the child to hold the child firmly and asked its father to slaughter the child. When the parents readied to do so Allah made the child speak and it spoke up saying: O King! Prevent my parents from killing me. They are evil parents for me. O King! When somebody oppresses a weak child, its parents protect it but mine are killing me. Do not help them in this deed. Hearing these words from the mouth of the child the king became very fearful. His pain vanished at once and He fell asleep. In his dream, he saw that someone was telling him: Allah made the child speak to prevent you and his parents from killing him and He made you ill so that you may take admonition, give up your oppression and be kind to your people. When the king woke up after seeing this dream, he became aware that all this was from Allah. He changed the

entire course of his future life and spent the rest of his life with justice and equity.

Ibn Babawayh has with authentic chains narrated from Abu Rafe that Archangel Gabriel brought a Book from Allah to the Holy Prophet which contained the accounts of all the past Prophets and kings. The holy Prophet narrated their stories briefly.[1]

Ibn Babawayh has narrated through Ibrahim Tusi that at the age of 97 he described in the house of Yahya bin Mansur that: I met a king named Sarbabak of a city called Soh in India and asked him: What is your age? He replied, "Nine hundred and twenty five years. He was a Muslim." He said, "The holy Prophet had sent to me ten of his companions including Hudhayfah bin al Yaman, Umar Aas, Usama bin Zaid, Abu Musa Ash ari, Suhaib Roomi and Safeenah. They invited me to Islam. I accepted it and became a Muslim. The Prophet had also sent me a letter. I kissed that letter. (Ibrahim Tusi says) I asked him as to how he was praying the prayers at this advanced age?" He replied, "(Those who remember Allah standing and sitting and lying on their sides)." I asked him, "What is your food?" He said, "Stew seasoned with garlic." I asked, "Do you get motions?" He said, "Yes, a little once in a week." Then I inquired about his teeth to which he replied, "My teeth fell and grew again and again for twenty times. I also saw a four footed animal in his stable which was bigger than an elephant. It is called Zenda feel." I asked, "What service do you take from it?"

He said, "My men use it to carry the clothes of the servants for washing to the washer man's place." The length and width of that king's territory required four years to cross and his capital city was in an area which measured 50 fifty square parasang and an army of 1,20,000 always stood on guard at every gate of that city so that if attacked by the enemy he would be fully prepared and not require anybody's help.

His palace was in the middle of the city. I have heard that he used to say, "Once I went to Maghrib and entered a desolate area in Jabalaqa the city of the community of Musa. The upper storeys of their houses were flat. The barns of their wheat and barley were kept at a place outside the city. They used to carry home the needed quantity of grains therefrom and leave the remaining there. Their graves were in their houses. Their gardens were at a distance of two parasang from the city. No man or woman from that community ever grew old or fell ill until the time of their death. Their markets were always kept open. Whosoever wanted anything would take it himself from the shop and put the cost there as no one attended to the shops. All used to assemble in the mosques at the time of prayers, offer prayers and return home. They never quarreled and they never talked about anything except death."[2]

1. Ibn Babawayh described this hadith in short and from whatever he said we have narrated it in previous chapters and are describing the rest here. He says that: When Shaykh bin Shaajaan became a king called Kees he ruled for 266 years. When he completed 51 years of his regime 'Isa arrived. When 'Isa was raised up in the heavens Shamoun bin Hamoon Shafa became his caliph. After Shamoun, Prophethood was given by Allah to Yahya bin Zakariyya. At that time Urdeshir ibn Ashkaan became king and he ruled for 14 years and two months. In the 8th year of his rule the Jews martyred Yahya. Yahya made the son of Shamoun his legatee (Wasi). After Ardeshir his son Shapoor became the king, ruled for 30 years and was murdered. In that period the trustee and the treasurer of the Divine knowledge and the conveyor of Allah's Messages was Shamoun who was in the progeny of Prophet Ya'qub. The Disciples (companions) of 'Isa were with him. At that time Nebuchadnezzar became a king. He ruled for 187 years, killed 80 thousand persons in retaliation of the killing of

Yahya and it was he who destroyed Jerusalem. The Jews were fragmented and dispersed in his time to different cities. After completion of 47 years of his rule Allah Almighty appointed Uzair as a Prophet over those who had left their cities for fear of death. Allah included Uzair also in them (he also died). A hundred years thereafter Allah made him and all of them numbering 100000, alive. Then they got killed at the hands of Nebuchadnezzar. After Nebuchadnezzar his son Mehrooyah became king, ruled for 16 years and 26 days, imprisoned Prophet Daniel in a well, dug pits, threw his (Daniel's) companions in them and burnt them alive. They are the Makers of the pit who have been referred to in the holy Qur'an. Then when Allah willed to retrieve the soul of Daniel He commanded him to hand over his Divine knowledge and wisdom to his son Maleekhaa and to make him his caliph. At that time Hormuz was the king. He ruled for 33 years, 3 months and 4 days. Thereafter Behram ruled for 26 years. At that time the custodian of religion and shari'ah (religious code) was Maleekhaa. His companions were among the believers and testifiers. But they could not express their faith and were not able to tell the Truth openly. After Behram, his son ruled for 7 years. Thereafter the chain of Prophets was broken and the age of intermission began and the Divine Commander and leader and Legatee was Maleekhaa. He had his companions with him. When the time of his death approached, Allah asked him to hand over the Divine Light of Wisdom to Inshoo and to make him his legatee. Thereafter a number of persons in the progeny of Inshoo became religious leaders one after another as Allah wished. After Behram, Hormuz's son Shapoor came to throne and he ruled for 92 years. He was the first king who made a crown and adorned it on his head. At that time too the Legatee was Inshoo. After Shapoor his brother Urdeshir ruled for 2 years. It was in his time that Allah made the Seven Sleepers alive. At that time Allah's caliph was Inshoo's son Waseehaa. After Urdeshir his son Shapoor became king and ruled for 50 years. In his time too Waseehaa was the leader of Allah's creation. After Shapoor, his son Yezdjard came to throne and ruled for 21 years, five months and 19 days. In his time also Waseehaa was the Divine caliph. When Allah willed to call Waseeha back to Him he revealed through a dream to Waseehaa that he should hand over the divine Light, wisdom, commandments and intelligence to his son Nastooras. after Yezdjard, Behram ruled for 26 years and 18 days. In that time also the hujjah (Divine Proof) was Nastooras. After Behram, Firoz, son of Yezdjard, got kingship who ruled for 70 years. In his time also Nasturas remained the Proof of Allah (hujjah) and the believers of that period were with him. When Allah intended to call Nasturas back to His Mercy, He asked him in a dream to appoint MaReza as his Legatee and to hand over the knowledge of wisdom to him. Then, after Firoz, his son Falaas ruled for 40 years and during this time MaReza was the viceroy of Allah. Thereafter his brother (Falas's brother) Qabaad ruled for 43 years and after him his brother Jamaasp ruled for 46 or 66 years. At that time also MaReza was the Caliph of Allah (protector of faith and shari'ah). After Jamasp, Qabad's son Kisri became king and he ruled for 46 years and 8 months. In his time also MaReza was the protector of Religion and Code of Life. Then Allah desired to call him back to His Mercy and ordered him in a dream to pass the Divine light of wisdom to Baheera the Rahib and to make him his Khalifah. After Kisrai his son Hurmun came to throne and ruled for 38 years. In his time also Baheera was the protector of religion and shari'ah who also had believers who put faith in him and testified in him. After Hurmumz Kisra e Parvez got kingship. In his time also Baheera was the caliph of Allah until the time when the period of the occultation of the hujjahs of Allah became lengthy and Divine Revelation was stopped. The people became ungrateful with Allah's blessings and devalued them, they became prey to Allah's anger. They weakened religion. They left prayers and the Resurrection Day (Doomsday) came nearer. Religion was torn into pieces and people drowned in the darkness of ignorance and became wonderstruck with various religions and fell in doubt about the true path. Affairs were dispersed. Long period passed since the arrivals of Prophets. Some remained on the religion of their Prophets and some became ungrateful to Allah. They became oppressive instead of thankful and obedient to Allah. Then Allah for his Messengership selected from the holy pious family tree, the one whom He had given the highest status over all the past tribes and whom He had made the fountainhead of all holy personalities and the mine of sacred souls, that is, He chose Muhammad al-Mus§afa for His Messengership and bestowed on him His choice for Prophethood and exposed His Religion fully through him so that he could decide matters with justice between His slaves and fight against His enemies and He also gave all the knowledge and wisdom of all the past Prophets and their legatees. Moreover He gave the holy Qur'an to him in the rich language of Arabic wherein falsehood can never find a way and he provided information about both the past and the future in it.

2. We will, Allah willing, relate the stories of people who lived much longer than them during the events of al-Qa'im. The account of Yuz Aasof was the lengthiest among the events of Prophets, we have narrated it in the book Ainul Hayat. His

Prophethood is not authenticated through any hadith and hence we have not written about him in this book. Whosoever wants to see it may refer to the said book.

[1] [1]
SHARES

An Account of Harut and Marut

Allah says:

"And they followed what the Shaitans chanted of sorcery in the reign of Sulayman, and Sulayman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this". (***2:102***)

(In explanation of this holy verse it is said that) Shaitans used to teach magic that was sent down on two angels Harut and Marut in Babylon and these two taught no man until they had said, "Surely we are at trial, therefore do not be a disbeliever." Even then, men learned from these two, magic by which they might cause a separation between a man and his wife.

'Ali ibn Ibrahim and Ayyashi have in their tafsirs, narrated from Imam Muhammad al-Baqir that every day and every night, angels used to descend for taking up deeds of the middle men (of the residents of the earth). On seeing these deeds, the residents of the heavens began to find fault in the sins being committed by the dwellers of the earth like disobeying Allah and making false allegations against Him. They used to say that Allah is high and above what the dwellers of the world say about Him. At last, a group of angels requested Allah: O Nourisher! Do You not frown upon Your creations who make false allegations against You and who disobey You even though You have prohibited them from doing such things? O Lord! You tolerate them even though all of them are in Your control and are living a life of ease due to Your bounties. So Allah willed to show to the angels what is His perfect Power and how He issues His commandments in the world of His creation, and to make the angels aware of His blessings as they have been created sinless and He has made them distinct among His creations and has made them ever obedient and has not given them the power of sinning.

So He said to the angels: Select two beings from your community so that I may send them to the earth

and give them the nature of human beings and put in them desire for eating, drinking, etc. and introduce yearnings in their minds like the children of Adam. Then I will take a test of them in the matter of My obedience and worship. The angels selected Harut and Marut from among them as they were foremost in finding faults in humans and in asking for Allah's chastisement for the humans. Allah told them: Now I have put all those desires and needs in you which I have created in men. Do not include anyone (do not make any partner) in worshipping Me, do not commit adultery and do not drink wine.

Then He removed all curtains of the skies so that He may make His power visible to the angels. He sent those two angels on earth in the form of two handsome men and made them camp in Babylon. When they came to earth, they saw a very beautiful woman advancing towards them. She was fully adorned and perfumed and her face was unveiled. Now the two angels had a thought about the woman that they were prohibited from. They discussed it between themselves and decided to walk away from the temptation. After walking a few steps, passion overpowered them. They returned to that woman and asked her to allow them to have sex with her. That woman said, My religion does not allow me to lie with you until you adopt my religion.

They inquired her religion. She said, I can only fulfill the desire of the one who worships my Allah and who prostrates before my Allah and she pointed towards an idol saying, this is my Allah. The angels looked at one another and exclaimed: Now two sins (instead of one) confront us viz., one of Polytheism and another adultery. Then they consulted again but desire overtook them. So they said to the woman: We are agreeable. Then she said, As you are prepared to bow before the idol you must first drink wine because prostration without taking wine is not recognized. The angels consulted again and said, Now three sins confront us–drinking wine, having illegal sex and prostrating before an idol. They said to that woman: Verily you have proved a big trouble for us. Still we are ready to do whatever you say. So they drank the wine and bowed before the idol and they readied to lie with that woman when suddenly a beggar entered the place. They asked him: Who are you and why have you come here? He replied, "Your condition makes me doubt your intention. You are fearful and frightened and yet you have brought this woman to a solitary place. Surely you are evil fellows." Saying this he went away.

Then that woman told the two, "I swear by my Allah that this man knows you and is aware of your place and has gone to disgrace both you and me. So I will not draw near to you. You must first kill him so that he may not be able to disgrace us and then come back to me and do whatever you wish." At once, the two ran after that man and killed him. When they returned they did not find the woman there and found that suddenly their clothes had fallen down and they had become naked. They began to bite their fingers with an intense felling of shame and sorrow.

Allah revealed, "I sent you only for a while on earth to live with My creation, but in this little time you committed all the sins from which I had prohibited you from. You did not feel ashamed before Me, though it was you who were more than all others against the dwellers of the earth due to their disobedience and wanted that they should be punished. It was due to this fact that I had given you such

a nature which did not entertain any wish to commit sin and it was I who had protected you from disobeying Me. Now when I lifted my protection from you and left you to your own you behaved like this. Now it is up to you to select for yourself either a worldly punishment or the other worldly chastisement." One of the angels said, "Since we have come to the world we might as well enjoy our desires fully until we get the punishment of the Hereafter." Another said, "The worldly punishment is limited which will end some day. But the chastisement of the Hereafter is everlasting. It is much harsher which we do not prefer." So they opted for this world's punishment and continued to teach magic to the people. They did so for a long time and when they perfected that teaching they were hung upside down in the air and will remain like that until the Day of the Resurrection Day.

Ayyashi has reported with another chain that once Amir al-Mu'minin 'Ali was giving a sermon from the pulpit of the mosque of al-Kufah when one 'Abdullah bin Al Kawaa said, Enlighten us about the red star that is Venus. said, Once Allah Almighty made the angels see the condition of human beings who were busy in disobeying Allah. The angels named Harut and Marut said, These are the people whose great grandfather Adam was the one whom You had created with your hand and it was he to whom you had asked the angels to bow before. Now they are disobeying you like this! Allah replied, "If I send you to in the earth with awareness of passions and desires you also will sin like them and disobey Me." They claimed, "By Your Honor! We will never disobey You."

Allah entangled them in passions and desires like humans and sent them down on the earth with the order that they should never make anyone His partner (shirk), never kill anybody wrongfully, never indulge in adultery and never drink wine. Then they began to guide and direct people on the earth.

This star (Venus) was a very beautiful woman. She had gone to one of those two angels for obtaining some kind of decision. At the very first sight of her that angel fell in love with her and told her that truth is with you (and my judgment will be in your favor) but only when you give me control over you. The woman promised to do so and fixed a time for them to meet. Then she went to the other angel. The same thing happened with him too and she gave him also the same promise and fixed a time for them to meet. When both the angels reached the venue at the appointed time and saw one another their heads bowed in shame. But soon decency went away from them they said to one another: I have come here for the same purpose for which you have come. Both asked the woman to allow them to have sex with her. She made them prostrate before her idol, made them drink wine, got a beggar killed by them and finally told them that she will not be pleased with them until they teach her the way of going up to the heaven. Now these two angels used to decide people's disputes during the day and go up to the heaven at night. They refused to teach the woman how to go to the heaven and she in return did not fulfill their desire. At last the angels agreed to the last wish of the woman also and taught her how to go up in the heavens. In order to experiment she uttered the words taught by them and at once reached the heavens while the two stood wide-eyed. Allah turned the woman into the form of a star.[1]

While explaining this verse Imam Al-Hasan al-'Askari has said that Imam as-Sadiq said that, after the

time of Nuh, many people began to deceive others through magic (sorcery etc). Allah sent two angels to the Messenger of that time so that they may show the people what was magic and to explain to them why Allah had prohibited its use. It was like a doctor (physician) telling somebody that such and such thing is poisonous and therefore fatal and that its effect can be removed through such and such medicine. As Allah Almighty says: (Meaning: that Prophet asked those angels to appear like men and teach the people what Allah had shown them. So those two angels were teaching the people magic and the ways of making it ineffective. But before that they would inform the people that: We are a means of test and trial for the slaves of Allah so that they may obey Allah and nullify magic by what they learn, but not indulge in magic themselves and not become 'Kafir' (unbelievers) by harming others through magic. You are encouraging people by creating an impression that you are equal to Allah by killing or enlivening through magic. These things are Kufr (blasphemy-unbelief). (Even the men learned from these two, magic by which they might cause a separation between a man and his wife).

Said that the desirers of magic learned the magic of Satan which they had buried beneath the throne of Solomon (Sulayman) and attributed its magic to Sulayman. By doing this they were obtaining benefits from both the charms (enchantments) and from what was in possession of Harut and Marut. Through it they started making conspiracies and mischief, and causing conflicts and separations between people. They also indulged in backbiting. They would write things about a certain thing or person and then burn it at different places so that it would result in enmity or amity between the two parties. (And they cannot hurt anyone with it except with Allah's permission). Allah says here that those who learn that thing cannot harm anyone except by Allah's will and those whom Allah left on his own and had He wished He would have debarred him from His Mercy due to that person's evil deeds or if He willed He would have stopped them per force. (And they learned what harmed them and did not profit them). said, After learning chants or magic they used to harm others through it. Thus they were learning only that which was destroying their religion and which did not give them any benefit in the Hereafter. Rather they were getting out of the religion of Allah due to that.

(***And certainly they know that he who bought it should have no share of good in the Hereafter***). (***And evil was the price for which they sold their souls; had they but known this 2:102***).

Thus they gave up their share from Paradise because they believed that there was no Allah, nor Hereafter, nor any life after death.

Narrators of traditions said to Imam Al-Hasan al-'Askari that some people say that Harut and Marut were two angels whom Allah had selected when men indulged in extreme rebellion; that Allah sent those two angels with other angels and that those two angels fell in love with Venus and desired to commit adultery with her. They drank wine, killed a man unlawfully and therefore Allah has kept them chastised in Babylon. That magicians were learning magic from those two angels. That Allah metamorphosed that woman into a star (Venus). (Imam said, I seek protection of Allah from such words because angels are sinless and have been saved from disbelief and evils by the Grace of Allah, as Allah has said about

them: (They do not disobey Allah in what he commands them, and do as they are commanded. 66: 6) At another place He says that those who are near Allah, that is, angels, do not feel proud in the matter of worshipping Allah, nor do they tire but remain engaged in hallowing and praising Him day and night without fatigue.

Again He says: There are some of My precious slaves who make no excess in talking about Allah and do whatever Allah asks them to do. Had it been as people say then Allah would have appointed those angels as His caliphs on earth and they would have been Prophets and Imams in the world. Is it possible for any Prophet or Imam to kill anybody illegally and to indulge in adultery? Do you not know that Allah has never left the children of Adam any time anywhere in the world without a Prophet or an Imam? Have you not heard that Allah says that: We, before you, did not send towards them anyone but one from among the residents of the city on whom We sent revelation. So this is an evidence to prove that angels have never been sent on earth as leaders and rulers of men. Rather Allah has sent His (human) Prophets. The narrator said, Then on this ground of argument, Satan should also not have been an angel. replied,

"He was also not an angel but was a jinn (genie) as He says, Verily he was from the jinn and at another place He says, And the jinn we created before from intensely hot fire. (***15:27***)

Surely my great grandfather has, through my elders, narrated to us that the holy Prophet said, 'Allah Almighty selected Muhammad and his progeny from the worlds and did not appoint angels who were near Him to do jobs about which he knew that they would not be able to perform, but who would, due to that, get away from Allah's friendship and love and would also lose inerrancy and would enter a group which has earned Allah's anger.'"

Narrators have said that some people asked Imam if it was true that when the holy Prophet specifically declared the Imamate (leadership) of Amir al-Mu'minin and Allah presented his Imamate to the angels many of them did not accept it? And Allah turned many of them into frogs? Imam said, "May Allah protect us, they have made a false allegation against them. Angels are the Messenger of Allah. Just as the Messengers can never disbelieve, the angels too cannot. Their grace is very high. They are pure of such things."

Inshallah, we will describe all the events of angels and their inerrancy in another book *'Ruh al-Arwah'*. Thus, we conclude this volume here.

1. Sunnis have also written this in their commentaries and that many Sunni and Shi'ah scholars have denied this story because what is said in this story is against the nature of angels (the nature as mentioned in authentic hadiths). Rather they say there were two angels whom Allah had sent on the earth for taking a test of men so that they may teach them the difference between magic and miracle and so that they may keep away from the former. They told the people that: We are not teaching this to you so that you can make it a means of earning in your world and become disbeliever by adopting magic. The angels did not commit any sin. They remained on earth for a long time and then went back to the heavens. And some say that the two were not angels but were two residents of Babylon who were famous for their virtues and hence were called angles. Some others say that this behavior is not contrary to the nature of angels because they have an angelic

nature only up to the time they are in their original status of inerrancy and that they were no more angels after Allah turned them into the form of men. It is possible that their inerrancy had vanished. Though these statements do have weight yet many hadiths contradict them. Thus they conform with the common peoples and the Jewish traditions but against the belief of Shi'ahs. Hence it is better to remain noncommittal in this matter. Therefore the explanation of this verse is mentioned in the commentary of Imam al-Hasan al-'Askari (to be seen in the text in the following pages.

[1] [1]

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Hayat Al-Qulub Vol. 2

Hayat Al-Qulub Vol. 2

Muhammad Baqir Majlisi

Translated by
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Al-Islam.org

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SHARES

Sub Title:

A Detailed Biography of Prophet Muhammad (S)

Author(s):

Muhammad Baqir Majlisi [2]

Publisher(s):

Ansariyan Publications - Qum [3]

Hayat Al-Qulub Vol. 2
A Detailed Biography of Prophet Muhammad (S)
This is the second volume of the three volume series by Allamah Al-Majlisi, titled Hayat al-Qulub (Life of the Hearts). This volume is a very detailed and comprehensive biography of Prophet Muhammad [s], starting with an account of his esteemed ancestry and ending with the events that transpired shortly after his death.

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Translator(s):

Sayyid Athar Husayn S.H. Rizvi [7]

Important notice:

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitized text, which represents the English translation of a work originally written in Farsi- Persian. Whereas no one can doubt the best intentions of the translator and the publishers in making this title accessible to an English speaking audience, the editing and digitization process of this book (carried out by the DILP Team) has revealed issues in the quality of translation. Based upon this fact, the DILP team has taken the liberty to make grammatical corrections to make the text more readable and less ambiguous; spelling mistakes and typographical errors have also been corrected and an attempt has been made to improve the highly non-standard use of transliteration of Arabic names and terms. The online text is not an exact reproduction of the original translation. Users wishing to see the translation as it was published should refer to printed copies available in bookshops. Those who understand are advised to refer directly to the original text. NOTE: Some narrations in this text may appear to be very hagiographical in nature. As a classic work (late 17th century) by a prominent Shi'ah traditionist (Allamah Muhammad Baqir al-Majlisi II [d. 1110 AH /1699 CE]) it is still an important source of early Islamic history and the biography of

prophets as recorded in Islamic texts. For the most part, this work makes an extremely interesting read written in a captivating, narrative style. Reports in this work that seem to be legends or myths may simply be symbolic and mystical (rather than mythical). It would therefore be a folly to always interpret such narrations literally. In cases where a narration appears to contradict a fundamental belief in Islam (such as the infallibility of a Prophet), the author/translator has alluded (via footnotes) that they may have crept into the work because of dissimulation (taqiyyah) or forgery.

Person Tags:

Prophet Muhammad [8]

Publisher's Preface

In the Name of Allah, the Beneficent, the Merciful

Praise be to Allah and blessings on His chosen servants, Muhammad and his progeny, which is the best of creations. This is the translation of the second volume of *Hayat al-Qulub* a compilation of Allah's most humble servant, Muhammad Baqir bin Muhammad Taqi (May Allah pardon him), and contains information about all events of the holy life of Allah's last prophet and the greatest of all messengers, Muhammad bin Abdullah; and wars and struggles of Allah's closest friend and so also about his pious and religious ancestors.

By the Grace of the Almighty and under the guidance of Imam az-Zaman (a.s.), Ja'fari Propagation Centre is pleased to announce the new translation of the second volume of Allamah Majlisi's *Hayat al-Qulub.*

Under the aim of Islamic Propagation, this organization has translated, printed, and published more than 100 titles on current issues in Islamic studies in various languages and taken up distribution of books from other organizations also by the blessings of Imam az-Zaman (a.s.); and we hope that readers from India and all over the world will greatly benefit from our literature.

Our publications include *Sahifa Alawiya, Mikyalul Makarim, Fatima the Radiant, Sahifa al-Sajjadiya, Method of Salat* and there are many titles for children as well.

We hope that more and more people will make use of our publications and help us in achieving the aim of Islamic Propagation.

We welcome suggestions for improvements from our learned readers. Please do not hesitate to contact us in this regard.

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Translators Foreword

In the Name of Allah the Beneficent the Merciful. Praise to Allah, the Mighty and Sublime and benedictions on His Chosen Messenger, Muhammad al-Mustafa (S) and his Progeny, the Ahlul Bayt – who were created from the same *Noor* as that of the Messenger of Allah (S).

Praise be to Allah and a million thanks to Him for the strength and endurance that He bestowed on this lowly servant to enable him to complete the task of translating the second volume of *Hayat al-Qulub* by Allamah Majlisi (r.a.).

Most people are unaware that the previous translation of this volume by Rev. James Merrick was in an abridged form. The actual book contains sixty-five chapters but they were condensed into twenty-two chapters; according to some, the language is also disrespectful.

So when Jafari Propagation Centre decided to republish the complete set of *Hayat al-Qulub*, I suggested them to have this volume translated anew. This suggestion was accepted and the book in your hands is a fresh translation of the second volume of *Hayat al-Qulub* by Allamah Majlisi (r.a.).
My special thanks to **Janab Syed Fayyaz Husain Abedi** who made it a point to assure that the translation work is done with regularity and punctuality.

It is also worth noting that the translation of a book on the biography of the Messenger of Allah (S) was completed on 17th Rabiul Awwal; which is the birthday of our Holy Prophet (S).
May Allah give us the Taufeeq to strive on the path of Ahlul Bayt (a.s.) and under the guidance of the last successor of Prophet Muhammad (S).
Wassalaam

17th Rabiul Awwal 1431 A.H./4th March 2010

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Ancestry of the Holy Prophet (S) and Circumstances of His Forefathers

Ancestry of The Holy Prophet (S)

The well-known genealogy of the Holy Prophet (S) is as follows: Muhammad (S), son of Abdullah son of Abdul Muttalib son of Hashim son of Abde Manaf son of Qusayy son of Kilab son of Marrah son of Lavi son of Ghalib son of Fahar son of Malik son of Nuzayr son of Kananah son of Khuzaimah son of Madrakah son of Ilyas son of Mazar son of Nazar son of Maad son of Adnan son of Ov son of Alyasi son of Alhameesa son of Salaman son of Albant son of Hamal son of Qidar son of Ismail son of Ibrahim Khalil (a.s.) son of Tarukh son of Nakhur son of Sharoogh son of Arghu son of Faalagh son of Aabar son of Shaalakh son of Arfahshad son of Saam son of Nuh son of Malik son of Matushalakh son of Akhnoon son of Alyaaraz son of Mahlaail son of Feenaan son of Anoosh son of Sheeth son of His Eminence, Adam (a.s.).

According to a narration of Lady Umm Salma, Adnan was son of Ov and he of Zaid and he of As Saraa and he of Eraaqus Saraa. Umm Salma says that Zaid is Hameesa and Saraa is Bant and that Eraaqus Saraa is Ismail (a.s.). And according to the narration of Ibn Babawayh, Adnan is son of Av and he of Awad and he of Zaid and he of Yaqdu and he of Hamesa and he of Bant and he of Qidar bin Ismail.

According to the report of Ibn Abbas it is Adnan bin Ovbin and Bin Yasaa bin Hamesa bin Yahsham bin Manjaz bin Sabugh bin Alhameesa bin Bant bin Qidar bin Ismail bin Ibrahim bin Tarukh bin Matushalakh bin Saam bin Nuh bin Malik bin Akhnoo bin Mahlaaeel bin Zabazar. And according to yet another statement, Taarad and according to yet another Ayaad bin Qinan bin Arad bin Anoosh bin Sheeth bin Adam.

What is more famous is that the name of His Eminence, Abdul Muttalib was Shaibatul Hamd and the name of Hashim was Amr and that Abde Manaf was Mughira and also that the name of Qasaa was Zaid, who was also called Majma' and the name of Quraish was Nasr.

There was some reason behind this naming of every one of them. It is also said that the name of Arghu was Hud. Some have said his name was Ghaabar and that Akhnu is His Eminence, Idris and that the mother of the Holy Prophet (S) was Amina binte Wahab who was a son of Abde Manaf son of Zuhra son of Kilab.

Creation of Effulgence (Noor)

Ibn Babawayh (r.a.) has through his chains of narrators, narrated that Imam Ja'far Sadiq (a.s.) said: His

Eminence, Amirul Momineen (a.s.) said that the Almighty Allah created Prophet's Noor 424000 years before the creation of the heavens and the earth and Arsh (Throne) and Kursi and Lauh and Qalam and Paradise and Hell and all prophets. Then from the same Noor He created twelve veils, that is, the veil of Power (*Qudrat*), the veil of Greatness (*Azmat*), the veil of Grace (*Minnat*), the veil of Mercy (*Rahmat*), the veil of Bliss (*Saadat*), the veil of Wonder (*Karamat*), the veil of Status (*Manzilat*), the veil of Guidance (*Hidayat*), the veil of Prophethood (*Nubuwwat*), the veil of Loftiness (*Rafat*), the veil of Awe (*Haibat*), and veil of Intercession (*Shafat*). He kept this holy light in the veils of Might for twelve thousand years. It was reciting, "Glory to the Lord, the Almighty Allah," therein.

Then He kept it in the veil of Power for eleven thousand years during which it was reciting "Glory to be to the One Who knows the mysteries." He kept it in the Hijab of Minnat for ten thousand years during which it used to recite, "Glory to be to the One Who is permanent and not transient." Then He kept it in the veil of Rahmat for nine thousand years and it continued to recite, "Glory to be to the High and Exalted," and placed it in the veil of Saadat for eight thousand years when it used to recite, "Glory to be to the One Who is eternal and not temporary. Then He placed it in the veil of Karamat for seven thousand years when it recited, "Glory to be to the One Who is self-sufficient and not needy."

Then He kept in the veil of Manzilat for six thousand years when it continued to recite "Glory be to the one who is knowing and great". Then He kept it in the veil of Hidayat for five thousand years during the course of which it used to recite "Glory be to the owner of the Great Throne (Arsh)." Then He kept it in the veil of Nubuwwat for a period of four thousand years when it recited the glory of the Lord in the words "Glory be to the Lord of Might from what they attribute Him with." Then He kept it in the veil of Rafat for three thousand years when it praised Him in the words "Glory be to the owner of the Kingdom and Celestial world."

Then He kept it in the Hijab of Haibat for two thousand years when it said: "Glory be to Allah and praise be to Him." Then He kept it in the Hijab of Intercession for a thousand years when it recited: Glory be to Allah the Great and praise be to him. Then He inscribed the name of the Holy Prophet on Lauhe Mahfuz (Protected Tablet) and it continued to shine there for four thousand years. Then Prophet's name was displayed on the Arsh and written on the leg of the Arsh where it continued to dazzle for seven thousand years.

In this way that Noor continued to revolve with might, loftiness and greatness until the Almighty Allah put it in the loins of Adam (a.s.). Then it continued to be transferred until it reached the loins of Nuh and thereafter till Allah placed it in the loin of Abdullah bin Abdul Muttalib and decorated it with six wonders:

He gave it the shirt of His pleasure, beautified it with the chador of awe, put the crown of guidance on its head, thus making it scale the height and clothed it in attire of dignity, tied the belt of love, gave it shoes of fear and hope and provided it with the staff of status.

Then sent a revelation to it: O Muhammad, go to the people and proclaim: "There is no god but Allah

and Muhammad is the Messenger of Allah (S) and ask them to believe in this proclamation. The aforesaid shirt of Divine Pleasure had six basic jewels: Its length was of ruby, its sleeves of pearl, its skirt of yellow flint glass, its neck of red coral and slits of neck were made of the Almighty Allah's radiance.

Allah accepted the repentance of Yaqub (a.s.) because of the same shirt, he made him meet Yusuf due to its bliss, freed Yunus (a.s.) from the belly of the fish by the wonder of the same shirt. The prophet got rid of troubles and hardships due to it. It was but the same shirt of Prophet Muhammad (S).

It is reported with reliable authorities that people asked Imam Ja'far Sadiq (a.s.) where was the Holy Prophet (S) before Allah created the heaven and earth and light and darkness? He replied: "There were some bodies of radiance revolving round the Divine Throne reciting Allah's praise 25000 years before Allah created sky, earth, light and darkness. When Allah created Adam He placed us in his loins. He continued to transfer us from holy loins to holy wombs until He appointed Muhammad (S)."

It is narrated through many channels from Abdullah bin Abbas that the Holy Prophet (S) said: "Allah created me and Ali from a light under the Throne (Arsh) 12000 years before the creation of Adam. When He created Adam, He placed that Noor in his loins. Thereafter that Noor continued to be transferred from one loin to another until both of us were separated in the loins of Abdullah and Abu Talib."

It is narrated from Maaz bin Jabal that the Holy Prophet (S) said: "Verily Allah created me, Ali, Fatima, Hasan and Husain (a.s.) seven thousand years before the creation of the world." Maaz asked: "O Messenger of Allah (S), where were you at that time?" He replied, "We were under the Divine Throne, praising, glorifying and hallowing Allah." It was asked: "What were you like?" He replied: "We were some bodies of light. When Allah desired to form us, He turned us into a column of light and put it in the loins of Adam (a.s.).

Thereafter He continued to transfer it from loins of fathers to wombs of mothers, always keeping us away from impurity, polytheism and adultery, which was being indulged in during the time of blasphemy. In every age some groups used to be successful by putting faith in us. Some used to remain hardhearted and unfortunate as they did not believe in us. When we were brought to the loins of Abdul Muttalib that Noor was divided into two. Allah put one half of it in the loins of Abdullah and the other half in that of Abu Talib.

Thereafter my Noor was transferred to the womb of Amina and the other entered the womb of Fatima binte Asad. I was born from Amina (r.a.) and Ali (a.s.) from Fatima (r.a.). Then the entire pillar returned to me and my daughter Fatima (r.a.) was born. Then that whole light was transferred to Ali (a.s.) and Hasan (a.s.) and Husain (a.s.) were born from those two parts of light. Similarly my Noor will continue to revolve till Judgment Day in the descendants of Husain (a.s.) towards the Imams (a.s.).

It is narrated from some channels from the Holy Prophet (S) that, "The Almighty Allah created me, Ali, Fatima, Hasan and Husain (a.s.) before creating Adam when there was neither Paradise nor Hell." His

Eminence, Abbas asked, “O Messenger of Allah (S), how was your creation initiated?” He replied, “When Allah intended to create us, He created a Word, then a Light therefrom, then He created another Word and a Spirit therefrom.

Then He amalgamated that Noor with that spirit and therefrom He created Ali, Fatima, Hasan and Husain (a.s.). All of us were reciting Allah’s greatness and praise. We were describing His Glory and Praise when no one else was doing so. When Allah desired to create the whole of creation He bifurcated my Noor and created the Arsh (Throne) therefrom. Arsh is from my Noor and my Noor is from Allah’s Noor and (thus) my Noor is greater than the Arsh. Then

He split the Noor of my brother Ali (a.s.) and created the angels therefrom. The angels are from Ali’s Noor and Ali’s Noor is from the Noor of Allah and (hence) Ali (a.s.) is greater than the angels. Thereafter Allah bifurcated my daughter Fatima’s Noor and created the heavens and the earth from it. The sky and earth are created from Fatima’s Noor and Fatima’s Noor is from Allah’s Noor and (thus) Fatima is greater that the skies and the earth.

He then divided my son, Hasan’s Noor and created the sun and the moon therefrom. So the sun and the moon have come into existence from my son Hasan’s Noor and Hasan’s Noor is created from Allah’s Noor and (so) it is greater than sun and the moon. Thereafter Allah divided my son Husain’s Noor and created Paradise and Houries (fairies). So Paradise and Houries have been created from my son Husain’s Noor and my son Husain’s Noor is from the Noor of Allah and (therefore) my son Husain (a.s.) is better than Paradise and Houries.”

Abu Dharr has, through reliable chains narrated that the Holy Prophet (S) said: “I and Ali have been created from one Noor and we were glorifying Allah on the right side of the Arsh two thousand years before the creation of Adam. When Allah created Adam, He put this Noor in his loins. When he was allowed to dwell in Paradise we were in his loins. Likewise when Nuh was riding the ship we were in his loins. So also when Ibrahim (a.s.) was thrown into fire. The Almighty Allah transferred us from holy loins into holy wombs until we reached the loins of Abdul Muttalib.

Now the Almighty Allah divided that Noor into two, placed me in the loins of Abu Talib. He granted me prophethood and gave eloquence and courage to Ali and gave derivatives from His holy names to both of us. The Almighty is the Lord of the Throne (Arsh) which is Mahmud and I am Muhammad. Allah is High (Aalaa) and my brother is Ali. He designated me for messengership and prophethood and appointed Ali for Wasayat (guardianship) and Imamate and to command people with truth.

It is narrated through reliable chains from Imam Ja’far Sadiq (a.s.) that before the creation of the Universe, Allah had two radiances. Angels looked at both these lights, found one to be original wherefrom a ray was spreading, which was a part of it. They asked, “O Allah! What is this Radiance? The Almighty Allah revealed that it is one of My Noors the origin of which is messengership and branch is Imamate.

The Messengership is for Muhammad who is My servant and messenger; and Imamate is for Ali who is Hujjat (proof) before the creation and the caliph. Had I not created them, I would not have created anything." In another reliable tradition, the same Imam has said that the Almighty Allah addressed the Holy Prophet (S): "O Muhammad, I created you and Ali from one Noor, that is, I had created a bodiless spirit, before creating the sky and earth and Arsh and sea. You were always hallowing and praising Me and were continuously remembering Me with unique attentiveness.

Then I amalgamated both the souls and that amalgamated soul was remembering Me with piety and greatness and grandeur. Then I made two parts of that soul. Then made two parts of the said two and thus were created Muhammad and Ali and Hasan and Husain. Thereafter I created Fatima from a single Noor in the form of a bodiless spirit. That same Noor continued in Ahlul Bayt (a.s.)."

It is mentioned in a reliable tradition from His Eminence, Imam Muhammad Taqi (a.s.) that the Almighty Allah was always One and Unique in His Uniqueness. There was none except Him. Then He created Muhammad, Ali, Fatima and after a thousand time periods created all things and made the holy beings witness over their creation and made their obedience incumbent on all creation and entrusted the administration of creation to them. So they do not like or desire anything except what is desired by Allah and have no intention of their own.

It is narrated through authentic chains that Imam Hasan (a.s.) said that the Holy Prophet (S) said: "Behisht is a stream in Firdos, sweeter than honey, softer than butter, cooler than ice and more fragrant than musk. Therein is a kind of clay wherefrom the Almighty Allah created us and our Shias.

One who is not created from that clay is neither from us nor is our Shia." It is mentioned in another tradition that he said: "I have heard from my grandfather, the Holy Prophet (S) that he used to say: 'I have been created from the Noor of Allah and my Ahlul Bayt have been created from my Noor and the lovers of Ahlul Bayt have been created from their Noor. All other people are from hellfire.'"

It is narrated through authentic chains from Abu Saeed Khudri that a man asked about the interpretation of the saying of the Almighty Allah to Satan when the latter refused to prostrate before Adam (a.s.):

أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

"Are you proud or are you of the exalted ones?"[1]

The Holy Prophet (S) said: I, Ali, Fatima, Hasan and Husain were in the enclosure of the Arsh and praising Allah. The angels were reciting praise on hearing us, and this was two thousand years before the creation of Adam. When Allah created Adam, He commanded the angels to prostrate before him but we were not ordered to prostrate. All the angels prostrated, but Iblis refused. At that Allah said to him: "You have shown pride against prostrating; have you also became of those exalted ones, that is of those whose names have been written in the enclosure of the Arsh?"

According to a reliable tradition of Imam Ja'far Sadiq (a.s.): "The Almighty Allah created Muhammad Mustafa (S) from a handful of clay which was a pearl beneath the Arsh. From its leftover, He created us, Ahlul Bayt. Then from the leftover of our essence were created our Shias. Therefore their hearts are inclined to us and they love us and we are truly kind to them just as a father is kind to his children. We are the best for them and they for us. The Messenger of Allah (S) is the best of all people for us and we are the best of all in the view of the Holy Prophet (S)."

According to a reliable narration, Imam Zainul Abideen (a.s.) is reported to have said: "The Almighty Allah created eleven Imams from the progeny of the Holy Prophet (S) and Ali (a.s.) and his progeny from His Noor of Greatness. Those Noors were praising Allah in His radiation, and worshipping 14000 years before He created all of His creation." Imam Ja'far Sadiq (a.s.) is reported to have said that the Messenger of Allah (S) said: "Fourteen thousand years before Allah created all of His creation, He created fourteen Noors which were our souls."

People asked: "O Messenger of Allah (S)! Who are those fourteen?" He replied: "Muhammad, Ali, Fatima, Hasan, Husain and nine sons from their progeny, the last of whom is Qaim (a.s.) who will remain unseen to people's eyes. Then he will appear and kill Dajjal and purify the earth from every oppression.[2]

It is mentioned in a reliable tradition of Imam Ja'far Sadiq (a.s.) that: "The Almighty Allah, presented the holy spirit of Prophet Muhammad (S) to the spirits of all the prophets 2000 years before the creation of universe. The Holy Prophet (S) invited them to worship Only One Allah and to obey Him and promised Paradise to the followers of prophets and warned all those who oppose them of hellfire."

In another reliable tradition, Amirul Momineen (a.s.) said: "I am a slave of Allah and brother of the Messenger of Allah (S) and am a constant attester from the very first day. Verily I believed in the Messenger of Allah (S) and attested him when the soul of Adam was not yet connected to his body. Also I am the first to testify for the Prophet among this Ummah. Therefore we are the first among both the earlier and the later."

It is narrated through reliable chains that people asked the Holy Prophet (S) why he was given first preference among all prophets? And how did he get greatness over all when he was sent last? The Holy Prophet (S) replied: "I am the first to admit to the lordship of Lord Creator when Allah took confessions and promises from all the prophets and made them witness to His Self saying: "Am I not your Lord?"[3] And all replied: "Why not?" It is verily You. Because of this, I gained the first position among the believers of Allah's Lordship and Divinity.

In another reliable tradition the same Imam is reported to have said: "When the Almighty Allah created the souls and spread them before Him addressing with the question: 'Who is your Lord?' before all others the Messenger of Allah (S), Amirul Momineen (a.s.) and the pious Imams from their progeny said: 'You are our Lord.' Then Allah inserted His knowledge and religion into them and told the angels: "They are bearers of My knowledge and religion and are My trustees in My creations. My knowledge should be

obtained from them."

Then, addressing the progeny of Adam, said: "Admit to the Lordship of Allah and the obedience of this group, their love and Wilayat (guardianship)." They responded: "Doubtlessly, O Lord, we admit." Then Allah told the angels: "All of you be witness." The angels replied: "We witness," so that none may say tomorrow that he did not know.

Imam Ja'far Sadiq (a.s.) said: "By Allah, the prophets have been, on the very first day of *'Alast'* (as mentioned above), emphatically asked to confess belief in our guardianship.

Shaykh Abdul Hasan Bikri has in *Kitabul Anwar* mentioned with his evidence and through Abdullah bin Abbas and a group of companions that when Allah intended to create Muhammad (S) He told the angels that He wanted to create a creation and give it greatness over all other creations and make it better than all the earlier and the later people and also the intercessor on Judgment Day. Had he not been there, I would not have created Paradise and Hell.

So realize his status and consider him prestigious for my honor and appreciate his greatness because of My Greatness. The angels replied: "O our Lord, we slaves cannot have any objection to our Lord and Master. We have heard and we have obeyed."

Then the Almighty Allah commanded angel Jibraeel and upholders of Arsh to bring the radiant earth from the place of the grave of His Eminence, Jibraeel took that earth to the sky and dropped it in the spring of Salsabeel until it turned into a white pearl. Then they were dropping it daily in one of the canals of Behisht and presenting it to the angels.

When angels saw that Noor, they welcomed it with full honor, respect and salutations. Every group of angels before whom it was taken used to admit its greatness and grandeur and to say: O Lord, if You command us to prostrate before it we would do so. It is narrated from Amirul Momineen (a.s.): "When there was nothing except the Almighty Allah, the very thing which He created was the Noor of His beloved Muhammad Mustafa (S). Allah created it 424000 years ahead of the creation of water, Arsh, Kursi, sky, earth, Lauh, Qalam, Paradise, Hell, angels, Adam and Hawwa.

When the Noor of our Prophet (S) was created, it stood before the Almighty Allah praising Him. Allah used to look at it and say: "It is only you that is the aim of My act of creation of the universe. It is you, the intender of good and well-being and you are My selection in My creation. I swear by My Greatness and Might and say that had you not been in My Will. I would not have created the celestial orbits. I will love who loves you and I will be the enemy of the one who is inimical towards you."

(Upon this) the Noor of the Prophet (S) brightened further and its ray rose up. Then Allah created twelve veils from that radiance: veil of Might, veil of Greatness, veil of Power/honor, veil of Awe, veil of Dominance, veil of Mercy, veil of Prophethood, veil of Divinity, veil of Status, veil of Loftiness, veil of Bliss, and veil of Intercession. Then He put the Noor of Muhammad in veil of Might where it remained for

twelve thousand years reciting “Glory to the Highest of the High.”

Then it entered veil of Greatness and recited: “Glory to be to the One cognizant of the mysteries and secrets,” for eleven thousand years. Likewise it went on reciting “Glory to be to the Master and Bestower,” for ten thousand years in the veil of Awe, “Glory to be to the Noble and Majestic One,” for 8000 years in veil of Dominance, “Glory be to the Lord of the Mighty Throne.” for 7000 years in veil of Mercy, “Glory be to the Lord of Might from what they attribute Him with,” for 6000 years in veil of Prophethood, “Glory be to the greatest of the greatest.” for 5000 years in veil of Divinity, “Glory to the Knowing and the Noble” for 4000 years in veil of Status, “Glory be to the owner of the Kingdom and celestial world.” for 3000 years in veil of Loftiness, “Glory to be to the One Who makes things extinct and Himself never wanes,” for 2000 years in veil of Bliss, “Glory be to Allah and praise be to Him. Glory be Allah the Great.” for 1000 years in veil of Intercession.

Then Allah made twenty rivers from that Noor. Every river had some sciences known to none but Allah. Then He dropped the Noor of Prophet Muhammad (S) into those rivers; that is the rivers of esteem, patience, courtesy, humility, concurrence, loyalty, forbearance, virtue, piety, penitence, function, addition, guidance, wisdom and modesty; that is in all the twenty rivers. Finally when it came out of the last river, Allah said to it: ‘My dear, the best of all Messengers! My first creation and My last Messenger! I have made you intercessor on Judgment Day.’

That brilliant Noor fell down in prostration. When it raised its head 140000 drops dripped from that Noor. Allah created a prophet from every one of those drops whose Noors were revolving round the Noor of the Holy Prophet (S) saying: “Glory to be to the One Who is knowing without any ignorance, glory to be to the One Who is forbearing and not hasty, glory to be to the One Who is self-sufficient and not needful.”

Then Allah addressed all of them asking: Do you recognize Me? The Noor of Muhammad (S) responded first of all saying: “You are the Lord, there is no god except You, You are only one and there is no partner unto You, You are the Lord of lords and the King of the Kings.” Then Allah said: “You are My chosen, My friend and the best of all Ummahs.” Then from the Noor of the Holy Prophet (S), Allah created an essence and divided it into two. He threw a look of awe at one so it turned into sweet water.

Then He looked at the other part with love and created Divine Throne from it and placed it on water. Then He created Kursi, Qalam (pen) from the Noor of Arsh, Lauh (tablet) from the Noor of Kursi, Qalam (pen) from the Noor of Lauh and revealed to pen to write His Oneness. So, hearing the revelation, it remained spellbound for one thousand years. When it recovered, it said: O Lord! What should I write?

Came the command: Write: There is no god except Allah and Muhammad is the Messenger of Allah (S). Hearing the name of Muhammad (S) the pen fell down in prostration and said: Glory be to the One and the Forceful. Then raising its head it wrote the two phrases of witness and said: “My Lord! Who is Muhammad?

You have connected his name with Your Name and joined his remembrance with Your remembrance?" Allah revealed: O Pen! (Qalam) Had he not been I would have created neither you nor the universe. He is the herald of salvation and warner of punishment. He is the luminous lamp. He is the intercessor and he it is who is My friend." Upon this the pen zoomed with a feeling of sweetness of the name of Prophet Muhammad (S) and said: "Peace be upon you, O Messenger of Allah (S)." The Holy Prophet (S) responded: "And peace be upon you from me and the mercy of Allah and His blessings."

Ever since that day it became incumbent to salute in these words it being the way of the Prophet and replying to it an obligatory duty. Then The Almighty Allah ordered the Pen: "Write down My decree and destiny which I will go on creating till Judgment Day." Thereafter Allah created some angels so that they may go on invoking blessings on Muhammad (S) and his progeny (a.s.) until Judgment Day and seek pardon for their Shias. Then Allah created Paradise from the Noor of Muhammad and beautified it with four virtues of reverence, dignity, generosity and honesty and reserved it for His friends and obedients.

Then He created the sky from the smoke that rose from the water and created earths from its foam. The earths were then trembling. So He created mountains to make then still. Then He created an angel who held the earth. Then He created a big rock whereupon the angel rested his leg. Then He created a very big cow and placed that rock on her back. And He created a very huge fish. The cow stood on its back. That fish is on water, the water on air and the air is in darkness. Whatever is beneath darkness is not known to anyone but Allah. Then He brightened the Arsh with the Noor of Grace and the Noor of Justice. He created intelligence, knowledge, forbearance and generosity from grace.

He created fear and panic from intelligence, consent and happiness from knowledge, affection from forbearance and love from generosity. He mixed up all these virtues in the essence of Muhammad (S) and his progeny. Thereafter He created from the Ummah of Muhammad (S) the spirits of the faithful. Then he created the sun, moon, stars, night, day, darkness and all angels from the Noor of Muhammad (S). He kept the holy Noor of Muhammad still for 72000 years. Then He went on transferring it from the earth for making the body of Adam (a.s.).

At that time the cursed Iblis rushed to earth and told it that "Allah wants to create a creation from you and then to punish it with fire. If the angels come to you to take dust tell them that I seek Allah's refuge that something might be taken from me and then it might be thrown in fire." So when angel Jibraeel descended, the earth sought refuge of Allah. So he (Jibraeel) returned and said: "My Lord! The earth sought Your shelter so I pitied it." Likewise came Mikaeel and Israfeel and they also returned. Then Allah sent Israel. The earth as before, sought refuge from him too. But Israel said: "I also seek Allah's refuge from disobeying Him."

Then he gathered some earth from above and below and from every level of earth white and black and red and soft and hard all kinds of dust. Therefore the colors and morals of the children of Adam differed from one another. Allah asked Israel: "Why did you not show mercy to earth as others had?" Israel replied: "My Lord! Your obedience was better than having mercy on it."

Then Allah revealed: “I intend to create a creation from this earth wherein there will be prophets and good people and so also hard-hearted and bad ones also. And I have appointed you for the task of retrieving the souls of them all.” Then Allah ordered Jibraeel to bring the white and shining clay which is of the last prophet of the last age and which is the origin of the entire creation. So Jibraeel came with all the angels including cherubim, clean, the praise chanters to the holy grave of the Prophet and amalgamated it with the waters of Tasnim and homage, honor, creation, mercy, happiness and pardon.

Then Allah mixed affection with His Eminence’s chest, generosity with his hands, patience and confidence with heart, chastity with private parts, dignity with legs and fragrance with breaths, then mixed that clay with the clay of Adam. When Adam’s body became ready, He revealed to the angels: “I will create a man from clay. When I blow the spirit into it all of you must prostrate before him.” The angels put the body of Adam in Paradise and waited for Allah’s command so that they may prostrate before it.

Then Allah ordered the soul of Adam to enter his body. Seeing it narrow the spirit disliked entering it. So Allah ordered: “Enter it with dislike and come out with dislike.” The spirit entered and reached the eyes. Adam (a.s.) was seeing his body and hearing the hallowing of angels. What it reached his brain, Adam sneezed. Allah made him speaking so he said ‘Praise be to Allah’. It was the first word uttered by Adam (a.s.).

Allah said through revelation: “May Allah have mercy on you. O Adam! I created you for mercy and have reserved My Mercy for you and your progeny whenever they also, utter like you.” That is why it has become a tradition to pray for one who sneezes and no other deed is as much disliked by Satan as a prayer for one who sneezes.

Then Adam looked up and observed that: ‘There is no god except Allah and Muhammad is the Messenger of Allah (S)’ was written on the Arsh. Names of the members of the Holy Progeny were also written there. Then the spirit reached his (Adam’s) forelegs. He intended to get up even before it reached his feet. That is why Allah has said:

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ

“Man is created of haste.”[4]

It is narrated from Imam Ja’far Sadiq (a.s.) that the spirit of Adam remained in his head for a hundred years, then for another 100 years in his chest, for 100 years in his back, for 100 years in his thighs, for 100 years in his forelegs, for 100 years in his feet. When Adam stood up Allah commanded the angels to prostrate before him. It was a Friday afternoon. The angels remained prostrated till Asr. Then Adam heard a voice chanting Allah’s praise and glory from the rear like songs of birds. He asked: “My Lord! What is this voice?”

Came the reply: “O Adam! It is praise recitation of Muhammad the Arabi (S) who is the best among the earliest and latest. Lucky is he who obeys and follows him and ill luck for one that opposes him. Therefore, O Adam! take this oath of Mine and never entrust it except to the pure wombs of chaste women and clean loins of pious men.”

Adam submitted: “My Lord, you have multiplied my honor, dignity and beauty because of this newborn. Then Allah created Hawwa from a part of Adam’s body and put him in a deep slumber. When he woke up he saw Hawwa beside his head. He asked her: “Who are you?” She replied: “I am Hawwa. Allah created me for you.” He exclaimed: “How beautiful you are!” Then Allah revealed to Adam: “This is My slave girl and you are My slave. I have created for a place called Paradise. So consider Me Holy in every respect and go on praising Me. O Adam! Ask for the hand of Hawwa from Me and pay her dower.”

Adam asked: “My Lord! What is her dower?” Came the response: “Invoke blessings on Muhammad and his progeny (a.s.) ten times.” Adam replied: “My Lord! I will be grateful to you till I am alive for this blessing, and will continue to recite Your Glory. Then Allah gave Hawwa to Adam in marriage. The Qadi was the Creator Himself, the one who solemnized the marriage was Jibraeel (a.s.), the witnesses were angels having nearness to Allah.

Then the angels lined up behind Adam (a.s.). Adam (a.s.) asked: “My Lord! Why have these angels stood behind me?” Allah said: “So that they could see the radiance of Muhammad (S) which is in your loins.” He requested: “My Lord! transfer this Noor from my loins (behind) to my front so that the angels may stand in front of me.” Then the angels stood in front of him.

Then Adam (a.s.) requested to Allah: “Please place the Noor at a point where they too can see it.” So Allah put that Noor in Adam’s forefinger, and the Noor of Ali (a.s.) in his middle finger, the Noor of Fatima (s.a.) in the adjoining finger and the Noor of Hasan (a.s.) in his little finger and the Noor of Husain (a.s.) in his thumb. The Noor began to shine like the sun in the hand of Adam (a.s.) and the heavens and the earth and the Arsh and the Kursi and the outskirts of the Glory, everything became radiant by that Noor.

Whenever Adam (a.s.) desired to have intercourse with Hawwa, he used to ask her to make an ablution and he too made himself clean and fragrant with scents and used to tell her: “Allah will give this Noor to you and this is a trust of Allah and a contract of binding nature.” That Noor remained in the fingers of Adam (a.s.) until Sheeth (a.s.) came in the womb of Hawwa (a.s.) when the Noor took place in the forehead of Hawwa (a.s.) and the angels used to congratulate Hawwa (a.s.).

When Sheeth (a.s.) was born, the Noor of His Eminence, (S) came to his forehead. Then Jibraeel (a.s.) drew a curtain between him and Hawwa (a.s.) and made it invisible to his eyes. When he became adult, Adam (a.s.) called him and said: “My son! I may shortly depart from you. So come near me so that I may take from you an oath and promise as Allah had taken from me.” Then Adam (a.s.) raised his head to the sky. Allah knew his intention and ordered the angels to stop hallowing His Glory and to close their

wings.

The residents of Paradise became attentive from their high abodes. All the rivers of Paradise became still, in short all became attentive to hear the voice of Adam (a.s.). Allah revealed to him: “Say whatever you want so say.” Adam said: “My Lord! O One, bestower of life and light to all! O creator of the sun and moon! You created me as You pleased and entrusted this holy Noor to me wherein I noticed blessings and wonders and then that Noor was transferred to my son, Sheeth (a.s.). Now I desire to take allegiance from him as You had taken from me and I make You witness to it.”

Came the voice from Allah: “Yes, O Adam! Take the oath of allegiance from your son, Sheeth and make Jibraeel, Mikaeel and all angels witness it.” Then Allah ordered Jibraeel who came down together with seventy thousand angels on earth. All of them carried a flag of praise (*Liwaul Hamd*). Jibraeel had, in his hands, a piece of silk and a pen created by Allah with His power. Then Jibraeel (a.s.) turned to Adam (a.s.) and said: “Allah has sent greetings to you and ordered you to write down a document of Caliphate and prophethood and the oath and make Jibraeel, Mikaeel and all angels witness to it.”

The document was written and Jibraeel (a.s.) put a seal on it and gave it to Sheeth (a.s.). Then they dressed him in two red clothes the brightness of which was more than the sun and its color was prettier than that of the sky. Both the clothes were neither cut nor sewn, rather Allah said ‘Be’ and they were. The Noor of Muhammad (S) continued to shine on the forehead of Sheeth all the time. He married a Hourie Mahadila Baiza. Jibraeel (a.s.) solemnized her marriage with Sheeth (a.s.).

When he mated with her, Anush came into her womb. At that moment a caller called out: “O Baiza! Be pleased and happy. Allah has entrusted to you the Noor of one who is the best among all the earliers and the latters and who is the leader of all Prophets.” When Anush was born and became adult Sheeth (a.s.) entrusted the oath to him and the Noor of Muhammad (S) passed on to his son Qinan then from him to Mahlail then to Bazu then to Akhnuh who is also called Idris (a.s.). Then from Idris (a.s.) to Matushalakh and Idris (a.s.) took oath from him.

Then it passed on to Nuh (a.s.). From Nuh to Saam, from Saam to his son Arfahshad from him to his son Aabir then to Qaale and from him to Arghu then from him to Shaarigh then to Takhur and from him towards Tarukh and from him to Ibrahim (a.s.), then to Ismail (a.s.) from him to Qidar from him to Hamsee then to Bant then to Sahab ten to Awad then to Adnan then to Maad then to Nazar then to Maghir then to Ilyas (a.s.) then to Madraka then to Khazima then to Kanan then to Qassa then to Lavil then to Ghalib, then to Fahar then to Abde Manaf and therefrom to Hashim who was called Amr Ula.

The Noor of His Eminence, (S) was radiating from him so much so that when he was entering Masjidul Haraam, the Kaaba used to brighten up due to it. Always light used to rise up to the sky from his face. When His Eminence’s grandmother, Atika was born, she had two strings of curly hair on both sides as were for Ismail (a.s.) wherefrom the radiance used to rise to the sky. The Meccans were astonished to observe this. Arab tribes came to Mecca from all sides, soothsayers arose, idols began to sing songs of

the Prophet's glory.

Stones by which Hashim (a.s.) used to pass were, by the might of Allah, exclaiming: "O Hashim! Congratulations to you. Very soon a son will be born in your progeny who will have a very great status in the view of Allah and who will be honored very much by the entire creation, that is the last Prophet, Muhammad (S)."

When Hashim was passing through a dark place that place used to brighten up with the Noor of the Holy Prophet (S). When the time of death of Abde Manaf arrived, he took oath from Hashim that he would not transfer the Noor of the Holy Prophet (S) to any woman but the one who should be a believer, pious and chaste.

Hashim agreed. The kings of that time wanted to give their daughters in marriage to Hashim and they were sending lots of money and wealth to him so that he may agree to marry their daughter, Hashim used to come to the Kaaba every day, circumambulate it seven times and clung to the curtain. Whoever approached him used to honor him. He was clothing the naked, feeding the hungry and solving the problems of people, repaying debts of the indebted and paying other's blood money. His door was never closed for anybody.

Whenever he gave a feast he made it so vast that invitees could take even for their animals and birds. Thus he became famous for his kindness all around and the kingdom of Mecca became assured for him. Keeping the keys of the Kaaba, feeding the pilgrims, looking after the Zamzam well, the trusteeship of Kaaba, hosting of Hajis and all the affairs of Mecca were entrusted to him.

He inherited the Alam of Nazar, the bow of Ismail (a.s.), the shirt of Ibrahim (a.s.), the shoes of Sheeth (a.s.) and the ring of Nuh (a.s.). He accorded respect to Hajis and fulfilled their needs. When the moon of Zilhajj was sighted, he gathered people and addressed them saying: "O people, you have been granted safety by Allah. You are the neighbors of this holy house. People come to visit this house in this season.

They are the guests of Allah. Guests are more respectable than others. Allah has favored you with greatness. Very soon pilgrims will arrive here from far off places through every vale and depression whose hair will be in disarray and whose bodies full of dust. So host them and be ready to assist them in every manner so that Allah may endear you."

Responding to such advices, leaders of Quraish used to offer big amounts to Hashim (a.s.). He prepared a big leather basin and filled it with Zamzam water. He used to host pilgrims from the 7th of Zilhajj and send them food etc. to Mina and Arafat.

One year brought a drought to Mecca. People had nothing to spare for the Hajis. Hashim (a.s.) had some camels which he sent to Syria and sold them out. He spent that income for feasting the pilgrims and did not keep even a meal for himself. This made his generosity well known throughout the world.

When Najjashi, the king of Abyssinia and the emperor of Rova heard about this bravery and generosity they wrote a letter to Hashim requesting him to marry their girls and sent him many gifts hoping that perhaps the effulgence of Muhammad might be transferred to them, because the soothsayers and monks had informed them that the Noor radiating on the forehead of Hashim is the light of the last Prophet (S).

But Hashim (a.s.) did not accept and he married a chaste woman of his community who bore sons and daughters. Names of the boys were Asad, Mazar, Amr and Saifee and of the girls Sa'sah, Ruqaiyyah, Khalawah and Sha'sha. But Prophet's Noor continued to shine on his forehead as before. So he was gloomy. One night he was circumambulating the Kaaba, when he earnestly prayed to Allah to grant him a son soon who may possess the Noor of the Holy Prophet (S).

He fell asleep praying and dreamt that an announcer was calling upon him to ask for the hand of Salma, daughter of Amr as she was clean, pure and sinless and to give her a rich dowry. No woman can be compared to her. "A son whom she will bear for you will possess the Noor of the leader of the Prophets." Hashim woke up, gathered his cousins and his brother, Muttalib and described his dream to them.

Muttalib said: "My brother, the woman you named belongs to the tribe of Bani Najjar and she is famous for her chastity, modesty and beauty. Her tribesmen are also generous, pious and hospitable. But you surpass them in grace and parentage. All kings desire to become related to you. Yet if you so desire, permit us to go with a proposal from you."

Hashim replied: "A need is fulfilled only by the efforts of one who is needy. I intend to go for trade to Syria and myself put a proposal on route." Then he prepared for the journey and went to Medina with his brother, Muttalib and the sons of his uncle because Bani Najjar resided there. When he entered Medina, the Noor on his forehead brightened entire Medina and all the buildings of the city shone up.

Seeing this all the residents themselves advanced towards him and asked him who he was, saying that they had never before seen anyone better than him in beauty, especially due to the radiance that had brightened the entire world. Muttalib replied: "We are residents of the House of Allah and of the holy sanctuary of Almighty Allah. We are the offspring of Lavi bin Ghalib and this is our brother, Hashim bin Abde Manaf.

We have approached you for his marriage. All of you know very well that the kings all around us have proposed to us for his marriage but he has denied. He himself has desired to ask for the hand of Salma from you." Salma's father was also present in the gathering. He came forward and said: "You gentlemen possess honor, respect, glory, credit, generosity, kindness and magnanimity and the modest maiden whose hand you desire is my daughter who herself is the owner of her wish. She has, yesterday gone with the women of our tribe to Bani Qainqaa.

If you gentlemen camp here, it will be better and very kind of you. If you intend to proceed towards them it is up to you. Now please let us know who from you intends to hold her hand." They replied: "It is this

gentleman from whose forehead this radiance is glowing. He is the lamp of the House of Allah who removes all darkness. He is very kind and generous. He is Hashim bin Abde Manaf."

The father of Salma said: "Very good. His attention has given us honor and status and we feel exalted and honored. We are inclined to him more than he is to us. But she owns her wish herself. We shall accompany you to her. But, O the best of visitors and O tribe of Nazar, wait here for the time being."

In short they made them stay there with much honor and respect and hosted them very nicely with the best of feasts. They slaughtered a number of camels and prepared many dishes for them. All the people of the city and the tribesmen of Aws and Khazraj began to arrive to observe the radiance and beauty of Hashim (a.s.). When Rabbis saw Hashim (a.s.) they felt the world had become dark because they had read in Torah that the said Noor was the sign of the prophet of the last age.

They began to weep and express grief. On inquiry they replied that it was the sign of a man who will soon appear and will shed the blood (of his enemies). Angels will help him in battles. His name in your book is Mahi and this radiance shows the same Noor. All Jews wept hearing this and became jealous of Hashim (a.s.). From that very day they decided to extinguish the Prophet's Noor.

Next morning Hashim (a.s.) ordered his companions to adorn costly attire, put helmets on their heads, cover their chests with amour and to raise the flag of Nazar. Thereafter people surrounded Hashim (a.s.) like a moon surrounded by stars. Slaves were in the fore and followers behind. With such pomp they proceeded to Bani Qainqaa.

The father of Salma, along with elders of his community and a big group of Jews, accompanied them. When they approached the bazar, all who had come there for business left their jobs and came forward to observe the elegance of Hashim (a.s.). People rushed to him from all sides. Salma too, stood in their midst, observing the holy beauty of Hashim (a.s.).

In the meanwhile her father approached her and said: "I congratulate you for good news that will make you very glad and honorable." She asked what it was and her father said: "Salma! This sun of honor and moon of generosity whom you are observing has come to ask for your hand. He is famous all around for his kindness, generosity, chastity and capability." Salma, with a profound feeling of modesty, looked at her toes.

Her father understood her consent and happiness. On this side, Hashim ordered the putting up of a red silk pavilion and provided curtains all around and took his seat therein. Men from the bazar came from all sides to inquire what the matter was. After knowing the fact they became extremely jealous because Salma was unique in her beauty, modesty, chastity and morality. At that moment Satan appeared before Salma in the form of an old man and said: "I am one of the companions of Hashim and want to give you some good advice with sympathy.

This man, though he is very handsome and beautiful, is a great womanizer. Even if he loves a woman

he does not keep her for more than two months. He has married many women and divorced them. He has nothing like courage and bravery. He is very timid and fearful." Salma replied: "If what you have said is true I will never look at him even if the forts of Khyber are filled with gold and silver for me."

Iblis felt relieved on hearing this. Then again he came to Salma in the form of yet another companion of Hashim (a.s.) and said false things like before. Then he came again in the form of a third man and talked similar nonsense. When Salma's father arrived there he found Salma in a gloomy mood. He asked why she was so unhappy, saying: "This is the moment of extreme pleasure as you have been given great honor and grace."

Salma said: "Father, you are giving me to a man who has no liking for women; who is swift in divorcing and is fearful in battles." Her father laughed and said: "This man does not possess the qualities mentioned by you. People mention him as an example of generosity and goodness. He is called Hashim because he hosts many guests. He has never divorced a woman.

His bravery and courage is exemplary. No one can equal him in manners and sweetness of tongue. One who has spoken ill of him is surely the Satan." Next day, when Salma looked at Hashim (a.s.) she became restless because of the Noor shining on his forehead and sent to him a message that he may forward his proposal the following day and that he may not refuse any amount of dower demanded by her relatives telling him that she herself would help him in that matter.

The next day Hashim (a.s.) arrived at pavilion of Salma's father along with his companions. Hashim, Muttalib and his brothers all sat in the front portion of the pavilion. All in the audience looked attentively at the elegance of Hashim (a.s.) when Muttalib started the dialogue. He said: "O respected gentlemen having honor and grace! We belong to the House of Allah and are residents of Mecca and possessors of great symbols.

Waves and waves of Pilgrims come to us. You too know our value and status and you also recognize the Noor of Muhammad (S) which Allah has bestowed upon us. We are the sons of Lavi bin Ghalib and the said Noor has reached us from Adam (a.s.) to our father Abde Manaf and therefrom it is transferred to my brother Hashim (a.s.), now the Almighty Allah has sent this blessing towards you and we have come to you with a proposal for our gracious son."

In response, Salma's father, Amr said: "We greet you with respect and we have listened to you and have accepted your invitation. But we are bound by our ancient practice of demanding a big dower for the great thing proposed by you, and desired by you." Muttalib said: "We offer one hundred black-eyed and red hair camels as dower."

Iblis the cursed was also present in that gathering. He approached Salma's father and said weeping that the dowry must be much more than that. So Salma's father said: "I add a thousand mithqal[5] gold." Satan again signaled for more and Salma's father said: "O young man! It is also less." Muttalib said: "All right, I add a donkey load of amber, ten pairs of Egyptian white clothing as well as ten pairs of Iraqi

suits."

Satan signaled again. Salma's father said: "You have done good and come nearer to our wish. Just add something more by way of grace." Muttalib said: "I also give five slave girls for your service." Satan instigated still for more dowry and Salma's father said: "Whatever you give will be returned to you." Muttalib said: "I add ten Awqiya[6] musk and five measures of camphor. Are you happy now?" Satan again tried to create hesitation so Salma's father scolded him saying: "Old man, go away from here. You have made me ashamed in this grand gathering." Muttalib too scolded him and drove him out of the pavilion.

The Jews also walked out with gloom and disappointment. Thereafter the leader of the Jews told Salma's father: "That old man (Satan) is one of the wisest men of Syria and Iraq. Why did you not act according to his advice? We are not pleased to give away our daughter to a man who is poorer than poorest in our land." Upon this the four hundred Jews who were there drew out their swords. On the other hand, forty men, leaders of the residents of the holy sanctuary who were with Hashim (a.s.) also took out their swords.

Muttalib attacked the leader of the Jews and Hashim (a.s.) turned to Iblis who tried to run away but was caught, Hashim raised him up and then dashed him on the ground. When the Noor of the Holy Prophet (S) fell on him he screamed and slipped from Hashim's hand like wind. Then he saw Muttalib. He had cut the commander of the Jews into two. Then Hashim (a.s.) and his companions killed many Jews.

When the news reached Medina, men and women ran towards the scene. When seventy Jews were slain, the remaining ran away and their enmity to the Holy Prophet (S) doubled. Hashim (a.s.) said: "My dream has come true." Salma's father said: "Now let it go and do not turn a happy occasion into a gloomy one." Upon this Hashim (a.s.) returned to his pavilion and arranged for the Walima feast and fed all the guests and audience.

Then Salma's father went to her and said: "Did you now see the bravery of Hashim (a.s.)? Had I not requested them to stop, none of the Jews would have remained alive." Salma said: "Dear father! Do whatever is in my interest and never mind the talks of mean-minded." Then Salma's father came to the chiefs of Mecca and said: "O chiefs of House of Allah! Remove gloom and unhappiness from your hearts. My daughter is a gift for you.

I have no desire for money or wealth or property." Muttalib said: "We shall add even to whatever I have said (about the dower)," and asked Hashim: "O brother! Are you pleased with whatever I have averred?" He replied: "Yes." Then all shook hands with one another and Salma's father showered a lot of wealth, amber, musk and camphor on Hashim and Muttalib and their companions. Then all returned to Medina with goods.

There the diamond of the Abde Manaf mated with the pearl in the shell of nobility. After some days when Salma knew all about the virtues of Hashim (a.s.) she returned everything with some addition to

whatever she had received from him as dowry. That very night Abdul Muttalib's chaste sperm like a precious pearl settled in the pure shell of Salma and the effulgence of Muhammad began to shine on the forehead of Salma.

All the residents of Medina congratulated Salma for this great gracefulness. Her beauty and radiance redoubled due to this bright Noor. Women of Medina used to come to her to observe her beauty and be astonished. All the stones and pebbles she used to pass greeted her saying: Salam and congratulations. Very often she heard words like: Peace be on you, O best of the humans. She used to tell these wonderful happenings to Hashim (a.s.) but concealed them from others.

One night Salma heard the announcement of an announcer addressing her: Congratulations! Allah has given you such a nice son who is better than all the residents of cities and villages. Thereafter Salma did not allow Hashim to have intercourse with her. Thereafter Hashim stayed in Medina for some days and then departed from there saying: O Salma! I have entrusted to you the trust which Allah had entrusted to Adam (a.s.) and which was entrusted by Adam (a.s.) to Sheeth (a.s.).

Thus the religious chiefs continued to transfer it from one to another until this great Noor came to us which made us more graceful. Now, by the command of Allah, I have entrusted it to you and I want from you an assurance and promise that you will protect it. If it comes to life in my absence, let it be dearer to you than your eyes and your life. Keep it hidden from people as far as possible, because there are many who are jealous of and inimical to it, especially the Jews whose enmity is older and apparent.

In case I do not return and if you hear the news of my death, leave no stone unturned in protecting and nourishing him. When he becomes a major, send him to the House of Allah. And do not keep away from his uncle because the Sanctuary of Allah is our place of honor and prestige." Salma said: "I have accepted all your words from the depth of my heart but I am very much grieved due to your separation. I pray to Allah: May He bring you back to me soon."

Thereafter Hashim (a.s.) gathered his brothers and relatives and said: "My dear brothers and relatives! Death is a path which no one can ever escape. Now I am departing from you and do not know whether I will return to you or not. So I tell you by way of my will that you should always remain united. Do not get disintegrated as it would dishonor you because, besides the kings and others also are envious of you. I make my brother, Muttalib my caliph over you because he the dearest to me in the world.

If you are to accept my will, you must consider him your leader and entrust the keys of Holy Kaaba and the Zamzam well and my grandfather Nazar's flag and whatever lucky things have reached us from the prophets to him so that you will be successful and lucky. My second wish is that you must know that the son who is now in the womb of Salma is very graceful and honorable. Take the utmost care of him. In short, do not ignore any of my words."

They responded: "We have heard you and are obedient to you. But your will has broken our hearts." Then Hashim proceeded to Syria. He finished his jobs, sold his goods, bought necessary articles,

purchased gifts for Salma and turned to Medina but fell ill on the way. His illness intensified the next day, so he gathered his servants and slaves and told them: “I see signs of my death. It seems it is difficult to recover from this illness. So you may return to Mecca.

When you reach Medina, convey my Salam to Salma and condole her and tell her that: I have no worry except that about my son.” Then after two days when the signs of death became clear to him he asked them: “Make me sit up and bring pen and paper for me.” Then he began to write with the Name of Allah: “This letter is written by His lowly slave when he got the Divine command to prepare for his journey from the temporary abode towards the permanent place.

So at this moment, when my soul is entangled in the scuffle of death from which no one can escape, I am sending my wealth to you. You should distribute it equally between you and not forget that chaste and modest lady Salma who is far away from you and who possesses your Noor and honor and I call upon you to honor her son.

Do honor his rights and convey my message and Salam to my sons and to Salma and also tell her: Alas I could not be gratified by her meeting and affection and many times alas as I could not see my son. May Allah’s Mercy and blessings be on you forever till Judgment Day.” Then he sealed the letter and entrusted it to them saying: “Now lay me down.” When he was so laid he looked to the sky and exclaimed: “O My Lord’s messenger and courier! For the sake of the Noor of Mustafa (S) which I was carrying, be kind to me.”

With these words his soul flew away to the everlasting world easily. They bathed and covered him and buried him in Syria and returned to Medina weeping and wailing. Men and women of Medina came out of their homes. Salma, her father and relatives tore their clothes. Salma cried out: “O my crown! My honor and respect has ended with your death. Alas, what will be the fate of this boy son of mine whom you have not seen? Nor have you enjoyed his fatherhood.”

In that state of restlessness and absent mindedness Salma drew the sword of Hashim (S) and slew their camels and horses and then paid up their price herself and told the legatee of Hashim: “Convey my prayer to Muttalib and also tell him that I remain firm on the promise of his brother and that after him other men are unlawful for me.”

Leaving that place the caravan reached Mecca where also the news of Hashim created widespread weeping and wailing. Women spread out their hair, tore their necklaces. Every house was wailing. When his will was opened and read it, added to the gloom and grief of people. According to that will people made Muttalib their chief and leader and all the things mentioned in the will, namely, the lofty flag of Nazar, the Zamzam for quenching thirst of pilgrims, bow of Ismail (a.s.), shoes of Sheeth (a.s.), shirt of Ibrahim (a.s.), and ring of Nuh (a.s.) were handed over to Muttalib as desired by Hashim.

When it was time for Salma’s confinement she did not experience any pains normally experienced by women at that time. A voice of the unseen announcer was heard: “O beauty of all the women of Bani

Najjar, keep your newly born babe in secrecy and hide it from the eyes of the people," so that when Salma heard this voice she closed the doors of her house and hang curtains and did not allow anyone to know about her.

Suddenly she observed that a curtain of light was dropped upon her from earth upto the sky so that Satan could not approach. At that time Shaibatul Hamd was born with the effulgence of Muhammad on his forehead. He smiled as soon he was born. Salma took him in her arms and saw white hair in his head and hence named him Shaibatul Hamd. She kept him in hiding for one month. None could know about his birth. After a month, when the kith and kin and nearby women knew about it they congratulated her.

All were wonderstruck by the astonishing events. The newborn began to walk after only two months. When the Jews saw him, their hearts overflowed with enmity and jealousy because they knew that the Noor displayed by him was the Noor of the Prophet of the last era who was to slay those Jews and to nullify their religions. At the age of seven, he appeared like a very strong and courageous youth who could carry the heaviest load and pick other boys and dump them down.

Once, a man from the tribe of Bani Harith came from Mecca to Medina on some business. He saw Shaibatul Hamd, the boy with a moon-like radiance spreading from his forehead playing with other boys. He stood there observing the wonderful boy's apparent and hidden beauty and gracefulness. Then he said: "How lucky are the people of the city in which you live." The boy was playing and singing: "I am the son of Zamzam and Safa.

I am the beloved of Hashim and this is enough for my nobility." That man came near him and asked: "Young man, what is your name?" He replied: "I am Shaibah son of Hashim bin Abde Manaf. My uncles have oppressed me forcing me to live with my mother and my aunts in this poverty. O respected uncle! Where are you coming from?"

That man replied: "From Mecca." The youth said: "When you reach Mecca safely, kindly convey my Salam to sons of Abde Manaf when you meet them say that you are the messenger of an orphan whose father has expired and who is being oppressed by his uncles. O sons of Abde Manaf! You forget the will of Hashim so soon and destroyed his progeny! I smell your fragrance through the wind blowing from Mecca and pass my nights restlessly with a desire to meet you."

Upon this message that fellow began to weep and hastened to Mecca. When he reached the gathering of the sons of Abde Manaf, after greeting them with Salam he said: "O leaders of community and sons of Abde Manaf! How is it that you forgot your nobility and respect and have left your lamp of guidance in the home of others to light it up?"

Then he conveyed the messages of Shaibah to them. They said: "We did not know that he has become a youth and attained maturity." That man said: "By Allah, tongues of orators would become dumb before his talks and no intelligence can equal his wisdom. He is the son of beauty and the light of the eyes of all

wise and experts." Upon this, Muttalib asked for a horse and at once headed for Medina all alone.

He reached Medina very speedily where he saw that Shaibatul Hamd was playing with other boys. He recognized him from the effulgence of Muhammad. He saw that Shaibah had held up a very big rock in his hand and was saying: "I am the son of Hashim, well-known for his greatness and grace." Muttalib made his camel kneel and cried out: "O the reminiscent of my brother! Come near me." Shaibah ran up to him and said: "Who are you? My heart is very much attracted towards you. Perhaps you are one of my uncles." He replied: "I am your uncle, Muttalib."

Then he took him in his arms and endeared him and wept. Then asked: "My dear son, what do you want? Would you like me to take you with me to the hometown of your forefathers which is the place of your honor and grace?" Shaibah said: "Surely, I very much like to go there." Muttalib rode the camel, seated Shaibah with him and headed for Mecca.

Shaibah said: "Dear uncle: Leave this place fast, lest my mother's relatives come to know and agreeing with them the brave men of Aws and Khazraj too try to stop me." Muttalib said: "My dear soul, don't worry. Allah will protect us from their evil."

When the Jews came to know that Shaibah was going away to Mecca with his uncle all alone, they decided to kill him. One day a boy named Latiya who was the son of a Jew chief, Waahiya came out to play with other boys when Shaibah hit his head with a bone of camel so forcefully that it broke his head and said: "O son of a Jew! Your death has approached. Very soon your homes will be destroyed."

When his father heard this, he frowned and this added to their old enmities. So when they (Jews) heard that he (Shaibah) was going to Mecca, they called out to other Jews saying that the boy was going alone with his uncle to Mecca. Let us follow him and slay him and be safe from his evil. Seventy Jews armed themselves and followed the camel of Muttalib who heard the noise of their horses at night.

So he said: "My son, the feared ones have arrived." Shaibah said: "Change the route." Muttalib said: "My son, the radiance on your forehead will show us to them wherever we go." Shaibah said: "Hide my face, perhaps the light will stop shining." Muttalib put a threefold cloth on his head but the brightness did not decrease. Then Muttalib said: "O soul of my brother, this light of your beauty is the Noor of Allah which cannot be hidden nor can anyone put it off.

You are esteemed in the eyes of Allah. Therefore the God, Who gave you this Noor will also protect you from every danger. When they came to Muttalib, Shaibah said: "Bring me down so that I may show you the miracle of providence." Muttalib brought him down.

He put his forehead on the ground and prayed: "O the Creator of light and darkness and the revolver of the seven skies and the nourisher of every group! I ask from You, for the sake of the intercessor on Judgment Day whom you have entrusted to me! Protect us from our enemies." The prayer was not yet concluded when the group of the Jews came upto them and encircled them. So they said cunningly in a

flattering tone: “O righteous gentlemen!

We have not come here to harm you.” We only request you to send Shaibah to his mother, because he is a light, bliss and a sign of luck for our city.” Shaibah said: “We are well aware of your conspiracies and intrigues. Now as the Might of Allah has overpowered you, you are talking in this way.” Upon this the Jews returned disappointed and disgraced. After walking a little distance, Daahiyaa’s son Latiya said: “Perhaps you don’t know that they are magicians, who have made us spellbound. Let us go back on foot and kill them.”

Then they drew out their swords and rushed to Muttalib and Shaibah (a.s.). Seeing it Muttalib said: “Now your intention has become quite clear and a Jihad against you has become obligatory.” Saying this, he took up his bow and shot some youths with arrows. Then all of them attacked jointly. Muttalib too, uttering the name of Allah, started fighting with them fiercely.

Shaibah was praying tearfully to Allah. Suddenly a dust storm arose from far off and along with it the noise of running horses and dangling arms. When they came close, Muttalib saw that Salma has arrived along with her father and four thousand warriors of Aws and Khazraj to take back Shaibah. When Salma saw the Jews fighting with Muttalib, she cried out: “Woe upon you! What is this meanness?” Latiya began to run on hearing this.

Salma said: “O enemy of Allah, where are you going?” She then cut him into two with one blow of the sword. The warriors of Aws and Khazraj then attacked the Jews and finished them all. Feeling afraid about the safety of her son Shaibah, Salma stopped her tribe from fighting and asked Muttalib who he was that intended to separate a lion’s cub from its mother?

Muttalib said: “I am he who intends to multiply the honor and dignity of this boy and am more merciful to him than you. I hope Allah will make this boy the leader of the house of Allah and of all communities. I am his uncle Muttalib.” Upon this Salma exclaimed: “Bravo! Welcome! But why did you not talk to me about taking away this son of mine? I have vowed not to separate him from me.”

Then she turned to Shaibah and said: “It is up to you; if you please you may go with your uncle. Shaibah bowed down his head and tears fell from his eyes. He replied: “My kind mother, I fear opposing you but I do want the proximity of the House of Allah. If you allow, I will go there. Otherwise I will come with you.” Salma began to weep.

Then averred: “My son! I accept your desire. I will, out of compulsion, bear your separation. But do not forget me and continue to let me know about your well being.” Then she took him up in her arms and showered her affection. Then she allowed him to go, telling Muttalib: “O son of Abde Manaf, the trust your brother gave me is now entrusted to you. Now it is for you to protect him. When he becomes mature, marry him to a woman who can equal him in piety and nobility.”

Muttalib replied: “Respected and kind lady! I am grateful to you. I will not forget your favor till I am alive.”

Then he turned to Mecca with Shaibah. When Shaibah's radiance fell on the walls of Mecca and so also on the mountains all around the entire city shone up, which made the residents of Mecca astonished. They rushed from their homes.

They saw Muttalib coming with a boy and asked: "Who is he?" As a strategy, Muttalib said: "He is my slave." That is why Shaibah became Abdul Muttalib. Abdul Muttalib bought him home and kept his value hidden for quite a long time. People did not know that he will be the grandfather of the Messenger of Allah (S).

He became much honorable in the eyes of the people of Quraish who used to be blessed in every matter due to him. It was due to him that they were relieved from every trouble. At the time of every famine and hardship they used to seek the shelter of the light of the Messenger of Allah (S) and the Almighty Allah used to remove their troubles. That Noor used to show miracles.

Ancestors Of The Holy Prophet (S)

Imamiyah scholars are unanimous that all male and female ancestors of Prophet Muhammad (S) right from Adam (a.s.) upto the parents of the Holy Prophet (S) were Muslims and that the radiance of the Holy Prophet (S) had never stayed in the loins of a polytheist man nor in the womb of a polytheist woman. There has never been any kind of doubt in the lineage of the Prophet. It is narrated in Shia and Sunni traditions that all forefathers of the Holy Prophet (S) were prophets and messengers of the true religion of Islam and that the sons of Ismail (a.s.) who were the ancestors of the Holy Prophet (S) were the legatees of Ibrahim (a.s.).

From the very beginning, the trusteeship of the Holy Kaaba, its covering and construction and the rulership of the city of Mecca had been in their hands. They were the leaders of the common people. The community of Ibrahim (a.s.) was from them. The Shariah of Musa (a.s.) and Isa (a.s.) and of Ibrahim (a.s.) was not annulled for the sons of Ismail (a.s.). They were the guardians of the same Shariat and were making wills for one another and entrusting the relics of the prophets to their progeny.

This continued upto Abdul Muttalib. Abdul Muttalib made Abu Talib his legatee and after the prophethood of His Eminence, Muhammad (S), Abu Talib entrusted a number of books and relics of prophets to him [Muhammad (S)]. There are many traditions stating the honor and grace of Abdul Muttalib. Imam Ja'far Sadiq (a.s.) is recorded to have said that he (Abdul Muttalib) will stand alone on Judgment Day like one community because he was the lone monotheist in his community.

He will manifest the signs of prophets and the awe of kings. In another reliable tradition, it is mentioned that Abdul Muttalib was the first to believe in Badaa. He will have, on Judgment Day, the beauty of kings and signs of prophets. Then he said: "One day Abdul Muttalib sent the Holy Prophet (S) after his camels. His late return made him restless and he (Abdul Muttalib) sent some persons to find him.

He held the chains of Holy Kaaba and wept before Almighty Allah and began to pray: 'O Lord! Will you destroy those of Your believers about whom You have promised that You will make them victorious over all other religionists? If You will do so, then something strange has happened in Your Will. When the Holy Prophet (S) came back he (Abdul Muttalib) rushed to pick him up in his arms and love him affectionately and said: 'My son, henceforth I will never send you on any errand lest the enemies destroy you.'"

Another tradition of Imam Ja'far Sadiq (a.s.) mentions that the Holy Prophet (S) told Ali (a.s.) that Abdul Muttalib had introduced five traditions during the pre-Islamic days of ignorance which Almighty Allah continued even in Islam: First he made it unlawful for a man to marry his stepmother, about which the Holy Qur'an says:

وَلاَ تَنكِحُواْ مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاء

"And marry not woman whom your fathers married..."[7]

Second, when he found a treasure he spent one-fifth of it in the way of Allah about which Allah says:

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلهِ خُمُسَهُ

"And know that whatever thing you gain, a fifth of it is for Allah..."[8]

Third, when he dug the Zamzam well, he made it public for all and Allah said:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ

"What! do you make (one who undertakes) the giving of drink to the pilgrims..."[9]

Fourth, he fixed one hundred camels as the blood money of a man's murder and fifth, there was no fixed number of Tawaf. He decided that it should be seven. Then said: Abdul Muttalib never gambled, nor worshipped idols, or ate the flesh of animals slaughtered for idols and he always used to say that I am firm on the Faith and religion of my father, Ibrahim (a.s.).

In yet another reliable tradition, it is mentioned by Imam Ja'far Sadiq (a.s.) that once angel Jibraeel descended on the Messenger of Allah (S) and said: "The Creator of the universe greets you and says: I have forbidden Hellfire for one from whose loins you are born and in whose womb you grew up and; that is Abdullah and Amina and also one who maintained you, i.e., Abu Talib."

In another authentic tradition Amirul Momineen (a.s.) is reported to have said: "By Allah! Neither my

father ever worshipped idols nor my grandfather, Abdul Muttalib or my great grandfather, Hashim (a.s.), or Abde Manaf. Rather all of them prayed facing the Holy Kaaba and they were firmly on the religion of Ibrahim (a.s.) and remained connected with the Faith of His Eminence, (S)."

In another tradition, Ibn Abbas has narrated that a carpet in front of the Kaaba was never put except for Abdul Muttalib. In view of his honor and respect no one else ever sat on it. But when the Holy Prophet (S) arrived and wanted to sit on it, and whenever his uncle etc. were trying to stop him from doing so, Abdul Muttalib used to say: "Leave my son, his status is high and great. He will shortly become your commander and leader. I observe the radiance of greatness and gracefulness on his forehead. He will be the leader of the entire creation."

Then he used to take him up in his lap and shower his love on him, caressing his back repeatedly saying: "I have never felt a cheek softer and purer than his cheek and a body better than his body." As Abdullah and Abu Talib were real brothers, he used to tell Abu Talib (r.a.): "The dignity of this son is great. So protect him because he is alone without father and mother. Be kind like a mother to him so that he may not experience any shock or trouble."

Then he used to seat him on his shoulder and to go round the Holy Kaaba for seven times. When His Eminence, was six, his dear mother, Amina (r.a.) expired at a placed called Abwa situated between Mecca and Medina. Then they took him to his maternal uncles who belonged to the tribe of Bani Adi.[10] When the Holy Prophet (S) became totally orphaned from both the paternal and maternal sides Abdul Muttalib became all the more kind and affectionate towards him.

When the time of his death came near he seated the Holy Prophet (S) on his chest and was kissing him and weeping. Then he turned to Abu Talib (r.a.) and said: "Do take utmost care of this unique child and protect him. He smelled neither his father's odor nor enjoyed mother's affection. Consider him as a piece of your own liver. I have selected you from among my sons for his care and protection because his father and you belong to one and the same father and mother. O Abu Talib! If you witness the appearance of his greatness and glory which I am fully aware of, follow him to the best of your ability and help him with your hand and tongue and wealth. By Allah, he will soon become your chief and leader and gain a dignity and honor which none of our forefathers ever attained. O my son! Have you accepted my will?"

Abu Talib replied: "Yes, I have accepted and agreed and have made Allah a witness to this promise of mine." Upon this Abdul Muttalib took the hand of Abu Talib and made the covenant more firm saying: "I have never smelled such holy fragrance in the body of any of my sons. Alas, I wish I would have lived till the time of your (Muhammad's) time to become the Prophet." With these words his soul departed from his body and flew up to the high heavens.

At that time Prophet Muhammad (S) was eight years old. Then Abu Talib made him dearer than his own life and never left him alone during the day or night. He never trusted anyone in this matter always

making him sleep on his bed.

According to reliable evidence Imam Ja'far Sadiq (a.s.) said: "A seat of dignity used to be spread near the Holy Kaaba for Abdul Muttalib – not for anyone else. His sons used to stand near his head and never allowed anybody to approach him. When the Holy Prophet (S) began to walk, he once came up and sat in the lap of His Eminence, Abdul Muttalib (a.s.). His sons intended to remove him from there but Abdul Muttalib said: 'Leave my child because very soon he will acquire kingship and an angel will descend on him.'"

It is mentioned in a reliable tradition that a man came to Imam Ja'far Sadiq (a.s.) and said: "A man has some of my wealth and I am afraid he will not return it." Imam Ja'far Sadiq (a.s.) said: "When you reach Mecca, perform two Rakats prayer on behalf of Abdul Muttalib (a.s.) and make two rounds for Abu Talib (a.s.) and likewise also for His Eminence, Amina (r.a.), Fatima binte Asad (Mother of Amirul Momineen (a.s.)). That man says: "I did that and I got back my property the same day."

Account Of The Army Of The Elephant

One of the miracles of the Noor of the Holy Prophet (S) is the miracle of Ashaabe Feel which had occurred during the time of Abdul Muttalib (a.s.). Imam Ja'far Sadiq (a.s.) is reported to have said that when the king of Abyssinia, Abraha bin Sabbaah planned to demolish the Holy Kaaba and reached Mecca, he first plundered the wealth of Meccans which included the camels of Abdul Muttalib also. Abdul Muttalib went to that king's assembly and saw him after obtaining permission. Abraha was then sitting in a silken pavilion.

His Eminence saluted him. He replied to his Salam and was wonderstruck with his radiance, beauty, grandeur and majesty. He asked: "Did your forefathers also have this Noor?" He said: "Yes." Abraha said: "Then you people are higher than all others due to this greatness and nobility. You ought to be chief of your community.

Then he seated him on his throne." The king had white elephant both of whose teeth were decorated with various jewels. The king considered himself higher than other kings because of that elephant. He ordered that elephant to be brought forward. So the animal was brought in the court fully decorated. When that animal approached Abdul Muttalib it prostrated before him though it had never before done so for his master, the king.

Then that animal, by the Might of Allah and as a miracle of the Noor of the Holy Prophet (S) spoke up in fine Arabic language saluting Abdul Muttalib and said: "O the light of the best of creation and O possessor of the holy Sanctuary and Zamzam well and the best grandfather of the best prophet: Peace be on you and on the Noor which is lying in your loins. O Abdul Muttalib! All honor is for you. You can never be downed and disgraced."

Seeing this extraordinary miracle, Abraha became fearful. He thought it was magic, so he sent back that elephant and asked Abdul Muttalib: “Why have you come here? I have heard much praise of your generosity, beauty, greatness and awe and have now personally observed your greatness and awe. I am prepared to meet your need. So let me know what you want.” He had imagined that he would ask him to refrain from destroying the Kaaba.

His Eminence, Abdul Muttalib said: “Your soldiers have taken away my camels, I request you to return them.” Abraha became angry and said: “Your honor has now decreased in my sight. I came here to destroy the honor of your Kaaba and also to destroy your community who are proud of the ownership of the Kaaba which has made you distinct. This house is where people from the whole world arrive for performing Hajj. You do not say anything about it and merely demand your camels from me?”

His Eminence replied: “I am not the owner of the House. I am the owner of my camels and have come ask you about them. The Owner of the House of Kaaba is mightier than all mighties. He Himself will protect and save His House as it is His prerogative more than all others.” Upon this Abraha returned the camels to Abdul Muttalib (a.s.) who then returned to Mecca with his animals.

Then Abraha turned his attention to the destruction of the Sanctuary of Allah and advanced with a big army and huge elephants. When he approached Kaaba his elephant stopped and sat down. When freed, it returned and when forced to go forward it lay down on the ground. His Eminence, Abdul Muttalib asked his men: “Call my sons.”

They brought Abbas. He said: “Not him. You bring my son.” At last they brought Abdullah, father of Muhammad (S). Then he told Abdullah: “Go up to mount Abu Qubais and look all around and let me know what you see.” Abdullah climbed the mountain and saw birds called Abaabeel advancing like a dark cloud with a speed of a flooded river. Then they (birds) sat on that mountain.

Then they flew therefrom, circled the Holy Kaaba seven times, did Sayy between the hillocks of Safa and Marwah seven times. Seeing all this, His Eminence, Abdullah rushed back to Abdul Muttalib and described what he had seen. His Eminence, said: “My son! Just see what else the birds do.” Abdullah said: “Then they went to the Abyssinian army.” Then Abdul Muttalib asked Meccans: “Go to Abraha’s army and take your share of the booty.”

When the Meccans reached there they saw all the soldiers lying dead like rotten wood. They also observed that every one of the birds was holding a stone in its beak and claw hitting to death every one of the army men. After finishing all of them, the birds flew back. Prior to that no one had ever seen such birds nor did anyone after that.

After all the invaders had died, Abdul Muttalib came to the Holy Kaaba, held its curtains and recited some couplets in praise of Allah for this great grace and bliss. Then he returned to his men and again recited some poetry criticizing the giving up of Kaaba by the Quraish and the description of his loneliness and his patience over it and his reliance on Only One Allah.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the king of Abyssinia, Abraha's army had come to demolish Kaaba and had taken away the camels of Abdul Muttalib, he (Abdul Muttalib) went to meet Abraha. The king asked why he had come. He was told that he had come for his camels. The king said: "This man is the chief of his people. I have come to destroy their place of worship. Yet he does not make any recommendation about it but asks only for his camels? Has he requested me not to destroy the Kaaba, I would have accepted that too."

Then he returned his camels. Abdul Muttalib responded in the words quoted above and while returning, passed by Abraha's big elephant named Mahmud. He cried: "O Mahmud!" The animal moved its head in response. Then Abdul Muttalib asked: "Do you know for what purpose they have brought you here?" Raising its head and then shaking it the elephant replied: "No." Abdul Muttalib said: "They have brought you here so that you may destroy the House of your Lord. Will you do so?"

Moving its head the animal said: "No." Therefrom Abdul Muttalib came back to his house. Next day Abraha's army moved in the early morning to enter the Holy Sanctuary. The elephant did not go forward. At that time Abdul Muttalib asked one of his slaves to climb the hill and see the events and to relate them to him. The slave went, returned and narrated that a darkness was advancing from the direction of the sea.

When it came nearer he observed that there were innumerable birds. Every one of them had a pebble in its beak. The size of the pebble was as little as the top portion of a finger or even smaller. Abdul Muttalib said: "By Allah these birds intend to destroy the army men." The birds hovered over those soldiers and began to drop the pebbles. The pebbles pierced the body of every soldier from head to foot and killed him instantly.

None but one man survived; who rushed back to his people to relate what had happened. When he was relating the story, people saw that one of those birds was hovering on his head also. He said: "The birds were like this." At that very moment the bird dropped a pebble on that man which killed him then and there.

In yet another tradition the Imam mentions that when Abdul Muttalib entered Abraha's assembly, Abraha got up from his throne and greeted him bowing and advanced towards him.Another reliable tradition says that those birds were like bats. Another narration describes that their heads were like those of wild animals and their beaks were like those of sparrows.

There is difference of opinion about the number of elephants too. Some say it was only one elephant, called Mahmud and others say they were eight and according to some twelve.

Opinions also differ regarding the intention of Abraha about the destruction of Kaaba. Some say he had built a house of worship in Yemen to equal the Holy Kaaba and he was asking people to make pilgrimage to that new house and also to go around it making Tawaf. Once a man from Quraish entered that place at night and dirtied it with excreta and ran away and that is why the accursed man became so

angry that he vowed to destroy the Kaaba. The author of *Kitabul Anwar* has narrated that some Meccans had gone to Abyssinia for trading purpose and had stayed in a church.

There they made a fire to cook their food and then did not blow it out. Wind blew and burnt down everything therein. When the Christians came there and inquired who burnt the structure they were told that a group of Meccan traders were responsible for it. When the news reached the king of Habasha he became furious and sent his vizier, Abraha bin Sabaah along with 4000 elephants and 100000 warriors to destroy the Kaaba and to throw away its stones in the sea of Jeddah, to kill their men and to plunder their sons and their property and not to spare anyone.

Abraha advanced towards Mecca with that intention and first sent Aswad bin Maqsood with a vanguard of 20000 men and ordered them not to kill any of the men or women on the way until he arrived as he wanted to punish them in an unprecedented manner. When they reached Mecca and Meccans knew about it, all of them collected their wealth and relatives and intended to run away. Abdul Muttalib told them that it was shameful on their part to cut off themselves from the Holy Kaaba. The people replied: "We are not able to confront the enemy, and if they overpower us they will kill every one of us."

Abdul Muttalib said: "The Lord of the Kaaba will never let them win over Kaaba and if you take shelter in this holy house they will not be able to defeat you also." But the people did not listen to him and went away from Kaaba. Some went up hills and some hid themselves in valleys and some took shelter in ships on the sea. Abdul Muttalib said: "I feel ashamed to keep myself away from His House. I will not move from my place until Allah decides between me and them. In short, Aswad camped after reaching Mecca and Abraha followed him with huge elephants and a big army, rushed to Mecca and seized the animals of Meccans. His men took away eighty red-eyed camels of Abdul Muttalib too.

When Abdul Muttalib came to know about it, he exclaimed: "Praise be to Allah, they belonged to Allah which I had gathered for feasting guests of this holy house. If Allah returns them, I will thank Him and even if He does not return it, I will be thankful to Him." Then Abdul Muttalib dressed: put the chador (sheet) of Lavi bin Ghalib on his shoulder, tied the waistband of Ibrahim (a.s.), hung the bow of Ismail (a.s.) on his arm, mounted his horse and proceeded to Abraha. His relatives approached him saying: "We will not allow you to go to that oppressor who does not respect the House and the precincts of the House of Allah." Abdul Muttalib replied: "I am aware of Allah's Might and His Mercy more than you do. Let me go. If Allah wills, I will return very soon."

Then he proceeded. When the army men of Abraha observed his elegance and radiance they were astonished and trembled due to fright. They too came to him and requested him not to go to the merciless ruler who had vowed not to spare alive even a single Meccan. "We feel pity for you and are afraid that despite all this elegance of yours that cruel man will kill you." His Eminence, told them: "You only take me to him and give up advising me." Then they informed Abraha of the arrival of Abdul Muttalib (a.s.) and described his courage and bravery etc. He issued orders whereupon all of his men stood up and drew their swords.

He called his biggest elephant in his court and put on his crown and then called His Eminence, Abdul Muttalib (a.s.). His elephant was called Mazmoom. Two iron branches were fixed on the head of that elephant so that even if it were to attack a mountain it would have broken it up. Two swords were tied to its trunk and it was trained to fight. He had issued orders to the effect that when Abdul Muttalib arrived in the assembly, this elephant should be made to attack him. In short, when Abdul Muttalib entered, the entire audience was awed to see him.

When the elephant was called upon to attack him that animal approached Abdul Muttalib and began to rub its head on the ground and turned obedient for him. Abraha was wonderstruck by this scene and he began to tremble in fear. He respectfully made him sit beside him and asked his name, saying: “I have never seen anyone more handsome than you. I will fulfill everyone of your need and would even return from here if you say so.” Abdul Muttalib said: “I am not concerned with all that. Your men have taken away my camels which I had collected for visitors of the House of Allah. Order them to return my camels.”

Abraha issued orders for the return of his camels and then asked if he had any other wish to which Abdul Muttalib replied in the negative. He asked: “Why did you not recommend the protection of your citizens? I have vowed to destroy your Kaaba and to kill your men. But I saw that your status is very high and would have accepted your request had you asked me for their safety.” Abdul Muttalib replied: “I have no concern with it because this House is owned by one Who does not require my recommendation. If He desires, He can surely defend His House.”

Abraha retorted: “I am following you with my army and my elephants to destroy the Kaaba and all around it and to kill all its residents.” Abdul Muttalib replied: “Do so if you can.” Then he returned to Mecca. When he approached the biggest elephant that animal prostrated before him. The viziers and courtiers of Abraha asked him why he spared Abdul Muttalib’s life. He said: “Don’t criticize me because when I saw him, my heart was filled with fear and awe. Did you not see that even the elephant bowed before him? Now say something about my intention. What is advisable in your opinion?”

They replied: “Whatever is ordered by the ruler must be carried out. So the army advanced to destroy Kaaba. After reaching Mecca, Abdul Muttalib asked his men to climb Abu Qubais Mountain and see what happens. He himself clung to Kaaba and prayed to the Almighty Allah tearfully for the sake of the Noor of the Holy Prophet (S): “O Allah! It is Your House and all of us are your family members and the residents of Your House. Everybody defends his house and its residents.”

By repeating such words, Abdul Muttalib was requesting Allah when suddenly he heard the voice of an invisible announcer saying: “Your prayer is accepted due to the Noor in your forehead.” Then Abdul Muttalib told his community: “Congratulations, I have observed the radiance in my forehead rising up due to the bliss of which you are saved.”

At that time people observed the dust raised by enemy’s army. Thereafter they saw elephants covered

with iron from top to bottom standing like mountains in front of their army. Though the men riding them were trying their utmost, the animals did not move towards Kaaba. When their faces were turned round they ran speedily.

At that time Aswad said: “The Meccans have bewitched these elephants,” and sent a word about this to Abraha. Abraha’s fear multiplied and he sent a word to Aswad telling him: “We have made repeated trials and it is now not advisable to act against our experience. So send a number of messengers to the Meccans for making peace and do not make any mention of the elephants otherwise they will become more courageous. Tell them to hand over to us as many of their men as have been killed of us and to pay the losses caused to our house of worship so that we may go back.” Abraha’s messenger carried this message to Aswad.

The messenger was a very courageous man and his name was Hanatah who was very proud of his strength as he could all alone confront big armies. His appearance was very dreadful. Aswad asked him: “You yourself go to them with this message. Perhaps peace will be established between us and them because of you.” Hanatah replied: “I am going. If they don’t agree, I will bring back to you the heads of all of them.” When he arrived in Mecca and looked at Abdul Muttalib he became fearful and began to tremble.

Abdul Muttalib asked him: “With what intention have you come?” He replied: “My master, Abraha is convinced of your gracefulness. Now he has bestowed you your Sanctuary and he wants that you should hand him over as many of your men as have been killed from our side and to pay the losses caused to our house of worship. Then we will return with our army.”

Abdul Muttalib replied: “We never punish one for the mistake committed by another. Justice and honesty is our trait. We always refrain from oppression and never act against Allah’s command. As regards the House of Kaaba I have already said clearly that, that House has its own Lord Who is definitely able to defend it. By Allah! I am neither afraid of Abraha nor I give any importance to his army and weapons.”

Hanatah became furious at this and intended to kill Abdul Muttalib. His Eminence, caught him by neck, raised him up and flung him on the ground saying: “Had you not been a messenger I would have finished you just now.”

Hanatah returned to Aswad and informed him that it was no use talking with them; that Mecca was empty; that it must be attacked. So they approached the Holy Sanctuary. Then they saw birds hovering like clouds; and that the birds were like bats; each of them held three pebbles, (two in their claws and one in the beak); that the said pebbles were somewhat larger than the *Masoor*[11] seed and smaller than a gram. Seeing the birds, the army men became fearful and said: “What is this? We have never seen such birds before.”

Aswad said: “There is nothing to be afraid of. He also said that these sparrows come out once annually.” Saying this he shot one arrow towards them from his bow. The birds began to make noise. Then an

unseen announcer announced: “O obedient birds, obey your Lord’s command and do what you have been asked to do as Allah’s anger has multiplied against these deniers.”

When the birds began to hit the army men with the aforesaid pebbles, the first to be hit was Hanatah whose body was pierced from head to bottom and that pebble went through the ground beneath him. Hanatah fell down and entered Hell. The army started to scatter all around. The birds followed them and dropped pebbles on their heads until all of them were killed.

Aswad also went to Hell. Abraha was fleeing when his right hand was fractured and he fell down, then his left hand, then both of his legs also broke down. When he talked about all this after reaching his destination, his head also disintegrated from his body. There was a man from Hadhramaut in Abraha’s army who had asked his brother to join him but he had refused to do so saying: “I can never march to destroy the House of Allah.”

That man, after seeing the condition of the army, ran back to his brother in Hadhramaut and told him what had happened. At that moment when he raised his head to the sky he saw one of those birds still hovering above. That bird threw a pebble on his head which killed him instantly. During all this time His Eminence, Abdul Muttalib was busy begging Allah and requesting through the mediation of the Divine Noor: “My Lord! Protect me from this trouble through the blessing of this Noor which You have bestowed on me and give me victory over Your enemy.” When he saw the running away of the elephants and the dead bodies of the enemies, he thanked Allah, took possession of the booty and utilized it.

The Digging Of Zamzam Well – Sacrifice Of Abdullah – Events Of His Sons Etc.

Shaykh Kulaini (r.a.) and others have narrated that there were two gold deer and five golden swords. When the tribe of Khaza won over the tribe of Jurham and they intended to take over the Sanctuary of Allah (Kaaba), the people of Jurham threw the said deer and the swords in Zamzam well and filled it up with earth and stones in such a way that no sign of the aforesaid things was at all visible so that they could not be brought out.

When Qusayy, the grandfather of His Eminence, Abdullah overpowered Khaza and regained the control of Mecca he remained uninformed about the Zamzam well till the time of Abdul Muttalib (a.s.) and he became the owner of Holy Mecca. For him, a carpet was laid in front of the Holy Kaaba. It was never done so for anybody else. One night when he was asleep near Kaaba he saw in a dream that someone was asking him to dig up Barrah. When he awoke, he could not follow what Barrah was. Next night when he slept at the same place the same man asked him to dig up Teebah. On the third night he was asked to dig Maznunah.

Finally on the fourth night he was instructed to dig up Zamzam well which would never dry up; no matter how much of it is served to hajis; to dig it at the place where a white crow came daily to eat ants. When

Abdul Muttalib dreamt like that he followed its meaning and also found the location of Zamzam.

Then he told Quraish: During four nights, I have dreamt about the digging of Zamzam well which is our precious treasure. Let us dig it. As they disagreed, he began to do the job himself. At that time he had only one son named Harith who also helped him. When they felt it was hard to dig, he came to the door of Kaaba and prayed to Allah to grant him ten sons and vowed that he would sacrifice the dearest one of them in His path. Then he began to dig the well again until he saw the foundation stone of Ismail (a.s.) and understood that they had reached water.

He cried out "Allah is the Greatest." Upon this the people of Quraish also repeated Takbir and said: "We are also partners in this treasure of grace and bliss; it cannot be reserved only for you." Abdul Muttalib replied: "As you did not help me in digging it, it is now exclusively mine and my sons' till Judgment Day."

It is narrated through reliable chains from Imam Musa Kazim (a.s.) that when Abdul Muttalib concluded digging of Zamzam and reached its bottom, he perceived very bad smell from one direction of that well which made him fearful and made his son Harith go out. But His Eminence remained therein firmly and dug deeper for one hand length. Then he felt sleepy and he fell asleep. In dream he saw a beautiful, nicely dressed, cleanly clothed, tall, perfumed man who was asking him to dig more, "you will get booty, do not hoard it for your heirs but use it yourself. While the gold etc. is for you, the swords etc. are for others.

Your honor and prestige is higher among all Arabs because the Arab prophet (the leader of this community and his legatee will also be from your progeny and so also will be born all the wise men. The swords are their share. That messenger's prophethood will become manifest one century after you. Allah will brighten the earth with his light (Noor), drive out the devils from earth, disgrace them after honor and kill them after making them strong.

He will disgrace the idols and will kill the idol worshippers wherever they be…Then from your lineage, after that prophet, his brother and vizier will remain. His age will be less. He will break idols and will be obedient to him in all affairs. That prophet will not hide anything from him. He will consult him in every important matter. When Abdul Muttalib woke up after having this vision he found six swords near him.

He took them up and intended to come out but thought that the digging was yet incomplete so he dug a depth of a paw length more and saw that the horns and the head of a golden deer had appeared before him. He took it out and saw that on its head was inscribed:
"There is no god except Allah, Muhammad is the Messenger of Allah (S). Ali is the Wali of Allah; so and so is the Caliph of Allah."

What was meant by the last phrase is that Sahibul Amr (Mahdi (a.s.)) is the caliph of Allah. Abdul Muttalib was about to come out of the well when the Satan appeared in the form of a snake and began to slip out of the well ahead of him. His Eminence, Abdul Muttalib gave it a blow of the sword which cut off its tail and then it disappeared. Now His Eminence, Qaim (a.t.f.s.) will kill it. His Eminence, Abdul

Muttalib (a.s.) desired to, contrary to the dream, hang those swords on the door of Kaaba.

Then the following night he again saw in dream the same man saying: “O Shaibatul Hamd! Thank your Lord, who will very soon compensate you for your land and will make you famous through the world and make Quraish submit to you. Some of them will submit to you due to fear and some because of greed. Keep the swords in their place.” When His Eminence, woke up he understood that if the man is guiding him in visions is from Allah then it is a divine commandment and if he is a devil, then he must be one whose tail he had cut off.

Next night he dreamed that many men and children approached him saying: “We are among your children’s followers and we live in the sixth sky. Those swords do not belong to you. You should marry a woman from Bani Makhzum, then make matrimonial contracts with the girls belonging to all Arab tribes. Even if you do not possess wealth, you do have a high status.

No tribe will hesitate in giving you their girls in marriage. You may give these thirteen swords to the sons who will be born of that girl belonging to Bani Makhzum. Nothing more needs to be told you. Yes, one of those swords will disappear and remain hidden in such and such mountain. Its reappearance will be one of the signs of the appearance of Qaim Aale Muhammad (a.s.).”

After waking up, His Eminence hung those swords in his neck and went around Mecca. Meanwhile the best of those swords disappeared, which will reappear at the same place of the coming of the Qaim (a.s.). Then His Eminence, Abdul Muttalib wore Ihram for performing Umrah and entered Mecca, made twenty-one circumambulations carrying those swords and the golden deer.

While going round the Kaaba he was reciting: “My Lord, make Your word come true, prove my words right. Spread my description throughout the world, strengthen my arms…” Then he gave those swords to the sons of Makhzumiya. Out of those twelve swords one went to His Eminence, Prophet (S) and one each to all the eleven Imams upto Imam Hasan Askari (a.s.) and the sword of the twelfth Imam has gone in hiding in the earth and the earth will present it to His Eminence, Mahdi (a.s.) when he reappears.

It is mentioned in a reliable tradition that Ibn Fazal asked Imam Ali Reza (a.s.) about the words “I am the son of two slaughtered ones.” His Eminence said: Those two slaughtered ones are His Eminence, Ismail (a.s.) and Abdullah bin Abdul Muttalib. Ismail (a.s.) was that great son whose glad tiding was given by Allah to Ibrahim (a.s.). When he was busy performing Hajj with his son, Ibrahim told his son: “I have dreamt that I am slaughtering you.

Therefore think upon it and let me know what your opinion is.” He replied: “Dear father! Do as you have been commanded to do. Insha Allah, you will find me patient.” He did not say: “Do what you saw in the dream.” When Ibrahim (a.s.) was about to slaughter him, Allah made a black and white sheep his ransom, which could walk, graze, drink and so also see, pass water and drop dung in the darkness. Prior to that it was grazing in Paradise for forty years. It was not born from a mother.

Allah commanded 'Be' and it came into being. It was to become a ransom for Ismail (a.s.). Every sheep which is slaughtered in Mina becomes a ransom for Ismail (a.s.) till Judgment Day. The story of another slaughtered one is that once Abdul Muttalib, clinging to the door of Kaaba prayed that if Allah gives him ten sons, he will, as a gesture of thankfulness, sacrifice one of them in His path. Allah granted him ten sons. So he said: "Allah fulfilled my desire, now I must also keep my word." So he gathered his sons, went to Kaaba with them and drew lots thrice.

On all the three occasions Abdullah's name, father of the Holy Prophet (S), appeared in the lot who was the dearest to him. Then he laid him on the ground and intended to slaughter him. When the news reached Quraish chiefs, all rushed to him and tried to stop him. Women of Abdul Muttalib also came weeping and wailing and his daughter Atika said: "Dear father! Submit an excuse before Allah in the matter of your son." He inquired: "How?"

Atika said: "Draw lots between these camels of yours grazing in the Sanctuary and your son and go on increasing the number of the camels every time until Allah is pleased." Then Abdul Muttalib drew a lot between Abdullah and ten camels which came out in Abdullah's name. Then he drew again doubling the number of camels. Again it showed Abdullah's name. Likewise when he raised the number of camels upto hundred it came in their names.

All the Quraish raised the slogan of Takbir so loudly that hillocks of Mecca trembled. Abdul Muttalib said: "I will not give up unless the lots show the names of the camels three times." Then he drew lots twice and it showed the names of the camels. Then Zubair and Abu Talib and his sister drew out Abdullah (a.s.) from under the hands of Abdul Muttalib. The radiant skin of Abdullah got scratched due to this dragging on the ground.

All of them snatched Abdullah and hugged him and kissed him. All tried to clean dust from the face of Abdullah. Then Abdul Muttalib sacrificed camels between Safa and Marwah and distributed the meat among all and did not prevent anyone from taking it. This was also one of the traditions established by Abdul Muttalib which Allah continued; that is the blood money of every Muslim would be one hundred camels in Islam.

According to another reliable and authentic tradition from Imam Muhammad Baqir (a.s.) the Messenger of Allah (S) said: "Abdul Muttalib had ten sons besides Abbas (a.s.)." Ibn Babawayh has given their names as follows: Abdullah, Abu Talib, Zubair, Hamza, Harith, Eedaaq, Maqoom, Hajal, Abu Uzza who known as Abu Lahab and Zaraar and Abbas. Harith was the eldest. Some have said that Maqoom and Hajal were one and the same person.

His Eminence, Abdul Muttalib had ten names: Kings of the times used to address him by these names: Aamir, Shaibatul Hamd, Saiyyidul Batha, Saaqiyul Hajj, Saaqiyul Ghais, Ghaisul Waraa fil Aam, Abus Shaadatul Ashrah, Abdul Muttalib, Haafir and Zamzam.

It is also mentioned in a reliable tradition that the very first lot which was drawn in the world was in the

name of Maryam daughter of Imran; then for Yunus (a.s.). When Abdul Muttalib got nine sons, he vowed that if Allah gives him one more son he would sacrifice him in the Name of Allah. When Abdullah was born, he could not sacrifice him as the Messenger of Allah (S) was in his loins. So he brought ten camels and drew lots.

It came out in Abdullah's name. He added ten more camels and drew lots again. It again came in Abdullah's name. Then he went on adding ten camels every time until the draw showed the camels when the number was raised to one hundred. Abdul Muttalib said: "It is not fair on my part to act according to the only lot which is in my favor." So he drew again twice and when it came in the name of camels for three consequent draws he understood that now Allah was pleased with him and then he sacrificed the camels.[12]

Ibn Abil Hadid and the author of *Kitabul Anwar* etc. have reported that when Abdul Muttalib found out the Zamzam well, the Quraish became very jealous. They said: "O Abdul Muttalib! This well belongs to our forefather, Ismail (a.s.) and therefore we also have a right over it, so make us also partners in it." Abdul Muttalib replied: "Almighty Allah has granted this honor exclusively to me. You have no share in it."

After a prolonged dispute he agreed to get the matter decided through a lady soothsayer who belonged to Bani Saad tribe and lived in Syria. Abdul Muttalib, accompanied by a group of Bani Abde Manaf, proceeded to Syria along with the Quraish. On the way, where there was no water, the water which was with the companions of Abdul Muttalib exhausted and Quraish refused to oblige them.

When thirst took a serious turn Abdul Muttalib said: "Let all of us dig our graves so that those who die could be buried and thus only one, the last one to die, would remain unburied in this wilderness. It would be better than a situation in which all of us might remain unburied." They awaited their deaths, after digging the graves.

Then Abdul Muttalib said: "To sit waiting for death and not to try to find water would be like being despairing of the mercy of Allah. So let us get up and search. Allah may give us water." So they got up, loaded their goods and Quraish also accompanied them. When Abdul Muttalib rode his camel, a freshwater stream began to flow from beneath the hooves of his camel. He exclaimed: "Allahu Akbar."

His companions also raised the slogan pronouncing the greatness of Only One Allah and filled up their leather bags. Abdul Muttalib called the Quraishi tribes and said: "Look, Allah has given water to us. You may also drink as much as you want." When the Quraish saw this generosity of Abdul Muttalib they said: "Allah has decided between you and us." Now we need not go to the soothsayer for settlement. Henceforth we will never raise any dispute with you in the matter of Zamzam well.

The Lord Who gave you water in this desert has also given Zamzam to you." Then they returned from there and reserved Zamzam for Abdul Muttalib. The author of *Anware Hidayat* has mentioned that when Abdul Muttalib reached the bottom of Zamzam well, he found two golden deer, many swords and armors. Then also Quraish asked for their share in it.

Abdul Muttalib decided to settle the dispute through lots. He took two yellow arrows in the name of Kaaba, two black arrows in his name and two white arrows in the name of Quraish, gave the six arrows to a man and made him enter Kaaba and drew lots. The result was: Two in the name of Kaaba for the deer, two black which were in the name of Abdul Muttalib for the swords and the armors and the two which were in the name of Quraish for none.

So Abdul Muttalib utilized the swords and armors himself, and hung the two big deer on the door of Kaaba for decoration. Then the governance of Mecca and the service of supplying water to Hajj pilgrims was reserved for Abdul Muttalib. Thereafter none except Hudi bin Naufal raised any dispute in this matter with him. He was the chief of Mecca before Abdul Muttalib, so he became envious of him.

One day he came to confront and said: “You were merely a boy among the boys of your community. You have neither a son nor any helper. You came from Medina all alone. Then how are you superior to us?” His Eminence became angry and retorted: “Do you taunt me for having few sons?” Then he gave a word to Allah that if He gives him ten sons he would sacrifice one of them to uphold His Might and Grace. “O Allah, grant me many sons and do not allow the enemies to laugh at me. Doubtlessly You are Unique and Needless.”

Then he began to marry women. He married six women and got ten sons from them. Every one of those women was very beautiful and prestigious in her community. One of them was Manah, daughter of Harith Kalabiya, second Samraati binte Aneedaq va Taleeqiyah, third Hajra Khazaaiyah, fourth Saad daughter of Habib Kalbiya, fifth Hala binte Wahab and sixth Fatima binte Amr Makhzumiya. Fatima had given birth to Abu Talib and Prophet’s father Abdullah. Some say Zubair was also born of Fatima and the other children were from different women.

His Eminence, Abdul Muttalib was making untiring efforts to serve the Holy Kaaba. Once when he was sleeping near the Kaaba he saw a dream and became restless next morning. He got up, drew his sheet and approached a group of soothsayers shivering. They asked: “O Abul Harith, what’s wrong with you?” He replied: “I dreamt that a bright chain sprang out from my back that dazzled the eyes. That chain had four angels one in the east, another in the west. One end was on the ground and the other was reaching the sky.

Then I saw two persons who were very handsome and graceful. They were standing under that chain. I asked one of them: “Who are you?” He replied: “I am Prophet Nuh (a.s.).” Another said: “I am Allah’s friend Ibrahim (a.s.) and we have come here to live under the shade of this holy tree. Lucky is one who resides beneath this tree and woe unto one who stays away from it.”

The soothsayers said: “O Abul Harith! This is glad tiding for you. You will get a thing which will be exclusively for you and none will have any share in it. If your dream is true, a son will be born to you who will invite the residents of the east and west to the religion of Allah. He will be a blessing for one group and punishment for another.” Abdul Muttalib became much happy and said: “Who is to possess the light

of my forehead?”

Once, Abdul Muttalib went on a hunt all alone; where he became very thirsty. Then he saw a very clean and sweet spring of water which had stagnated in the midst of a clean rock. He drank some water from it which was sweeter than honey and cooler than ice. He understood that it was heavenly water which had arrived for him. After returning from there he mated with his honorable wife, Fatima Makhzumiya who was more noble, virtuous and pious, than all others.

It resulted in the conception of Abdullah, the father of the Holy Prophet (S) and the radiance which was in the forehead of Abdul Muttalib was transferred to Fatima. When Abdullah was born, that Noor began to spread from him to such an extent that all corners of the sky became bright. His Eminence, Abdul Muttalib became very happy due to the passing of the Noor to that virtuous and chaste lady. All soothsayers and People of Book became active. They were aggrieved by this. Rabbis had a gown which they claimed to be the gown of Prophet Yahya (a.s.) that he wore at his martyrdom and it contained stains of his blood.

The Jews had read in their holy book that when a drop of blood would fall out from that gown it would be the time when a prophet would be born soon who would wage Jihad with his sword. They went to that gown and saw blood oozing therefrom. They understood that the time for appearance of the prophet of the last age had approached; so they became very sad. They sent a group to Mecca to inquire about the birth of that prophet.

His Eminence, Abdullah was growing very fast. His one day’s growth was equal to the growth attained by other boys in two months. People used to come to see him in groups and were astonished to observe his elegance and radiance. The behavior of the Jews with His Eminence, Abdullah was just like that of the brothers of Yusuf with His Eminence, Yusuf (a.s.). When Abdul Muttalib got eleven sons, he remembered his vow. He called all his sons and arranged dinner for them.

After they had dined he said: “Dear sons! You know that all of you are very dear to me. I cannot bear even if a thorn troubles you. But Allah’s right upon me is greater than yours. I had vowed to my Lord that if He gave me ten or more sons I would sacrifice one of them in His way. Now Allah has bestowed me good sons like you. So what is your opinion about my vow?” Upon this all kept quiet and began to look at one another.

Finally Abdullah, who was the youngest of them all, said: “Dear father! You are also our ruler and we are your sons. We will obey whatever your command is. Allah’s right over you is higher than ours on you. We are obedient to Allah and will be patient. We are also obedient to you and are happy with Allah’s wish and we seek Allah’s protection in opposing your decision.” At that time Abdullah was only eleven years old. Hearing these words of his good son, Abdul Muttalib wept very much and thanking him turned to others, asking them what did they thought? They also said: “We have heard and we have obeyed. We are prepared even if you intend to sacrifice all of us.”

Abdul Muttalib blessed all of them and said: “Go to your mothers and let them know what I have said to you. Also tell them to wash your hands and faces and apply antimony to your eyes and to bid you goodbye after dressing you in clean clothes, as if you were not to return to them.” When the boys conveyed this painful news to their mothers they began to cry in grief and continued it till the next morning. In the morning, Abdul Muttalib put the chador of Adam (a.s.) on his shoulder, put on the shoes of Sheeth (a.s.) in his feet, and wore the finger ring of Nuh (a.s.) and came out of his house with a sharp dagger in his hand.

Then he called every one of his sons from the houses of their mothers. All of them arrived dressed in the best dresses except Abdullah whose mother was sure that only her son was worthy of going to Allah’s court and that the draw would come only in his name and so she was not separating him from her. Abdul Muttalib went to the house of Fatima, Abdullah’s mother, held Abdullah’s hand and brought him out. Fatima clung to him and Abdullah clung to his father. Abdul Muttalib was drawing Abdullah towards him and the child’s mother was preventing him crying and complaining.

Abdullah was advising his mother: “Dear mother! Please leave me and allow me to go with my dear father so that he may do to me whatever he thinks fit.” At last, Fatima became extremely gloomy and she tore her collar saying: “O Abul Harith! This act of yours is such that no one has ever done in the world. How will you be able to slaughter your own dear child with your own hand? And if you at all want do so, leave Abdullah as he is the youngest of all. Have mercy on his childhood and respect the radiance emanating from his forehead.”

When she saw that her wailing had no effect on Abdul Muttalib she embraced her child closely to her bosom and said: “Allah forbid. May the radiance on your head never be put off. I do not know what should I do? If only I had become blind before this and been buried in earth. I am, my dear son, separating you from me by force and have no hope of your coming back.” Upon this Abdul Muttalib became restless; tears flowed from his eyes and his complexion changed; his legs stopped walking. Then Abdullah spoke: “O my merciful mother, allow me to go with my father. If Allah has selected me for being sacrificed in His path, I am most fortunate. I will submit my life again and again, and if he selects someone else from us, I will return sorrowfully to you.”

Then Abdul Muttalib arrived in Kaaba with all of them. All men and women of Quraish gathered and began to weep and wail. Jews and soothsayers became happy thinking that perhaps the light of prophethood will be extinguished. They did not realize that no one can ever blow out the light of Allah. Holding a very sharp dagger in hand Abdul Muttalib began to draw lots in the names of his sons. He was praying: “O Lord of Kaaba and Sanctuary and Sustainer of angels and Creator of universe, for the sake of Your Noor, remove every darkness from us with Truth and decide this matter as none can ever reject what You have decided.

The weak have no shelter except in You. You are Almighty and Omnipotent. Needs of the needy can never be fulfilled but only by You the Needless. My Lord! You know what Promise I gave You and what

my vow is. Now I have brought all of my sons in Your service so that You may select whom you want please. If You please grant patience and peace to the elders as their patience is more amidst troubles and the younger are mostly pitiable. O Lord of Kaaba and the Rukn and the Maqam and O Sustainer of the earth, skies, sea and mountains and O sender of clouds and rain, remove difficulty and trouble from the boys."

Thereafter he wrote the name of every one of his sons on every arrow and put them in the Kaaba and also sent his sons in the Kaaba. The mothers of the boys began to weep and wail aloud and the entire audience also wept. Abdul Muttalib was falling down due to old age and again getting up with the power of spirituality saying: "O Lord! Declare Your judgment soon." People were raising their heads and crying restlessly waiting to see in whose name the lot was to appear. Then suddenly all saw that the man who was drawing lots came our carrying with him Abdullah who was covered in a chador hanging by his neck.

His color was getting yellow like the sun and was trembling like the lamp of the morning hours. He was the worthiest of all for being sacrificed in the court of the Lord. That man told Abdul Muttalib: "The draw has come out in the name of this bright son. Now you may slaughter him if you please or leave him."

Upon this Abdul Muttalib fell down unconscious and all of his brothers came out of the Kaaba weeping. Abu Talib was weeping more than all others and he was kissing the bright face of his brother wailing: "I wish I could live till the time I could see your worthy son grow up who is the heir of this Noor and whom Allah has made superior to the entire creation and through whom He will clear the earth of every dirt and impurity of blasphemy and idol worship, who will destroy the soothsaying of soothsayers."

When Abdul Muttalib regained consciousness, he heard the noise of weeping men and women all around him. He observed that Fatima, Abdullah's mother was throwing dust on her head and beating her breast. All this also could not weaken his decision. He thought of holding the hand of Abdullah to lay him on the ground for slaughtering. The elders of Quraish and the sons of Abde Manaf clung to him.

Abdul Muttalib told them: "Woe unto you, you cannot be more merciful to my son than me. But I cannot leave him unless I carry out my Lord's command regarding him." Clinging to Abdullah, Abu Talib was saying, "Dear father, sacrifice me instead of him but leave him." Abdul Muttalib said: "I cannot contravene my Lord's commandment. I will slaughter one in whose name the arrow was drawn." Then elders of Quraish requested Abdul Muttalib to draw lots once again saying that perhaps it might show something else.

When they all urged much the lot was drawn again. Once again it drew in Abdullah's name. Abdul Muttalib said: "Now obeying the Divine order has become absolutely obligatory and now there is no question of any recommendation." So he brought Abdullah (a.s.) at the altar and Arab elders stood in rows behind him. Abdul Muttalib tied up Abdullah's hands and legs and laid him down on earth. When Abdullah's mother saw this, she rushed crying to her relatives. They rushed to Abdul Muttalib when the

dagger had almost reached the neck of Abdullah. At that moment, angels in the sky made noises spreading their wings.

Jibraeel and Israfeel prayed to Almighty Allah when they got a revelation: “My angels! I am aware of all this and I know everything. I have tested the faith of My servant so as to make his patience known to the entire world.” At that moment ten men belonging to Fatima’s tribe advanced barefoot and bare head with naked swords in their hands, clung to Abdul Muttalib and said: “We will never allow our sister’s son to be slaughtered. It will be possible only after you kill all of us.” At that time Abdul Muttalib raised his head to the sky and said: “My Lord! You see that these people are not allowing me to obey Your order and are preventing me from fulfilling my vow. So decide between me and them as You alone are the best judge.”

Then a wise community elder, Akram bin Aamir came forward and suggested a plan that lots be drawn between Abdullah and camels. The next day Abdul Muttalib ordered that all of his camel be brought. Abdullah was adorned with the best fragrant dress and brought to the Holy Kaaba. Abdul Muttalib prayed: “O Allah! Your Command is effective and Your Will prevails.” Then he drew a lot and it came out in Abdullah’s name. Then ten camels were added in the lot of camels praying: “My Lord! If my prayer is not being answered because of my sins, You are the Most forgiving and the remover of all difficulties. Please have mercy on us and give us grace.” Then he drew the lot again. Again it showed Abdullah’s name.

He added ten more camels and prayed: “My Sustainer and My Pardoner! My Lord! Every allowance and denial is only from You and only Your will prevails over all. I have done something unwise due to my ignorance. I am hopeful of Your pardon. Please forgive me and do not disappoint me. Again the lot drew in Abdullah’s name.” When the number of camels to be slaughtered reached ninety and every time the lot drew in Abdullah’s name, Abdul Muttalib dragged his dear son towards him for slaughtering him.

All around him began to scream and complain when Abdullah himself exclaimed: “My dear father! Be ashamed of the Lord and do not disobey His order and make no delay in sacrificing me and hasten it up so that I may remain patient at His will. Tie my hands and feet firmly so that I may not be able to convulse. Also hide my face so that compassion may not overcome you. And draw back your clothes so that the stains of my blood may not multiply the sorrowfulness in your heart. My dear father! After my passing away, do not be careless about my dear mother and leave no stone unturned in appeasing and consoling her, because I know that she will not live longer after my departure. I also request you to feel happy at the will of Allah and not to remain so gloomy.”

Hearing these words from his son, the heart of Abdul Muttalib overflowed with restlessness and sorrow. He laid down Abdullah, put his radiant forehead on earth and made his dagger reach the neck of his son when all the elders of Quraish once again rushed to him and kissed his feet and requested him to draw lot once more.

They also promised that if it showed Abdullah’s name they would not recommend any more. So again a

lot was drawn between Abdullah on one hand and a hundred camels on the other. This time it indicated camels. So all screamed with joy, rushed to Abdul Muttalib and snatched away Abdullah from his hands and congratulated him and Fatima ran up and took Abdullah in her arms and began to thank Allah tearfully.

At that time Abdul Muttalib said: “It is not justice on my part to spare Abdullah if the lot shows his name on nine occasions and of camels only once.” So he drew the lots again twice and on both occasions it showed camels. An announcer announced from the midst of Kaaba: “Allah has accepted your prayer and soon the leader of the pious, the Holy Prophet (S) will be born from his progeny.”

The Quraishi leaders said: “O Abdul Muttalib! Congratulations for this blessing from Almighty Allah. The unseen announcers are giving you glad tidings regarding your son.” Then Fatima (a.s.) took her son to her house. Arab tribes from all around arrived to congratulate the Sayyid in Mecca. Since then the blood money of every man was fixed at one hundred camels.

When Jews and soothsayers were disappointed and they saw Abdullah safe, they began to conspire for his detention. One of their conspiracies was that they arranged a feast at the place of one of their chiefs named Reebaan where they mixed poison with food which they sent through some women to the house of Abdul Muttalib as a gift to Fatima.

Fatima asked: “Who are you?” They replied: “We are among your relatives in the progeny of Abde Manaf. We are very pleased due to the safety of Abdullah. We have prepared this food on this happy occasion. This is your share therefrom.” When that food was brought before Abdul Muttalib he asked: “Wherefrom has it come?” Fatima (a.s.) said: “Your relatives have cooked it to celebrate the well being of our beloved son.

They have sent this as our share.” When Abdul Muttalib intended to eat from it, the food, as a miracle of the Noor of the Holy Prophet (S) spoke up: “Do not eat me as I am poisoned.” Then they realized that it was a conspiracy, so they buried that food. When His Eminence, Abdullah became adult, the Noor of the Holy Prophet (S) appeared on his forehead and nobles from all around came and offered their daughters in marriage to him and to benefit from his beauty and light as he was unique in his elegance and grace.

During the day the path he traversed became fragrant due to the good smell emanating from his body. At night, buildings all around were brightened by the radiance of his holy face. Meccans used to call him ‘Lamp of the House of Allah’. In short, the prophetic radiance was destined for the virtuous lady Amina binte Wahab with whom His Eminence, Abdullah got married.

The cause of this blissful marriage was that when the scholars of People of Book observed the signs of the appearance of this most intelligent person all of them gathered in Syria and discussed about the birth of the Prophet of the last age. Then all proceeded to their most aged and experienced scholar in Jordan. He asked: “Why have all of you come and why you look so much worried?”

They replied: “We have read in our holy books about the virtues of the prophet who will be helped by angels and who will destroy our religion. We have come here to consult you in this matter. Perhaps you may suggest some idea to prevent the appearance of that man.” He said: “One who intends to prevent what Allah has decided is ignorant. Whatever you have seen and read will surely happen and it cannot be prevented. One of his relatives will be his vizier who will assist him in every matter.”

They were shocked at the discourse of that learned man. One of them named Heuba, who was very bold and haughty disbeliever. He got up and said: “This man has become very old and hence his intellect has weakened. Do not listen to his words. I say that a tree which is uprooted and thrown away cannot become green. It is advisable to kill the man from whose loins the said prophet is to be born and then stop worrying about him.

The plan is that you should purchase some goods and go to Mecca under pretext of trade where your aim will be fulfilled. I will also accompany you. Dip your swords in poisoned water and prepare for the journey.” Those cursed fellows accepted the suggestion of that unlucky denier. They bought goods for Mecca and proceeded for that city.

When they approached the holy city, they heard the voice of an unseen announcer saying: “O the most unlucky persons! You are going to the best city and are intending to harm the best man among Allah’s creation! A man who tries to overturn the Divine Designs returns to hellfire and ends up as a loser in the world as well as the hereafter. They were bewildered and were about to return, but Heuba made them go ahead through his satanic talks. The cursed fellows were inquiring about His Eminence, Abdullah (a.s.) from every one who met them on the way. People were all praise for Abdullah’s beauty and virtues which doubled their enmity and jealousy.

Then all of them entered Mecca and showed their goods to traders demanding a high price so that they might not purchase and they could stay there for a long time. They were awaiting for an opportunity to fulfill their evil designs. One night Abdullah saw a dream and described it to his father, Abdul Muttalib. He narrated that some monkeys waving naked swords were attacking him until he was lifted up in the air.

Then a fire came down from the sky and it burnt down those mischievous monkeys. Abdul Muttalib said: “My dear son! Allah will always protect you from every calamity. Many are anxious of you because of the radiance shining on your forehead. But even if all on the surface of this earth join hands they will not be able to harm you in the least because this radiance is the Noor of the Prophet of the last age and Allah is its protector.”

Abdul Muttalib and Abdullah used to go hunting on many occasions but those deniers were not able to confront Abdullah for fear of Abdul Muttalib. Once Abdullah went alone. Heuba went to his companions and said: “Here is a good chance. Abdullah has gone for hunting all alone and this is an appropriate time.” When Abdullah was slaughtering his hunted animal in one of the caves, the Jews surrounded him

from all sides and closed all passages of escape. When Abdullah saw that they intended to kill him, he raised his head to the sky and prayed weeping to Allah; the knower of the open and the hidden.

Then he turned to the Jews and asked: “Why do you want to kill me? By Allah! I have never harmed anyone of you nor have I grabbed any of your wealth, neither have I killed anyone of you.” The cursed fellows did not reply to any of his questions. They attacked him suddenly and jointly. Abdullah took the Holy Name of Only One Allah and shot four arrows towards them.

When four of them were killed, the unbelievers began to make excuses and said: “Why are you killing us? We are not confronting you. One of our slaves has run away. We are searching him. We mistook you for him. Abdullah laughed at this mischievous lie and, taking up his bow, intended to ride off when they attacked him again.”

Some began to throw stones and some attacked with their swords. Abdullah also confronted them very courageously and felled many of them. But when he became very tired he jumped off his horse and took support of the mountain rock. The oppressors began to stone him but they dared not approach him. At that moment when they had surrounded Abdullah, Wahab Ibn Abde Manaf came up to that valley. Seeing the big number of the Jews he feared and rushed back to Mecca and cried out to the Quraish asking them to rush to the help of Abdullah who was surrounded in a valley by the enemies.

All men of Bani Hashim took up swords, rode their horses without saddles and rushed to that mountain, saw that Abdul Muttalib, Abu Talib, Hamza, Abbas and other men of Bani Hashim had entered that valley. At that time Abdul Muttalib said: “My son, this is the meaning of the vision which you had seen in a dream.” The Jews understood that they were not likely to remain alive so they began to flee. Some hid themselves in a narrow pass when, by the command of Allah, a rock fell on them and killed them. Many of them were caught.

When people intended to kill them, they said: “Allow us some time so that we may settle our monetary accounts with Meccans. Thereafter you may do whatever you like.” So they were tied up and brought to Mecca. Meccans stoned and cursed them. Then Abdul Muttalib sent some of them to Wahab by way of thanks.

When Wahab went to his wife, Barrah he said to her: “Today I observed some strange things in Abdullah, son of Abdul Muttalib, which were never observed in anybody before even in the bravest of Arabs. Allah has given him a unique beauty and grace which none in the world has ever seen or heard.

I saw that when Jews surrounded him, angels were descending from the sky.” Then he said: “Please go to Abdul Muttalib and talk to him. Perhaps they will accept our daughter, Amina for marriage with Abdullah and allow us also to share their grace.” Barrah said: “O Wahab! Almost all chiefs of Mecca and surroundings have offered their daughters but they did not accept. How will they accept our daughter?” Wahab replied: “I have today established one of our rights on them by informing them about Abdullah. They may, due to it, consider our request about our daughter.”

Barrah came to Abdul Muttalib's house. He said: "Welcome, today your husband has done a favor to us. Let us know if you have any need so that we may fulfill it."

Barrah said: "O Abdul Muttalib! He has sent me to you. He wants that the radiance of Abdullah to be transferred to his daughter, Amina. We have no other need. I offer Amina to you as a gift." Abdul Muttalib looked at Abdullah and said: "My son! Even though you have not accepted daughters of some kings, this girl belongs to your family. No other girl can equal her in wisdom, piety, chastity, honesty, beauty, grace and perfection." Abdullah remained calm and did not express dislike. Then Abdul Muttalib said to Barrah: "We accept your offer and take your daughter, Amina for Abdullah."

That night Abdul Muttalib took Abdullah to Wahab's house and began to talk about marriage. At once, the Jews imprisoned in Wahab's house took undue benefit of this engagement, broke their ties and ran away to their houses. As they were unarmed at that time, they began to pelt stones on them (Bani Hashim). But as a miracle of the Noor of the Holy Prophet (S), the stones boomeranged on them and broke their heads and chests.

The brave persons also took out their swords and, taking intercession of the Noor of the Holy Prophet (S), attacked the deniers and killed them all. After the end of this ugly incident, Abdul Muttalib told Wahab: "If Allah wills, we and you will perform this marriage in the presence of our people, next morning."

Next morning, Abdul Muttalib took his sons, family members and relatives with him. Wahab also gathered his kith and kin. When people from both sides gathered, Abdul Muttalib gave a nicely worded eloquent speech saying: "I praise Allah like the praise of the thankful. The praise of which He is worthy for the bounties, which He has granted to us. He granted us the shade of His Holy Sanctuary and allowed us to reside in it.

He poured love for us in the hearts of His slaves and He gave us superiority over all communities. He protected us from all calamities and hardships. I praise Almighty Allah who made marriage permissible and adultery unlawful for us. Know that our son, Abdullah demands the hand of your daughter, Amina for this much dower. Do you accept?" Wahab replied: "Yes, we agree and we accept."

Then Abdul Muttalib told the audience: "Be witness to this." Then Abdul Muttalib gave a feast to all the residents of Mecca and its surroundings for four days. After the night of consummation of Abdullah with Amina, at the time of sunrise, the Creator of the universe commanded Jibraeel and he (the angel) announced in Paradise that the means of the arrival of the great prophet who is to give glad tidings as well as warnings, the shining moon have been completed.

"That prophet will order good and prohibit evil and call My servants to good and to follow the truth. He will be My Mercy on My creation. He will be perfectly honest and trustworthy. His light of guidance will spread throughout the universe. Glad tiding of grace and bliss is for one who will be friendly with him and one who will nurture enmity against him will get the severest chastisement. He is one whose holy and

pious clay was presented before you prior to the creation of Adam. His name in the sky is Ahmad and in the world, Muhammad (S) and in Paradise, Abul Qasim.

Upon this the angels rained the slogans hallowing and pronouncing the greatness of the Only One Allah. They opened the doors of Paradise, closed the gates of Hell, the Houries popped their heads out of their heavenly apartments, birds of Paradise began to sing the praise of the Lord Creator of space and time.

Then Jibraeel came down to the earth with one thousand angels and conveyed the glad tiding of the conception of the friend of the Lord Creator throughout the universe. So much so that the good news reached the guardians of the seas and mountains and clouds and all the residents of the universe even upto the seventh strata of the earth.

Everyone of them who loved one selected by Allah got His Mercy and one who envied, deprived himself of divine grace. They (angel) chained the devils and prevented them from hearing the news of heavens, driving them away from every door of the sky hitting them with missiles of meteors. Next day, which was a Friday as well as the day of Arafat, when Abdullah was busy taking a walk with his father and brothers in the field of Arafat they became very thirsty. There was no water in that sandy land. Suddenly there appeared a stream of pure water which astonished all.

At once they heard the voice of an unseen announcer saying: “O Abdullah! Drink this water.” Then Abdullah understood that that the stream had appeared for conception of that beloved of Lord Creator. At that very moment he hurriedly rushed back to his tent and asked Amina: “Please get up, take a bath, wear good clothes and apply fragrance as you are, shortly, to become the treasurer of the Divine Radiance.”

So she at once became pregnant with the embryo of the chief of all prophets and that Noor was transferred from the loins of Abdullah to the womb of Amina. Amina (r.a.) says: “When Abdullah was upon me, a Light came out of him which brightened all the skies and the earth.” Thereafter the same radiance dazzled from the forehead of Amina (r.a.) like the image of sun. Ibn Shahr Ashob has narrated that there was a woman named Fatima, daughter of Marrah, who had read many books about the past prophets and religious scholars.

Once His Eminence, Abdullah passed by her. That lady asked him: “Are you the one whose ransom of a hundred camels was paid by your father?” He replied: “Yes.” She said: “How nice if you contract a marriage with me and mate with me only once.” I will give you one hundred camels in exchange. But His Eminence, Abdullah did not pay any attention. After the holy sperm settled in the womb of Lady Amina (a.s.), Abdullah once again, passed by that woman but he did not find the earlier desire in her.

When he asked the reason, she said: “The thing for which I wanted you was destined by the Almighty Allah for another lady and she has already been fortunate to get it.” It is mentioned in a tradition that when Amina got married to Abdullah, two hundred women died of despair. When the time for the transfer of that radiance from Abdullah arrived, it dazzled so much that nobody was able to look at his

shining face at night.

All the rocks and trees he passed bowed down to him, saluting him. It is said that when His Eminence, Abdullah proceeded to Paradise, the age of the Holy Prophet (S) was only two months. According to one narration he was seven month old. Yet another report mentions that he was not born till then. When Lady Amina (r.a.) expired, the Holy Prophet (S) was four years old. According to another saying he was six and according to yet another tradition he was two years and six months old. Her end came at Abwa which is situated between Mecca and Medina.

When His Eminence, Abdul Muttalib passed away, the Holy Prophet (S) was eight years, two months and ten days old. It is mentioned in Shia and Sunni narrations that one night the Holy Prophet (S) came to the grave of his dear father, Abdullah, offered two units of prayer and called him. The grave opened.

He observed that His Eminence, Abdullah was sitting in the grave and that seeing the Holy Prophet (S) he (Abdullah) said: I testify that there is no god but only One God and that you are His Prophet and Messenger." His Eminence, asked: "Who is your Wali?" He inquired: "My son: Who is your Wali?" The Holy Prophet (S) replied: "This Ali (a.s.) is my Wali." Then Abdullah said: "I testify that Ali is my Wali."

Then His Eminence, said: "My son: Go back to your garden where you had been." Therefrom the Holy Prophet (S) went to the grave of his dear mother and repeated the same things. That grave too opened and the Holy Prophet (S) observed that Amina was sitting therein saying: "I testify that there is no god but only One God and that you are His prophet and messenger." He asked: "Who is your Wali?" She inquired: "Who is your Wali?" He said: "This Ali bin Abi Talib is my Wali." Amina (a.s.) said: "I testify that Ali (a.s.) is my Wali." His Eminence, said: "Please return to your garden."[13]

Shazan bin Jibraeel Qummi, Ibn Babawayh and Shaykh Tabarsi (r.a.) have also narrated with little difference and much agreement. Shazan has said that during the days of Abdul Muttalib (a.s.) there was a king in Yemen known as Saif bin Zuyazan. He had captured Mecca and had appointed his son as the governor. Abdul Muttalib took some chiefs of Bani Hashim with him and proceeded to Yemen so as to meet him and to ask him to be kind to the residents of Mecca.

When they reached Yemen they came to know that the king was in his palace named Wardi and that according to his habit he lived in Amadan palace during spring where he remained busy in luxury for more than forty days. At that time no one was allowed to approach him. The garden attached to the Amadan palace had a gate also in the direction of the forest.

Guards were posted at every gate. When Abdul Muttalib arrived at the said gate and asked permission to enter, the guard said: "In these days the king remains in privacy with his mates and women and no one is allowed to go there. If he sees you, he will kill us also along with you." Abdul Muttalib gave him a purse full of golden coins saying: "Please don't prevent me from going in, the question of my death is more important to me and as for you, I will recommend to the king that you will not be harmed."

When the eyes of the guard fell on the red golden coins, he forgot his black blood and restlessness and could not stop His Eminence, from entering. When Abdul Muttalib entered that garden, he saw that the Amadan palace was in the middle of that garden and that various kinds of flower plants were planted all around it and a clean water canal was flowing around it and Saif, was staring happily at the flowers resting on a pillow in his palace. When he saw Abdul Muttalib, he angrily asked his slaves: “Who this man, who has entered this garden without my permission? Bring him to me at once.”

The slaved rushed and took Abdul Muttalib to the king. Abdul Muttalib observed that the palace was decorated with all kinds of jewels besides gold and silver and extremely beautiful slave girls stood in rows on all sides. There was a pillar of red agate near the king’s seat and a cup of ruby on top of that pillar full of musk wine. On its left was a glass of red gold. The king had a naked sword on his lap.

He asked Abdul Muttalib: “Who are you?” He replied: “I am Abdul Muttalib son of Hashim son of Abde Manaf,” and he described his ancestry right upto Adam (a.s.). The king asked: “O Abdul Muttalib! Are you the son of my sister?” He replied: “Yes, because Saif belonged to Aale Qahtan and Aale Qahtan was the brother’s progeny and Aale Ismail was sister’s progeny.” Then Saif gave much respect and honor to Abdul Muttalib and shook hands with him and seated him beside him and asked the reason of his arrival.

His Eminence, replied: “We reside in the neighborhood of the House of Allah and we are serving that House. We have come to congratulate you for your victory over your enemies.” He wished well for the king who became very happy and made Abdul Muttalib and all of his companions stay as his guests in the hall of entertainment and gave them much respect. He fixed some amount for feast every night.

One night he called Abdul Muttalib in privacy, sent away his companions so that no one would know about their talks and said: “O Abdul Muttalib: I want to tell you a secret which I have never told anybody as, in my opinion, you alone are worthy of knowing it. I want you to keep it secret till the time of its manifestation arrives.”

Then Saif said: “In your city there is a very beautiful child with a well built physique and extremely beautiful and unique stature. There is a mark between his shoulders. He will arrive in the land of Tahama. Allah will put the crown of prophethood on his head. Clouds will provide shade to him. He alone will be the intercessor of humanity on Judgment Day.

There are two seals of Messengership between his shoulders wherein it is inscribed: There is no god except Allah. Muhammad is the Messenger of Allah. Allah has called both of his parents to His fold of Mercy. His grandfather and his uncle are nourishing him. His signs are shining like full moon in the holy books of Bani Israel. Almighty Allah will make a group of we, Yemenis his helpers and assistants. Allah will make his friends win and disgrace his enemies. He will break idols and silence the fire temples.

His words will be full of wisdom. His deeds will show justice and equity. He will order good and will do good himself. He will forbid evil and remove them. If I remain alive till his arrival, I will go to Medina, his

capital, with my armies to assist him. Had I not feared that enemies would destroy him, I would have publicized everything about him and would have at once invited all the Arab tribes to side with him. I imagine that you are his grandfather."

Abdul Muttalib said: "Your guess is correct." He said: "You are most welcome, you have honored us with your arrival here. I make you a witness that I have believed in that Prophet and that whatever he has brought from His Lord is Truth." Then he sighed thrice sorrowfully saying: "How good it would have been if I had been living in his time and sacrificed my life for helping him.

O Abdul Muttalib! Try your best to protect him because his enemies are many, especially the Jews whose jealousy is very bitter. And also beware of your community as they too will envy, harass and harm him." Abdul Muttalib saw many white hair in the beard of Saif. Then Saif bid good bye to Abdul Muttalib and said: "Do come with all your companions tomorrow to my court so that I may arrange a special feast in your honor."

Next day, His Eminence, Abdul Muttalib put on nice clothes, applied scent and went to Saif's court. The king made him sit near him with much respect. Abdul Muttalib said: "O King, yesterday I observed white hair in your beard but I cannot see so now!" The King said: "I apply hair dye." It is said that Saif was the first man ever to apply dye. Then the king sent all of them to the bath and also sent dye for them and they all applied it.

Thereafter he gifted to every one of them a purse of gold coins, one slave, one slave girl and one pair of clothing and also the total of all that to Abdul Muttalib. According to another report each one was given ten slaves, ten slave girls, two Yemeni robes, a hundred camels and ten pounds of silver tinged with musk and ambergris and tenfold of all that to Abdul Muttalib.

Then he called for his horse, Uqaab and his mule, Ashhab and camel, Ghazba and handing them over to Abdul Muttalib said: "When your grandson matures, give these gifts to him. Till then these things are a trust with you. Whenever I rode Uqaab for hunting or war I was successful. If I ever returned from an enemy riding this horse, no one could harm me. I have traveled in numerous hills, vales, plains and forests riding on this mule so happily that I never wished to get down from it. Please present these gifts to your forthcoming grandson and convey my regards to him."

Abdul Muttalib responded: "I accept with hearty pleasure." Then Abdul Muttalib departed from Saif and returned to Mecca. He used to say: "I am not as happy with these gifts because they are all to perish. But I am very happy about the grace for me and my grandson, which are everlasting and you will know everything about him very soon. When the Meccans came to know about the return of Abdul Muttalib, their chiefs rushed to welcome him and the Holy Prophet (S) also walked a little with peace of mind and poise and sat down on a wayside rock.

When the companions and friends arrived, Abdul Muttalib asked them: "Where is my chief and commander Muhammad (S)?" They replied: "He is waiting for you in the way." When Abdul Muttalib

approached him (Muhammad) he got down from his horse, took up His Eminence, (S) in his lap, kissed his forehead and said: “My dear son! Saif bin Yazan has sent this horse, this mule and this camel as gifts for you and has also sent Salams to you.” His Eminence, prayed for his well-being and rode the horse which began to gallop happily.

It is narrated that the lineage of that horse was Uqab, its father Nizoob it’s father Qaabil, its father Bataal, its father Zaadurraakib, its father Alkifaah, its father Aljanah, its father Mauj and its father Maimoon was from Reeh and Reeh was by the Word of Allah, born without a father and a mother. When the Prophet was eight years, eight months and eight days old, his grandfather, Abdul Muttalib fell seriously ill.

According to his wish, he was laid on a board and brought near the curtains of the Holy Kaaba. His nine sons sat all around him weeping. The Holy Prophet (S) also arrived and sat near Abdul Muttalib on the board. The cursed Abu Lahab intended to remove him. But Abdul Muttalib scolded him: “O Abdul Uzza! You will not remove the enmity against this selected servant of Allah from your heart!”

Then, turning to Abu Talib he made many recommendations concerning Muhammad (S) and emphatically advised all his sons to give utmost respect and honor to Muhammad (S) saying: “Very soon his greatness and grandeur will come before you.” Then he became unconscious. On regaining consciousness he addressed Quraish chiefs: “Do I have any right over you?”

All responded: “Why not? You have a right on all of us, big or small. May Allah give you a good reward and make death easy for you. You were a very good elder and commander for all of us.” Abdul Muttalib said: “I wish that all of you should give utmost respect and honor to my son, Muhammad (S) and to consider him your leader, to respect his rights and to honor him fully.” All responded: “We heard and we accepted sincerely.”

Then Abdul Muttalib began to breathe his last. He took up Muhammad (S) in his lap and said: “O my lucky and graceful son! Do not get separated from me. I feel peace and rest so long as you are with me.” With these words his lucky soul flew away towards the Most Merciful Allah.

According to authentic reports, Imam Ja’far Sadiq (a.s.) is reported to have said: “The Almighty Allah had orphaned his dear Prophet and he called up his parents in his childhood so that obedience of none but Only One Allah be incumbent on him and so that only Allah’s right may remain on him.”

Condition Of Arabs And Meccans Before The Arrival Of The Holy Prophet (S)

It is mentioned in a reliable, rather true tradition that Imam Muhammad Baqir (a.s.) said: “The trusteeship of Kaaba had always remained among the descendants of Ismail (a.s.) They were always in charge of issues pertaining to Hajj and religion. They inherited leadership by birth from their elders until

the time of Adnan bin Awad when their hearts hardened and they became corrupted. They began to create innovations in the religion of Allah. They expelled some people from the holy precincts.

Most of them dispersed to earn livelihood and some to escape quarrels. Their majority remained loyal to the way of Ibrahim (a.s.) like obeying the Divine Commandments (as mentioned in the Holy Qur'an) like prohibition of marriage with mothers, sisters and daughters. But they considered marriage with step mothers and with daughters and sisters and with sisters of existing wife lawful. They believed in Hajj. Talbiyah and ritual bath after sexual intercourse but they had created innovations in Hajj and Talbiyah etc.

They had also indulged in polytheism and idol worship. In these circumstances, Musa (a.s.) was appointed between the times of Ismail (a.s.) and Adnan. It is narrated that when Maad bin Adnan feared that the Kaaba would become untraceable after being dilapidated, he made marks and signs of its identification. When the tribe of Jurham took control of Mecca and the trusteeship of Kaaba came in their hands, they continued to pass it on to their heirs as heritage until mischief and corruption spread among them too. They degraded the value of Kaaba and grabbed its property and wealth and began to oppress whoever came to Mecca.

Their lawlessness increased. In those days it so happened that whoever dishonored Kaaba was soon destroyed and so also the one who made mischief in Mecca. That is why this city is called Mecca meaning the city which breaks the necks of oppressors. It is also called Basasa as it destroys those who resort to oppression therein.

This city is also called Umm Raham (merciful mother or the source of mercy) as one who serves and respects it, becomes the rightful gainer of Divine Mercy. So when the people of Jurham community became lawbreakers and mischievous, Allah punished them through plague, which killed many of them.

Then the people of Khaza came together with an intention to drive the remaining people of Jurham out of the Sanctuary. The chief of Khaza was Amr bin Rabiah bin Harith and the leader of Jurham was Amr bin Harith bin Jurhami. They fought with one another. Khaza overpowered the Jurhams. Some of the Jarhamis who had survived went away to a place called Jahina and settled there.

A flood there killed them all. Thereafter Khaza became the trustees of Mecca until the time of Qusayy bin Kalab who was the great grandfather of the Messenger of Allah (S). He drove the Khaza out of Mecca and became the trustee of Kaaba. The trusteeship of Kaaba remained in their progeny till the time of the Holy Prophet (S).

It is narrated that Imam Ja'far Sadiq (a.s.) said: The Arabs to some extent, continued to serve and follow the religion of Ibrahim (a.s.) and also to be kind to the kith and kin. They were serving their guests and performing the pilgrimage of Hajj of Kaaba. They used to say that one must always refrain from grabbing the property of an orphan because it is like a rope which ties up man. They were also desisting from many prohibited things due to the fear of Divine punishment because no sooner than they did anything

unlawful they were caught in one or another calamity.

They were hanging the skin of the trees growing in the limits of Sanctuary in the necks of their camels and then let them free (untied) but then no one could ever dare to steal those camels or to put another skin belt in their necks. If anybody did so he used to be punished soon. But today they have been given a respite and the Almighty Allah does not grab them forthwith and does not chastise instantly. He keeps the matter pending till Judgment Day. Once the people of Syria invaded Kaaba.

They installed a catapult on mount Abu Qubais to attack the Kaaba. Allah sent a cloud like the wings of sparrows wherefrom a lightning fell and killed seventy persons standing around that catapult. Another reliable tradition says that once a man came to the Holy Prophet (S) and said: “A girl was born in my home. I nourished her. When she matured, I dressed her in nice clothes and jewellery, took her to a well and pushed her in it.

The last words which I heard from her were: ‘My dear father!’ Now please let me know how I can compensate for this misdeed?” The Holy Prophet (S) asked: “Is your mother alive?” He said: “No.” Then the Holy Prophet (S) asked: “Have you a maternal aunt?” He said: “Yes.” The Holy Prophet (S) said: “Behave nicely with your aunt as she is like your mother. Perhaps it would compensate.”

The narrator asked Imam (a.s.): “When was this misdeed committed?” He replied: “Before the advent of the Holy Prophet (S), in the days of ignorance people used to kill their daughters so that the enemy may never be able to apprehend them and get sons from them, putting them to shame.”

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1. Surah Saad 38:75
2. The author says: There are many traditions about the creation of those holy beings which cannot be accommodated in this book. If Allah wills, some of them will be mentioned in the forthcoming book of Imamate. As for the difference of opinion about the creation of Noor before the creation of the universe, it is because of variations in meaning of creation. Possibly they are applicable to any of the grades as mentioned in Biharul Anwar.
3. Surah Araaf 7:172
4. Surah Anbiya 21:37
5. One mithqal equals 1.234 grams approx.
6. Approx. equal to seven mithqal. One mithqal is 1.234 grams.
7. Surah Nisa 4:22
8. Surah Anfal 8:41
9. Surah Taubah 9:19
10. The Arabs used the word Khaalu to mean maternal uncle as Allah has also said in verse 61 of Surah Noor: “There is no blame on yourself ...that you eat from...your maternal uncles’ houses...
11. A lentil
12. The author says; It appears from the act of Abdul Muttalib that may be the sacrifice of sons was permissible in the Shariat of Ibrahim (a.s.). It is also probable that it might have been exclusively for Abdul Muttalib who might have got a revelation.
13. The author says that these narrations show that the parents of the Holy Prophet (S) had faith in the Oneness of God and also in the Messengership of the Holy Prophet (S) and that their calling in the grave was to make their faith perfect by

the attestation of the Wilayat of Ali bin Abi Talib (a.s.).

[1] [1]
SHARES

Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara

Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara 1

There are some reliable traditions regarding Qur'anic verses stating that the Almighty Allah had taken oaths from past prophets about Prophet of the last age and of his legatees and would ask them to testify to their prophethood and Imamate. It is said that Abdullah bin Salam used to say: "By Allah we know the Prophet Muhammad more than we know our own sons, because we have read his description in our holy books and have no doubt about it at all, while there can be some doubt about our sons."

Sayyid Ibn Tawus has related from Hassan bin Thabit that he used to say: "I remember that when I was seven years old, a Rabbi on a hillock was calling other Jews to gather. When all of them assembled, he said: "Tonight a star has arisen which testifies to the appearance of the Prophet of last era, Ahmad Mujtaba (S)."

Imam Hasan (a.s.) is reported to have narrated in a lengthy tradition that a group of Jews came to the Messenger of Allah (S) and one who was learned among them asked some questions. When the Holy Prophet (S) replied to his queries, he became a Muslim. Then he brought out a white paper showing all the replies given by the Holy Prophet (S).

Then he said: "O Messenger of Allah (S), by the One who appointed you as His Messenger, I have copied these questions and answers from the Divine tablets revealed to His Eminence, Musa (a.s.). I had seen so many of your signs in the Torah that I had begun to doubt its being the Divine Book. Forty years ago I had removed your name from Torah. But when I looked again in the Book, it was there! I have read in Torah that no one except you would be able to answers these questions, Jibraeel would be standing on your right, Mikaeel on your left, your legatee in front of you."

His Eminence, (S) said: "You are right. These two angels on my right and left are Jibraeel and Mikaeel and this is my legatee Ali bin Abi Talib, standing in front of me." It was mentioned earlier that prior to

this, the group which testified to his Messengership was the group of Tubba.

It is mentioned in a good tradition that Imam Ja'far Sadiq (a.s.) said: Tubba had brought two tribes named Aws and Khazraj from Yemen to Medina and made them settle there. He had also told them: "Wait for the prophet who will be born soon. I have heard his virtues. He will be appointed as Messenger of Allah (S) in Mecca and he will migrate to Medina.

If I remain alive till his time I will put faith in him and fight on his side against his enemies." It is also mentioned in another reliable tradition from the same Imam (a.s.) that the Jews had read in their religious books that the migration of Muhammad (S) would be between the mountain of Uhud and Eer.

So they went out in its search and climbed a mountain called Hadaad and it is the same called Uhud. They dispersed on all sides of that mountain. Some settled in Fadak and some in Khyber and some in Teema. Those who were living in Teema, after some time, desired to meet their friends. So they rented some camels from a Bedouin belonging to the tribe of Qays. The Bedouin said: "I am taking you through the valley between Eer and Uhud."

They said: "Inform us when you reach that spot." When he arrived in the middle of Jubbe Medina he informed them: "This is Mount Uhud and that is Mount Eer." They dismounted their camels and said: "We have reached our destination. Now we do not need your camels. You may go wherever you please." Then they wrote to their friends living in Fadak and Khyber: "We have reached the place we were searching for and now all of you may also come here."

They wrote back: "At present we are well established here and reside in our own houses with properties. It is difficult for us to move from here. We are not very far from you." So they settled in Medina, built houses, obtained property and cattle etc. When Tubba came to know that they had become very rich he attacked them to seize their wealth but they took shelter in a castle. Tubba arrived there with a big army and surrounded that fort.

The Jews used to pity the poor. At night the army men of Tubba were throwing some dates and barely over the wall of the fort for those who were inside. When Tubba came he also felt pity for them and gave them amnesty.

When they came out of the fort, Tubba told them: "I like your cities very much and I want to live with you." They said: "This is not an appropriate place for you because this is the place of migration of the last prophet and until he arrives, no king can take control of this place." He said: "I will leave some of my relatives here and wish that when that prophet appears they should help him."

Thus he left the tribes of Aws and Khazraj with those people to settle in Medina. Slowly their population increased much. Finally they overwhelmed the Jews and snatched away their property and wealth etc. The Jews told them: "When Prophet Muhammad (S) will arrive we will also drive you out from our houses snatched by you." But when the Holy Prophet (S) arrived, the Ansar became Muslim but the

Jews turned infidels. Almighty Allah has hinted this in the Holy Qur'an:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

"...and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which recognized, they disbelieved in him; so Allah's curse is on the unbelievers."2

It is mentioned in another authentic tradition explaining this verse that the same Imam was asked by the people about this and he said that it was a group who lived in a time between Muhammad (S) and Isa (a.s.) which used to threaten idol worshippers that: Very soon a prophet will arrive who will break your idols and deal with you thus and thus. But when the Holy Prophet (S) arrived, they themselves turned disbelievers.

Qutub Rawandi (r.a.) has narrated that when Tubba came to Medina they killed three hundred and fifty Jews and intended to destroy Medina when an old Jew aged two hundred and fifty years told him: "O King! It does not befit a man like you to kill people in a fit of anger and it is not in your power to destroy this city." "Why?" asked Tubba.

That old man replied: "Because a prophet will be born in Mecca in the progeny of Ismail (a.s.) who will migrate to Medina." Upon this Tubba stopped killing them and went to Mecca, put a covering on Kaaba and gave food to people over there and also composed a poem which meant:

"I testify that Ahmad is the Messenger of Allah Who is the Creator of the entire Universe. If I live long enough till his arrival, doubtlessly I will be his vizier and his cousin."

They say Tubba was a short stature man and some say he was of medium height. Ibn Shahr Ashob has narrated that when Tubba first thought of destroying Kaaba, he fell severely ill and doctors could not help him. One of his viziers told him that the cause of his illness was his bad intention regarding Kaaba; so he gave up that intention and recovered. Then he covered Kaaba with a covering and began to respect and honor the holy house. Then he came to Medina and put faith in His Eminence, Muhammad (S).

He settled four hundred of his companions in Medina so that they might await Prophet's arrival for helping him. He also wrote a letter in the name of the Holy Prophet (S) and gave it to his vizier. He wrote therein that he was a believer in him and that he was in the community of the Holy Prophet (S) and requested the Holy Prophet (S) to intercede in his favor on Judgment Day. The letter began as follows: This is a letter from Tubba to the Prophet of the last era, Muhammad son of Abdullah.

The Holy Prophet (S) was born one hundred years after Tubba's death. When Prophet Muhammad (S) was appointed and when many people of Medina put faith in him the above mentioned letter was sent to the Holy Prophet (S) through one Abu Laila. When the Holy Prophet (S) had gone to the tribe of Bani

Salim, Abu Laila approached him with that letter.

Immediately on seeing him the Holy Prophet (S) exclaimed: “Are you Abu Laila? Have you brought Tubba’s letter?” Abu Laila was wonderstruck. The Holy Prophet (S) told him: “Give it to me,” and asked Amirul Momineen (a.s.) to read it out to him. He read it out. The Holy Prophet (S) said thrice: “Bravo, worthy brother!” Then he brought Abu Laila to Medina.3

Qays bin Saidah Ayadi was one of those who believed in the prophethood of Prophet Muhammad (S). It is narrated through authentic reports that Imam Ja’far Sadiq (a.s.) said that after the Holy Prophet (S) conquered Mecca, he was sitting one day, near Kaaba when a group of people came to him. His Eminence, asked: “To which community do you belong?” They replied: “Bakr bin Wail.” The Prophet asked: “Do you know about Qays bin Saidah Ayadi? Where is he now?” They said: “He has expired.”

The Holy Prophet (S) said: “Praise is only due to the Lord of life and death who is to make everyone taste death. I feel like seeing Qays bin Saidah addressing people from the top of his red camel in the bazar of Ukaz saying: O people! Please assemble, keep quiet and listen attentively. Then remember and then act accordingly and while acting also teach others. Verily everyone who is born will die and who is dead will not return to this world. Doubtlessly there are bounties in the sky and lessons on the earth.

Allah has made the high ceiling of sky over your heads for you and He made the carpet of earth for you. He made the moving stars move and made the day and night follow one another. He created seas around the earth the depth whereof is not known. I tell you truly that all this is not a plaything. Behind all this are wonderful events of the Hereafter.

Why do not those who go from this world come back? Are they happy living there or are they asleep or have been kept asleep? I say on oath of Allah! There is a religion of Allah which is better than your religion.” The Holy Prophet (S) said: “May Allah shed His Mercy on Qays as he will rise up alone on Judgment Day because he was the only Faithful man in his community.”

Then the Holy Prophet (S) asked the people: “Does anyone of you recall his poetry?” One of them recited some couplets which were about Faith in the Last Day and the Final gathering. They were so full of wisdom that whenever anyone of that tribe came to the Holy Prophet (S) he used to ask him to recite those couplets and listened to them attentively.

It is mentioned that he (Tubba) lived for sixty years; that he was the first man in his community to believe in Judgment Day and who knew the Holy Prophet (S) with his entire lineage and used to give all the glad tidings of his arrival. His addresses contained glad tidings about Prophet’s arrival.

It is mentioned in books of Shias and Sunnis that Zain bin Nafel was fully aware of the religion of the Jews and the Christians. As he did not like either of the religions, he came out of Mecca in search of Millate Hanifah (the upright faith) and passing through the Arab isles like Moosal, reached Syria.

Whenever he learned about any knowledgeable religious scholar or a monk he went to him until he came to know about a monk in Balqa who was known to have complete information about Christianity. He went to him and inquired about the real religion.

He replied: “At present, it seems no one has full information about it, because that original Faith is very ancient. But very soon, in the city from where you have come, a prophet will appear who will be following that original religion. So hasten back to your place because the time of the arrival of that prophet is very near. May be he has already appeared.”

Upon this he returned hastily but got killed on the way. Waraqa bin Naufal who also believed like him wept very much when he heard about his death and recited an elegy. It is mentioned in another report that people asked the Holy Prophet (S) whether he prayed for his salvation? The Prophet (S) replied in the affirmative and also asked others to pray for his salvation as he would stand up alone on Judgment Day because he had already believed in his prophethood and was martyred in search of the true faith.

In another narration, it is said that according to Ibn Abbas: When the Holy Prophet (S) got Kaab bin Asad of Bani Quraiza arrested and wanted him to be executed, he said: “O Kaab, did the advice of Ibn Hawash the Rabbi not benefit you, who had come from Damascus and used to say: I have given up wine and luxury, I have adopted abstemiousness and started eating dates in anticipation of the prophet, the time of whose advent has arrived; he will migrate from Mecca and come to Medina.

His food will be dry bread and dates and he will ride a bare-backed mule. There will be redness in his eyes and the mark of prophethood will be embossed between his two shoulders. He will carry his sword on his shoulders and not care for any enemy. His dominion will extend to every place where the hooves of the horses can reach.”

Kaab said: “O Muhammad, it is so. If the Jews had not said that I brought faith under the threat of death, I would have indeed accepted (your) faith. But I have lived on the Jewish faith so far and I shall die on it. “The Messenger of Allah (S) said: ‘Come and execute him.’ The executioner stepped forward and cut off his head.

It is mentioned in yet another reliable tradition that Almighty Allah revealed to Isa (a.s.): Inform Bani Israel so that they may put Faith in Me and in My unlettered Messenger whose lineage will live in Paradise with your mother Maryam (a.s.). Blessed is one who puts Faith in him. Tuba is for one who puts Faith in him. Isa (a.s.) asked: My Lord! What is Tuba? Came the reply: Tuba is a tree in Paradise beneath which flows a canal.

One who drinks even a mouthful from it once, never again becomes thirsty. Isa (a.s.) requested: My Lord! let me drink a mouthful from it. The Almighty Allah revealed: O Isa! Its water is prohibited for all prophets until the last prophet drinks from it and similarly it is inaccessible to all Ummahs until the people (Ummah) of the Last Prophet drinks from it.

Qutub Rawandi has narrated that a resident of Mecca went to Syria with a trade caravan prior to the advent of the Holy Prophet (S). He says that when we entered Baara market a monk called us from his worship room to inquire if there was anybody who belongs to Mecca? He was informed that there was.

Then he asked: Was Muhammad bin Abdullah bin Abdul Muttalib born, because this was the month for his arrival? He is the last prophet and he will appear from the Sanctuary of Allah and will migrate to a place where there are many date trees, hillocks and salt lands. The narrator says: When we returned to Mecca and inquired about any new event or a wonderful thing. People said: "Yes. Muhammad bin Abdullah, the Amin (honest) has appeared and he claims to be the Messenger of Allah (S)."

It is reported by Abu Salam that one day the Holy Prophet (S) was before his appointment as the Messenger of Allah (S), proceeding to Abtah when he saw two men who looked like travelers. They said: "Assalaamu alaik." The Holy Prophet (S) responded to the Salam. Then one of the two said: "Laa ilaaha illallaah. So far I have never met anyone who gave the answer of proper Salam, except you." Then the other one asked: "Is there anybody in this city whose name is Ahmad and Muhammad."

Then he was asked: "Are you a resident of Mecca?" He replied: "Yes, I was born there and am living there." That man made his camel kneel down. He came to His Eminence, removed cloth from his back and saw the seal of Messengership and then said: "I bear witness that you are the Messenger of Allah (S), and will appear with Jihad. Can you give me some provision?" The Holy Prophet (S) went home and brought some bread and dates.

He took the same and told his companion: "I am thankful to Allah who held death from me until I obtained provision from a prophet." Then the Holy Prophet (S) asked him: "Do you need anything else?" He replied: "I desire that you pray to Allah so that He allows meetings between you and me." His Eminence, prayed likewise and that man returned to his town.

Abdullah bin Masud has related that once the Holy Prophet (S) went with his companions to a worship hall of the Jews and saw some Jews reciting a part of Torah that described his virtues. When they saw the Holy Prophet (S), they stopped reciting. A sick man was lying in a corner of that worship hall. He asked: "Why did you stop reciting?" They said: "As we had come to the description of the virtues of the last prophet we stopped reading."

That man got up, took up Torah in his hands and loudly read out the signs and virtue and said: "I give witness to the oneness of Allah and also testify that you are the Messenger of Allah (S)." With these words he died. His Eminence, said: "This man must be bathed in the manner of Muslims." The companions bathed and shrouded him; performed funeral prayer and then buried him.

It is related that when Abdul Muttalib went to Yemen, he met a Rabbi who knew Zabur (Psalms of David). He said: "Can you permit me to observe some parts of your physique?" Abdul Muttalib replied: "You may observe any part except the private organs." Then that man first looked into one hole of Abdul Muttalib's nose. Then he looked at the other one.

Then he said: “I testify that you have kingdom in one hand and prophethood in the other. So far as we know the promised light will appear in the people of Bani Zuhra. Have you asked for the hand of any of their women?” Abdul Muttalib said: “No.” Thereafter Abdul Muttalib married Malah, daughter of Wahab bin Abde Manaf bin Zuhra.

According to another narration, Jubair bin Motam says: I used to harass the Prophet most. When I felt that people would kill him, I went out of Mecca and camped in a monastery where they entertained me for three days. When they felt that I did not intend to go back, they asked: “Perhaps you are facing some danger.”

He replied: “I am a resident of the city of Ibrahim (a.s.). My cousin has claimed that he is the Messenger of Allah (S). Our community has given him much trouble and wants to kill him. I have left that place so that I may not be there at that time of his murder.” They sketched a picture and asked: “Is he like this?” Jubair said: “I have never seen any face which resembles him more than this.” They said: “If it is really so, no one can ever kill him.

He is the Messenger of Allah (S) and the Lord will surely give him victory over them.” Jubair says: When I returned to Mecca, I heard that His Eminence had migrated to Medina. Then I asked them: “Wherefrom did you get this picture?” They said: “His Eminence, Adam (a.s.) had asked Allah to show him the face of His Messenger. Allah sent to him the pictures of all the prophets (a.s.). Those pictures were safely deposited in the treasury of His Eminence, Adam (a.s.) in Maghrib. Zulqarnain fetched them out and handed over to Danial (a.s.).”

Jurair bin Abdullah Bajali his reported that the Holy Prophet (S) once gave me a letter for Zulkalaa Humeri. When I handed it over to him he respectfully read it, then arranged a big provision for journey and set out with an army to meet the Holy Prophet (S). On the way we reached a monastery and entered it. The monk asked Zulkalaa where he was going. He replied: “To the prophet who has appeared in Quraish: that this man is a messenger of the Prophet who came to me.” The monk said: “This is the time when he might have expired.”

I asked him: “How could you know about his demise?” He answered: “Before you came here, I was reading the book of Danial and had reached upto the narration about Muhammad’s virtues, age and demise etc. According to it this is the time of his death. On hearing this Zulkalaa returned from there and I came to Medina. I learned that the Holy Prophet (S) had breathed his last exactly on that day.

Ibn Shahr Ashob and others have written that Kaab bin Lavi bin Ghalib used to assemble his people every Friday. Quraish used to call Friday “Aroobah”. Kaab gave it the name of Jumma (day of gathering). Well, Kaab used to gather his community on Friday and address them: “My friends! Hear and remember. Know and understand that the days and nights are passing over you. The earth is a resting cradle for you and the sky is a firm ceiling above your heads. On the surface are pegs of mountains and the stars are signs for you.

Those who will come will become like those who have passed away. So do good to your near ones, honor you sons-in-law and give good training to your sons. Have you ever seen a dead man coming back to the world or has any corpse come out alive from the grave? Rather you keep houses for others. It is not as you think that they will not become alive in the hereafter, may you rejoice in the caretaking and beautification of the Holy Sanctuary.

Very soon, from your blissful Sanctuary, a prophet will arise whose name will be Muhammad (S). He will show you good things and teach you better habits. By Allah! If I remain alive till his time, I will bear all troubles to reach him and will help him in his affairs." It is said that Kaab had read about the Holy Prophet (S) in the scriptures of Ibrahim (a.s.).

Sayyid Ibn Tawus has, referring to the book of *Durratul Akleel*, mentioned that Ibnan Nastoor was a great Christian scholar that lived in Syria and Eliya. It is said that king Harqal of Rum, who was well versed in astrology once went to Eliya. One day he felt very gloomy there. One of his special scholars asked: "Why do we observe this change in your temperament?"

He replied: "Last night I pondered over the stations of the stars and learned that a king is born who is already circumcised." The scholars said: "It is the Jews who perform circumcision. So write to the king of Madayan so that he may kill all of them." In the meanwhile, a messenger arrived from the king of Ghinan who had conveyed the news of the appointment of the Holy Prophet (S).

Also a messenger had come from the Holy Prophet (S). Harqal ordered: "Ask him whether the prophet who has come from Allah is circumcised or not?" They said: "Yes, he is circumcised." Then he asked: "Do all in the community of that prophet perform circumcision?" They replied in the affirmative. Then Harqal said: "He is the same king about whom I have seen in astrology." Thereafter he wrote a letter to the governor of Rum who also was, like him, knowing astrology well. He himself proceeded to the city of Humus. There he received the reply of the governor of Rum wherein he had written that whatever he had derived from astrology was correct. One who has appeared is both a king and a prophet.

Knowing this, Harqal entered the fort of Humus and closed its gates. Then he called great men and scholars of Rum outside the fort and from the parapet addressed them: "O people of Rum! If you want success, prosperity and salvation, put faith in the prophet who has appeared in Arab land." When they heard these words, they became angry and rushed out to kill him. But all the gates of the fort were closed. So they returned. When Harqal became disappointed about their becoming faithful he called them again and told them: "I only wanted to test you about your religion. I am now convinced that you are firm in your belief and cannot turn." Upon this they bowed before him and expressed their happiness.

Qutub Rawandi etc. have mentioned that it is mentioned in the First Book of Torah that an angel came to Ibrahim (a.s.) and said: "You will get a son in this old age, whose name is Ishaq (a.s.)." Ibrahim (a.s.) said: "I wish, Ismail (a.s.) lived till that time, so that O Lord, he would serve Your Holy House." Allah

said: “I will grant him grace and will make him great. Twelve great men will be born from him. I will create many communities from them.”

It is also mentioned at another place in Torah that the Almighty Allah manifested His word and argument from the side of Mount Sina and radiated from Saaeer and appeared from Mount Faraan. Saaeer is a mountain whereon Allah had talked with His Eminence, Musa (a.s.).

Saaeer is a mountain in Syria where Musa (a.s.) was born. It is mentioned in the Book of Haiquq that a great man would arrive hallowing from Yemen to Mount Faraan and thereby the sky would get beautified. He would fill the earth with radiance and death would be moving before him. And it is mentioned in the Book of Hizqil that Allah addressed Bani Israel: I have helped the sons of Qidar through angels and will destroy your religion through them. He will take you up in his Faith and, due to your anger and prejudice, kill you and he will fulfill My wish regarding your fate, because I will make Muhammad (S) appear near him so that the sons of Qidar may obey him. He will kill their enemy and the Almighty Allah will help him through angels in the battlefields of Khandaq and Hunain.

And it is mentioned in the Fifth Chapter that (O Musa!) I will, for Bani Israel, raise a prophet like you from among their brothers and I will put My Words in his mouth. His brothers are from the progeny of Ismail (a.s.). It is mentioned in the books of Haiquq and Danial that Almighty Allah will manifest His book from Yemen and His Holiness from Mount Faraan when it will get filled with the hallowing of Allah and the praise of Ahmad and he will own the earth with awe and authority. His radiance will brighten the earth and his army will spread throughout lands and seas.

And it is mentioned in the Book Shaya in praise of the Holy Prophet (S) that: He is My servant and My selected one. I will shed My spirit on him. My justice will be exhibited to people through him. He will make the blind seeing and the deaf hearing. He will not be inclined to futile things and he is the radiance of Allah and that it will never diminish till he establishes My argument in My Land. The pretexts of the pretenders will be nullified through him.

It is also mentioned at yet another place that the sign of his kingship will be found on his shoulder and at another place in the book of Shaya it is mentioned that I was asked to get up and see what I could see. I said: I see two riders arriving. One is riding a donkey and another, a camel. One is telling the other that Babel has fallen down along with its idols. And it is mentioned in the Psalms of David that: O Lord! Send the reviver of traditions who may show the people that Isa is a man – not God. And the signs of Muhammad (S) are found at many places therein.

And it is mentioned in Injeel that Masih (a.s.) told his companions: I am going and very soon Farqaleet is to arrive with the True spirit who will not speak or say anything of his own but whatever he will say will be Divine revelation. He will witness about me and you. All of us will go to him. He will inform you about everything. And it is mentioned in the story of Yuhanna that Masih (a.s.) said that Farqaleet will not come until I go.

When he comes, he will reprimand people for their sins. He will not say anything on his own. He will say only that which he will hear from Allah. And he will, very soon, bring the true religion for you and will inform you about events and unseen things. In another report it is mentioned that Farqaleet is the spirit that will be sent by Allah with my name. He will teach you everything. And I pray to Allah that He may send another Farqaleet who may remain with you for everything.

It is mentioned in another report that a man is to depart from you and that Farqaleet will arrive after him who will reveal secrets to you. He will explain them to you. It is mentioned at yet another place that when the oppressors apprehended Yahya (a.s.) to kill him, he sent his pupils to His Eminence, Isa (a.s.) conveying that: I await for you. Will you come to me or I should look out for somebody else?"

He sent a reply that: "I tell you with full confidence and sure truth that no woman has delivered child better than Yahya." Verily It is mentioned in Torah and other books of the prophets that some arrived after some until Yahya came. And now I tell that Elia will arrive after me. Accept my word if you please. One who has ears capable of hearing may hear that Ahmad (S) will be in place of Elia (a.s.) and it is explained that what is meant by Elia is Ali. Some have said that the reason of mentioning Ali (a.s.) is that he will manage the religious affairs both during the lifetime of the Holy Prophet (S) and also after his passing away.

And one of the revelations of Allah to Adam (a.s.) is that: I am the Lord of Becca that is Mecca. Those who reside there, are My neighbors and its visitors are My guest. I will make it inhabited by the people of the heaven and the people of the earth will arrive in it in big numbers raising slogans of Takbir (Allahu Akbar) and Thalabiyah (hallowing God). So one who visits it just for pleasing Me will be like one who visited Me and who came to My house and then it will be for Me to reserve My kindness for him.

And I will make this house the cause for the description, greatness and status of one of your sons, that is, Ibrahim (a.s.) and make his hands build this house and will make rooms for him in this house and will make water (Zamzam) flow for him and will issue ordinance about the lawful and the unlawful for him and I will convey the intelligence about the Holy Sanctuary to people through him and make its (Mecca's) valleys full of people until, from your sons, comes that prophet whose name is Muhammad (S) and who is the last Messenger and I will make him the resident and the trustee of house (Kaaba).

It is one of the miracles of the Prophet that Allah has guarded his name (Muhammad). That is none before him had this name even though people had, for ages, heard glad tidings about his arrival. It is reported from Suraqa bin Jasham that: I went to Syria with three fellows. We camped there near a spring. All around that stream were some trees and also a Christian monastery. The Christian saw us from his place and asked us who we were. We replied that we belonged to the tribe of Mudhir. He asked again: "Which Mudhir?" We said: "Mudhir of Hazaf."

He said: "Very soon a prophet will be born among you whose name will be Muhammad (S)." When we returned to our homes, each of us got a son and we named the children Muhammad. It is mentioned in

another report that the disbelievers of Quraish sent Nasr bin Harth and Al-Qama bin Abi Muit to Medina to inquire about the prophethood of Muhammad (S). They asked about it from Rabbis who described the virtues of the Holy Prophet (S) and then asked who from your community have followed him?

They said: “The poor and the weak have believed in him.” Then one of those scholars cried out in a loud voice: “He is the prophet whose praise we have read in Torah. The people of his community will be his greatest enemies.”Ibn Shahr Ashob has written that once Talha went to a monk in the bazar of Basra. The monk asked him: “Has Ahmad arrived?

He must appear in this month.” And Amme Kalaano ameeri (the younger uncle of Ameeri) said to Abdur Rahman bin Auf: “Do you want me to give you some glad tiding which is better than your trade? Verily the Almighty Allah has, last month, sent a prophet and has revealed a Book on him. He prevents people from idol worship and invites them to Islam. Return soon.”

Then he wrote a letter addressed to the Holy Prophet (S) wherein was some poetry meaning: I give witness of the Allah who is the Lord of Musa (a.s.) and you have been appointed in Batha. So kindly recommend for me before your Lord. When Abdur Rahman reached the Holy Prophet (S) he asked: “Have you brought any letter for me from anybody?” Abdur Rahman said: “Yes, I have.” Then he submitted that letter and message to the Holy Prophet (S).

Aws bin Harith Ibn Thalaba gave information about the appointment of the Holy Prophet (S) three hundred years before his arrival, and asked his family members to follow the Holy Prophet (S). The Holy Prophet (S) said about him: “May Allah have mercy on him. He died on the true religion of Islam, and he called upon people to help me in the age of ignorance.”

Sulaym Ibn Qays Hilali has in his book mentioned that when we were returning from Siffeen with Amirul Momineen (a.s.), His Eminence, camped near the monastery of a Christian monk. A handsome and good nature old gentleman came out of that monastery with a letter. He came to His Eminence, and saluted him. His Eminence, responded to the Salam and said: “Welcome, my brother Shamun bin Hamum! How are you? May Allah have mercy on you.”

He said: “O Amirul Momineen (a.s.)! Chief of the faithful and the leader of the Muslims and the legatee of the Prophet! I am in health. Doubtlessly, I belong to the progeny of His Eminence, Isa’s (a.s.) best companion, Shamun bin Yuhanna who was the dearest to him among the twelve companions.

Isa (a.s.) had entrusted to him his books, knowledge and wisdom and that knowledge has always existed in his progeny and all of them followed the religion of Isa (a.s.). They neither became deniers nor did they make any changes in the religion. I have those books with me, which were recited by Isa (a.s.) and noted down by my grandfather, Shamun. Those books contained the events of the kings after the time of Isa (a.s.).

It is also written in them that from among the sons of Ismail, son of Ibrahim (a.s.) will be born a man in

the Arab land called Tahama. It will be a part of the city of Mecca and the name of that great man will be Ahmad; whose eyes will be wide, eyebrows joined, he will have a camel, a mule, a stick and a crown. He will have twelve Imams. Then he described his birth and appointment (as prophet) and migration and also mentioned the people who would help the Holy Prophet (S) and those who would fight with him.

He also said about his life span and about all that was to happen after his demise in his people until the coming down from heaven of His Eminence, Isa (a.s.). Those books also contain the names of those thirteen persons from the progeny of Ismail (a.s.) who would be, after him, the best and the dearest of all creation in the sight of Allah and that the Creator of the universe would endear his friends and consider his enemies as His enemies.

One who will obey him would be guided rightly and one who would oppose him would tread the path of misguidance. His obedience would be Allah's obedience and his opposition would be like opposing Allah. The names, lineage and virtues of those pious souls are also written therein and also that who of them would live how long and who would remain present and who would go into occultation, until His Eminence, Isa (a.s.) would descend and pray behind him.

He will ask Isa (a.s.) to lead the prayer but Isa (a.s.) would reply: You are the Imam and nobody should overtake you. Then he would come forward and lead the congregation. The first of them will be the best and the highest. His reward will be equal to the reward of all others. The reward of those who will be guided by him will also be great. His name will be Ahmad. He will be the Messenger of Allah (S). His other names will be Muhammad, Yasin, Fattah, Khatam, Hashir, Aaqib, Mahi and Qaid. He will be the Messenger, friend and trustee of Allah. Allah will talk with him kindly and mercifully. Whenever and wherever will be a mention of Allah his mention will also be there.

He will have the highest status in the creation and he will be the dearest to Allah. Allah has not created any proximate angel, Messenger or Prophet better than him and dearer to Him. Allah will make him sit on His Arsh (Divine throne) on Judgment Day and will accept his recommendation for whosoever he would recommend. The pen (Qalam) will write on the slate (Lauh) with his name. After him his legatee is the greatest, who will be his flag bearer on Judgment Day and will his Wasi, vizier and caliph in his Ummah. After him, he (Ali) will be dearest to Allah in His creation. His name is Ali bin Abi Talib. After the Prophet, he is the ruler and guardian of every faithful.

After him there will be twelve Imams in the progeny of Ali and his two sons will be synonymous with the two sons of Harun (a.s.) viz. Shabbar and Shabbir. There will be nine Imams from the progeny of his younger son. His last son will be one behind whom Isa (a.s.) will offer prayers. These books also contain the names of those who will be the king and who would remain hidden. The one from them who will appear first will fill up all cities with justice and equity. He will be the ruler of east and west until he wins over all religions.

When your prophet appeared, my father was alive. He testified him and believed in him. He had become

very old then and could not even move. When the time of his death arrived, he informed me that Prophet's legatee and caliph whose name is mentioned in these books will come after three usurper caliphs. The names and tributes and titles of usurper caliphs are also mentioned in these books.

When they come to this place, O my dear son, you should go to him, believe in him and be loyal to him and fight with his enemies because his Jihad is the Jihad of the Prophet (S). His friend is the friend of the Prophet and his enemy is the enemy of Prophet.

These books also contain the names of those misguided caliphs belonging to Quraish who will be inimical to the family of the Holy Prophet (S), who will make false claims and deprive them of their rights and will discard them and threaten them. The books mention the names of all of them, their attributes, period of their rule and their behavior with the progeny of the Holy Prophet (S). O Amirul Momineen (a.s.), stretch out your hand so that I may pay allegiance to you.

I give witness to the Oneness of Allah and to the prophethood of Muhammad (S) and testify that you are his legatee and caliph and you are the witness and argument of Allah on the creation and on the earth. And I testify that Islam is the religion of Allah and I discard every religion except Islam because Islam is the religion selected by Allah for His friends. It is the religion of Isa, son of Mary (a.s.) and of all the prophets. My forefathers were all following this religion.

I have adopted your guardianship (Wilayat) and the love of your friends and I am disgusted with your enemies and I accept the Imamate of your sons, show disgust to their enemies and opponents and also those who claim their rights and who oppress them, be they of the earlier people or the later. Then he took the hand of His Eminence, and accepted his loyalty. Amirul Momineen (a.s.) said: Give me this letter which you like much.

Then he asked one of his companions to go with the monk along with a translator who would translate that letter into Arabic and write it down. When that translator brought that letter to His Eminence, he (Ali (a.s.)) asked Imam Hasan (a.s.) to bring the book which he had given to him earlier.

When Hasan (a.s.) brought that book His Eminence, said "Read it as I have written it as dictated by the Holy Prophet (S)." Then he asked that man to see the translated letter. When compared they found that there was no difference even of a dot between the two. It was as if one person had read out and two had written simultaneously. Amirul Momineen (a.s.) thanked Allah and said: I am thankful to God who, if He had considered it proper and expedient He would not have allowed dispute in the Ummah.

I thank Allah who did not leave previous scriptures without my mention therein and who has dignified my name in the eyes of his friends. Upon this the Shias of His Eminence, who were with him became very happy. Their thankfulness and faith also increased due to this event.[4]

Date of birth of Prophet Muhammad (S) and miraculous events of that time

It should be known that the Imamiyah scholars have reached consensus that Prophet Muhammad (S) was born on 17th Rabiul Awwal. Others say the date was 12th Rabiul Awwal, some of whom also think it was 8th or 10th Rabiul Awwal. A few of them also think it was in the month of Ramadan. Muhammad bin Yaqub Kulaini (r.a.) has said that when the Holy Prophet (S) was born, twelve nights of the month of Rabiul Awwal had passed; that the day was Friday and the time when sun was declining. It was the year in which the army of elephants came to destroy the Kaaba and the invaders were killed by pebbles.

According to another narration the time was daybreak. Forty years before his appointment as Allah's Messenger, his mother had become pregnant in the day of Tashriq5 in the house of Abdullah bin Abdul Muttalib at the middle Jamarah, and His Eminence, was born in Mecca in defile of Abu Talib in the house of Muhammad bin Yusuf in the right side room and Khizran mother of Harun Rashid separated that room from that house and turned it into a mosque wherein people offer prayers.

It seems that Kulaini has resorted to Taqayyah (dissimulation) and made it appear like the belief prevalent among others. The author of *Adade Qawiyyah* has said that the birth of the Holy Prophet (S) had taken place fifty-five or forty-five days or thirty days after the destruction of the elephant army on Friday, 17th Rabiul Awwal at daybreak. Some say on the same day.

Most of them say it was the same year. Sunnis say the Holy Prophet (S) was born on Sunday when nine years of the rule of Nausherwan were yet left. Some say the Holy Prophet (S) was born during the time of Hurmuz bin Nausherwan. Tabari has said that 42 years of Nausherwan's rule were over.

This statement is supported by a narration wherein the Holy Prophet (S) is reported to have said: "I was born during the reign of Nausherwan Adil (the just)." It is also said that it was the 20th, and according to some 1st or 20th or 28th of Shabaat Rumi and that it was the 17th day of the month Vay of the Persians and that the star Aqrab was shining from the constellation of Qamar. Abu Ma'shar says that the indicator of Prophet's birth, Jaddi was in the 20th stage and that Saturn and Jupiter were in the sign of Scorpio.

Mars was in it's place in Aries and Sun in Taurus and Venus at the point of Pisces and Mercury too was in Hoot. Moon was in Libra and Gemini and Zanab Qaus and that His Eminence, was born in his house and gave that house thereafter to Aqeel bin Abu Talib. Then Aqeel sold it out to the brother of Muhammad bin Yusuf bin Hajjaj. He annexed it to his own house.

During the time of Harun, his mother Khizran separated it from the house of Muhammad bin Yusuf and turned it into a mosque and till now it is in the same condition and people visit it. Ibn Babawayh has narrated that the mother of Holy Prophet (S) became pregnant in the night of Friday the 18th of Jamadiul Akhir.

Then quoting a reliable proof he has described from Abu Talib that Abdul Muttalib had said: “One night I was asleep in Hajare Ismail when suddenly I saw a very strange dream. Next morning a soothsayer saw on the road that I was shivering so much that my hair was moving on my shoulders. Observing me in this changed condition he asked: O Arab chief! What has happened to you that your complexion has changed? Have you met with an accident? I said: Today, when I was asleep in Hajare Ismail, I saw in my dream that a tree grew from my back and extended up to the sky and its branches spread from east to west and from that tree a radiance burst out which was 70 times brighter than the sun. The Arab and non-Arab bowed before that tree. Its light and height was ever increasing.

A group of Quraish wanted to dig out that tree but when they approached it, a handsome nicely dressed youth caught hold of them, broke their backs and pulled out their eyes. When I intended to extended my hand to pull up a branch from that tree the youth cried out to me: You have no share in it. When I said this is my tree and how is it that I have no share in it? He replied: Its share holders are those who have clung to it.

I woke up terrified after this vision. When the soothsayer heard this dream the color of his face also changed and he said: If you are telling the truth, a boy will be born from your loins who will own east and west and he will be a prophet. Then Abdul Muttalib asked Abu Talib: You try to be the youth who was assisting him. Abu Talib always used to describe this dream after the prophethood of His Eminence, saying: By Allah, that tree was Abul Qasim, the Amin.[6]

Ibn Shahr Ashob has related that when Mamun came to know about the vast knowledge of Hakim Eezadkhaah in astrology he once asked him: “Despite all this knowledge, why do you not put faith in a prophet?” He replied: “How can I believe in him when his falsehood has come before me before he is born in such astrological sign wherein no prophet can ever be born.” A knowledgeable scholar was present there.

He said: “I am well versed in astrology. He is true because the scholars are unanimous on the fact that he was born in the horoscope of Mushtari (Jupiter) Utarud (Mercury), Zuhra (Venus) and Mirreekh (Mars) and one who takes birth in this horoscope must die instantly and even if he remains alive, he should die within seven days. But that prophet was born at that moment and yet remained alive for 63 years and this also is one of his miracles.

Upon this he (believer) and Mamun named him Eezadkhaah that is Masha Allah. In short, the view of Mushtari (Jupiter) is a sign of knowledge, wisdom, intelligence etc. And the view of Utarud (Mercury) is the sign of fineness, elegance, charm, eloquence and sweetness and the effect of Zuhar (Venus) is a sign of beauty, delight, cheerfulness, elegance, attraction and fragrance and the influence of Mirrekh (Mars) is a sign of martyrdom, anger, powerfulness and victory.

So Allah combined all these graces in His Holy Prophet (S). Some astrologers have mentioned that the horoscope of prophets is Sunbalah (virgin) and Meezaan (Libra) and the horoscope of His Eminence,

was Libra. Some have said it was Samak (Fish) and Raamah. Ibn Babawayh has, through authentic chains of narrators, narrated from Ibn Abbas that: My father Abbas has said that when my brother Abdullah was born there was, on his face a light like the light of the sun and seeing that my grandfather Abdul Muttalib exclaimed that the status of this son will be very high.

Then one night I saw in dream a white bird that came out of the nose of Abdullah, flew upto the east and the west and then returned and sat down on the roof of Kaaba. At that time all the people of Quraish prostrated before it and looked at it with astonishment. Suddenly there arose a light which filled up the sky and the earth and the east and west. When I awoke, I described all this to a soothsayer woman of Bani Makhzum. She said: O Abbas! If you vision is true, a son will be born from the loins of Abdullah who will subjugate the east and the west.

Abbas says: Ever since I remained in search of a wife for Abdullah until he was married to Amina. She was the most beautiful and graceful among all Quraishi ladies. After His Eminence, Abdullah expired, the Holy Prophet (S) was born to Amina. I saw a light on his forehead. I took him in my arms and smelled musk from him and I became fragrant like a bag of musk.

Amina (r.a.) said: “When I experienced labor, I heard many voices in my house which were not like the voices of human beings.

Then I observed a flag of heavenly silk brocade which was attached to a handle of ruby and it had filled up the space between the earth and sky and a light was spreading upward from the head of His Eminence, (S) which had brightened the sky whereby I could see the palaces of Syria which, due to the excess of radiance resembled flames of fire and I saw birds like sand-grouse all around me with their wings wide open and I saw a lioness passing by, said: “O Amina! How may strange things the soothsayers and the idols will have to see from your sons!”

Then I saw a tall youth more handsome than all others and his dress was the best of all. I imagined he was Abdul Muttalib. He approached me and took up my son in his lap and put his saliva in the child’s mouth. He had, with him, a golden plate studded with emeralds and there was also a comb. He ripped my son’s belly open, took out his heart, picked up a black dot therefrom which he threw away. Then he took out a bag of green silk. From that bag he brought out a kind of white grass and filled it in my son’s heart, placed it back at its place, drew his hand over my son’s belly and talked with him.

My son also talked with him but I could not follow the talks except that man at last told my son: Be in the protection and security of Allah, verily I have filled your heart with faith, knowledge, confidence, and courage. You are the best of creation. Successful is he who will follow you and woe unto him who opposes you. Then he took out another white silken bag.

From that bag he brought out a finger ring and pressed it between his shoulders, whereby its mark rose up on the skin and then he said: My Lord has commanded me to blow the holy spirit in your heart. So he blew that spirit in the heart of Muhammad (S) and dressed him in a shirt telling him: This will protect you

from all calamities. O Abbas, these are the things which I saw with my own eyes. Abbas says: I uncovered the shoulders of Muhammad (S) and read the words of the seal and I had been keeping this a secret until I forgot them and I accepted Islam; thereafter the Holy Prophet (S) himself reminded me of it.

It is narrated from Imam Ja'far Sadiq (a.s.) that the cursed Iblis used to go upto the seventh sky to hear the heavenly talks. When Isa (a.s.) was born, he was prevented from going upto three skies. But he was going upto the fourth sky. When the last Prophet Muhammad (S) was born, Satan was prevented from reaching all the skies and they (the Satans) continued to be driven away by shooting stars.

Observing this the Quraishi people said: "According to what we have heard from People of the Book, the time for the destruction of the world and of Judgment Day has approached." Amr bin Umayyah who was the most knowledgeable of his time said: "If one of those prominent stars through which people know about the time of heat and cold falls down you should understand that the time of destruction of the world has arrived.

But if those stars remain at their station and other new stars appear, it is the sign of manifestation of something very strange and wonderful." On the day the Holy Prophet (S) was born, all the idols in every part of the world toppled, the palace of the king of Iran Kisra shook and 14 turrets came down and the river Sawah which was being worshipped by the polytheists dried up and became salty and the valley of Samawaah, which did not have any water got filled up to the banks and the fire of the fire temple of Persia, which was burning continuously for the last thousand years, extinguished totally.

On that very night the Magian scholars who were very knowledgeable saw in their dream some Arabian camels pass through the Tigris River dragging tough Arabian horses and rushing into their cities and the arch of Kisra broke up into two and tumbled down and the water of Tigris began to flow in his palace. The same night a light rose up from all round Hijaz which lit up the entire world.

The thrones of all kings have fallen down that morning and all the kings became dumb and were unable to speak and the knowledge of all soothsayers had became dull and the magic of all magicians had failed and every soothsayer was separated from his twin and Quraish were accepted as leaders of all Arabs.

People called them the family of God as they were the neighbor of the house of Allah (in Mecca). Amina (r.a.) says: When the Holy Prophet (S) was born, he put his hands on the ground raised his head to the sky and looked all around. A kind of radiance appeared from his body which lit up everything. In that light I saw the palaces of Syria and in its midst I also heard a voice as if someone was saying:

The best of creation is born. Name him Muhammad. When the newborn was brought to Abdul Muttalib he took him in his arms and said: "I praise and thank Allah who blessed me with such a handsome son who surpasses all children." Then he put in the child's neck an amulet containing the names of the pillars of the Kaaba and composed a poem praising the newborn's grace. At that moment Satan called

his entire progeny.

They came up to him and asked: “What has made you so restless?” The devil replied: “Woe unto you. Throughout this night I was observing changes in the sky and the earth. Surely some great event is to occur because, ever since Isa (a.s.) went up to the sky such change was never observed. So all of you spread out and find out what has happened.” The satans dispersed and soon they returned and reported: “We could not find anything.” The cursed one said: “Now it is only for me to find out the great happening.”

Then he left and passing through the whole world approached the Holy Kaaba. He saw that the house was surrounded by angels all around. He tried to enter Kaaba. The angels challenged him saying: “O cursed one! Go back.” He ran away from there, became small like a sparrow and entered from the direction of Mount Hira. Angel Jibraeel scolded him saying: “Get out of here.” He said: “O Jibraeel! Please let me know just what has happened in the world last night.”

Jibraeel (a.s.) said: “Last night Muhammad, the Messenger of Allah (S) was born.” He asked: “Will I get any benefit from him?” He was informed in the negative. Then he asked: “Do I have a share in his blessings?” He was informed in the affirmative. Then he said: “I am happy.”

It is mentioned in another tradition that Amina (r.a.) says: When I conceived the Holy Prophet (S), no sign of pregnancy appeared in me and I did not experience those conditions which other women normally experience in this period. Once I saw in my dream that a man came to me and said: You have been carrying the best of creation. When the time of the birth of the Holy Prophet (S) arrived he was delivered very easily. I did not experience any pain.

His Eminence put his hands on the ground and came down. At that moment, I heard the voice of an announcer: You have delivered the best man, give him in the protection of the Lord for being safe from every oppressor and every jealous. According to another narration he said that when the Messenger of Allah (S) was born he prayed as follows:

“I seek refuge by the One from the mischief of every jealous one whether he stands or sits or blows for trying to corrupt and every rebellious creature that spies from every ambush spot on the way.”

In short, after his birth, the Holy Prophet (S) grew in one day as much as other children do not grow even in a week. And in one week he grew up so much as others grow in one month.

Laith bin Saad says: Once I was sitting near Muawiyah. Kaab bin Ahbar was also present. I asked him. What have you read in your holy books about the signs and events of the birth of the Holy Prophet (S)? Have you found his grace therein? Kaab looked at Muawiyah to ascertain whether he was happy with his speaking or not. Kaab said: I have read seventy-two books which were revealed from heavens. I have also read the Books of Danial (a.s.).

All these books contain the description of the Holy Prophet (S) and the birth of his progeny and in all of them his name appears very clearly. Angels did not come down at the birth of any prophet except that of Isa (a.s.) and Muhammad (S). So also the curtains of the skies were never lifted for any woman except for Maryam (a.s.) and Amina (a.s.). And no angels were ever appointed for any woman but at the time of the pregnancy of Isa (a.s.) and Muhammad (S).

The sign of the pregnancy of Muhammad was that the night on which Amina conceived, an announcement was made in all the seven skies giving glad tidings in the words: Congratulations to you, O Amina, the Royal Pearl, the embryo of the Holy Prophet (S) has settled in the shell of your charity, piety and gracefulness. This pleasing news was broadcast throughout the universe to such an extent that there was no walking or flying creature that did not become aware of the birth of the Holy Prophet (S). On the night of the birth of the Holy Prophet (S) 70000 palaces of pearls were built and named palaces of the holy birth.

All the gardens of Paradise were decorated and all their residents were told: Be happy and continue to prosper as the Prophet of your friends is born. Every Garden of Paradise smiled in response and will continue to smile till Judgment Day. And I have heard that there is a fish named Tamusa which is the biggest of them all and it has a thousand tails. Its back is so large that cows larger than the earth numbering 700000 walk on it simultaneously.

Everyone of those cows has 70000 emerald horns. That fish has no feeling of the walking of all those cows on its back. That fish made movements happily on hearing the news of the birth of the Holy Prophet (S). Had Allah not calmed it, the whole world would have overturned.

And I have heard that on that day there was no mountain which did not congratulate another and all raised the slogan of: There is no god except Allah and that all the mountains had bent to honor mount Abu Qubais on account of the birth of the Holy Prophet (S). And the trees along with their branches and fruits were praising Allah due to pleasure caused by the birth of the Holy Prophet (S). Seventy columns of various lights were raised between the earth and sky none of which resembled the other.

The soul of Adam (a.s.) was given the glad tiding of the birth of the Holy Prophet (S) when the beauty of His Eminence, multiplied seventy times due to the happiness. The bitterness of death, at that time, faded away from his throat and the Hauze Kauthar overflowed with pleasure and it flung out from his bottom seventy thousand palaces of pearls and rubies to be sacrificed on the Holy Prophet (S) and Satan was tied up in chains in a fort for forty days and its plank was drowned in water for forty days and idols fell upside down and began to cry and wail and a voice rose from the Holy Kaaba: O people of Quraish! Unto you has arrived one who gives glad tidings and warns of chastisement and with him is eternal honor and unending benefit.

He is the last prophet. And we have read in divine scriptures that his progeny is after him, better than all others in the world and the people of the world will be protected from divine chastisement so long as any

one of them exists. Muawiyah asked: “O Abu Ishaq! Who are in his progeny?” Kaab said: “They are the sons of Fatima (a.s.).” On hearing this, the color of the face of Muawiyah changed and he began to fiddle with his beard.

Then Kaab continued: “And we have also read about her two sons whom oppressors would kill; that those who will be thus martyred are two sons of Fatima (a.s.) who will be killed by the worst of creation.” Muawiyah asked: “Who will kill them?” He replied: “A man from Quraish will kill them.” Upon this Muawiyah became restless and roared: “Get away from me if at all you want to be safe.” Then we came back.

It is related through reliable chains that Imam Ja’far Sadiq (a.s.) said that Fatima binte Asad, mother of Amirul Momineen (a.s.) went to Abu Talib and gave the good news of the birth of the Holy Prophet (S). She also described strange things about the wonderful birth. Abu Talib said: After thirty years a son will be born to you too who will be like this newborn in every aspect, except prophethood.

Shaykh Kulaini has through reliable chains, related from the same source that at the time of the birth of the Holy Prophet (S), Fatima binte Asad was with Amina (r.a.). One of them asked the other: “Do you see what I can see?” One asked: “What do you see?” The other replied: “The radiance which is rising and spreading everywhere from east to west.” In the meantime Abu Talib (a.s.) arrived and asked what strange things were being discussed? Fatima binte Asad spoke about that radiance. Abu Talib asked: “Do you want me to give glad tiding to you also?” Abu Talib said: “A son will be born to you too who will be the legatee of this newborn.”

It is mentioned in yet another narration that Abu Talib performed the Aqiqah ceremony of the Holy Prophet (S) on the seventh day of his birth and invited his entire family. They asked: “What is this all about?” He replied this is the Walima feast of the Aqiqah of Ahmad. People asked: “Why is he named ‘Ahmad’?” He said: “Because those in the heaven will praise him.”

Kulaini and Shaykh Tusi (r.a.) have related through reliable chains from Imam Ja’far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that the morning following the night in which the Holy Prophet (S) was born, a scholar from People of the Book came in the assembly of Quraish which was being attended by their chiefs including Hisham, Walid son of Mughira, Aas bin Hisham, Abu Zajrah bin Abi Amr bin Umayyah and Utbah bin Rabiah.

That Rabbi asked: “Has a son been born last night in your tribe?” They said: “No.” He said: “A boy must have been born whose name will be Ahmad and he also should have a sign like a dark grass. The people of the book, especially the Jews, will be killed by his hands. May be that boy is already born. You may not be knowing about it.”

When the assembly dispersed, they made inquiries and it was known that Abdullah bin Abdul Muttalib has got a son. That scholar was then called and told that he was right and that a boy was indeed born. He asked: “Was he born after I described or before that?” They said: “Before that.” He said: “Please

take me to him as I want to see him." When people took him to Amina (a.s.) he said: "Please bring out your son so that we may also see him."

She said: "By God! my child is not like all other boys but immediately after birth he put his hands on the earth and raised his head to the sky when a radiance emanated from his head and I could see in that light the palace of Basra in Syria and saw an announcer announcing in the space that the leader of the people is born – so recite: "I give him in refuge of Only One God from the evil of all jealous ones," and name him Muhammad. The Rabbi said: "Show me that boy." Amina (a.s.) brought His Eminence, (S) before him.

He uncovered His Eminence's back and shoulders, observed the seal of prophethood and fell down unconscious. When he came to his senses people asked him: "What happened to you?" He replied: "Prophethood is removed from Bani Israel forever (till Judgment Day). By God, this is the boy who will kill them." When he saw that the Quraish were pleased at what he was saying he said: "By God, he will overawe you in such a way that it will be remembered by the whole world."

Ibn Shahr Ashob and author of *Anwar* and others have narrated from Amina (a.s.) that: When the time of the birth of Muhammad (S) arrived I experienced a kind of dreadfulness. I saw a white bird which rubbed its wings against my heart and my fright was removed. Then I saw some women as robust like tree trunks who approached me. Fragrance of musk was emanating from their bodies and they had adorned extremely clean heavenly clothes.

They began to talk with me. Their talking was different from that of human beings. They held cups of flint glass full of drinks of Paradise. They said: O Amina, drink this. Congratulations to you on the birth of Muhammad (S) who is the best of all the earlier and the latter beings. When I drank some of that drink, the radiance which was on my face flared up and covered my entire physique.

I then saw a white thing like silk that had surrounded the earth and the sky. And I heard the voice of an announcer who was saying: Take up the best of human hands. Then I looked at the earth and from east to west and observed some silk flags tied with red ruby attached to the roof of Kaaba covering both the earth and the sky.

When the Holy Prophet (S) was born, he turned to the Kaaba and performed a prostration and began to supplicate God raising his hand to the sky. Then a white cloud came down and covered the Holy Prophet (S). Then came the voice of an unseen announcer: Make the Holy Prophet (S) tour the east and west and show him all the seas so that the entire creation may know his name and appearance.

When the cloud went away, I saw that the Holy Prophet (S) is wrapped in a cloth whiter than milk and beneath which is a green silken soft bedding. There are some keys of pearls in his hands and someone is saying Muhammad has acquired the keys to victory, bounty and prophethood. Then another cloud came down from the sky and made the Holy Prophet (S) less visible to me than before.

Then another voice struck my ears saying: Make Muhammad tour the east and west and present him to jinns, humans, birds, animals and angels and grant him the serenity of Adam (a.s.), compassion of Nuh (a.s.), friendliness of Ibrahim (a.s.), tongue of Ismail (a.s.), elegance of Yusuf (a.s.), auspiciousness of Yaqub (a.s.), voice (melodious) of Dawood (a.s.), piety of Yahya (a.s.) and kindness of Isa (a.s.).

When that a cloud dispersed, I saw that the Holy Prophet (S) holding a silken cloth, which was enveloped firmly and someone was saying: Muhammad (S) has taken the entire world in his possession. Then I saw three persons whose faces dazzled like the rising sun. One of them had a silver flask and a musk pod. The other held a plate of green emerald having four drinks studded on all sides with pearls.

Someone was saying: “O Wali of Allah! this is world, take it up.” Then His Eminence, accepted its middle part. Somebody said: He took up the Kaaba. The third man had a white silken cloth rolled over his hand. He opened it and brought out a ring the brightness of which dazzled the eyes. Then they bathed the Holy Prophet (S) seven times with water from the flask. Then they put a seal between his shoulders and spoke to him and he also replied to them.

Then each one of them took the Holy Prophet (S) in his wings. One who did all the aforesaid things to the Holy Prophet (S) was Rizwan, the treasurer of Paradise. Then they went away telling the Holy Prophet (S): “O possessor of the good of this world and the hereafter, glad tidings to you.” According to another narration Abdul Muttalib says: During the night of the Prophet’s birth I was asleep near the Holy Kaaba.

I saw the Kaaba rise up with its base from the earth and prostrate in the direction of Maqame Ibrahim, then it got up straightened and said: Allahu Akbar, My Lord and the Lord of Muhammad Mustafa has purified me from the filth of the polytheists and unbelievers and the idols fell down trembling. Then I saw many birds gathered near the Kaaba and the mountains of Mecca bent to the Kaaba and a white cloud was near Amina’s room. I ran to Amina’s apartment and asked: “Am I dreaming or I am awake?” Amina said: “You are awake.”

Then I asked: “What happened to the radiance which was visible on your forehead?” She said: “It is now in the son born to me. He is held by some birds. The birds are not giving me my son and this cloud is over my head ever since this child is born.” I said: “Bring my son so that I may also see him.” Amina said: “The birds will not give me the child for three days. How will you see it?” Upon this I drew out my sword and cried: “Bring my child, otherwise I will kill you.” Amina said: “They are in the apartment. Now you may do what you like.”

When I tried to enter the room a man came out said: “Please go back now. Until all the angels see the child no man can see him.” Upon this I trembled and came out again. It is mentioned that the Holy Prophet (S) was born circumcised and his umbilical cord was also cut. Abdul Muttalib used to say: This son of mine has a very great status. Amirul Momineen (a.s.) is reported to have said: When the Holy Prophet (S) was born, all the idols around the Kaaba toppled and a voice came from the sky at sunset:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing* (*thing*).*"[7]

The whole world lit up that night and every rock and tree expressed pleasure and whatever was in the world and sky began to praise Allah and Satan ran here and there saying: "Muhammad is the best among all creations, and most honorable of all human beings and the greatest in the entire universe."

Shaykh Tabarsi has, in *Ihtijaj*, written that Imam Musa Kazim (a.s.) said: When the Holy Prophet (S) came out of the womb he placed his left hand on the ground and raised his right hand to the sky and moved his lips to confess the Oneness of Allah and a radiance spread out from his holy tongue in the light of which Meccans saw the palace of Basra and its surroundings in Syria and they also saw red palaces of Yemen and its surroundings and the white palaces of Persia and its surroundings.

On the night of the birth of the Holy Prophet (S) the entire world had become bright to such an extent that jinns, humans and devils; all were terrified and exclaimed that some astounding event has taken place on earth. The angels were seen coming down on earth in big group and going up in the sky and praising God. It was seen that the stars were floating in space. All these were the signs of the birth of the Holy Prophet (S). The accursed Satan, Iblis tried to go up the sky to ascertain the cause of all these wonderful happening because in the third sky there was a point where he and all his companion devils used to go and hear the conversation of angels. But when they reached there, they were driven away with shooting stars.

Ibn Babawayh etc. have narrated: "On the night of the birth of the Messenger of Allah (S) the palace of Choesroe was rocked and its fourteen arches crashed, the water of the Sawah river dried up, the fire of the temple of Fars that they worshipped, was extinguished. The greatest scholar of Fars saw in dream that some hostile camels are dragging Arabian horses and crossing the Tigris and spreading in the Persian lands.

When Choesroe saw this, he placed the crown on his head and sat upon the throne, summoned his officers and ministers and told him all that had occurred. Meanwhile news was received that the fire of Fars temple has gone out. This increased his agony, whereas the scholar said: O king, I saw a strange dream, and he related his vision. What is the interpretation of this dream? He said: A significant event has definitely taken place in the west.

Choesroe wrote a letter to Noman bin Mundhir the king of Arabs and asked him to dispatch an Arab scholar as he wanted to consult him in an important matter. On receiving the letter he sent Abdul Masih bin Amr bin Hayyan bin Nafila Ghassani. The king narrated all the events. Abdul Masih said: I have no knowledge about this dream and this secret but my uncle, Satih, lives in Damascus and he can explain the interpretation.

Choesroe said: Go and ask him and then tell me what he says. When Abdul Masih reached there he had already died. Abdul Masih greeted but received no reply. So he recited some couplets that conveyed that he had undertaken a tiring journey from a distant land to ask this great personality about something.

Is he deaf that he cannot hear what the chief of Yemen says? Or is he dead and death has come suddenly upon him?

O one who know the matters don't you know who these people are? O one who removes the grief of the faces that are full of sorrow.

A noble of the Sunan locality has come to meet you. And his mother is from the Aale Zeb bin Hujn tribe.

He rides the old, strong and blue she-camel. He is generous and very broad chested.

He has come with a message from the Persian emperor, Choesroe. Neither he dreads the lightning nor the change of times.

The strong she-camel, leaving the earth behind is taking me to the Tur and conveys me to the hard ground.

So much so that she is weak because of the arduous journey and the wind envelops her with swirling dust.

It seems that due to the speed the sandy dust of the dunes will fall upon me. And now I have lost hope.

When Satih heard this he opened his eyes and said: Abdul Masih mounted a camel and after covering the stages of journey reached Satih at a time when he (Satih) is being transferred to the grave. The Sasanid king has sent him to find the truth behind the quaking of the palace, the going out of the fire-temple, the dream of the greatest scholar and the drying up of the Sawah river. O Abdul Masih, the time has come when it (Qur'an) will be recited in excess and a prophet who always carried a small staff will arise.

The streams of Sawah will be full of water and the sea will dry up. Damascus and Persia will go out of the control of their rulers and the same number of kings will rule as the number of the arches of Caesar and Choesroe have fallen. After that their rule shall decline and whatever has to happen will indeed happen. After saying this Satih died and Abdul Masih recited the following couplets:

Do it as you have a firm determination and you do what you will. No separation and change should weaken your resolve.
If the king of Bani Sasan tries to do he will have to give them up because it is the time of difficulties and calamities.
And it is possible that those people may say farewell to their place when their strength declines before

the ferocious lions.
And in these places live the dear Behram and his brothers and Hurmuzan, Saboor and Saboor.
And people are born of different mothers having no attachment to each other. Thus they should know that if he is deficient and becomes helpless, he would be disgraced.
These people belong to the same mother. If they see wealth and riches, they will through the unseen become safe and dominant.
And the good and the bad are found together. Thus everyone follows the good and keeps away from the bad.

After that Abdul Masih returned to the king of Persia with utmost speed and narrated all that Satih had told. Choesroe said: "It would be a long time when fourteen kings from among us complete their reigns." But it so happened that ten of those kings passed only in four years and another four completed their reigns till the time Uthman.

Satih was born during the floods of Iram and lived till the reign of King Zi Nawas which came to be more than thirty centuries. He lived in Bahrain. Abdul Qees says that he belonged to his tribe while the Azd say he was from them. And most tradition scholars say that he was from Azd. But nothing is known about his father. However his descendants say that they are from the Azd tribe.

Qutub Rawandi has related that people asked Ibn Abbas about Satih to which he replied: God had made him of only flesh. They used to carry him on date branches wherever they liked. In his body there were no bones save in head and neck, nor were there muscles. He was being rolled up at neck just as cloth is being wrapped. No organ of his body could move except his tongue. He had made a thing like canvas from the skin of tree and brought it to Mecca.

Four persons from the Quraish came to him and said: "We have come to visit you. We have come to know about your perfection in knowledge. So kindly inform us about the things to happen in our time and in future." He said: "After you, a group will come who will acquire all kinds of knowledge. They will break idols, overpower the people of Iran and will acquire their wealth and property by way of booty."

They inquired about that group. He replied: "By the Lord of Kaaba, they will be born after you and they will worship Allah believing strictly in His Oneness. They will give up worshipping idols and devils." They asked in whose progeny will they be? He said: "They will the best in the progeny of Abde Manaf." People asked: "From which city will they get out?" He said: "By the God who is eternal they will go out from this very city of Mecca and they will guide people to the worship of Only One God and to right path and good conduct."

Sayyid Ibn Tawus has, through his chains of narrators, narrated from Wahab Ibn Munabbah that Kisra, the king of Iran had built a wall on Tigris River at much expense and constructed therein a seat which was unique. It was his general court. He used to sit therein with his crown on his head. 360 magicians, soothsayers and astrologers used to be present in his court. Among them was an Arab astrologer

named Saib who was sent to him by Bazan, the ruler of Yemen.

He seldom erred in issuing judgments. Kisra used to consult these persons whenever he confronted any problem. When the Holy Prophet (S) was born or appointed as a prophet, Kisra, while walking up saw that the ceiling had broken from the middle and swept away in the water of Tigris and that the palace was flooded and he exclaimed: “My rule is over!” and became very gloomy. Then he called the soothsayers and astrologers, told them what he saw and asked them to ponder over it and to tell him the cause of it.

Saib was also present among them. All their intelligence and knowledge of astrology and soothsaying proved fruitless. That night Saib was sitting on a hillock spellbound when he saw a lightning dazzling in the direction of Hijaz. It then advanced continuously and covered the entire east and west.

When day broke he saw a green garden under his feet. He said: Whatever I am seeing means that a king will appear in the direction of Hijaz whose rule will extend upto the east. Due to him the earth will become more populous than during the time of the king. Then he and all other soothsayers and astrologers came together and said: Now it seems to us that magic and soothsaying etc. are useless. Our knowledge has vanished.

Perhaps some heavenly event has happened. May be some prophet has arrived or he may arrive soon and because of him the rule of this king will vanish. But if we tell this to the king he may kill us. So we will keep it a secret. It will, however, manifest in some other way. After such consultation they came to the king and told him: We have pondered over all this and concluded that the foundation of your palace and the dam of Tigris were laid in an inauspicious moment; people had erred in fixing the time and that is why this damage has occurred.

Thus a good and auspicious moment must be found out to lay the foundation so that such a thing may not recur in future. Then they found a good time and laid the foundation of dam on Tigris and it was completed in eight months at a very huge expense. Then again they found out a good moment when the king sat on its upper part. A nice carpet was spread and many kinds of flowers were arranged all around.

When he sat thereon with satisfaction, the foundation of the palace got uprooted suddenly and he got drowned in the river along with his palace. People fetched him out of water when he was almost breathing his last. When he recovered, he again gathered astrologers and soothsayers and said: “I have endeared you and am spending money like anything for you and you are joking with me and deceiving me.” Then he decapitated around a hundred of them. The people said: “O King!

Just as the men before us made error so did we. Now we will calculate again and build the palace according to new calculations.” Again a lot of wealth was spent for eight months to build another palace. But the king could not sit therein with ease. A rider arrived and no sooner than he entered, the palace broke down into pieces and went down in water. Kisra also was drowned. That rider was sitting on

water. People dragged out Kisra who had a little life in him.

The king finally warned them “Now I will kill all of you. I will trample you all with elephants unless you tell me the truth.” So they said: “O King! Lo, now we tell you the truth. When you had told about this, all of us had thought over it deeply. Our knowledge has failed us. We understood that these things have occurred due to some heavenly incident. A prophet must have been born or is about to be born. But for fear to our life we could not tell this to you.” The king said: “Woe on you. You should have informed me earlier so that I could have done something to prevent the calamity.” Then he gave up the idea of building the palace.

Shazan bin Jibraeel (a.r.) has, in the book, *Fazail* narrated that one month after Ali (a.s.) was conceived, mountains, trees, earth and skies congratulated one another. In the meantime Abdul Muttalib and Abdullah (a.s.) went to Medina where they had to halt for fifteen days. His Eminence, Abdullah expired there. The ceiling of the house split and a caller called that the great man has departed from this world in whose loins was the seal of prophethood (last Messenger of Allah), who is immortal.

When two weeks passed after the said conception, Allah ordered an angel to announce in the skies and the earth that all should recite Salawat on Muhammad and his progeny and to seek forgiveness for his followers. Three months had passed when Abu Qahafa was returning from Syria. When he reached the outskirts of Mecca his camel laid its head on the ground (prostrated). Abu Qahafa hit with a stick on the camel’s head, yet it did not raise its head. He exclaimed: I have never seen a she-camel like you. Suddenly a caller called upon him: “O Abu Qahafa! Do not beat this animal for not obeying you.

Do you not see that the entire creation except the mountain, the tree, the sea and the sky are prostrating before their Creator to thank Him because three months have passed since the conception of the Ummi messenger. Very soon you will see the idol-worshippers lose and they will be sent to Hell by the swords of the Prophet and his companions.” When four months passed, an ascetic who lived on the road to Taif left his monastery to visit Mecca to meet his friend called Habib. On his way he saw a child prostrating. When people were lifting him up he was again falling down in prostration.

When Habib intended to lift that child, an invisible caller called: “Let him be there as he is. He is offering thanks to Allah as four months have passed since the conception of the beloved and the selected of the Lord.” When five months passed and Habib returned to his house of worship, he saw that it was shaking and he also noticed that, on all the altars was written: O worshippers! Put faith in Allah and His Messenger Muhammad (S) as the time of his appearance is near. How fortunate is one who believes in him and woe unto him who denies him. Upon this, Habib said: “I heard and I believed.

I will not deny him.” In the sixth month, the residents of Yemen and Medina went to their respective festival grounds. They used to go there few times in a year, gather there under a tree, eat, drink, enjoy and worship that tree. Once when they had gathered near that tree, a terrifying voice came out of it: “O people of Yemen and Yamama! O idolaters!”

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[8]

"O wrong-doers! The time of your destruction has arrived." They became fearful and returned to their homes hastily. In the seventh month, Sawab bin Qarib came to Abdul Muttalib and said: "Last night I had a vision in a state of slumber, that the doors of the sky are open and angels are descending from the sky saying: decorate the earth as the time of the arrival of the grandson of Abdul Muttalib, that is, Muhammad (S) is near and he will possess sword and arrow (arms). I asked: Who is he? I was told that he will be Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf."

Abdul Muttalib said: "Keep this dream a secret." When eight months after conception passed, a fish of the big sea called Tamboosa stood upright on its tail. The sea became stormy and an angel said to the fish: "Be quiet, you have created upheaval in the water." The fish said: "On the day My Lord had created me, He had ordered me that: When I create Muhammad bin Abdullah in this world, you must pray for him and his followers. Now I have heard angels congratulating one another on the birth of Muhammad (S). That is why I have made a movement." The angels said: "Be still and pray."

When nine months passed, Allah ordained the angels of every sky to go down to the earth. Ten thousand angels came down and every angel carried a shining lamp which was burning without oil. The scripture on every lamp read: There is no god except Allah, Muhammad is the Messenger of Allah. Those angels gathered near Mecca saying that this light is the radiance of Muhammad (S). Abdul Muttalib was aware of all these events, but he had kept them secret.

During that whole month stars kept moving in the sky and meteors were shooting in the space. When nine months elapsed Amina told her mother, Barrah: "Please do not allow anybody to come near me. I want to mourn my husband in a closed room and to dampen the fire in the heart." Barrah said: "My dear daughter! Weeping over such a husband is permissible. It is oppressive to prevent you from that." So Amina entered a room, lighted a lamp and shook the walls by her wailing voice. During that time her labor began.

She intended to run and open the door but could not open it despite much effort. So she returned and sat down, then she felt frightened. Suddenly she saw the ceiling split and four Houries came down. The room got lit up with the light of their shining faces. One said: "O Amina! Don't be afraid, you will not be troubled; we have come to serve you." Amina became unconscious and when she recovered she saw that the Holy Prophet (S) (newborn) had placed his shining forehead on the ground and raising his forefinger, he was reciting: There is no god, except Allah.

The Prophet was born on Friday at dawn, 17th Rabiul Awwal when seven thousand nine hundred years, four months and seven days had passed since the demise of Prophet Adam (a.s.), and according to another report, nine thousand nine hundred years, four months and seven days. Lady Amina found the

newborn prophet clean and pure.

Kohl was found applied to his eyes. A light emanated from his holy face which went up piercing the ceiling. Lady Amina saw in that light the holy sanctuary and high places around it and also tall places. A lightning flashed which brightened every house the residents of which, in the knowledge of Allah, were to believe in the true religion.

Idols throughout the world toppled down. When the accursed Satan observed all these things in the universe he gathered his progeny, threw dust on his head and said: “I have not seen such a calamity ever since I was born. This night a child is born whose name is Muhammad bin Abdullah. He will remove idol worship from the world and invite all to worship Only One God. His descendants also threw dust on their heads and all of them fled to the sea number four and continued to weep for forty days.

Then the aforesaid Houries wrapped the newborn Prophet in heavenly clothes, returned to Paradise and gave the glad tiding of his birth to angels. Jibraeel and Mikaeel came to the earth and entered Lady Amina’s room in the form of two youths. Jibraeel had a golden plate and Mikaeel had a flask of agate. Jibraeel picked the holy baby and Mikaeel began to pour water thus bathing him. Then they told Lady Amina: “We are giving a bath to His Eminence, not to clean or wash him because he is already Tahir (Pure) and Mutahhar (Immaculate) but for enhancing his radiance and purity.” Then they applied heavenly perfume to the babe. Various voices were heard at the door.

Jibraeel said: “Angels from all seven skies have arrived to salute the newborn Prophet.” That room expanded by the wish of Allah. Waves after waves of angels were entering saying: “Assalamu alaika yaa Mahmud, assalaamu alaika yaa Ahmad, yaa Haamid”. When one-third of the night passed, Jibraeel, by the order of Allah, brought four flags, installed the green one on mount Qaf. On it was written: There is no god except Allah, Muhammad is the Messenger of Allah, in white words and in two lines.

They planted the second flag on mount Abu Qubais. That flag had two pennants. On one was written: ‘There is no god except Allah.’ and on the other ‘There is no religion except the religion of Muhammad bin Abdullah. They fixed the third flag on the roof of Kaaba on which was written: Tuba (Paradise) is for one who believed in Allah and in Muhammad and the pit (of Hell) is for one who rejected the message he brought from his Lord. They installed the fourth flag on the Baitullah. On it was written: None is victorious except Allah and victory and help is for Allah and Muhammad (S).

Then one angel announced from mount Abu Qubais: O people of Quraish! Believe in Allah and His Prophet and on the light sent by us. Then Allah sent a cloud over the Kaaba and it sprinkled musk and ambergris. The idols which were in Kaaba slipped towards Hajr and fell face down. Then Jibraeel brought a red lantern and hung it on the door of Kaaba. It was glowing without oil. Then a light arose from the face of the Holy Prophet (S), which went up, reached the sky and lit up all the houses of the believers.

On the same night there appeared a drop of blood in the Taurat and Bible and Zabur wherever Prophet’s

name was written because the Holy Prophet (S) was an armed prophet and it was found written, on the altars of every monastery and convent: Beware, the unlettered Prophet is born.

Then Amina came out of the room and told about all the strange events to her parents. When Abdul Muttalib was given the good news, he came to the Holy Prophet (S) and saw that he was praising and hallowing God in the most lucid and eloquent manner. Then Allah sent a white silken tent whereon was written:

بِسْمِ اللهِ الرَّحْمَـنِ الرَّحِيمِ. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا .

In the name of Allah, the Beneficent, the Merciful. O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner. And as one inviting to Allah by His permission, and as a luminous torch.[9]

That tent remained in the same state for forty days. When a man's unctuous hand touched it, it was lifted up in the sky. Had it not been so, it would have remained till Judgment Day. When Bani Hashim and the chiefs of the community saw the tent and observed the sprinkling of musk and ambergris, the flashing of lightning and nearby strange voices, they went to the monk and described these events to him. Habib said: "You know that my religion is different from yours. You may believe me or not, I state the truth. These are the signs of a Messenger of Allah who is to appear soon. We have seen his attributes in all Divine scriptures. He will remove idol-worship and invite people to worship Only One God. All kings and tyrants will surrender before him. Woe unto those who disbelieve, they will be destroyed."

The next day Abdul Muttalib took the Holy Prophet (S) and went to Kaaba. When they entered it the Holy Prophet (S) said: "In the name of Allah and by Allah." The Kaaba spoke up with the order of God: "Peace be on you O Muhammad, and the mercy of Allah and His blessings." And an invisible caller called:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[10]

On the third day, Abdul Muttalib purchased a cradle of willow and decorated it with various kinds of jewels and silken cloth overlaid with gold and hung a necklace of pearls in it so that the Holy Prophet (S) may play with them like other babies. But when the Holy Prophet (S) used to wake up he used to recite God's names on these pearl beads. On the fourth day, Sawad bin Qarib came to Abdul Muttalib who was seated near Kaaba encircled by Quraish nobles and Bani Hashim.

He said: "I have heard that a child is born at Abdullah's who shows strange things, I would also like to see him." He was famed in Arabia because of his vast knowledge and people had complete trust in his

words. So Abdul Muttalib went to Amina's house and inquired about the Prophet. It was told that he was resting in a cradle.

When Abdul Muttalib lifted the cradle's screen a lightning flashed and blew out of the ceiling. Both Abdul Muttalib and Sawad put their hands on their eyes. Then quite involuntarily Sawad rubbed his eyes on the soles of the Holy Prophet (S) and said to Abdul Muttalib: "I make you witness that I put faith in this child and testify to all that he is to bring from God." Then he left after kissing the Prophet's face. When the Holy Prophet (S) was one month old everyone who saw him thought that he was one year old. Praises of God were heard constantly from his cradle. When the Holy Prophet (S) became two months old, Amina's father expired.

The author of *Anwar* has narrated that before the birth of the Holy Prophet (S), soothsayers, demons and magicians had spread much lawlessness and misguidance and they displayed strange things. The satans used to go up in the skies to hear the talks therein and to narrate them to the soothsayers. Two soothsayers were very prominent in Yamama, and far advanced than others of their time. One of them was Rabi bin Azn who knew more than all others. Another was Washaq bin Wailah Yamani.

Satih was created by God in a very strange shape. He was mere flesh. There was not a single bone in his body except in his head. He was being rolled up like a cloth. When his body was opened it was dropped on a mat of palm leaves. At night he slept only for a few moments and kept staring at the sky. When called by the kings he was carried in a box and he used to tell them secrets and mysteries and foretell the future. He kept lying on his back and no part of his body could move except his eyes and tongue.

One night he lay on his back and stared at the sky when all of a sudden, he saw a lightning flash, which brightened the entire universe; then stars began to fall dispelling smoke. They (stars) were descending, colliding with one another and vanishing in the earth and this terrified him. Next night he told his slaves: "Take me down as I feel confused, perhaps my death is near, and a very hard event is likely to occur. I imagine that the Hashemite messenger is about to appear."

That morning he gathered his relatives and the people of his community and told them: "I am observing wonderful things and strange happenings and hence I intend to know about it from all royal soothsayers." Than he sent some messengers and wrote a letter to Washaq who replied: "I have also observed what you saw and its consequence will be soon become apparent." Satih also sent a letter to Zarqa, queen of Yemen, who was also a learned soothsayer of that area and preceded all others in magic and astrology.

She had very sharp eyesight and could easily observe things from a distance of a three-day journey. If an enemy intended to attack, she used to inform her people about it a few days in advance and they could defend themselves. When Satih wrote her a letter and the messenger left she could see him three days before his arrival. She told her people: "A rider is coming and I can see a letter in his turban."

Three days thereafter the messenger arrived and delivered a letter to her. She said he has brought bad news. Satih has inquired about effulgent light and radiance etc. By the Lord of Kaaba, the time of people's death and orphaning of children has come. From the sons of Abde Manaf, Muhammad will be the undisputed Messenger.

Then she wrote in reply that these are the signs of the appearance of the Hashemite Messenger. Be alert after reading this letter and give up negligence. Proceed to Mecca without any delay. I am also going there where I may meet you and both of us may inquire into it. If he is already born, we will conspire to kill him and put off his light before it spreads.

When Satih got this letter he wailed aloud and started immediately for Mecca telling his companions: "I am going to a fire; if I will be able to put it off, I will return, otherwise, I bid you farewell forever as I will go to Syria from there." When he reached Mecca, Abu Jahl, Shaibah, Atba and Aas bin Wail came forward to welcome him with a group of Quraish and said: "O Satih, surely you have come for some great purpose. If you need anything it will be provided." Satih replied: "May God bless you. I do not require anything, but I have come to inform you about what has happened and what is to happen according to God's will.

Where are the leading personalities of your age who deserve all praise; that is, where are the sons of Abde Manaf? I have come to give them the glad tidings of the arrival of an announcer of good news and a warner, whose illuminations are about to appear soon. Where are the brave lions of Abdul Muttalib? The Quraish did not like these words so they returned. Then Abu Talib and other sons of Abdul Muttalib came to him when he was seated near the Kaaba. They decided among themselves that they would not tell him anything about their forefathers and ancestry etc. so as to guess his knowledge.

Abu Talib presented his sword and spear to the slave of Satih and then he went to Satih. Before the slave could say anything, Abu Talib greeted him and he reciprocated. Then Satih asked: "To which Arabs group do you belong?" Abu Talib replied humorously: "To Bani Hamh." He said: "O elder, come near me and rub your hand on my face." When Abu Talib put his hand on his face he said: "By God, you are the possessor of good morals and keeper of promises. You have gifted your linear spear and the Indian sword to my slave.

Verily you are the best of your community. The progeny possessing the best morals will be born to you and to your brother. Surely you and your companions belong to the Hashemite race who are noble and the best of all and you are the uncle of the selected prophet whose praise is mentioned in scriptures. Do not hide your race from me, because I recognize you and your ancestry very well." Abu Talib was astonished at this and he said: "Satih, you have told the truth and described factual attributes.

Now inform us about the things to happen to us in our time." Satih said: "By the Only One God Who is eternal and Who raised the sky without pillars, a son will be born very soon at Abdullah's who will guide people to reason, righteousness and benevolence and destroy idol-worshippers and his cousin will

assist him in this; who will also possess grandeur and dignity and will bring the deniers to their senses by his sharp sword. And doubtlessly, O Abu Talib, you will be his father."

Abu Talib said: "We would like you to narrate some attributes of that Messenger." Satih said: "Well, hear the true events from me. Very soon a high ranking prophet will be born for describing whose attributes the tongue of Satih is dumb. He will neither be very tall nor very short. His head will be round. There will be a sign between his two shoulders. He will wear a turban. His prophethood will continue till Judgment Day. He will be the chief of Tahama. Light will radiate from his face even in darkness.

When he would smile the whole world will become bright through the whiteness of his teeth. No one has ever been born who can equal him in shape or culture. His talk will be sweet and nice. No will equal his piety, humility and worship. There will not be even an iota of pride and haughtiness in him. Whenever he will speak, he will speak the truth. If questioned, he will give the right answer. His birth will be noble and clean. His genealogy will be pure and purifying. He will be bliss for all worlds. The universe will shine due to his light. He will be kind to faithful and generous to his companions.

His name is mentioned in Taurat and Injeel. He will give justice to the poor and possess miracles. His name is Ahmad in the heaven and Muhammad on the earth." Abu Talib said: "Please describe the virtue of one about whom you said that he will assist and help him." Satih said: "That gentleman will also be a leader. He will kill lions, lead the righteous and take revenge from deniers. He will put the polytheists to death and frighten the most deadly enemies.

He will always remember God in battlefields. He will be the vizier of Muhammad Mustafa (S) and a leader of his followers after him (after the Prophet). His name, as mentioned in Taurat is Barya, in Injeel it is Ilya and in his community, Ali." Then Satih kept quiet and contemplative for some time. Then, looking at Abu Talib, said: "O leader and great man, put your hand once more on my face."

When Abu Talib placed his hand on his face he sighed a painful sigh and said: "Abu Talib, hold the hand of your brother, Abdullah as your good fortune is manifest. I congratulate you for your high status and grandeur because both branches of greatness will sprout from your tree. Muhammad will be from your brother and Ali will be from you." Thus Abu Talib was very pleased and this information soon spread in Mecca. Abu Jahl said: "This is the first calamity to befall us from Bani Hashim.

You have heard the talks of Satih about the sons of Abdullah and Abu Talib both of whom will corrupt our religion." Abu Talib announced: "O Quraish, remove enmity, anger and gloom from your hearts and do not deny what is said by Satih as we are fountainheads of every nobility and greatness manifested in Mecca. The sign of what Satih has said is also manifest.

Everything predicted by him will come to pass and nothing will be contrary to it." Then Abu Talib led Satih to his house and accorded him great honor and respect. The fire of jealousy raged more in the heart of Abu Jahl and he began to conspire and some bad characters also joined him. When Abu Talib came to know about it he went to Abtah and dispersed the gathering of mischief-makers through words

of advice as well as warnings.

Then he gathered them all near Mecca, where Manba bin Hajjaj stood up and said: “O Abu Talib! We have no doubt about your greatness, honor and status. Your grandeur, guidance and nobility are well-known, but we wonder over your understanding. How do you put faith and believe in what a soothsayer has said? Perhaps you do not know that they spread Satan’s deceptions and frauds. Bring him again before the gathering so that we too may test him. Perhaps his truth will be revealed and our doubts may vanish.”

Abu Talib brought Satih before them and he proclaimed: “O Quraish, what kind of disunity do I witness among you with reference to what I have said regarding the wise one who will break idols and who will humiliate the lying soothsayers. By God! I am not pleased with his appearance because, with the approach of his arrival, the knowledge of soothsayers will also be in danger and he also will prefer death. If at all you intend to testify my statements, call out your mothers and wives so that I may reveal some very strange things to you.” People said: “Perhaps you possess the knowledge of the unseen.”

He replied: “No, I have a Jinni as a companion who hears the conversation of angels and then tells me about it. So they gathered all Meccan ladies in a mosque except Amina and Fatima binte Asad whom Abdullah and Abdul Muttalib did not allow to go. When they arrived, Satih separated men and called the women to him, looked at them carefully and kept quiet. The ladies asked: “Why do you not speak?”

Satih looked at the sky and said: “I swear by the Lord of the two sanctuaries that the two women are not among you now, one of whom is carrying a son in her womb who will guide people to the right path and welfare and another who is to conceive the king of the faithful, who will be the chief of the legatees of all the prophets of God and the inheritor of prophetic knowledge.” Then those two ladies were also called. Satih looking at Amina and said after sighing and weeping: “O owner of greatness and grace, by God, this is the lady who is carrying the selected Messenger of Allah (S).” Then he called Amina and said: “Are you not pregnant?” She replied: “Of course, I am.” He said: “Now my confidence has increased.

This is the best of Arab women who is carrying one who is the best of creation who will destroy idols. Woe unto the Arabs, surely the time of his arrival is near. His light is visible as if I am seeing his opponents who are slain and are lying in pools of blood. Fortunate is one who will testify to his prophethood and will believe in him because he will be ruling all over the world.” Then he turned to Fatima binte Asad, cried loudly and fainted. After coming to his senses he said in a loud voice: “By God, this is Fatima binte Asad, the mother of the Imam who will break idols. He will be so brave that he will defeat many stalwarts.

His intelligence will not be lacking in anything. No courageous man will ever be able to fight against him. He is the unique rider, the lion of God. His name is Ali. He is the cousin of the seal the prophets. Oh, I can see how many brave people have been subdued by him.” When the Quraish heard this, they took out their swords and rushed towards Satih. Bani Hashim also drew out their swords to defend him. Abu

Jahl said: “Move aside so that I may kill this soothsayer and cool the fire raging in my heart.”

Abu Talib attacked and wounded him in his head and he began to bleed. Abu Jahl cried: “O tribal chiefs, don’t be humiliated! Kill Satih, Amina and Fatima so that you may be saved from the evil described by this soothsayer. The Quraish attacked Satih in unison and Bani Hashim did not posses the strength to face this attack. In short it was a calamity, and the women took shelter in the Kaaba and there was a big noise.

Amina (a.s.) says: I was frightened on seeing the swords. Suddenly the child in my womb moved and a voice came out. Simultaneously all heard a roar in space which left all spellbound. All men and women fainted. Then I saw that the doors of the skies were open and a rider with a weapon of fire saying in a loud voice: “You have no power enough to harm the Messenger of Allah (S). I am his brother, Jibraeel.”

At once my fear turned into calmness and all of us returned home. Abu Talib held the hand of his brother Abdullah and went to sit in the Kaaba. Manba bin Hajjaj came and said: “Thank Allah, your honor, grace and might has come to the notice of the world. But I request you to take Satih away from Quraish and cool the fire of mischief and unrest.”

Abu Talib accepted and went to Satih, acquainted him with the state of affairs and sought excuse. Satih said: “I know it, but when that messenger, the harbinger of good news and the warner arrives, convey my Salams to him and tell him that I gave glad tidings of his arrival but your community rejected it and drove me out. Very soon a woman is to come who will testify all my prophecies and add to what I have told.”

Then Satih was tied to a camel and he went away. Bani Hashim also accompanied him to a short distance from Mecca. In the meanwhile they saw a woman rider approaching at speed. Satih said: “Lo, O chiefs of Mecca! Zarqa Yemeni has arrived.” Soon she approached them and said loudly: “Quraish, I salute you a number of times. May your cities flourish! I left my place and came to your sanctuary to make you aware of some events which are to appear soon. Some very wonderful things will happen in your city.”

Then she recited some poems whereby she testified the statements of Satih and said: “I have come to congratulate you and instruct you to keep away from the evil of others.” Utbah was also present there. He said: “What you are expressing is horrible. You are foretelling our and your destruction.” Zarqa said: “O Abu Walid: By the grace of God, a Messenger will be appointed in this very valley who will invite people to good and righteousness and will prevent them from mischief and corruption.

Radiance will spread from his face. His name will be Muhammad. I am almost seeing him and after his birth, another boy will be born who will assist him and be closely related to him. He will destroy the enemies of his time and defeat the unfaithful stalwarts. He will prove courageous in battlefields and fight like a tiger.

His arms will be very strong. That brave and courageous man will be a friend of God and his name is Ali. Oh, Oh! The day I will see him will be very hard for me and when I sit attentively with him." Then she recited some poems of disappointment and agony and said: "Alas, no use complaining about what is bound to happen. By the Creator of the sun and the moon, to Whom all will return, whatever Satih has told you is truth."

Then she looked at Abdullah and Abdul Muttalib closely. She had seen Abdullah earlier and already knew him. It was so because when, in the year in which Abdullah had gone to Yemen, before marrying Amina and before the light of prophethood was transferred from his forehead, he was living in a place in Yemen. At that time Zarqa had seen him and she had proposed to marry him.

Taking a bagful of gold coins she had rushed to Abdullah, saluted him and asked: "To which Arab tribe do you belong? I have not seen anyone more handsome." He replied: "I am Abdullah son of Abdul Muttalib who, in turn, is son of Hashim bin Abde Manaf, chief of nobles and who is generous to his guests." Zarqa said: "My leader! Is it possible for you to mate with me once? I am present this bag to you and, along with it, gift you a hundred camels loaded with dates."

Abdullah said: "Go away! How ugly your face is! Perhaps you are unaware of the fact that we are from those who do not sin." He drew out his sword and was about to strike when Zarqa fled from there humiliated. At that moment Abdul Muttalib entered and seeing Abdullah with a naked sword, asked what had happened. Abdullah narrated the details and Abdul Muttalib said that she was Zarqa Yemeni. "She saw the radiance of prophethood on your forehead and recognized you.

She wanted to obtain that light. Thank God, He saved you from her evil." When Zarqa saw Abdullah she recognized him and understood that he was married as that radiance had gone away. She asked: "Are you not the one I saw earlier?" Abdullah said: "Yes, I am the same one." She asked: "What happened to that light which used to radiate from your forehead?" He replied: "It is now in the pious womb of my wife, Amina."

She said: "Undoubtedly, only such a man can carry such radiance," and then said in a loud voice: "O honorable and great people, the time of appearance of the prophet of the last era is near and nothing can be done to avoid what is destined. Today's time is over. Come to me tomorrow so that I may acquaint you with facts." The people departed from there and at midnight Zarqa came to Satih and said: "I observe signs of that radiance. What do you think should be done?"

Satih said: "My end is near. I am leaving for Syria to live there until I die. I know that whoever will try to put off that radiance will be defeated and humiliated. I advise you not to try to kill Amina because the Lord of the earth and the sky is her protector. If you do not want to accept my word, go away, as I cannot cooperate with you in this matter."

Next morning Zarqa went to Bani Hashim, saluted them and said: "Your hearts will shine when among you will appear one whose grace is mentioned in Taurat, Bible, Zabur and Furqan. Woe unto one who

opposes him and lucky will be one who obeys him." Bani Hashim were pleased by this and Abu Talib said: "O Zarqa! If you require anything, tell us so that we may fulfill it." She said: "I don't need wealth from you and do not expect honor from you.

Of course, I only desire that you allow me to meet Amina so that I may testify from her those things which I have mentioned." When Abu Talib brought her to Amina, initially her legs trembled and her tongue became dumb. Then she showed her pleasure apparently, narrated some things about the newborn and returned.

But in her heart she was making plans to kill Amina. At last she cultivated friendship with a woman belonging to Khazraj tribe named Takna, who used to adorn Amina and other Hashemite ladies. Zarqa began to live with that woman every day. Once, Takna awoke in the middle of the night to find a man seated near Zarqa and talking to her. She heard that the soothsayer of Yemen had entered Tahama and she will soon repent due to her intention.

Hearing it Zarqa sprang up saying: "You are my faithful lover. Why did you not come to me earlier? He said: "Woe unto you. We are facing a big trouble. We used to go up to the sky to hear the talks of angels. Now we are driven away from there. We heard in the sky an announcer saying that God has decided to create the breaker of idols and propagator of God worship. An army of angels shot meteors at us and drove us away. Now the doors to the sky are closed for us. We have come to you to warn you so that you may desist." Zarqa said: "Go away from here. I will try my best to kill this child."

That man recited a few couplets meaning: "I have wished well for you. I know your efforts are futile. You will only earn punishment in both the worlds. Undoubtedly the Lord of the world will help His Messenger and protect him from the evil of every soothsayer and magician." After saying many such things, that man vanished and Takna heard it all.

Next morning she went to Zarqa and asked: "Why are you so gloomy?" She said: "Sister, I do not want to hide my secret from you. The worry which drove me out of my country is this woman who is carrying a child who will break idols, humiliate soothsayers and magicians and destroy buildings. You don't know that to be patient on the internal fire is easier than being humiliated by enemies. If anyone helps me to kill Amina, I will fulfill her desire and make her rich. Then she took out a bagful of gold coins and threw it before Takna. Takna was overpowered by greed and she said: "Sister! You have mentioned a very difficult job.

As I am the beautician of Hashemite ladies, perhaps I may be able to help you." Zarqa said: "What you can do is that when you go to comb Amina's hair engage her in a conversation and suddenly thrust this poisoned dagger into her side. It will soon finish her. As you will have to pay blood money, I will pay it ten times on your behalf and try my utmost to save you." Takna replied: "I agree. But you must, at that time, keep the men of Bani Hashim and all Meccans busy in talks so that I may fulfill your wish fearlessly." Zarqa said: "It will be so."

Next day Zarqa invited all Meccan for a feast and arranged for enough quantity of wine, slaughtered many camels and kept them all busy in feasting. She told Takna: “It is time now. Make full use of it and try your level best to finish the job.” Takna went to Amina with that poisoned dagger. Amina gave her respect and gifts etc. and asked why she was late saying: “Before this you were never late and you stayed with me most of the time?” Takna replied: “My lady, I have various anxieties and had you not assisted me, my condition would have been even worse. Come now, let me adorn you.” Amina sat beside her and Takna combed her hair; then took out the poisoned dagger to kill her.

But as a miracle of the Holy Prophet (S) she felt someone grabbing her soul and the dagger fell down and a voice: ‘Alas!’ came from that weapon. When Amina turned and saw the dagger, she shouted. Women came to her from all around and caught Takna and asked her: “O cursed one! For what offense did you want to kill Amina?” She replied: “I wanted to kill her but thank God that He saved her from this evil.” Amina fell down in prostration (thanking God). When the women asked Takna the reason for such a heinous deed she narrated the full story of Zarqa and told them to catch her “before she gets out of your clutches.”

With these words she died. This news spread all around and all young and old of Bani Hashim gathered there. All spread out to catch Zarqa. Abu Talib proclaimed that Zarqa should not be allowed to go out of Mecca. That cursed one also knew about all this and so she slipped out of Mecca at once. The Meccans searched for her everywhere but in vain. When Satih was informed of this, he ordered his slaves who brought her and he took her to Syria with him.

Amina used to hear voices of glad tidings continuously from the earth and the sky and she narrated them to Abdullah who asked her to keep all this confidential. Amina did not feel the burden of pregnancy at all. When the seventh month started, Abdul Muttalib called Abdullah and told him: Amina’s delivery is near and we do not have enough money to celebrate the Aqiqah and Walima feasts in a nice way.

So you may go to Medina and purchase necessary things. Accordingly Abdullah went to Medina and met his Lord there. When Meccans knew this, all mourned him deeply.After this Qutub Rawandi has mentioned many miracles, many of which have already been described. Though *Kitabe Anwar* and *Shazan* are not as reliable as other books of tradition, we gave mentioned these miracles as they are supported by reliable traditions, though many have been discarded due to their length and repetition.

Events and miracles of the Prophet from infancy to Besat

It is mentioned in reliable traditions from Imam Ja’far Sadiq (a.s.) that after the Holy Prophet (S) was born, his mother could not produce milk for some days to enable him to suckle. Abu Talib applied his chest to the mouth of the Holy Prophet (S) and Almighty Allah produced milk in it. He continued to suckle it till Halima Sadiyah was engaged for the job and the Holy Prophet (S) was entrusted to her.

It is mentioned in another true tradition that Imam Ali (a.s.) said: “When he was consulted about the

marriage of Hamza's daughter, he (the Prophet) said: Perhaps you don't know that she is my father's daughter because I and Hamza had suckled at the same breast."

Ibn Shahr Ashob has narrated that first the Holy Prophet (S) suckled a freed slave girl of Abu Lahab and thereafter Halima Sadiyah. The Holy Prophet (S) lived with Halima Sadiyah for five years. Halima had also fostered Hamza earlier. When the Holy Prophet (S) attained the age of nine years he went to Syria with Abu Talib. Some have said that he was twelve at that time. When he went to Syria to trade on behalf of Khadija (r.a.), he was twenty-five.

It is mentioned in *Nahjul Balagha* that Ali (a.s.) said that the Almighty Allah appointed a high-ranking angel who always remained with the Holy Prophet (S) and kept him on the best of behavior and good virtues.11 And I always used to be with the Holy Prophet (S), just like a child following his mother.

The Holy Prophet (S) was daily raising a flag of morals for me and saying: Follow this and, every year, the Holy Prophet (S) used to stay at mount Hira where none except me could see him. When he was appointed as Prophet, none except myself and Khadija (a.s.) believed in him first. We were seeing the light of prophethood and smelling the fragrance of messengership in him.
It is narrated through reliable traditions that a man asked Imam Muhammad Baqir (a.s.) about the Qur'anic verse

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا.

"Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him."12

His Eminence, said: The Almighty Allah appoints some angels for His prophets who guard them and continue to convey the Divine Messages to them and Allah appointed a high-ranking angel for Prophet Muhammad (S) ever since he stopped sucking. That angel was making the Prophet tread the path of high morals and good deeds and protecting him from evils. When he became a youth, the angel addressed him saying: "Peace be upon you, O Muhammad, O Messenger of Allah," he was till then not appointed as a messenger. The Holy Prophet (S) used to imagine that the voice came from stones and the earth because he could not see anyone.

In another narration Amirul Momineen (a.s.) is reported to have said that the Holy Prophet (S) said: Before my appointment as a prophet, I had not agreed with the people of ignorance except on two occasions: One night I arose to watch them play and hear them talking. But Allah put me to a deep slumber so that I might not be able either to see or hear them and hence I understood that Allah does not like it.

Thereafter I never paid any attention to their deeds. According to another narration the other occasion was when the Holy Prophet (S) was seven years old, it is said that, a house was being built for a man for

which he himself was also helping. I thought of collecting some earth in the skirt of my garment but in that case my private parts were likely to be exposed as there were no under garments. Suddenly I heard a voice above my head: 'Drop down your skirt'. I looked here and there but could not see anybody. Then I dropped down my skirt and went back home.

Ibn Shahr Ashob and Qutub Rawandi (r.a.) have narrated from Halima binte Abi Zuwaib whose name was Abdullah bin Harith and who belonged to the tribe of Mudhir. Halima was wife of Harith bin Abdul Uzza. She says: In the holy year in which the Holy Prophet (S) was born, there was famine in our area. I came, along with a group of some women belonging to Bani Saad, to Mecca so that we may take the city babes for suckling.

I was riding a female mule which moved very slow and I had with me a she-camel which had no milk at all. I already had a child but I had not enough milk to gratify it at night so he used to wake up during nights. When we reached Mecca, no one liked to take up the Holy Prophet (S) for nursing him as he was an orphan and one could not expect to get much wealth from his guardians. When I did not get any other child I went to Abdul Muttalib and obtained that orphan.

When I took the baby prophet in my arms and he looked at me, a kind of radiance flashed from his eyes. The righteous child looked with a feeling of coolness towards my right breast and suckled for some time but did not look at the left breast. He left it for my own child. Then due to the auspiciousness of the Holy Prophet (S) both breasts became full of milk sufficing both the infants. When I took the baby prophet to my husband, our weak she-camel also began to produce milk which proved sufficient for both of us and our children.

Seeing this, my husband said: "We are fortunate to get such a good child due to whom bounties have turned to us." Next morning I made the Holy Prophet (S) sit on the mule. The mule proceeded to Kaaba and after reaching there, as a miracle of Muhammad (S), it prostrated thrice and said: I got rid of my ailments and have recovered. I have been liberated from difficulties due to the fact that the leader of the prophets, the last messenger and the best of the earliers and the latters rode on me.

The mule became strong and turned so swift that none of the animals of our companions could compete with him. My companions were astonished due to the changes they observed in me and in my animals. In short, benefits and bounties continued to rain on us every day. Sheep and camels of other grazers returned half hungry from fields but our animals were well fed and full of milk. On the way we passed by a cave; a man came out of it the radiance on whose forehead was reaching the sky. He saluted the Holy Prophet (S) and said: Almighty Allah has appointed me to look after the affairs of the Holy Prophet (S).

Then a herd of deer passed us and all of them told me in lucid language: O Halima you do not know whom you have brought for suckling. He is the purest of the pure people. In short, wherever I went, mountains and deserts; all were saluting the Holy Prophet (S). Then there was so much addition to our wealth that we became affluent. The number of our animals increased due to the blessing of the Holy

Prophet (S). The holy baby never spoilt his clothes with urine or feces or removed his clothes from his private parts.

Usually, I used to see a youth with him who concealed with a cloth his private parts and protected him. I nourished the Holy Prophet (S) for five years and two months. In the meantime the Holy Prophet (S) once asked me: “Where does my brother go daily?” I replied: “He goes to graze the sheep.” The Holy Prophet (S) said: “I will also accompany him today.” So he also went to the wild that day.

There, a group of angels took the Holy Prophet (S) on a hillock and cleaned him. Seeing this, my own child came running to me and said: “Look at Muhammad! Some persons have taken him!” I rushed there and saw a light spreading from his holy body. I took him in my arms and asked: “What happened to you?” He replied: “Mother, don’t be afraid, Allah is with me.” Fragrance better than musk emanated from him. One day an astrologer saw him and fell down with a scream: “This is one who will defeat kings and divide the Arab land.”

Ibn Shahr Ashob has narrated from Halima (r.a.) that when the Holy Prophet (S) was three months old, he began to sit. At the age of nine months he began to run with other children. He wanted to go with his brothers to graze sheep when he was only ten months old. He used to shoot arrows with the youths of his tribe when he was fifteen months old. He began to wrestle and defeated others when he was thirty months old. Then I sent him to his grandfather.

It is narrated from Ibn Abbas that when food was being brought to children in the morning they used to snatch it from one another. But the Holy Prophet (S) never ever extended his hand towards the food. When children used to wake up in the morning, their eyes were seen full of dirt. But the face of the Holy Prophet (S) was always found clean. Fragrance could always be perceived from him.

It is narrated through reliable traditions that once when Abdul Muttalib was sitting near Kaaba when he suddenly heard an announcer saying Halima’s child named Muhammad is missing. Abdul Muttalib became restless. He ordered: O Bani Hashim and O Bani Ghalib! Mount and start searching as Muhammad is missing.

He swore: “I will not get down until he is found. If he is not found I will kill a thousand Arabs and a hundred Quraishis.” He was going round the Kaaba reciting couplets:

O Nourisher! Return my rider prince to me and shed Your bounty again on me. If I don’t find Muhammad, I will scatter the entire Quraish.

At that time a voice came from space: “The Almighty Allah will not destroy Muhammad.”

Abdul Muttalib asked: “Where is he?” Came the reply: “In such and such valley, under an acacia tree.” When Abdul Muttalib went there he saw that miraculously, Muhammad was plucking and eating fresh dates from a thorn tree and two youths stood by him; they were angels Jibraeel and Mikaeel. Abdul

Muttalib asked the Prophet: “Who are you?”

He replied: “I am son of Abdullah bin Abdul Muttalib.” Abdul Muttalib placed him on his shoulder, returned to Kaaba and circled it seven times. On the other side, many women had gathered near Amina to console her. When Abdul Muttalib brought the Prophet he himself went to Amina and did not pay any attention to other women. Similarly, once Abdul Muttalib sent him to bring back his camels.

When he was late in returning, Abdul Muttalib sent groups of people in every direction to search for him. Holding the chains of Kaaba Abdul Muttalib was saying: “My Lord! Will You ruin your selected one or have You made any change regarding his prophethood which You had announced?” When the Holy Prophet (S) returned Abdul Muttalib took him in his arms, hugged him and said: “May my parents be sacrificed on you, henceforth I will never send you on any errand lest the enemies kill you.”

Ibn Abbas narrates that Abu Talib told him: I was always keeping Muhammad with me without separating him even for a moment. I never trusted anyone regarding him; so much so that I made him sleep on my bed. One night I told him to undress and sleep on my bed, but I saw that he was hesitating due to shame. Then he told me: “Father, turn away your face, it is not becoming for anyone to look at my modesty.”

When he came under my quilt, I saw a cloth between me and him which I had not put there. I had never seen so soft and fragrant cloth ever before which seemed to be dipped in perfume. In the morning that cloth vanished. It so happened that I did not find him in his bed many a times. When I called him, he used to speak from under the quilt: “Uncle! I am here. Please come back.” At night I used to hear wonderful supplications and voices from him.

Once I saw a wolf approach him, which smelled him, circled around him (baby prophet) and began to rub its tail meekly. Often I had seen a very handsome man who drew his hand over Muhammad’s head, pray for him and vanish. Many a times I dreamt that the whole world has become subservient to him and he has risen up to the sky.

One day I missed him and on searching for him restlessly for a long time, all of a sudden I saw him coming with a man the like of whom I had never seen. I said: “My son, did I not tell you not to be away from me?” That man said: “Don’t worry; whenever you are not with him, I am with him to protect him.” He always drank Zamzam water. Many times when Abu Talib brought food for him in the morning, he used to say: “Uncle! I am not hungry.” At noon or evening, when Abu Talib brought food for his children, he used to tell them: “Don’t extend your hands until Muhammad has eaten.”

When Muhammad began to eat the other boys, miraculously, used to be gratified with the remaining food. It is also narrated by Abu Talib that, “during nights, I used to hear supplications and other astonishing things from Muhammad. Arabs did not recite: In the name of Allah, the Beneficent, the Merciful (*Bismillah*) before eating. But from his childhood Muhammad was habituated to recite this formula before eating or drinking. He also used to say Praise be to Allah in excess (*Al Hamdulillah*

Katheeran) after he finished eating.

Often I found him alone when a line of radiance was stretched from his face upto the sky. I have never heard false or meaningless talk from him nor did he ever laugh aloud. He never participated in childish games or even looked at their games. He always preferred solitude. A group of Jews came when he was seven and said: “We have read in our books that Almighty Allah will protect Muhammad from the forbidden and the doubtful.

We intend to witness the same.” Then they brought a fried chicken in a gathering of the Quraish where the Holy Prophet (S) was also present, and placed it in front of them all. The Quraish devoured it collectively but the Holy Prophet (S) did not even extend his hand to it. When the people asked him, he said: “It is forbidden and Allah protects me from the forbidden.” People said: “It is permissible.

What if we put a morsel in your mouth?” The Prophet replied: “Try if you can.” Then they made much effort to put a piece of that food in the mouth of the Holy Prophet (S) but did not succeed as their hands turned either right or left. Then another fried chicken was brought, which had vanished from a neighbor’s house. They caught it with an intention to pay for it when commanded. When the Holy Prophet (S) lifted a piece of it, it fell down.

Then he said: “This is a doubtful thing and my Lord saves me even from doubtful things.” People again tried to put it in his mouth, but failed. Then the Jews admitted that these exactly were the virtues of the Prophet as they had read in their scriptures. Her Eminence, Fatima binte Asad is reported to have said: There was a tree in the compound of our house which had dried up for long. One day when the Holy Prophet (S) came near it and rubbed his hand on it; it became green at once and fresh dates grew on it.

She says: I used to gather fresh dates daily for the Holy Prophet (S), kept the same for him and put before him whenever he came. He was taking it out and distributing among the children of Bani Hashim. One day when the Holy Prophet (S) arrived I excused saying: “Today no dates appeared on the tree.” Fatima says: By the radiance of the holy face of the Holy Prophet (S)! As soon as he heard it, he went to tree and recited a few words.

Then I saw that one of those trees bent so much that Prophet’s hand reached its top branch and he plucked as many dates as he liked. Thereafter that tree reverted to its original position. At that moment I prayed to Allah with total humility: “O Lord of the earth and heavens, grant me also a son who may be his brother and who may resemble him.” That very night I conceived Ali and after his birth, Ali never approached idol-worship or worship anyone but Only One God.

Shazan (r.a.) has reported that when the Holy Prophet (S) was four months old, his mother, Amina departed for the eternal abode and he became without a father or mother. He did not eat or drink for three days due to the loss of his kind mother and continued to weep. It made Abdul Muttalib very gloomy and restless. He called his daughters, Safiya and Atiqa and told them: “Console this son of mine and find out a nurse for him.”

Atiqa began to feed honey to the Prophet and called all the Hashemite wet nurses to suckle the Prophet. But he did not suck from any of them. Then came four hundred and sixty Quraishi women but the Prophet did not accept anybody's milk and continued to cry. Seeing this Abdul Muttalib became very sorrowful. He went and sat near the Kaaba. Per chance an old Quraishi man named Aqeel bin Waqqas passed from there.

He asked Abdul Muttalib the reason of his gloom to which he replied: "My child does not suck any woman ever since his mother expired and he goes on crying. Hence I do not like to eat or drink anything. I am very confused and do not know what should be done." Aqeel said: "O Abdul Harith! I know a woman in a Quraish tribe whose race, wisdom, talk and behavior is better than all others. Her name is Halima binte Abdullah bin Harith."

Abdul Muttalib liked the idea and he sent Shamrool his slave, on a fast camel to Bani Saad bin Bakr tribe at a distance of about six farsakhs (36 Kms) and asked him to bring Abdullah Ibnul Harth to him at once. So he brought him soon when a number of Quraishi chiefs had gathered near Abdul Muttalib.

Seeing him Abdul Muttalib got up to welcome Abdullah Ibnul Harth and embraced him and seated him beside him and then said: "I troubled you because my grandson Muhammad is four months old. His mother has expired and the child is very uneasy. He does not take suck from any woman. I have heard that your daughter is confined. If you don't mind please send her to suckle the baby. If my grandson takes suck I will make you and your tribe wealthy." Abdullah was very pleased to hear this.

He went to Halima and gave her the good news who also became very glad. She bathed herself, applied various scents and adorned herself with nice clothes and went, along with her father Abdullah and her husband Bakr bin Saad, to Abdul Muttalib. They went with her to Atiqa. Then they put Muhammad (S) in Halima's lap.

She wanted to give her left breast but he did not accept and turned to the right one which had dried up and no child had touched it. Halima hesitated as she feared that the baby would not get anything from it. She again tried to give the left one but the child only wanted the right one. At last Halima said: "O baby son! Take this and you will know that there is no milk in it."

When the Holy Prophet (S) took the right breast in his mouth and began to suck, his auspiciousness made the breast full of milk and it began to overflow from both the sides of the baby's mouth. Halima was astounded and she said: "My son, this is really strange! I swear by the Lord of the sky and say that I have suckled twelve babes but none could even get a drop from the right breast and due to your auspiciousness it is flowing."

Abdul Muttalib was very glad to know this and he said: "Halima! If you like to live here, I can vacate a neighboring house for you. I will give a thousand silver coins, a pair of Byzantine clothes every month and ten mounds of white bread and pure mutton daily." But when she did not accept the proposal, Abdul Muttalib said: "Halima, I am entrusting my son to you on two conditions:

You should give him utmost respect and honor, keep him always by your side, put the right hand under his head and the left on his neck and never neglect him." Halima said: "By the Lord of the heaven! Ever since I saw him, my heart has overflowed with love for him that I need no one's recommendation." Abdul Muttalib said: "Another condition is that you must bring him to me every Friday, because I cannot remain away from him longer than that." Halima replied: "Insha Allah, it will be so."

According to the instruction of Abdul Muttalib, the child's holy head was washed and he was dressed in nice clothes. Abdul Muttalib took him up in his arms and asked Halima: "Come with me to the Holy Kaaba so that I may entrust this child to you there." They arrived at Kaaba and the Prophet was carried around the holy house seven times and God was made witness to the deal between Abdul Muttalib and Lady Halima.

Then Abdul Muttalib entrusted the child to Halima, gave her fourteen silver dirhams, ten pairs of nice clothes and four slave girls as well as Yemeni robes and accompanied her upto the outer limits of the sanctuary. When Halima reached her tribe and removed the quilt from the face of the Holy Prophet (S), radiance flashed therefrom and lighted up both the earth and the sky. Observing this all the young and old of her tribe came to congratulate her on this grand success. Their affection of the Holy Prophet (S) grew so much that everyone of them was trying to take him up from the other. Halima says: I never had to clean urine or excreta from the baby prophet nor ever felt any bad odor from his body.

If ever he had excreted it, it emanated smell of musk and camphor and the earth hid it instantly so that no one could see it. When the baby became ten months old, Halima stood at the door of his reserved tent waiting for his awakening so that she may wash his face and comb his hair and to take him to Abdul Muttalib. But it took a long time and she did not dare to enter the tent. After four hours the Holy Prophet (S) himself came out of the tent. She saw that his head was already washed and combed and he was dressed in clothes of various colored brocade and satin. She was astonished to observe this.

She asked: "My son, from where did you get these adornments?" He replied: "Honorable mother, this dress has arrived from Paradise and angels have decorated me." Then Halima took him to his grandfather, Abdul Muttalib and narrated everything to him. Abdul Muttalib told her: "Halima, do not disclose this to anyone." He gave her a thousand dirhams, ten pairs of clothes and a Byzantine a slave girl.

When the Holy Prophet (S) was fifteen months old, people thought he was five years old. When Halima brought him for the first time she had only twenty-two sheep. But when she returned the Holy Prophet (S) to his grandfather, due to the auspiciousness of the Prophet, she was the owner of a thousand and thirty camels and sheep.

When the Holy Prophet (S) became two years old, one night, Halima's two sons returned to her gloomy and sorrowful and said: "Mother, today a wolf took away our two sheep." Halima replied: "God will give more in their lieu." The Holy Prophet (S) said: "Don't worry, by God's will, tomorrow, I will get both the

sheep back from the wolf." Halima's elder son, Zamrah said: "Brother, strange indeed is what you are saying.

The wolf carried the sheep away yesterday and you say you will get them back tomorrow?" The Holy Prophet (S) replied: "God's Grace makes everything easy." Next morning Zamrah seated the Holy Prophet (S) on his shoulder and carried him to the point in the forest from where the wolf had carried away their sheep. The Holy Prophet (S) got down and fell in prostration on the ground and prayed: "My Lord and Master! You know my obligation to Halima.

A wolf has encroached upon her sheep. I beseech of You to order him to return those sheep." Instantly the wolf brought back the two sheep. What had happened actually was that when the wolf was taking away the sheep an invisible caller called upon him: "O wolf, fear the punishment of God. Protect these two sheep until you return them to Muhammad, the best of the Messengers." Then that wolf fell down at the feet of the Prophet and, by God's command, spoke up: "O chief of prophets, forgive me.

I did not know that these sheep belonged to you." Zamrah said: "O Muhammad! How wonderful are your acts!" When the Prophet completed two years of his age, he asked Halima: "My kind mother, I will also go to the wild with my brothers to graze sheep and observe the divine art and designs in mountains and deserts and take lessons from Nature and will understand the benefits and losses of different things." Halima asked: "My child, are you so much interested in it?" to which he replied in the affirmative.

When Halima saw that the baby prophet was very much inclined to go out, she dressed him up in good clothes, put nice shoes in his feet, gave him good food articles and emphasized on her sons to take utmost care of him. When the Prophet stepped into the wilderness, the mountains and fields lit up with his light.

Whichever stone or rock he passed, cried out: Peace be upon you, O Muhammad, Peace be upon you, O Hamid, Peace be upon you, O Mahmud, Peace be upon you, O owner of the word of truth and justice, there is no god but Allah, Muhammad is the Messenger of Allah. Lucky is one who believes in your prophethood and anger of God is on one who denies you or who rejects anything uttered by you according to God's command. The Holy Prophet (S) was replying to their Salams and greetings and advancing on his path.

Halima's sons were observing various kinds of wonders with the Holy Prophet (S) and their astonishment increased by and by. When the sun went up and the Holy Prophet (S) experienced difficulty due to heat Allah appointed an angel named Ishtayeel to spread a white cloud over his head for shading him.

Suddenly a cloud came over Prophet's head and water began to drop from it like dripping from a water bag, but not a single drop fell on the head of the Holy Prophet (S). Channels overflowed but there was no sign of mud in the path of the Holy Prophet (S). That cloud was sprinkling musk and saffron, perfuming the mountains and deserts for the sake of the Holy Prophet (S). In that desert there was a

totally dried up date tree whose leaves had fallen.

When the Prophet reached it, he intended to recline on its trunk. Suddenly that tree began to turn green. Leaves sprouted from it, branches became green and yellow and red ripe dates began to drop to feast the Holy Prophet (S). The Holy Prophet (S) took some rest under that tree and then began to talk with his foster brothers. Suddenly the Holy Prophet (S) saw a meadow adorned with various flowers and fragrances.

He said: “I intend to go for a walk in it and to observe the art of my Creator.” His brothers said: “We also want to accompany you.” He said: “No, you carry on your work. I am going alone and will return soon, Insha Allah.” The brother said: “All right, you may go but our hearts will be engaged in your thoughts.”

The Holy Prophet (S) went around attractive fields enjoying and pondering over God’s arts and climbed a high mountain. There was no way to reach its top and hence no one could climb it. But since the Holy Prophet (S) wished to go up there, Ishtayeel, the angel guarding the Holy Prophet (S), called to the mountain and it began to shake. Then the angel said: “O mountain! The best of prophets, along with his prophetic grandeur, intends to climb you. So be humble.”

The mountain bowed down and the Prophet climbed up. Reaching its top, the Holy Prophet (S), looked on the other side and found that the climate there was still better. So he desired to reach there too. But that part was full of snakes, scorpions and pythons etc. and none could dare to cross over to that side. Ishtayeel ordered them: “O pythons and scorpions; hide in your holes; that the chief of divine messengers may not see you.”

Upon this call, all disappeared. The Holy Prophet (S) came downhill where he saw a stream the water wherein was very cold and sweeter than honey. He drank from it and took some rest at the bank of that stream. At that time the angels Jibraeel, Mikaeel, Israfeel and Dardaeel (a.s.) descended from the sky and approached the Holy Prophet (S). Jibraeel said: “Peace be upon you, O Muhammad, Peace be upon you, O Ahmad. Peace be upon you, O Hamid. Peace be upon you, O Mahmud. Peace be upon you, O Taha. Peace be upon you, O Muddassir. Peace be upon you, O Muzzammil. Peace be upon you, O Purest of the pure. Peace be upon you, O Sayyid. Peace be upon you, O Farqaleet. Peace be upon you, O Taaseen. Peace be upon you, O Taaseenmeem. Peace be upon you, O Sun of the world. Peace be upon you, O moon of the hereafter. Peace be upon you, O Noor of the world and the hereafter. Peace be upon you, O sun of Judgment Day. Peace be upon you, O seal of the prophets. Peace be upon you, O intercessor of sinners.”

In short, they saluted him and gave him much respect and then said: “How lucky is one who believes in you and woe to one that rejects you or denies even a single word of yours which you utter from God.” The Prophet answered their salutations and asked: “Who are you?” They replied: “We are servants of Allah,” and they sat down around him. Then the Holy Prophet (S) asked Jibraeel: “What is your name?”

He said: “Abdullah.” When asked, Mikaeel replied that his name was Ubaidullah. Israfeel said his name

was Abdul Jabbar and Dardaeel said his name was Abdur Rahman. The Holy Prophet (S) then said: “All of us are slaves of Allah.” Jibraeel had a plate of red ruby, Mikaeel, a flask of green ruby, full of heavenly water. Jibraeel came forward and putting his mouth to the mouth of the Prophet continued to blow Divine secrets in his soul for three hours.

Then the angel said: “O Muhammad, understand learn and understand whatever I have said.” The Prophet nodded: “Yes, Insha Allah.” Thus the angel filled up the Prophet with knowledge, wisdom, and reason. The Almighty Allah multiplied his sacred radiance seventy times; so much so that none could dare to stare directly in the holy face of the Holy Prophet (S). Then Jibraeel said: “O Muhammad, don’t fear me.”

The Prophet replied: “If I fear anyone except my Lord then it would mean that I have not yet understood the grandeur and grace of my Lord Creator.” At that moment Jibraeel looked at Mikaeel and exclaimed: “It is quite fitting that the Almighty Allah has made such a slave His Habib (beloved) and has proclaimed him as the best of men.”

Then they laid down the Prophet on his back and he asked: “Jibraeel, what are you doing?” The angel replied: “I cannot cause any trouble to you, I will only do what is the best.” Then he sliced the holy belly with his wings, took out a dark spot from the holy heart, washed the holy heart with the water from Paradise as Mikaeel poured it. It is quoted that once people asked the Prophet: “Which part of your heart was washed by Jibraeel?” He replied: “He washed out doubts and trouble.

But it was never in my heart. I was a prophet even at the time the soul of Adam had not yet entered his body.” Then Israfeel took out a seal whereon was written in two lines: ‘There is no god, except Allah and Muhammad is the Messenger of Allah’ and pressed it between his two shoulders. According to another narration it was put on his holy heart, which filled his heart with Noor (light) and it lighted up the entire world.

Then Dardaeel took his holy head in his lap and the Prophet fell asleep. He dreamt that a great tree grew from his head and rose to the sky; its trunk thickened and more stems sprouted in every branch. He also saw much grass under the tree which was beyond appreciation. Then a caller called out: “O Muhammad, that tree is you, its branches are your progeny and the grass implies friends and supporters of you and your progeny. Congratulations to you for the great prophethood and great kingdom.”

Then Dardaeel brought out a balance each scale of which was as vast as the distance between earth and sky. Then he placed the Prophet on one pan and a hundred companions of his in the other. Yet Prophet’s scale was found heavier. Then he placed another thousand of Prophet’s distinguished companions. Still he weighed heavier. Then the angel placed one half of the entire community of the Holy Prophet (S) in that scale. Yet the scale of the Holy Prophet (S) weighed more.

Then all the community, all prophets, all angels, mountains, seas, forests, trees and all other creation were put in that another scale and yet the scale of the Holy Prophet (S) was found heavier. Then it was

conclusively understood that the Holy Prophet (S) is the best of the entire creation. Dardaeel said: “Congratulation on your high position and also on your community. Your return is better and nicer. Woe unto one who denies you.” Thereafter the angels went up into the sky.

When a long time passed and yet the Prophet did not return, Halima’s sons began to search for him everywhere and finally returned to Halima and reported what had happened. She went to the people of her tribe weeping and screaming; tore her garments, scattered her hair and started running bare head and bare foot towards the desert; her feet bled; she was crying and screaming: “My dear son! Light of my eyes! Where are you? Why do you not look at your grieved mother?”

Women of the tribe were also running sorrowfully with her, pulling their hair and slapping their faces. All the young and old, free as well as slaves, belonging to her tribe were also very worriedly searching for the Prophet. Abdullah bin Harith rode along with the chiefs of Bani Saad and Ghitfan tribes and swore that if Muhammad was not found he will kill each and every man of the two tribes.

When Halima did not find any trace of Muhammad in the forest and she returned wailing to Mecca, and approached Abdul Muttalib who was sitting with Quraish chiefs and Hashemite leaders near Kaaba. He shivered on seeing Halima in that condition and asked what was wrong and he fainted on hearing the frightening news.

After sometime when he regained consciousness, he said: “There is no power and strength except by Allah the High and the Mighty,” and ordered his slave to prepare his horse, sword and armor. Then he climbed the roof of Kaaba and shouted: “O people of Ghalib, Adnan, Fahar, Nuzayr, Kanana, Mudhir and Malik; come together.”

All the people of Quraish and Bani Hashim gathered around him and asked: “O Chief, tell us what the matter is?” He replied: “Muhammad is missing since the last two days, so mount upon your animals and let us go and search for him.” Ten thousand men armed themselves at once and accompanied Abdul Muttalib and the weeping and wailing arose till the divine throne. The riders sped in every direction. Abdul Muttalib turned to Bani Saad tribe and swore that if Muhammad was not found he would kill each and every Jew and all whom he suspected of being inimical to his dear grandson.

On the other hand, Abu Masud Thaqafi, Waraqa bin Naufal and Aqeel bin Abi Waqqas were coming from Yemen to Mecca and they passed through the valley in which the Prophet was present. There they noticed a tree which Waraqa swore that he had never seen before. Aqeel said: “You are right. Let us approach that tree. Perhaps we may know the truth behind this wonderful happening.”

When they went to that tree they saw a child under it whose face looked brighter than the sun. One of them said: “He might be a jinn.” Another said: “How can a jinni possess such a light and radiance? Surely he must be an angel who has appeared in the form of a man.” At last Abu Masud asked: “O boy! Who are you? Your beauty has astonished all of us. Are you a jinn or an angel?”

The Prophet replied: “No, but I am a human being.” “What is your name?” asked they. “Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf,” he replied. Abu Masud asked: “How did you get here?” The Prophet said: “My Lord guided me here.” Then Abu Masud got down from his animal and asked: “My son! May I take you to your grandfather, Abdul Muttalib?” The Prophet replied: “Yes.” Then Abu Masud seated him in front of his animal and proceeded to Mecca.

When from one side they reached the tribe of Bani Saad, from another direction Abdul Muttalib too had reached that spot. The Prophet said: “Abdul Muttalib has also arrived searching for me.” They said: “We don’t see anyone.” The Prophet said: “You will see them soon.” When they came closer and when Abdul Muttalib saw the Prophet, he jumped off his horse and rushed to the Prophet, picked him up in his arms and asked: “My son! Where were you? O light of my eyes! By God, were you not to be found I would not have left any unbeliever alive in Mecca.”

Then, by the grace of Allah, the Prophet narrated all that had happened. Abdul Muttalib became very happy and gifted fifty camels to Abu Masud, and sixty each to Waraqa and one thousand mithqal[13] gold to Halima’s father and ten thousand mithqal silver to Halima’s husband. He also gifted a lot of wealth to her husband and two hundred camels to Halima’s sons. Then he said: “Henceforth, I will not allow the light of my eyes to depart from me.”

The author of *Kitabul Anwar* says that it was a practice among Meccans, according to which if a son was born in anyone’s house he was entrusted to a wet nurse for nursing after seven days. When the Holy Prophet (S) was born, a number of women desired to be his wet nurse. One day when Amina was sleeping beside her child, someone shouted from outside: “If you intend to give your child for nursing, entrust him to a lady named Halima belonging to the tribe of Bani Saad, daughter of Zaweeb.”

Thereafter whenever any woman approached her for this purpose Amina used to ask her name first and rejected the offer if it was not Halima. As there was a severe draught in all the areas except Mecca, which was safe due to the auspiciousness of the Holy Prophet (S), the women of Bani Saad came to Mecca to nurse Meccan babies. Halima is reported to have said: We could not get anything to eat for two consecutive days and had to chew wild grass.

One night, in the state of half-sleep I saw a man who pushed me into a canal, the water of which was whiter than milk and sweeter than honey. He asked me to drink from that stream. I drank to gratification. Then he took us back to our place and said: “Go to Mecca where you will get ample food due to the auspiciousness of a child who is born there.” Then he tapped my chest and said: God has bestowed increase in your milk and also enhanced your beauty.

When I awoke and went to my people they exclaimed: “Halima, we are surprised to see your beauty so enhanced!” I kept my secret hidden from them. After sometime all the people of the tribe heard the voice of unseen caller: O women of Bani Saad! Be happy as God has showered His bounties on you. Your difficulties have ended because of the nursing of a child born in Mecca. Fortunate is the lady who will

obtain that child for nursing.

All the people of Bani Saad rushed to Mecca. We were the most worried among them as all of our animals had died. We had no animal to carry our luggage. So others reached ahead of us. The lady who went to Amina first was asked to mention her name and was turned down as the name was not seen in her dream. When Halima entered Mecca, the Almighty Allah guided her and she went straight to Abdul Muttalib who was then sitting near Kaaba.

After saluting him, she said: “I have come for nursing. If you have any son kindly appoint me to nurse him.” Abdul Muttalib said: “There is my grandson who has lost his father. If you like, I can give him to you, and help you in the matter.” Halima said: “Let me consult my husband, I will get back to you if he agrees.” Her husband said: “Though one cannot expect much from an orphan, you may take him. Perhaps Allah may grant us more due to his auspiciousness as his grandfather is famous for his generosity.”

Thus Halima came back to Abdul Muttalib and he took her to Amina who asked for her name. She said: “Halima binte Abi Zuwaib.” Amina said: “This is the lady to appoint whom I have been commanded.” She said: “Halima, congratulations to you. This is the boy due to whom Mecca has obtained prosperity and abundance and people of all other cities turn to us for their needs.” Then she brought Halima to her room where the Prophet was present.

Halima asked: “Have you lit up a lamp in daytime?” Amina said: “No, by God, ever since this child is born, I have not lighted a lamp even during night time because the radiance spreading from his face has absolved me of the need of a lamp.” When Halima looked at the Prophet she felt that she saw the sun dressed in white; that fragrance of musk and ambergris emanated from him. Halima’s heart overflowed with affection for the Prophet and she became extremely happy to get him for nursing.

When the Prophet was put in her lap and he saw Halima, he became very happy and smiled. Whereupon, radiance flashed from his holy mouth, which brightened the entire house. The Holy Prophet (S) sucked her right breast. Caring for the real child of Halima, the Holy Prophet (S) did not incline to the left breast. Halima took the Prophet in her arms and went out. Abdul Muttalib said: “Wait for a while. Let me give you some provisions for the journey.”

Halima said: “This auspicious child is enough for me. He is more precious than all the treasures of this world.” But Abdul Muttalib gave money, clothes and some eatables to Halima which made the others jealous. Amina took up the Prophet in her arms, fondled him and shed tears due to his separation. Then she entrusted him to Halima saying: “Halima, please take utmost care of my dear child.”

Halima says: When I walked with the Prophet in my arms all the pebbles and trees in our path were congratulating me. When my husband saw the Prophet he was surprised to see the radiance on his face and he exclaimed: “Halima, Allah has given preference to us over the entire tribe due to this child. No doubt, he belongs to the progeny of kings.”

As we traveled to our tribe, forty Christian monks met us and one of them described the attributes of the Prophet of the last age. He was saying: “He has appeared or is about to appear soon.” Suddenly the accursed Satan appeared in human form and said: “This woman is taking away the man whose attributes you have described.” So the monks rushed to us and observed the radiance of the holy child.

At that time, the Satan cried: “Kill him before he overpowers you.” All of them drew their swords and stood in front of me. At that time the Holy Prophet (S) raised his head to the sky. Suddenly I heard a frightened sound like the thunder of clouds and also observed a fire which came down from the sky and stood between the Holy Prophet (S) and all of them. All of them were burnt to ashes. Again came a voice that the soothsayers have failed in their efforts; they have been humiliated.

When I arrived in the tribe of Bani Saad with the Prophet, the deserts became green, trees fructified and the draught disappeared manifesting the auspiciousness and grace of the Holy Prophet (S). If anybody fell ill, he was brought to him and immediately cured. Miracles were observed daily among them.

People told Halima: O Halima! Due to this child of yours, God has made all of us lucky. Halima says: While nursing the Holy Prophet (S), I was hearing him speak: “All praise is due to Allah who made me from the tree from which He sprouted prophets.” The Holy Prophet (S) grew very fast and in a week he grew like other children grew in a month and in a month he looked like a one-year-old boy. When we brought our food, the Holy Prophet (S) just touched it and it became so bountiful that even after we had fed on it, it remained in the same quantity miraculously.

Once when the Holy Prophet (S) was seven years old, he told Halima: “Dear mother, you are not behaving judiciously between me and my brothers as you keep me in shade whereas they are grazing goats in hot sun. I drink the milk of sheep and yet do not share my brother’s hard work.” Halima said: “My dear, I am afraid of the envy of jealous people. I wish that none should harm you.

What can I tell your grandfather if something untoward happens?” The Prophet said: “Please don’t worry about me, because the Almighty Allah is my protector.” Next morning he, with much insistence went to forest for grazing the sheep with his brothers. At night he shone like a full moon. Halima rushed to him, took him up in her arms and said: “My dear, I was worrying about you during the whole day.”

Halima says: Once a sheep was hit by my son, Zamrah and its leg was broken. I saw it approach the Prophet as if to complain about its pain who drew his holy hand over its leg reciting some miraculous words and lo, the animal was cured instantly, and it returned to its herd. All animals were obedient to the Prophet. They moved when he asked them to and halted when ordered to do so.

One day his foster brothers, while grazing sheep, entered a forest where dangerous animals, like tigers lived. Suddenly a tiger jumped on a sheep. The Prophet came forward and said something to it, upon which the animal bowed its head and went back. His brothers were frightened and they rushed to the Prophet and told him: “We were worried about you because of the tiger but you do not care at all. Perhaps you were talking with that dangerous animal.” The Prophet replied: “Yes, I was telling it that it

should never come to this place henceforth, as I want the sheep to graze here."

Once Halima had a dreadful dream and told her husband: "Let us take Muhammad to his grandfather. Let no harm reach him, otherwise we shall be ashamed to face his grandfather. I dreamt that Muhammad went to a forest and suddenly two sturdy men dressed in silk approached him. One of them had a dagger with which he cut Muhammad's chest. I was frightened and I woke up."

Halima's husband said: "Whatever you say is hardly possible because God is Muhammad's protector. People have said great things about him and it is hoped that all of them will become manifest. The miracles observed by us also testify to those news." Next morning Halima tried her best to prevent Muhammad from going to forest but he insisted on going with his foster brothers and he went.

At midday Halima's sons returned weeping and wailing. Halima came out of her apartment, threw dust on her head and asked them what the matter was and where was Muhammad? They replied: "After reaching the forest we sat under the tree when suddenly two sturdy men arrived; the like of whom we had never seen before.

They carried Muhammad with them to the hilltop. One of them laid him down and another cut his chest with a dagger and took out his heart and intestines etc. Seeing it, we ran back screaming to you. Halima slapped her face saying: "This is the meaning of my dream." Screaming: "O my son! O Muhammad!" she ran to the forest. Her husband also ran after her along with other armed men of their tribe.

When they reached the relevant place they saw Muhammad sitting calmly and sheep grazing near him. Halima took him up in her arms immediately and looked at his belly but could not find any scar or blood. She asked her sons: "Why did you lie about Muhammad?" The Prophet spoke up: "My kind mother, don't scold them. Whatever they told you about me was true. Those two fellows laid me down, cut my stomach without causing any pain to me.

They also cut my heart, took out a dark spot from it and threw it away and said: Now Satan will never be able to control your soul. Then they washed my heart with heavenly water and replaced it. Then they took out a seal which was very bright and, with it, they stamped my back saying: Muhammad, know that you are very precious in the view of the Almighty Allah. Verily, your eyes will always remain bright and happy. Then they weighed me against the entire creation. I proved heavier. Then they went up to the sky and I came downhill."

According to another report of Halima, the Holy Prophet (S) said that when Halima was seen wailing, the angels were sitting beside me. Halima was crying: "O son, they killed you seeing you weak with your companions." At that time the angels took me up in their arms, showered her affection on me and said: "What to say about your being "lonely". You are not lonely. God, angels, and all the believers are with you." Then Halima said: "O orphan!" The angels kissed me and said: "What to say about your being "orphan"! No one is so dear and near to God as you are. God has reserved limitless good for you. When Halima approached me and took me in her arms, my hand was in the hands of the angels but Halima did

not see them.

The author of *Kitabul Anwar* says: When Halima heard this, she felt afraid about the dream coming true, so she went to Mecca along with the Holy Prophet (S) to hand him over to his grandfather. On the way she passed by a tribe in which there was an aged soothsayer. His eyelids had covered his eyes and people had gathered around him. When Halima passed by him, he became unconscious. After coming to his senses he cried: "Woe unto you. Catch that woman who goes away riding a camel, snatch that child from her arms and kill him before he destroys your cities."

Halima says: Those people drew their swords and rushed to me. When they approached, a stormy wind blew up throwing all of them on the ground and I was saved without any harm. Then I reached Mecca, left Muhammad with some people and went for some errand in the city but when I returned, I could not see Muhammad. On inquiring they replied that they had not seen him. Halima decided that if she did not find Muhammad, she would jump from the mountain.

Then she tore her collar and began to run here and there wailing and beating her breast. Suddenly she saw an old man holding a staff. When he inquired about her restlessness she narrated everything to him. He said: "Don't worry. I will take you to one who will inform you about his whereabouts." Then he took me to an idol called Hubal. He told that idol: "Hubal, where is Muhammad?" The idol fell headlong at the mention of Muhammad's name. The old man was also terrified and he ran away from there.

At last I went to Abdul Muttalib and narrated the happenings to him. He called people of Mecca and asked them to search Muhammad all around. He himself held the curtain of Kaaba and began to pray to Allah wailing and weeping. At that time a voice was heard saying: "O Abdul Muttalib! Do not worry about your son. You will find him in such and such valley near a banana tree." So he rushed there and saw the Prophet sitting under a tree.

Abdul Muttalib took him in his arms, fondled him and said: "My son, who brought you here?" "A white bird brought me here," he replied, "I was both hungry and thirsty. I ate the fruit of this tree and dark the water of this stream." That angel bird was Jibraeel.

Thereafter, Abdul Muttalib kept the Holy Prophet (S) always with him and took utmost care to protect him. After some days, he got sore eyes and Abdul Muttalib took him to a doctor in Johfa. He says: I removed the sheet from the face of the Holy Prophet (S). The convent bowed to give respect to the Holy Prophet (S) and its entire structure began to tremble. The physician testified to his prophethood and confessed that his eyes did not require treatment.

Even the blind will see with his blessing. "O Shaykh! Know that he is the chief of all Arabs and the last prophet and the intercessor on Judgment Day. High-ranking angels will help him and God will command him to fight the deniers and he will always be victorious due to divine help. His worst enemies will be from his own tribe. If I remain alive till his arrival I will surely help him."

When the death of Abdul Muttalib approached, he gave instructions to Abu Talib concerning the Prophet and much emphasized on his protection, happiness and honor. Then he departed to meet his Lord. Abu Talib and Fatima binte Asad (r.a.) gave preference to the Prophet over their own children and served him nicely.[14]

It is mentioned in some books that Halima said: When the Holy Prophet (S) was placed in my arms for the first time and I intended to nurse him, he opened his eyes to see me. A light flashed from his eyes which brightened up the entire house. It is also one of his miracles that my son accorded respect to the Prophet and he never took suck until the Prophet was not fed.

When I woke up during the nights, I saw light radiating from the body of the Holy Prophet (S) which brightened up the sky. I also saw a man dressed in green sitting near him affectionately. When I told all this to my husband he said: “Keep these things confidential, because ever since he is born all the soothsayers and monks are restless and wonderstruck. They have not been able either to eat or sleep properly.”

Halima (r.a.) says: When I took him from Mecca to my place all the things by which I passed on the way congratulated me and all the land through which I walked became green and fertile and trees became full of fruits. I have never seen his clothes soiled or dirtied as if someone else was keeping him clean. Whenever I intended to change him, he cried so much as if he did not like to be exposed. At night I often heard him glorifying Almighty Allah.

He used to recite: There is no deity save Only One God. He is pure. All eyes are sleeping whereas the Most Merciful is neither dozing nor ever asleep. It was due to his grandeur that I did not sleep with my husband. The Prophet never picked anything with his left hand. He always took everything after reciting Bismillah. Anyone who saw him loved him restlessly.

Once he was sitting in my arms when a herd of our sheep passed by. One animal from that herd came up to the Prophet, prostrated before him and kissed his head. Then it went and rejoined other sheep. Everyday a light brighter than the sun came down to encircle the Prophet and then went back after a moment. When children were playing, the Holy Prophet (S) used to hold the hands of my children to bring them back from the play saying “We are not born for playing.” When the angels opened the chest of the Holy Prophet (S) to fill it up with divine lights, as described earlier, and we came to know about it, our tribesmen thought that it was a mischief played by some jinns. So they said that he should be taken to some soothsayer nearby.

The Holy Prophet (S) said: “What you think is not the case with me. By the Grace of God my soul and mind are all right.” On further insistence, I took him to a soothsayer and explained everything to him. He said: “Just wait, let me talk to him directly as he is wiser than you.” When the Holy Prophet (S) described his events, the soothsayer jumped up, lifted him in his arms and cried: “O Arabs, try to save yourselves from the forthcoming calamity and kill this boy along with me. If you leave him alive, he will prove you

are foolish, change your religion, will call you to a god whom you don't recognize and invite you to a religion unknown to you."

Halima says: When I heard this, I took back the Prophet from his arms saying: You are mad. Then I quickly came back with the Holy Prophet (S) to my tent. On that day a fragrance of musk emanated from all the tents. Everyday two birds alighted from the sky and disappeared into the clothes of the Prophet.

It is mentioned in *Kitabe Adad* that Halima (r.a.) said: There was a tree in the area of Bani Saad tribe, which had dried up and the Prophet was in my arms. That tree, as a miracle of the Holy Prophet (S) miraculously began to sprout grass and became fertile. There was a woman in the same tribe, called Umm Miskeen as she was very poor and helpless. Once she took the Prophet in her arms and went to her tent. Thereafter her condition began to improve. She used to come daily, kiss the head of the Prophet and express her thankfulness. Halima says: Whenever the Prophet was asleep, I used to look at him and admire his beauty.

His eyes remained open and most of the time he smiled. He was never affected by heat or cold. Till the Prophet was with us, we never witnessed a day in which our desire of the previous day was not fulfilled. Once a wolf carried away one of our lamb and I became very gloomy. Then I noticed the Prophet raising his head to the sky. Suddenly the wolf returned to me and left the lamb before me. A cloud always shaded the Prophet.

No drop of rain ever fell on the Prophet even in heavy downpour. No seasonal change of heat and cold affected us until the Prophet lived with us. A sort of light always rose from our tent to the sky. Whenever I thought of washing his head, I found that it was already washed by someone. Similarly whenever I wanted to change the Prophet's dress, I saw that it was already changed and the Prophet was adorned with new clothes.

Whenever I wanted to nurse him, I could hear him chanting God's Glory. Before taking the suck he recited: "In the name of Allah, the Lord of Muhammad" and after drinking he said: "Praise be to Allah, the Lord of Muhammad." It is mentioned that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) was twenty-two months of age, he got sore eyes. Abdul Muttalib asked Abu Talib to take him to a healer monk living in Johfa. Abu Talib took the Prophet to his monastery and called him from outside.

The monk noticed that his monastery was lit up with radiance and he also heard the noise of the wings of angels. He asked from inside: "Who is it?" I am Abu Talib, son of Abdul Muttalib was the answer. I have brought my nephew to cure his sore eyes. The monk asked: "Where is he?" Abu Talib replied to him: "I have seated him in this cradle to protect him from the sun." The monk said: "Open it, so that I may see him."

When the curtain was drawn, radiance flashed from it which frightened the monk and he said: "Please close the curtain," and withdrew into his monastery. Then he said: "I testify to the oneness of God and

give witness that by God, you are a Messenger of Allah. You are the one about whom God has given glad tidings in Taurat and Injeel and through the words of Musa and Isa (a.s.)." Then he repeated the dual formula of faith, popped his head again out of his room and said: "As you have heard, the greatness of your nephew is very high.

You will assist him and help him against his enemies." Abu Talib returned home and narrated the discussion to Abdul Muttalib. He asked Abu Talib to keep quiet lest someone else hear it. "By God, Muhammad is to become the king of Arab and non-Arab lands." According to another report, Abu Talib never approached the idols and that is why the Quraish was always quarrelling with him and insisting that he too should, like them all, resort to idol worship but he said: "I cannot part with my nephew and also cannot oppose him, who neither likes idols nor wants to hear anything about man-made deities."

The Quraish said: "Teach him idol worship and make him habituated to it, so that he may accord respect to them." Abu Talib replied: "God forbid, it is absolutely impossible, because I have heard from all the monks of Syria that this boy will be the destroyer of idols." The Quraish asked: "Have you ever observed any special thing about him which can testify to their statements?"

He said: "Yes. On the road leading to Syria we had taken shelter under a dry tree and due to his auspiciousness it became green and fructified. When he left that place that tree dropped all its fruits for him saying: O the pious one of the tree of prophethood and O great tree of divine messengership! Please draw your hand over me so that I remain green till eternity."

Muhammad drew his hand over it which multiplied its greenery. On our return journey, when we passed by that tree we saw that all kinds of birds had made their nests on its branches and the number of branches equaled the birds. We had never before seen such an expanded tree anywhere. All those birds shaded the Prophet by their wings, saying: "It was due to the auspiciousness of your holy hand that we got such a safe place to live."

It is mentioned in some reliable books that once during the childhood of the Holy Prophet (S) there was a draught in Mecca for several years. At last Rafiqa, daughter of Saifee saw in her dream a caller calling: "O group of Quraish, a prophet will come to you, who is already born. You will gain abundance due to his auspiciousness. Call Abdul Muttalib so that he may make his nephew intercessor who may pray to Allah so that He may give you rain."

Abdul Muttalib seated the Holy Prophet (S) on his shoulders and took him to mount Abu Qubais. Quraish chiefs gathered round him. The Holy Prophet (S) prayed for rain and it rained instantly which flooded Mecca from the hillocks. Ibn Babawayh has narrated from Abu Talib: I intended to proceed to Syria for trade when the Holy Prophet (S) was eight years old.

It was very hot, so my relatives asked me: "With whom will you leave Muhammad?" I replied: "I will take him with me, because I cannot trust anyone about his safety." They said it was not advisable to take a boy brought up in Mecca and Medina in such a hot season." I said, "By God! I cannot separate him from

me. I will prepare a litter for him." At last I seated him on a camel and made sure that it was always before my eyes.

Whenever it was hot an ice-like white cloud came, saluted the Prophet and shaded him. It remained with him wherever he went. Often good quality fruits dropped from it. One day, we were short of water and our fellow travelers were compelled to buy a water skin for one gold coin. But, due to the auspiciousness of the Holy Prophet (S) we always had sufficient stocks of water which never reduced.

Tanks filled up due to the auspiciousness of the Holy Prophet (S) wherever we went and land turned green. We always found abundance and prosperity. If any camel came down due to tiredness, the Holy Prophet (S) drew his hand over it and it started moving again. When we came near Busra we saw a convent. Suddenly we noticed that that the convent ran like a swift horse and arrived before us. There was a Christian monk in it called Bahira and who never knew any doubting persons and never talked or inquired about any caravan passing by his monastery.

When he observed the movement of the monastery and looked at the Prophet, he recognized him and said: "If whatever I have heard and read is true then it is you and no one else." Then we gathered under a big tree near the monastery whose branches had dried up and it bore no fruits. Caravans rested under it. When the Holy Prophet (S) sat under it, it became green. Many branches sprouted from it to shade the Prophet.

Three kinds of fruits grew on it; two belonging to the summer and one to winter. People in the caravan were astonished to notice all this and so also was the monk, Bahira. He came out with some food sufficient only for the Prophet and asked: "Who is the guardian of this child?" Abu Talib said: "I am serving him." He asked: "What is your relation to him?" "I am his uncle." He again asked: "He has a number of uncles. Which one of them are you?"

I replied: "He is the son of my full brother." Then the monk said: "I testify that this is the very boy whom I know. If it is not so, I am not Bahira. Can you allow me to take this food to him?" I said: "All right." Then I said to the Prophet: "A man has come with some food to give you a feast." The Prophet asked: "Has he brought it only for me? What about my companions?" Bahira said: "Sir, I didn't have more than this." The Prophet asked: "Do you permit me to share it with my companions?" The monk said: "All right." Then the Prophet asked all of us to eat saying: "In the name of Allah."

Abu Talib says: We were one hundred and seventy persons and all of us together dined with full satisfaction and yet the quantity of food did not reduce. At that time Bahira, who was standing there and fanning the Prophet was wonderstruck. He was, every now and then, bowing to kiss the head of the Holy Prophet (S) saying: "By the Lord of Masih, he is the same."

People did not understand what he said and finally a man in the caravan remarked: "O monk, your talks are surprising. We have passed by your monastery on several occasions but you have never paid any attention to us." Bahira said: "Yes, but this time I myself am wonderstruck. I am seeing what you are

unable to see and I know some matters, which you don't know.

Had you known what I know about this boy sitting under the tree, you would have doubtlessly seated him on your necks and carried him around the city. By God, all my respect for you is only because of this child. When he came near my monastery I observed a radiance which spread from earth to sky. I could also see a man fanning him and another group scattering various kinds of fruits for him and this cloud shades him without break.

My monastery rushed like a fast horse to welcome him. This tree was dry and had few branches. By the auspiciousness of this boy, it became green, moved, put out branches and bore three types of fruits. All these tanks had dried up long back ever since Bani Israel had developed discontent among them after the companions of Jesus and they had been corrupted.

We read in the book of Shamun that Shamun had crushed them and said: When you see water in these dry tanks you should understand that the prophet has arrived due to whose auspiciousness all this has happened who will appear in the city of Tahama and who will migrate to Medina. His name in his community will be Amin and in the heaven, Ahmad. He will be born in the progeny of Ismail, son of Ibrahim (a.s.). By God, this is that one."

Then Bahira turned to the Holy Prophet (S) and said: "I ask you about three attributes and give you the oath of Laat and Uzza and request you to reply to my queries." The Prophet became angry at the names of Laat and Uzza and said: "Never ask anything in their names. By God, nothing else is more hateful to me than these two names. These idols are made of stone and my community worships them due to their folly."

Bahira said: "This is the first sign. Well, now I ask you in the name of Allah, please answer my questions." The Holy Prophet (S) said: "All right, ask me, because you have now given me the oath of that God who is my as well as your Lord and none is like Him." Bahira said: "I want to know about your sleep and awakening." Thereafter he asked many questions which the Holy Prophet (S) replied. He found that all answers were in accordance with what he had read in divine books.

Then Bahira fell down at the feet of the Prophet. Kissing his soles he was saying: "How delightful is your fragrance O one whose obedience is better than that of all the prophets. The light throughout the world is because of you. Masjids will flourish due to you. It seems I can see you riding on Arabian horses.

The Arab land as well as the non-Arab countries are subdued by you and that you have broken Laat and Uzza and taken control of the Kaaba and you are entrusting its key to whomsoever you like and that you have killed many brave warriors of Arab and non-Arab descent. The keys to heaven and Hell are in your hands and so also the greatest good. It is only you who will break idols. It is you in whose religion all the kings and rulers will willy-nilly enter before Judgment Day."

Then he kissed his hands and feet, and said: "If I live till that time, I will fight against your enemies in

holy wars. Verily you are the best son of Adam and leader of the precious prophets and the seal of divine messengers. By Allah, the earth smiled the day you were born and will smile till Doomsday. By Allah, all idols, chapels and satans are weeping because of your advent and will go on weeping till Judgment Day. You are the fruit of the supplication of Ibrahim and one whose glad tiding was given by Prophet Isa (a.s.).

You have always remained clean of the dirt of the ignorants. Then he turned to Abu Talib and said: "How are you related to him?"[15] Abu Talib said: "He is my son." Bahira said: "It cannot be so. His parents cannot be alive today." Abu Talib said: "You are right. I am his uncle. His father expired when he was unborn and his mother also died when he was only six."

Bahira said: "Now you have told the truth. In my opinion it is better for you to take him back to your town because there is no Jew or Christian in the world who does not know that he is born. Every one of them, like me, recognizes him through the signs observed by me. They will try out every conspiracy to kill him and, in this matter, the Jews will be in the forefront." Abu Talib said: "What is the reason for this enmity?"

Bahira said: "This will be the prophet who will be visited by angel Jibraeel. He will cancel their religions." Abu Talib said: "No, by the will of Allah it will not be so." Allah will never leave him alone and no harm will ever touch him."

When Bahira intended to part with the Prophet he wept much and said: "O son of Amina! I can see as if all Arabs are fighting against you and your relatives too have abandoned you. Had they known your value they would have loved you more than their own sons." Then he turned to me and said: "O honorable uncle! Do protect him, observe your kinship with him and be careful of the will of your honored father. Very soon all the Quraish will break off their relation with you.

Do not care for them. You too will get a son who will help and assist him. His courage will be praised in heavens. He will beget two sons who will become martyrs. He will be the leader and a great man of the Arabs and a Zulqarnain of this community. He is more well-known in Divine Books than the companions of Isa Masih (a.s.)."

Abu Talib says: When we approached Syria, by Allah, the palaces of Syria shook and a light emanated from him which was brighter than the sun. When we entered Syria, we could not pass through the bazar due to heavy rush of people who had come from every direction to observe the beauty of the Holy Prophet (S). His elegance became well known all around and so also his grace and perfection. Monks and soothsayers arrived from their monasteries and gathered around the Holy Prophet (S).

The biggest scholar of the People of the Book, Nastoorah came for three consecutive days and sat beside the Holy Prophet (S) without speaking a word. At the end of the third day he became restless and began to circumambulate the Holy Prophet (S). I asked him: "O monk! What do you want?" He asked: "What is his name?" I said: "Muhammad (S)." He became pale and said: "Please request him to

uncover his back.

No sooner than the shirt was removed from the shoulders of the Holy Prophet (S) and he saw the mark of prophethood, that he fell down and began to kiss that seal. Then he told me: “Take back this sun of prophethood. Had you known how many of his foes are living on this land, you would have never brought him with you.”

Then he used to come to meet the Holy Prophet (S) everyday and brought tasty food for him. When we started to return from Syria, he brought a shirt for the Prophet and requested him to wear it so that he may thereby be remembered by the Holy Prophet (S). When I observed signs of dislike on the face of the Prophet, I kept it aside and said to him that I would dress him in it afterwards and hastened to Mecca with the Holy Prophet (S). Hearing about our arrival, all except Abu Jahl came out to welcome us.

It is mentioned in another reliable narration that when Abu Talib prepared to travel to Syria, the Holy Prophet (S) clung to his camel’s rein saying: “Uncle, with whom are you leaving us? I have neither a father nor mother.” Abu Talib began to weep and took the Holy Prophet (S) with him. Abu Talib says: Whenever the sun was hot, a cloud appeared to shade the Prophet. We went along until we reached the monastery of Bahira.

Seeing a cloud accompanying us he came out of his monastery and provided us with a few servants and also gave us a feast. All in the caravan went into the convent leaving the Prophet with our luggage. The monk said: “It is not fair to leave anyone out of the feast.” So he sent someone to bring the Prophet. When he saw that the cloud had stood still at our camp, he asked: “Has anyone not come here from the caravan?”

He was told that all have come except a boy who is left with the luggage.” Bahira said: “It is not fair to leave anyone out of our feast.” So he sent someone to bring the Holy Prophet (S). When the Holy Prophet (S) began to walk, that cloud also moved with him. Bahira asked: “Whose son this child is?” He was told that he was Abu Talib’s son. The monk asked Abu Talib: “Is this boy your son?” Abu Talib replied: “He is my brother’s son.”

He further inquired: “Where is your brother?” Abu Talib replied: “He expired when this boy was not yet born.” Bahira said: “Please take him back to your city because, if the Jews recognize him, as I have recognized, they will surely eliminate him. Know that he has a very high status. He is the prophet of a community who will wage holy wars.”

According to another report, Yali Nusabah is reported to have said that in the year in which the Holy Prophet (S) traveled to Syria for business, Khalid bin Usaid and Taleeq bin Abi Sufyan were also in his caravan. After returning from the journey they described wonderful happenings like the extraordinary speed and obedience of animals to the Holy Prophet (S) etc.

They said: In the Busra market we saw a group of monks whose faces were pale. It appeared as if

saffron was applied to their cheeks and they were trembling. They approached us and said: “Please come alone with us to our chief who resides in the big convent.” We said: “What do we have to do with you?” They replied: “What is wrong if you come along with us, we respect you.” They had understood that the Prophet was with us.

So we entered a very big house of worship and there we saw an aged priest sitting amidst his pupils with a book in his hands. He was looking at the book and then towards us very often. Finally he told his companions: “You did not do anything. You have not brought the one I want.” Then turning to us he asked: “Who are you?” We replied: “We are Quraishis.”

He further inquired: “To which clan do you belong?” We said: “We are from Abde Shams clan.” He asked: “Is there anybody else with you?” We replied: “Why not? There is also a youth whom we call the orphan of Abdul Muttalib.” He screamed at this and was about to faint. He jumped off his seat crying: “Alas, Christianity is finished!” Then reclining for a while on his cross he fell into deep thought. Eighty monks were seated around him. At last he told us: “Can you show me that young man?” “Yes,” we said. So he accompanied us upto the bazar of Busra.

The Holy Prophet (S) was standing there like a shining sun. His holy face was shinning bright and onlookers were all around him staring at his elegance. Buyers were eager to bargain with him like the buyers who in the past wanted to buy from Prophet Yusuf (a.s.). They paid more for his articles and sold to him at low cost. We thought of showing somebody else to the monk so that his knowledge could be checked.

But he said: “It is enough. I have already recognized him.” He immediately rushed to the Prophet and kissed his holy head saying: “You are that holy one,” and then he asked a number of questions about the Holy Prophet’s (S) signs. The Prophet replied all his queries. Then he said: “If I live till your time, I will wage holy war along with you which will be a perfect Jihad.” Then he told us: “Both a better life and better death is connected only with this man.

One who obeys and follows him will become everlasting and one who deviates from his way will die never to be alive again. All kinds of benefit is connected with this gentleman,” and than he went to his convent. It is mentioned in another report that when the Holy Prophet (S) had gone to Syria with Lady Khadija’s (s.a.) merchandise, Abde Manat bin Kanana and Naufal bin Muawiyah were also in his caravan.

When they reached Syria, a monk named Abdul Muwaihab saw them and asked: “Who are you?” They said: “We are some traders belonging to Quraish tribe living at Kaaba.” He asked: “Is there anyone else from Quraish with you now?” They replied: “Yes, a youth named Muhammad belonging to the progeny of Hashim is also with us.” Abdul Muwaihab said: “It is he, whom I want.” They said: “Nobody in Quraish is more famed than him and he is called orphan of Quraish. He has come here to sell the goods of a Quraishi Lady Khadija (s.a.) on remuneration. What have you to do with him?”

Abdul Muwaihab shook his head and said: “It is he whom I want to see. Please show me.” They said: “We have left him in the market of Busra.” In the meanwhile they saw the Prophet coming towards them. As soon as the monk saw him, he recognized him. Exclaiming, “This is he,”‘ he took the Holy Prophet (S) aside and talked with him for a long time.

Then he kissed the Prophet’s forehead, took out something from his sleeve and gave it to him but he did not accept it. Finally, leaving the Holy Prophet (S), the monk came to those people and said: “Listen to my advice, join this man forever and always obey him because, by God, he is the final divine Messenger. He will arise soon to call upon the people to accept the slogan of: There is no god except Allah. Follow him unhesitatingly when he declares his prophethood.

Thereafter the monk asked: “Is any son born to his uncle, Abu Talib by the name of Ali?” They said: “No.” The monk said: “Either he is born, or will be born soon. And he will be the first to believe in the prophethood of Muhammad. I have read in divine scriptures that he will be the Prophet’s legatee. He will be the chief of the Arabs, a divine scholar and Zulqarnain of the last prophet; who will wage holy wars.

His name in the high abodes is Ali. On Judgment Day his rank will be the highest after the rank of Muhammad. Angels call him ‘a victorious brave light’. He will be victorious wherever he will go. Among the companions of your prophet, he is most well known than the sun in the sky.

Kulaini has, through authentic chains, narrated from Imam Ja’far Sadiq (a.s.) that when, in the days of ignorance, the Quraish, after demolition of Kaaba intended to rebuild it and could not do so. It came to their mind that someone had told them that everyone of them should bring his pure wealth which should not have been earned wrongfully or oppressively. When they did so, the difficulty was removed and they started reconstruction of Kaaba.

Finally it was time to fix the Hajar Aswad and there developed a dispute as to who should perform that act. The dispute worsened and they were about to quarrel. At last it was decided that one who would enter the Kaaba first next morning should be made arbitrator. The man to enter first was the Holy Prophet (S). People narrated the dispute to him.

He spread out a cloth and put the black stone on it. Then he asked all the chiefs to hold the corners of the sheet and to raise it. When the stone came upto the required level, the Holy Prophet (S) picked it up and fixed it in the wall of Kaaba. Thus the Almighty Allah gave him this honor.

According to another authentic report, it is mentioned that thirty years before the appointment of the Holy Prophet (S) by God to prophethood, Mecca was inundated by floods which damaged the walls of Kaaba. Thieves stole the golden deer from it. The legs of those deer were studded with jewels. The Quraish intended to reconstruct it with wider dimensions but they feared that if they dug with a digging tool it might cause some kind of calamity.

Walid bin Mughira said: Let us start digging. If Allah is pleased with this act of ours no calamity will fall

on us. But if He is not pleased and some calamity falls we will stop demolition work. Then he went up the ceiling of Kaaba. When he removed a stone a snake came out and attacked him and the sun eclipsed. Observing this event people began to weep and prayed saying: O Lord! Corruption is not our intention. We only want reform. Then the snake disappeared. They felled the walls and went on digging down to the foundation which was laid by Ibrahim (a.s.).

When they intended to dig that part again the earth quaked and darkness enveloped the atmosphere. Ibrahim's foundation was 30 yards long and 24 yards wide. Its height was 9 yards. The Quraish decided to maintain the length and width as before and to raise its height. A dispute then arose in the matter of fixing the black stone. Every tribe insisted that they had the right to perform this noble job. Finally it was agreed that who entered first from Bani Shaibah gate would decide the matter. The first to enter was the Holy Prophet (S). People exclaimed: "Lo, the honest (Amin) has arrived and we will abide by what he decides."

The Holy Prophet (S) spread out his sheet (some say his shirt) and put the black stone on it and then said: "The chief of all the tribes should hold each corner and lift it." Accordingly those who held the four corners were Utbah bin Rabiah from Bani Abde Shams, Aswad Bin Abdul Muttalib from Bani Asad bin Abdul Uzza, Abu Huzaifa from Bani Makhzum and Qays bin Adi from Bani Saham.

Then the Holy Prophet (S) took up the stone and put it at its proper place. Wood etc. was sent in a ship by the king of Byzantine so that a house of worship be constructed for him in Abyssinia but blowing winds drove that ship to the shores of Mecca where it was grounded and could not be pulled out. When Quraish knew about the incident they came to the shore and saw that whatever was needed for the ceiling (roof) work of Kaaba was available there.

So they purchased all of it and brought it to Mecca. It was found that the measurement of that wood was exactly that of Kaaba. Finally the construction work was concluded and a covering of Yemeni cloth were put over it. It is reported that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) drew lots to decide about the construction of Kaaba between him and Quraish.

According to it the part between the door of Kaaba and Rukne Yamani and Hajre Aswad went to Holy Prophet (S). According to another narration the portion between Hajre Aswad and Rukne Yamani belonged to Bani Hashim. It is reported through authentic chains that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) had performed Hajj twenty times without the knowledge of Quraish; four times before his appointment as prophet and ten times (according to some seven times before his appointment as prophet) and that he had prayed at the age of four when Abu Talib had gone to Busra.

It is mentioned in *Dalailun Nubuwwa* that Abbas said: I once told the Holy Prophet (S): 'I entered your religion because I once saw you talking with the moon in your cradle. You were pointing to it and it was moving according to your signals.' The Holy Prophet (S) said: 'I used to talk with the moon and it with me. It was preventing me from weeping. I used to hear its recitation when it prostrated under the Throne

(*Kursi*).'

It is mentioned in some books that the Prophet's heart was incised when he was three or four years old, that he lived with Halima for five years. In the sixth year, Amina expired and when he was seven, many soothsayers informed Meccans about his prophethood and the event of Johfa monk took place in the same year.

That same year it rained due to the auspiciousness of the Holy Prophet (S) and the supplication of Abdul Muttalib. Same year when Abdul Muttalib went to felicitate Saif bin zee Yazan, who gave him glad tidings of his prophethood. In the eighth year when Abdul Muttalib met his Lord at the age of eighty-two (according to some 120) he commanded Abu Talib by his will to protect and take care of the Holy Prophet (S) and he engaged himself in that duty.

It is mentioned by some that it was the year in which Hatim and Nausherwan died and the son of Nausherwan ascended the throne. In the ninth year, Abu Talib took the Holy Prophet (S) to Syria with him in his trade journey. Some say that the heart-incision occurred in his tenth year. Some say in the ninth year he went to Busra and in the twelfth to Syria and that the event of Bahira happened in that second journey.

Hurmuz was dethroned in the seventeenth year of Prophet's age and he (Hurmuz) was blinded by his army chiefs and killed in the nineteenth year and they made his son, Parvez, the ruler and that Kaaba was reconstructed in the twenty-third year. According to some the Holy Prophet (S) married Khadija in the twenty-fifth year of his age and according to the most reliable report the reconstruction of Kaaba was carried out in the thirty-fifth year. It is also said that Fatima (a.s.) was born in that year and that the signs of his prophethood appeared in the thirty-eighth year when lights were observed and voices of angels were heard.

In the fortieth year, the Holy Prophet (S) was appointed as the great prophet. In that year Parvez became king of Iran and he killed the Arab king Noman bin Manzar. The events of Prophet's trade journey to Syria will be described in the next chapter, if Allah wills.

Virtues of Lady Khadija (s.a.) and her marriage with the Prophet (S)

Shias and Sunnis have in continuous narrations, mentioned that the first man (male) to believe in the holy religion of Islam was Ali bin Abi Talib, and the first female was Lady Khadija (s.a.). In similar traditions it is mentioned that the Holy Prophet (S) said: Four ladies are women of Paradise: Khadija binte Khuwailad, Fatima binte Muhammad (S), Maryam binte Imran and Asiya binte Mazahim, wife of Firon.

Imam Ja'far Sadiq (a.s.) is reported to have said that once when the Messenger of Allah (S) entered his

house, he saw Ayesha scolding Fatima (s.a.) and saying: “O daughter of Khadija! Do you think that your mother is higher than us in status? How can she have any excellence over us? She also was a woman like us.”

When Fatima saw the Holy Prophet (S) she began to weep. The Holy Prophet (S) lovingly inquired: “My dear daughter! What is the cause of your grief?” She submitted: “Ayesha has remembered my mother in an insulting manner and has scolded me.” The Holy Prophet (S) became angry and he said: “O Humaira! Keep quiet.

Allah gives much grace to a woman who loves her husband more and who bears more children. As far as Khadija is concerned, may Allah have mercy on her. God gave me, through her, two pure and clean sons named Abdullah and Qasim and she also bore daughters named Ruqaiyyah, Fatima, Zainab and Umm Kulthum. But God has kept you barren and no issue came from you.”[16]

It is mentioned in another reliable report that when Khadija (r.a.) expired, Fatima (a.s.) was walking round her father asking: “Dear father, where is mother?” At that time Jibraeel came and said: “Your Lord greets you and says that His greetings be conveyed to Fatima with a message that ‘your mother is in a house having ceiling of gold and pillars of red ruby. That house is situated between the residences of Asiya and Maryam (a.s.).”

The Holy Prophet (S) conveyed this divine message to Fatima (s.a.) and the innocent girl said: “Allah is clean of all deficiencies and peace and blessings are only from Him.” It is mentioned through authentic chains that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) returned from Meraj, Jibraeel asked him if he needed anything.

He replied: “I want you to convey Salam from Allah and from me to Khadija.” When the Holy Prophet (S) conveyed the same to Khadija (a.s.) she said: “Allah is the owner of peace and safety and all peace and safety is from Him and due to Him. Peace be on Jibraeel.” It is mentioned in another report that whenever Jibraeel arrived in the absence of Khadija, he used to request the Holy Prophet (S) to convey his Salams to Khadija.

In yet another report it is mentioned that one day Jibraeel came down and said: “O Messenger of Allah (S), Khadija is coming to you with your tiffin. Please convey to her Salams from Allah and from me, and also give her glad tidings that Allah has reserved for her a house in Paradise which is made of jewels and wherein is no trace of grief and sorrow.”

It is mentioned in yet another traditional report that once the Holy Prophet (S) was sitting near his wives and was weeping remembering Khadija (r.a.), Ayesha asked: “Are you weeping for an old woman belonging to Bani Asad?” The Prophet said: “Be quiet, she testified for me when all of you had refuted and she believed when all of you were unbelievers. She gave birth to my children whereas all of you are barren.” Ayesha says: “Whenever we wanted to please the Prophet, we used to mention Khadija (r.a.) in good terms.”

It is mentioned in a report that Khadija (r.a.) was a good adviser and helper of the Holy Prophet (S). When people boycotted him, she was sympathizing and loving to him. When Meccans were harassing the Prophet, Lady Khadija (s.a.) was consoling and encouraging him. She also assisted him with her wealth.

Qutub Rawandi, Ibn Shahr Ashob and the author of *Adad* have said that the cause of Prophet's marriage with Khadija (r.a.) was that once, on the day of Eid, women of them Quraish gathered in Masjidul Haraam and suddenly a Jew passed from there saying: "Very soon a prophet will arrive among you, so all of you should try to marry him." The women threw stones at him but Khadija took those words to her heart.

Thereafter, once Abu Talib told the Holy Prophet (S): "Dear son, I intend to provide a wife for you, but I don't have any money. Lady Khadija (s.a.) is my relative and she is wealthy. Every year she sends a trade caravan with her slaves. If you agree I may obtain some trade goods from her, which you may sell and perhaps Allah will give you profit. The Holy Prophet (S) agreed. So Abu Talib went to Khadija and said: "Muhammad intends to trade on your behalf."

Khadija said: "Very good! I am glad to accept this proposal." Then she asked her slave Maisarah to hand over to Muhammad all the goods that he had but to remain there with him to help him. "You should never disobey him." So the Holy Prophet (S) went to Syria with all the merchandise along with Maisarah.

According to another narration, also with him was a Khadija's relative named Khuzaimah bin Hakim. Affection for the Holy Prophet (S) grew much in that journey. On the way, two camels of Khadija became tired and fell down. Maisarah feared that their load would also fall. So he came running to the Holy Prophet (S) and told him about them.

The Prophet approached the camels and drew his holy hand over their legs and lo, they began to move faster than all other animals. Seeing this, love and respect for the Holy Prophet (S) increased in his heart and he began to be more and more obedient to him. When the caravan neared Syria they camped near a monastery. The Holy Prophet (S) sat down under a tree and all the members of the caravan dispersed.

The said tree had dried up since long but it became green instantaneously. Branches and leaves sprouted and fruits also hung down from it. Greenery spread all around. Seeing this, the monk rushed out and went to the Holy Prophet (S). He had a book from which he was reading and then looking at the elegance of the Holy Prophet (S) saying: "By the one who sent Injeel, this is him." When Khuzaimah heard this, he feared that perhaps he would harm the Prophet, so he drew his sword and cried: "O people of Ghalib! Beware. Take care!"

All the members of the caravan rushed there and the monk fled and hid himself in his house, went up the roof and said therefrom: "Why do you want to harm me? By the one Who has raised the sky without pillars, you are the dearest of all the caravans who have ever passed by me. This Book says that this youth who is sitting under the tree is the Messenger of the Lord of the heavens and the earth and who

will be appointed to wage armed Jihad and kill innumerable unbelievers.

He is the last prophet. One who obeys him will get salvation and one that disobeys him will lose the way." Then he asked Khuzaimah: "Do you belong to his community?" He said: "No. But I am his servant." Then he narrated to the monk all the miraculous things observed by him on the way. The monk reiterated that he was the prophet of the last age. I tell you a fact which you must keep confidential.

I have read in books that he will conquer the whole world and control all communities. He will never return from any war but as a conqueror. His enemies are many and most of them are Jews. So protect him from them." Then that caravan left that place and reached Syria and earned a lot of profit.

On the return journey when they approached Mecca, Maisarah said to the Holy Prophet (S): "O virtuous and selected one! We have seen many miracles from you in this journey. Every rock and tree by which we passed, saluted you saying: Peace be upon you, O Messenger of Allah. The vales on the way which could be earlier crossed in many days were crossed this time, because of your auspiciousness, within a night.

The profit made by us in this journey is the best we earned in the last forty years. So it is better if you yourself go to Khadija and give the good news of this easy journey and profitable trade so that she is pleased." Thus the Prophet went ahead of the caravan and turned to Khadija's house who was at that time sitting with some other ladies in the upper apartment with an eye on the road.

Suddenly she saw a mounted man arriving and she also observed a cloud shading him and that two angels, one on his right and the other on his left, were accompanying him with naked swords. A lamp of emerald hung over his head from that cloud. All around that cloud was a tent of topaz spread in the space over him. Seeing this, Khadija prayed in her heart with astonishment: "My Lord! Be it so that this youth who is beloved to You may come to my humble home."

When the Holy Prophet (S) arrived near she recognized him. Instantly she ran barefoot to him and kissed his feet. The Holy Prophet (S) gave her the happy news of a safe and swift journey and the consequent success. She asked: "Your honor! Why did Maisarah not accompany you now?" The Holy Prophet (S) replied: "He is coming behind."

Khadija said: "O leader of Haraam and Batha! Kindly return and come again with Maisarah." Her only intention was to observe again for making sure what she had observed regarding the radiance and the overhead cloud etc. When the Holy Prophet (S) returned, that cloud also went back with him and again it returned with him. This fully convinced Khadija of the grace and greatness of Prophet's personality.

Then Maisarah told Khadija: "O respected lady, during this journey we saw many miraculous events which cannot be fully described even in several years. If the Holy Prophet (S) was putting his hand on a little quantity of food it sufficed for a large group of diners and yet the food did not become less. When the sun was hot, two angels provided him shade.

All the rocks and trees by which he passed saluted him." He also narrated the events pertaining to monks and others. After hearing it all, Khadija, with a view to increase her conviction, called for a plate of fresh dates and made some more persons share in dining with the Holy Prophet (S). Finally the plate remained full though the diners were fully gratified.

Observing this, Khadija gifted liberty to Maisarah and his sons as a reward of giving her glad tidings and also gave him ten thousand dirhams, asking them to accompany the Holy Prophet (S). Then she requested the Holy Prophet (S): "Please go to your uncle and request him to ask my hand for you through my uncle Amr bin Asad."

On the other hand she sent a word to her uncle to get her married with the Holy Prophet (S). Some have said that the asking was made to Khadija's father, Khuwailad bin Asad. But more reliable narration is the other one, because Khuwailad was dead by that time. The Holy Prophet (S) was twenty-five at that time and Khadija was forty. But it is narrated from Ibn Abbas that at that time she was twenty-eight.

It is well-known that Khadija expired at the age of sixty-five and she was buried at Hajoon, Mecca, by the hands of the Holy Prophet (S). It is said that she died three years after liberation from the imprisonment in Shebe Abi Talib and three years before migration to Medina. Some have also said that Khadija expired three days after the death of Abu Talib and all the children of the Holy Prophet (S) were born of her, except Ibrahim, who was born to Mariya.

It is mentioned in *Kashaful Ghummah* that Khadija was first married to Ateeq bin Aaida Makhzumi and she had given birth to a daughter through that marriage. Thereafter she was married to Abu Hala Hinda bin Zurarah Teemi through whom Hind bin Hind was born. Thereafter the Holy Prophet (S) married her and gave her twelve Awqiya gold as dower.

According to reliable chains, Imam Ja'far Sadiq (a.s.) said: When the Holy Prophet (S) desired to marry Khadija, Abu Talib, along with some other people from Quraish went to Khadija's uncle, Waraqa bin Naufal. He initiated the talks, recited the sermon of marriage. Its subject matter was like this: All praise is for Allah who is the Lord of the House of Kaaba.

He made us the progeny of Ibrahim and Ismail (a.s.) and also made us the residents of the peaceful place of the holy sanctuary and also made us the chiefs of all. He honored us through His house to which people come from every corner of the world. It is a place where pilgrims bring fruits of all kinds. Allah has given us abundance in this place. Now we should know that my nephew Muhammad bin Abdullah has more grace over all the people of Quraish. Nobody can equal him. His status is the highest. He is incomparable to any creation.

If his wealth is less, it is a fact that wealth is a changing thing like shade which fades soon. He has admiration (for Khadija) and so also Khadija is attracted towards him. That is why we have come here so that we may, according to his wish, ask for the hand of Khadija through you. Whatever amount of Dower you may demand, we are prepared to pay from our property. You may take any amount you like; take it

now or postpone it and take whatever you like later. By the Lord of the Kaaba, Muhammad's status and rank is very high. His wisdom and intelligence is perfect. His religion is popular and his tongue kind. Saying this Abu Talib kept quiet.

Thereafter Khadija's uncle who was most knowledgeable among the Christian scholars intended to reply to Abu Talib but as he had no substance equaling Abu Talib words, his tongue began to waver and he became restless. Observing this condition, Lady Khadija (s.a.), setting the barrier of modesty a little aside because of overwhelming feelings, spoke up fluently saying: Respectable uncle, though at this juncture, you are more fitting to speak than me, yet you do not have more control on me than what I have on myself. O Muhammad! I have joined my soul in marriage with you and my dower is own property. Please tell your uncle to sacrifice camels for the Walima feast.

You may come to me (your wife) whenever you like. At that time Abu Talib said: O Group of Quraish! Be witness that Khadija has given up herself in marriage to Muhammad and has also taken up the guarantee of her dower. A man from the Quraish tribe said: "What a one-sided business is this whereby women take up the responsibility of dower instead of men?!" This infuriated Abu Talib and frightened the entire group of Quraish who begged his pardon. He said: "If other husbands were to be like my nephew, women would not ask heavy dower from them but if they were to be like you they would demand more."

Then Abu Talib slaughtered a camel and the Holy Prophet (S) consummated his marriage with Lady Khadija (s.a.). At that time a man named Abdullah bin Ghanam recited a poem which meant: 'O Khadija! Congratulations to you as your good fortune has reached the zenith of prestige and grace and honor and you have become the life partner of one who is the best of both the earliers and the later creation.

How can anyone in the world equal Muhammad? He is one whose prophethood was foretold by Musa and Isa (a.s.) and very soon, the effect of their glad tidings is going to be manifested. Since ages, writers have written that Muhammad is to be the messenger of Medina and one who will guide the residents of the earth and the heavens."

It is mentioned in another report that when Abu Talib concluded his speech and before Khadija's uncle, Amr bin Asad could reply, Waraqa bin Naufal said: "I praise God, Who made us just as you, O Abu Talib have said, and He has granted us a rank higher than ones described by you. So we are the leaders and Arab chiefs and your grace and honor, as uttered by you, is sure and certain.

We accept this relationship for which we feel proud. Hence, O Quraish! Be witness that I have married off Khadija to Muhammad with a dower of four hundred gold coins." When Waraqa concluded, Abu Talib said: "I wish her uncle also says something. Responding to it, Amr repeated the words of marriage contract and the Quraish gave witness to it.

Thereafter slave girls of Khadija began to beat the drum and sing and dance. On that very day, Abu Talib sacrificed a camel and the Walima was organized. Ibn Babawayh has said that the first child to be born through Khadija for the Holy Prophet (S) was Abdullah.

It is narrated from Imam Muhammad Baqir (a.s.) that when Prophet's son, Qasim (according to some Tahir) expired, one day, the Holy Prophet (S) came to Khadija and found her weeping. He inquired the reason whereupon she said as my breasts got filled with milk I remembered my lost child whose separation made me weep.

The Holy Prophet (S) said: "Khadija! Don't weep. Do you not like that when you reach the gate of Paradise you see him there? He will hold your hand and lead you to the best house in the heaven to reside therein." Khadija asked: "Is this reward for every believer whose son dies?" The Holy Prophet (S) said: "Allah is very kind and merciful. It cannot be so that he may punish one whose dearest thing is retaken by Him and that man remaining patient, thanks Him."

The author of *Anwar* has narrated that one day Lady Khadija (s.a.) was sitting with some of her slave girls in the upper floor of her house and a Rabbi was also present there. Suddenly the Holy Prophet (S) passed from under that floor. The Rabbi said: "Just now a young man has passed from here. Can you call him?" Khadija sent one of her slave girls and called the Holy Prophet (S). The scholar asked: "Can you uncover your back?"

When the Holy Prophet (S) removed his garment and when that man saw the sign of prophethood, he exclaimed: "By Allah! This is the sign of divine messengership." Lady Khadija (s.a.) said: "Nobody would have dared to look at any part of his body had his uncle been here, because he always keeps the Rabbis away." That Rabbi said: "Who can ever harm him? I swear by Ibrahim. This is the prophet of the last era." The Holy Prophet (S) came down and Khadija's heart flowed with affection and love for him.

She was like a queen of Mecca and the owner of much wealth and many animals. She asked: "How do you know that he will be a prophet?" He replied: "I have read about the signs of that prophet in Torah that his parents would die in his childhood; he would be brought up by his grandfather and uncle; and marry the richest, most honorable and wisest lady of the tribe." Then pointing to Lady Khadija (s.a.), he said: "You should remember my words," and then he recited a poem in the honor of the Holy Prophet (S) and about his marriage with Khadija. Khadija's affection for the Holy Prophet (S) redoubled but she kept it secret.

While leaving, the Rabbi said: "Khadija! Try to assure that you don't lose Muhammad because marriage with him involves the good of both the worlds." Khadija had another uncle, named Waraqa who was a great scholar and had read many heavenly books. He had observed the virtues of the Holy Prophet (S) in those divine scriptures; that he would marry a very rich and wise woman of Quraish who would spend her wealth for him and assist him in all his affairs.

Waraqa could know, because of the wealth of Khadija, that she was that woman. So he often used to tell her: "You are going to marry a man who will be the best of all in the heaven and earth." Lady Khadija (s.a.) had slaves and animals in every town. Some have said that she owned eighty thousand camels in different places. Her servants traded on her behalf in countries like Egypt, Syria and Busra etc.

Abu Talib had become old and weak. He had given up journeys in order to protect the Holy Prophet (S). Once when the Holy Prophet (S) approached him, he found him sad. So he inquired about the gloom whereupon Abu Talib said: “Dear son, I am poor. Times have turned against us. Being old and weak I am nearing my end. It was my hearty desire to see you married and be satisfied happily.

But I cannot make necessary provisions for it.” The Holy Prophet (S) asked: “Dear uncle, what have you thought about it?” Abu Talib said: “Son, Khadija, daughter of Khuwailad is very wealthy and many Meccans often take benefit of her wealth and merchandise. Would you like if I obtain some merchandise from her, which you can sell and perhaps, Allah may give us profit enabling us to fulfill our desire.”

The Prophet replied: “Its a good idea. Do whatever you think is best.” Then Abu Talib went to Khadija along with his brothers. Her house was very spacious. A silken tent which was decorated in various designs was put up on its roof. Silken ropes were held to fasten it with steel nails. She had been married to two men earlier. One of them was Amr Kindi and the other Ateeq bin Aaid. After the demise of the two, Aqiqah bin Abi Muit and Sullat Ibn Abi Shihab asked for her hand.

Both possessed four hundred slaves and many slave girls. Abu Jahl and Abu Sufyan had also sent matrimonial proposals but Khadija had declined them all as her heart was inclined to the Holy Prophet (S) as she had heard about his virtues from many soothsayers, scholars, monks and people of Quraish had also narrated to her many miracles of the Prophet. So she told her uncle, Waraqa bin Naufal that she wanted to get married, “Many have demanded my hand but my heart does not accept any of them.”

Waraqa said: “Khadija! Do you want me to tell you a very strange thing? I have a Book containing many wonders and precious words. After reading something from it I am blowing it on water with which you may bathe yourself. I am also writing a supplication from Injeel and Zabur which you keep under your pillow. You will see your future husband in your dream.” Lady Khadija (s.a.) acted accordingly and saw in her vision a man of medium height, wide eyes, tiny black brows and red lips.

His complexion was charming like a flower, radiant and fresh looking. Clouds shaded him. There was a mark between his shoulders. He rode on a horse of light. The reins of that horse were golden and the saddle studded with various precious stones. The horse had a human head and legs like a cow. One of his step covered the distance as far as the eye can see. That rider came out of the house of Abu Talib. Seeing him, Khadija held him up and placed him on her lap. Then she awoke and could not sleep the whole night.

At dawn she went to her uncle’s house and related the dream to him. Waraqa said: “Khadija! If your vision is true, you will be successful and victorious. One you saw in dream will wear the crown of nobility. He will plead for pardon of sinners on Judgment Day and he is the greatest and most graceful among Arabs and non-Arabs. He is Muhammad bin Abdullah bin Abdul Muttalib. Love and affection for the Holy Prophet (S) overwhelmed her heart and soul. She returned home and began to weep. She also composed some nostalgic poems.

But she did not reveal her secret to anyone. She was drowned deeply in thoughts when someone knocked at the door. She felt hopeful when a slave girl came running to her and said: “Lady! Quraish, the sons of Quraish chiefs, that is, the sons of Abdul Muttalib have arrived here.” Khadija became restless and said: “Open the door; ask Maisarah to spread silken carpets for them; seat them all according to their status and place fruits and eatables before them. Then she came and sat behind a curtain facing them.

After concluding the feast, talks began in a very gentle and noble manner. Lady Khadija (s.a.) responded to their talks from behind the curtain saying: “Leaders of the holy sanctuary! You have honored us and lighted my dark residence. Every need of yours will be met.” Abu Talib said: “We have one need which will also benefit you more.

We have come for the fulfillment of the needs of our nephew, Muhammad (S).” At the mention of the holy name, Khadija became restless and she asked: “Where is he? I would like to hear about his need directly from him and heartily fulfill it.” Abbas said: “I am going to bring him here.” Abbas came home but did not find the Holy Prophet (S) there. He searched for him until he went up the mount Hira.

The Holy Prophet (S) was sleeping where Prophet Ibrahim (a.s.) used to sleep. He was enveloped in his sheet and a very huge python stood near his head with a flower in its mouth wherewith it was fanning the Prophet. Abbas says: Seeing that big snake I feared about the life of the Prophet. I attacked the animal with my sword. When that furious animal looked at me, I shrieked in fear: “Nephew, help me.”

As soon as the Holy Prophet (S) opened his eyes that animal vanished. He asked me the reason of drawing the sword. I told him what I had seen a moment ago. The Prophet said: “It was not a snake but it was an angel whom the Almighty Allah sends to protect me. I have seen and talked with it many times.” Abbas said: “Nephew, nobody can deny your greatness and grace. You definitely deserve all this honor and blessings.

Please come along with me to the house of Lady Khadija (s.a.). She desires to entrust her business and merchandise to you so that you may continue to trade on her behalf. The Prophet said: “I desire to go to Syria.” Abbas said: “You are authorized to do so.”

Then they went to Lady Khadija (s.a.) while his radiance was lighting up her house in advance. Observing that light, Khadija asked her slave Maisarah: “Why didn’t you close the window, the sun is entering our place.” The slave replied: “There is no hole and I wonder from where is this light coming?” When Maisarah came out, he saw Abbas advancing towards them along with the Holy Prophet (S). A kind of light was radiating from the forehead of the Prophet, which was brighter than the sun. Seeing this, he rushed back to Lady Khadija (s.a.) and gave her glad tidings that “this is the light of prophethood which has lighted up our tent”.

When the Holy Prophet (S) entered the hall all his uncles arose to welcome him and seated him in the middle like a full moon among the stars.

Lady Khadija (s.a.) sent some eatables for the Holy Prophet (S) which he partook. Then she said for behind the curtain: “My chief, you have been kind to brighten my dark house with your radiance and you have also turned my loneliness into your company. Will you be a trustee of my goods and go wherever you like for trade?”

The Holy Prophet (S) said: “Yes, I am prepared to do so and would like to go to Syria.” Khadija said: “You are authorized to proceed whenever you think fit. You also have full control over my wealth and that you may trade with it. I fix as remuneration for this journey, a hundred Awqiya gold, a hundred Awqiya silver, two donkey loads weight and two camels. Do you agree?” Abu Talib said: “He is agreeable and so are we. O Khadija! You needed a trustee about whose honesty and piety the entire Arab world witnesses.”

Khadija said: “Yes.” Then Khadija asked: “My chief, can you load a camel yourself?” The Holy Prophet (S) said: “Yes.” Khadija asked Maisarah to bring a big and strong camel that no rider dared to confront. When it was brought, it was foaming from its mouth, its eyes were red and a fearful noise emanated from it.” Abbas said: “Maisarah, did you not have any other soft-natured camel for testing my nephew?” The Holy Prophet (S) said: “Uncle, let it come.”

When that furious animal approached the great warner and the blessed herald of glad tidings, it spread its legs on the ground and began to rub its snout on the feet of the Holy Prophet (S). When the Holy Prophet (S) drew his hand over its back, it spoke up clearly: “Who is it that draws his holy hand on my back like the chief of prophets?” The women around Khadija exclaimed: “This is a great magic shown by this orphan.”

Lady Khadija (s.a.) said: “This is no magic. These are clear signs and divine miracles.” Then Lady Khadija (s.a.) called for some nice pairs of clothes and said: “My chief! The dress donned by you now is not appropriate for your trade journey. I wish you wear these new clothes. As they are loose, I am getting them fitted for you.” The Holy Prophet (S) said: Every dress suits and fits my body. In fact it too was a miracle of the Holy Prophet (S) that even if a dress was loose or tight, as soon as he donned it, it suited him perfectly.

The new dress comprised of two pairs each of Egyptian Qabati, Adani Jubbas of Oman, two sheets, one Iraqi headwear, two leather socks and a staff of Khizran. The Holy Prophet (S) put them all on and went out of Khadija’s house like a full moon. Khadija called for her camel called Sahba which was famous as the best and the fastest camel in Mecca.

She sent it for the Holy Prophet (S) to ride on. She called her two slaves, Maisarah and Tasih and told them: “Remember that this great man whom I have made a trustee of my entire property is the king of Quraish and the chief of the holy sanctuary. Nobody has more power and authority than him. He is authorized to do whatever he thinks fit with my property.

You have no right to ask him anything. You should always talk with him respectfully.” Maisarah said: “My

heart was full of love for the holy man for several years and now my admiration has redoubled as you also regard him dearer than your own life."

Then the Holy Prophet (S) parted from Khadija and began his journey to Syria. Maisarah and Tasih also accompanied him. All Meccans gathered at Abtah to bid farewell to the Prophet. When the Prophet reached Abtah, it was as if a sun of beauty shone on the hills and in fields. All were astonished to observe the elegance and beauty of the Holy Prophet (S). The Holy Prophet (S) saw that the goods of Khadija were not loaded on the camels and were lying on the ground. He asked the reason for it.

The servants replied: "O leader of the world! The load is more and workers are less." The mine of mercy and kindness felt pity for them. He postponed departure for a while and, by the Might of His Lord he loaded the heavy goods on every camel within no time. No sooner than he signaled, every camel sat down and rubbed its face on the feet of the Holy Prophet (S).

When the sun became hot and sweat appeared on the forehead of the Holy Prophet (S) others became restless. Abbas intended to provide some sort of shade. Suddenly there was a noise in the residents of the heavens. Allah's mercy rained.
Angel Jibraeel was commanded by Allah to ask the treasurer of Paradise to bring out the cloud "which I had created Myself for My dear friend Muhammad two thousand years before the creation of Adam. Now it must shade My friend so that the heat of the sun may not affect him." When people saw that cloud over the head of the Holy Prophet (S) they were all spellbound.

Abbas said: "This slave of Allah is so dear to Him that he does not require my shade." Then the caravan moved. When they reached Johfatul Wida, Motam bin Adi said: "Quraish, you have undertaken a journey in which you will have to cross wild forests and fearful valleys. So it is better you keep such a man in your forefront whom all of you regard as reliable and with whom nobody disagrees." All praised his opinion.

Bani Makhzum said: "We make Abu Jahl our leader. Bani Adi brought forward Motam. Bani Nuzayr wanted to make Harith their leader. Banu Zuhra said: "We give leadership to Ajnaha bin Aljalah." Banu Lavi said: "Abu Sufyan would lead us." Maisarah said: "We cannot make anybody a leader of this caravan, except Muhammad." Banu Hashim also supported this view.

The cursed Abu Jahl said: "If you do so, we will pierce our chests with our swords." Hamza (r.a.) said: "O the meanest of men and the worst character! You claim to be a leader! We do not like anything but that Allah may cut off your hands and legs and blind your eyes. You want to frighten us with your death?"

Hearing all these arguments, the Holy Prophet (S) said: "Dear uncle, please sheath your swords. Refrain from quarrel and don't allow our journey to begin with confrontation and discord. Let them lead in the first part of the day and we will lead in the latter half. So Quraish went forth. Following this rule they reached the valley called Alamwah.

It was a place prone to floods. Suddenly a cloud appeared. The Holy Prophet (S) said: There is a great danger of floods in this valley, so it is better if we take shelter at the foot of this hill. Abbas said: “Nephew, we will do as you say.” Accordingly it was announced that the caravan should unload the camels at the foot of the hill and camp there.

All obeyed except a man of Bani Jamh who had a lot of goods. He camped where he was and said: “How cowardly you are! You are running from a thing which is not at all visible at present!” This conversation was still on when a cloud appeared and it began to rain. That man was not able even to get up from his place when the flood swept him and all of his goods as a divine punishment. All others were saved due to the auspiciousness of the Holy Prophet (S) and they remained there for four days when the flood continued to rise daily.

Maisarah said: “My leader! This flood is not likely to end till next month and no one dares cross this water. It is not advisable to remain here for many days. It is better to return to Mecca.” The Holy Prophet (S) did not say anything in response and went to bed. He dreamt that an angel was telling him: “O Muhammad! Don’t worry and don’t hesitate.

Order the caravan to move next morning and camp yourself at the bank of the shore of the flowing water. A white bird will arrive and it will draw a line on the water. You may walk on that line repeating “In the name of Allah,” and also ask your companions to do so. Those who recite these words will be able to cross and those who do not recite will be drowned.

The Holy Prophet (S) woke up happily and asked Maisarah to announce the departure of the caravan. Maisarah loaded his goods. People asked: “How can we cross this? It is difficult even for a ship to sail through it.” Maisarah said: “I cannot dispute the decision of Muhammad. You do what you like.” Then the Holy Prophet (S) stood at the end of the valley.

Suddenly a white bird came from the hill top. It drew with its wings a line on the surface of water which became fully visible for all. The Holy Prophet (S) uttered “In the name of Allah” and began to walk through the water which did not reach even his shin bone. He announced loudly: “All of you follow me uttering “In the name of Allah”. One who does so will be saved and one who will not do so will drown.

All followed the Holy Prophet (S) as commanded and crossed the water safely except two persons one of whom belonged to Bani Jamh and another to Bani Adi. Thereafter one of them said “In the name of Allah” and he crossed but another uttered “In the name of Laat and Uzza” and he was drowned. Abu Jahl exclaimed: “This was a great magic!” Others said: “No, Muhammad is the dearest of the Almighty.”

But the fire of jealousy was further inflamed. On the way, that cursed man went to a well and asked his companions to fill their water skins and hide them; and then to fill up the well with earth so that when Bani Hashim reaches there they may die of thirst and that his heart may be satisfied. Accordingly they filled up their water skins and closed the well with earth and went away. Abu Jahl went ahead with his men. He gave a water bag to one of his slaves and asked him to hide it behind the hill.

When the companions reached that place and saw that the well was dry they became disappointed with their lives. They came running to the Holy Prophet (S) and informed him of the matter. The Holy Prophet (S) raised his hand to the sky in supplication and prayed. At once a clean and pure sweet water spring sprouted from beneath his feet. All of them as well as their animals drank that water and also filled their water skins.

Then they proceeded further. Abu Jahl's slave was observing all this. He went ahead and reported everything to that cursed man saying: "By Allah, anyone who is inimical to Muhammad will never get salvation." The cursed Abu Jahl got very infuriated and abused his slave. Thereafter that caravan reached the valley of Syria called Zeeban.

There were many thorny shrubs and wild trees in it. Suddenly a very big python of the size of a date tree came out from a bush and opened its large mouth making a fearful sound. Its eyes were red hot. Seeing it, the camel of Abu Jahl got frightened. It threw the cursed man from its back and ran away. Abu Jahl's side bone broke and he fainted. After regaining consciousness he told his slaves: "Get aside and then camp. The caravan of Muhammad must also be arriving. Perhaps his camel will also get frightened and he will be finished."

So they camped there to wait. After some time the caravan of the Holy Prophet (S) too arrived. Seeing the cursed man there, the Holy Prophet (S) asked: "O son of Hisham, what are you doing here? This place is not fit for you. Since I was ashamed of going ahead of you, I thought we must follow you. May the curse of Allah be on one who goes ahead of you. Upon this, Prophet's uncle, Abbas felt happy. He thought of going ahead. But the Holy Prophet (S) said: "Dear uncle! Just wait. There must be some conspiracy behind this."

Then the Holy Prophet (S) led all himself. When they reached the vale that python came out. His camel was about to bolt when the Holy Prophet (S) told it: "What is frightening you? One who is riding you is the Last Prophet." Then addressing the python, the Holy Prophet (S) said: "Go back to the place from where you have arrived and don't harm anyone in our caravan."

The python, by the might of Allah, said: "Peace be upon you, O Muhammad, Peace be upon you, O Ahmad." The Holy Prophet (S) responded: "Peace be upon one who follows the guidance." The python said: "O Muhammad! I am not an animal. I am one of the jinn kings and my name is Haam bin Aleem. I embraced Islam at the hand of your grandfather, Ibrahim. I had requested him to intercede for me when he had told me that intercession is reserved for one of his grandsons whose name was Muhammad.

He also informed me that I will get the honor to see you at this place. I was waiting here for you since ages and finally succeeded today. I earnestly request you not to bar me from your kind intercession." The Holy Prophet (S) said: "So will it be. Now you may go away and don't hinder anyone in our caravan."

The python disappeared instantly and all believers became very happy with this event while the jealous

ones turned more inimical. The uncles of the Holy Prophet (S) recited odes praising him. Then they reached another valley where they had a hope of getting water but no drop of it could be seen. Thirst made all very restless. The Holy Prophet (S) rolled up his sleeve upto his elbow and pushed his hand in sand, raised his holy head to the sky and prayed.

Suddenly water gushed forth in the form of rivulets from his fingers. Abbas exclaimed: “My nephew, it is enough. We are afraid our goods and animals will be drowned.” All drank that water and so also their animals. They also filled up their water skins. Then the Holy Prophet (S) asked Maisarah: “Bring me if there is any quantity of dates.” The slave brought a plate of dates. The Holy Prophet (S) ate from it and went on sowing their seeds in the ground.”

Abbas asked: “Why are you doing this?” The Holy Prophet (S) replied: “I wish a palm grove should grow here.” Abbas inquired: “Will it also give fruits?” The Holy Prophet (S) said: “Yes, by the Grace of my Lord, you will observe His might just now.” Then the caravan proceeded.

After a while the Holy Prophet (S) requested Abbas: “Uncle, just turn back, see the new trees and bring us some of its fruits.” When Abbas went there he saw sky-high trees with bunches of dates hanging down. He loaded three camels with it and brought them to the Holy Prophet (S). The whole caravan proceeded further and reached the neck of Eelaan where there was a convent with many monks living in it.

One who was most intelligent was called Faleeq bin Yunan bin Abdus Salib. His nom de plume was Abu Jubair who had read virtues and attributes of the Holy Prophet (S) in all divine scriptures. Whenever he was reading those virtues in Injeel he used to weep saying: Who will give me the glad tidings of the arrival of that final prophet who would be wearing the crown of nobility and to whom clouds would be shading and who will intercede on Judgment Day?

Other monks asked him why he was torturing himself to death by such wailings? Perhaps his arrival is near. That man said: “Possibly he is already born and appeared in Mecca. His religion in the view of Allah is Islam. Who from you will give me glad tiding that he has come here from Hijaz? A cloud is constantly shading him.” Thus he was repeatedly weeping and remembering the Holy Prophet (S). This weakened his eyesight.

One day when the monks were looking at the road, they saw signs of a caravan in the desert led by a sun shaded by a cloud. Radiance spread from his forehead representing the light of prophethood and it dazzled all eyes. They exclaimed: “Father, this caravan is coming from direction of Hijaz.” He said: “My spiritual sons! Many caravans have arrived from Hijaz from that land but my Yusuf was never found therein. I have almost lost my eyes in his wait.”

They said: “Father, radiance is shining from this caravan right upto the sky.” He said: “Probably my dark night has come to an end and a bright morning is about to dawn.” Then looking at the sky, he prayed: “My Lord and my Master, give me back my eyesight which I have lost waiting for one whose love has

overwhelmed my heart.

Pray restore my eyesight so that I may observe his beauty. Before the conclusion of his supplication, he regained his sight. He addressed other monks: Did you see how dear my beloved to my Creator is? O my sons! If that promised prophet is among this group, he will rest under this dry tree and it will become green by his auspiciousness and it will bear fruits because many divine messengers have rested under this tree and it has remained dry since the time of Isa (a.s.). Also there is no water in this well for ages. Yet he will drink from it.

After some time that caravan arrived and camped around the said well. Camels were unloaded. As the Holy Prophet (S) always used to get away from others and to take to loneliness for remembering his Lord, he proceeded to the aforesaid tree. No sooner than he stepped under it, it became green and fruits grew on its branches. Getting up from there he went to that well and dropped a little saliva in it. Instantly water sprang up in it from all corners and it overflowed with sweet water. The monk cried: “O my sons! This is one for whom I was waiting.

Prepare the best food articles, so that I may serve him. He is the chief of creation. I will request him to grant safety to all the monks.” So they began to prepare food. Then he told them: “Go and meet the leader of that group and tell him that your father sends him greetings and that a feast is arranged for them all. So all of you kindly come in the convent for the feast.”

The messenger met the accursed Abu Jahl by chance and conveyed the monk’s message. The accursed one announced: “O caravan men, the monk has invited us all for a feast, so come along.” People asked him: “With whom should we leave our goods?” Abu Jahl said: “Leave everything to Muhammad as he is Amin (trustworthy).” So the caravan men requested the Holy Prophet (S) to mind the goods and all followed Abu Jahl to the convent. The monks made them sit with respect and honor and served food to them.

When they started eating, the chief monk took off his cap and went observed everyone’s face carefully. When he could not find the signs of prophethood in any of them he threw down his cap wailing: “Alas, I cannot see my beloved.” Then he asked: “O group of Quraish! Is there anyone from you who has not come here now?”

Abu Jahl replied: “Yes, a young boy, who is the servant of a woman and who has come here for trade purpose.” Before he could finish his rude talk, Hamza said: “Why don’t you say the shining moon and the warner and the harbinger of good news has not yet come in this feast, and that we have entrusted our property to that most trustworthy gentleman because none of us can equal his virtues?” Then Hamza asked the chief monk: “Please give me the book which is in your hand so that I may solve your problem and may make you meet with one whom you want to meet.”

The monk said: “O Leader! This is the divine Book in which virtues of the prophet of the last era have been mentioned according to which he will neither be very tall nor very short but will be of a medium

stature, there will be a sign between his shoulders and a cloud will be shading him. He will be appointed from the land of Tahama. He will intercede in favor of sinners on Judgment Day." Abbas said: "O monk! Will you be able to recognize him if you see him?"

The monk at once replied in the affirmative. Abbas said: "Come along with me so that I may show you the gentleman having these attributes." The monk followed Abbas and ran to the Holy Prophet (S). When he met him the Prophet gave him great respect. The monk said Salam and the Prophet responded saying, "Alaikas salam, O chief of monks. O scholar, Aleeq Faleeq bin Abdus Salib!" The monk asked: "How could you know my name? You know even the names of my forefathers!" The Holy Prophet (S) replied: "One who informed you that I will be the prophet of the last age."

The monk fell down, began to rub his face on the feet of the Prophet saying: "My leader! I request you to participate in the feast arranged by me thereby bestowing me an honor." The Holy Prophet (S) said: "This group has entrusted their goods and property to me." The monk said: "I take its responsibility. If even a rope of a camel is missing I will give a camel in exchange."

The Holy Prophet (S) went inside with him. The monastery had two parts: one large and another small. A little chapel stood in front with many pictures on its walls. Its door was made intentionally small, so that bowing at the time of entering might automatically provide respect to those pictures. The monk willfully took the Holy Prophet (S) to that door just to observe his miracles and strengthen his conviction. The monk bent to enter, by the Might of Allah, it enlarged and the Holy Prophet (S) entered without bowing.

When the Holy Prophet (S) entered, all who were inside got up to give him respect and offered him a seat in their midst. That monk stood before the Holy Prophet (S) and so did all other monks. The best fruits of Syria were brought to the Holy Prophet (S). Then, raising his head to the sky, the monk said: "My Lord! I want to see the seal of prophethood." Instantly Jibraeel arrived and removed the cloth from the shoulders of the Holy Prophet (S) making the seal manifest.

The radiance of that mark brightened the entire house. The monk fell down frightened in prostration and when he raised his head he said: "I was in search of only you." When all others left, that monk remained near the Holy Prophet (S). Abu Jahl also returned disappointed and humiliated. In that loneliness, the monk said to the Holy Prophet (S): "My leader and my chief! Congratulations to you. The Almighty Allah will bend down the heads of evil Arabs before your honor.

You will be the master of entire Arab land. Qur'an will descend on your heart. You will be the leader of people. Your religion will be Islam. You will break idols and remove false religions and cool down the fire temples and break the crosses. Your name will last till the last era. My chief! I request you to please give us safety and accept the Jizya tax from all the monks."

Then he told Maisarah: "Convey my salutation to your Mistress and give her glad tidings that she has obtained the commander of the entire creation. The Almighty Allah will carry Prophet's progeny through her issues and his name will last till eternity. All envious people will be jealous of him. The Almighty Allah

also announces that no one will enter Paradise unless he or she believes in his prophethood. Doubtlessly he is the best of all the divine messengers.

O Maisarah! Remain alert of the Syrian Jews regarding him as all of them are his enemies." Finally the Holy Prophet (S) left the monk and returned to the caravan, which proceeded to Syria. When they reached there, people gathered around them and bought their goods at high price. But the Holy Prophet (S) did not sell his goods.

At that time the accursed Abu Jahl said: "Never before had Khadija sent a trader as inauspicious as this. The goods of all have been sold out whereas his are still lying." Then people began to arrive from other places around Syria too and found that the goods of none but of Khadija were unsold. The Holy Prophet (S) sold it at double price. This made Abu Jahl sorrowful.

When only one load of Khadija's goods remained, a Rabbi, Saeed bin Qatmud came to the Prophet. He recognized the Holy Prophet (S) as he had read in his religious books about Prophet's attributes. He said: "This is the one who will nullify our religion and widow our women." Then he asked the Holy Prophet (S) the price of his goods. The Holy Prophet (S) said: "Five hundred dirhams." The Jew replied: "I buy it on condition that you will come with me to my house and accept my invitation to dine, so that my home may become auspicious." The Holy Prophet (S) agreed and went with that man.

The Jew bought and took away the goods. Then he entered his house ahead of the Holy Prophet (S) and told his wife: "I have brought with me a man who will nullify our religion. I want you to assist me in killing him." "How?" asked the woman. He said: "Take a millstone to the upper floor and drop it on his head when he gets out of the door after collecting the price of his goods." So she went up with the millstone. When the Holy Prophet (S) came out and when that woman saw the beauty and elegance of the Holy Prophet (S) she began to tremble and could not drop the stone and the Holy Prophet (S) escaped unhurt. As she was a little late in dropping the stone, it fell on her two sons, who died instantly.

The Jew rushed out and called upon his people saying: "Here is the man who will destroy your religion. He came to my house, dined and then killed my two sons." They drew out their swords, rode their horses to follow the Holy Prophet (S). When the uncles of the Holy Prophet (S) saw the Jews, they too rode their horses of Arab descent and rushed to confront them.

Hamza, the tiger of God, attacked them and killed many. Then some Jews threw away their arms and came to them saying: "O Arabs! This man supporting whom you are killing us, will, after some time, destroy your towns and cities, kill your men, break your idols. Leave him alone so that we may finish him and we may safeguard both you and us from his evil." Hamza attacked them again saying: "O deniers! Muhammad (S) is a lamp for us in the darkness of ignorance. We will continue to defend him even if we die for him."

All the Jews then went away disappointed leaving a lot of booty for Quraish. The caravan returned with added profits to Mecca. On the way, Maisarah gathered the Quraish and asked them: "Has each of you

made excess profit?" They said: "Of course." Then Maisarah said: "It is all due to the auspiciousness of Muhammad (S). Hence it is fit that all of you present him some sort of gift because he does not accept alms.

So everyone presented a little from their booty as a gift to the Holy Prophet (S) which totaled up considerably. The Holy Prophet (S) neither took it nor said anything in response. Maisarah reserved all of it. When the caravan came near Mecca, every tribe sent one person there to herald glad tidings. Maisarah approached the Holy Prophet (S) and requested him saying: "Master, if you yourself go ahead and give good news to Lady Khadija (s.a.), it will make her happier."

So when the Holy Prophet (S) went forth, the ropes of earth got stretched enabling him to reach the hillocks of Mecca very swiftly. Then he was overwhelmed by sleep. Allah ordained Jibraeel to take from Eden Gardens the vault "which I had made for my selected slave Muhammad (S) two thousand years before the creation of Adam and put it on his head." That vault was made of red ruby and had borders of white pearls.

Its inner part could be seen from outside and it had four pillars and four doors. Its columns were of heavenly ruby, emerald, gold and un-bored pearls. When Jibraeel took out that vault from Paradise, the fairies rejoiced, peeping from their apartments, glorifying Allah and saying: It seems the time for the appointment of the owner of this vault has come.

Sweet cold wind began to blow from beneath the divine throne. Voices of happiness were heard from the doors of Paradise. Angels took hold of its columns and began to recite praise and glory of the Almighty Allah. Jibraeel went ahead of the Holy Prophet (S) with three flags. Mountains puffed up with joy. Trees, birds and angels all sang loudly: There is no god except Allah, Muhammad is the Messenger of Allah. Be happy, O great man! How great is your status in the eyes of your Lord.

At that time, Lady Khadija (s.a.) was sitting in the uppermost apartment of her house with some women of the Quraish tribe. Suddenly they looked at the hillocks of Mecca. The Almighty Allah removed barriers from their eyes and they saw a dazzling light in the direction of Muallaa. Looking minutely they could gather that a tent of radiance was moving. Above that vault in the sky a group is resting and spreading light from his body.

That radiance reached the sky. She was spellbound by this strange phenomenon. The women asked Khadija! "O Chief of Arab women! What is all this? What kind of change do we observe in your condition?" Khadija asked: "First of all, please tell me whether I am asleep or am I awake?" They said: "May God not allow any harm to reach you." Then Khadija said: "Look towards Muallaa and tell me what you can see?"

The women said: "We see a light stretching high up in the sky." She asked: "Can you not see the dazzling vault and one who is resting inside and those who are around that vault?" They replied: "No." Khadija said: "I can see a rider in the vault brighter than the sun. I have never before seen such a vault

which is fixed on a camel. It seems that camel is my animal, Sahba and that the rider is Muhammad (S)."

The women asked: "From where could Muhammad get the camel which you have described, even the kings of Arab and Iran do not possess it." Khadija said: "His status and grandeur is greater than all." She was constantly staring at that phenomena. Finally the Holy Prophet (S) came out of Muallaa and angels went back to sky with that vault.

The Holy Prophet (S) advanced to the residence of Khadija. When he reached her door the slave girls informed Lady Khadija (s.a.) who rushed barefoot to welcome him. When the door was opened, the Holy Prophet (S) said: "Peace be upon you, O Ahlul Bayt." Lady Khadija (s.a.) too responded saying: "You too be in peace, the light of my eyes!" The Holy Prophet (S) said: "Congratulations to you. All your goods are sold out nicely."

Lady Khadija (s.a.) replied: "Your safety is dearer to me. By Allah, in my eyes, whatever is there in this world is nothing in comparison to you." Then she recited some poetry in his praise, rejoicing his safe arrival. Then she asked: "My leader, where have you left this caravan?" The Holy Prophet (S) replied: "In Johfa." She asked again: "How long is it since you left them there?" He replied: "Not more than a moment." Khadija asked: "Did you arrive here so swiftly?"

The Holy Prophet (S) replied: "The Almighty Allah rolled up earth and brought the destination closer for me. This astonished Khadija further making her more joyful. She said: "O the light of my eyes, I request you to return and come again with the caravan as it would make happier. Her intention was to see the Holy Prophet (S) again and to recheck whether that vault again shaded him or not.
Then she provided the best snacks for the Holy Prophet (S) and gave him a water skin full of Zamzam water. She then continued to look at the Holy Prophet (S). She could observe that suddenly that vault came down from the sky, and as before, the angels walked round the Holy Prophet (S).

When he reached the caravan, Maisarah asked: "Master, did you give up the idea of going to Mecca?" The Holy Prophet (S) replied: "No, I have been there." Maisarah said: "Sir, you must be joking; you have returned from the next valley." The Prophet said: "No, no. I went to Kaaba, circumambulated it, visited Khadija and came back." Maisarah said: "We have never before heard any improper talk from you.

It is really surprising. How could you go and come back from Mecca within no time?" The Prophet said: "If you have any doubt, look, these are snacks sent by Khadija and also Zamzam water." Maisarah asked his companions: "Is it more than two minutes, when the Prophet left this place?" They said "No." He said: "He went to Mecca and returned with food from Khadija in a split second." All were astonished. Abu Jahl said: "No wonder if magicians perform such tricks."

The caravan left the next day. Meccans came to welcome it. Khadija sent her slaves and kinsmen to escort the Holy Prophet (S) with instructions to organize a gathering en route and to sacrifice animals to celebrate his safe return. She was eagerly staring at the road of his arrival. Meccans were surprised to

observe increased profit in Khadija's trade as a result of the Prophet's trip. Finally the sun of prophethood shone at Khadija's door.

He entrusted all the wealth to Lady Khadija (s.a.) who was wondering sitting behind a curtain and looking constantly at the elegance of the Holy Prophet (S). Khadija called for Khuwailad, her father and said: "This auspicious gentleman has, through his trip, earned an unprecedented amount of profit." Then she asked Maisarah: "What other wonders did you observe in Muhammad (S)?" He replied: "I have no words to describe his blessings, wonderful virtues and miracles."

Then he narrated about the flood, dry well, python, dried up tree etc. and also whatever the monk had mentioned about the Prophet; including his message to Lady Khadija." She said: "Enough; you have redoubled my affection for him. I emancipate you, your wife and sons." She also gifted him two hundred dirhams, two camels, and two nice dresses. Then she gifted a lot to the Holy Prophet (S) and promised much more.

From there, the Holy Prophet (S) went to Abu Talib and apprised him of all that had happened during the journey and the profit earned etc. Abu Talib embraced him with affection and said: "Light of my eyes, I wish you get a wife according your status and rank." Next day the Holy Prophet (S) bathed, wore good clothes, applied scent and went to Khadija's house who was very pleased to see him.

She said: "Chief! Let me know what you need, I will provide it. Let me know how to dispose the profits you earned for me." The Prophet replied: "My uncle wants it to be spent on my marriage and dower." Khadija said smiling: "My leader, may I arrange for a wife for you? One whom I also like?" The Prophet replied: "That will be nice." Khadija said: "I have already arranged for you a wife who belongs to your community and who is better than all Meccan ladies in wealth, beauty, chastity, piety, nobility and generosity etc.

She will assist you in all your affairs and demand very less from you. She is also nearer to you in blood relation. If you ask for her hand, all the Arabs, rather all kings on earth will envy you. But she has two defects; she had been married twice before and she is elder than you."

The Prophet perspired due to modesty and kept quiet. When the lady repeated her statement and asked why he was not answering, he said: "My uncle's daughter, you are much wealthier than me. I desire a woman of my economic status etc." Khadija said: "By Allah, O Muhammad! I consider myself a slave girl for you.

All of my property, slaves and slave girls are at your service. How can one who loves you more than her life give anything else than affection to you? I promise you by Allah, Who is hidden from people and ask you for the sake of the Kaaba and its belongings, put your holy hand on my head and send your uncles to my father just now so that they may ask my hand for you. Do not worry about the amount of dower; I will pay it from my own wealth. Rest assured about me just as I feel assured about you. Hope for the best as I hope for the best from you.

The Prophet went to Abu Talib when all his other uncles were also present and said: “Uncle dear, I wish you to go to Khadija’s father and ask for her hand for me.” As they were not aware of the fact of the matter, they hesitated a little and sent Abdul Muttalib’s daughter Safiya to Khadija’s residence to ascertain the facts.

Khadija welcomed her and accorded great respect. Safiya began talking in secrecy but Khadija plainly said: “I am aware that Muhammad is sent by the Almighty Allah as His messenger. I consider my marriage with him the best honor in this life and the best profit in the Hereafter. I want nothing else. She also gifted Safiya a nice dress. Safiya returned highly pleased to her brothers and said: “Bismillah. You may go forth. Khadija is aware of the status of Muhammad in the eyes of Allah and she is restless in her love for him.”

So all the uncles became very happy, except Abu Lahab; he was very sad due to jealousy. Abbas said: “Come, let us not delay a good deed.” Abu Talib dressed the Prophet in good clothes, hung an Indian sword on his waist; made him ride an Arabian horse. They encircled him like a shining moon among stars all around and set out from there. When they came to Khuwailad he said: “Khadija has the right to decide her own affairs and she is wiser than me. She has rejected the proposal of many rulers and kings.”

This made the uncles gloomy, so they rose up to return. Khadija became very restless. She called her uncle, Waraqa who was a scholar and a hermit, who had read many divine books and events of earlier prophets. When he arrived and saw Khadija gloomy, he asked about it and she replied: “Uncle, what else will be the condition of one who has no helper or sympathizer?” Waraqa said: “Perhaps you intend to have a husband? Many kings and chiefs demanded your hand but you rejected them all.” Khadija said: “I do not intend to leave Mecca.”

Waraqa said: Even some Meccans, like Shaibah, Utbah, Abu Jahl etc. asked for your hand but you did not agree.” Khadija said: “All of them are ignorant and deviated from the true path. Can you think of anyone who may not be like them?” Waraqa said: “I have heard that Muhammad bin Abdullah has asked for your hand.” Khadija asked: “Did you see any defect in him?”

Waraqa kept quiet for a while and then said: “His only defect is that he is the root of nobility and greatness and a branch of esteem and honor and incomparable in high morals, famous for his knowledge and excellence.” Khadija said: “Just as you have described his virtues, you may also describe his defects.” Waraqa said: “His defect is that he is the moon of the earth and the sun of the sky. His talk is sweeter than honey and his character exemplary in beauty.”

Khadija said: “If you know any of his defects please tell me.” Waraqa said: “He is unique in elegance, high in race, greater than all in the matter of both inward and outward piety and purity. No one can equal him in his good manners and nice behavior.” Khadija said: “The more I ask about his defects the more you describe his goodness.” Waraqa said: “Who am I to number his virtues. I cannot narrate even one–

millionth of his virtues."

Khadija said: "I have selected only him as I have understood his nobility and I cannot think of anyone else." Waraqa said: "If it is so, you deserve congratulations as Allah will soon appoint him as a prophet and he will rule the east and west. Khadija, what will you give me if I solemnize your marriage with him tonight?"

Lady Khadija (s.a.) replied: "All my property is here. You may take whatever you like." Waraqa said: "I don't want worldly wealth. On the contrary I wish you to ask Muhammad to intercede for me on Judgment Day. O Khadija! Do remember that all of us have to face a great reckoning. On that occasion no one will get salvation except one recommended by Prophet Muhammad (S), and who will have testified to his prophethood. Woe unto one who will be distanced from Paradise, and who will be sent to Hell." Khadija said: "I stand surety for you to get his intercession."

Then Waraqa went to Khuwailad and asked him: "What to you want to do for yourself?" Khuwailad inquired: "What at all have I done that makes you ask such a question?" Waraqa said: "You have made the sons of Abdul Muttalib gloomy and they are angry with you. Do you not fear the sword of Hamza which may fall on your head fatally?" Khuwailad asked: "What indecency did I commit?" Waraqa said: "You rejected their proposal and viewed their nephew with contempt."

Khuwailad replied: "What at all can I say about Muhammad, whose goodness is accepted by all religious scholars? But only two things came in my way: I have disappointed all the Arab chiefs and now, if I give away Khadija to Muhammad, all of them will go against me. Secondly, I think Khadija will not like this relationship." Waraqa said: "There is nobody who does not know the virtues and grace of Muhammad (S) and does not desire to give his daughter in marriage to him. Since Khadija is convinced of Muhammad's gracefulness and greatness, she is ready to marry him."

Then after giving many assurances Waraqa persuaded Khuwailad and went with him to Abu Talib's place where all the sons of Abdul Muttalib were present. Waraqa sought pardon on behalf of his brother and both promised the audience that the auspicious marriage would be performed in the presence of all Quraish chiefs the next morning.

Thereafter Waraqa took his brother and sons of Abdul Muttalib to the holy Kaaba; and addressing the Quraish said that he will perform the marriage of Khadija with Muhammad so that the entire audience may witness it. Therefrom Waraqa happily went to Khadija and gave her glad tidings. The lady gifted him a nice dress costing five hundred gold coins. Waraqa said: "I have no attraction to material wealth. My intention behind all this was nothing except the intercession of Muhammad (S)."

Then he said: "Decorate your apartment and make arrangements for Walima feast because all Quraish chiefs will be there tomorrow morning." Khadija ordered her male and female slaves to decorate the house with costly curtains and carpets etc. They slaughtered many animals and prepared various foods and delightful sweets and also provided many kinds of fruits. Then Waraqa went to Abu Talib and

described his successful efforts to the Holy Prophet (S), who in turn, gave him glad tidings of his intercession. Abu Talib too then engaged in the preparations for the holy matrimony.

It is mentioned in narrations that at that time both the Arsh and Kursee expressed happiness and angels prostrated in thanksgiving. The Almighty Allah commanded Jibraeel to install the banner of Divine Praise on Kaaba. The hills of Mecca raised their heads with pride and began to hallow their Lord's praise. The earth puffed up with self-esteem. Mecca became higher than Arsh. The next morning, Quraish chiefs and Arab leaders gathered at Lady Khadija's (s.a.) house who had arranged innumerable chairs along with one in the midst, which was distinct from all others.

The haughty and cursed Abu Jahl proudly advanced to that high chair but Maisarah told him sternly: "Just evaluate your position and don't try to exceed your limits. Sit on any other chair because this one is not for you." Suddenly there were noises of welcome and people began to stand up and to rush out to greet newcomers.

They saw Abbas, Hamza and Abu Talib arriving at a slow pace. Hamza was, with a drawn out sword, saying: "Arabs, do not cross the limits of discipline. Come forward to greet the leader of Arabs and non-Arabs. Come on, because one who is coming towards you is the friend of the Almighty Allah Who is the owner of all grace and honor." Suddenly the Prophet appeared before all, like a shining sun. He had worn a black headwear and his forehead was radiating with light. He had put on the shirt of Abdul Muttalib, hung the sheet of Ilyas on his shoulders, worn the shoes of Abu Talib and held the staff of Ibrahim (a.s.).

There was a ring of red agate on his finger. A mob of onlookers was all around him engrossed in observing his elegance. His uncles encircled him. All Quraish chiefs stood up to greet him. Then they made that divine elegance sit on the high chair.

All Bani Hashim sat around him. Hamza noticed that the cursed Abu Jahl did not get up from his seat. So he rushed to him like a tiger and said: "Get up, otherwise you will not be safe." That ungrateful man also put his hand on the handle of his sword. Hamza hastened to hold his hand so tight that his fingers bled. Quraish chiefs requested Hamza to resume his seat and he obliged. Then Abu Talib read the matrimonial sermon in a fluent and a meaningful manner. Waraqa gave Khadija in matrimony to the Holy Prophet (S).

After six months, the great lady's marriage was consummated with the Holy Prophet (S). She gifted all her property and male and female slaves to the Holy Prophet (S). When His Eminence, Muhammad (S) was appointed by Allah as His Messenger, Khadija was the first lady to believe in his prophethood. The Holy Prophet (S) never looked at any other lady as long as she was alive. Lady Khadija (s.a.) surpassed all Meccan women in beauty and character. (Here ends the subject matter quoted briefly from *Kitabul Anwar*).

The author of *Adad* has narrated that Fatima Zahra (s.a.) was born five years after the Besat of Prophet

Muhammad (S). It is mentioned that one day the Holy Prophet (S) was sitting in Abtah where Amirul Momineen (a.s.), Ammar Yasir, Manzar, Abbas, Abu Bakr and Umar were also present. Suddenly Jibraeel appeared in his original form and spread out his wings thereby covering the entire east and the west.

Then he called out to the Holy Prophet (S): "Almighty Allah has sent His greetings to you and asked you to remain away from Khadija for forty days." Accordingly, the Prophet fasted the days and worshipped Allah during nights. He sent Ammar to Khadija and informed her that his absence was not due to any dislike but it was merely Allah's command so that He may fulfill His plan. "Do not imagine anything wrong about yourself except good because Allah discusses about you every day with His angels.

It is better if you close the doors of your apartment and rest in your night-dress. I will remain at the residence of my aunt, Fatima binte Asad until the time fixed by the Almighty Allah is over."
Lady Khadija (s.a.) was weeping due to separation from the Prophet when Jibraeel brought the following message to the Prophet: "The Almighty Allah sends Salams to you and intimates you to be prepared to accept a Great Gift from Him. At that moment Mikaeel also appeared with a plate covered with a kerchief of heavenly silk.

He said to the Holy Prophet (S): "Break your fast today with this food." Amirul Momineen (a.s.) says: Every night, at the time of breaking the fast, the Holy Prophet (S) was telling me, "Open the door so that whosoever wants may come and dine with me." But today he said: "Go and sit at the entrance and don't allow anyone to enter, because today this food is forbidden to all except me." So at the time of breaking fast, when the Holy Prophet (S) uncovered that plate it contained a bunch of heavenly dates, a bunch of heavenly grapes as well as a glass of heavenly water.

The Holy Prophet (S) ate to satiation those fruits and drank that water. Jibraeel poured water from a heavenly flask and Jibraeel washed the hands of the Holy Prophet (S). Israfeel dried his hands with a heavenly kerchief and took the remaining food and the vessels back to the sky. Then the Holy Prophet (S) got up to pray. Jibraeel said to him: "Prayer is not permitted at this time." Please go to Khadija and have a physical union with her because Allah wills to create a pious progeny from your race." So the Holy Prophet (S) went to Lady Khadija's (s.a.) apartment.

Khadija says: I had become accustomed to loneliness. As soon as night fell, I closed the doors, pulled down the curtains and busied myself in prayers. Then wearing my night-dress, I used to go to bed. This night when I was feeling sleepy, there was a sudden knock at the door. I asked: "Who is it? It is not proper for anyone except the Holy Prophet (S) to knock like this." The Holy Prophet (S) said: "It is I, Muhammad."

I rushed to open the door. It was the habit of the Holy Prophet (S) to call for water and make ablution, before going to bed and pray two units of prayer before going to bed. But this night he did nothing of the kind. He held my hand and took me to bed. When our union ended, I found the light of Fatima in my

womb. The details of infallible Fatima's birth and miracles of that occasion will be described in the chapter of miracles. Likewise the details of the entire progeny of Lady Khadija will be described in the chapter of the progeny of the Holy Prophet (S).

Prophet's honorable names and the description of his finger ring, arms etc.

Description of Prophet's Honorable Names

Ibn Babawayh has through reliable chains, narrated from Jabir bin Abdullah that Holy Prophet (S) said: Among men, I was almost like Adam and Ibrahim (a.s.) was very much like me in appearance as well as character. From above the Arsh, the Almighty Allah gave me ten names showing His Grandeur and Might and described my virtues and conveyed, through every prophet, my greetings to their communities. He made much mention of mine in Torah and Bible. He taught me His word (Kalam).

He raised me in the heavens and bestowed a part of His Name to me. One of His names is Mahmud, so He gave me the name Muhammad (S) and gave me birth in the best of times and in the best of communities. He gave me the name of Aheed in Taurat as He saved the bodies of my followers from Hell-fire because of the worship of Only One God (monotheism). I am mentioned as Mahee in Zabur because Allah will destroy idol-worship through me in the world.

He gave me the name of Muhammad in the Holy Qur'an because on Judgment Day, all communities of other prophets will praise me and none except I will intercede but after my permission and they will call me Hashir on Judgment Day because the period of my community will be next to Judgment Day. Then I will be called Muwaqif, because I will make people stand before God for accounting. And Allah has given me the name of Aqib, because I arrived after all the prophets and no prophet will arrive after me.

I am the Messenger of Mercy, Prophet of Penitence; I will judge between the prophets and will be arriving after all messengers. I am the possessor of all perfections and my Lord has favored me and said to me: Every Messenger is appointed with a particular language whereas you have been appointed for every red and black (for all people of the world) and that "you have been assisted through awe in the hearts of the opponents.

This was not the case with any other prophet. And the war-booty of the deniers is made admissible for you, which was not permitted to any prophet before you. Rather they were asked to burn down everything obtained from disbelievers as booty. And you and your followers have been given a treasure from the treasures of Paradise and that is Surah Fatiha and verses of Surah Baqarah.

And We have allowed you and your followers to prostrate on any part of the earth, contrary to other communities of previous prophets who were allowed to prostrate only in houses of worship built exclusively, and We declared the dust a purifying material for you and We granted you the slogan word

(Kalimah) and so also to your community.

And I adjoined My Remembrance with your remembrance so that whenever your followers remember Me with belief in My Oneness, they may remember you with belief in your prophethood. So, O Muhammad! Congratulations to you and your followers. It is mentioned in another reliable tradition that some Jews came to the Holy Prophet (S) and asked why he was called Ahmad, Muhammad, Abul Qasim, Bashir, Nuzayr and Daai? The Prophet replied: I am called Muhammad, because I have been praised in the land. Ahmad, because I am being praised in the heavens.

I am called Abul Qasim, because on Judgment Day, Almighty Allah will distribute Paradise and Hell through me and hence one who is a denier in my prophethood either in past or future will be thrown into Hell and one who believes in my prophethood will be admitted to Paradise. I am called Daai as I invited people to the religion of my Lord and their Lord. I am called Nuzayr, because I frighten about Hellfire all those who defy my commands. My name is also Bashir, because I give glad tidings of Paradise to those who obey me.

It is mentioned in an authentic tradition that Hasan bin Fazal asked Imam Ali Reza (a.s.) why the Holy Prophet (S) was called Abul Qasim. He said: “Because the name of one of his sons was Qasim.” Hasan asked: “Do your honor, not regard me worthy of being informed more than this?”

The Imam said: “Why not? Perhaps you are not aware that the Holy Prophet (S) has said: I and Ali are two fathers of this Ummah.” I said: “I do know that.” Then he asked again: “Do you know that the Holy Prophet (S) is the father of this entire Ummah?” I said: “Yes, I know.” He asked further: “Do you know that Ali (a.s.) is the distributor of Paradise and Hell?” I said: “Yes.”

He said: “The Holy Prophet (S) is the father of the distributor of Paradise and Hell and hence the Almighty Allah gave him the pen name of Abul Qasim (father of the distributor).” I asked: “In what way is his being the father?” He replied: “It means that the admiration and love of the Holy Prophet (S) for the entire Ummah is like the affection of a father for his children. And Ali (a.s.) is the best individual in Prophet’s Ummah. Similarly after the Holy Prophet (S), the love of Ali for the Ummah is like Prophet’s love because he is his legatee and the leader of the Ummah.

Hence it is said by him that: I and Ali are two fathers of this Ummah.” Then the Imam said: “One day the Holy Prophet (S) went to the pulpit and said: If a man dies leaving behind some debt and family members, the responsibility of his debt and maintenance of his family members is on me and if a man dies and leaves behind him his heirs and also wealth, then that wealth belongs to his heirs.”

Because of this the Holy Prophet (S) has the right over his Ummah which is higher than their own right over their lives. Likewise, Ali’s right over the lives of the Ummah, after the Holy Prophet (S), was higher than the Ummah’s right over their own lives. In another authentic tradition, it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) had ten names.

Five are mentioned in Qur'an and five are besides them. The names mentioned in Qur'an are: Muhammad, Ahmad, Abdullah, Yasin and Noon. Names not mentioned in Qur'an are Faatih, Khaatam, Kaafee, Muqaffee and Haashir. Ali bin Ibrahim has narrated that Allah gave him the name of Muzzammil because at the time of Divine revelation, the Holy Prophet (S) was wearing a blanket.

The pen name of Muddassir is related to the returning of the Holy Prophet (S) before Qiyamat, meaning one who, wearing a coffin cloth, becomes alive and frightens people of divine chastisement. It is also mentioned in a reliable narration that the Holy Prophet (S) said: The Creator of the universe created me and Ali from one light (Noor) and gave both of us parts from His own names. Almighty Allah, owner of the Arsh (Throne) is Mahmud, and I am Muhammad.

The Almighty Allah is Highest of the High (*Ali ye aa'laa*) and Ali is the Chief of believers (*Amirul Momineen*). Ibn Babawayh has through reliable chains, narrated from Imam Muhammad Baqir (a.s.) that in the scriptures of Ibrahim (a.s.) the Prophet's name is mentioned as Aaahee. In Torah, it is Haad, in Injeel it is Ahmad and in Qur'an, it is Muhammad.

People asked the meaning of Maahee. He replied: Eraser of picture, idols and all false gods, Haad means an enemy of the enemies of Allah and His religion, be he of their own or from others. He is called Ahmad because Allah has praised him very much due to his admirable deeds being liked by Allah and Muhammad indicates that Allah and angels and all prophets and their followers praise the Prophet and invoke benedictions on him.

His name as written on the Arsh is Muhammad the Messenger of Allah (S). And Saffar has, has through reliable chains narrated from Imam Ja'far Sadiq (a.s.) that Prophet's ten names are found in Qur'an: Muhammad, Ahmad, Abdullah, Taha, Yasin, Nun, Muzammil, Muddassir, Rasul and Zikr as the Almighty Allah has said:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

"And Muhammad is no more than an apostle..."[17]

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"...and giving the good news of an Apostle who will come after me, his name being Ahmad..."[18]

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

"And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death)."[19]

طٰهٰ. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقٰى.

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[20]

يٰس. وَالْقُرْآنِ الْحَكِيمِ

"Ya Seen. I swear by the Qur'an full of wisdom..."[21]

ن. وَالْقَلَمِ وَمَا يَسْطُرُونَ

"Noon. I swear by the pen and what the angels write..."[22]

يَا أَيُّهَا الْمُزَّمِّلُ

"O you who have wrapped up in your garments!"[23]

يَا أَيُّهَا الْمُدَّثِّرُ

"O you who are clothed!"[24]

قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا. رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ.

"Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah"[25]

Imam Ja'far Sadiq (a.s.) has said: Zikr is one of the names of the Holy Prophet (S) and we are Ahle Zikr as the Holy Qur'an says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

"...so ask the followers of the Reminder if you do not know..."[26]

Some scholars have found out four hundred names of the Holy Prophet (S) from Qur'an. It is well known that in Taurat, the Prophet's name is Maudamood, in Injeel, it is Taab Taab and in Zabur, it is Farqaleet. According to some other scholars, the names of the Holy Prophet (S), over and above the above-mentioned are: Observer (*Shaahid*), Witness (*Shaheed*), Giver of glad tidings (*Mubashshir*), Giver of

good news (*Bashir*), One who warns of punishment (*Nazeer*), Caller (*Daaee*), Luminous Lamp (*Sirajum Muneer*), Mercy for the worlds (*Rahmatullil Aalimeen*), Messenger of Allah (*Rasoolullaah*), Seal of the prophets (*Khaatamin Nabiyyeen*), Prophet (*Nabee*), Unlettered one (*Ummee*), Light (*Noor*), Bounty (*Nemat*), Kind (*Raoof*), Merciful (*Raheem*), Warner (*Munzir*), Reminder (*Muzakkir*), Sun (*Shams*), Star (*Najm*), *Haa Meem*, Sky (*Samaa*) and Olive (*Teen*).

It is mentioned in *Kitab Sulaym bin Qays* that once Ali (a.s.) was returning from the Battle of Siffeen and on the way he camped near a monastery of a monk from the race of the companions of Isa Masih (a.s.). He came out with some books and said: "My great grandfather was the greatest companion of Jesus Christ and these books are written in his handwriting. He wrote as dictated by Jesus (a.s.).

It is mentioned in this book that a prophet will rise up for the Arab town of Mecca, who will be from the progeny of Allah's friend, Ibrahim (a.s.) and he will have names like Muhammad, Abdullah, Yasin, Fattah, Khaatam, Haashir, Aaquib, Maahee, Qaaid, Nabiyullaah, Safiyullaah, Habeebullaah and his name will always be mentioned after the name of Allah. He will be the dearest to Allah from among His creation.
Allah has not created any man or angel from Adam till eternity, who is dearer to Him than Muhammad. On Judgment Day, Allah will make him sit on His Throne, and authorize him to intercede. Almighty Allah will accept his intercession and pen (*Qalam*) has mentioned it on the slate (*Lauh*) with the name Muhammad, Messenger of Allah (S).

In many authentic narrations, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that while performing prayers the Holy Prophet (S) used to stand on his toes until they swelled up. Then Allah said in Qur'an:

طٰهٰ. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقٰى.

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[27]

According to lexicon the meaning of Taahaa is Muhammad. In another tradition from Imam Ja'far Sadiq (a.s.) it is mentioned that Taahaa means 'O one who is searching for the Truth!' and one who guides to Truth'. And Yasin means 'O hearer and announcer of Truth and My living slave! And according to another tradition, O Commander!

It is mentioned by both Shias and non-Shias in several narrations that Yasin is the name of His Eminence, Muhammad Mustafa (S) and that Aale Yasin are his Ahlul Bayt to whom the Holy Qur'an has saluted:

سَلَامٌ عَلَى إِلْ يَاسِينَ

"Peace be on Aale Yasin."[28]

The Qur'an has not saluted any prophet's progeny except that of Prophet Muhammad (S). According to the recitation of Ahlul Bayt, it is pronounced: 'Salaamun alaa ilyaaseen.' It is mentioned in another tradition: Don't name anyone as Yasin, as it is the name of Muhammad who has not permitted its being given to anyone else. According to another reliable tradition, Imam Musa Kazim (a.s.) is reported to have said:

حم. وَالْكِتَابِ الْمُبِينِ

"Ha Mim. I swear by the Book that makes things clear."[29]

The explanation of the above verse is (Haameem) the name of the Holy Prophet (S) in the Book revealed by Allah to him (Muhammad). And *Kitabil Mubeen* means Amirul Momineen (a.s.). According to reliable narrations, it is mentioned in the explanation of the verse:

وَالنَّجْمِ إِذَا هَوَى

"I swear by the star when it goes down."[30]

...that Allah has sworn by the Holy Prophet (S) when he was proceeding on Meraj or when he left this world. *Najm* means the Holy Prophet (S) who is the star in the sky of guidance. Likewise, in the explanation of the Divine words:

وَعَلامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

"And landmarks; and by the stars they find the right way."[31]

...it is mentioned that according to traditions, *Alaamaat* means the holy Imams who are milestones on the highway of guidance and *Najm* is the Messenger of Allah (S) who guided them. There are also several traditions explaining the verses:

وَالشَّمْسِ وَضُحَاهَا

"I swear by the sun and its brilliance..."[32]

...stating that sun means Muhammad, the sun of the sky of prophethood; Qamar means the Amirul Momineen (a.s.), the high moon of Imamate who is the follower of the Holy Prophet (S). *Nahaar* means

the holy Imams by whose light of leadership the world is shining. In the explanation of:

وَالتِّينِ وَالزَّيْتُونِ. وَطُورِ سِينِينَ. وَهَذَا الْبَلَدِ الْأَمِينِ

"I swear by the fig and the olive, and mount Sinai, and this city made secure..."[33]

...it is mentioned that *Teen* means the leader of messengers, the Holy Prophet (S), who is the best fruit of the tree of prophethood and *Zaitoon* stands for Amirul Momineen (a.s.) who is to spread light in every darkness of misguidance and *Toore Sineen* means Hasan and Husain who are like mountains of high stature, submission and sobriety and *Baladil Amin* means the believers who are the cities of Divine knowledge.

It is narrated from Imam Ali Reza (a.s.) that he asked Raas al-Jalut: It is mentioned in Injeel that Farqaleet will arrive after Isa (a.s.) "who will remove your difficulties and testify to my being right just as I am testifying. He will explain every science to you." Raas al-Jalut said: "Yes it is so."

It is narrated from Sunni chains that the Holy Prophet (S) once said to Anas bin Malik: "O people! One who does not benefit from the sun tries to gain from the moon and one who does not benefit from the moon is content with Zuhra (evening star) and takes its benefit and one who is deprived of even Zuhra benefits from Furqdaan.[34] So I am Shams, Ali is Qamar, Fatima is Zuhra and Hasan and Husain are Furqdaan."

Meaning of 'Ummee' – The Holy Prophet (S) Knew Every Language, Script And Letters

we should know that there is a difference of opinion about why Allah addressed the Holy Prophet (S) as 'Ummee' (unlettered). Some say that it was because he could not write and read. Some have said that it is related to 'Ummah', that is since he apparently had not been taught by anybody, he was, like illiterate Arabs.

Some have said: It was related to mother (Umm), meaning thereby that he was just as he was at the time of taking birth from his mother's womb, that is, like a child who had not learnt reading and writing yet. In some traditions, it is mentioned that it was related to 'Ummul Qura' meaning the city of Mecca. And there is no dispute about the fact that, the Holy Prophet (S) had, till he was appointed as a prophet, not learnt reading and writing from anybody. The Almighty Allah has said:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذًا لَارْتَابَ الْمُبْطِلُونَ.

"And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted."[35]

There is a difference of opinion also whether he could read and write even after becoming a prophet or not. So, the truth is that the Holy Prophet (S) was able to read and write as, it was through divine revelation, that he knew everything and, with the might of the Almighty, he was able to do everything which others could not. But it was due to exigency that he did not write anything himself but asked others to read out, mostly letters. He had not learnt reading and writing from any human being. It is mentioned in a tradition that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) was writing and also reading letters. In another authentic tradition he said: Among the things which Allah bestowed on the Holy Prophet (S) was that he was Ummee. He was not writing but could read letters. In another good tradition, the verse

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

"He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications..."36

...is explained and it is mentioned that the Holy Prophet (S) did know how to read and write. But, since then no Book had come to him from Allah, and as no one from them had been a prophet, he was called Ummee.

It is narrated through reliable chains that a man asked Imam Muhammad Taqi (a.s.): Why the Messenger of Allah (S) is named Ummee? His Eminence, asked: "What do the Sunnis say?" That man said: "They say because the Holy Prophet (S) was illiterate." The Imam said: "They are wrong. Allah may ask them. How can it be so?

Allah says in his praise: He sent to them a Messenger from them who reads God's verses to them before them and teaches them the Book and wisdom. If he did not know anything how he could teach others? By God, the Holy Prophet (S) could read and write seventy-three languages. Yet Allah called him Ummee because he was from Mecca and Ummul Qura is one of the names of Mecca; as mentioned in the following verse:

وَلِتُنْذِرَ أُمَّ الْقُرٰى وَمَنْ حَوْلَهَا

"...and that you may warn the metropolis and those around her..."37

It is also mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said: When Abu Sufyan advanced to Uhud, Abbas wrote a letter to the Holy Prophet (S) mentioning the event therein. When that letter was brought to the Prophet he was in an orchard of Medina. He read that letter and did not show to his companions but asked them to leave Medina.

After reaching their destination he revealed the subject matter of that letter to the people. It is mentioned

in another tradition that the Holy Prophet (S) could read and write. He could read other's writing too. Rather he could read even the unwritten and follow it. How then could he not know a written thing? The Imam is reported to have said while explaining the meaning of the verse:

وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ

"...and this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches."38

...that the Holy Prophet (S) has said that Allah revealed the Qur'an so that I may warn you as well as every other man in his language and tongue to whom my message may reach about the punishment of Allah. According to yet another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Allah did not send any Book or revelation except in Arabic language but it used to reach the prophets in the native language of their people.

And it reached our Prophet in his Arabic language and everyone who spoke with the Holy Prophet (S) spoke only in his own language but his words reached him only in Arabic. While bringing the verses to the Holy Prophet (S) angel Jibraeel used to translate it as a mark of respect to the Holy Prophet (S).

Description of Prophet's Finger-Ring, Clothes, Conveyance And Other Belongings

Shaykh Tusi has, through reliable chains, narrated from Imam Zainul Abideen (a.s.) that one day the Holy Prophet (S) gave his finger-ring to Amirul Momineen (a.s.) and said: Inscribe the words: Muhammad bin Abdullah on it. Ali (a.s.) entrusted it to an engraver who inscribed the desired words. The next day when Ali (a.s.) took back that ring from the engraver he saw that the words 'Muhammad Rasoolullaah' were engraved on it.

Ali said: "I did not tell you to engrave these words." He replied: "O Ali! You are right. I made a mistake. My hands moved that way." Ali brought that ring back to the Holy Prophet (S) and told him about the event. The Holy Prophet (S) wore it and said: "I am both Muhammad bin Abdullah and Muhammad Rasoolullaah." Next morning when it was seen, the words 'Aliyun Waliyullah' were also found written thereon.

It astonished the Holy Prophet (S). Jibraeel came and said that the Almighty Allah says: "My dear! You inscribed what you desired and I inscribed what I desired." According to another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Prophet's ring was made of silver and the words Muhammad Rasoolullaah were engraved on it. It is mentioned in another authentic report that the Holy Prophet (S) had two rings. Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) had two rings.

On one was inscribed: There is no god, except Allah. Muhammad is the Messenger of Allah and on another: the Almighty Allah has said the truth. According to an authentic tradition, Imam Muhammad

Baqir (a.s.) said: The Holy Prophet (S) wore his ring in his right hand. According to another tradition he had three caps (head wears): one was Yameenah, another Baiza which was white and the third Mazrabh which had two corners and which was being worn at the time of war. He also had a small staff on which he used to lean.

He carried it while going to the desert on Eid days. He used to lean on it while giving sermons. He also had a little stick called Mamshooq. He had a tent called Rukn. He also had a cup called Mateeah and another called Ree. He had two horses, Martajaz and Sakab. Also, he had two mules, Duldul and Shahba, two she camels, Ghazba and Jazaa, four swords, Zulfiqar, Awn, Majzam and Rasoom. He also had a pony, Yafur.

He had a turban, Sahaab and armor, Zaatal Fuzool having three silver chains, one in the front side and two in rear. He had a flag called Uqaab. He had a camel for carrying goods called Deebaaj, a banner called Maaloom, a helmet named Saad. The Holy Prophet (S) had gifted all these things at the time of his demise to Amirul Momineen (a.s.). He had taken out his ring from his finger himself and put it on the finger of His Eminence, Ali (a.s.).

Amirul Momineen (a.s.) says: I found a scroll in the handle of the Prophet's sword and it contained innumerable sciences. It also stated these three points: Join with one who gets separated from you. Tell the truth even if it harms you and do goods to one who does wrong to you.

It is mentioned in another tradition that when the Holy Prophet (S) conquered Khyber, he obtained a pony in booty. That animal, by the command of Almighty Allah, said: "Sixty asses were born from the progeny of my high ancestor, on each of them none but a divine messenger mounted. None has remained in that race now except me and no prophet except you has likewise, remained. I was in a long wait.

Before this, I was in the possession of a Jew and I had been disobeying him purposely, throwing him down. He hit me on my back and belly." The Holy Prophet (S) told that animal: "I have named you Yafur. Do you need a female companion?" He said: "No." Whenever he was told that the Holy Prophet (S) has called him he used to come trotting.

When the Holy Prophet (S) breathed his last, it became very restless and gloomy and threw itself into a well to end its life and that well became its grave. In another tradition, it is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) had a camel named Qaswa. Whenever the Holy Prophet (S) used to come down from its back he used to throw its rein in its neck and it strolled around. Muslims paid respect to it and fed it.

Once it put its neck in the tent of Samra bin Jundab who hit it with a stick and injured its head. It came to the Holy Prophet (S) to complain against Samra. In another tradition, it is mentioned that the ring in the nose of the Prophet's camel was of silver. It is also mentioned in another tradition that the Holy Prophet (S) had a pair of red pigeons. In yet other traditions it is mentioned that the finger ring of the Holy

Prophet (S) was of silver and had a round gemstone.

It is narrated through reliable chains from Ali bin Mahziyar that: I went to Imam Musa Kazim (a.s.) and saw that he had a ring in his finger with the words "Innallaah al-Malik" (Indeed Allah is the King) on it. The Imam said: This stone was brought from Paradise by Jibraeel for the Holy Prophet (S) and the Holy Prophet (S) had gifted it to Amirul Momineen (a.s.).

It is also mentioned through reliable chains that, according to Abdullah bin Sinan, Imam Ja'far Sadiq (a.s.) once showed me the Prophet's ring having a silver loop and a black jewel on which Muhammad Rasoolullaah was written in two lines. In another authentic tradition the same gentleman has said that the handle of the sword of Holy Prophet (S) was of silver.

It is mentioned through reliable chains that Prophet's sword, Zulfiqar was brought by Jibraeel from Paradise and it had a silver handle. I have described fully the Prophet's articles, arms, clothing etc. in the book of *Hulyatul Muttaqeen* and *Biharul Anwar,* hence this much is sufficient here.

Meaning of 'Yateem' 'Zaall' And 'Aail'

Almighty Allah has said:

وَالضُّحٰى. وَاللَّيْلِ إِذَا سَجٰى

"I swear by the early hours of the day and the night when it covers with darkness."[39]

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى

"Your Lord has not forsaken you, nor has He become displeased."[40]
(as the deniers say on account of the delay in the arrival of revelation):

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولٰى

"And surely what comes after is better for you than that which has gone before."[41]

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضٰى

"And soon will your Lord give you so that you shall be well pleased."[42]

Zaid bin Ali is reported to have said that the pleasure of the Holy Prophet (S) lies in that Almighty Allah should admit his devotees and followers along with his family members (Ahlul Bayt) to Paradise. In a

reliable tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that one day the Holy Prophet (S) went to Fatima's (s.a.) house and saw her working a millstone wearing a thick chador. It was like the rag of a camel. Seeing this condition the Holy Prophet (S) wept and said: "O Fatima! Bear the hardships of this world in exchange of the comforts of the Hereafter."

At this juncture, the Almighty Allah revealed these two verses. It is mentioned in another tradition that the Almighty Allah showed those cities and countries which were to be conquered by his followers. As the Holy Prophet (S) was pleased thereby, the Lord said that for him hereafter was better than the world and on Judgment Day, so much will be given to him that he will be pleased. Almighty Allah has bestowed to the Holy Prophet (S) in Paradise a thousand palaces the ground of which is of musk and there are as many servants in it as befit such a palace.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوٰى. وَوَجَدَكَ ضَالًّا فَهَدٰى وَوَجَدَكَ عَائِلًا فَأَغْنٰى.

"Did He not find you an orphan and give you shelter? And find you lost (i.e. unrecognized by men) and guide (them to you)? And find you in want and make you to be free from want?"[43]

We should know that there is a difference of opinion about the meaning of this verse. First Reason: Did Allah not find you without mother and father? So He gave you shelter through Abdul Muttalib and Abu Talib, and entrusted to them your protection and training. And He found you lost, that is, you were missing from your grandfather in the passes of Mecca or your wet-nurse, Halima had lost you, so He guided you to Abdul Muttalib as described earlier. And some have said that, in a journey the Holy Prophet (S) was with Abu Talib.

During that night, Satan came and held the rein of the camel and drew it away from the road. So Jibraeel arrived and drove the devil away and reunited the camel with the caravan. And O Prophet! God found you in want so He gave you affluence through the wealth of Khadija and war booty belonging to deniers. It is mentioned in a reliable tradition that people asked Imam Zainul Abideen (a.s.): "Why God made the Holy Prophet (S) an orphan in his young age? Why did He take away his parents when he was yet a child?" The Imam replied: "So that no creation could have any obligation on the Holy Prophet (S)."

And yet in another tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) was orphaned so that it may not be obligatory for him to obey anybody but Only one God. Second reason: It is narrated through Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the meaning of, "You were orphan" is that you were uniquely like an orphaned pearl of your time because of your virtues and perfections in character and that God guided the people to you and made you the point of reference for all creation while you were unknown among them.

People did not recognize you and could not realize your rank and honor, so Allah guided them to recognize your mantle. The Almighty Allah made the creation needy of your guidance and made them

self-sufficient through your guidance. Third Reason: It is narrated from Imam Ali Reza (a.s.) that: "He saw you lonely and made you the center of refuge for people. And your people that you were misguided so He guided them to you.

And saw you poor and made you affluent and needless. He made your supplication so effective that even if you want a stone to be turned into gold, and to make food available where there is no trace of it, it can be done. Due to your auspiciousness, He created water as an answer to your prayer where water was not at all traceable. He also made the angels ever-ready to serve and help you."

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1. Period without a prophet.
2. Surah Baqarah 2:89
3. The author says that the events of Abu Laila have been described in detail at the end of the first volume of this book.
4. The author says that good tidings about the birth and appointment of the His Eminence, are innumerable. Many of them will be included henceforth in this and in the subsequent volumes – Insha Allah
5. The old name of the three days following the 10th of Zilhajj during the Hajj season.
6. The author says: Perhaps that youth was Amirul Momineen (a.s.).
7. Surah Bani Israel 17:81
8. Surah Bani Israel 17:81
9. Surah Ahzab 33:45-46
10. Surah Bani Israel 17:81
11. It is not understood how an angel may give the training of good manners to the Holy Prophet (S) when the angels had learnt how to hallow and praise God from the Holy Prophet (S) as mentioned in this very book's beginning while describing the creation of Light. Maybe it means that the angel was guarding the Holy Prophet (S) all the time - Translator
12. Surah Jinn 72:27
13. One mithqal - 4 masha and 3.5 rattis
14. The author says: Some scholars have not accepted the event of opening (cutting) of the stomach of the Holy Prophet (S). Though it is not clearly mentioned in Shia literature (reliable books) its rejection too is not seen anywhere. Some traditions quoted in the first part of this book support this story, so it should neither be totally accepted nor fully rejected. It is better to keep it in plausibility.
15. This monk had already asked this question in the beginning and the reply also was given. Perhaps the reason of repetition was either he was awed and had forgotten or repeated just to be more satisfied about the relation of the Holy Prophet (S) with Abu Talib -Tr.
16. This show that all these four daughters were born to Khadija (r.a.). But this statement of the Holy Prophet does not testify that these Ruqaiyyah, Zainab, and Umm Kulthum too were his (Holy Prophet's) issues. Fatima's being the real daughter of the Holy Prophet is a fact brighter than the sun.-Tr.
17. Surah Aale Imran 3:144
18. Surah Saff 61:6
19. Surah Jinn 72:19
20. Surah Taha 20:1-2
21. Surah Yasin 36:1-2
22. Surah Qalam 68:1
23. Surah Muzzammil 73:1
24. Surah Muddaththir 74:1
25. Surah Talaq 65:10-11
26. Surah Nahl 16:43

27. Surah Taha 20:1–2
28. Surah Saffat 37:130
29. Surah Zukhruf 43:1–2
30. Surah Najm 53:1
31. Surah Nahl 16:16
32. Surah Shams 91:1
33. Surah Teen 95:1
34. Furqdaan are two bright stars near the North Pole and are revolving round it and they are visible from evening till dawn.
35. Surah Ankabut 29:48
36. Surah Jumah 62:2
37. Surah Anaam 6:92
38. Surah Anaam 6:19
39. Surah Zuha 93:1–2
40. Surah Zuha 93:3
41. Surah Zuha 93:4
42. Surah Zuha 93:5
43. Surah Zuha 93:6–8

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SHARES

Prophet's appearance, character, physique and some miracles

It is mentioned in reliable traditions that Imam Hasan and Imam Husain (a.s.) said that Prophet's nobility was visible through his eyes and that his chest reflected his bravery and awe. His face always remained radiant like the bright moon of the fourteenth night of the lunar month. The height above the waist was more which made him appear tall.

He had a big head and his hair was neither curly nor straight. The hair did not extend beyond the lower tip of his ears. When it grew longer the Holy Prophet (S) used to comb it from the middle and divide it on both the sides. His holy face was fair and radiant, forehead broad and eyebrows thin and extended like bows and not joined with one another. According to some narrations they were joined. There was a nerve in the middle of the forehead which swelled up at the time of anger.

His nose was protracted and slender upraised in the middle wherefrom sprouted radiance. His holy beard was dense with hair well leveled – not spread here and there. The holy mouth was not very small. Teeth were very white, glittering and spacious. Very soft hair grew from chest to the navel. His neck was clean, shinning like silver and slender like an oriental jug. All the parts of his holy physique were quite appropriate and strong. His chest and belly were in a level.

There was ample space between his two shoulders and all his joints were strong, a sign of courage and bravery, which was very popular in Arabia. His holy body was white and radiant. A tiny line of black shining hair between his chest and navel shone like silver because of cleanliness. There was no hair on his nipples and belly. There was hair on his shoulders and hands. His wrists were wide and palms broad and his hands and legs were strong; signs of male potency and strength.

His fingers were long and arms and shins, clean and broad. The lower soles of his feet were long and his arms and shins, clean and broad. The lower soles of his feet were not leveled but hollow in the middle and did not touch the ground. The back of his feet was so soft and clean that if a drop of water fell on it, it did not remain but slipped down.

While walking, he did not drag his feet on the ground but advanced lifting his feet. He used to lower his head as if descending from a height. He never tilted his head like arrogant persons. He walked with long steps and with soberness. While talking with others, he never looked at others sideways like proud and affluent persons but always faced them directly. He mostly kept his eyes downcast, more towards earth, not the sky.

While looking he did not open his eyes fully but looked from corners. He greeted first whomsoever he met. He always remained in thought and never blank in mind and without engagement. He did not talk unnecessarily. While speaking, he never opened his mouth wide and yet his talk was always clear and understandable. His talk was comprehensive with few words and wide meaning clarifying the truth. Though not lengthy, his talk fully expressed the aim. His temperament was very soft without any harshness and adamancy.

He never considered anybody low. He was always thankful for even a small comfort and never scolded anyone. At the same time he did not praise the worldly eatables of this vanishing world. He did not become angry but at the violation of a right. He was angry only for God's pleasure in such a manner that no one could recognize him. No one could withstand his anger which did not disappear until he restored a usurped right by force.

If he wanted to mention something with a sign he never did so with his eye but pointed to it with his hand. To express wonder, he used to raise and move his hand sometimes striking his left hand with the right one. When angry for the sake of His Lord, he expressed it clearly. When happy he lowered his eyes and did not express too much of happiness. His laugh was only a smile which seldom gave out a noise. Sometimes his teeth shone like pearls when he smiled.

He divided his working hours at home into three parts: a part for worship, a part for his wives and a part for himself. He never did any other thing in an hour reserved for work. His own time was utilized for others without reserving any time for personal needs. First he met the appointed persons and then spent time with others.

He respected everybody according to the other man's religious knowledge and nobility. He gave

attention to the need of others telling them what was beneficial to them and to the refinement of the society. He used to repeatedly tell those present to convey his words to absentees. He also asked the present ones to convey to him the needs of those not present.

He used to say that undoubtedly God will help, on Judgment Day, one who conveys the needs of others to the rulers. Only this kind of useful discussion was being held in his meetings. The Holy Prophet (S) never took anyone to task for any mistake. His companions attended his gathering to gain knowledge and they returned to spread that knowledge to guide others. These were the ways of the Holy Prophet (S) in his house.

Outside, the Holy Prophet (S) never indulged in vain talk. He pleased others and never hated anybody. He always respected the leaders and chiefs of other communities making them guardians of those people. He saved himself from the evils of others but never separated himself from them. He did not stop behaving with them in a noble and pleasant manner.

He always met his companions and acquainted himself with their condition. He praised their admirable and popular goodness and encouraged them. He tried to make people dislike their undesirable things so that they might give up evils. Everything that the Prophet did was in moderation. He never overlooked the problems of others so that they too may not ignore them and so that they might not incline to falsehood.

He never hesitated to express truth and never gave up the right thing. He gave company to good people. In his view, nobler was one who cared more for the good of Muslims and noblest was he that behaved in the best manner with others.

His meetings never either began or ended without remembering Almighty Allah. He never reserved a particular place for himself in a gathering nor did he ever allow others to do so. While entering a gathering, he sat in the last available vacant seat and also encouraged others to do so. When he spoke to anyone that person imagined himself to be the most respectable in the Prophet's view. When he sat with anybody, he never got up until the other man arose.

If anybody demanded anything, the Holy Prophet (S) fulfilled it to the best of his ability. Otherwise he replied to him in the sweetest manner with a pleasing promise. His sweet behavior covered the entire world. In his view, all people have equal rights. His gatherings were always full of piety, patience, modesty, truth and honesty without any kind of noise. Nobody's faults were discussed or even mentioned. All behaved with justice, equity, goodwill and kindness.

Everybody advised others to practice piety and behaved with mutual humility. They honored the aged and were kind to the young. They gave preference to the needs of others over their own and assisted the poor. The Holy Prophet (S) always met others with a smiling face and kind attitude. No one ever experienced any discomfort in his company. He was never rude in talk or harsh in behavior. He never uttered obscene words or talked bad of others; or describe their defects or over praise anybody. He

ignored unpleasant things.

Nobody ever felt disappointed after meeting the Holy Prophet (S). He never quarreled with others or indulged in excessive talk. He paid no attention to useless things. He never scolded anyone or condemned anybody. He never found fault with others. He never spoke anything unless it was likely to result in God's pleasure. When the Holy Prophet (S) was speaking in a meeting, the audience used to be so attentive and motionless as if birds perched on their heads which they did not want to be disturbed. No one could quarrel in his presence.

If someone was speaking, others listened attentively and never talked in between. The Holy Prophet (S) shared the wonder and pleasant mood of the audience. He used to tolerate even the uncivilized behavior of illiterate desert Arabs. When the companions brought such persons and when they asked the Holy Prophet (S) about something, he replied to them also satisfactorily. The Holy Prophet (S) used to tell everyone: "If you see any needy person, bring him to me." The Holy Prophet (S) did not like flattery, except some heartfelt words of gratefulness from one to whom the Holy Prophet (S) had done some good.

The Holy Prophet (S) never disturbed anybody's talk unless it was wrong. In that case either the Holy Prophet (S) would stop him or go away from there. The Holy Prophet (S) would keep silence for four reasons: Because of calmness when an ignorant man would talk nonsense, or to remain safe from evil or a silence which was proportionate to the other man's rank, or when he was engaged in some thought. Considering the rank of all, he used to pay attention to each and every one's say in the gathering equally and his thought and pondering was about the passing world and the everlasting Hereafter.

The Holy Prophet (S) was all patience and forbearance. Nothing could make him furious or restless. He was always careful of four things: to do good so that others might follow him, to avoid evil so that others may follow suit, make more effort for something which was more beneficial for the community and to undertake a deed which would guarantee the good of both the lives of Ummah.

It is mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said that the complexion of the Holy Prophet (S) was fair with slight redness, his eyes were dark and wide, his eyebrows thin and shoulder bones strong, nose long to such an extent that while drinking water it reached almost to water. No one was anywhere near the beauty and character of the Holy Prophet (S) nor could one ever be so.

He said in another tradition that there was a mole on the lower lip of the Prophet. It is narrated by Imam Ja'far Sadiq (a.s.) that while in anger, drops of perspiration dropped like pearls from his forehead. Abdullah bin Sulaiman is reported to have said: "I have read in the Injeel of Isa that Allah revealed: O Isa! O son of the chaste lady! Tell the Syrians that I am the Everlasting God Who has no end or decline.

Testify to the Ummee Prophet, who is the possessor of a camel, armor, headwear and a staff and whose eyes will be wide and forehead vast and eyebrows clear and nose long and teeth white. His neck will be like a silver jar radiating at the lower part as if gold plated. Thin hair will grow from his chest to the navel.

There will be no hair on his whole chest and belly. His complexion will be wheaten. In every gathering he will appear tall.

Drops of perspiration on his face will look like pearls spreading the fragrance of musk. His like will be seen neither before him nor after him. He will be a great admirer of fragrance and will marry a number of women. He will have fewer children but his progeny will extend through his auspicious daughter, who will have a house in Paradise; wherein will be neither gloom nor sorrow. He will maintain that daughter till last as Zakariya had maintained his mother.

Two sons will be born to that daughter, who will be martyred in the due course. That Prophet's word will be Qur'an and his religion, Islam. Fortunate is one born in his time and who will hear his words directly from him. Isa (a.s.) asked: "My Lord, what is Tuba?" Came the reply? "Tuba is a tree in Paradise, which I have sown with My hands of might. Its shade covers all heavens. Its root is Rizwan, its water is the spring of Tasnim, which in winter tastes like camphor and ginger.

One who drinks from it even a mouthful will never feel thirsty." Isa (a.s.) said: "My Lord, let me have a little of that water." The Lord replied: "Isa, the water will be forbidden for all until that promised prophet and his followers drink from it. O Isa! I will raise you up to the heavens and then send you back to the world in the last age so that you may worship with them as they are a blessed community."

It is mentioned in a reliable tradition that Amirul Momineen (a.s.) said: "I have not seen anyone having such broad shoulders as the Messenger of Allah (S)." It is narrated through good chains of narrators that Imam Muhammad Baqir (a.s.) said: "The Holy Prophet (S) said that the eyes of we prophets sleep but our souls remain awake and I see from behind as I see in front."

It is mentioned in some other traditions that Imam Ja'far Sadiq (a.s.) said: Once Abu Dharr went to meet the Holy Prophet (S) but was told that he was in another orchard. When Abu Dharr reached there, he saw the Prophet asleep. Abu Dharr took a dry stick and broke it just to ascertain whether he was really asleep. The Prophet opened his eyes and said: "O Abu Dharr, are you testing me? Do you not know that I see you in my sleep as I see you when awake? My eyes sleep but not my soul."

It is also narrated through many chains that Imam Muhammad Baqir (a.s.) said that the Holy Prophet (S) said: "I see you from behind as I see you in front. Therefore keep your rows straight in prayer; otherwise God will put discord in your hearts." It is mentioned in two reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Almighty Allah once sent Hareesa (a dish of ground wheat and meat) from Paradise for the Holy Prophet (S).

After partaking it, his sexual potency multiplied to the power of forty males. It is also mentioned in another tradition that once when the Prophet complained about pain in the back, the Almighty Allah said: "Eat Hareesa."

It is mentioned in a reliable tradition that Imam Ja'far said that the Holy Prophet (S) looked like a shining

moon in a dark night due to his radiating face.
Both Shia and Sunni scholars have narrated many miracles relating to the holy physique of the Holy Prophet (S). Some of them are:

First: His holy face was always radiant and during night, it brightened the walls like lamp. One night Ayesha lost her needle. She found it when the Holy Prophet (S) entered her apartment. It is also narrated that when people walked with him during dark nights, he raised his hand from which a sort of light spread and lighted the path. Second: About his fragrant physique: If one walked a path treaded by the Holy Prophet (S) two days earlier, one could know from fragrance that the Prophet had passed that way. People gathered the sweat of the Prophet for miracle cures.

Nothing could equal its pleasing fragrance. They mixed it with scents. People used to bring a bucket of water to the Holy Prophet (S). The latter took some water therefrom in his mouth and then threw it out in the bucket whereby the entire bucket became fragrant like musk. Third: When the Holy Prophet (S) walked in the sun, he did not cast any shadow. Fourth: While walking with anybody, the Holy Prophet (S) always appeared taller than the other man.

Fifth: A cloud always shaded him in the sun. Sixth: The Holy Prophet (S) could see from his back as he saw in front of him. Seventh: No foul smell ever reached the Holy Prophet (S). Eight: Anything in which the saliva of the Holy Prophet (S) fell became auspicious. It could heal the sick. Ninth: The Holy Prophet (S) could speak every language. Tenth: There were seven strands of white hair in his beard, which shone like sun.

Eleventh: The Holy Prophet (S) could hear voices even when asleep. He could hear talks of angels which others could not. He also could know what was in other's minds. Twelfth: The seal of prophethood on the back of the Holy Prophet (S) was brighter than sunlight. Thirteenth: Water flowed from his holy fingers. Pebbles recited the glory of God in his holy palm. Fourteenth: He was born circumcised with his umbilical cord detached. Fifteenth: No one could see his excrement which smelt of musk. Earth used to hide it by divine command.

Sixteenth: The animal on which the Holy Prophet (S) rode never became old. Seventeenth: No one could equal his strength. Eighteenth: Entire creation used to honor the Holy Prophet (S). In his childhood, moon swung his cradle and flies or other insects never sat on him. Nineteenth: When the Holy Prophet (S) walked on soft soil, his feet did not leave marks thereon. On the contrary when he walked on hard ground, it left his foot marks.

Twentieth: Almighty Allah had put a kind of awe in his holy face due to which, despite his being kind and merciful, nobody could stare at his holy face. Every denier or hypocrite trembled while looking at his holy face. His fright could be felt by unbelievers from a distance of a two-day journey.[1]

According to a reliable tradition, Imam Ali Reza (a.s.) is reported to have said that when Imam Zainul Abideen (a.s.) was reciting the Holy Qur'an, passers-by fainted under the effect of his sweet voice. He is

reported to have said that had the Holy Prophet (S) read Qur'an, people would not have been able to bear its sweetness. The narrator asked the Imam: "How then was the Holy Prophet (S) reciting the Holy Qur'an during congregational prayers?" The Imam replied: "He recited only upto a bearable extent."

It is narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) said: After Yusuf (a.s.) became a king, Zulaikha arrived at his door and asked permission to enter. When she went in, Yusuf (a.s.) asked: "Did you commit those mischiefs?" She replied: "Your elegance made me almost mad." Yusuf (a.s.) said: "What would you have done had you seen the Holy Prophet (S) who is to be far more handsome and also more virtuous and generous?"

Zulaikha said: "You are right." Yusuf (a.s.) asked: "How could you know that I am right?" She replied: "The moment you took his name, his love filled my heart." At that moment Almighty Allah revealed to Yusuf that Zulaikha was telling the truth, "and as she loves My beloved, I also love her." Then Yusuf (a.s.) married her.

According to another tradition, in reply to those who asked him why his holy beard turned gray so soon, the Prophet said: "The Qur'anic chapters of Hud, Waqia, Mursalaat and Amma Yatasaaloon have made me old as they describe divine punishment in the Hereafter and what was meted out to earlier people."

It is mentioned in authentic books that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) did not allow his hair to grow to the extent requiring a comb. At the most it reached his ear tips. He did not cut it but at the time of Hajj and Umrah. At the time of Hudaibiyah when the Holy Prophet (S) was prevented from performing Umrah, it remained uncut for the whole year. The reason was that in those days shaving of head was considered ugly. No prophet or Imam ever did anything which appeared loathsome to people. When Islam spread and dislike for shaving the heads was no more, our Imams also shaved their heads

Habits, character and behavior of the Prophet (S)

It is mentioned in a good tradition that Imam Ja'far Sadiq (a.s.) said that once the dress of the Holy Prophet (S) was worn out. Someone presented twelve dirhams to the Holy Prophet (S). The Holy Prophet (S) said to Amirul Momineen (a.s.): "Take this amount and buy a shirt for me." Ali (a.s.) says: "I went to the market and bought a shirt for twelve dirhams." The Holy Prophet (S) looked at it and said: "A cheaper shirt would suit me better. O Ali! Do you think the shopkeeper will take it back?"

I said: "I don't know." The Holy Prophet (S) said: "Just see, maybe he does." So I went to the shopkeeper and said: "The Holy Prophet (S) does not like this costly shirt and prefers a cheaper one." He returned the twelve dirhams which I handed over to the Holy Prophet (S). Then the Holy Prophet (S) accompanied me to the market. On the way we saw a slave girl weeping. The Holy Prophet (S) asked her and she said: "O Messenger of Allah (S)! My master gave me four dirhams to buy something from the market but I lost the money.

Now I cannot dare to go home." The Holy Prophet (S) gave her four dirhams and asked her to go home. Then he went to the market, bought a shirt for four dirhams and put it on, thanking Allah, while returning, he saw a naked man saying: "One who gives me a dress will be dresses by Allah in Paradise." The Holy Prophet (S) gave the shirt to him. He then went back to the market and bought another shirt for four dirhams, wore it and thanked God.

While returning he again saw that slave girl sitting on the path. He asked her why she had not gone back home and she replied: "O Messenger of Allah (S) I am afraid my master will punish me for being so late." The Holy Prophet (S) told her: "Walk ahead and show me your house." So she went ahead and stopped at the door of her master's house. The Prophet also stopped there and said (somewhat loudly): "Peace upon you, O inmates of the house." Nobody gave any reply. The Holy Prophet (S) repeated Salam but no response.

Then he conveyed Salam for the third time when came a reply: "And peace be upon you, O Messenger of Allah (S) and the mercy of Allah and His blessings." The Prophet asked why they had not responded to his Salam twice and they said: "O Messenger of Allah (S), we wished that the blessings of your Salam may increase in our favor."

Then the Holy Prophet (S) said: "This slave girl is late. Don't take her to task." They replied: "O Messenger of Allah (S), in exchange of the joy we got by your honor's arrival, we have freed her from our slavery." The Holy Prophet (S) said: "Never before have I seen so much auspiciousness of these twelve dirhams due to which two unclothed bodies were dressed and a slave girl freed!"

It is recorded by both Shias and Sunnis that the Holy Prophet (S) said: "I will not give up five habits as long as I live: To eat sitting on ground with slaves, to ride on pony without a saddle, to milch goat with my own hands, to wear coarse woolen cloth and to greet children, so that it may become a popular habit after me and people follow suit."
In another tradition, mending shoes is mentioned in place of 'milching goat.' It is mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said that he was asked by some people: "It is narrated that your great grandfather (Prophet) never ate wheat bread to satiation?" He replied: "No, the fact is that he never ate wheat bread; he ate only barley bread and that too never to satiation."

It is narrated through authentic chains of narrators that Imam Musa Kazim (a.s.) said that the Holy Prophet (S) was indebted to a Jew to the extent of a few dinars. One day he came and demanded his money. He said that he was not having the money at the moment but the Jew said: "I will not leave until you pay."

The Holy Prophet (S) said: "All right, I will also sit with you." The Holy Prophet (S) sat there with the Jew so long that he offered his Zuhr, Asr, Maghrib and Isha prayers as well as the Fajr prayer of the next day at that spot. The companions of the Holy Prophet (S) then began to scold and threaten the Jew. But the Holy Prophet (S) asked them: "What have you to do with this matter?"

The companions said: “O Messenger of Allah (S)! This man has almost imprisoned you and he does not allow you to move from here!” The Holy Prophet (S) said: “Allah has not appointed me a prophet to oppress one who is in our security.” When the sun rose somewhat higher, the Jew said: “I witness that there is no god and that Muhammad is His slave and His Messenger. O Messenger of Allah (S)! I give away half of my wealth in the path of Allah.

By God! I had behaved like this only to ascertain whether you possess the virtues of the last prophet as mentioned in the Torah. I have read in that scripture that the birth place of Muhammad bin Abdullah will be Mecca and that he will migrate to Medina; he will not talk harshly nor will he be hot–tempered, he will not talk loudly and will never utter obscene words. I testify that God is One and that you are His Messenger. O Messenger of Allah (S)! My wealth is here. Please spend it yourself according to God’s commandments.” It is said that he was a very rich man.

Thereafter Imam Musa Kazim (a.s.) says: Prophet’s bed consisted of a bed sheet and a pillow of leather, full of date leaves. One night his sheet was folded twice with a view to give him more comfort. Next morning he said: “Due to more comfort last night, I could not wake up for night prayer earlier.” Henceforth the sheet may not be folded.

It is narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that one night the Holy Prophet (S) was in Umm Salma’s apartment. At midnight, when Umm Salma awoke she could not find the Prophet in his bed. She arose to look for him and saw him standing in a corner with raised hands, weeping and praying: “My Lord! Let not the things which You have gifted to me be wasted and do not make the jealous enemies joyful regarding me.

My Sustainer! Do not turn me to the evils from which You have saved me and do not leave me to myself even for a split second.” Umm Salma returned from there weeping. When the Prophet heard her, he asked for the reason. She replied: “O Messenger of Allah! May my parents be sacrificed on you. How can I stop weeping when you are wailing and weeping like this in spite of the fact that your rank is very high in God’s sight and when the Almighty Allah has already forgiven your errors?”

The Holy Prophet (S) said: “How can I rest assured when I know that what should not have happened did happen through Yunus (a.s.) when he was left to himself by God just for a moment!”
It is narrated through authentic chains of narrators that Imam Ja’far Sadiq (a.s.) said that a beggar came to the Holy Prophet (S) and asked for something. The Holy Prophet (S) said: “Is there anyone who can give me a loan.” An Ansar got up.

The Holy Prophet (S) asked him to give four hundred wasaq[2] dates to this man. It was given. After some days that Ansari came back and demanded the dates loaned by him. The Holy Prophet (S) said: “Let me get it. I will repay, Insha Allah.” That man again demanded after a few days. The Holy Prophet (S) again replied in the same way. It happened likewise on the third occasion. Then that man said: “O Messenger of Allah (S)! Whenever I ask for my loan you say ‘let the dates arrive and I will give.’”

Hearing this somewhat harsh talk the Holy Prophet (S) asked: “Is there anyone who can give me a loan?” Again another man got up. The Prophet asked him what quantity of dates he had and the man said: “I can give whatever quantity is required.” So the Holy Prophet (S) told him: “Give eight wasaqs to this man.” That man said: “I gave you only four wasaq.” The Prophet replied: “Four wasaqs is from my side.” In another authentic tradition it is mentioned that when the Holy Prophet (S) left this world, he did not leave any dirham, dinar, slave girl, goat or camel except only one animal for riding.

His armor was mortgaged with a Jew for twenty saa of barely which the Holy Prophet (S) had borrowed to feed his family members. Then Imam Ja’far Sadiq (a.s.) said: During the days of the Holy Prophet (S) poor people slept in the Masjid. One day the Holy Prophet (S) broke his fast with them near the pulpit in a stone vessel. Thirty persons dined to satiation with the Holy Prophet (S) and also took food for their family members who also were satiated.

It is mentioned in an authentic tradition that Imam Ja’far Sadiq (a.s.) said that when, due to old age, the Holy Prophet (S) had become somewhat obese, he, in order to exercise, offered non-obligatory prayers on one leg. Then Almighty Allah revealed the verses:

طٰهٰ. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقٰى.

“Ta Ha. We have not revealed the Qur’an to you that you may be unsuccessful.”[3]

Thenceforth he was praying standing on both legs.
It is narrated through reliable traditions from Imam Ali Reza (a.s.) that once an angel came to the Holy Prophet (S) and said that “the Almighty Allah sends greetings to you and says that if you wish, the entire desert of Mecca may be turned into gold for you.” The Prophet raised his head to the sky and submitted: “My Lord! What I intend is that I may thank You and also continue to ask from You.”

Then the Imam said: “The Holy Prophet (S) had, till his demise, never eaten wheat bread contentedly for three consecutive days. He wore a ring in his right hand. He sacrificed a black and white goat having horns. It is also mentioned in traditions that people asked him (the Imam) if the Holy Prophet (S) practiced dissimulation to which the Imam replied: after the revelation of the verse:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“…and Allah will protect you from people…”[4]

…he never resorted to dissimulation; prior to that he did so sometimes.
It is narrated by Ibn Abbas that the Holy Prophet (S) sat and ate sitting on the floor, tethered his goats himself and if a slave offered him a feast of barley bread, he would accept that invitation at his (Prophet’s) house.

In another tradition, Imam Musa Kazim (a.s.) is reported to have said that Amirul Momineen (a.s.) said that no one thanked the Holy Prophet (S) though he had obliged mercifully all including Quraish, non-Quraish, Arab and non-Arab. Whose right on the creation can ever be there except that of the Holy Prophet (S)? Similar is the case with us, the Ahlul Bayt. None is thankful to us. Similarly good and the virtuous faithful people also do good to the common man but nobody shows thankfulness to them too.

It is mentioned in a reliable tradition that Imam Ali Reza (a.s.) is reported to have said that once angel Jibraeel came to the Holy Prophet (S) and said: "O Messenger of Allah (S)! Allah sends to you His greetings and says that virgins of age are like ripe fruits hanging from the trees. When a fruit becomes ripe it must be plucked, otherwise sun destroys it and the air changes its quality. Similarly when young virgins come of age the only remedy is to get them married. One should not be careless regarding them.

The Holy Prophet (S) gathered the people, climbed the pulpit and conveyed this divine message to all. People asked with whom should they (virgins) be married? The Holy Prophet (S) replied: "With those who are their suitable matches." And the believers are mutual matches for marrying off the daughter of his uncle (Zubair) with Miqdad. Then he said: "O people! I have married my cousin to Miqdad so that marriage may become an easy and light task and that you may understand that race must not be considered in marriages."[5]

In a reliable tradition, it is mentioned that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) never went to relieve himself in the presence of people. Once there was no barrier to conceal behind. There were only two palm trees. One of the companions was with the Holy Prophet (S) at that time. The Holy Prophet (S) signaled to those trees and they came nearer and joined together making a barrier. Then the Holy Prophet (S) went behind them and relieved himself. When that man went to look behind those trees he could not find anything.

It is narrated by Jabir bin Abdullah Ansari that before his appointment as Divine Messenger, the Holy Prophet (S) grazed his sheep in Marz Zahran. He used to say: "Bred and nourish black sheep as they are better." People asked him whether it was good to bred sheep and the Prophet replied: "There is no prophet who did not graze sheep." It is narrated by Ammar Yasir that: I was grazing sheep before the appointment of the Holy Prophet (S) to God's messengership, and so also was the Holy Prophet (S).

Once I told the Holy Prophet (S): "Dense grasslands are more suitable, let us go there." He replied: "All right." When I reached there the next day I found that the Holy Prophet (S) was present there but he had held up his sheep from entering that grassland. The Holy Prophet (S) told me: "Since I promised you, I did not like that my sheep should go ahead of yours and start grazing."[6]
It is mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said: When the Almighty Allah created intelligence, He commanded: "Come." When it came He ordered: "Go back." It went back. Then Allah said: "I have not created anything which is dearer to me than you." Then the Almighty Allah divided it into ten parts, granted nine to the Holy Prophet (S) and the rest to the entire creation.

It is reported through authentic chains that Imam Ali Reza (a.s.) said: the Holy Prophet (S) said: Once I experienced weakness due to prayer and sexual intercourse. Then food arrived for me from Paradise, through which I attained potency equal to forty males in the matter of courage, movement and sex.

Amirul Momineen (a.s.) is reported to have said: I was busy digging trench with the Holy Prophet (S) when Fatima (s.a.) brought a piece of bread for the Holy Prophet (S). The Holy Prophet (S) asked: "What is it?" She replied: "I had prepared a loaf for Hasnain and have brought a piece for you." The Prophet said: "No seed of corn has entered your father's stomach for the last three days. This is the first food which I am taking."

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) ate without tablecloth like slaves and also ate in a sitting position adopted by slaves (on two thighs). He slept on the floor without spreading a mattress, considering himself a slave. It is mentioned in another reliable tradition that once a villager woman came and saw that the Holy Prophet (S) was dining on the floor.

She exclaimed: "O Messenger of Allah! How is it that you sit and eat like slaves?" The Holy Prophet (S) replied: "In the sight of the Almighty Allah, which slave can be lowlier than me?" She said: "Kindly give a morsel from your food." When the Holy Prophet (S) extended his hand to give some food she said: "Please give me from what is in your mouth." The Holy Prophet (S) gave the morsel he was chewing and she ate it. Imam Ja'far Sadiq (a.s.) says: Thereafter that woman never suffered any illness or pain.

According to another narration that woman was formally foul-mouthed and shameless and that she became decent and modest thereafter. According to yet another reliable tradition Imam Muhammad Baqir (a.s.) said: "By God, ever since the Prophet was appointed by God as a prophet till his demise, no one ever saw him eating in a reclining position (taking support) nor did he ever eat wheat bread to satiation for three consecutive days." The Imam reiterated: I do not say that he never got it. Rather sometimes it so happened that he himself gave away hundred of camels to others. If he wanted he could eat full stomach. But he did never do so.

Once angel Jibraeel arrived and offering keys of Paradise said to the Holy Prophet (S): "O Messenger of Allah (S)! If you so desire, you can own the whole world without any decrease in your heavenly reward." But the Holy Prophet (S) didn't accept the offer and adopted humility saying: "Instead of the world, I prefer the High Friend (God's pleasure)." Also the Holy Prophet (S) never said no to anyone who asked for anything from him.

Rather if he had anything he would give it away, otherwise he would say: "At present I don't have anything, I will give you whenever I get it." If he gave guarantee of anything to anybody relying on God, God surely gave it to him. So much so that even if he gave anyone the guarantee of Paradise, God would accept that too. It is mentioned in another tradition that his followers always guarded him but when the Qur'anic verse:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

"...and Allah will protect you from people..."[7]

...was revealed, the Holy Prophet (S) told his companions: "Now I don't need any protection. Allah Himself protects me." Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) daily, used to recite: *Alhamdu lillaahi Rabbil A'laameen Katheeran A'laa kulli Haalin* (Excessive praise in every condition, be to Allah, the Lord of the worlds) 360 times, that is, equal to the number of veins in the human body; and that he did not rise up from a gathering without reciting Istigfar 25 times even if it was a very brief meeting; and that daily he used to recite *Astagfirullaah* (I seek forgiveness of Allah) and *Atoobu ilallaha* (I turn to Allah in repentance) seventy times each.

It is also mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) used to say: "How strange that I don't become aged when I recite the Holy Qur'an." It is also mentioned in good tradition from the same Imam that one day when Ayesha was sitting near the Holy Prophet (S) a Jew came and said *Assaamu Alaikum* (death to you). The Holy Prophet (S) responded *Alaikum* (same to you).

Then two other Jews came and said the same thing. The Holy Prophet (S) also responded as before. Ayesha became angry and said: "O sons of monkeys and swines, God's curse be on you." The Holy Prophet (S) said: "Ayesha! Had bad words to take any form, those words would certainly take very ugly forms! If kindness and mildness is put on anything it beautifies it and if the same kindness is lifted up from anything it turns that thing into ugly and detestable." Ayesha said: "Perhaps you didn't hear what they said."

The Holy Prophet (S) replied: "I did hear. But I turned on them whatever they hurled at me. If a Muslim tells you: *Salam*, you too should say: *Wa alaikumus salaam* and if an unbeliever says *Salam* you should say: *Alaik*." It is mentioned in another tradition that while sitting, the Holy Prophet (S) sometimes raised his knees and clamped them with both his hands and sometimes he used to sit on two knees and sometimes he joined one leg with another but never sat squarely.

It is narrated through reliable chains that Imam Ali Reza (a.s.) said: An Arab brought frequent gifts for the Holy Prophet (S) saying: "O Messenger of Allah! Please pay me back for my gifts." The Holy Prophet (S) smiled at him reciprocating his happiness. When gloomy, the Holy Prophet (S) used to say: "Alas, had that Arab come and removed my sorrow to please me." It is mentioned in a true tradition that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) paid equal attention to his companions, never more to one and less to another.

He never stretched his legs before others. While shaking hands he never withdrew his hand before the other man. When people became aware of this they withdrew their hands sooner. In another tradition, it is reported by the same Imam that the Holy Prophet (S) said: Jibraeel so much emphasized on brushing

the teeth that I feared they would be rubbed out or fall out. It is reported again from the same source that whenever anyone died from the tribe of Bani Hashim, his grave was moistened with water and then the Holy Prophet (S) put his finger on that grave leaving an imprint.

This was not being done in case of non-Bani Hashims. It is mentioned in many other traditions that, due to his humility, the Holy Prophet (S) never swung to his right or left, because he did not like to appear like kings. It is stated in one narration that once the Holy Prophet (S) was busy in his prayers in a journey. Some riders came and began to praise the Holy Prophet (S) and said: "Had we not been in a hurry, we would gave waited till the Holy Prophet (S) finished his prayer to talk with him. Kindly convey our Salam to him.

Saying this they left. When the Holy Prophet (S) concluded his prayers he expressed his unhappiness and said: "People come to you to inquire about me and convey Salams to me, yet you neither stop them nor give them any refreshments. This makes me very unhappy, especially when people like Ja'far bin Abi Talib are also present here, and such gentlemen leave without any feast." It is mentioned in reliable narrations that the Holy Prophet (S) used to keep a small staff with him and plant it in front of him while offering prayers in a desert.

It is also written that Prophet's *Rahal* (stand for Qur'an) was one foot high which he used to place in front of him while praying so as to make it a barrier between him and passers by. It is mentioned in yet another tradition that once the Holy Prophet (S) was in Ayesha's apartment, where he was very deeply engrossed in prayer.

Ayesha asked: "Why do you undertake so much hardship and trouble when God has forgiven all your past and future errors." The Holy Prophet (S) replied: "Should I not be a thankful slave of Allah?" Imam (a.s.) says: The Holy Prophet (S) used to pray standing on his toes. Finally the Almighty Allah revealed the verse:

طٰهٰ. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقٰى.

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[8]

In another authentic tradition, Imam Ja'far Sadiq (a.s.) is reported to have said that in one journey the Holy Prophet (S) was riding a camel when suddenly he dismounted and offered five prostrations, then mounted the camel and proceeded on his journey. The companions exclaimed: "O Messenger of Allah, today you did something which you never did before."

The Holy Prophet (S) said: "Yes, Jibraeel was welcoming me and he gave me five glad tidings and I performed a prostration of thankfulness for each of them." In another reliable tradition, the same Imam is reported to have said that good morals are always pleasing and desirable. One day the Holy Prophet (S) was sitting in the Masjid when all of a sudden a slave girl belonging to Ansar arrived there and caught

hold of a corner of the Prophet's sheet, so he got up thinking that she needed something but she did not say anything, so he sat down again.

This happened thrice. On the fourth occasion when the Prophet arose, she was able to break a thread from his sheet. People scolded her why she was troubling the Prophet repeatedly. She replied: "Someone is sick in our house. They sent me to bring a thread from the Prophet's sheet because of its miracle cure. Every time I tried to pluck a thread, the Holy Prophet (S) got up and I could not ask due to modesty. At the final attempt I succeeded in obtaining this thread."

In an authentic tradition, Imam Muhammad Baqir (a.s.) is reported to have said that a Jewess made poisoned mutton and brought it to the Prophet. That food spoke up: "O Messenger of Allah! Don't eat me, I have been poisoned." The Holy Prophet (S) called that woman and asked her why did that? She said: "I thought that if you are a true prophet, the poison would not harm you. Otherwise people would get rid of you."

The Prophet pardoned her. It is mentioned in a reliable narration, that Imam Ja'far Sadiq (a.s.) said that once the Holy Prophet (S) went to Ayesha's and saw a piece of dry bread lying on the ground and it was likely that someone may step on it. So the Holy Prophet (S) took it up and put it in his mouth and said: "O Humaira! You should appreciate God's blessing, because if that blessing is withdrawn, it returns never." In a good tradition, it is narrated through the same source that one Friday night the Holy Prophet (S) intended to break fast in the Quba Masjid and asked: "Is there anything to break the fast with?"

Aws bin Khubi Ansari offered a cup of milk mixed with honey. The Holy Prophet (S) sipped a little and threw out at once saying these are two things. One can suffice. I do not like to consume two things at a time, though I don't forbid people from doing so. I do it to show humility before the Almighty Allah and to gain His pleasure. Allah raises the rank of one who adopts such humility. He degrades one who shows haughtiness. Allah gives provision to one who adopts moderation and deprives one who indulges in extravagance. God loves one who remembers death."

It is mentioned in a true tradition that Imam Muhammad Baqir (a.s.) said that one day an angel came to the Holy Prophet (S) and said: The Almighty Allah has authorized you and now it is upto you to be either a messenger slave (of Allah) and a man of humility or a prophet king. Your rank will not be lower in any case. Then he offered the keys of earthly treasures to the Holy Prophet (S) saying: Allah says that you may take them and open the treasure of your choice and use the same.

The Holy Prophet (S) replied: I prefer to be a slave of God and His messenger and a man of humility. I don't like being a king. According to another narration he said that this world is the house of one who has no house in the Hereafter and he gathers worldly wealth who has no wisdom. The angel then said: By God Who made you a true Messenger, when these keys were given to me I heard the words which you uttered from an angel speaking on the fourth heaven.

In another reliable tradition, it is mentioned that Imam Ja'far Sadiq (a.s.) said that nothing was dearer to

the Holy Prophet (S) than one who lived in the world in hunger, thirst and fear. It is mentioned in yet another tradition that the curry most pleasing to the Holy Prophet (S) was vinegar and olive oil. It is mentioned in yet another reliable tradition that one day the Holy Prophet (S) was sitting in Umm Salma's apartment who brought a piece of bread to the Holy Prophet (S). He asked: "It seems you have no other curry?"

She replied there is nothing except vinegar. The Holy Prophet (S) said: "Vinegar is the best curry. A home having vinegar is not without curry." Imam (a.s.) says that once hot food was brought to the Holy Prophet (S). He said: "God has not made fire our food. Let it cool down, because there is no merit in hot food and it is shared by Satan." Imam (a.s.) said: Sometimes the Holy Prophet (S) used to eat musk–melon with ripe dates and sometimes with sugar.

In vegetables, he preferred mountain basil (*Baadrooj*). While drinking water, the Holy Prophet (S) used to recite *"Alhamdulillaahil Ladhee Saqaana Adhban Dhulalan wa lam yasquna milhan ujaajan wa lam yuwakhidhna bi dhinoobina."* (Praise be to Allah, who gave us sweet water to drink and not salty water and He will not make us pay for our sins) The Imam says that while breaking fast, the Holy Prophet (S) used to eat sweets first. If sweet was not available, then sugar or dates. If it was not available, then tepid water.

It is mentioned in another tradition that in the season of dates he broke the fast with dates and during the season of dried dates, with it. It is also mentioned in a reliable tradition that once the Holy Prophet (S) participated in horse race and placed a bet for three date trees. It is narrated through reliable traditions that Imam Ja'far Sadiq (a.s.) said that once the Holy Prophet (S) received some money and he distributed it.

But it did not reach all the Ahle Suffa (poor living in the mosque). Some got and some didn't. The Holy Prophet (S) was sorry thinking that those who did not get would be grieved. So he went to them and said: "O Ahle Suffa! I apologize both to you and to God as I wanted to distribute all that was brought for me to all of you but it was not enough. So I gave to those who were most needy."

It is mentioned in the same narration that immediately after having received the office of prophethood, the Holy Prophet (S) fasted consecutively for several days. People thought that he would never remain without fasting. Then he gave up fasting for some days. People imagined that he will never fast again. Thereafter, like Prophet Dawood, he fasted alternate days.

Then he discarded this routine and began to fast on 13th, 14th and 15th of every month. Then he stopped that and fasted on the first and last Thursday and on the first midmonth Wednesday. This practice continued till he met his Lord. He always fasted the whole month of Shaban.

He said in another reliable tradition that the Holy Prophet (S) used to give away whatever was demanded by the people; so much so that once a woman taught her son to ask for something from the Holy Prophet (S). She also told him that if the Holy Prophet (S) replied that he had nothing to give,

request him to give his shirt. The boy did likewise and after that the Holy Prophet (S) could not leave home as he had no other shirt. Finally, Almighty Allah revealed the command regarding moderation through the verse:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا.

"And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off."[9]
It is said in another reliable tradition that the Holy Prophet (S), while going to bed, used to apply stone antimony oddly. It is mentioned in a correct tradition that he applied four sticks in the right eye and three in the left.

It is narrated through reliable chains that once the Holy Prophet (S) was passing through Medina where an Abyssinian slave girl was picking droppings. People asked her to move away from the path of the Holy Prophet (S). She replied: "The road is wide enough." The companions intended to punish her but the Holy Prophet (S) restrained them saying: "Leave her, as she is proud."

It is mentioned in other reliable reports that during summer, the Holy Prophet (S) slept out from Thursday and at home from Friday in winter. It is mentioned in yet another narration that such start was made only on a Friday eve, be it summer or winter. Another tradition says he used to milch his sheep himself.

Imam Ja'far Sadiq (a.s.) is reliably reported to have said that right from the start of the last ten day period of Ramadan, the Holy Prophet (S), used to prepare himself for worship, to keep away from women and to pass his nights in nothing but prayers. It is mentioned in another good tradition that during the last ten days of Ramadan, a tent of fur was fixed in the mosque for the Holy Prophet (S). He remained in it without sleeping (only worshipping).

He did not go to his wives during those nights. When the Battle of Badr took place in the month of Ramadan the Holy Prophet (S) could not engage in such worship (Etekaaf). The following year he doubled that period of worship and remained in Etekaaf for 20 days. The Holy Prophet (S) circumambulated the Holy Kaaba both during day and night.

He sacrificed two sheep on Eidul Adha: one on his behalf and another on behalf of one who, from his followers, was unable to make a sacrifice. He restrained people from fencing the orchards of Medina so that passers-by could also eat fruits therefrom. When trees bore fruits, the Holy Prophet (S) asked the owners to make gates for others to enable them to eat fruits. He liked pumpkin much and he had planted it in his courtyard.

It is mentioned in a tradition that once Abu Saeed Khudri went to visit the Holy Prophet (S) who was ill. Abu Saeed felt the heat of fever even when he touched the blanket covering the Holy Prophet (S). He said: "You have a very high temperature." The Holy Prophet (S) replied: "We the Ahlul Bayt are like that:

our illness and troubles are very hard and so also is our reward high."

It is mentioned in another reliable tradition that when the Holy Prophet (S) departed from this world he was indebted. In another reliable tradition, it is mentioned that the Holy Prophet (S) ate a gifted thing but did not accept Sadaqah. He used to say: Even if hooves of sheep are gifted to me, I would accept it. According to another narration about the prayer of Prophet it is reported that the Holy Prophet (S) placed water for making ablution near his bed and brushed his teeth covering his head in a blanket. He slept very little.

When getting up he looked at the sky and recited the last verses of Surah Aale Imran, then made ablution, and offered four rakats prayer. He prolonged bowing and prostrating proportionate to recitation. When he bowed, he remained bowed for such a long time that observers would think he might not raise his head till dawn and so also were his prostrations. Then he would go to bed for a while.

Then while rising he looked at the sky and recited and did as mentioned earlier and then performed the voluntary prayers. Then he used to go to the mosque for Morning Prayers. It is mentioned in another reliable tradition that if you fear that your longing for worldly comforts will subdue you, you should think about the life of the Holy Prophet (S).

His food was barley bread. His sweet was dates. His firewood was date tree branches, if available. According to another narration, the Holy Prophet (S) never talked with others from the level of his wisdom and intelligence. He used to say: We prophets have been ordained to talk with people on their level of intelligence. According to another tradition, the Prophet's food was a loaf of barley bread without curry.

In another tradition, Imam Ja'far is reported to have said that once a foster sister of the Holy Prophet (S) came to him. He became very happy to see her, spread out his sheet for her and made her sit thereon and talked happily with her. When she left, her brother arrived. The Holy Prophet (S) did not display as much welcome for him.

When companions asked about it he said: "She is more respectful to her father." In another narration, the holy Imam is reported to have said that once the Holy Prophet (S) passed by a man belonging to Bani Fahad tribe who was beating his slave. The slave repeated: "I seek God's refuge. But that man went on beating him."

When that slave saw the Holy Prophet (S) he said: "I seek refuge of Muhammad." That man withheld his hand at once. The Holy Prophet (S) asked why he did not stop beating when he took refuge in Allah but gave him refuge when he sought his refuge? Allah deserves more and hence one who takes refuge in Him ought to be given preference. That man said: "I emancipate him for the pleasure of Allah."

The Holy Prophet (S) said: "By the one Who made me His prophet, had you not freed this slave, hellfire would certainly have scorched you." It is mentioned in yet another tradition that once the Holy Prophet

(S) was proceeding somewhere with some companions. On the way they saw a dead lamb on a dunghill, with both of its ears slit.

The Holy Prophet (S) asked his companions: “Who will purchase this for a dirham?” They replied: “We will not purchase it even if it is free.” The Prophet said: “In my view this world is worth less than this.” In one more reliable tradition, it is mentioned that a man came to the Holy Prophet (S) while the latter was sleeping on a mat which left marks on his body. He also saw the Holy Prophet (S) reclining on a pillow filled with palm leaves which too had left marks on his cheeks.

That man exclaimed: “Arab and non-Arab kings sleep on beds of silk; how is it that you sleep on a mat and recline on such a hard pillow?” The Holy Prophet (S) replied: “By Allah! I am better than them and more precious to my Lord than they are. What have I to do with this world, which is like a tree under which a passer-by rests and then goes away?” In yet another tradition it is mentioned that an Arab arranged a camel race with the Holy Prophet (S) with a bet that if he wins he would take possession of the camel of the Holy Prophet (S).

That man’s camel won the race. Addressing the companions the Holy Prophet (S) said: “As you praised my camel and said that he would win the race, the Almighty Allah made him low like all mountains had raised their heads for the Ark of Nuh, so Allah drowned them in the deluge; but as Mount Judi showed humility, the Lord made it the resting place for Nuh’s Ark.”

It is narrated through reliable traditions that even though he never sinned, the Holy Prophet (S) recited Istighfar seventy times daily. It is mentioned in another tradition that once a man gifted the Holy Prophet (S) one Saa of ripe dates. The Holy Prophet (S) asked his servant to bring a cup or a vessel but he returned and said that he could not find anything. The Holy Prophet (S) swept the ground with a corner of his robe and asked the servants to place the dates there.

Then he said: “By the one in whose hands is my life, had the value of this world been equal to even a tiny wing of a mosquito in the sight of Allah, He would have never given even a particle from it to an infidel or a hypocrite.” Amirul Momineen (a.s.) has said in *Nahjul Balagha*: “If you want to renounce this world it is enough for you to follow the character of the Holy Prophet (S) and that for condemning the world it is enough to remember that the Holy Prophet (S) had no share in it at all, and that others had a lot of it.

The Holy Prophet (S) never made his lips wet with the milk of the world. He considered worldly comforts valueless and he never longed for them. He had taken the least benefit from it - less than all others. He never dined to satiation. Allah presented the world to the Holy Prophet (S) but he did not accept it, because he knew that God does not like it. So he was always inimical to it.

Verily the Holy Prophet (S) dined sitting on the floor, sat on knees like slaves, mended his clothes and shoes himself and mounted bare backs of mules seating someone else also with him. Once he saw a curtain on one of his wife’s doors having pictures drawn on it. The Holy Prophet (S) said: “Conceal this

from me, because when I see it, it reminds me of worldly decorations."

The Holy Prophet (S) had fully turned away from the world and had driven out its lust, love or remembrance from his mind and he wished that worldly pomp should never come before his eyes as he did not consider it a lasting abode. Verily one who does not like a thing wants that it should not come before his eyes nor does he like to hear its mention.

Undoubtedly, in the life of the Holy Prophet (S) there is everything that can show you the defects and evils of this world, because many times it so happened that he and his companions remained hungry and God did not like that he should possess worldly comforts and wealth and decorations despite His love for him. Verily he left this world in a state of hunger and proceeded to the Hereafter without enjoying worldly comfort. He never built a house for himself in the world.

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) liked mutton shoulder as it was from a part near to the organs of eating and farther from the organs of excretion. He did not like thigh, as it was nearer to the lower organs. According to another tradition, somebody asked Imam Ja'far Sadiq (a.s.): "Why did the Holy Prophet (S) prefer a shoulder of a sacrificed animal over the other limbs?"

He replied: "The Holy Prophet (S) said that when Adam sacrificed an animal for one of his sons who were to be messengers of Allah, he gave the name of a prophet on every part of that animal's body. He gave the name of the Holy Prophet (S) to the hand. That is why the Holy Prophet (S) liked that part most."

According to a reliable narration, Imam Husain (a.s.) is reported to have said that whenever the Holy Prophet (S) raised his hands in prayer, he moved his fingers restlessly like a beggar asking for food.

According to a reliable tradition, Imam Ali (a.s.) is reported to have said that the Holy Prophet (S) said: I have been appointed with admirable morals and praised habits and character. In another reliable narration, it is mentioned that Imam Zainul Abideen (a.s.) said: May my parents be sacrificed for my grandfather, the Holy Prophet (S), because despite his utmost nearness to God and in spite of the Lord's promise, he used to stand in worship for such a long time that he got swelling on his feet.

When people asked him why he put himself to so much trouble when the Almighty Allah has already forgiven his past and future errors, the Holy Prophet (S) replied: "Should I not be a thankful servant of Allah?"

According to a reliable tradition, Imam Ja'far Sadiq (a.s.) is reported to have said that the Holy Prophet (S) applied musk perfume to such an extent that his head smelt of musk. He kept a perfume pack with him. While making an ablution, he rubbed musk all over his body. Whenever he had a headache, he applied mustard oil to his hair. While making a swearing he used to say *Laa wastagfirallaah* (No! And I seek the forgiveness of Allah) but be never swore.

He has said in another report that once a scorpion stung the Holy Prophet (S). The Holy Prophet (S) said: “Curse of God upon you; you do not hesitate in hurting a believer or a denier, a good person or an evil one!” Then he called for salt and applied it to the wound and it gave him relief. The Holy Prophet (S) said: “If people know how much beneficial salt is, they will not care for any antidote.”

Imam Muhammad Baqir (a.s.) is reported to have said, according to a reliable tradition that one day when angel Jibraeel was sitting near the Holy Prophet (S) he looked to the sky and his color suddenly changed and became reddish like saffron, and he took refuge of the Holy Prophet (S). Then he looked at the sky and found that a giant angel was descending from the sky and his stature had covered the entire east and the west.

Then that angel came down to the Holy Prophet (S) and said: “O Messenger of Allah (S)! God has sent me to you with a message that if you like, you can be a king prophet or if you so desire you may remain a slave prophet.” The Holy Prophet (S) said: “I prefer to be a slave-like Messenger of Allah (S).” The angel went back putting one foot on the first sky and the other on the second sky. In this way he appeared smaller and smaller until he looked like a tiny sparrow.

The Holy Prophet (S) asked why he was so frightened. Jibraeel replied: “O Messenger of Allah (S)! Don’t ask for the reason. Do you know who the third angel was?” The Holy Prophet (S) replied in the negative. Jibraeel said: “He was Israfeel, the chamberlain of the Almighty Allah. Ever since the Lord created the universe he has never come down to earth. Now on seeing him I imagined that perhaps Judgment Day is approaching and so I was frightened.

But when I observed that came only to pronounce your honor’s greatness and high status, I was assured. Didn’t you see that the higher he went, the smaller he became; that the more he was getting nearer to the Creator of the universe, he was decreasing in size thereby becoming lowly. He is the custodian of the Lord and nearest to Him. The Lauh (the tablet of destiny) is in front of his two red ruby eyes.

When the Almighty Allah sends a revelation, the Lauh touches his forehead and whatever he sees therein, he conveys it to us and then we (angels) carry it to the heaven and the earth. He is at the nearest point in the vicinity of the place from where revelations are issued. There are ninety curtains between the source of divine revelation and the spread of divine grandeur that no eye can withstand and that is beyond description and I am nearest to Israfeel among the entire creation. There is a distance of a thousand year journey between me and him.”

Ibn Shahr Ashob narrates that some of the noble virtues and precious characters of the Holy Prophet (S) as mentioned in various traditions are: He was wiser, intelligent, tolerant, judicious, just, kind and courageous than all. His holy hand never stretched to a lady who was not permissible to him and he was most generous. Money never remained with him for more than a few moments. If ever night fell before he could distribute his wealth, he used to remain restless till he distributed it among the needy.

He never kept food that was enough for more than a year.[10] All that exceeded his needs was given away to the needy at once. He used to keep only the cheapest grains like barely and dates etc. and that too was given away when asked by the poor, and in the path of God. He used to sit, eat and sleep on the floor. He mended his shoes himself, and patched up his torn clothes. He opened and closed doors himself, milched his cattle and secured his animals himself. If his servants became tired of grinding grains, he would help them in their job.

He fetched water himself for making ablutions etc. He slept at night keeping his head on the floor. He never sat reclining on pillows before others. He was always helping his domestics. He used to lick his fingers after eating and he never belched or bellowed. He accepted the invitations of both the freemen and the slave even if there was a feast of only a piece of meat. He accepted even if gifted merely a mouthful of milk. But he never accepted Sadaqah. He never looked at others more than necessary and never frowned for earthly causes.

His anger was only for and in the cause of Allah. Whenever very hungry he fastened stones on his belly. He ate whatever was offered and never declined. He put on Yemeni chador and wore woolen *jubbah* (long gown) and used clothes of cotton and thick jute. He reserved a nice pair of clothes for Fridays. While wearing new clothes, he gave away the old to the poor. He kept a chador with him and doubled it to sit on. He wore a silver ring on the small finger of his right hand. He liked musk melon and abhorred foul smell.

He brushed his teeth at the time of every ablution and to ride every available animal, to make his servant or any companion sit with him and to sit without putting a saddle. He rode horses, ponies as well as mules. He also went bare head and barefoot upto the outskirts of Medina while accompanying a burial procession or when visiting a sick person. He sat and dined with the poor and befriended the wise, the knowledgeable and people of good morals.

He won the hearts of the leaders of other communities, behaved generously with his relatives and never preferred others to them except in matters commanded by the Almighty Allah. He took care of the status of all, accepted the excuse of all. He smiled most of the time except when the Holy Qur'an was being revealed to him. He never laughed out aloud, never gave preference to himself over his slaves while eating. He never used abusive words for anyone or expressed dislike to his wives or servants.

He accompanied even his slaves and slave girls whenever they wanted him to accompany them for some purpose. There was no harshness at all in his behavior. He never shouted with anger. He recompensed evil with good. He was the first to salute the newcomer and to extend his hand for a hand shake. In a meeting, he always sat facing the Kaaba and kept on remembering Allah all the time.

He accorded respect to whoever came to him and spread his chador to give him a seat. He also provided a pillow to the newcomer. Other's pleasure or dislike never prevented the Holy Prophet (S) from telling the truth. He ate cucumber sometimes with fresh dates and sometimes with salt. He liked

grapes and watermelon much. Mostly he took fresh dates, milk and water and he preferred meat and pumpkin curry.

He never hunted but would eat the meat of permissible hunted animals. He also took cheese and ghee. He liked shoulder meat, pumpkin gravy, vinegar, dates; vegetables like salad leaves (*kasni*) and mountain basil (*baadrooj*).

Shaykh Tabarsi (r.a.) has mentioned that the Holy Prophet (S) was so modest that during the battles of Khyber and Bani Nuzayr he rode a donkey with a saddle and rein of palm leaves. The Holy Prophet (S) saluted ladies and children. Once while talking with the Holy Prophet (S) a man was trembling.

The Holy Prophet (S) exclaimed: "Why are you trembling? I am not a king." Anas says: "I served the Holy Prophet (S) for nine years but throughout that period he never asked me why I did this or that nor he ever found any fault in my work. I never smelled a fragrance better than that coming from the Prophet.

While sitting with others, he never stretched his legs. Once a Bedouin came and snatched Prophet's sheet with force so much that only a corner of it remained around the neck of the Holy Prophet (S). Then he said: "Give me something from the wealth given by Allah." The Holy Prophet (S) attended nicely to him and asked his men to give something. At that juncture, the Almighty Allah revealed the following verses:

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيمٍ.

"And most surely you conform (yourself) to sublime morality."[11]

The Holy Prophet (S) was so modest that despite dislike for a thing he never expressed his displeasure; we only knew it from his expression. He was so generous that Amirul Momineen (a.s.) said that none in the world could equal his generosity and his company was better than all other companies and his tone more pleasing than all other tones.

His courage was more than all others, his temper most soft, he surpassed all in giving refuge and shelter to others and also in fulfilling his promises. One who met him for the first time became awestricken but after some visits, he would love him. I have not seen anyone like him neither before nor afterwards.

Ibn Abbas is reported to have said that the Holy Prophet (S) said: I have been taught discipline and manners by Almighty Allah and Ali (a.s.) is taught by me. Allah ordered me to be generous and kind and prevented me from being an oppressor and miser. Allah does not dislike anything more than miserliness and bad behavior.

Prophet's courage and bravery was such that according to Imam Ali (a.s.) during a raging battle we took

his shelter whom no enemy could dare approach. It is mentioned in many narrations that Prophet's pleasure or dislike was apparent from his face. When he was happy, his face lit up to such an extent that walls reflected in his holy cheeks. It became red hot when angry.

The Ummah was so dear to the Holy Prophet (S) that if anybody was not seen for three consecutive days he used to inquire about him. If he knew that man had gone on a journey the Holy Prophet (S) would pray for his safety and security. If he was in town, the Holy Prophet (S) would go to meet him. If ill the Holy Prophet (S) would visit him.

Jabir bin Abdullah Ansari has said that the Holy Prophet (S) participated in twenty one holy wars and that he (Jabir) was with the Holy Prophet (S) in nineteen. In one of those battles my camel became tired and sat down. The Holy Prophet (S) was behind, making the old and weak join the caravan and seated them on his animal and he prayed for them.

Likewise he came to me and asked who was I? I replied: "I am Jabir, may my parents be sacrificed for you." He asked what was the matter with me? I replied: My camel has become tired. He asked for a stick and I gave it to him. Hitting the animal with that stick he made the camel get up. But that animal soon sat down. Then the Holy Prophet (S) put his holy foot on the front leg of that camel and asked me to ride it.

My camel began to move faster than the camel of the Holy Prophet (S). During that night, the Holy Prophet (S) prayed for my pardon five times and then asked me how many issues my father Abdullah had left behind. I said: Seven daughters. He asked me whether he was indebted too? I replied in the affirmative. He said: When you go to Medina, request the creditors to recover their dues in easy installments.
If they are not agreeable, inform me at the time of harvesting." Thereafter the Holy Prophet (S) asked me: "Are you married?" I said: "I married a widow." He asked: "Why did you not marry a young woman with whom you should have played and who could have played with you?" I replied: "O Messenger of Allah (S)! I did not do so for fear of disputes with my sisters." He said: "That is all right."

Then he asked: "How much did you pay for this camel?" I replied: "Five Awqiya gold." He said: "I purchase it from you." Finally, when we reached Medina, I handed the camel to him and he told His Eminence, Bilal: "Pay five Awqiya so that he can repay his father's debts and give him three Awqiya more and also return this camel to him." Then he asked me: "Have you settled the deals with your father's creditors?"

I said: "Not yet." He asked again: "Has he left enough money to repay his debts?" I replied: "No." He said: "Don't worry. Inform me at the time of harvest." So at the time of harvest I informed the Holy Prophet (S) and he arrived and prayed for us and due to that blessing our trees produced so much that besides clearing our debts we had much for our consumption.

The Holy Prophet (S) asked me: "Pluck the dates but don't weigh or measure them." We acted

accordingly and ate the dates for quite a long time. Ibn Abbas says: “Whenever any question was asked to the Holy Prophet (S) he used to reply twice so that there may not remain any doubt.”

Abil Hameesa is reported to have said: I made a deal with the Holy Prophet (S) before he was appointed to the office of prophethood and promised to meet at a place. But I forgot that promise and did not reach the appointed place. When I went there, I found the Holy Prophet (S) waiting there since three days.

Jarir bin Abdullah is reported to have said that once when I went to the residence of the Holy Prophet (S), the house was full and there was no room to sit, so I sat near the door. Seeing this, the Holy Prophet (S) gave his own shirt so that I may sit on it. But he (Jarir) rubbed that shirt on his body and kissed it. Salman Farsi says: Once I went to the Holy Prophet (S) who was then reclining on a pillow. The Holy Prophet (S) extended the pillow to me saying: Allah forgives a believer who offers his pillow to his believing visitor brother.

It is reported that when Prophet’s son, Ibrahim was on death bed, tears rolled down Prophet’s eyes and he said: My eyes overflow with tears and my heart is in pain but my tongue cannot utter anything detestable to the Almighty Allah. O Ibrahim! We are full of sorrow for you.” It is also reported that the Holy Prophet (S) wept mourning the death of Zaid bin Haritha and said: This is an expression of feeling for a friend.

Also Jabir is reported to have said that while walking, the Holy Prophet (S) walked ahead of his companions leaving room behind for angels. According to yet another narration while riding the Holy Prophet (S) seated his companion with him and never rode alone. If that man did not agree, the Holy Prophet (S) would tell him: Please go ahead and meet me at such and such place. Amirul Momineen (a.s.) has said that when faced with two kinds of worship the Holy Prophet (S) would prefer the harder one.

His prayer was always light and perfect and his sermon shortest and full of beneficial substance. When the Holy Prophet (S) passed by any place, people would know his direction from his fragrance. While dining with a group, the Holy Prophet (S) would extend his hand ahead of all and pull it back after all others. He would pick the food only in front of him and never extended his hand here and there.

If it were date or dry date he would pick from any place. He drank water in three breaths, taking a small quantity of water every time and never filled his mouth with water. He was doing all his work with his right hand except the acts pertaining to the lower half of the body. He began every work from the right side except that of putting on the clothes and putting on and taking off shoes.

When the Holy Prophet (S) went to see anybody before entering the latter’s home the Holy Prophet (S) would ask for permission thrice. His talk (words) always separated the truth from falsehood and were explicit in expressing his aim. While talking, his teeth would radiate making others think that he had opened his mouth though it was not so. He never looked at others with wide eyes and he never talked in an unpalatable manner.

It is reported by Imam Ja'far Sadiq (a.s.) that once the Holy Prophet (S) promised someone that he would wait for him at a certain place until his arrival. So the Prophet waited there for quite a long time. When the sun became hot, companions told him to move under a shade but he declined saying: "I had promised to wait at this place. Therefore I will remain only here. If he does not come, I will die here and will rise also from here in the Hereafter."

According to another narration, if somebody brought a child to the Holy Prophet (S) so that the latter might pray for the child's well being or give it a good name, the Holy Prophet (S) took the child in his arms. If that child passed water in the lap of the Holy Prophet (S) and people shouted, the Holy Prophet (S) would tell them to keep quiet and not to prevent the child from urinating.

Thereafter the Holy Prophet (S) would pray for the health of the child giving it a good name, so that its relatives might be pleased and might not think that the Holy Prophet (S) was unhappy over the happening. After they left, the Holy Prophet (S) used to clean his clothes. He used to say: "Don't keep standing in front of me like non-Arabs who stand before their leaders."

Imam Ja'far Sadiq (a.s.) has said that when eating with others, the Holy Prophet (S) used to say: "Fasting people broke their fast with you and good people dined with you." According to another narration the Holy Prophet (S) never used more than three fingers to eat and never ate with only two fingers. According to Imam Ja'far Sadiq (a.s.) the Holy Prophet (S) ate only barley bread all his life.[12]

It is mentioned in another report that once the Holy Prophet (S) was eating ripe dates with his right hand and collecting the seeds in the left instead of throwing on the ground. Meanwhile a sheep passed by. The Holy Prophet (S) signaled to it and it came to him. He extended his left hand and the animal ate the seeds from his holy hand.

Thereafter he ate dates and threw the seeds towards the sheep. When the Holy Prophet (S) finished eating, the sheep also went away. According to another narration the Holy Prophet (S) did not eat garlic, onion, turai, (a kind of cucumber) and foul smelling honey. He never condemned any food. He ate if he liked it, otherwise he left it.

He cleaned cups with his fingers after eating and also licked his fingers. After eating, he washed his hands and wiped his mouth. As far as possible, he never ate alone. He uttered *Bismillah* before drinking water, after drinking a little he used say *Alhamdullillaah* thrice and he never drank it one gulp. He sometimes drank water in a wooden vessel and sometimes in a leather bag. If these things were not available, he used his hands.

Sometimes he drank holding the leather bag to his holy lips. He washed his head and beard with berry water. He liked oiling his body and did not like to keep his hair wavy. He used various kinds of oil. He began with his holy head and then his beard. He also used violet oil and combed his hair and beard. People collected the falling strands of hair. He used to say: "The hair on the hands of the people are mine." When the Holy Prophet (S) cut his hair during Hajj and Umrah, that hair was taken up by angel

Jibraeel to heavens.

He combed his beard twice a day. On every occasion, he drew the comb forty times from below and seven times from above. He used to apply musk and ambergris a and mixture of the two. He also enjoyed the incense of aloes wood. It is reported by Imam Ja'far Sadiq (a.s.) that Prophet's expenditure was more on fragrance and less on food.

Imam Muhammad Baqir (a.s.) has said that three virtues were exclusive for the Holy Prophet (S). His holy physique never threw a shadow. The road he passed by remained fragrant for three consecutive days. People knew that the Holy Prophet (S) had passed by that path. Every tree or rock by which the Holy Prophet (S) passed, prostrated for him.

He used to say" "I love fragrance in women. Prayer is the light of my eyes." He used to apply three sticks of antimony in his right eye and two in the left. He looked in the mirror while combing and groomed himself before attending a meeting with companions. While traveling, he kept a bottle of oil, antimony, scissors, mirror, toothbrush, comb, needle, thread with him. Miswak was uppermost.

Sometimes he wore turban without cap and sometimes with it. Sometimes he wore only a cap. During journeys he used to fasten a black silken turban and sometimes wore jubbah and woolen turban. He thanked Allah while wearing new clothes. While sleeping, he rested on the right side and kept his right hand under his head and recited Aayatul Kursi. Imam (a.s.) says: The Holy Prophet (S) thanked Allah when waking up from his sleep and made a prostration thanking Allah. Before sleeping, he brushed his teeth thrice.

While getting up for prayer during nights, he brushed his teeth once and so also before offering the Morning Prayer. He used *piloo*[13] twig to brush his teeth. The Holy Prophet (S) resorted also to jokes but never used indecent words. It is said that once the Holy Prophet (S) held the hand of a man and said: "Who will buy this slave, that is, the slave of Allah?" Once a woman was talking about her husband. The Holy Prophet (S) asked her: "Is he having white eyes?"

She said: "No." When that woman described this to her husband he told her that the Holy Prophet (S) had cracked a true joke because the white part in everybody's eye is more than the black portion. Once a woman of Ansar requested the Holy Prophet (S): "Please pray that Allah admits me to Paradise." The Holy Prophet (S) said: "Old women have no place in Paradise." That woman began to weep. But the Holy Prophet (S) soon told her smiling: "Old women became young virgins before entering Paradise."

It is mentioned in another report that once the Holy Prophet (S) told an aged woman that old women will not go to Paradise. She went out and began to weep. When Bilal saw her weeping, he asked about it and she told him what the Holy Prophet (S) had told her. Hearing it Bilal took her to the Holy Prophet (S) and said: "O Messenger of Allah (S)! This woman says you said so and so."

The Holy Prophet (S) replied: "Yes, and black people will also not enter Paradise." Hearing it Bilal also

began to weep. Meanwhile Abbas also arrived there and inquired about the event. The Holy Prophet (S) said: “An old man will also not go to Paradise.” Abbas also became gloomy. Then the Holy Prophet (S) said: “Allah will recreate them in the best youthful forms before admitting them to Paradise.”

It is said that a woman complained to the Holy Prophet (S): “Such and such man kissed me.” The Holy Prophet (S) called that man and asked why he did that? The man said: “O Messenger of Allah (S)! If I have done wrong, she may also do the same to me.” The Holy Prophet (S) smiled and said: “Never do it again.” He said: “All right, I will not.”

Regarding jokes and witticism of the companions of the Holy Prophet (S) it is written that once Suwaibat, a migrant (*Muhajir*), came to Naeeman Badri and asked for food. He said: “My companions are not present.” Then Suwaibat saw that a group of travelers had just arrived. He approached them and said: “One of my slaves talks excessively and I want to sell him. If he says that he is not a slave, don’t believe him, otherwise he will escape from me.”

Then he sold out Naeeman in exchange of ten camels. The buyers put a rope around the neck of Naeeman and began to drag him. Naeeman asked: “Who suggested this fun about me?” They replied: “We have already heard about your excessive talk.” They dragged him away. Thereafter their friends brought him back. When this story was told the Holy Prophet (S) was much amused. Naeeman also was cracking many jokes.

Once a blind man Mahramah bin Naufal needed to pass water. He said: “Take me to a place where I can pass water.” Naeeman held his hand, brought him to a corner of the mosque and told him: “You may relieve yourself here,” and he ran away. People saw this and became angry. They abused Naufal asking why he urinated in a mosque. Naufal asked: “Who brought me here?” People replied: “Naeeman.”

He said: “I swear by Allah that when Naeeman is found I will beat him with my stick.” Naeeman also came to know about this and he came to him and asked: “Do you want me to take you to Naeeman so that you may beat him with your stick?” He replied: “Yes.” So Naeeman held his hand and brought him to Uthman who was praying, and said: “This is Naeeman,” and ran away from there. Naeeman raised his stick and beat Uthman forcefully with it.

People raised a hue and cry asking why he was beating Uthman. He asked: “Who brought me here?” They said: “Naeeman.” He said: “Now I will have nothing to do with Naeeman.”[14]

Virtues, excellences and specialties of the Prophet (S)

It is mentioned in both Shia and Sunni traditions, that the Holy Prophet (S) said: “Allah has given me seven specialties which were never given to anyone before me. He made the earth a place for prayer and prostration whereby I can pray wherever I want, He made the earth a purifying agent for me and

therefore, I can wipe (do tayammum) in lieu of ablution and bath and it (earth) cleans the soles of shoes and the end of the stick.

Secondly he made the war booty of unbelievers permissible for me and thirdly, He put my awe in the hearts of non-believers thereby helping me and fourthly He gave me comprehensive words having less words and much meaning and fifth, He gave me intercession on Judgment Day."

According to a reliable tradition of Imam Ja'far Sadiq (a.s.) and Jabir Ansari (r.a.) people asked the Holy Prophet (S): "Where were you when Adam (a.s.) was in Paradise?" The Holy Prophet (S) replied: "I was in his loins. I was also in his loins when he descended to the earth; thereafter I was riding a ship when in the loins of my father Nuh (a.s.) and I was in the loins of Ibrahim (a.s.) when he was thrown into the inferno.

None of my forefathers ever committed adultery. The Almighty Allah always transferred me from pious loins to clean wombs. Almighty Allah took confession from all prophets about my messengership. Similarly He took confession of my religion 'Islam' from all the followers of previous prophets and He revealed my virtues to them all. He put my description in Torah and Injeel and made me travel in the skies and gave me a part of His Name.

My Ummah is a praising one (doing Hamd), the Throne is Mahmud and I am Muhammad. It is narrated through reliable traditions by Ibn Abbas that the Holy Prophet (S) said: Almighty Allah divided His entire creation in two parts: *Ashaabe Yameen* and *Ashaabe Shimaal* and made me among the best of the *Ashaabe Yameen*.

Then He divided it into three divisions: Ashaabe Maimanah, Ashaabe Mashamah and Sabiqeen, and made me among the best among the Sabiqeen. Thereafter He divided it into three tribes and placed me in the best of the tribes. He has mentioned in His Holy Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other..."[15]

And in the sight of Allah I am most pious among the sons of Adam. But I am not proud; rather I remember Allah and thank Him. Then Allah divided the tribes into families and placed me in the best family. As He says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify

you a* (*thorough*) *purifying.”[16]

It is mentioned reliably that Imam Muhammad Baqir (a.s.) said that one day Abu Dharr and Salman (r.a.) came to see the Holy Prophet (S) and came to know that he had gone to Masjid Quba. When they went there, they saw him prostrating under a tree. They sat there waiting for him to conclude his prayers. After quite a long time they imagined that the Holy Prophet (S) had fallen asleep. As they thought of awakening him, he raised his holy head and said: “I was aware of your arrival and also could hear your voice.

I was not asleep. You should know that all the prophets that Allah sent before me spoke the language of their people but He made me a messenger for every white and black with Arabic language. Allah gave me five such things that were not given to any prophet before me. He helped me through awe and fear. People hear about my greatness and fearing me they believe me, though there is a distance of a month long journey between them and me.

He made war booty permissible for me. He made the earth a place for worship and a purifying agent and hence I can make Tayammum on it and pray on it wherever I may be. Allah has accepted one recommendation of His messengers regarding their people. But when He inquired of me about my recommendation in favor of my Ummah, I postponed my intercession till Judgment Day and the Almighty Allah granted my request.

He gave me comprehensive language and all inclusive knowledge. He gave me what He never gave to other prophets. Therefore my intercession is guaranteed in favor of one who did not associate anyone with Only One God, and who believed in my prophethood and who accepted my legatee, Ali bin Abi Talib’s caliphate and who is the friend of my Ahlul Bayt.

And according to another tradition, it is mentioned that the Holy Prophet (S) said: “The beginning of the manifestation of my messengership was with the prayer of Ibrahim (a.s.) when he asked me from the Almighty Allah and when Isa (a.s.) gave glad tidings of my arrival and when my mother saw, at the time of my birth, a light which made the palaces of Syria visible to her. It is mentioned in yet another tradition that the Almighty Allah selected the Arabs from among the people of the world and chose Quraish from the Arabs and preferred Bani Hashim and gave top preference to me from among the children of Abdul Muttalib.

It is mentioned that the Holy Prophet (S) said: The Almighty Allah gave me five virtues and five miracles to Ali. He gave me *Jawamiul Kalam* (comprehensive words) Holy Qur’an and granted comprehensive *Ilm* (knowledge) to Ali. He gave me prophethood and made Ali my legatee. Allah granted me Kauthar and gave Salsabeel to Ali. He sent revelation to me and gave inspiration to Ali. Allah took me up in the heavens and He opened the doors of sky for Ali, whereby whatever I saw in the skies was seen by Ali from the earth.

According to reliable narrations, Imam Ja’far Sadiq (a.s.) said that the Almighty Allah sent four prophets

with swords so that they may wage Jihad and they were Ibrahim, Musa, Dawood and Muhammad (S). It is mentioned in another tradition that the Holy Prophet (S) said: On Judgment Day, I will arrive at the gates of Paradise and ask the door-keeper to open the gate. He will ask who I am and I will say: "I am Muhammad."

He will reply: "I was ordered not to open this gate for anyone before you." It is mentioned in many repeated narrations that the Holy Prophet (S) said: "I am Sayyid and the best of the sons of Adam but I am not proud. On Judgment Day, I will attend the field of accounting and I will be the first to intercede and my intercession will be granted."

It is mentioned in another reliable tradition that the Holy Prophet (S) said: Allah manifested Islam on my hands, revealed the Holy Qur'an on me, made me conquer Kaaba, gave preference to me over entire creation and Allah made me the chief of the children of Adam, made me the decoration of Judgment Day in the Hereafter and Allah banned entry to Paradise for all prophets before me and for all people before my Ummah.

He also ordained that after me, till Judgment Day, caliphate should remain in my Ahlul Bayt. So anyone who disbelieves in my words has disbelieved in Allah. According to a reliable narration, Ibn Abbas said that forty Jews came to Medina saying: "Come, lets go to the liar (God save us!) who says: I am the best of prophets, so that we may prove his falsehood." When they approached the Holy Prophet (S) he said: "I make Torah an arbiter between me and you."

They said: "We agree." Then they said: "Adam is better than you because Allah created him with his own hand and blew His spirit in him." The Holy Prophet (S) said: "Adam (a.s.) is my father. Yet the grace given to me by the Almighty Allah is more than what is given to him." The Jews asked what it was. The Holy Prophet (S) replied: "The callers of Azan call five times daily: I witness that there is no god, except Allah and I witness that Muhammad is the Messenger of Allah.

He does not say: Adam is the Messenger of Allah and on Judgment Day the standard of praise will be in my hand, not in the hand of Adam (a.s.)." The Jews said: "Of course what you said is true, because it is written thus in Torah." The Holy Prophet (S) said: "This is the first grace." Then the Jews said: "Musa is better than you, because Allah spoke to him in four thousand words but He did not talk with you even in one word."

The Holy Prophet (S) said: "I am given more than him as Jibraeel seated me on his wings and took me upto the seventh heaven and I passed by Sidratul Muntaha which is near Jannatul Mawa and I reached upto the leg of the throne (Arsh). There I heard a voice: "I am Allah except, whom there is no god and that I have no defects or drawbacks whatsoever and that I am to give security to the creation from punishment and I am a witness over them.

I am Victorious, Mighty, Powerful and Enforcer. I am kind and Merciful." I have seen Allah not with physical eyes but with the eyes of the soul. Hence this is better than what Musa (a.s.) had. The Jews

said: “Muhammad, you have told the truth as this also is written in the Torah.” Then they said: “Nuh is better than you as Allah made him ride the Ark and made that Ark rest at mount Judi.” The Holy Prophet (S) said: “Allah has given me better than that.

He gave me a canal which flows from beneath the Throne (Arsh). There are thousands of palaces on the banks of that canal having bricks made of gold and silver. Their grass is saffron and pebbles are pearls and ruby. Its ground is of white musk. That canal is called Kauthar. Allah granted it to me and to my Ummah. He says in the Holy Qur’an:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ.

“Surely We have given you Kauthar.”[17]

The Jews said: “You said the truth, because it is mentioned like this in Torah.” The Holy Prophet (S) said: “This is the third distinction.” They said: “Ibrahim is better than you as Allah made him His friend (Khalil).” The Holy Prophet (S) replied: “If Allah made him His friend (Khalil) He made me His beloved, and He named me Muhammad.” They asked: “Why did He give you the name of Muhammad?”

The Holy Prophet (S) said: “He gave me a part of His Good Name as He is Mahmud and I am Muhammad, and my followers are Hamid.” The Jews said: “You are right.” The Holy Prophet (S) said: “This is the fourth grace.” Then the Jews said: “Isa is better than you, because one day when he was in Baitul Maqdas and satans wanted to harm him, Allah ordered Jibraeel who hit the satans with his wings and threw them into fire.”

The Holy Prophet (S) said: “Allah has bestowed me with a better miracle. On the day of the Battle of Badr, when I was hungry, a Jewess welcomed me with a big bowl of roasted mutton and sugar. She said: Thanks to Allah who made you victorious over the enemies. I had vowed that if He brought you back safe from Badr, I will sacrifice a sheep for you. The Holy Prophet (S) said: I dismounted from my mule, Shahba, and extended my hand to that bowl when, by the command of Allah, it became alive and stood up on its four legs saying: O Muhammad! Don’t eat me as I have been poisoned.” The Jews said: You are right, as this also is mentioned in Torah.

The Holy Prophet (S) said: “These are the five distinctions.” The Jews said: “One more question remains after which we will return. Sulaiman is better than you, because Allah had made humans, jinns, birds and beasts subservient to him.” The Holy Prophet (S) said: “Allah made Burraq subservient to me, which is better than all that is in the world. It is one of the quadrupeds of Paradise. Its face is like humans and legs like horse.

Its tail is like that of the cow. It is bigger than an ass and smaller than a mule. Its saddle is of ruby, rein of white pearls having seventy thousand golden ropes. Two of its legs are decorated with pearls, ruby and emeralds. “There is no god, except Allah, the One without a partner and Muhammad is the

Messenger of Allah," is written on its forehead.

The Jews said: "You are right. It is written like this in Torah and also that this is better than what Sulaiman had. O Muhammad! We testify to the Oneness of God and also that you are His Messenger." Thereafter His Eminence (S) said: "Nuh (a.s.) guided his people for nine hundred and fifty years, but Allah says that only a few believed in him. But the number of my followers, during my short life is far bigger than those who believed in the messengership of Nuh (a.s.).

Verily there will be 120000 rows in Paradise. 80000 will be for my followers and 40000 for the followers of all other prophets. Almighty Allah has made my Book (the Holy Qur'an) a testifier of all the previous scriptures and it has annulled all of them. I have been sent to legalize that which was banned for the previous prophets and also to prohibit some of the things which were admissible during the times of the earlier messengers.

One of such things is that in the Shariat (religious law) of Musa (a.s.) fishing was prohibited on Saturday. Allah had turned some of them into monkeys for disobeying the said commandment. But in my code of laws this is permissible, as mentioned in the Holy Qur'an:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ

"Lawful to you is the game of the sea and its food, a provision for you and for the travelers..."[18]

...and my followers are allowed to eat the fat of slaughtered animals which you cannot eat. And Allah has sent Salawat on me as He has mentioned in the Holy Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

"Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[19]

Moreover Allah has called me compassionate and merciful:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ .

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful."[20]

Allah ordained that people should not confide anything to me until they pay something to the poor

(Sadaqah). No such command was issued in respect of any other messenger. Then after making it obligatory, the Lord, annulled this order, as a mark of His mercy.

It is reported in a reliable tradition, that Imam Ja'far Sadiq (a.s.) said: Almighty Allah gave Nuh, Ibrahim, Musa and Isa's codes of laws (Shariats) to Prophet Muhammad (S) which comprise of belief in the oneness of Allah, sincerity in His worship and giving up of polytheism and taught him the manners of the upright faith of Ibrahim (a.s.). Monasticism is banned in the religion of Muhammad; clean and pure things are permitted.

Hardships have also been removed from the Islamic code of life, which were must for earlier communities. Thus the supremacy of the Holy Prophet (S) was manifested. In his Shariat, prayers, fasting, Zakat, Hajj, enjoining good and forbidding evil was made compulsory. Distinction between lawful and prohibited and laws of inheritance and criminal punishments and fighting in the cause of Allah have been added to the code of conduct and so also making ablution. Allah graced him over other messengers by revealing the Qur'anic chapters of Baqarah and other detailed Surahs from Surah Muhammad till end.

He helped him by installing his (prophet's) awe and fear in the hearts of his opponents. Allah made the earth a place for worship and allowed worship anywhere and made it a purifying agent. Allah made Muhammad (S) His Messenger for the entire creation: humans, jinns, blacks and whites. He also allowed collection of Jizya tax from Ahle Kitab and to arrest the polytheists and obtain ransom from them. He also entrusted to Muhammad (S) affairs which were not entrusted to any prophet earlier. Allah sent a naked sword for Muhammad and commanded:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ

"Fight then in Allah's way; this is not imposed on you except in relation to yourself."[21]

Hence it was incumbent on the Holy Prophet (S) to wage the holy war even if nobody supported and assisted him. It is mentioned in another tradition that after the revelation of this verse, the Holy Prophet (S) rushed to the battlefield so fiercely that only the bravest one could dare to confront him.

According to another narration, Imam Ja'far Sadiq (a.s.) said that Imam Husain (a.s.) said that after the demise of the Holy Prophet (S), once companions were sitting in the Masjid and talking about the virtues and graceful manners of the departed soul when a Rabbi from Syria arrived. He had read Torah, Injeel, Zabur and scriptures of Ibrahim (a.s.) and other scriptures revealed on other prophets.

He was also aware of the miracles shown by the earlier prophets, and so also their arguments. He saluted us and sat down. After some time he said: O followers of Muhammad! You have not left any virtue and any grace for any other prophet except for your prophet and are proving the same all the time.

If I ask you some questions will you be able to reply? Amirul Momineen (a.s.) said: Yes, O Jew! Ask whatever you want, I will reply with the help of Allah. Mind well that Allah has given three times more grace to our prophet than to other prophets. The Holy Prophet (S) himself used to say that I am not showing pride for my grace. But today I will describe Prophet Muhammad's virtues in such a way that no other prophet will be dishonored and the believers will be pleased because of their thankfulness for what Allah has granted to Prophet Muhammad (S).

O Jew! Know that one of the graces granted by the Allah to Prophet Muhammad (S) was that He had made it incumbent on Him to forgive one who kept his voice low in front of Muhammad (S). The Holy Qur'an says:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوٰى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

"Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward."22

Moreover Allah has made obedience of the Holy Prophet (S) His obedience saying:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"Whoever obeys the Apostle, he indeed obeys Allah."23

Allah also made Muhammad (S) nearer to the hearts of believers and their beloved who himself says my love is running in the blood of my followers and they (Muslims) love me more than their parents and their own lives. And the Holy Prophet (S) too loved his followers more than they loved themselves and was more kind to them. The Almighty Allah has said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ .

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful."24

He says at another place:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

"The prophet has a greater claim on the faithful than they have on themselves, and his wives are

(***as***) ***their mothers.”***[25]

Amirul Momineen (a.s.) said: Prophet’s graces and virtues are so many in this world and Hereafter that they cannot be described fully. Yet I tell you that which you can digest and which your intelligence cannot deny. Doubtlessly, the graces of the Holy Prophet (S) are so many that people of Hell say in regret: Why did we not respond to his call in our worldly lives? Describing their condition, the Holy Qur’an says:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا.

“On the Day when their faces shall be turned into the fire they shall say: O would that we had obeyed Allah and obeyed the Apostle.”[26]

Moreover, whenever the Holy Qur’an mentions the Holy Prophet (S) along with other prophets He is mentioned first even though he was sent last of all. For instance:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ

“And when We made a covenant with the prophets and with you, and with Nuh…”[27]
Also Allah gave him preference over all other messengers and to his community over all other Ummahs; as is said:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ

“You are the best of the nations raised up for you enjoin what is right and forbid the wrong…”[28]

Then the Jew said: “Allah ordered angels to prostrate for Adam. Did He do so in case of Muhammad? Has He given him such honor?” The Imam said: “Allah made angels prostrate for Adam because He was carrying the Noor (light) of Muhammad and his legatees and that prostration was not by way of worship of Adam.

Rather it was for obedience of Divine order and as a mark of respect to Adam (a.s.) like a salutation which is said to anyone. It was also to acknowledge that Adam is superior to angels. Moreover Allah gave more grace than this to Muhammad as He Himself sends benediction on the Holy Prophet (S) and He commanded not only angels but all to send Salawat on the Holy Prophet (S) till eternity. Just as He has ordained in the Holy Qur’an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[29]

If a person recites Salawat on the Holy Prophet (S) once either during the lifetime or after Prophet's demise, the Lord of the worlds Himself sends ten Salawats on that man and grants ten rewards for every such Durood. If anybody sends Salawat on the Holy Prophet (S) after his demise, he knows who sent it to him and he (the Prophet) also reciprocates. Also Allah has made the acceptance of every supplication subject to Salawat on the Prophet which is greater than the excellence of Adam (a.s.).

Moreover Allah made every rock and every tree talking and so they saluted the Holy Prophet (S) and congratulated him from his grandeur. Whenever we walked with the Holy Prophet (S) every valley, rock or tree by which he passed used to salute him saying: Peace be upon you, O Messenger of Allah (S). All confirmed his prophethood. Allah had, in order to raise his ranks, though obtained confirmation of the prophethood of the Holy Prophet (S), He took a promise from all messengers that they would obey him and be pleased by his distinction and testify to his prophethood as mentioned in the Holy Qur'an:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ

"And when We made a covenant with the prophets and with you, and with Nuh..."[30]
And further said:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you."[31]

Again Allah has said that the prophet has more right on the lives of believers than they themselves have and He has also said:

وَرَفَعْنَا لَكَ ذِكْرَكَ

"And We exalted for you your esteem."[32]

In addition, in every Azan, Iqamat, Eid prayers, during Hajj and in every sermon of Nikah (marriage) too "Muhammadur Rasoolullaah" (Muhammad is the Messenger of Allah) is being recited with "Laa ilaah

illallaah" (There is no god, but Allah). In short, Amirul Momineen (a.s.) described more gracefulness of the Holy Prophet (S) in reply to what the Jew said regarding other prophets (a.s.) and he proved it. At last the Rabbi said: "God talked with Musa through 117 words on Mount Tur and He said with every phrase *Innee anallaah* (Indeed I am Allah) Has Muhammad (S) been graced with such an honor?"

His Eminence, Ali (a.s.) replied: "The Almighty Allah took the Holy Prophet (S) to visit the seven skies and beyond that He talked with the Holy Prophet (S) at two distant places: firstly at Sidratul Muntaha which is Maqame Mahmud (a praised station) and therefrom took him further up until the Holy Prophet (S) reached the leg of the Throne and God provided green Rafraft (a vehicle) surrounded by the greatest radiance.

From there the veil of Might was so close that the distance between them was only equal to two bows or even less; Allah spoke with the Holy Prophet (S) at that place as mentioned in Holy Qur'an that all that is in the earth and in the skies belongs to Allah. Express or conceal whatever is in your heart, Allah knows everything and is keeping account of your deeds.

He forgives whom He wishes and punishes whom He wishes. Almighty Allah presented this verse to everyone from Adam's (a.s.) followers to those of Muhammad (S). But due to its heavy weight none except the Holy Prophet (S) accepted it. When Allah observed that the Holy Prophet (S) and his followers have accepted it, He made it lighter and said:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ

"The apostle believes in what has been revealed to him from his Lord..."[33]

In short, Allah graced the Holy Prophet (S) and He considered the weight too much for his followers. So He Himself said in response:

وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

"...and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles..."
[34]
When Allah said: If they believe like this then for them is forgiveness and Paradise, the Holy Prophet (S) said: My Lord,

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"...We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual

course."[35]

Then Allah said: "We accepted this prayer of those who repented among your followers and We made it incumbent on Us to pardon them," and He said: "O Prophet! Since you and your followers have accepted a thing which was presented to you, but not accepted by all other prophets and their followers, it is now necessary for Me to make it lighter for your followers." So He said:

لاَ يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ

"Allah does not impose upon any soul a duty but to the extent of its ability for it is (***the benefit of***) ***what it has earned, and upon it*** (***the evil of***) ***what it has wrought."***[36]

Then Allah inspired the Prophet and he prayed:

رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Do not punish us if we forget or make a mistake."[37]

The Lord said: "We accepted this also in your honor. O Muhammad! In the past communities, when they forgot Our commands, We used to punish them severely, but We have removed this hardship from your followers." Then the Holy Prophet (S) requested:

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

"Our Lord! do not lay on us a burden as You didst lay on those before..."[38]

"For them (said the Lord) We had decided not to accept prayers but only those offered on the prescribed parts of land even if it was far away from their residence. But We have made this entire earth pure and worth performance of prayer thereon and made it (earth) a purifier for your followers. Thus We removed a big difficulty from your people. It was necessary for other communities to carry their animals for sacrifice on their necks upto Baitul Maqdas.

Then I used to send fire on the sacrifice acceptable to Me and it was burnt down. One whose sacrifice was not accepted by Me had to return disappointed and gloomy (in front of others). But I made the meat of your sacrificed animals eatable for the poor. Moreover, I multiply the reward of the accepted sacrifice. I defer punishment in this world even for one whose sacrifice I do not accept. So to say, this also was a big hardship which I removed from your followers. For earlier believers many prayers were obligatory through the day and night.

It was hard for them. But we lifted up this burden also from your people. I imposed prayers only at the beginning of day and night when they are both free and restful. Past believers had to offer fifty prayers fifty times but We eased this also for your followers. During the times of earlier Ummahs, We used to give one reward for one good deed and one punishment for one bad deed. But for your people, We have decided to give ten rewards for one good deed and only one punishment for every bad deed. Formally no reward was given for good intention unless that good deed was performed.

Moreover a punishment was inflicted at an evil thought even if it was not acted upon. But this harshness has also been taken off from your community. Now for your people, no evil is recorded unless it is acted upon and We record a good intention even before its being put to practice. From the past communities, the person who committed a crime, it was written on his door and their repentance was accepted in such a way that I prohibited to them their favorite dish and as a result of a crime they used to seek repentance for hundreds of years but I did not accept their repentance till I had not punished them, but your community is absolved of this.

And if someone from your community commits a sin for a hundred years and if he is regretful of those sins even for a moment, I will forgive their sins. In the past communities, if a part of anyone's body was defiled, he or she was ordered to cut off that part. But for your community, water and sometimes dust is also made a purifying agent. And these were the hardships from which your community is exempted. The Holy Prophet (S) said: "Since You have bestowed these bounties to me and my community, please increase your blessings." That is since the Lord inspired him, he prayed:

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

"Our Lord! do not lay on us a burden as You didst lay on those before..."[39]

The Almighty Allah said: "I have given this ease to your Ummah and this command of Mine is for each member of your community. After that the Holy Prophet (S) said:

وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا

"...and pardon us and grant us protection and have mercy on us, Thou art our Patron..."[40]

The Almighty Allah said: "I have accepted this also for your people." Then the Holy Prophet (S) said:

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"...so help us against the unbelieving people."[41]

The Almighty Allah said: “I have accepted this also. O Muhammad, to honor you and exalt your status, I have made your community distinguished from the infidels and they shall overcome their enemies and the tyrants will force the infidels to serve them but the infidels cannot force your community to serve them and it is obligatory on Me to make your religion dominant over all the religions of the world, till it reaches to all the corners of the world.

And infidels and idolaters will pay Jizya to your followers. Amirul Momineen (a.s.) said: When the Holy Prophet (S) returned from there he met Jibraeel again at Sidratul Muntaha near which there is Behisht, which is a place of good deeds, when the souls of angels and believers had surrounded the Sidra. He was not dazzled by the effulgence of the Almighty. He saw everything in its true form. Indeed, the Holy Prophet (S) saw the great signs of his Lord. So it is much higher than what Prophet Musa (a.s.) saw at Mt. Sina.

The Almighty Allah gathered all the prophets to pray behind the Holy Prophet (S) and that same night he was also shown Paradise and Hell. And angels of every sky greeted him when he passed from there. The Jew said: When the Almighty Allah gave his love to Prophet Musa. Amirul Momineen (a.s.) said: “Yes, it is right, but the Almighty Allah bestowed the Holy Prophet (S) with His love as well as made him His beloved.

Because the Almighty Allah showed to Prophet Ibrahim (a.s.) the face of Muhammad (S) and also showed his community to him. Ibrahim (a.s.) said: “O Lord, I have not seen any community more radiant than them. Who are they?” A voice same: “This is Muhammad My beloved and I have not made anyone else My beloved from My creatures.

And his remembrance was created before I created the heavens and the earth and appointed him as the prophet when your ancestor, Adam was in the form of dust and water, and I had not inserted soul into his body. When I brought out the progeny of Adam (a.s.) from his back and spread it, I had kept you also with them. O Jew, the Almighty Allah has sworn by the life of the Holy Prophet (S) as follows:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

“By your life! they were blindly wandering on in their intoxication.”[42]

And this is sufficient for his greatness. The Jew said: Please tell me in which matter the Almighty Allah has given precedence to this community over other communities. Amirul Momineen (a.s.) said: The Almighty Allah has give much excellence and some of them are as follows: Firstly, the Almighty Allah has said:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best of the nations raised up for (the benefit of) men..."[43]

Secondly on Judgment Day the Almighty Allah will gather all creatures and then ask the prophets if they had conveyed His message and they will reply in the affirmative. Then the Almighty Allah will ask their communities and the people will say that no warner and giver of glad tidings had come to them. The Almighty Allah will ask the prophets who is their witness although He knows better.

They will say: Muhammad (S) and the pious people of his community are witnesses from our side. After that their testimony will be supported by the community of Muhammad that they had propagated religion and the Holy Prophet (S) will testify for them. This is the implication of the following verse: ***"And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you."***

Thirdly, on Judgment Day before all the communities accounting will done for this Ummah and it will be the first to enter Paradise. Fourthly, the Almighty Allah has made five times prayer obligatory; two at night and three during the day and made them as rewarding as fifty prayers and also made them as expiation of their sins as mentioned in the following verse:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"...surely good deeds take away evil deeds..."[44]

That is the five daily prayers act as expiation if one refrains from the greater sins. Fifthly, if they make an intention of a good deed, one reward is written, even if one does not actually perform that deed. And if he performs it, he gets the reward of ten to 7000 good deeds. Sixthly, 70000 people of this Ummah will enter Paradise without accounting, whose faces will shine like a full moon. Some faces will be lighted like stars.

In this way, according to levels there will be no mutual discord between them. Seventhly, if one of them kills another, if the heirs of the deceased wish, they can forgive or they can accept blood money or kill in revenge, but O Jew, in your religion it is obligatory to kill in retaliation and blood money and forgiveness are not allowed. As the Almighty Allah says: In this matter also there is discount and mercy from your Lord. Eighthly, the Almighty Allah reserved half of Surah Fatiha for Himself and half for the people.

When a person says: Praise be to Allah, he has praised Me. When he says: Lord of the worlds, he has got my cognition that I am the Lord of all the worlds. When he says: the beneficent and the merciful, he has introduced Me as being compassionate and kind. When he says: Master of the Judgment Day, he has extolled Me. When he said: You alone we worship and only Your help we seek, he has declared his worship to be exclusive for Me and the seeking of help is only from Me. The remaining Surah is related to man. Ninthly, the Almighty Allah sent Jibraeel to the Holy Prophet (S) to give him glad tidings of glory and divine help to his community. Tenthly, the Almighty Allah made their Sadaqah lawful for themselves

that they may consume from it and give to the poor.

In the past communities, the Sadaqah was taken to a remote place so that the fire from the sky may burn it. Eleventh, allowed them intercession which was not for previous communities. The Almighty Allah through the intercession of the Holy Prophet (S) will forgive their serious sins. Twelfth, on Judgment Day, a call will be issued that praisers should come forward. The Ummah of Muhammad will move ahead of all other communities.

And it is mentioned in past scriptures that the Ummah of the Holy Prophet (S) is a praiser community and its people always praise the Almighty Allah and recite the slogan of God is the greatest. There caller of Azan everyday raises the call which echoes in the sky. Thirteen, the Almighty Allah does not kill them through starvation and does not make them unite on a wrong thing and does not make the infidels powerful over them and does not involve all of them in chastisement and gives the status of martyrdom to those who die as a result of plague.

Fourteenth, one who invokes blessings on Muhammad and Aale Muhammad is given ten rewards and ten of his sins are erased and the same amount of mercy is sent on them. Fifteenth, the Almighty Allah had divided the Ummah into three parts, one of them oppresses themselves. Second is the medium one and third is the group of those who take precedence in good deeds. Those who take precedence will be admitted into Paradise without accounting. The moderate ones will have an easy accounting and those who oppress their selves will be forgiven if He likes.

Sixteenth, the Almighty Allah has made their forgoing of sins as repentance and seeking forgiveness, but for Bani Israel, repentance was only possible by killing among themselves. Seventeenth, the Almighty Allah revealed to the Prophet that his community is in the position of divine mercy and for them there is no chastisement of earthquake and hardships in the world. Eighteenth, the Almighty Allah writes for the sick and old people reward just as they had performed in their healthy times and youth. And the Almighty Allah reveals to the angels: “Write the same rewards for My servants as he performed previously.

Nineteenth, the Almighty Allah has made the word of piety which is Tauheed as obligatory with the Wilayat for the Ummah of Muhammad and made it necessary for intercession. And it will become clear only in the hereafter. Twentieth: On Meraj, the Holy Prophet (S) saw some angels that since they are created, they are standing for prayer and some are in Sajdah so he asked Jibraeel if this was worship.

Jibraeel said: O Prophet, ask your Lord so that He may give you Qunut, Ruku and Sujood in prayer. The Holy Prophet (S) asked and the Almighty Allah bestowed it to him. Thus the Ummah of Muhammad follows the heavenly angels. And the Holy Prophet (S) said: Jews are jealous because of your prayer, Ruku and Sujood.

According to reliable tradition, it is narrated from Imam Ja’far Sadiq (a.s.) that the Almighty Allah sent 124000 prophets and appointed a similar number as their legatees who were all truthful, pious in the world and trustworthy. But no prophet was superior to Muhammad and no successor was superior to Ali

Ibn Abi Talib (a.s.). It is mentioned in another tradition from the same Imam that someone asked the Prophet why he got precedence over all prophets even though he was sent last.

He said: Because I was the first to bring faith on my Lord. And when the Almighty Allah took covenant from the prophets and made them witness and asked: Am I not your Lord? The first to respond was me.

In another trustworthy tradition, he said: There are five Ulul Azm prophets whose Shariats repealed the previous codes of religious law. Nuh, Ibrahim, Musa, Isa and Muhammad (S). His Shariat will remain in force till Judgment Day and the lawful of this Shariat will remain lawful till Judgment Day and the unlawful of this Shariat will remain unlawful till Judgment Day.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that the Holy Prophet (S) said: Prophet Musa said to the Almighty Allah: O my Lord, include me in the community of Muhammad and the Almighty Allah revealed to him that it cannot be done.

It is mentioned in reliable traditions that the Holy Prophet (S) said: O Ali, the Almighty Allah has chosen me from all the men of the world and after me He chose you, then the Imams from your progeny. And Fatima from all the women. It is mentioned in many traditions from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) and the Imams after him have as much excellence over the people just as the Holy Prophet (S) is having excellence. He is the door to the court of the Almighty Allah.

No one can reach the court of the Almighty Allah except through him. One who follows him in the path of Allah can get the proximity and pleasure of the Almighty Allah. It is mentioned in many traditions from the Holy Imams (a.s.) that: We infallibles, all of us are same in obligation of obedience, knowledge, understanding and cognition of lawful and prohibited but the Holy Prophet (S) and Amirul Momineen (a.s.) have precedence on us.

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was taken to the heavens in Meraj the Almighty Allah revealed to him: O Muhammad, I have chosen from all the earth and selected you and derived your name from My name. Wherever I will be mentioned, you also will be mentioned. I am Mahmud and you are Muhammad and then I chose Ali from all the people, and derived his name also from My names.

I am the Ali-ul Aala and he is Ali. O Muhammad, I have created you and Ali, Fatima, Hasan and Husain My effulgence and presented your Wilayat to the heavens and earth and all they contain. So whoever accepted it is successful near me and those who denied are infidels. O Muhammad, if a slave of Mine worships so much to be reduced to shreds of musk, and comes to Me as a denier in your Wilayat, I will never give him salvation.

It is mentioned in another reliable tradition that he said: Faith is not complete of any man till he does not believe that all the Imams have the same excellence with regard to Divine Proof and in the obligation of

their obedience. But Muhammad and Ali (a.s.) have a special excellence. It is mentioned in reliable tradition from Imam Musa Kazim (a.s.) that the Holy Prophet (S) said: I am the best creature of Allah, I am better than Jibraeel, Israfeel, carriers of the throne and all privileged angels and messenger prophets.

I am the owner of intercession and Hauz. I and Ali are the two fathers of this Ummah, one who recognized us recognized Allah and one who denied us, denied Allah. Two grandsons of this Ummah will be born from Ali (a.s.) who will be the chiefs of the youths of Paradise; that is Hasan and Husain (a.s.).

And there will be nine Imams from the progeny of Husain whose obedience is my obedience and whose disobedience is my disobedience. The ninth of them will be Qaim and Mahdi.
It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah created the Arsh, He created two angels around it and He told them to testify that there is no god except Allah, and they gave the testimony.

Then Allah asked them to witness that Muhammad is the Messenger of Allah (S) and they testified to this also and then asked to testify that Ali is the Amirul Momineen (a.s.) and they testified to this also. In another tradition, it is narrated from Abu Dharr Ghiffari that he said: I heard from the Messenger of Allah (S) that he said: "Israfeel boasted that he was better than Jibraeel as he was the chief of the eight angels who were the carriers of the Arsh.

And I will be the one to blow the bugle. And I am the nearest to the source of divine revelation." Jibraeel said: "I am better than you as I am the trustee of the Almighty Allah on His revelation and I am His messenger to His prophets and messengers. I am the one who enters the surface of the earth and overturns it on the evil ones." The Almighty Allah did not chastise any nation but through me. Thus they presented their case to the Almighty Allah.

The Almighty Allah revealed to them to keep quiet, I swear by My Might, I have created someone better than you. They asked: Did you really create someone before us, greater than us? While You created us from Your Noor?" "Yes," and issued a command to remove the veils from before them and they saw inscribed on the right side of the leg of the Arsh: There is no god, except Allah. And Muhammad, Ali, Fatima, Hasan and Husain are the best of the creatures. Jibraeel said: "My Lord, I ask you in their name to make me their servant." The Holy Prophet (S) said: "O Abu Dharr, Jibraeel is from us, Ahlul Bayt (a.s.) and he is our servant."

It is narrated from authentic chains from Imam Ja'far Sadiq (a.s.) that once a Jew came to the Holy Prophet (S) and stared at him. The Prophet asked what he wanted. He said: "Are you better or Musa bin Imran with whom the Almighty Allah conversed and gave him Taurat and the miracle of staff and split the sea for him and shaded him with a cloud? It is detestable that a person should praise himself, but it is necessary for me to make you aware.

When Adam committed Tarke Awla he sought divine forgiveness through the words: O the Almighty Allah please forgive me for the sake of Muhammad and Aale Muhammad. So the Almighty Allah forgave him. When Nuh boarded the Ark and he feared drowning, he said: O Lord, I ask you to protect from drowning for the sake of Muhammad and Aale Muhammad. So the Almighty Allah saved him.

And when Ibrahim was thrown into the inferno, he asked for our sake and the Almighty Allah made the fire cool and comfortable for him. And when Musa cast his staff and it turned into a python, he said: For the sake of Muhammad and Aale Muhammad make me fearless. So the Almighty Allah revealed to him: Don't fear, you will be victorious." O Jew, if Prophet Musa (a.s.) had been present in this age, and had no faith in me and my prophethood, his faith and prophethood would have given no advantage. O Jew, the Mahdi will be from my progeny.

When he will reappear, Isa (a.s.) will come down from the heavens to assist him and pray behind him. It is mentioned in another tradition from the same Imam that when Adam ate from the forbidden tree, he raised his head and said: O Allah, for the sake of Muhammad and Aale Muhammad have mercy on me.

So the Almighty Allah revealed to him: "Who is Muhammad?" He replied: "My God, when you created me I looked at the Arsh on which was inscribed: There is no god except Allah and Muhammad is the Messenger of Allah. I understood that no one is having such a status in Your view, such that You have mentioned their names with Your name."

The Almighty Allah revealed: "O Adam, he is from your progeny and is the last of the prophets. If he had not been there, I would not have created you." It is mentioned in another tradition from Amirul Momineen (a.s.) that the words that Adam (a.s.) learnt from the Almighty Allah and which enabled him to earn forgiveness were: "O God, for the sake of Muhammad accept my repentance.

The Almighty Allah asked: Who is Muhammad? He replied: I saw that his name was written on Your Arsh, when I was in Paradise." And it is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains that he said: Accord respect to the Almighty Allah and His Messenger and do not give precedence to anyone over him, because the Almighty Allah has given him excellence over all.

It is narrated through reliable chains that the same Imam was asked if Muhammad was the best of the children of Adam? He replied: By, Allah, he was the best of the creatures and the Almighty Allah did not create anyone superior to him. It is mentioned in reliable traditions from Amirul Momineen (a.s.) that the Almighty Allah did not create anyone superior to Muhammad (S).

It is narrated from Imam Ja'far Sadiq (a.s.) that: We, Ahlul Bayt (a.s.) are the first of those whose name was exalted and publicized by the Almighty Allah; when He created the heavens and the earths, He commanded the announcer and he called three times: I witness that there is no god, except Allah.

And three times: I witness that Muhammad is the Messenger of Allah. And three time: I witness that Ali is the Wali of Allah, truly. It is mentioned in reliable traditions from the same Imam that the Almighty

Allah sent the Holy Prophet (S) to the prophets in the spiritual world and he invited all the prophets to confess to the oneness of Allah.

Through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: We are Ahlul Bayt (a.s.) and Sadaqah is not allowed to us. And we have been commanded to perform the complete ablution and to race the ass with Arabian horse and not to perform wiping (*Masah*) on the socks. And it is mentioned in reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) in the interpretation of the following verse:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ. الَّذِي يَرَاكَ حِينَ تَقُومُ. وَتَقَلُّبَكَ فِي السَّاجِدِينَ.

"And rely on the Mighty, the Merciful. Who sees you when you stand up. And your turning over and over among those who prostrate themselves before Allah."[45]

That is your transfer from the loin of one prophet to another.
Shia and Sunni scholars have narrated much about the distinctive qualities of the Holy Prophet (S). Some of them are as follows: The obligation of Miswak on the Prophet and there is difference about it. Second: The obligation of Midnight Prayer and Watr Prayer; there are many traditions about this.

Third: Obligation of sacrifice on the Prophet. Thus one who dies indebted, his debts are obligatory to be repaid by the Prophet. Five: To take counsel with companions; and there is difference in this also. Six: Obligation of forbidding evil and expression of evil if seen in others. Seven: To give the women free choice that either they remain as his wives or separate from him, whose laws are mentioned in books of Islamic jurisprudence.

Eight: Unlawfulness on the Holy Prophet (S) and his Ahlul Bayt of obligatory Zakat. And there is difference about the unlawfulness of recommended Zakat and recommended Sadaqah. Nine: That he never ate onion and garlic. Some say that it was unlawful for him eat them. But it is not proved. Ten: He never ate reclining on a pillow. Some say that it was unlawful for him but it is not proved.

Eleven: Some say that it was unlawful for him to write a letter or compose couplets. But there is difference in this also. Twelve: When he put on arms for a battle, it was not unlawful for him remove them without fighting and some say that it was detestable. Thirteen: When he began a recommended action he could not leave it unfinished. But there is controversy in this also. Fourteen: It was unlawful for him to make signs with his eyes to kill anyone.

But there is controversy in this also. Fifteenth: It was unlawful for him to recite the funeral prayer of those who die indebted. But this is not proved. Sixteenth: Some say that it was unlawful for the Holy Prophet (S) to give someone something to get more in return. But there is controversy in this also. Seventeenth: Keeping a wife who detested him. But there is controversy in this also.

Eighteenth: Most say that Nikah was unlawful for the Holy Prophet (S) with a slave girl or a Christian or Jew lady. Nineteenth: No Iftar between two fasts or to abstain from Iftar till the time of Seher which was allowed for the Prophet but is not allowed to others. The Holy Prophet (S) himself says: I am not like you. I spend the night in the court of my Lord and He gives me food and water.

Twentieth: It was allowed for him to take whatever he liked from war booty. Twenty-one: It was allowed for the Holy Prophet (S) to enter Medina fully armed, whereas it was not allowed for others. Twenty-two: It was allowed by the Prophet to confiscate any land for grazing sheep but not for others. Some say that it is allowed for the Imam also. Twenty-three: It is allowed for the Prophet to take anyone's food even if he needed it at that time. Some say that the Imam is also having this power.

Twenty-four: It was allowed from the Messenger of Allah (S) to marry permanently more than four women at a time while it is unlawful for others. Twenty-five: It was sufficient for a woman to dedicate herself to the Prophet but it is not allowed for others. Twenty-six: It is said that if the Holy Prophet (S) wanted to marry a woman without husband, it was obligatory for her to accept the proposal and if she had a husband, it was obligatory on that husband to divorce. But there is controversy in this also.

Twenty-seven: There is controversy whether it was obligatory for him to distribute the nights between his wives or not. Twenty-eight: It is unlawful for all to marry the wives of the Prophet either in his lifetime or after his passing away, whether he had consummated his marriage with them or not.

Twenty-nine: It was obligatory for people not to raise their voices above the voice of the Prophet. Thirty: It was unlawful for the people to call the Prophet from behind the chambers. Thirty-one: It was unlawful for people to address him as O Muhammad, or O Ahmad and the Almighty Allah has also never addressed him by name: He mentioned: O Prophet, O Messenger. O Wrapped One, O clothed one.

Thirty-two: It is infidelity to demote the Prophet from his sacred station and the same order applies to the Imams. Thirty-three: Some say that if the Holy Prophet (S) called anyone and he was busy in prayer, it became obligatory to reply to the Prophet and his prayer was not invalidated but there is no absolute text about it. Thirty-four: It is said that the sons of his daughters were considered as his sons and it was not there for others.

Thirty-five: It is not allowed for anyone to adopt the name and Kunniyat of the Prophet and some have completely forbidden Kunniyat. But it is not proved by any authentic text.[46]

Obedience and Love of Prophet is obligatory and opposing him is prohibited

We should know that there are many verses about the obedience and love of the Prophet and about the refutation of his enemies and it would prolong the discussion to mention their interpretation, so we suffice only with their translation.

It is mentioned in a true tradition from Imam Ja'far Sadiq (a.s.) that the Almighty Allah taught His Messenger aspects of good behavior as He liked.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And most surely you conform (yourself) to sublime morality."[47]

And left the matters connected with the community to him. And He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"...and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back..."[48]

And he said:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"Whoever obeys the Apostle, he indeed obeys Allah..."[49]

Imam (a.s.) said that after that the Holy Prophet (S) entrusted the matter of Ummah and religion to Imam Ali (a.s.) and made him the trustee; so you Shias accepted and the opponents denied. So, by Allah, we like that you say what we say and to remain quiet when we are quiet, because we are medium between you and the Almighty Allah and the Almighty Allah has not given any good to our opposition.

There are many true and reliable traditions about this and since all their matters are common, it will prolong the discussion to mention them all. It is mentioned in authentic tradition that the Holy Prophet (S) said: No ones faith is complete till one does not prefer me more than ones life and who does not love my progeny more than his children and relatives. And everything of mine is more preferable than his own.

From authentic chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) said: "Love Allah, because of the bounties that He has given you. And love me for the pleasure of Allah. And love my relatives for my sake. It is mentioned in another reliable tradition from Amirul Momineen (a.s.) that an Ansari came and said: "O Messenger of Allah (S), I cannot bear your separation. When I go home, I remember you and I leave my business to come and visit you. Then I realize that when you enter Paradise on Judgment Day and go to the High Heavens, where I will get your company?" At that juncture, the Almighty Allah revealed the following verse:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ

أُولٰئِكَ رَفِيقًا.

"And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"50

Thus the Holy Prophet (S) summoned that man and gave him this glad tiding and according to another tradition a desert Arab came to the Prophet and asked: "When will Qiyamat occur?" The Holy Prophet (S) asked: "What preparation have you made for Qiyamat?" He said: "By Allah, prayer, fasting etc. They aren't sufficient but I love Allah and His Messenger." The Prophet said: "One will be in the company of that one loves."

Obligatory to respect the Prophet – an account of his social etiquettes

The Almighty Allah says in the Holy Qur'an:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

"Only those are believers who believe in Allah and His Apostle..."51

وَإِذَا كَانُوا مَعَهُ عَلٰى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتّٰى يَسْتَأْذِنُوهُ

"...and when they are with him on a momentous affair they go not away until they have asked his permission..."52

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

"...surely they who ask your permission are they who believe in Allah and His Apostle..."53

Ali bin Ibrahim has narrated that this verse was revealed in the honor of those who when the Holy Prophet (S) gathered them for battle etc. they used to disperse without the permission of the Holy Prophet (S), so the Almighty Allah restrained them:

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ

"...so when they ask your permission for some affair of theirs, give permission to whom you

please of them…"54

Ali bin Ibrahim has narrated that this verse was revealed about the seeking of permission by Hanzal bin Aamir, as will be mentioned in the account of Battle of Uhud, Insha Allah.

وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

"…and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."55

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

"Do not hold the Apostle's calling (you) among you to be like your calling one to the other…"
56

So don't consider calling the Prophet like O Muhammad, O Abul Qasim and don't call from behind the chambers. Call him with respectable titles of O Prophet, O Messenger, and this last cause is narrated from Imam Muhammad Baqir (a.s.).

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

"Allah indeed knows those who steal away from among you, concealing themselves…"57

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

"…therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement."58

In another instance He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ

"O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished…"59

وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

"…but when you are invited, enter, and when you have taken the food, then disperse- not seeking

to listen to talk…"

إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

"…surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth."

Ali bin Ibrahim has narrated that when the Holy Prophet (S) married Zainab and he used to love her much, he held a Walima dinner for his companions. After the companions had eaten, they sat down with the Prophet to make conversation. And sometimes they entered the Prophet's house without his permission and began talking and waited for food being prepared. All this was a waste of time, so the Almighty Allah revealed these verses in their condemnation.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

"And when you ask of them any goods, ask of them from behind a curtain…"

ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

"…this is purer for your hearts and (for) their hearts…"

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا.

"…and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah."[60]

Ali bin Ibrahim has narrated that the cause of revelation of these verses is that when the verse was revealed that the wives of the Prophet are mothers of believers and it is unlawful to marry them, Talha, the hypocrite was infuriated that although the Prophet wants to marry our women, but we cannot marry them. He said: "But I will definitely marry his wives after him like he has married our women." At that juncture, this verse was revealed. On another occasion, it was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[61]

It is mentioned in Sunni books through various chains that when this verse was revealed, the companions said: “O Messenger of Allah (S), we know the method of saluting you, but how should we invoke blessings on you? The Holy Prophet (S) said:

Allahumma s’alli a’laa muh’ammdinw wa aali Muh’ammad kama s’allaita a’laa Ibraheema wa aala Ibraheema innka h’ameedum majeed. Wa baarik a’laa muh’ammdinw wa aali Muh’ammad kama baarakta a’laa Ibraheema wa aala Ibraheema innka h’ameedum majeed.
“O Allah, consecrate Muhammad and the progeny of Muhammad like You consecrated Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored. And bless Muhammad and the progeny of Muhammad like You blessed Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored.”

It is narrated through reliable chains that Imam Ja’far Sadiq (a.s.) was asked what is the meaning of invoking blessings on the Messenger of Allah (S); he replied: The Almighty Allah praises him in the heavens. They asked: What does submission implies. He replied: His obedience in everything he commands.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.”[62]

Ali bin Ibrahim has narrated that this verse was revealed about those who usurped the rights of Ali and Fatima (a.s.) and who harassed them in various ways, even though the Messenger of Allah (S) had time and again reiterated that one who hurts Fatima hurts the Prophet. At another instance, the Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا.

“O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.”[63]

On another occasion, He has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

“O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.”[64]

And on another occasion, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ.

"O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive."65

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

"Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward."66

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

"(As for) those who call out to you from behind the private chambers, surely most of them do not understand."67

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ.

"If they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful."68

Ali bin Ibrahim has narrated that when people of Bani Tamim used to visit the Prophet they used to scream from the door of his chambers: "O Muhammad, come out." When the Prophet came out and walked with them they walked in front of the Prophet and when they spoke to him they used to raise their voices above that of the Prophet like they spoke to their colleagues. So these verses were revealed in their condemnation. On another occasion, the Almighty Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

"Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle..."69

It is narrated that these verses were about hypocrites and Jews who used to meet each other in secret and ridicule the Muslims which harassed them a great deal. The Holy Prophet (S) told them to refrain

from such behavior, but when they did not amend their ways, the above verses were revealed. And it is mentioned in some traditions that these verses were about Abu Bakr and Umar and others like them as will be explained in the coming pages, Insha Allah.

وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ.

"...and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort." 70

It is narrated that when Jews used to visit the Holy Prophet (S) they used to salute him saying As-Saamu Alaika, which means 'death be upon you,' at that juncture, this verse was revealed. And according to another traditional report some people came and said in the style of the period of Jahiliyya: *Innahum Sabahan* or *Anama Masa-an*, so the Almighty Allah revealed the verse that why they do not salute like the people of Paradise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

"O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together." 71

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

"Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely." 72

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

"O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of

what you do."[73]

Tabari has narrated that in gatherings, companions of the Prophet used to sit reclining in a proud manner and used to dislike allowing space to newcomers. The Almighty Allah commanded them to allow the newcomers space.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

"O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful."[74]

أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do."[75]

We should know that the Almighty Allah had tested the companions through these verses and the exigency behind this was to ensure that people do not trouble the people and by giving Sadaqah they earn more rewards and it may enhance the Prophet's respect.

Shia and Sunni tradition scholars and commentators have agreement that after promulgation of this law, companions also stopped speaking in secret to the Prophet and except for Imam Ali (a.s.) no one followed this rule. He had one Dinar, which he exchanged for ten dirhams and spoke to the Prophet secretly and each time he gave one dirham in Sadaqah.

After that, this command was abrogated. Shia and Sunni, through many channels narrate from Amirul Momineen (a.s.) that he said: There is one verse in Qur'an on which no one except me has acted and that is the giving of Sadaqah before seeking the counsel of the Prophet. Insha Allah we will mention it in detail in the account of Imam Ali (a.s.).

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that when the name of the Prophet is mentioned in your presence you must invoke excessive blessings on him, because one who invokes blessings on him once, the Almighty Allah blesses him a thousand times. And nothing created by the Almighty Allah is such that does not follow suit.

One who refrains from this is arrogant and the Almighty Allah, the Prophet and Ahlul Bayt (a.s.) are aloof

of him. And it is mentioned in another reliable tradition that the Holy Prophet (S) said: If one before whom I am mentioned does not invoke blessings from me, he is turned away from Paradise by the Almighty Allah.

It is mentioned in another reliable tradition from Imam Ali Reza (a.s.) that Jabir Ansari says that the Holy Prophet (S) was seated in a leather tent and we were outside, when Bilal came out of the tent holding some water that was left from which the Holy Prophet (S) had washed his hands. Companions took that water and applied it to their faces to seek blessings therefrom and one who could not reach the vessel rubbed their hands on the hands of others and applied it to their faces. In the same way the water used by Amirul Momineen (a.s.) was also considered blessed.

It is narrated from reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was having any problem related to his physical health he used to resort to cupping. Abu Tayyaba says that once I opened a vein of the Prophet and he gave me a gold coin and asked me what I did with that blood. I said that I consumed it for its blessing. He said: Don't repeat it in future.

This will protect you from illnesses, troubles and Hellfire. It is narrated from Usamah Ibn Shareek that he says: I went to the Holy Prophet (S) to find him surrounded by companions absolutely silent as if birds perched on them. And during the Battle of Hudaibiyah when Urwah bin Masud came to the Prophet on behalf of Quraish, he saw that when the Prophet washes his hands or performs ablution, people compete with each other to get that water, so much so that they could have killed each other and each time the Prophet gargled or put water in his mouth, people used to take that water and apply it to their faces and bodies and the strands of hair that fell by combing were also collected.

When the Messenger of Allah (S) issued a command, people used to compete with each other to fulfill it. When the Holy Prophet (S) spoke, people used to lower their voices. They never looked upon the Messenger of Allah (S) with a sharp glance. They used to hang down their heads. After seeing this, Urwah returned to his people and said: "I have visited kings of Iran, Rum and Habasha, but I never found any subjects according such honor to their rulers as I found the companions of Muhammad respecting him."

Anas says: "The barber used to cut the hair of the Holy Prophet (S) and companions used to surround him and collect each strand of his hair. Royal messengers who visited the Prophet used to tremble on seeing him.

Mughira says: "When companions knocked the door of the Prophet, they used their fingers instead of banging with a stone or shaking the door." Baraa bin Azib says that most of the time I wanted to ask something from the Prophet but because of his awe the matter used to be delayed for as long as two years.[76]

The Prophet was immune from sins, mistakes and forgetfulness

Proofs of greatness of all the prophets have already been explained in the first volume and most proofs are mentioned with explanation in *Biharul Anwar*. There is consensus of Imamiyah scholars, that from his birth till his last moments the Messenger of Allah (S) was immune from greater and lesser sins, intentionally and unintentionally.

Although Ibn Babawayh has mentioned reports of some omissions caused by the Almighty Allah but such a thing was not possible in matters of religious propagation. But notable scholars have not accepted this, justifying those reports to be based on Taqayyah. Since this book is compiled for common people who cannot distinguish between such reports it may cause some deviation, so full explanation of them is mentioned in *Biharul Anwar.*

It is narrated from Imam Ja'far Sadiq (a.s.) in reliable books that the Almighty Allah imbued the being of the Prophet with five spirits: (1) Spirit of life, by which he moved and walked about (2) Spirit of strength, by which he fought Jihad and bore difficult worships (3) Spirit of carnality, by which he ate and had lawful relations with women (4) Spirit of faith, by which he commanded and dispensed justice (5) Spirit of sacredness (Ruhul Qudus), by which he bore the responsibility of prophethood and when a prophet goes away from the world the Ruhul Qudus is related to the Imam. Ruhul Qudus does not sleep, rest or forgets. The Holy Prophet (S) and the Imams, through Ruhul Qudus see whatever is there in the world.

It is mentioned in Shia and Sunni traditions that one night the Holy Prophet (S) camped at Maras near Medina and asked Bilal to remain awake, while he went to sleep and Bilal also went to sleep as the Almighty Allah made sleep overcome all of them, till sunrise. When they awoke, Bilal said: "O Messenger of Allah (S), one who overcame you with sleep also put me to sleep."

So, all recited Qaza prayer and the Almighty Allah had mercy on people and made sleep overcome all of them so that if anyone goes to sleep till sunrise and people chastise him he can quote that the Messenger of Allah (S) had also once missed his Morning Prayer when sleep overcame him. But this report is also controversial and objections against it and their replies are mentioned in *Biharul Anwar*.

Prophet's perfect knowledge and heritage of past prophets

It is narrated from Imam Muhammad Baqir (a.s.) in reliable traditions that the Almighty Allah says in Qur'an that only the Almighty Allah and those who are deeply rooted in knowledge know about the interpretation of ambiguous verses. The Holy Prophet (S) was the best of those who are deeply rooted in knowledge.

And the Almighty Allah taught him all the sciences that were revealed on him. He knew the interpretation of all that was revealed to him. All his successors after him are learned in all the sciences. And it is narrated in another reliable tradition that Amirul Momineen (a.s.) has said: The Almighty Allah says:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

"Surely in this are signs for those who examine."[77]

That is in the story of the chastisement of the community of Prophet Lut (a.s.) there were signs for those who possess intelligence and understanding. Imam Ali (a.s.) said that the Holy Prophet (S) was Mutawassim as many sciences, news and secrets were revealed to him. After him, the Imams from my progeny are also like that. And it is mentioned in many traditions that everyday the deeds of good and bad people of this Ummah are presented to him. So one should keep away from evil deeds.

It is mentioned in another trustworthy report from Imam Ja'far Sadiq (a.s.) that he told one of his companions, "Why do you harass the Holy Prophet (S)?" "How can we harass the Prophet?" they asked. The Imam said: "Perhaps you don't know that your deeds are shown to the Messenger of Allah (S). If he sees any sin, he is troubled. So do not hurt the Prophet with your sins. On the contrary you should please him with good deeds.

It is narrated through the Holy Imams (a.s.) in many traditions that the Almighty Allah gathered all the sciences of the prophets from the Holy Prophet (S) and he bequeathed all those sciences to his successors. The Holy Prophet (S) was given all the heavenly scriptures from Taurat, Injeel, Zabur and the scrolls of Ibrahim, Idris, Sheeth etc. And the Almighty Allah did not give any miracle to any prophet but that he gave the same to the Holy Prophet (S) also and He also gave that which had not been given to the previous prophets. It is related in reliable traditions from Imam Musa Kazim (a.s.) that the Holy Prophet (S) was the inheritor of the sciences of the prophets and was more knowledgeable than them.

The narrator asked: "Isa (a.s.) revived the dead and Sulaiman (a.s.) understood the language of the birds but the Holy Prophet (S) had all these capacities. Indeed, when Prophet Sulaiman (a.s.) did not see Hud Hud, he searched for it and was infuriated when he did not find it. It was so because he used to consider his knowledgeable of the seas and the knowledge of Prophet Sulaiman (a.s.) was to that extent even though he commanded the Jinns and men and even ants.

But he did not have the knowledge of the water under the wind while Hud Hud knew about it. And the Almighty Allah says: "If there is a Qur'an through which mountains can be moved or the earth split into pieces or distances covered or the dead revived, it is this Qur'an and we have received it in inheritance through which we can move mountains, traverse the earth and enliven the dead and know the circumstances of water below the wind. There are some verses in the Book of Allah through which we can do whatever we intend to do.

It is narrated from Imam Ja'far Sadiq (a.s.) in some reliable reports that the Almighty Allah gave two Isme Azam to Isa (a.s.) through which he enlivened the dead and performed miracles. Prophet Musa (a.s.) had four Isme Azam. Prophet Ibrahim (a.s.) had eight. Prophet Nuh (a.s.) had fifteen and Prophet Adam (a.s.) had twenty-five and all these, on the contrary more than these were given to the Holy

Prophet (S).

There are seventy-three Isme Azam (great names of Allah). One of them is exclusively for the Almighty Allah which has not been given to anyone. And 72 names were taught to the Messenger of Allah (S). It is narrated from Imam Muhammad Baqir (a.s.) through reliable traditions that on the night of Meraj the Almighty Allah revealed to the Prophet all the past and future knowledge.

It is mentioned in authentic traditions from Imam Ja'far Sadiq (a.s.) that he said: Every Thursday, we experience a great joy. "What is it?" asked the narrator. He replied: "On Thursday, the soul of the Prophet comes to the Arsh with the souls of the Imams and all circle the Arsh seven times and pray two units of prayer at each leg. And our souls come back to our bodies with fresh knowledge. If this had not been there, our knowledge would have been finished.

It is mentioned in other traditions that every fresh knowledge bestowed to us, is first given to the Holy Prophet (S) and after that to Amirul Momineen (a.s.) and to each Imam in turn till the last. It is mentioned in reliable and correct traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Jibraeel gave two heavenly pomegranates to the Prophet. He ate one of them and from the other he ate half and gave half to Amirul Momineen (a.s.) and said: O Ali, the whole pomegranate I ate was because of prophethood, in which you did not have a share. The second pomegranate was of knowledge in which you are my partner.

It is mentioned in certain reports that a Yemenite came to Imam Muhammad Baqir (a.s.) and he asked: "Do you know so and so mountain pass?" He replied: "Yes." He asked: "Have you seen so and so tree there?" He replied: "Yes." He said: "Have you seen so and so stone under that tree?" He replied: "Yes, I have not seen anyone more knowledgeable in local geography." The Imam said: "It is the stone under which the tablets of Prophet Musa (a.s.) were kept and they reached to the Messenger of Allah (S) and now they are in our possession.

It is related through Imam Ja'far Sadiq (a.s.) in reliable traditions that the tablets of Musa (a.s.) were of heavenly emeralds. Those tablets contain all the past and future knowledge. After the period of Prophet Musa (a.s.) the Almighty Allah revealed to him to entrust these tablets to the mountain and he came to the mountain which split by the order of Allah. Musa (a.s.) wrapped the tablets in a cloth and placed them in the gap and the mountain rejoined and the tablets remained in it till the time the Almighty Allah raised the Messenger of Allah (S). A caravan was coming from Yemen to meet the Prophet and when it reached the mountain, it split and the tablets came out wrapped in cloth as placed by Prophet Musa (a.s.).

The members of the caravan picked them up and the Almighty Allah inspired them not to open them and they brought the same to the Messenger of Allah (S). Jibraeel came down and told him about the tablets. When the company reached the Prophet, he told them about the tablets and asked them give him the same. They asked: "O Messenger of Allah (S), how did you learn that we found them?" He

replied: “My Lord told me so. And these are the tablets of Prophet Musa (a.s.).” They said: “We witness that you are the Messenger of Allah (S),” and they handed the tablets to them. The Holy Prophet (S) saw them and read them. They were in Hebrew.

The Holy Prophet (S) summoned Amirul Momineen (a.s.) and gave the tablets to him and said that they contained the past and future knowledge and the Almighty Allah has commanded him to entrust them to Ali (a.s.). Imam Ali (a.s.) said: O Messenger of Allah (S), I cannot read them.” “Jibraeel has asked me to tell you to keep them under your head tonight and the following morning you will be able to read them. Amirul Momineen (a.s.) did the same and on waking up the next morning the Almighty Allah had taught him everything that was mentioned in the tablets. The Holy Prophet (S) said: “Write it down.”

And Amirul Momineen (a.s.) wrote it on a goatskin. This same writing is Jafr which contains the past and future knowledge. Imam (a.s.) said: “It is in our possession and so are the tablets of Musa and his staff. We have inherited them from the Holy Prophet (S).” Through authentic traditions, it is narrated from Amirul Momineen (a.s.) that the tablets of Musa (a.s.) were of green emerald.

When Prophet Musa (a.s.) was infuriated with Bani Israel due to their devotion to the golden calf, he threw the tablets. Some of its pieces were raised to the sky. When his anger was dispelled, Yusha asked him, “Do you what was written in the tablets?” He replied in the affirmative. Thus those tablets were inherited from one successor of Musa (a.s.) to another till they came into the possession of the four persons from Yemen. When they were informed about the advent of the Prophet, they made inquiries as to what he taught.

They were told that the new prophet prohibited wine and adultery and encouraged good behavior and helping the neighbors. They said: “He is more eligible for these tablets.” So they fixed a time to meet the Prophet.” Jibraeel informed the Prophet that so and so persons are coming to meet him and they are having the tablets of Musa (a.s.).

The Holy Prophet (S) waited for the appointed time of their arrival. They came and knocked the door and the Prophet told them their names along with the names of their ancestors. And he asked them: “Where are the tablets that you inherited from Yusha (a.s.)?” On seeing this miracle, they said: “We witness to the oneness of Allah and your prophethood, since these tablets came into our possession, no one knew about them.”

The Holy Prophet (S) looked at the tablets, which were inscribed in Hebrew. Amirul Momineen (a.s.) says: “The Prophet gave those tablets to me and I slept with them below my head.” I got up in the morning to find that they were changed into Arabic. They contained every incident since the first day of creation till the last day, which I read and understood.”

In another reliable tradition, it is narrated that Imam Musa Kazim (a.s.) was asked if Ubayy was the divine proof on the Messenger of Allah (S). He replied: “No, he was only a caretaker of scriptures and heirloom that were entrusted to him to pass them to the Prophet, which he did before passing away.” It

is narrated from Imam Ja'far Sadiq (a.s.) through trustworthy chains that Abu Talib was the last successor of Prophet Isa (a.s.).

It is also narrated from the same Imam that Balit was the last successor of Prophet Isa (a.s.). And it is narrated in another reliable tradition that Salman (r.a.) had obtained knowledge from many scholars till he came to Ubayy and stayed with him for a long time. When the Holy Prophet (S) arose, Ubayy said: "The one you are searching for has risen in Mecca. Go to him." So Salman came to the Holy Prophet (S) in Medina.

In another reliable tradition, it is mentioned that Abu Talib was a trustee of bequests and trusts; he had faith in the Almighty Allah and the Messenger of Allah (S) and when he entrusted all the trusts to the Prophet, he passed away the same day.

According to reliable traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that Musa (a.s.) willed to Yusha. Yusha neither willed in favor of his sons or the sons of Musa (a.s.); he willed to the sons of Harun (a.s.) as it is the Almighty Allah who decides about the succession of prophet. Musa and Yusha (a.s.) gave glad tidings of the coming of Prophet Isa (a.s.).

When Prophet Isa (a.s.) appeared, he said: "After me a prophet will arrive, whose name will be Ahmad and he will be from the progeny of Ismail. He will testify for me and for you." Those who were in charge of the religious laws and knowledge of Isa (a.s.) transferred the responsibility from one to another and continued to issue glad tidings of the arrival of the Last Prophet as the Almighty Allah has said:

إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

"Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof..."[78]

Imam Ja'far Sadiq (a.s.) said: "The Almighty Allah had named him as Mustahfaz as he had been taught a name through which knowledge can be gained about anything, which was given to the prophets. That is Taurat, Injeel, Zabur, Book of Nuh, Book of Salih, Book of Shuaib and the scrolls of Ibrahim (a.s.). All these bequests and trusts were transferred from one scholar to another till they came in possession of the Holy Prophet (S).

When he was appointed to the office of prophethood the progeny of those Mustahfizun brought faith on him and another party of Bani Israel apostasied. It is mentioned in another reliable tradition from that same Imam that the Holy Prophet (S) said: "I am the chief of the prophets and my successor is the chief of all the successors and my successors are better than the successors of prophets.

Adam beseeched the Almighty to give him a capable successor, so the Almighty Allah revealed to him that: I have exalted the prophets because of their prophethood, and after that I chose the best of the people through a test to be their successors. O Adam, appoint Sheeth as your successor, who is Hibtullah. Then Sheeth made a will in favor of his son, Shaban who was born through Hawriya sent from Paradise and Adam (a.s.) had married her to Sheeth.

Shaban made a will in favor of Muhlith, Muhlith to Mahuq; Mahuq to Amisha, he to Akhnuh, who is known as Idris. Idris to Nahur and Nahur to Nuh (a.s.). Nuh willed to Saam and Saam to Athahmir and he to Barishasha, he to Yafith. Yafith to Baraa, he to Janisa, he to Imran and Imran to Ibrahim. Ibrahim willed to Ismail and he to Ishaq. Ishaq to Yaqub. Yaqub to Yusuf. Yusuf to Thabariya. Thabariya to Shuaib. Shuaib to Prophet Musa (a.s.). Musa appointed Yusha as his successor and he to Dawood (a.s.). Dawood to Sulaiman (a.s.). Sulaiman (a.s.) to Asif bin Barkhiya. Asif bin Barkhiya to Zakariya and Zakariya to Isa (a.s.). Isa (a.s.) willed to Shamun and he to Yahya Ibn Zakariya. Yahya to Manzar. Manzar to Salima. Salima to Burdah.

Burdah to me. And O Ali I am entrusting to you. You hand them to your successor so that he may entrust them to your successors from your sons, one by one till the trusts reach to the Twelfth Imam who is the best after you and O Ali, indeed the people of my nation will commit heresy and differ a lot about you. O Ali, one who accepts your Caliphate will be with me. And one who leaves you will go to Hell, which is the abode of the disbelievers.79

It is narrated in authentic traditions that Ammar Yasir said to the Messenger of Allah (S): “I wish you had lived among us as long as Prophet Nuh (a.s.) lived in his community.” The Holy Prophet (S) said: “O Ammar, my life is good for and my passing away is also not bad for you.

I seek forgiveness for you for the sins you commit during my lifetime but after me you should continue to fear Allah and invoke blessings on me and my Ahlul Bayt (a.s.) in the best way, indeed your deeds are presented to me along with your names and genealogies. If they are good, I thank the Almighty Allah; if bad, I seek divine forgiveness on your behalf, as the Almighty Allah says:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers...”80
The Messenger of Allah (S) said: “Believers imply Aale Muhammad (a.s.).” And it is mentioned in another report that the Holy Prophet (S) said: “Your deeds are reported to me every Thursday.” In another tradition, it is mentioned ‘every Monday and Thursday.” And it is mentioned in many reports, “Every morning of Monday and Thursday or every morning or night or everyday.” Insha Allah, this will be further explained in the book of Imamate.

It is narrated from Imam Ja’far Sadiq (a.s.) in a reliable tradition that he said: “By the Lord of the Kaaba,

if I was between Musa and Khizr, I would have told them that I am better than them and I would have told them that which they were unaware of because the two of them only knew what was past and not that which was to come in the future and the Almighty Allah has bestowed all the knowledge till Judgment Day to the Messenger of Allah (S) and it has come to us; and in another reliable tradition, he said: The Almighty Allah gave excellence to Ulul Azm prophets over all creatures for their knowledge and bequeathed their knowledge to us and gave us more precedence in knowledge. The Messenger of Allah (S) knew everything which they did not know. And we have also received that knowledge. In many reliable traditional reports the following verse:

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ.

"And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure."[81]

...is interpreted to mean that when the Almighty Allah removed the veils, Ibrahim (a.s.) looked at the earth and saw whatever exists in it. He looked at the heavens and saw whatever exists in them. He looked at the Arsh and saw whatever there is and saw the angels who are the bearers of the Arsh. He saw all of them and the same was done about the Messenger of Allah (S) and his successors.

In many reliable traditions it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Almighty Allah on the night of Meraj gave to the Prophet the scrolls of deeds of the folks of Paradise as well as the folks of Hell. The Holy Prophet (S) took the scrolls of the folks of Paradise in the right hand and saw the names of the folks of Paradise along with the names of their ancestors and relatives.

Then the Holy Prophet (S) saw the scroll of deeds of the folks of Hell and saw the names of the folks of Hell with the names of their ancestors. Then the Messenger of Allah (S) came to the earth carrying those scrolls. He mounted the pulpit, delivered a sermon and said: "O people, do you what this is?" companions said: "Allah and His Messenger know better." The Holy Prophet (S) raised his right hand and said: "These are the names of the people of Paradise along with their ancestors and relatives till Judgment Day."

Then he raised his left hand and said: "These are the names of the people of Hell along with their ancestors and relatives till Judgment Day. Not one less and not one more. The Almighty Allah has decided it and He has decided with justice. All these will become deserving of Paradise or Hell according to their deeds."

Then the Holy Prophet (S) gave those names to Amirul Momineen (a.s.) and it is mentioned in many reliable traditional reports that the Holy Prophet (S) said: "The Almighty Allah has shown to me my nation from my essence till Judgment Day and I recognized them through their names, genealogies and

characteristics. On Judgment Day those who perform good deeds will come before me in hordes.

I have seen all and recognized them as you recognize your acquaintances. So O Ali, I sought divine pardon on behalf of you and your Shias from them. O Ali, the Almighty Allah promised me deliverance to those of your Shias who bring faith and perform good deeds. And He will change their sins into charitable acts." In another report it is mentioned that, "The Almighty Allah on the day of "Alast" (Am I not your Lord?) presented my Ummah, and the first to testify for me was Ali."[82]

Miracle of the Holy Qur'an

The Messenger of Allah (S) was sent to a nation which was accomplished in eloquence and oratory. They judged everyone on the criterion of literary accomplishments. They idolized poets and litterateurs and considered them to be the best of creatures. So the Almighty Allah gave to His Prophet the best miracle of literature. That is the Holy Prophet (S) brought the Qur'an and challenged them to bring its equal if they didn't believe in his claim of prophethood, even though there were numerous people having literary expertise among them.

All of them were determined to disprove the Prophet's claim, because he was invalidating the religion into which they had been brought up and he condemned their deities and labeled their ancestors as infidels. And he used to call their arrogant leaders to observe humility and obedience. He also used to threaten them with Hellfire his opposition and the opposition to his Ahlul Bayt (a.s.).

But in spite of this, they could not bring an equal of Qur'an. And it is obvious that if they had been capable of it, they would have indeed brought it. After that the Messenger of Allah (S) reduced the challenge to bring only ten chapters like it, but still they could not. The Messenger of Allah (S) further challenged them to come together and bring only one chapter like that of Qur'an. But they could not bring anything equal to the shortest chapter. If they had been capable, they would have indeed made a like of it and saved themselves from battles and loss of property.

If they had brought an equal, they would have indeed publicized it and through it, made allegations on numerous occasions about which we definitely would have been informed. Scholars have difference if the miracle of the Qur'an is from the aspect of eloquence and clarity or when the idolaters made efforts to create something like it, the Almighty Allah made their minds blocked and they failed to compose anything like it.

Even though both the things are possible, but the fact is that a miracle has many aspects: (1) From the aspect of eloquence and clarity that even if one is ignorant of Arabic, he would be able to distinguish it from other discourses and each phrase, which is between other statements seems to be distinct in them. And all experts have agreed to its eloquence.

It is mentioned in reliable traditions that during the time of Imam Ja'far Sadiq (a.s.) Ibn Abil Awja[83] and

three heretics, who were literary experts decided to compose a book like Qur'an and each of them decided to contribute one-fourth of it. Thus they made this secret pact in Mecca and declared that they would meet again in Mecca the following year and finalize the arrangement. The next year, they gathered at the Place of Ibrahim and one of them said: "When I saw the following verse, I decided that it is impossible to imitate the Qur'an:

يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ

"...O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided..."84

Second man said: When I saw the following verse, I also despaired from competing with Qur'an:

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا

"Then when they despaired of him, they retired, conferring privately together."85
Meanwhile, Imam Ja'far Sadiq (a.s.) passed before them and miraculously recited the following verse:

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

"Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others."86

When they witnessed the miracle of Imam Ja'far Sadiq (a.s.) they were humiliated and they went away from there. Whoever composed a good poem used to display it on the wall of the Kaaba to show it off. When the following verse was revealed:

يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ

"...O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided..."87

...all of them removed their compositions from there, fearing insults.
From other aspects of literary expertise, no matter how eloquent a person may be, he cannot compete with the extraordinary style of the Qur'an. Thus it is mentioned that when the Quraish was bewildered by the style of Qur'an, they came to Walid bin Mughira who was among the intellectuals of Arabs and was famed for his literary expertise and philosophy, and told him to come and listen to the discourses of the Holy Prophet (S) and tell them what it actually was.

He came to the Holy Prophet (S) and said: “O Muhammad, recite your poems.” The Messenger of Allah (S) said: “They are not poems, it is the discourse of the Almighty Allah sent for the prophets,” and he recited the verses of Surah Ha Mim. When he reached the following verse:

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ.

“But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Thamud.”88

…he began to tremble and his hair stood on their ends. After that he arose silently and went home. Quraish was worried lest he embrace Islam. He was an uncle of Abu Jahl. Abu Jahl came to him and said: “Uncle, by inclining to the religion of Muhammad you have insulted us.” He said: “No, I am on your religion, but I heard such a meaningful discourse from Muhammad that makes one tremble.” Abu Jahl asked: “Is it poetry,” to which he replied in the negative. “Is it a sermon?” “No, a continuous speech is called a sermon whereas it was disjoined discourse, but contains such beauty and sweetness that cannot be fully described.”

He said, “It must be soothsaying.” “No.” Abu Jahl asked, “Then what should we refer to as?” “Wait for a couple of days and allow me to think upon it.” Later he said, “It is a magical discourse as it bewitches the people.” It is mentioned in another report that Walid came to the Messenger of Allah (S) and said: “Let us hear that discourse.” The Holy Prophet (S) recited the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Surely Allah enjoins the doing of justice and the doing of good* (*to others*)*…”89

“Repeat it again,” said he and the Prophet repeated it and he said, “By Allah, this discourse possesses beauty and freshness and it branches are fruitful and its stem will fructify.
Thirdly, it is the absence of contradiction, as the Almighty Allah says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“And if it were from any other than Allah, they would have found in it many a discrepancy.”90

Because in such a long discourse of anyone other than Allah, it is impossible that it should be free of discrepancies. And also when we examine the different discourses of every eloquent person there is difference in eloquence. If one statement is eloquent, the other is not. If one stanza is powerful, other is not. such a uniform discourse cannot be composed by anyone except through one who has not an iota of discrepancy in his being.

Fourthly, since it is based on divine recognition, especially when there was no existence of it among the Meccans and there was no intellectual atmosphere because they had completely become aloof from the People of the Book. And they also did not travel much to other places that they could have gained knowledge from there.

In spite of the fact that all the sciences expounded in thousands of years were all mentioned in every verse and chapter of Qur'an. And there is nothing against common sense in it, which is the greatest miracle of the Holy Qur'an. And the Arabs who were famed for ignorance and bad manners as a result of knowledge and good manners became as ideals of all the people of the world due to the auspiciousness of the Holy Prophet (S) and the scholars of the world were needful of them in acquiring perfections.

Fifthly: Since it consists of noble manners and good ethics because regarding good manners, scholar and intellectuals who have pondered on this subject throughout the ages, same is mentioned in the verses and much more. And such a law for the reform of people and their mutual conflicts were removed from it. Intellectuals of the world examined each of its subjects but they were unable to find any deficiency in the law promulgated by the Almighty Allah and the Holy Prophet (S). No one can bring a better code of ethics.

If anyone decides from his reasoning capacity, he would decide that there cannot be a miracle greater than this. Sixth: It consists of accounts of previous prophets and future events, which were exclusive with People of the Book and others, especially the people of Mecca were ignorant of all that is narrated in such a way that in spite of the fact that numerous enemies were present from People of Book, regarding the portions of the stories of the prophets they could falsify the Prophet but they testified to his veracity as was famous against them.

And the laws of their books which they used to conceal were proved for them like in the matter of stoning etc. and the flesh of the camel as the Jews used to say that it was unlawful for the prophets. The Almighty Allah refuted them saying:

قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ.

"Say: Bring then the Taurat and read it, if you are truthful."[91]

That is he mentioned with certainty the command of Taurat in spite of the fact that the Holy Prophet (S) had neither seen the Taurat nor read it. Then it says:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

"O followers of the Book! indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much..."[92]

Seventh: From the aspect of special qualities of the chapters and verses which contain the cures for all the diseases of the body and soul. And it contains cure for satanic whisperings and spiritual harms. And security from external and internal fear and peace from external and internal enemies, everything is present in the Qur'anic verses. And from correct experience it is known that the effects of Qur'an are much more for illuminating the hearts, curing the hearts, to create connection to the Almighty Allah, to save one from satanic doubts and no honest person can deny this fact. Or if an intelligent man can think upon which moves the heart of the stone-hearted people and from them issues springs from the streams of eyes. It creates love for the Almighty in the hearts of people and enlivens in them a spirit of faith.

Eighth: Miracle of the knowledge of the unseen, which could not have been known to anyone except the Almighty Allah. They are countless such prophecies in the Holy Qur'an. They are of two types: In many verses, the Almighty Allah has exposed some secrets of infidels and hypocrites that they used to say in the secret of their homes or which they used to conceal and often on their exposure, they did not refute the Prophet, on the contrary they repented and regretted it. And when they said it they used to fear and say that Jibraeel will tell the Prophet that we are discussing all this. The Holy Qur'an contains many such verses, as the Almighty Allah mentions:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

"And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you..."[93]

When they came to the Prophet they used to say: We have brought faith in you and read your description in Taurat and when they met alone, some of them said to others: Why do you mention them to Muhammad? So the Holy Prophet (S) used to expose those secret talks. At another place, he says:

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ

"...Allah knew that you acted unfaithfully to yourselves..."[94]

On yet another occasion, He says:

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ.

"And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion."[95]

It is narrated that from the Jews of Khyber, eleven persons decided: Let us go to Muhammad and embrace Islam at his hands in the morning and by the end of the day we will apostatize and show off that Muhammad does not fit the description we have seen in Taurat. Perhaps the Muslims will turn away from him through this trick. The Almighty Allah informed the Prophet about this.
And at another place in Qur'an, their hidden conditions are mentioned as follows:

وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ

"...and when they are alone, they bite the ends of their fingers in rage against you."[96]

Then He says:

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

"And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night..."[97]

In the incident of Tama bin Abi Raqq, He mentions about the cunnings of Jews who had hatched another plan and did not inform others:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ

"They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words, which please Him not..."[98]

Insha Allah the details and explanation of this incident will be presented in the coming chapters. After that, He says:

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۖ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ.

"And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed."[99]

And at another occasion, He says:

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا

"They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect..."100

This verse was revealed about Abu Bakr, Umar and other hypocrites who talked heretically about the Caliphate of Amirul Momineen (a.s.) and planned to assassinate the Prophet when he reaches the top of cliff. And they threw cans from the mountains to frighten his camel, but the Almighty Allah had informed the Holy Prophet (S) about this before and then they came and swore falsely that they had not hatched any such plan but the Almighty Allah exposed their falsity and other statements are also mentioned in the interpretation of this verse. Thus the Almighty Allah informed the Holy Prophet (S) about their true intentions and secret affairs and this is a miracle of Qur'an. And at another place He has said:

قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ

"Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you..."101

Then He said:

وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.

"...and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars."102

And on another occasion He says:

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ.

"And certainly We know those of you who have gone before and We certainly know those who shall come later."103

It is narrated that a beautiful lady used come to pray in the mosque. Some pious companions used to move ahead to avoid glancing at her and a group of mischievous persons used to stand to see her. The Almighty Allah described their true intentions and then said:

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

"They say with their mouths what is not in their hearts..."104

Thus the Holy Qur'an contains many such reports.
The second type of information is present in verses in which the Almighty Allah has mentioned events that were to occur in future and except for the Almighty Allah no one could have been aware of them except through revelation and divine inspiration and the same thing happened as predicted. These are further divided into many types: First: The prophecy that Abu Lahab etc. will never accept Islam to refute the claim of the Messenger of Allah (S) as mentioned in the first verse of Surah Lahab. And at another place, He says:

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ.

"And it is alike to them whether you warn them or warn them not: they do not believe."105

There are many such statements in Qur'an.
Second: Many verses of the Holy Qur'an challenge all the people of the world to bring a like of the Qur'an or a chapter of Qur'an. And no one was able to answer this challenge, as He says:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا

"But if you do (it) not and never shall you do (it),..."106

If the Messenger of Allah (S) had not been certain, he could not make such emphasis that those infidels would never believe. Third: To inform about the degradation and humiliation of the Jews in the end after they had harassed the Prophet and he had imprecated them and this is what happened that till now they have not received any rulership and wherever they reside in the world they are the most degraded people as mentioned in many verses. Some of them are as follows:

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ. ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

"They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them..."
107
All this happened as predicted because they were his worst enemies and they were neighborly enemies who live all around Medina and they were more likely to gain dominance rather than others. The Almighty Allah destroyed and degraded them and all fled from there they could not harm the Muslims in any way and till now they are degraded in such a way that they quoted as examples of degradation.

Such information is given in Qur'an in many places. Like the Almighty Allah says:

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

"...and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war, Allah puts it out..."108

Then He said: O Messenger, your Lord has informed you that someone or the other will continue to have power on the Jews who would continue to wreak havoc upon them till Judgment Day. Fourthly, the domination of the religion of the Prophet over all the religions of the world and the news of the defeat of the idolaters, although initially the Messenger of Allah (S) could not have expected him to gain such dominance. On the contrary there was excess of powerful enemies and deficit of helpers, hence the domination achieved by the Holy Prophet (S) was a rare thing, as mentioned in the verse:

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ.

"Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place."109

And on another occasion, He says:

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ . وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

"Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust."110

This is also from the news of unseen that the Almighty Allah has declared that they will not wish for death and they did not wish for it. The Holy Prophet (S) says: If they had wished for death each Jew would have died in his own place and not a Jew would have remained in the earth. And similar was the case of Christians, as will be mentioned after this. And this is the greatest proof of the veracity of the Prophet; and the invalidity of his opponents. And on another place, He has said:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest

and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things."111

According to reliable traditional reports, this verse was revealed when in the conquest of Mecca the Battle of Khandaq, the Messenger of Allah (S) had prophesied that "the Almighty Allah has given me and my followers the kingdoms of Iran, Rum and Yemen." And the hypocrites said: "Muhammad is not content with Mecca and Medina and he is vying for the kingdoms of the kings." At that time, the Almighty Allah revealed this verse and it was also a prophecy that proved true. Its interpretation will be given in the coming pages. Then He said:

فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ

"...but it may be that Allah will bring the victory..."112

In Qur'an 'may be' implies 'without any doubt'. It is narrated that the victory implies the conquest of Mecca. Some have said that it implies victory of territories of infidels and all this was proved true. Then He said:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

"...then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer..."113

This verse was revealed about Amirul Momineen (a.s.) and companions of the Holy Prophet (S); and the Holy Prophet (S) after the revelation of this verse said: Very soon you will fight those who break allegiance given to you. That is Ayesha, Talha and Zubair and those who will rebel; that is Muawiyah and his followers; and those who will renounce religion and go out of the pale of Islam like an arrow leaves the bow; that is the Kharijis of Naharwan. This verse means that very soon the Almighty Allah will bring such a group whom He will love and they would love Him and they adopt humility with the believers and who are severe to the idolaters, they perform Jihad in the path of Allah and they do not care for criticism in this path. Then He said:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ

"And when Allah promised you one of the two parties that it shall be yours..."114

That is either you will gain an upper hand on Quraish or their wealth will fall into your hands. And they got victory in the Battle of Badr in a peculiar manner as will be mentioned later, Insha Allah. Then He says:

فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

"...so they shall spend it, then it shall be to them an intense regret, then they shall be overcome..."115

And the same thing happened. And on another occasion, He said:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse."116

This promise of the Almighty Allah was proved true and the true religion of the Messenger of Allah (S) spread in the whole world. The complete fulfillment will take place during the time of Imam Mahdi (a.s.), Insha Allah. Then He said:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

"and Allah will protect you from the people..."117

And this was also proved true and even though enemies tried to harm him in many ways but they never succeeded in it. It is narrated that before the revelation of this verse, a group of companions, like Saad and Huzaifa etc. used to stand guard for the Prophet at nights but when this verse was revealed, the Holy Prophet (S) told them to discontinue and that the Almighty Allah will protect him. It is also a proof of the veracity of the Messenger of Allah (S). The Almighty Allah has also said:

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا

"...say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me..."118

This occurred after the return from Battle of Tabuk as mentioned by the Almighty Allah. Then He said:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Qur'an binding on you will bring you back to the destination."119

That is Holy Mecca as is well known. After that very soon the Almighty Allah caused the conquest of Mecca for the Holy Prophet (S). Then He said:

الم. غُلِبَتِ الرُّومُ. فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ. فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ. بِنَصْرِ اللَّهِ ۚ يَنْصُرُ مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ. وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

"Alif Lam Mim. The Romans are vanquished. In a near land, and they, after being vanquished, shall overcome, Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice, With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;* (*This is*) *Allah's promise! Allah will not fail His promise, but most people do not know."120

These verses were revealed because when the Holy Prophet (S) was in Mecca there used to be conflicts between idolaters and Muslims and meanwhile it was learnt that Khusro the King of Iran sent an army which attacked the Romans who were Christians and they defeated them. The Christians fled and many of their territories were conquered by the enemies. The idolaters were pleased at this and they began to ridicule the Muslims that you and Christians are People of Book and we and Fire worshippers are not People of Book.

Thus like the Fire worshippers defeated the Christians, we will also defeat you. At that moment the Almighty Allah revealed the above verses and predicted that after some years, the Romans will defeat the Iranians. At that time the Muslims will also be happy that the Almighty Allah has helped them against the idolaters. Thus on the day of Battle of Badr when Muslims defeated the idolaters of Mecca it was learnt that Romans had defeated the Iranians and won back their territories.

It is narrated in good traditions from Imam Muhammad Baqir (a.s.) in the interpretations of these verses that except for the Almighty Allah and those who are firmly rooted in knowledge, no one knows about the interpretation of these verses. Doubtlessly, when the Holy Prophet (S) migrated to Medina and Islam became public, the Prophet sent a letter to the King of Rum inviting him to Islam.

A similar letter was dispatched to the King of Iran. King of Rum accorded respect to the letter and messenger of the Prophet but the King of Iran tore up the letter and insulted the messenger. During that

period, there was conflict between the two kings and Muslims were in support of the King of Rum as more good was expected from him and they were fearful of the King of Iran. When the King of Iran defeated Romans, Muslims were aggrieved; so the Almighty Allah revealed the following verses and promised that the army of Islam will defeat the kings of Iran.

After the passing away of the Prophet, Muslims made war against the kings of Iran, defeated them and annexed their territories. Thus it is a miracle of Qur'an that it informed about something which none but Allah could have known. At that time the Holy Prophet (S) has predicted that the kings of Iran will gain only nominal victories and after that they will be finished.

And the people of Rum will rule for years till the last period of time. According to the prediction of the Messenger of Allah (S) the kings of Iran were destroyed in spite of their power and Romans, who are in fact the Europeans, survive and they will survive till the time of Imam Mahdi (a.s.) who will drive them away. In some other verses, the Almighty Allah has mentioned about the victories of Persia and Rum and other victories are also mentioned, all of which cannot be mentioned in this book but are mentioned in *Biharul Anwar*. The Almighty Allah said in another place:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

"Soon shall the hosts be routed, and they shall turn (their) backs."[121]

It came true and Battle of Badr occurred in a short time, in which the idolaters fled from the battlefield. Then He says:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

"Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear..."[122]

As will be mentioned after this, and:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ. فَصَلِّ لِرَبِّكَ وَانْحَرْ. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ.

"Surely We have given you Kauthar. Therefore pray to your Lord and make a sacrifice. Surely your enemy is the one who shall be without posterity."[123]

Which is the shortest chapter of Qur'an, in addition to excellent eloquence it consists of many miracles.

Thus it is narrated through many channels that Aas bin Wail and his associates and Amr bin Aas etc. said when Abdullah the Prophet's son passed away that Muhammad is 'Abtar' that is issueless. The Almighty Allah revealed the above Surah and said that He has bestowed Kauthar to the Messenger of Allah (S). Kauthar means excess.

Thus he is having every perfection in excess and made his nation better than all nations and gave him descendants in spite of the fact that enemies killed many of them in every age; still they became so many that they almost become equal to others. And the intercession of the Holy Prophet (S) was made more effective than that of other prophets. And He gave him Hauze Kauthar, which will be needed by all the creatures in Qiyamat.

His status was raised higher than all and the status of his successors was raised higher than all the successors of the prophets. In other words, every perfection that can possibly be given to any human, was given to the Messenger of Allah (S). Then He said: "Indeed your enemy will be without posterity."

Those who used to call him Abtar themselves become extinct in spite of their huge numbers and in spite of having so many descendants; and Bani Umayyah in spite of their glory and excess very always busy to destroy Bani Hashim and also took part in their elimination in every age, but no sign remains of them whereas the purified progeny of the Holy Prophet (S) has illuminated the world.

Thus this chapter of Qur'an is sufficient to prove the miracle of the Prophet for one who is in search for certainty. The author says: Of the innumerable excellences I have been able to mention only a thousandth part of the miracles of Qur'an but if you pay attention to them you will find that I have opened eight gates for Paradise for each of the excellence through the mention of eight miracles of Qur'an. You can approach from any gate you like, you indeed stand to benefit. And in the book of *Ainul Hayat*, I have mentioned many points of divine recognition.

The peculiarity of the miracle of the Qur'an is that the miracles of the previous prophets were restricted to their lifetimes but the miracle of Qur'an is not confined to the lifetime of the Holy Prophet (S) and it will last forever. Another superiority is that the miracles of other prophets did not have any benefit except the expression of truth. And if at all they had some benefit it was not a general benefit. But the miracle of Qur'an is open for all till Judgment Day to gain everlasting life and thousands of spiritually blind and deaf people are blessed with sight and hearing and every afflicted group is cured by it.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that Imam Ja'far Sadiq (a.s.) was asked: "Why is it so that as much one reads the Qur'an as much fresh it seems to be and it does not seem to be a repetition." He replied: "It is so because the Almighty Allah did not send it for a particular time or for a particular group.

On the contrary it is revealed for all the people till Judgment Day. Therefore it is made such that it should remain fresh forever." And in another tradition he said that Qur'an is the firm rope of God and for those who remain attached to it, it is a firm handle and a straight path which conveys its wayfarers to Paradise

and delivers them from the chastisement of Hell.

It does not become old by the passage of time and it does not become valueless by constant repetition. It is so because it was not sent for a particular period. It is a proof for people of every age and falsehood cannot approach it from behind and from the front and it is sent from the Wise and the Praised Lord.

Miracles similar to all prophets were shown by the Holy Prophet (S)

Someone asked: O Amirul Momineen (a.s.), the raising of the mountain over the heads of Bani Israel who did not accept the commands of Allah was a miracle of Musa (a.s.). Has Allah given such a miracle to the Prophet (S)? Ali (a.s.) replied: I swear by the One Who sent him as a true Prophet, that from Adam (a.s.) to Muhammad (S) no miracle was given to any prophet, a like of which or better than which was not given to the Holy Prophet (S).

Indeed a miracle like this was also given to Prophet Muhammad (S) and its story is that when the Holy Prophet (S) declared his prophethood in Mecca and disclosed Allah's intentions, all Arabs became his enemy and made plans to kill him; and I was the first to accept Islam and I took oath of allegiance on Monday and prayed with him on Tuesday. For seven years, I prayed with the Prophet alone, till a few people became Muslims.

After that, Allah helped His religion. Thus a group of polytheists came to His Eminence (S) and said: O Muhammad, you think that you are the prophet of the Lord of the worlds and you are not even content with that; you consider yourself chief of all prophets and the most excellent of them. If you are a prophet, as you claim to be and relate miracles of other prophets, you also show your miracle. As you say that Nuh (a.s.) showed the miracle of deluge and all infidels drowned and he, along with the believers boarded the boat and were saved.

And as you mention about Ibrahim (a.s.) that fire became cool for him and he remained safe. About Musa (a.s.) you say that the mountain was raised above the heads of his followers and at last they accepted faith in disgrace. You also talk about Isa (a.s.) that he informed about what they had eaten and what they stored at their homes.

These polytheists divided into four groups. The first group demanded the miracle of Nuh (a.s.). The second, miracle of Musa (a.s.). The third group sought the miracle of Ibrahim (a.s.) and the fourth was seeker of the miracle of Isa (a.s.).
His Eminence (S) said to all of them: Apparently I have been sent to warn you and brought a clear sign to you, which is the Qur'an. You, other nations and all Arabs are helpless against it although it has come in your language. Thus it is a clear argument on you and the generations after you. And to ask for additional signs from Allah is not appropriate for me. It is only necessary for the apostle to give the message through his truthfulness to those who accept it.

It is not right for him that after establishing his argument, he requests Allah what the people demand

from him as they don't know whether the request is good for them or not. At that time, Jibraeel (a.s.) appeared and said: O Muhammad (S) after Durood and salutation, Allah says: Now I will show these signs for these people and they will deny them, except those whom Allah protects; they will be safe. But I shall increase your proof and clarify it more and show it. To those who seek the miracle of Nuh (a.s.), tell them to go towards Mount Abu Qubais.

And when they reach the foot of that mountain, they will soon witness the miracle of Nuh (a.s.). And when they get caught in the whirlpool, they should hold the hands of Ali (a.s.) and his two sons and ask them to save their lives and these personalities shall be ahead of them. To the group that wants to see the miracle of Ibrahim (a.s.) say: Go out of Mecca wherever you like, you will see the fire of Ibrahim (a.s.) and when you are caught in it, you will see a lady in space, hanging a corner of her chador. You catch it and you shall be saved and the fire will go away from you.

Tell the third group: Go to the Holy Kaaba, and you will soon see the miracle of Musa (a.s.) and my uncle Hamza (r.a.) will save you from it. Direct the fourth party, whose leader is Abu Jahl, to stay near you so that they can get the information of all three miracles and the miracle they want to see will be manifested here only. Then Abu Jahl, the accursed told the three parties to go to the designated places: So that you learn about the falsehood of Muhammad.

Thus the first group went towards Mount Abu Qubais. When they reached at its foot, water started flowing from beneath the ground and it began to rain without clouds from the sky. The rain was so heavy, that water reached up to their mouths and they were caught in it, so they had to take refuge at the mountain top. As they climbed, the water was also rising high, till they reached the top and there was no way to escape.

They were certain to be drowned, because there was no other way. Suddenly they saw Ali (a.s.) at the top with a boy at his right and a boy at his left. Ali (a.s.) called out to them: Hold the hand of anyone of us. They had no other way; helplessly some of them held the hand of Ali (a.s.) and some held the hand of one or the other son.

Then holding their hands, Ali (a.s.) began to descend the mountain and the water began to recede till they reached the bottom. Some water went into the earth and some evaporated to the sky. Then Ali (a.s.) came along with them to the Holy Prophet (S). The people were crying and said: We give witness that you are the chief of all apostles and the most superior of them. We have seen the sign of Nuh's Deluge and Ali (a.s.) and his two sons, who were with him, but who are now not seen, saved us.

His Eminence (S) said: They were Hasan and Husain (a.s.), who will be born in my brother's house and they are the chiefs of the youths of Paradise and their father is better than them. O people, remember the world is like a deep ocean; many have drowned in it and to escape it, the only way is the Ark of Aale Muhammad (a.s.); and they are Ali (a.s.) and his two sons, who will be born very soon and others of my Ahlul Bayt (a.s.) who are the best of people. One who boards this boat, will be safe, and one who leaves

it, will drown.

After that His Eminence (S) said that in the hereafter, Paradise and Hell are like examples of oceans and these people are like boats of my Ummah; they will take their friends and followers across from Hell and make them reach Paradise.

Then he asked Abu Jahl: Have you heard what the people said? He said: I have heard and now I am waiting for the second and third parties. At that time, the second party came crying. They were saying: We witness that you are the chief of the apostles and the most excellent of all people. We had gone into the desert, discussing your words when suddenly we saw the sky split and sparks of fire fell down.

We saw the ground split and flames arose from it till the ground was full of fire and we felt very hot and slowly our skin started burning and we were sure that we would be reduced to ashes. We were amazed, that in spite of its intensity, the fire did not reach our heads. At that time, we saw the figure of a lady in space, a corner of whose chador was hanging below. She brought the corner near our hands and somebody announced from the sky: If you want to escape, hold on to a thread of the chador.

We all caught hold of a thread each and that lady flew high in the air taking us and we passed through the sparks and flames but they caused us no harm. Neither the threads found us heavy and nor, in spite of being so thin they slipped from our hands. Thus we crossed the fire with her and came to our homes safely. And after that we came out of our houses, gathered in one place and came to you.

Now we understand that there is no escape from your religion and you. You are the best support for all and you are truthful and trustworthy in words and wise in your acts. His Eminence (S) told Abu Jahl: “This is the second group to which Allah showed His signs.” Abu Jahl said: “I am waiting to meet the third group and listen to what they say.”

His Eminence (S) asked the second group that had accepted faith: “Do you know who the woman is, through whom Allah helped you?” They replied: “No, we don’t know.” His Eminence (a.s.) said: “She is my daughter, Fatima (s.a.); she will born in future and will be the chief of all ladies of the world. When Allah gathers people on Judgment Day, an announcer will announce from Allah’s side: O people! Close your eyes so that Fatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge.

All will close their eyes and Fatima (s.a.) will pass over the bridge. At that time everybody will close their eyes except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members, because they would be her Mahram (close relatives). When she enters Paradise, her chador will be spread on the Sirat bridge, a corner of which will be in the Field of Gathering.

Then an announcer from Allah will announce: O devotees of Fatima (s.a.), catch hold of a strand of her chador. Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand Fiyam (فيام). They asked, O Allah’s

Messenger, how many does Fiyam denote? His Eminence (S) replied: Its represents one million.

After that, the third party came wailing and saying: We give witness that you are the Messenger of Allah and chief of all creatures and Ali (a.s.) is superior most among all the successors of prophets and your progeny is superior to the progenies of all apostles, your companions are superior to the companions of all the prophets, your followers are superior to the followers of all other apostles.

We have seen such miracles and proofs from you that no excuse is left for us. His Eminence (S) asked: "What did you see?" They replied: "We were sitting under the shade of the Holy Kaaba discussing about you and your claims that you brought resembling Musa (a.s.); and were laughing at these things. At that time the Holy Kaaba rose up from its place above our heads and we were shocked to see this. We could not even dare to move.

At that moment, your uncle, Hamza (r.a.) arrived and took out a spear and balanced the Kaaba on its tip even though it was so big. He kept it raised above our heads and asked us to get out from under it and we moved out fast. He then said: Move away, and we moved away from there. Hamza then removed the spear and the Kaaba returned to its original place. Seeing this miracle, we became Muslims and have come to you. His Eminence (S) told Abu Jahl: The third party has also come to you and reported what it saw.

Abu Jahl said: God knows whether they are right or wrong. Whether it really happened or it is a product of their imagination. But I asked for the miracle of Isa (a.s.). If I see it, it will be incumbent on me to believe you, otherwise it is not necessary for me to verify them. His Eminence (S) said: O Abu Jahl. If in spite of their majority and intelligence it is not incumbent on you to verify them, how you verified the excellence of your ancestors and wickedness of your past enemies?

And when China, Arabia and Shaam is mentioned, how do you verify it, even though informers of those places will indeed be less than those who have described this miracle to you? Besides, there are many who saw it with their own eyes, who never agree on false matters, that they would act on conjecture and no one passed by them who has falsified them. O Abu Jahl, beware, all the parties who have seen those miracles, it is evidence on them and what you heard from them, is evidence on you.

Then the Prophet said to the third party: This Hamza, uncle of Messenger obtained a high status because of his true love and faith for Muhammad and Ali Ibn Abi Talib (a.s.). See how he prevented Kaaba from toppling on you and in the same way he will save you from fire in the hereafter. People asked: O Allah's Messenger, how will that be? His Eminence (S) said: A large group, whose strength nobody knows except Allah, will be trying to cross the Sirat Bridge but they will be prevented from this by a wall of Fire.

Most of them will be sinners among them and they will be forbidden to pass over the bridge to enter Paradise. They will cry out: O Hamza, do you see our condition? And Hamza (r.a.) will ask me and Ali (a.s.): Do you see how my friends are crying out for assistance? I will tell Ali, the Wali of Allah: Help your

uncle to assist his friends and free them from Hell.

Ali Ibn Abi Talib (a.s.) will bring a spear by which Hamza (r.a.) used to fight the enemies of Allah, and give it to his uncle saying: O uncle of the Prophet and his brother, take this spear and relieve your friends with it just as you helped them in the world from the enemies of Allah. Thus, Hamza (r.a.) will put his spear on the walls of fire, which would be hindering the people from crossing the bridge entering Paradise. He will push the walls and they would recede to a distance of five hundred years' travel. Then he will ask his friends to cross the bridge and they will pass over it safely without fear of Hellfire and enter Paradise, successful and victorious.

After that His Eminence (S) told Abu Jahl: The third party has also seen the signs of Allah and miracle of the Messenger (S), now your request is left, tell me which sign you want to see? He said: You say that Isa Ibn Maryam informed about things they had eaten and things they stored in the house; you tell me what I ate today and what is stored in my house? And since you claim that Allah has given you more excellence than Isa, you also tell me what I did after lunch?

His Eminence (S) said: I will inform you what you ate and Allah will disgrace you in your request. If you believe in Allah, you will not be harmed and if you persist in your infidelity, your disgracefulness will be more in the hereafter than the world and you will not escape from it.

Abu Jahl said: Reply to my question. His Eminence (S) said: Abu Jahl, today you ordered for chicken Kebab and when you wanted to eat and stretched your hand towards it, your brother Abu Jatri bin Hassham came and asked permission to enter the house but because of your miserliness, you feared that he would eat from it, so you hid it under your skirt and did not open it till he went away. Abu Jahl said: O Muhammad, you have lied.

There is not an iota of truth in it and I have not eaten chicken and left some from it. Now tell me, according to your opinion, what did I do after eating? His Eminence (S) said: You had 300 dinars of your own and ten thousand entrusted to you by people. Some deposited a hundred, some two hundred, three hundred, five hundred, seven hundred and some had kept a thousand etc. with you, and their money was kept in separate bags; but you decided to embezzle it and told everyone that you don't owe anything to them.

And today you ate the chicken's breast and kept the rest of it aside. And you happily buried all entrusted money thinking that it now belongs to you. But what Allah has decided is something else. Abu Jahl said: O Muhammad, what you said is not true and neither more nor less of this has happened and I have not buried anything and the amount of ten thousand dinars which was entrusted to me, has been stolen.

His Eminence (S) said: O Abu Jahl! I don't say anything of my own. Jibraeel Amin is present here and he conveys what Allah says. After that, His Eminence (S) asked Jibraeel (a.s.) to bring that chicken from which he had eaten and all of a sudden that chicken arrived there. His Eminence (S) said: O Abu Jahl! Do you know this chicken? He said: No, and I have not eaten from it; you don't know anything and such

chickens are many in the world that some part is eaten from it.

His Eminence (S) said: O chicken, Abu Jahl gives a lie to Jibraeel (a.s.) and Allah also. Now you give witness about my truth and Abu Jahl's lie. The chicken spoke up by Allah's command and said: O Muhammad (S), I give witness, that you are the Messenger of the Lord of the worlds and the chief of the whole world and Abu Jahl is the enemy of Allah, the Exalted; and he denies all this knowingly. He has eaten a side of mine and left the remaining part.

You have informed him about it and summoned me here to falsify him; curse of Allah and of all those who curse, be upon him. Besides being an infidel, he is also a miser. When his brother asked permission to enter, he feared that his brother may not eat a morsel and he hid me under his skirt. O Prophet! You are the most truthful of all and Abu Jahl is accursed and a confirmed liar. Then His Eminence (S) said to Abu Jahl: Is this miracle not sufficient for you?

Now accept faith so that you be safe from Allah's chastisement. Abu Jahl said: In my opinion all this is superstition and imagination. His Eminence (S) said: Between seeing and hearing this chicken and hearing all Quraish and Arabs, do you find any difference? He said: Nothing. His Eminence (S) said: Whatever you see and feel, is it all mere imagination? He said: It is not. His Eminence (S) said: Then this is also not imaginary, otherwise how can it be true that you see anything in the world and believe it?

After that, His Eminence (S) touched the eaten part of the chicken and more flesh appeared than it had before. His Eminence (S) said: O Abu Jahl, have you seen this miracle? He said: O Muhammad, I have no confidence and trust on you. After that His Eminence (S) asked Jibraeel (a.s.) to bring what this enemy of Allah has buried. That very moment, all the bags of 10300 dinars came before His Eminence (S). His Eminence (S) picked up one and said: Call such and such person. He came and he was the owner of that money.

The Prophet said: This is your bag that Abu Jahl had embezzled; and he returned it to him. Then he called, one by one, all the owners of the money and returned all ten thousand dinars; Abu Jahl was badly humiliated. Finally three hundred dinars remained with the Prophet. His Eminence (S) asked Abu Jahl to bring faith: so that you would get these 300 dinars and Allah would bless you and you would be richer than all Quraishites.

He said: I don't believe all this but I am taking the dinars as they belong to me. And he tried to reach out to them but His Eminence (S) asked the chicken to prevent Abu Jahl and remove him away from the dinars. As soon as the chicken heard the Prophet's order it jumped up, caught Abu Jahl in its beak and carried him up and finally left him on the roof of his house.

Then His Eminence (S) distributed the dinars among the poor and told the people: O my companions, Allah manifested His miracle for Abu Jahl but he remained an infidel and continued to disbelieve. And this bird would be one of the birds of Paradise and it would fly about there. There are many birds like big camels with colored stripes that fly between the earth and the sky.

Whenever a believer wants to eat any of them, it drops by itself; its fur and feathers separate and it becomes clean, then it is automatically baked and the believer eats its flesh from one side. When the believer is satisfied and praises Allah, the bird becomes alive again, returns to its original condition and starts flying. It also becomes proud of itself and says: Who can be like me, that a friend of Allah has eaten my flesh by Allah's command!

It is narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that once companions of the Prophet had gathered and Amirul Momineen (a.s.) was sitting among them. A Jew arrived there and said: "O Ummah of Muhammad there is no prophetic grade that you don't prove in favor of your Prophet." Amirul Momineen (a.s.) said: "Yes it is so." If the Almighty Allah spoke to Prophet Musa (a.s.) at Mt. Tur, He spoke with our Prophet at the seventh sky. If Isa (a.s.) used to cure the blind and revived the dead, Muhammad (S) was asked by the Quraish to revive the dead. So he called me to accompany them to the graveyard.

I prayed and the deceased came out of the graves by the power of Allah, and dust was falling away from their heads. In the Battle of Uhud, Abu Qatada was hit by a spear on his eye which caused his eyeball to come out of the socket. He brought it to the Messenger of Allah (S) and said: "O Prophet of Allah, my wife would begin to dislike me,"

The Prophet placed his eyeball into the socket and it became better and brighter than the other eye. In that same battle, Abdullah bin Atik's hand broke off and he brought that hand to the Holy Prophet (S) that same night and the Prophet joined it again in such a way that no joint was visible.

Then Imam (a.s.) said: The former Apostles were not given any miracle from Allah a like of which or one better than it is not given to Muhammad and Ali (a.s.). A man said: O son of Allah's Messenger, tell us which miracle was conferred to Muhammad and Ali (a.s.) resembling that of Isa (a.s.)? Isa (a.s.) made the dead alive and cured the born blind and lepers; he also informed about food eaten and stocked in homes.

His Eminence (a.s.) said: One day the Holy Prophet (S) was walking through Mecca accompanied by his cousin, Ali Ibn Abi Talib (a.s.). Abu Lahab, the Prophet's uncle was throwing stones from the back and shouting: O people of Quraish, he is a sorcerer and a liar. Drive him away, shun him and avoid his magic. In this way, he instigated the Quraishites to harass them and those evil ones started pelting stones at them. The stones they threw at His Eminence (S) also hit Ali (a.s.). One of the mischief-makers shouted: O Ali (a.s.)! Are you a follower of Muhammad (S)?

You are not so brave to fight. Besides in your youth no one is like you, so why not join the fight? Why don't you help Muhammad (S)? Why don't you save him? Ali (a.s.) said to those accursed people: O unfortunate Quraish! I am such an obedient one of His Eminence (S) that I never disobey him. If he commands, I can show you miracles.

Thus they all continued to follow them till His Eminence (S) and Ali (a.s.) came out of Mecca. By the

power of Allah, the rocks of the mountain started rolling down automatically to His Eminence (S). Seeing this, they said to each other: Now these rocks will fall on Muhammad and Ali and kill them and we shall be rid of them. At last the people moved aside, lest the rocks may fall on them.

Then they saw that the rocks came to Muhammad and Ali (a.s) and each of the stones called out: Peace be on you O Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf – Peace be on you, O Ali Ibn Abi Talib Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf. Peace be on you, O Messenger of the Lord of the worlds and the best of all the creation. Peace be on you, O chief of the successors and vicegerent of the Messenger of the Lord of the worlds.

The Quraishi became very sad at this and finally the ten most wicked among them said: These rocks are not speaking; Muhammad (S) has hidden some people below the ground near the rocks and they are calling out to deceive us. When the accursed ones uttered such nonsense, ten of those rocks rolled towards them and surrounding them arose and fell on their heads breaking them up again and again till each of their brains flowed out through their nostrils, their heads became spongy and they all died.

Learning of their fate, their family members and clansmen came weeping and wailing and said: More than the grief of their death, we are worried of the fact that Muhammad is pleased that they are killed by the stones which are proof of his miracle. Almighty Allah gave speech to their coffins and they called out: Muhammad is true and not false; and you are liars and not truthful. Then the coffins shook and expelled their dead bodies and shouted: We are not made to carry enemies of Allah to the chastisement of Allah.

Seeing this, Abu Jahl said: Muhammad has enchanted the coffins like he enchanted the rocks to make them speak. If their being killed by the rocks verifies his words and is proof of his prophethood, ask him to pray to Allah, Who has created them, to make them alive again. Hearing this request, His Eminence (S) asked Ali (a.s.): O Abal Hasan! Did you hear what these ignorant people said? These are the ten persons who were killed at that time. Now tell me, how many wounds are caused in your body due the stones they threw on us? Ali (a.s.) said: I suffered four wounds yesterday.

The Prophet said: You've got four and I got six. Now we must pray to Allah to make alive as many dead among these ten. Thus His Eminence (S) prayed for six and Ali (a.s.) prayed for four. They all became alive and said: O Muslims! Muhammad and Ali (a.s.) have great esteem in the kingdom, where we were. We saw a facsimile of Muhammad (S) on a throne near the prototype of Holy Kaaba in heaven and one near Allah's empyrean and many facsimiles of Ali (a.s.) are near the prototype of Holy Kaaba and near Allah's throne and a group of angels are near the curtain of Allah's throne.

They gather around the two images and pay respects and recite Durood on them. They follow their commands and to have their wishes fulfilled, they invoke Allah through their names. Finally seven of them accepted faith and others were overpowered by wickedness.

The Almighty Allah helped Isa (a.s.) through the Holy Spirit and its like with regard to His Eminence (S) was that one day Jibraeel (a.s.) came to His Eminence (S). At that time the Prophet (S) had covered

himself with a cotton sheet and inside it also were Ali, Fatima, Hasan and Husain (a.s.). He prayed: O Allah, these are my family members.

I hate those who hate them and I am at peace with those who make peace with them. I am a friend of those who are friends to them and an enemy of those who are inimical to them. You also fight those who fight them, and make peace with those who are at peace with them. Befriend those who befriend them and be inimical to their enemies.

Allah revealed: O Muhammad, I have accepted your prayer. In the meantime, Lady Umm Salma lifted the corner of the sheet and intended to enter it. His Eminence (S) freed the corner of the sheet from her hand and said: “This place is not for you. But indeed you are on goodness and your hereafter is also good.” At that moment, Jibraeel (a.s.) came covered with a blanket and said: “O Messenger of Allah (S) make me join your Ahlul Bayt.”

His Eminence (S) said: “You are from us.” Jibraeel (a.s.) asked: “Can I lift a corner of the sheet and come inside?” The Prophet (S) said: “Yes.” Thus Jibraeel (a.s.) entered the sheet and after sometime came out and flew to the heavenly kingdom. His face had become more illuminated and elegant. The other angels asked: “How come the elegance of your face has increased and it is completely changed?”

Jibraeel (a.s.) said: “Why it should not be so? Now I have been admitted in the progeny of Muhammad and his Ahlul Bayt.” The angels of the heavens, empyrean and the veils said: “What you say is right; and you deserve this honor and status.” And when Ali (a.s.) went to battles, Jibraeel (a.s.) was on his right, Mikaeel (a.s.) to the left and Israfeel (a.s.) at the back and Israel (a.s.) moved in the front.

The miracle of Isa (a.s.) of curing the born blind and leper was emulated in the case of His Eminence (S) and it is reported that the Messenger of Allah (S) was in Mecca, when some polytheists came and said: O Muhammad, our god is Hubal, he cures the sick, delivers the dead and heals our wounds. His Eminence (S) said: You lie. Hubal is not doing anything. On the contrary, Allah treats whatever He likes.

The polytheists did not like to hear this. They said: O Muhammad (S) we are afraid that Hubal would involve you in paralysis, leprosy and many other diseases for making a claim against him. His Eminence (S) said: He is helpless and unable to do anything. But yes, Almighty Allah is Omnipotent. He does whatever He likes.

The polytheists said: O Muhammad! Request your god whom you worship, and if there is no god except Him, to involve us in the above diseases. Then we will go to Hubal and request him to relieve us from this disease. So that you may know that Hubal is a partner of your god whom you point to. At that time Jibraeel Amin (a.s.) appeared and said: O Allah’s Messenger (S) imprecate for some of them and Ali may do for some others.

His Eminence (S) imprecated for twenty and Ali for ten person. They hardly reached their homes when they were struck with leprosy, paralysis and blindness. Their hands and feet separated from their bodies

and except for their tongues and ears, no part of their bodies remained free of disease. When this happened, they were taken to Hubal and he was requested to give them health.

They said: These people fell into this because of the imprecation of Muhammad and Ali, so please cure them. By the power of Allah, Hubal spoke up: O enemies of Allah! I am unable to do anything. I swear by One Who appointed Muhammad to all creation and made him excel all prophets and apostles. If he imprecates for me also, each and every part of my body will break into small pieces and fly away in air and my sign will not be seen.

If Allah does this for me, my greatest part will be smaller than one-hundredth of a rye seed. When the polytheists heard this from Hubal, they came to the Prophet (S) helplessly, weeping and wailing and saying: All our hopes are dashed and no one can help us except you. Help us and pray to Allah to cure our men. They will never harm you in the future. His Eminence (S) said: They will become healthy just as they became ill.

I am responsible for twenty of them and ten are Ali's responsibility. They brought twenty sick persons to the Prophet and ten to Ali (a.s.). His Eminence (S) told those twenty men to close their eyes and pray as follows: O Allah, for the sake of the status of this person, for whom You involved us in diseases, now for the sake of Muhammad and Ali (a.s.) and their purified progeny, cure us of these diseases and give us health.

In the same way, Ali (a.s.) asked the ten persons and they did as told, and the very moment they became healthy and stood up as if freed from a rope and no sign of disease as left and they became healthier than what they were before falling in that trouble. All the thirty men and a few friends of theirs accepted Islam while others were overpowered by wickedness.
Another miracle of Isa (a.s.) was that he informed the people about what they had eaten and what they had stored in their houses. In the same way when the sick were cured and His Eminence (S) told them: Bring faith in me. They said: We have brought faith in you. Then His Eminence (S) said: Do you want me to increase your insight?

They replied: Yes. He said: I will inform you what they ate and what medicine they took. So and so ate this and so and so took such medicine and such quantity is left with him. In this way, he mentioned for each and everyone. Then he said: O angels of Allah, bring to me their remaining food and medicines which are kept in their dishes and trays.

At once the angels brought these things from the skies. After that His Eminence (S) addressed the dishes and asked: How much has been eaten from you? The dish answered that this much is eaten from me and remaining is before you. One dish said: O Allah's Messenger (S), my owner has eaten this much from me and remaining is before you. A morsel said: O Allah's Messenger (S) my owner has eaten this much only and remaining is here.

Then His Eminence (S) said: Who am I? The food and the medicines replied: You are the apostle of

Allah, may Allah bless you and your purified progeny. Then His Eminence (S) pointed to Ali (a.s.) and asked: Who is he? The food and medicines replied: He is your brother, leader of the first and the last, your vizier and most excellent of the viziers, your vicegerent and successor and the chief of all caliphs.

And its story is as follows: One day a group of Jews came to His Eminence (S), asked him many questions and argued with him. His Eminence (S) answered them from their books. Finally they said: O Muhammad, if you are a prophet, show us a miracle like that of the staff of Musa. The Prophet said: The book I have brought to you is better than the staff of Musa (a.s.) because it will remain even after me, till the hereafter, and confront the enemies and none will be able to bring even a verse like it.

Whereas the staff of Musa (a.s.) is no more and no one can test it anymore. While the Qur'an will remain forever and be tested all the time. Still, let me show you a miracle greater and stranger than that of the staff of Musa (a.s.). The Jews said: Show us. His Eminence (S) said: Musa (a.s.) used to hold the staff in his hand and infidels alleged that Musa is doing something in his staff that it performs such tricks.

Now Allah will turn sticks into serpents even though I have not touched them and I am not present there. When you go back home and gather in a room at night, Allah will turn each of the roof beams into a serpent. And there are more than a hundred beams in that room. Seeing this, four of you will die and others will be unconscious till morning next.

Then many other Jews will come to you and you will tell them all about the incident, but they will not believe you. After that, the beams will again turn into serpents as the night before. Seeing this, many will die, many go mad and many will faint. Imam (a.s.) says: By the One Who sent Muhammad as a true prophet, the Jews began to laugh aloud without any respect for the Holy Prophet (S) and without any fear.

They said to each other: See what claim he has made, exceeding all limits! His Eminence (a.s.) said: You may laugh now, but you will have to cry very soon and become perplexed. Listen, whoever falls in this miserable condition and is afraid of death or madness, he should pray as follows: O Allah, for the sake of Muhammad Mustafa (S) and Ali Murtaza (a.s.) and their successors, that whosoever leaves their affairs to them is chosen and liked by You, give me the strength to see this incident.

And if one has a friend from among the dead and one wants him to come to life again, he must pray to Allah in the same way. Allah will make him alive and give him strength. They went and gathered there and started laughing on the Prophet's words that beams will turn into serpents etc. Suddenly they heard the roof make a move and all of a sudden the beams turned into serpents that hung their heads on the wall and made a move to swallow them.

First they swallowed the pots, vessels, stones, chairs, the door posts of wood and doors. They swallowed all this and what His Eminence (S) had said came true. Four people died, some became mad and many feared for their lives and prayed to Allah as the Prophet had advised and their hearts became strong. Then some of them prayed for the four dead people and they came back to life. When they saw

this, they said: Our prayer is accepted and Muhammad is a true Prophet, but we find it difficult to testify and obey.

That is why, it is better to pray as above so that our hearts become soft to testify and obey. At last they prayed. Allah made their faith strong, purified their hearts and removed wickedness from their hearts. They believed in Allah and His Messenger (S). In the morning, when Jews arrived, the beams again turned into serpents like the previous night. Seeing this, they became perplexed and they were overpowered by wickedness.

The Prophet (s.a.) was bestowed with a miracle resembling the illuminated hand. It was a thousand times better and superior to it because whenever His Eminence (S) wanted to meet Hasan and Husain (a.s.) at night and they were at home, His Eminence (S) used to call out: O Aba Muhammad and O Aba Abdullah, come to me.

In spite of the distance, they could hear the voice of the Prophet and at once they came out to join His Eminence (S). At that time the Prophet used to point out with his forefinger from the door and a light more powerful than that of the moon and the sun used to spread in the atmosphere and both chiefs of the youths of Paradise reached their grandfather. After that the finger returned to its original condition.

When they finished talking, they were given permission to go home. Again the Prophet took out his index finger out of the door and a light more powerful than the sun and moon used to spread and both the infallibles returned home in that light, after which the finger returned to its original condition.

Also, the storm that Allah sent on the atheists. In the same way, Allah sent a storm on polytheists as a miracle for the Holy Prophet (S). The story is that Thabit bin Aflakh, a follower of the Holy Prophet (S) had killed a polytheist in a battle and his wife vowed that she would drink liquor in the skull of her husband's killer. Thabit was killed in the Battle of Uhud, in which the Muslims had to suffer huge losses.

When the polytheists went away, the Holy Prophet (S), along with his companion, came to bury the dead. The woman came to Abu Sufyan and requested him to send some men with her slave so that they may go and bring the severed head of Thabit so that she may drink wine in the skull and fulfill her vow. When her slave had conveyed the news of Thabit's killing she had freed him and also given him a maidservant as reward.

Thus when she requested Abu Sufyan, he ordered two hundred of his brave men to go and cut off the head of Thabit and bring it to this woman. Went they set out for this purpose, a storm blew up and carried the dead body to a depression and they had also went in that same direction. Suddenly it started raining and the two hundred men drowned in the floods and no sign remained of either the dead body or those men and Allah did not allow that woman to fulfill her vow. Thus this miracle of His Eminence (a.s.) is greater than the storm of Copts.

Like the swarm of locusts that was sent on Bani Israel, Allah sent a greater and more terrible scourge on

the enemies of Muhammad (S), so much so, that this swarm of locusts ate up men whereas Musa's swarm only ate their crops. The story is that once His Eminence (S) had traveled to Syria and was on his way back to Mecca.

Two hundred Jews followed him in order to eliminate him, so that their wealth may not fall into his hands. But mostly, His Eminence (S) remained with his caravan and they did not dare to kill him in this position. But it was the practice of the Prophet that whenever he wanted to relieve himself, he would go far away from the people, among the trees or in a deserted place where he could conceal himself.

So, one day, according to his habit, the Prophet went far away from his caravan and the enemies followed and surrounded that area; and drawing out their swords were about to attack him when Allah brought out innumerable locusts from below the feet of the Prophet in that desert. They came out, surrounded the Jews and began to feed on them.

Seeing this, they tried to save themselves and forgot about His Eminence (S). When the Prophet finished, he left them among the locusts and returned to his caravan. People asked: Where are those who were following you? None have returned. His Eminence (S) said: They had come to kill me, but Allah sent locusts upon them and they are in great trouble.

When the people went there, they saw that some of them were dead and some were dying and the locusts were feeding upon them. They stood gazing while the locust finished them all, without leaving any trace. The miracle of lice was also manifested in the case of the Holy Prophet (S). When the Messenger of Allah (S) declared his prophethood in Medina and his position strengthened, one day His Eminence (S) was giving a discourse about how Allah had taken the trial of His apostles to see whether they remained patient in calamities.

He mentioned that between the Rukn and Maqam are buried seventy prophets who died of hunger and lice. The Jews, hypocrites and the wicked Quraish heard this and decided among themselves that they will eliminate the Prophet and join him with those prophets so that he may not continue to fabricate such things. So they decided that when they find him alone outside Medina, they would surround him and finish him off. T

hey were two hundred men who had devised this plot. One day His Eminence (S) went alone out of Medina and they followed him. Suddenly one of them saw lice on his clothes and on account of this he began to scratch his body and back. He felt ashamed of his companions and went away from them. One by one, the same thing happened with each and everyone and they all went away. After that, the lice increased beyond limits, their throats choked and they could not even eat and drink, and they died within a period of two months.

Some died within five days and some in ten, some in less and some in more; but none lived for more than two months. On account of the scourge of lice and hunger they were all destroyed. This lice were sent by Allah as a divine sign on the enemies of His Holy Prophet (S).

Like the scourge of frogs in the case of Musa (a.s.) Allah sent on the enemies of Muhammad (S), who wanted to kill him, the scourge of rats and the rats destroyed them. The story of is that from the Arab infidels, Jews and others, two hundred people gathered in Hajj season in Mecca and decided to eliminate His Eminence (S) and set out to Medina Munawwara with this aim.

On the way, they halted at a place where they found a pond having water which was more clear and fragrant than the water they carried with them. So they threw away the water they were carrying and filled their water skins with that water and set out from there. After sometime, they halted at a place where there were many rats. Allah imposed the rats on them and they chewed up the water skins and all the water leaked out in the rocky area and they knew nothing about it.

When they became thirsty, they found that there no water in their skins. They returned to the pond from which they had filled water but the rats had reached there first and made holes in the edges of the pond spilling all the water in the rocky ground. They despaired of finding water and perished in thirst. Only one survived and he was writing the name of Muhammad (S), on his tongue and stomach and saying: O Allah, I repent for my wrong deed.

For the sake of the status of Muhammad (S) remove this trouble from me. Thus he remained alive and Allah quenched his thirst. A caravan was passing by, which picked him up with the belongings of the dead along with their camels. And he was more patient in thirst than his she-camels. Then he came to Medina and accepted faith at the hands of the Prophet. His Eminence (S) gave all the camels and goods of the dead people to him.

The miracle of blood's precedent is that, one day the Holy Prophet (S) bled himself and gave the blood to Abu Saeed Khudri and asked him to bury it, but he drank it. His Eminence (S) asked: What did you do with the blood? He said: I drank it. His Eminence (S) said: I told you to bury it. He said: I have kept it in a safe vessel. His Eminence (S) said: Never do this again. After sometime, His Eminence (S) said: O Abu Saeed! Allah has made your blood and flesh unlawful on Hellfire because my blood and flesh has mixed up in it.

Hearing this, forty hypocrites laughed on His Eminence (S) and said: He thinks that on account of mixing his blood in the blood of Khudri he would be free from Hellfire. Though he is a liar and we consider his blood impure. The Holy Prophet (S) came to know this by divine revelation and he said: Allah will subject them to the punishment of blood and destroy them in it even though the Copts were not killed by the punishment of blood.

After sometime, their nose and molars started bleeding. Their blood was mixing in their food and water and they were eating like that. They suffered this for forty days and then perished. The miracle of famine afflicted the opponents of the Prophet like it had troubled the Egyptians during the period of Prophet Yusuf (a.s.).

The Holy Prophet (S) cursed the tribe of Bani Mudhir saying: O Allah make Your chastisement severe on

them like in the time of Yusuf (a.s.). So Allah involved them in famine. Grain and cereals coming from other cities were purchased by them, before they could reach home, worms appeared in them and turned it into a foul smelling material and their money was wasted. Because of this, severe famine and hunger overtook them.

They started by eating dead dogs and then bones of the dead and even dead bodies removed from graves, which they burnt and consumed. So much so, that there were cases of women who fed upon their children. At last they came to His Eminence (S) and said: You may be inimical to our men but what is the mistake of women, children and animals?

His Eminence (S) said: This punishment is for you, not for your children and animals. It is a benefit for them; and whenever Allah wants, He will recompense them in the world or hereafter. Finally the Prophet forgave them and prayed: O Allah, remove this calamity from them. Thus the famine was over and they became prosperous once again. Allah has mentioned the blessings upon them and said:

فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ.

So let them serve the Lord of this House. Who feeds them against hunger and gives them security against fear. 124

Amirul Momineen (a.s.) has said that the like of the miracle of 'Tamas', in which belongings of the people of Firon turned to stones, was also conferred by Allah on Muhammad and Ali (a.s.). The story is that, one day an old man came with his son to His Eminence (S) and said: O Allah's Messenger, I brought up my son and loved him very much and supported him with money etc.

Now he has become rich, while I have exhausted my money and strength for him; and because of old age, I have become very weak as you can see. But he doesn't pay any attention to me and refuses to give me food to at least keep me alive. His Eminence (S) asked that youth what reply he had. He said: Allah's Messenger, I don't have more than what is needed for my wife and children.

His Eminence (S) asked his father: What do you say, O Shaykh? The old man said: Allah's Messenger, he is in possession of large quantities of wheat, barley, dates and figs and (also) dirham and dinar etc. He is very rich. His Eminence (S) asked that boy to explain. He said: Sir, I have nothing at all. His Eminence (S) said: Young man, fear Allah and behave nicely with your father. Allah will bless you.

He said: I don't have anything. His Eminence (S) said: All right, this month I will give on your behalf but after that you provide him. Then the Prophet told Usamah to give a hundred dirhams to this old man for a month's expense for his dependants and himself. When the next month started, the old man again came with his son and the son said: I don't have anything.

His Eminence (S) said: You have much wealth at present but by nightfall you will be poorer than your

father and nothing will be left. The young man went away from there. Suddenly people who lived near his storehouse came and said: Take away all your grains from there and keep it somewhere else, because it smells badly. He went there and saw that his wheat, barley, dates and figs have all become rotten, dirty and smelly.

They forced him to remove all that, so he employed laborers to carry away everything out of the town. Then he came back to his house along with the laborers to pay their wages from the cash at home, but all of it had turned into stones. The laborers forced him to pay and he had to sell his clothes and household things to raise money for them and at last came out with empty hands.

He became very helpless, not even having a day's rations. The shock also made him sick. Then His Eminence (S) said: O those who are disobedient to their parents, take a lesson from this and beware that as just as properties and riches are destroyed in the world, in the same way the ranks prepared for him in Paradise shall also be replaced by pits of Hell.

After that the Imam (a.s.) said: Allah flays the Jews that even after seeing these signs, they left Allah and adopted calf worship. Beware, you also do not become like them. Companions asked: O Allah's Messenger, how can we become like them? His Eminence (S) said: By falling into sin and by obeying a creature; and that you rely on him to the exclusion of Allah. In that case, you will also be like them.

It is narrated from Imam Musa Kazim (a.s.) through authentic chains of narrators that a Jew came to Medina, who was well acquainted with the Taurat, Zabur, Injeel and other prophetical books, and with the miracles performed by them, came to Medina to dispute the mission of Muhammad whose companions he found, and engaged in the Masjid.

Among the number was Amirul Momineen (a.s.), who rebutted the allegations of the Jew and vindicated the pre-eminence of Muhammad. The Jew commenced the controversy saying: O community of Muhammad, you claim for your Prophet every excellence found in the prophetical ranks; will you then answer my questions?

At that time the companions included Ibn Abbas and Abu Saeed Khudri. The rest of the Muslims remained silent, Ali joined issue with the disputant, saying that all the excellences possessed by all the prophets were united in Muhammad, to whom additional ones were likewise imparted of God. The Jew replied, I will propose certain questions, be prepared to answer me.

Jew: God commanded the angels to prostrate before Adam; has such a distinction been conferred on Muhammad? Ali: The adoration offered to Adam was not worship, but simply recognition of his exalted rank, and this distinction was far surpassed by the benedictions conferred on Muhammad by God Himself, and by the angels in the kingdom on high. Moreover it is obligatory on all believers to pronounce blessings on the Prophet down to the Judgment Day.

Jew: God accepted the repentance of Adam.

Ali: And He has done more than this for Muhammad, for, notwithstanding he was sinless, the Almighty Allah said to him in the Qur'an:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

"That Allah may forgive your past faults and those to follow..."125

When he shall appear at the judgment no sin or error will be attached to him.
Jew: God conveyed Idris to a high place, and after his death gave him of the fruit of Paradise.
Ali: And he said to Muhammad:

وَوَضَعْنَا عَنْكَ وِزْرَكَ

"And exalted for you your esteem?"126

This is sufficient to prove his superior rank; and if the Almighty Allah gave Idris fruit in Paradise, He bestowed on Muhammad, a fatherless and motherless orphan, celestial food in this world. One day Jibraeel brought him a dish from Paradise, full of its dainities, which on being taken by the Prophet uttered praises and repeated the creed, There is no God but God. Myself, Fatima, Hasan and Husain, and no others, were permitted to partake with him, and on touching the dish it uttered praises anew.

When a companion of the Prophet tried to take the plate Jibraeel said that only the Prophet and his Ahlul Bayt (a.s.) can eat from it. So we all ate from it. My palate still retains the flavor of that celestial food.

Jew: Nuh was patient under the abuse he suffered from his people, and although they charged him with lying, he still performed his prophetical office.

Ali: Our Prophet was likewise patient under the injuries inflicted on him by the Quraish, and although accused of falsehood, he was more diligent in the exercise of his prophetical office. At last they worried him with small stones, and Abu Lahab cast the entrails of a camel on him. Upon this the Almighty Allah commanded Jabeel, the angel of the mountains, to open them and execute whatever Muhammad might order to be inflicted on his people. T

he angel waited on the Prophet, and tendered his services saying, If you command it, I will rend up the mountains from their base and hurl them on the heads of your enemies. He replied, "I am raised up in mercy; O Lord, guide my people, for they are ignorant of my status." When Nuh saw that his people were drowned, he grieved for his son, and in his affection for the lost child, said, "O Lord, my son belongs to my family."

The Almighty Allah consoled him by declaring, "He is not of your family, but is verily an evil doer." On

the contrary, when Muhammad knew that his people were the enemies of the truth, he drew the sword of vengeance against them, nor felt for them the tenderness of kindred ties, nor turned on them a look of kindness, because they were enemies of Allah.

Jew: Nuh pronounced a curse on his people, and in consequence water beyond measure poured down from the skies and drowned them.

Ali: The prayer of Nuh was offered in anger; Muhammad prayed for mercy on his people, and water beyond measure descended for their relief. This miracle was manifested at Medina, after his flight to that city, when everything was perishing from drought. Not a cloud was to be seen when he raised his blessed hand towards heaven, and he had not moved from his place when rain began to descend in such torrents that the people with difficulty got to their houses.

Seven days incessantly poured the rain, till the people came to the Prophet, complaining that their houses were ruined and the roads made impassable. He smiled and said, “Do the children of Adam so quickly grieve under favors?” He then prayed that the rain might cease at the city, but continue on the surrounding country and pasture grounds, which it did.

Jew: God sent a wind which avenged Hud of his enemies.

Ali: But for the Messenger of Allah (S) there was a better miracle: At the siege of Khandaq, the Almighty Allah sent a wind filled with gravel against the enemy, and moreover an army of eight thousand invisible angels, which makes the miracle twice as great as that of Hud. The first thing is that eight thousand angels accompanied the Prophet. Secondly the wind of Hud was sent in wrath against the people of Aad, but the wind of Muhammad was sent in mercy to protect the Muslims, did no harm even to the infidels; all of which is thus expressed in the Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا

“O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not…”[127]

Jew: For Salih (a.s.) the Almighty Allah caused a camel to come out of a rock, as an argument to convince his people.
Ali: Yes, it was thus, but He gave a better miracle to the Prophet. That camel neither spoke nor testified to Salih’s prophethood, but in one of our battles when we were sitting with the Prophet a camel came to him, and Allah caused it to speak, and it said, “O Messenger of Allah (S), such a man made me labor till I am old, and now he plans to slaughter me; in you I take refuge.” The Holy Prophet (S) sent to ask the camel of its owner, who gave it to him, and he set the creature free.

On another occasion we were present with the Prophet when a Bedouin arrived pulling a camel and

another man came behind him also claiming the ownership of the camel. They had also brought witnesses with them and they gave a false testimony but the animal testified on behalf of its true owner and said by the command of Allah: O Prophet, this another Bedouin is my master, such and such Jew had stolen me from him.

Jew: The Almighty Allah imparted divine knowledge to Ibrahim in his childhood, so that he was able to adduce proofs from the wonders of heaven and earth.

Ali: So it was when Ibrahim was fifteen years old; but when the Messenger of Allah (S) was only seven years of age a party of Christian merchants came to Mecca, and encamped between Safa and Marwah. Some of them, seeing the Prophet, recognized him by the description they had read in sacred books, and after questioning him as to his name. His Eminence, replied: Muhammad (S). They asked who his father was. He replied: "Abdullah."

Then they asked what this is (pointing the earth) and he replied: "It is the earth." Then they asked what this is (pointing the sky) and he replied: "It is the sky." Then they asked who was their preserver. He replied, "The Lord of the universe." He then demanded of them if they wished to make him doubt his own faith, adding such a doubt he had never known.

"I have never doubted my faith." He was acquainted with divine things, although living among people who worshipped idols, gambled, and associated creatures with the Creator, and amid all this wickedness he alone declared, "There is no god but Allah."

Jew: Ibrahim was concealed from Namrud three times and he could cause no harm to him.

Ali: Yes, but Muhammad was concealed from a person who attempted to kill him by five veils, and two veils more than that of Ibrahim as the Qur'an itself testifies:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."128

And also said:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا.

"And when you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier..."129

This is the fourth veil. Then He said:

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ.

"Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft."[130]

Jew: Ibrahim's argument for the truth was perfect against infidel Namrud who disputed with him about Allah.
Ali: A man, Ubayy bin Khalaf, one day came to the Prophet and denied resurrection. The skeptic had a decayed bone in his hand, which he crumbled to pieces, saying, "Who can make a rotten bone live?" Divine revelation came down on the Prophet and he said: "He who formed creatures at first and whose omniscience distinguishes each individual." At this rebuke the infidel went away ashamed.

Jew: Ibrahim, indignant for the honor of God, broke the idols of his people.

Ali: The Messenger of Allah (S) broke and cast out of Kaaba three hundred and sixty idols, and banished idolatry from Arabian peninsula, subduing the infidels with the sword.

Jew: Ibrahim caused his son to lie down that he might sacrifice him for the pleasure of the Almighty Allah.

Ali: But Allah spared him that anguish by substituting an animal for the sacrifice. Trials of the Messenger of Allah (S) surpassed this, when, at the Battle of Uhud, he saw his uncle Hamza, the lion of God and the Prophet, slain and horribly mutilated, yet he acquiesced in the will of God, uttered no lamentation, nor did even a sigh or tear escape him, such was his perfect resignation.

Moreover he said, "Were it not that Hamza's sister, Safiya would be grieved at the neglect, and the act might hereafter be quoted to show that carelessness of the dead as meritorious, verily I would leave Hamza in this shocking condition to beasts and birds of prey so that they might have eaten him up and on Judgment Day he would have been raised up from their bellies."

Jew: Ibrahim's people cast him into a fire which God rendered cool and refreshing to him.

Ali: The Messenger of Allah (S) camped at Khyber where a woman of that place gave Muhammad poison, but God changed the fiery portion to salubrity, till his appointed time had come, when at last the poison acted and secured him the prize of martyrdom.[131]

Jew: God gave Yaqub (a.s.) a good fortune in making him the father of the tribes, and Maryam was also his child.

Ali: the Messenger of Allah (S) has a greater share of good as Fatima, the best of all women, was his daughter, and Hasan and Husain, and the imams descending from Husain are his children, which surpasses the fortune of Yaqub.

Jew: But Yaqub was patient under the separation from his beloved son till he nearly died.

Ali: And his grief at last was ended when his son was restored to him, whereas the Prophet was voluntarily content at the death of his son, Ibrahim, and said, “Though it is very sad and the heart laments, yet will I say nothing that may be displeasing to the Lord.” He was always satisfied with the divine allotments, and in everything obeyed the law of God.

Jew: Yusuf tasted the bitterness of separation from his father and preferred the horrors of a prison to the commission of a crime; and though innocent, was cast into a dark pit.

Ali: The Messenger of Allah (S) in fleeing to Medina left the sacred Kaaba and his dear native place which was safe, and endured the bitterness of exile, voluntarily separating himself from his people and children. To soothe his excessive grief at his separation from Mecca and the Kaaba, Allah sent him a dream like that of Yusuf by revealing to him:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا.

“Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (***some***) ***having their heads shaved and*** (***others***) ***having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.”***132

If Yusuf was cast into prison, the Prophet was three years shut up in Shebe Abu Talib, while his relatives and friends reduced him to the greatest straits, till at length Allah sent worms which destroyed the contract his enemies had sealed and placed in the Kaaba, by which means the league formed against him was annulled and they came to know the facts about the Prophet.

After that another Jew came and said: God sent the Taurat to Musa, which contains the divine statutes and commandments.

Ali: The Lord of the universe gave to the last Prophet the two Surahs of the Qur’an entitled Surah Baqarah and Surah Maidah, as equivalent to Injeel; the three Surahs of Ta Seen, and the Surah of Ta-ha, and lengthy Surah that is Surah Muhammad to the end of the Qur’an, and seven Surahs entitled Ha Mim as equal to the Taurat; the other half of the short Surahs as equivalent to the Zabur; the Surahs entitled Bani Israel, and the Declaration of Immunity, as equal to the books of Ibrahim and Musa; and as more than an equivalent to the books of all the other prophets were given to the Prophet the seven long Surahs of the Qur’an, and the Surah of praise, which contains seven verses; all this, besides innumerable communication of divine wisdom.
Jew: God spoke with Musa on Mt. Tur.

Ali: And the Almighty Allah addressed our Prophet at Sidratul Muntaha (the farthest lote tree). The position of the Messenger of Allah (S) is well known in all the skies and he is mentioned near the empyrean of God.

Jew: God imparted such love to Musa (a.s.) that whoever beheld him loved him involuntarily.

Ali: Allah bestowed on our Prophet this same distinction, that wherever the creed is repeated, following the testimony to the divine unity, is the declaration of Muhammad's prophethood.

Jew: The Almighty Allah on account of Musa's rank sent a divine communication to his mother.

Ali: Allah likewise sent angelic communications to the mother of Muhammad, testifying that he is the Messenger of Allah (S), and his name is celebrated in all divine books. In a dream, she saw angels who said to her, "Your unborn son is the chief of first and last; call him Muhammad, a name derived from the great divine titles, for God is Mahmud and he is Muhammad."

Jew: God raised up Musa to oppose Firon, and gave him the power of performing mighty miracles.

Ali: The Messenger of Allah (S) had many Firon to contend with, as Abu Jahl, Atba, Shaibah, Abul Bakhtari, Nazar bin Harb, Umayyah bin Khalaf, Mabnan Maiban and five others, that is Walid bin Mughairah Makhzumi, Aas bin Wail Sahmi, Aswad bin Abde Ghauth Zuhri, Aswad bin Muttalib and Harith bin Talatala who ridiculed the Prophet and the Almighty Allah showed the miracles till it was evident that the Holy Prophet (S) was true.

Jew: God avenged Musa of Firon.
Ali: And he took vengeance on the Firons of the Holy Prophet (S), particularly on five men who ridiculed him, and who perished miserably in one day. About them the Almighty Allah said:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

"Surely We will suffice you against the scoffers..."[133]

Walid had gone to a village; there a person from Qaza-a had sharpened an arrow and left its piece there, which pierced Walid's foot and he began to bleed. All efforts to stem the bleeding failed and he used to scream in pain: Muhammad's God has killed me. And he finally died.

Aas bin Wail had gone out of the city on some purpose and on the way his foot slipped on a rock and he fell down the ravine and his body was shattered. He was also lamenting: Muhammad's God has killed me. And he finally died.

Aswad Ibn Abde Ghauth had come out of his house to welcome his son, Zam-a and stood under the shade of a tree. Jibraeel came and bashed his head against the tree. He kept on screaming to his slave:

“Catch the one who is bashing my head.” But his slave said that he was doing it himself. He kept on screaming: “Muhammad’s God has killed me.” And he finally died.

The Messenger of Allah (S) cursed Aswad bin Muttalib that he should become blind and make him suffer the tragedy of his son’s death. One day he left his house and Jibraeel hit his eye with a green leaf and he became blind. Then his son died and he also accompanied him to Hell.

In the same way, Aswad bin Harith was also punished. One day he ate roasted fish and he felt so thirsty and he drank water in such a large quantity that his stomach burst and he also went on repeating: Muhammad’s God has killed me. And he finally died.

All these enemies die on the same day, because once they had come together to the Messenger of Allah (S) and said: O Muhammad, we give you respite till afternoon, if you do not give up your mission, we would put you to death. The Messenger of Allah (S) became aggrieved and he came home and closed the door. Jibraeel came down with the following verse:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

“Therefore declare openly what you are bidden and turn aside from the polytheists.”134

His Eminence asked, “What shall I do about those who have threatened me with death? Jibraeel then recited the following verse:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Surely We will suffice you against the scoffers...”135

The Messenger of Allah (S) said: They had come to me. Jibraeel said: I have dealt with all of them. So the Prophet came out and resumed his duties. After that the Almighty Allah slew the rebellious Firons on the day of Badr with the swords of angels and believers and the other polytheists ran away.

Jew: Allah gave a staff to Musa which whenever he cast down, became a serpent

.

Ali: He gave Muhammad a better miracle than this. A certain man had a claim on Abu Jahl for a camel he had sold him, but could not recover his money, the purchaser was so constantly devoted to wine that the seller could not meet Abu Jahl. One who held the Prophet in derision met the creditor and asked him who he was searching for.

He replied: Amr bin Hasham and I want to recover the price of my camel. The man said: Shall I not tell you about someone who restores the rights of the people? He replied: Yes, why not? He sent him to the

Messenger of Allah (S). This direction was given in order to bring reproach on the Prophet, for Abu Jahl had repeatedly said he wished Muhammad would apply to him for something, that he might disgrace him by a refusal.

The creditor as he was directed applied to Muhammad, desiring him to use his influence with Abu Jahl and secure payment of the debt. The Prophet immediately went with the man to the debtor's house and said, Abu Jahl, give this man his due. That was the first time the debtor had been greeted by such a title, signifying Father of ignorance or boorishness, as his true name was Amr bin Hasham; but the nickname afterwards became his common appellation.

To the astonishment of all present, he immediately paid the debt, and after Muhammad had retired, said to his companions, "Excuse what I have done. I saw on Muhammad's right, men with glittering weapons in their hands, and on his left two monstrous serpents gnashing their teeth, while fire sparkled from their eyes. If I had refused his demand, doubtless I should have been instantly destroyed by those men and serpents." Now one of these serpents is equal to Musa's, and the other, with eight armed angels, is over and above what was conferred on your Prophet.

Verily the Holy Prophet (S) greatly annoyed the infidel Quraish in summoning them to embrace Islam. On one occasion he accused them of being very foolish, abused their religion, reviled their idols, and called their fathers wanderers from the right way. They were very dejected under these rebukes, and Abu Jahl said, "By Allah! death is better for us than a life of such reproach.

Is there no one who will devote himself to death by killing Muhammad?" As the Quraish declined the deed, Abu Jahl declared he would do the business himself, whether the sons of Abdul Muttalib took his life in retaliation or forgave the act. The Quraish encouraged him by saying that he would thus confer a favor on the people of Mecca, for which he would ever be held in grateful remembrance.

Said Abu Jahl, "Muhammad performs a great deal of prostration at the Kaaba; the next time I find him prostrate there I will dash out his brains with a stone." Soon after, the Prophet came, performed seven circuits around the Kaaba, prayed and prostrated himself in adoration, and continued long in that attitude.

Abu Jahl took up a heavy stone, and approached the Prophet's head, but was met by a mad camel that rushed at him with open mouth, which so frightened him that he dropped the stone on his foot, which was thereby severely wounded. With ghastly countenance and heavy perspiration on him, he called to his companions, and begged them to excuse his plight, for he had beheld such a sight as never met his eyes before.

Jew: God gave Musa a luminous hand.

Ali: Better than this he bestowed on His chosen one; wherever he was, light beamed all around him.

Jew: A way in the sea was opened for Musa.

Ali: As we were marching to the Battle of Hunain, we came to a river whose depth was fourteen fathoms. One of the companions exclaimed, “O Messenger of Allah (S), what a position is ours, with a sea in front and enemies in our rear, like the people of Musa when they thought themselves prisoners.

إِنَّا لَمُدْرَكُونَ

“Most surely we are being overtaken.”[136]

The Prophet dismounted and said, “O Lord to every Prophet you has given a miracle, then show me a sign of Your power.” Remounting his camel, he advanced on the surface of the water, on which the whole army proceeded after him, and not even the hooves of the horses became wet in the passage. We advanced to the battle, and Allah gave us victory.

Jew: God gave Musa a rock from which twelve fountains flowed.

Ali: When the Prophet encamped at Hudaibiyah, and was there besieged by the people of Mecca, his army was reduced to great distress for water, and their animals were near perishing of thirst. He ordered a vessel to be brought, in which he placed his blessed hand, when such a quantity of water issued from between his fingers that we and our animals were all satisfied, after which we filled our water-skins at the same miraculous fountain.

There was a well at this place and it had dried up. The Holy Prophet (S) took out an arrow from the quiver and gave it to Baraa bin Azib and asked him to fix it in that well. When he did that, twelve springs erupted from that arrow. Again, in the expedition of Miqat the Prophet put his hand into a vessel, from which sufficient water immediately flowed to satisfy eight thousand men, and enable them to perform ablution before prayers, besides supplying their animals and water-skins.

Jew: The Almighty Allah gave Musa manna and quails.

Ali: Allah made the wealth of infidels lawful plunder to Muhammad and his sect, which favor was never granted to any before him, and this is better than the manna and quails of Musa. Moreover, such is the divine munificence of the Prophet and his sect; that a good intention secures a reward of merit, which grace has been enjoyed by the votaries of no other religion. If a Muslim resolves to perform a good action but fails to accomplish it, one degree of reward is credited to him; but if he performs his vow, ten degrees of reward are set down to his account.

Jew: God caused a cloud to shade Musa and his host.

Ali: This was done for Musa when he and his people were distressed in the desert of Tiyah, but a cloud shaded our Prophet from his birth till his death, whether he was at home or on a journey.

Jew: God softened iron for Dawood so that of it he easily made coats of mail.

Ali: And for Muhammad, in the expedition of Khandaq, He softened a stone, and the hard rocks of Baitul Maqdas were soft as dough under his feet. We have often seen the same miracle repeated in our military expeditions.

Jew: Dawood wept so much for his sin that the mountains felt and wailed likewise.

Ali: The asylum of prophecy, through extreme awe of God, when engaged in prayer, emitted from his bosom, where divine knowledge was casketed, a sound like that of a boiling pot, so excessive was his weeping, notwithstanding Allah had secured him from wrath. Still he would humble himself before his Lord, and for ten years, in the standing posture of prayers, he rested his whole weight on his toes, till his sacred feet were swollen and his rosy complexion sallowed.

Moreover he prayed the whole night, till at length his excessive devotion was reproved by the communication "We have not sent down the Qur'an unto you, that you shouldst be unhappy." Besides, he sometimes wept so much as to swoon away. Those who saw him in this condition would say, "Has not Allah pardoned your sins, past and future?" "Yes," was his reply, "but should I not render thanksgiving to Allah?"

If the mountains were excited on Dawood's account, they were not less so for our Prophet. One day I was with him on Mount Hira, which presently began to move. "Be quiet," said the Prophet, "there is no one on you but a Prophet and the true martyr," meaning myself: Hira obeyed. On another occasion we passed a mountain that distilled drops like tears.

The Prophet asked the mountain why it wept. By divine power it replied, "O Messenger of Allah (S), one day Masih (a.s.) passed and alarmed people by mentioning fire whose fuel shall be men and rocks, and in terror I have wept till now lest I should be of them." "Weep not," said the Prophet, "for those rocks are brimstone." At this declaration the mountain was quiet and its tears ceased.

Jew: God gave Sulaiman an empire of which no one after him is worthy.

Ali: And better than this he gave the Prophet, for one day He sent an angel to him who had never before visited the earth, and said: "O Messenger of Allah (S), if you wish, live forever on earth in possession of all its pleasures and power; here are the keys of its treasures; for you the mountains shall be transformed to gold and silver, and attend you wherever you go; and notwithstanding all this, when time shall end, nothing shall be subtracted from your reward in the future world." Jibraeel, the Prophet's angelic friend, who was present when this magnificent offer was made, gestured to him to choose humility and helplessness.

The Holy Prophet (S) replied to the angel, "I desire to be a Prophet and humble slave, to find a supply for my wants one day and be destitute another, and soon join my brethren the prophets who have gone

before me." For this choice Allah gave him in addition to what his rank before entitled him, the fountain of Kauthar in Paradise, and the office of intercession on Judgment Day, which seventy times outweighs the sovereignty of the world from the beginning to the end of all things. Allah promised him Maqame Mahmud – a seat on the empyrean at the judgment, and that it should be his province to issue commands on that day.

Jew: God made the winds obedient to Sulaiman, so that they took his throne on a month's journey at dawn, and the same distance at evening.

Ali: The Almighty Allah transported the Prophet in less than a third part of a night, from Mecca to the distant Masjid which is a month's journey, and thence to the kingdom of heaven, which is fifty thousand year's journey; and in nearness of approach to the Deity he was brought within two bow's length, and even nearer the divine presence.

Standing by the pillars of the empyrean, with the eyes of his heart, he beheld the effulgence of the Lord of glory, while the Almighty Allah graciously condescended to him and eased the hardships imposed on other sects.

Jew: God made the devils obedient to Sulaiman.

Ali: The devils under Sulaiman were infidels but He made both devils and Jinns so obedient to Muhammad that they believed in him. Nine principal chiefs of the Jinns of Nasibian and Yemen, of the children of Amr bin Aamir, whose names were Shasad, Masah, Al-Hamlakan, Marzban, Maziman, Madha, Sahib, Hazib, and Amr, waited on the Prophet at Batan-ul-Nakhl, and received his faith, as the Almighty Allah declares in this verse:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

"And when We turned towards you a party of the jinn who listened to the Qur'an..."[137]

...and when they were present at the reading of the same, they said to one another, Give ear: and when it ended, they returned back to their people, preaching what they had heard."

After that seventy-one thousand Jinns came and rendered obedience to the Prophet, engaging to fast, pray, pay Zakat, perform Hajj, fight in the cause of God and be well-wishers of Muslims. They repented and implored forgiveness for their infidelity and idolatry, and voluntarily accepted Islam. The Messenger of Allah (S) indeed was raised up a Prophet for Jinns and all mankind.

Jew: God gave Yahya understanding and knowledge in his infancy, and he wept, although he had not sinned at all.

Ali: Yahya was raised up when there was no idolatry, or ignorance on the subject of religion; but the

Almighty Allah imparted wisdom to the Prophet in his infancy, among a crew of idolaters who were part of Satan's army.

Although surrounded with such wickedness, he never inclined in the least to idolatry, he attended no idolatrous festivals, a lie was never heard from him; on the contrary, he was titled Amin and Sadiq, the honest and the true. He used to fast a week, more or less, without tasting food or drink, and he said to the people around him, I am not like you, at night I attend on the worship of my Lord who gives me food and drink. Though innocent and faultless, he wept so profusely as to wet the place where he prayed.

Jew: It is well known that Isa (a.s.) spoke in his cradle.

Ali: The Prophet at the instant of his birth placed his left hand on the ground, and raising his right hand to heaven, pronounced the formula of the creed respecting the divine unity, and such light beamed from his mouth that the people of Mecca saw the houses of Shaam and their environs, the red dwellings of Yemen, and the white palaces of Istakhar in Fars.

The whole world was illuminated on the night of his birth, and Jinns, mankind, and devils trembling said, "Some wonderful event has happened that such a marvelous sign appears." On that night angels were seen descending and ascending, and voices of praise and adoration were heard. There was great turmoil among the stars, which fell in countless numbers, and meteors darted to all parts of the horizon.

In view of the wonders, Satan was greatly agitated, and attempted to ascend the heavens and ascertain the cause, for hitherto he had access to the fourth heaven, to which he and the devils were wont to ascend to overhear the conversion of the angels, but that night the infernal spirits were driven away by meteoric arrows shot at them by the angels, and the way, until then open to the fiends, was forever barred against them. All these amazing wonders were signs of the prophethood of the Holy Prophet (S).

Jew: They say that Isa by divine power restored sight to the blind, and healed the leprous.

Ali: The Messenger of Allah (S) healed many of his companions who were suffering under various diseases, and relieved them from calamities which befell them. One day he inquired after the health of a certain Muslim, and was answered that from extreme disease the man was like a bird whose feathers had all fallen off.

The Prophet went immediately to visit the sick person, and asked him if he performed prayers when in health. He said, "Yes, I was in the habit of offering this prayer: "O Lord, the punishment you has decreed me in the future world send upon me now in this world." The Holy Prophet (S) inquired, "Why did you not pray?"

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire."138

The sick man repeated this prayer and was immediately restored to health, and freed as it were from bonds, rose up and came away with us. Again, a man of the tribe of Jahina was so desperately attacked by leprosy, that some of his limbs dropped off. He came to the Prophet and supplicated for a cure.

The Holy Prophet (S) took a cup of water and ejected into it some saliva from his blessed mouth, and ordered the man to wash himself with the contents of the cup. On doing so, the cure was perfect as if he had never been diseased. In another instance a leprous Bedouin came to the Prophet, and was instantly healed by Muhammad's casting on him some saliva from his blessed mouth.

If you say that Isa cured the insane and those possessed by Jinns, then know that a woman once came to the Prophet and said, "My son is near dying; when I carry him food he gapes, but cannot eat." On going to the house of the patient, the Prophet said: "Enemy of God, get far hence from a friend of Allah; I am the Messenger of Allah (S) and I order you to go away." Satan was immediately driven away, the man rose up, and is now in our army.

Furthermore, if you say that Isa restored sight to the blind, be assured that the Prophet did more than this. A very handsome man by the name of Qatada bin Rabi had his eye struck out by a spear, at the Battle of Uhud. He picked up his eye and brought it to the Prophet, saying, "After this disfigurement my wife will treat me as an enemy."

The Prophet took the eye and restored it to its place, and so perfect was the cure that the only difference discoverable in Qatada's eyes was that the wounded one was the more beautiful and brilliant of the two. In the Battle of Ibn Abil Haqiq, Abdullah bin Atik had his hand cut off. At night he brought the amputated member to the Prophet, who replaced it, and drawing his hand over it, every trace of the amputation was removed.

In Battle of Kaab bin Ashraf a man named Muhammad bin Muslima in like manner lost his eye and hand, which were completely healed by the touch of the Holy Prophet (S). All these were evidences of his prophetical office. In the same way Abdullah bin Anis was also injured in a similar manner and the Prophet passed his hand over it and it was completely cured. All these things prove the prophethood of the Messenger of Allah (S).

Jew: They say that Isa by the power of God raised the dead to life.

Amirul Momineen (a.s.) said: Pebbles used to recite the divine praises in spite of the fact that they were non-living; their voices were audible and they had no spirits. The dead spoke to the Prophet, and implored deliverance from the divine punishment they were suffering. After praying on a certain occasion over a man who had fallen a martyr, he inquired, Is there any here of the tribe of Bani Najjar, who can repay his debt so that he can be freed from chastisement? The deceased is detained in the gate of

Paradise for three dirhams, which he owned to such a Jew.

Let payment be made and the prisoner freed. “If you say Isa spoke with the dead, the Prophet did a more wonderful thing than this. When he besieged the castle of Taif, a roasted sheep prepared with poison was sent to him. The shoulder of mutton immediately addressed him saying, “O Messenger of Allah (S), do not taste me, for I am laced with poison.” If a living animal speaks, it is one of the greatest of miracles.

But for a creature slaughtered and roasted, to exercise the faculty of speech is much more astonishing. Trees obeyed the Prophet’s call and they came to him; domestic animals and beasts of prey in many instances spoke with him, testifying to his prophetical office and warning men not to oppose him, which miracles exceed those wrought by Isa.

Jew: They say Isa told his people what they had eaten and stored in their houses.

Ali: Isa told his people what was concealed behind walls, but the Prophet related the progress of the distant Battle of Muta, saying, “Now such a person is martyred,” when there was a month’s journey between the Prophet and battlefield. On several occasions in which people came to ask something of the Prophet, he said to the applicant, “Shall I declare your request, or will you do it yourself?”

As the matter was left for him to state, he would say, “You came for such a purpose,” relating what was in the heart of the petitioner. He told the people of Mecca what they had covered with the mantle of secrecy. A man called Umair bin Wahab came to Medina and waited on the Prophet, saying he wished to ransom his son. “You lie,” said the Prophet; “you met Safwan bin Umayyah in such a place, and talked with him about those slain at the Battle of Bade, and said: By Allah, after the defeat Muhammad has given us, death is better than life.

Were it not that I have a family and am in debt, verily I would rid you of him. Upon this Safwan engaged to pay your debts, and endow your daughters equally with his own. You charged him to conceal the engagement and made your preparation for the journey, and came here to kill me.” The man acknowledged the fact, then became a Muslim. The Prophet gave innumerable proofs of this sort of his divine mission.

Jew: They say Isa made of clay figures of birds, breathed on them, and they became real birds and flew away.

Ali: The Prophet wrought a similar miracle: In the expedition of Hunain he took a stone in his hand, which uttered adoration and praise. He then ordered the stone to cleave, and it separated into three parts, from each of which the voice of adoration was renewed, every piece, however, differing in its utterance from the others.

On another occasion he called a tree to him: the ground broke away from around it, and it obeyed the

summons, every branch of it with a loud voice proclaiming divine unity, and uttering ascriptions of praise. He then ordered the tree to cleave asunder in the centre, which was instantly done. Next he commanded the parts to unite, which forthwith followed. “Now,” said the Prophet, “testify to my prophetical office.” The tree obeyed; after which he remanded it to its place, and to utter, in the act of returning, ascriptions of praise to God. This miracle was manifested at Mecca, near the slaughter house.

Jew: They say Isa traveled around the world and journeyed over the whole face of the earth.

Ali: The Prophet fought twenty years in the cause of the Prophet, and marched with his army against infidel Arabs, and innumerable hosts of them he slew with his glittering sword, drowned them in the sea of abasement, and cast them into the lowest abyss of Hell, though they were celebrated for valor and were veterans in war. The journeys of the Prophet were all for the purpose of fighting the enemies of faith.

Jew: They said Isa was devout.

Ali: The Prophet was the most devout of all the prophets, notwithstanding he had thirteen wives, besides maidservants with whom he cohabited. His table was never so well supplied as to be taken away with food remaining on it. He ate no wheat bread, and of barley had not enough to satisfy his hunger three nights on succession.

Such was his poverty that at his departure from the world, his coat of mail was pledged in the hands of a Jew for fourteen dirhams. As to money, he had none, notwithstanding the cities he had captured and the treasures he had taken from infidels. It often happened that he distributed among his followers three hundred thousand or four hundred thousand dirhams in a day, and when at night applicants for his bounty still flocked to him, he would swear by the God who sent him that there did not remain in his house one saa of wheat of barley, and not a single dirham or dinar.

Jew: Then I testify that besides the one God, there is no Lord, and I testify that Muhammad is the Messenger of Allah (S), who has conferred on him double the powers and excellences distributed among the whole company of prophets that preceded him.

“And I testify,” added Ibn Abbas, addressing Ali, “that you are of those most profoundly learned.” Ali concluded by saying, “How can I properly describe the excellences of a person on whom God bestowed such greatness and glory which is thus expressed in the Qur’an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And most surely you conform (yourself) to sublime morality.”[139]

Imam Baqir (a.s.) said that when the Holy Prophet (S) arrived in Medina and the evidences of his

prophethood became apparent to all, the Jews conspired against him extremely maliciously and desired to harm him in every way. They wanted to put off his light and wipe out his proofs. Among such mean-minded people were Malik bin Zaif, Kaab bin Ashraf, Huyy bin Akhtab and Abu Lubabah bin Abul Manzar and his followers. Finally, one day Malik said to the Holy Prophet (S): "Do you consider yourself to be Allah's Messenger?"

The Holy Prophet (S) replied: "Yes, of course, because Allah Almighty, Who is the creator of the entire cosmos, has said so." That fellow said: "O Muhammad! We will never recognize you as a divine messenger until and unless this mat under your feet gives witness and believes in your messengership. Till then we will also not testify your prophethood."

Then Abu Lubabah said: "O Muhammad! We will not believe in your messengership until this whip in my hand believes in your messengership and testifies to your claim. Kaab bin Ashraf said: "We will not attest your prophethood until this ass which I am riding believes in you." The Holy Prophet (S) replied: "Once Allah's evidence has become clear and His miracles have been shown, it does not become for people to ask such things from Allah. It is better for them to believe in God's words and follow His commandments and be satisfied with what He has shown.

Is it not enough for you that I have made Torah and Bible and Psalms testify to my messengership and made them proofs of my truthfulness? Therein is the mention of Ali bin Abi Talib who is my brother and my legatee after me, superior to the entire creation of Allah? Is the miracle of Qur'an not sufficient for you which has been made shining by Allah for the entire creation. Allah disabled all to make anything like it.

I do not dare to ask Allah regarding what you have asked. I only say that proofs and arguments He has given to me are enough for me and you. What He has shown according to your wishes, are extra favors on me and you. So if He prevents us from what you desire, it will be so because He knows that whatever he has shown, is sufficient in this matter to exhaust arguments for what He wants from us."

When the Holy Prophet (S) concluded his statement, the Almighty Allah gave speech to the floor mat. It said: I give witness that there is no god except Allah Almighty. He is One and He has no partner. He is Only One and none or nothing is like Him; He is needless, changeless and decline-less and from ever till ever, living.

He has neither a wife nor son and He has not engaged anyone as a partner in His affairs and I testify that: O Muhammad! You are His servant and His Messenger and that He has sent you with Guidance and True Religion so that He may make your religion triumphant over all other religions, even though polytheists may hate it. And I testify that Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abde Manaf is your brother and your deputy for your Ummah and he is the best of all after you among the entire creation.

And I give witness that whosoever befriended him, befriended you and whoever showed enmity towards

him, showed enmity towards you and whoever obeyed him, obeyed you and whoever disobeyed him, disobeyed you and that whoever obeyed you, in fact, obeyed Allah and became worthy of His pleasure and consequently of good fortune. And whoever disobeyed you, in reality, disobeyed Allah and so became fit for the painful punishment of Hellfire.

When the Jews observed this miracle, they were amazed and told one another that this was clear magic. Hearing this, the mat moved, lifted itself from the ground whereby Malik bin Zaif and his fellow travelers tumbled head down. Almighty Allah once again enabled the mat to talk and it said:

I am a mat, but Allah gave me the power to talk and granted me the miracle of describing His Oneness and to testify in favor of His true messenger, who is the chief of His messengers and who is His messenger towards the entire creation and the establisher of truth among His servants. He enabled me to testify in favor of his brother, Ali, who is also his Wasi (legatee) and vizier and is born from his *Noor* (Radiance) and is his Khalil (friend) and the repayer of his debts and the fulfiller of his promises and the helper of his friends and the uprooter of his enemies.

I have also to testify the Imamate of Ali (a.s.) and I am the follower of one whom Muhammad (S) has appointed as his Wali and as the Imam for Muslims and I abhor those who may fight against him and who are his enemies. Therefore it is not fit for any denier to step on me. Henceforth only believers would sit on me. Then the Holy Prophet (S) said to Salman, Miqdad, Abu Dharr and Ammar (r.a.): Sit on it as you have put faith in all the things testified by it. Hearing this command (which must be obeyed) they sat on it.

Thereafter, Almighty Allah gave voice to the whip of Abu Lubabah bin Manzar and it said: I give witness there is no one and nothing worth worship except Only One Allah Who is the Creator of the universe, Expander of their sustenance, Director of His servants' affairs and Mighty over all things and I testify that, O Muhammad!

You are His Messenger and his selected one and His friend and His beloved and Wali and the keeper of His secrets and that He has made you the intermediary between Him and His servants, so that because of you, His good servants may get salvation and the unfortunate ones may be destroyed, and I testify that Ali Ibn Abi Talib (a.s.) is mentioned in the Higher world as the chief of creation after you and that he fights for Qur'an to compel its opponents to willy nilly accept it; that he, after your departure, fights in the matter of its interpretations with the hypocrites who have deviated from religion and whose worldly desires have won over their minds because they have altered the meanings of Allah's Book and changed its implications and I give witness that Ali (a.s.) will, as a result of what Allah has granted to him, take the friends of Allah towards His pleasure and push His enemies who defy and oppose Him, into Hell with his powerful sword.

Thereafter that whip bent round and pulled Abu Lubabah so forcefully that he fell down headlong and then got up. But the whip once again, brought him down a number of times until he sighed: Woe unto

me, what has happened to me? Almighty Allah once again gave voice to that whip and it said: I am a mere whip to whom Almighty Allah has made vocal with His Oneness and honored me with His praise and gave me the honor of testifying the messengership of Muhammad (S), the leader of all His Servants and made a friend of one (Ali) who is, after Muhammad (S), the best among the entire creation and is better than all friends of Allah and who is the brother of Muhammad (S) and the husband of his daughter (chief of the ladies of Paradise) and who earned the reward of greater Jihad due to his sleeping on the bed of the Prophet on the night of migration and who disgraced with his powerful sword, enemies of the Prophet and who is the propagator of the commands about right and wrong and legal and illegal in this community. So it is not befitting for a denier who is an open enemy of the Holy Prophet (S) to use me.

Therefore I will continue to drag you down like this until I finish you off and go out of your dirty hands or unless you put faith in Muhammad and in his purified progeny, Ahlul Bayt (a.s.).

Abu Lubabah said: O whip! I also testify to all that you have testified and I also believe in what you believe. The whip replied: Then I also remain still in your hand because you declared your faith and as Only One God knows the condition of our heart and only He will decide regarding your being right or wrong.

Imam Muhammad Baqir (a.s.) has said that the 'Islam' of this Jew did not do any good and he acted in bad ways thereafter also.

When they dispersed from the presence of the Holy Prophet (S) they said to one another secretly that Muhammad is not a true prophet. When Kaab bin Ashraf wished to ride his donkey, the animal reared up and threw him down, injuring him badly. He rose up again and mounted, but the animal once again threw him down.

This happened again and again. At the seventh or eighth attempt, the animal spoke up by God's command: O Servant of God! You are a very bad fellow. You did not believe even after observing His signs. You remained a disbeliever. I am only an animal.

But Allah has honored me with belief in His Oneness and I give witness that there is no God except Allah, Who is the Creator of entire universe and is Mighty and Powerful and that Muhammad (S) is His servant and Messenger and the chief of all men of Paradise and who has been raised by Allah so that he may make those people successful and fortunate whose being so (faithful) is in the knowledge of Allah and so that He may make them stonehearted and unfortunate whose being so (faithless) is also written in the Knowledge of Allah and I give witness that Ali Ibn Abi Talib (a.s.) is one who, if he makes one fortunate, Allah also makes that one fortunate and will enable him to accept admonition and to learn manners and to abide by His orders and to refrain from what has been made unlawful by Him, because Almighty Allah will, through his sword and revengeful attacks, disgrace the enemies of Muhammad (S) until they either believe in him, otherwise remain in revolt and finally send them to Hell by his sword.

Now it is not becoming for any disbeliever to ride on me. Only he can ride me who believes in Only One

Allah and testifies to all sayings of Muhammad (S) and regards all his deeds correct, especially of his cousin and legatee, Ali (a.s.), who is his vicegerent and heir of all of his knowledges, defender of his religion, protector of his community, repayer of his debts, fulfiller of his promises, friend of his friends and the foe of his foes and who believes that Muhammad (S) is totally right in appointing him (Ali) as his deputy and thereby abides by his orders.

Then the Holy Prophet (S) told Kaab bin Ashraf: O Kaab! Your donkey is better than you, because it does not allow you to ride it. So now you may sell it to any of our believer brother. Kaab said: I also don't need it now, because (God forbid) it is under your spell of magic. Hearing this, the donkey spoke up again: O enemy of Allah! Stop speaking ill of the Prophet. By God, had I not been afraid of the opposition of the Prophet I would have killed you, finishing you with my hooves and teeth. Kaab felt ashamed and could not say anything.

He became restless in heart but haughtiness overpowered him and he did not bring faith. Thabit bin Qays bought that ass for 100 dinars, rode it and came up to the Holy Prophet (S) very often when the animal behaved very mildly, nicely and lovefully. The Holy Prophet (S) told Thabit: O Thabit! This ass has become so nice and obedient due to your faithfulness.

In short, when those Jews left the Holy Prophet (S) and no one of them believed, Almighty Allah revealed this verse:

إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe. 140

Simply: They will never believe and testify you. When they disregarded miracles, how will they pay heed to your invitation and admonition in favor of Islam?

Imam Hasan Askari (a.s.) said: I asked my respected father, Imam Naqi (a.s.), to describe the details of the signs and miracles shown by the Holy Prophet (S) in Mecca and Medina, he said: I will describe it tomorrow morning. So, next morning he said: O my son! The event of the cloud is like this: When the Messenger of Allah, on behalf of the famous Meccan, pious, lady tradeswoman, Her Eminence, Khadija binte Khuwailad, went to Syria with a caravan it was a very hot season and the distance was of one month journey.

The season was very hot. The caravan people were feeling very disturbed as hot winds blew flinging hot sand grains in their faces. In those situations Almighty Allah used to send clouds to shade His holy messenger (S). When the Holy Prophet (S) stayed at any place that cloud also used to stop moving and when he moved, that cloud also moved above him, turning in whichever direction he turned, right or left. It did not allow the sun to pour heat on him. Sand grains and dust used to fall on the Quraish and their

she camels.

Reaching the Holy Prophet (S), the wind too used to slow down, which made the caravan people remark that Muhammad's company is better than any tent. They used to get as near to him possible. Yet the cloud shaded only him. When other travelers joined their caravan they would notice that the cloud was moving away from them which made them exclaim: The man who is near this cloud is indeed very noble and graceful.

The caravan people then told those astonished travelers: Just look at the cloud. It contains the names of its owner and that owner's companions and his fast friends and his brother. When they looked at the cloud they could read these words: There is no deity except Allah and Muhammad is Allah's messenger. I have made Ali (a.s.) the Commander of the Faithful, his Legatee and helper and made him honorable along with those companions who befriend him and Ali (a.s.) and their friends; and those who are inimical to their enemies.

In short, everyone could read that writing. The story about the mountains and big rocks and small pebbles saluting the Holy Prophet (S) is that when the Holy Prophet (S) returned from the trade journey of Syria and when he gave away all he had earned in the path of Allah, he started to climb mount Hira every morning to observe with his inner eye, the Signs of Allah's mercy, miracles of His wisdom and varieties of His creations.

He used to look at the horizon and at seas as well as deserts, he used to gain thoughtful insight to worship the only One True Allah. When he reached the age of 40 years, Almighty Allah looked at his heart and found it great, graceful, obedient and extremely meek and fearful of divine Might. At that moment, by the Command of Allah, doors of the sky opened and the Holy Prophet (S) began to look at it to find that Allah had ordered angels to come down with His mercy.

That mercy then rained from the base of the Divine Throne (Kursi) on the holy head of the Holy Prophet (S). Then it covered the whole being of the Holy Prophet (S), who saw Jibraeel, the Peacock of Angels, wearing a necklace of Radiance, come down to him. He (the angel) held both the arms of the Holy Prophet (S) and said: O Muhammad! Read. The Holy Prophet (S) said: What should I read? The answer was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not. 141

Simply: O Muhammad, read. Read in the Name of your Lord Sustainer, Who created everyone and everything, Who created man with a clot of blood. O Muhammad! Read and your Lord is very Great,

Who taught the pen how to write and Who taught man what he did not know.

In short, the angel revealed to the Holy Prophet (S) whatever he was commanded to reveal and flew back to heavens. The Holy Prophet (S) came down from the mountain. The Signs of divine Grandeur and Might had put the Holy Prophet (S) in a condition of almost trembling fever. What worried him most was the thought that when he conveys the divine Message to the Quraish tribesmen, they would not believe him and brand him insane.

They would say that some unseen evil spirit has haunted him even though from early years of his life, he was known among all as the wisest, honest, truthful and respectable gentleman. The Holy Prophet (S) believed that the words and deeds of satans and mad people as are the worst of all words and deeds. So Allah Almighty desired to widen the Holy Prophet's heart and make him strong and courageous.

So He made rocks of hills and pebbles on earth speak up. Whenever the Holy Prophet (S) passed by, they cried: Peace be on you, O beloved of Allah! Allah has granted you Grace and elegance. He made you higher than the entire creation in the matter of respect and honor. You need not be gloomy at the thought that Quraish may call you mad or may say that you have fallen in a trial regarding religion because graceful is one, whom Allah makes graceful and miracle-owner is he, whom Allah grants miracles.

O sir, you need not get disheartened at the falsification by the Quraish. Very soon, Almighty Allah will raise you to the highest ranks of greatness and very soon your friends will, due to your legatee, Ali (a.s.), become pleased. Shortly Ali bin Abi Talib, who is the key to the City of Knowledge, will spread your knowledges in all cities to all the servants of Allah. Very soon, your eyes will be made cool, because of your dear daughter Fatima (a.s.).

Through her and Ali (a.s.) will be born, Hasan and Husain (a.s.), who are the chiefs of the youths of Paradise. Very soon your religion will spread in all cities. In near future, the rewards of yourself and your brother, Ali bin Abi Talib's friends and admirers will multiply. Soon you will be given the Liwa-e-Hamd (Flag of Praise) and you will hand it over to your brother, Ali (a.s.). All prophets and messengers will gather under that Liwa-e-Hamd and he will enter Paradise with all of them.

Hearing this glad tiding, I asked myself: O Lord! Who is that Ali bin Abi Talib about whom I have been given this promise? It was a time when Ali (a.s.) was still very young. He was my uncle's son.
When Ali (a.s.) started walking and when he was with the Prophet, the latter prayed: O Allah, is this one about whom You gave me good news?

In short, whenever the Holy Prophet (S) thought like this, a balance of awe would come to the Holy Prophet (S). The Holy Prophet (S) would be placed in one pan and Ali (a.s.) and the whole Ummah till Qiyamat would be made similar-looking and the Prophet would be weighed against them. The Prophet would weigh heavier.

Thereafter the Holy Prophet (S) would be replaced by Ali (a.s.) in the scale and Ali weighed against the entire Ummah and Ali (a.s.) weighed heavier. Then the Holy Prophet (S) recognized his self and his attributes. In his heart, came a voice from the Lord Almighty: O Muhammad! This Ali bin Abi Talib is My selected servant.

I will cause him to help My religion. He is, after you, higher than the entire Ummah of yours. The last Prophet said that this happened when my chest was widened for the purpose of fulfilling the duties of messengership. Thus the management of the Ummah was made lighter for me and it was made easier for me to face the oppressors and revolters among Quraish.

Thereafter Imam Ali Naqi (a.s.) said that this is the story of those who were bent on killing the Prophet of Allah and whom Almighty Allah had killed by the miracle of His True messenger and because of (not) testifying to the Prophet in the matter of death. The Holy Prophet (S) was living in Mecca and his age was then seven years.

His noble character was so great that no other child of Quraish could equal him in goodness. In those days some Jew traders arrived in Mecca from Syria. Observing the high standard of the Holy Prophet (S), they talked to one another in secret: By God! This is Muhammad, who is to appear in the last era and who will defeat and disgrace the Jews and other religions and destroy them thoroughly.

They had read in their religious books that the coming prophet is unlettered, yet most intelligent and truthful. In short, their jealousy compelled them to keep this matter secret and so they began to conspire to avoid his kingdom. They told one another: Let us devise a plot to kill him, because the Lord Almighty destroys whom He will and establishes whom He will. Perhaps he may be removed by our conspiracy.

They became firm in their evil resolve and told one another: Don't make haste. First, let us take a test of him and examine his deeds because sometimes it also happens that a person looks very similar to another in character, appearance and behavior. We have read in our holy books that Almighty Lord will always prevent Muhammad from unlawful and even doubtful things. So let us invite him to dinner and induce him to eat unlawful and doubtful things.

If he extends his hands or eats, either it will show that he is not Muhammad (the promised one), even though he looks like him in appearance. But if he did not eat either of the things, we should understand that he is the same Muhammad and then we must make every plan to remove him from the world so that Judaism remains safe.

Finally after their consultations they came to His Eminence, Abu Talib (r.a.) and invited him to attend their feast. When the Holy Prophet (S) went there, the Jews put before him and in front of Abu Talib (r.a.) kebab of chicken, which was killed with a stick (unlawfully). Abu Talib and other chieftains of Quraish started eating, but when the Holy Prophet (S) extended his hand, it turned either on the right or left automatically and despite several trials, never reached that impermissible meat.

The hosts asked him: O Muhammad! Why do you not eat this meat? The Holy Prophet (S) replied: I tried more than once to take it up, but every time my hand turned away from it. Therefore, I understand that this food is unlawful and hence my Lord wants me to refrain from it. The Jews said: No, no. This is a quite lawful food.

Then they said: Let us make a morsel of it and put it in your mouth. The Holy Prophet (S) replied: Try it, if you so desire. So they prepared to make a morsel with their own hands, but their hands too would not reach that meat. Observing all this, the Holy Prophet (S) said: I am prevented by Allah from eating this food. If you have any other eatable, bring it.

Then they brought another fat hen which belonged to their neighbor but they had not paid for it and had stolen and killed it unlawfully, thinking that they would pay the price when the owner arrived. Then that meat's kebabs were placed in front of the Holy Prophet (S). But when the Holy Prophet (S) tried to pick it, it became heavy and fell down.

It happened several times. The Jews again asked the reason of not eating it and the Prophet replied: I am prevented by Allah and I understand that it is a doubtful thing. They said: It is not so. If you allow, we may feed you. The Holy Prophet (S) replied: Do so, if you can. When they tried to put a morsel of it in the Prophet's mouth, they could not lift it, as it had become heavy.

Then the Prophet said: Surely it is an unlawful thing as I told you and that is why my Lord saves me from it. This event made the people of Quraish extremely astonished. This was one of the reasons of the Quraish being inimical to the Holy Prophet (S) when he proclaimed his messengership. The Jews were also amazed by this event and they told the Quraish: We know that you will face many calamities due to this boy; he will destroy your lives and properties and very soon he will attain a very high rank and position.

Amirul Momineen (a.s.) said: These Jews planned to kill the Holy Prophet (S) when he returned from Mount Hira. They were 70 persons. They dipped their swords in poison and sat in ambush, one dark night, waiting for the Prophet to arrive. When the Prophet climbed Hira, they too followed him and drew out their swords.

Among those seventy, there was a famous and strong sandow. When all they attacked the Prophet, both sides of the hill joined together creating a barrier. When they lost hope of hitting him with their swords, the hill sides separated. Seeing this, they again drew out their swords but the mountain came in between them and the Prophet.

This happened several times until the Holy Prophet (S) reached the hilltop. In all, this closing and widening of the hill happened 47 times. Thereafter the Jews also reached the hilltop and encircled the Holy Prophet (S) to kill him. But then the path became very long for them. The Almighty Allah widened the hill and they could not cross it, until the Prophet finished his prayers and worship.

The Jews also began to descend with him. Then they attacked him with their swords. At once both sides of the hill closed in. They withdrew their swords. The hill regained its previous state. This closing and widening of the hill and flinging and withdrawing of swords took place 47 times. Finally when the Holy Prophet (S) came down and when the enemies tried to hit him, both sides of the hill closed in and crushed all the Jews.

There came a voice: O Muhammad! Just look back and see what the Almighty Allah has done with your evil most enemies. When the Prophet turned back, the hill sides widened and the Jews fell down with swords in their hands. Their faces, hands, feet, back and bones were totally crushed; blood flew out of their veins.

The Prophet was released safely and the hill, vales, trees and rocks were loudly congratulating him, telling him how powerfully and wonderfully the Almighty had protected him. He made us help you against the evil enemies. Very soon, when your (Muhammad's) messengership will be proclaimed, the Almighty will assist you through Ali Ibn Abi Talib (a.s.) against the oppressive and revolting people of the community.

Ali (a.s.) will help you so thoroughly and with such sincerity, making your religion succeed and in making our friends and admirers respectable, that Almighty Allah will declare him (Ali) as your heart, which is between your sides and your ear, with which you hear and your eye, with which you see and your hand, with which you hold things and your leg, with which you stand up and your deputy, your legatee and your vicegerent. Also, in near future, he (Ali) will repay your debts and will fulfill your promises and vows becoming the adornment of your community and the beauty of your people. Before long, Ali (a.s.) will become the cause of pleasing his friends and destroying his enemies.

Now the story of the two trees which joined together: It so happened that one day the Holy Prophet (S) was traveling between Mecca and Medina. In his army there were both infidels and hypocrites of Mecca and Medina. They were discussing among themselves. One of them told his companions: This man eats like us.

He also urinates and relieves himself like us and yet claims to be the messenger of Allah. One of those hypocrites said: This forest is quite open. When he sits to relieve himself, I will see whether the thing which he throws out is like what we do or something different? Another one said: He will never sit to relieve himself in your presence, because he is more modest than an unmarried young woman who might not have looked at others and whom none would have seen.

Almighty Allah informed His messenger of these mischievous desires. The Holy Prophet (S) asked Zaid bin Haritha: Go to those two trees which are at a distance of about half a mile from one another. Just stand between them and call upon them that the Messenger of Allah wants you two to come close and join with one another at this particular point, so that he may sit behind you for relieving himself.

Zaid (r.a.) complied with the Prophet's order, and lo, by Allah, those two trees uprooted themselves and

by One, Who sent Muhammad as His truthful messenger, they came close and embraced one another like two close friends. The Prophet then sat behind these trees. Seeing this, the hypocrites said: He has disappeared from our eyesight.

Then one of them said: Let us go on the other side. When they approached them, the two trees also turned their direction, keeping the Holy Prophet (S) hidden from their sight. The more they tried to view the Prophet, the more the trees kept revolving. Finally they decided to encircle the trees from all sides so that some of them could observe the desired scene.

But then, the trees also formed a circle and remained like that until the Prophet purified himself, made ablution and returned to his army in the open. Then he again asked Zaid (r.a.) to tell those trees that Allah's Messenger commands you to go back to your earlier positions. Zaid (r.a.) complied with the order and so did the trees.

By Almighty Allah, Who sent Muhammad (S) as His true Messenger, those trees were running fast like a man who runs away speedily from an enemy with an open sword in his hand. Finally, when the hypocrites failed in observing the Holy Prophet (S) in sitting position they told themselves: Let us see what he has thrown out from his body over there. It will show us whether we and he are same or not. When they went there, they could not find anything!

After observing this event, companions of the Prophet became astonished; they heard a voice from the sky: Are you surprised at seeing the trees running towards one another? The rushing of angels towards the friends of Muhammad and Ali (a.s.) with divine miracles is far more faster than what you saw. On Judgment Day, running away of flames of Hellfire from friends of Ali (a.s.) and those who are aloof from the enemies of Ali (a.s.) will be quicker than the departing of the trees that you saw.

Imam Ali Naqi (a.s.) said: A similar miracle was shown by Ali (a.s.). He had returned from the Battle of Siffeen and quenched the thirst of his companions with water, which had gushed out from a big slab of stone. He had turned it upside down, so that he could relieve himself behind it. A hypocrite from his army said: I would like to see his private parts and things getting out therefrom, because he shows to the world his closeness to the Prophet.

Then I will inform my companions of this lie. The Imam (a.s.) then ordered his man, Qambar: O Qambar! Go to the two trees over there standing at a distance of more than a Farsakh and tell them that the successor of Muhammad (S) asks you two to come close and get united. Qambar said: Sir, will my voice reach them?

Ali (a.s.) replied: One Who makes your eyesight reach the sky, which is at a distance of 500 years' journey, will also enable your voice to reach those trees. Finally Qambar did what Ali (a.s.) had demanded and those two trees rushed towards one another so quickly as if they were two friends who meet one another after a long period of time, eager to embrace each another.

They got stuck with one another. Observing this, a group of hypocrites of his army said: Ali thinks himself (God forbid) to be like Muhammad (S) in showing magic. Neither he was a prophet nor is this one an Imam. Rather both are sorcerers. But we will go round them to observe what their private parts expel.

Almighty Allah made Ali (a.s.) aware of their dirty plans and he told Qambar in clear terms that the hypocrites have tried to cheat the legatee of the Prophet; and they imagined that he can make a barrier of only two trees and nothing more. So, go to those trees and tell them that the Wasi of the Prophet asks you to depart. So the two departed and ran away from one another like cowards running from a courageous man.

Thereafter, when Ali (a.s.) drew up his cloak to sit down and all the hypocrites became blind. They could not see anything. But when they turned their faces from that direction their eyes could see as before. But again when they tried to look at Ali (a.s.), they again became blind. This seeing and blinding occurred for several times, until Ali (a.s.) got up after relieving himself and returned to his place. This trial took place 80 times.

Finally they desired to go and see what had been thrown out by Ali (a.s.). But they could not move from their place. Their legs stuck to the ground. But when they wanted and tried to return, they could walk as usual. This also happened a hundred times. Finally all left that camp. The hypocrites gained nothing, except increase in their disobedience, disbelief and hot-headedness.

Thereafter they told one another: Look, despite such miracles, Ali was humbled against Amr, Muawiyah and Yazid. Almighty made these talks reach Ali (a.s.). The Imam (a.s.) told the angels: O my Lord's servants! Bring Amr, Muawiyah and Yazid here. The hypocrites then saw in the air, three angels in the forms of black Abyssinian soldiers and each of them had caught one of the said three men. Then the angels brought them before Ali (a.s.).

Suddenly what they saw was that one of them is Muawiyah, another, Amr and the third, Yazid. Ali (a.s.) told those hypocrites: Just look at them. Had I liked, I would have killed them, but I left them for the time being, just as Almighty Allah gave respite to the accursed Iblis till a fixed period of time. What you have seen from your chief, that is, from me, is not due to weakness or inability but it is a trial for you, so that it may become clear what you do.

What if you taunt Ali? Prior to you also, infidels and hypocrites taunted the Holy Prophet (S), saying that one who could visit heavens, Paradise and divine kingdom and come back in a single night, why he should flee Mecca and hide in a cave?! How is that he should need eleven days to reach Medina?! So everything is from Almighty Allah.

Whenever He wishes, He shows you His Might through miracles, so that you may see the truthfulness of His messengers and their legatees. Again it is He, Who takes your test by confronting you with things, which you dislike and abhor so that He may watch what you do and so that Allah's evidence may come

clearly before you.

The story of the tree which was called by the Holy Prophet (S) is like this: In Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (S) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment.

The Holy Prophet (S) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet either examined me nor have you still thought at all about my truthfulness or otherwise?! Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it?

The Holy Prophet (S) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you. Harith replied: It is true. So now I demand from you a miracle to try you. If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet.

I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard. The Holy Prophet (S) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (S) digging the ground like a canal and then stood meekly in front of the Holy Prophet (S). It spoke most clearly: O Allah's Messenger! Here I am. Kindly give command! The Holy Prophet (S) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter, that Ali (a.s.) is the Imam.

You should also testify that Ali (a.s.) is my confidant, assistant and helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations. That tree at once spoke up: I give witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (S)! You are His servant and His Messenger.

He has sent you with truth, so that you may give glad tidings of Paradise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all. I also testify that Ali Ibn Abi Talib (a.s.), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge.

I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your enemies who befriend your enemies and who are enemies of your friends will fill Hell. Thereafter, addressing Harith, the Holy Prophet (S) asked: O Harith! Can one who produces such miracles ever be a lunatic?!

Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was thus nice. Imam Zainul Abideen (a.s.) said: A similar miracle was shown by Ali (a.s.) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness.

But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-in-law. Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs. It is better you walk less and carry less weight so that your legs may not break.

Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away. The Imam (a.s.) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more?

That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and then die. The Imam (a.s.) demanded it from that man, who gave it, telling that even a tiny particle of it can kill a man. The Imam (a.s.) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire.

That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a.s.); that no one would believe that Ali (a.s.) had killed himself. Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did not harm me at all. Now, just close your eyes. That fellow closed his eyes. Then Ali (a.s.) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish. That fellow again trembled.

Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose. The Imam said: This poison, which was deadly in your opinion, has removed my paleness. Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours.

Saying this, Ali (a.s.) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing this, the Greek man fainted. The Imam (a.s.) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before. The Imam (a.s.) said: O Greek! You have seen the strength of these thin legs.

Where has gone your medicine now?! That fellow asked: Was the knowledge of Muhammad (S) also

this much grand? The Imam (a.s.) said: My knowledge is from his knowledge and my strength is also from his strength. A man from Bani Thaqif in Arabia had once approached the Holy Prophet (S) and told him: If you have been afflicted from madness, I may cure you. The Holy Prophet (S) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine.

That man said: Yes. The Holy Prophet (S) asked: What sign would you like to see? That fellow replied: Please call that tall date tree to you. The Holy Prophet (S) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (S).

The Holy Prophet (S) asked: Is it enough? That fellow said: No. Now ask this tree to go back to its original place. So the Holy Prophet (S) ordered the tree to return and it complied with the command instantly. Now the Greek said: What you have described is about the Prophet, whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there.

You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign. The Imam (a.s.) told him: What you have demanded is limited only to your benefit, because you will be knowing that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might.

It also is possible that you may say or anyone else may say that both you and he had agreed in this matter. So it is better if you ask for such a thing which may become a Sign for all the people of the world. That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood.

Ali (a.s.) said: Okay, this is a sign. You yourself may go to that tree and tell it: The Wasi of Muhammad (S) orders that your parts should break and go away from one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide.

It disintegrated into small invisible particles, as if no tree ever stood there before. Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier. The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree.

The Greek did as asked by Ali (a.s.) and the particles of the tree rose up in the atmosphere and then began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly. Since it was not a fruit season, date fruits did not appear. Therefore the Greek man said: I

wish that first green fruits should show up, then they should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here.

The Imam (a.s.) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command, and the tree bore first, green, then yellow and then reddish ripe date fruits. Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough to reach them.

Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. The Imam (a.s.) said: Extend the hand, which you wish to reach to the fruits and while so doing, recite these words:

يَا مُقَرِّبَ الْبَعِيدِ قَرِّبْ يَدِي مِنْهَا

"O one Who brings far things near, make my hand near this thing."

Also withdraw to yourself the hand, which you intend to catch up fruits without making any movement and recite:

يَا مُسَهِّلَ الْعَسِيرِ- سَهِّلْ لِي تَنَاوُلَ مَا تَبَاعَدَعَني مِنْهَا

"O easer of difficulties! Make it easy for my hand to catch the distant lump."

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened. The Imam (a.s.) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe manner that all the learned and ignorant will take a lesson from your fate.

That man replied: Sir, even after observing all these divine Signs, if I remain a disbeliever and if I do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah's selected and well-chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out.

The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things; that He never oppresses His servants and slave-girls (women). Also give witness to the effect that Muhammad (S) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise.

Also testify that Ali (a.s.), who made you observe all these wonderful events, and provided you with so

many bounties, is, after Muhammad (S), more gracious than the entire creation; that he is his (Prophet's) rightful vicegerent and fit for enacting the commands of his religion. Also testify that his friends are Allah's friends and his enemies, Allah's enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (S); that they are the selected Shias of Ali (a.s.).

I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (S) and me and in following him and me and who are with you in that Almighty has granted to you and has given you excellence. You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit.

Regarding one who is higher than you in spiritual matters, you must give him preference in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and wealth; that you regard His friends nearer than your own blood relatives. I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you.

You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally. You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order you to adopt dissimulation, because the Almighty Allah says in Qur'an:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

"Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them."[142]

Simply: Believers should not make infidels their friends. They must befriend believers and whosoever will do so (will befriend infidels) will not get any share from the affection of Allah, except when you, in order to safeguard your lives and property, make friendship with them (no harm therein).

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way.

In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not degrade us. In that case you, only for a while, show displeasure towards us

outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe.

Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers.

Hear, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies. Almighty Allah has ordered you to respect your brothers-in-faith. Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our deniers and enemies.

The story of the poisoned shoulder is thus: When the Holy Prophet (S) was returning to Medina after capturing Khyber, a Jewess approached and said that she had accepted Islam. Then she put before the Holy Prophet (S), a roasted lamb shoulder, saying: O Allah's Messenger! May my parents be sacrificed for you, I was very worried due to your advance towards Khyber, because I knew that those people were very brave. I had a little lamb. I had nourished it like a child. I also knew that you are fond of roasted mutton shoulder. Therefore, I vowed that if Allah brings you back victorious, I will present this to your honor to fulfill my vow.

At that time Ali (a.s.) and Baraa bin Maaroor were also present near the Holy Prophet (S). Baraa extended his hand, picked a piece of meat and was about to put it in his mouth, when Ali (a.s.) told him: Don't begin anything before the Holy Prophet (S). Baraa who was a Bedouin, replied: O Ali! Do you consider that the Prophet is stingy?

Ali (a.s.) replied: No, I am telling you this just to give respect to the Holy Prophet (S). Neither I nor you or any believer should ever try to precede the Holy Prophet (S) in eating, drinking or in any other matter. When Baraa replied that he did not consider the Holy Prophet (S) stingy, Ali (a.s.) said: The reason for which I prevented you is that this meat is brought by a Jewess, whom we do not know.

Therefore, if you eat from it with the prior permission of the Holy Prophet (S) it would be safe for you, but if you go ahead without his permission, only you will be responsible for your life. Ali (a.s.) was saying this when Baraa had begun to chew that meat. Suddenly that meat spoke up by Allah's command and said: O Allah's Messenger! Please don't consume this. It is poisoned. That very moment Baraa fainted and died.

The Holy Prophet (S) called that woman and asked her the reason for such a heinous act. She replied: You have done great injustice to me. You killed my father, brother, uncle, husband and son. I told myself: If Muhammad is only a king like other rulers, he will be killed by this poison. But if he is a true

messenger of God, Allah will fulfill His promise of capturing Mecca and also protect him from this poison.

The Holy Prophet (S) told her: Well, you are telling the truth. Now don't be proud of killing Baraa, because Almighty Allah has only tried him, as he went ahead of His Prophet in eating. Had he taken my permission earlier, he would have been protected from fatal consequences. Then the Holy Prophet (S) called ten persons from his companions. The wise men included Salman, Miqdad, Ammar, Suhaib, Abu Dharr and Bilal (r.a.). His Eminence, Ali (a.s.) was also present.

The Holy Prophet (S) asked them all to sit down and they sat down in a circle. Then the Holy Prophet (S) placed his hand on that poisoned meat and blew from his holy mouth over it, reciting:
In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then he asked all of them to begin eating the meat taking the Name of Allah. The Holy Prophet (S) himself also ate therefrom. All ate fully. Then all drank water. Thereafter the Holy Prophet (S) ordered: Detain this woman. Next day when she was brought to the Holy Prophet (S) he told her: Did you see that all these persons ate your poisoned food and all of them have been saved by Allah with His grace?

She said: O Allah's Messenger! Until now I had a doubt regarding your messengership, but now I am fully convinced that you are Allah's true messenger and I give witness that there is no one worth worshipping except Only One Allah; that He is One and He has no partner and that you are His servant and Messenger. The faith of that lady turned out sincere.

Imam Zainul Abideen (a.s.) has narrated from his ancestors that when the Holy Prophet (S) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim. The Holy Prophet (S) sat down and did not offer Prayer. The companions asked about the reason of doing so.

The Holy Prophet (S) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A person present at the time of Baraa's talk with Ali (a.s.) said: Baraa was merely joking and not talking seriously and truly from his heart.

The Holy Prophet (S) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him. Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance.

In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May

Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah. Thereafter the Holy Prophet (S) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (S), he would have been Baraa, because Ali (a.s.) has prayed in his favor.

Then the Holy Prophet (S) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized. When the group returned from the graveyard and sat for condolence the Holy Prophet (S) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise.

All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said). O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor.

Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: My servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of Ali's prayer in your favor.

Thereafter, addressing the audience, the Holy Prophet (S) said: O servants of Allah! Be worthy of Ali's pleasure and refrain from His displeasure and curse, because one whom he curses will be destroyed even if his good deeds are equal to the number of entire creation. Similarly, if Ali prays in favor of one, one will be made successful by Almighty Allah even if his sins equal the number of creations.

The incident wherein a wolf talked with him is like this: The Messenger of Allah (S) was once sitting when a shepherd came up trembling due to what he had observed. Looking at that shepherd from a distance the Prophet said to the companions: The story of this man is indeed very strange. When he approached and came close, the Prophet told him: Tell us, why are you shaking so much? That man replied: It is because of a very wonderful and awful happening.

I was in the midst of my goats, when suddenly a wolf arrived and took away one of my animals. I at once hit that animal with a stone from a sling and got the lamb released. Then that wolf came from another side and took off another lamb, which also I got from his clutches as before. This happened four times. Finally that wolf came up with its female and was about to attack my lambs.

Again I intended to stone it but lo, it sat upright and spoke up: Are you not ashamed of depriving me of my food? Why do you not allow me to take what Almighty has created for my survival? Do I not need sustenance? This strange happening made me speak up: How wonderful that a tongue-less wolf talks like a human being! Thereupon that wolf told me: May I tell you about an event which is more wonderful than my talking like men?

Once upon a time the Holy Prophet (S) was sitting between two rocks, giving information about the past and future to people. But the Jews, despite knowing through their religious books, that the Holy Prophet (S) was absolutely truthful and more graceful and excellent, deny him and do not believe in his messengership. The Holy Prophet (S) resides in Medina, giving remedy for every ailment, both physical and spiritual. So O Shepherd! Go there and put faith in him, that is in Muhammad (S), so that you may be protected from divine chastisement.

Go to Medina and become an obedient Muslim to save yourself from divine hardships and other calamities. Hearing this, I said to that wolf: By God, I am extremely astonished by your words. I now feel ashamed for preventing you from devouring these goats. Here they are. Take and eat at your will. I do not come in your way now.

Then the wolf replied: O servant of Allah! Be thankful to Almighty Allah, Who included you in those who take lesson from events showing Signs of Allah and who obey His commands. But still more hard-hearted is one who disregards the rights of Ali (a.s.), the brother of Muhammad (S) despite observing his greatness and in spite of the bounties, which he grants from Allah.

He also sees the vastness of his knowledge which is unparalleled and his courage and bravery which are also same. Equally incomparable are his sacrifices in defense of Islam. He also knows that the Holy Prophet (S) has ordered all to befriend his friends and to oppose his foes. The Holy Prophet (S) has also stated unequivocally that Almighty Allah will not accept any good deed of his (Ali's) opponent, however great that fellow may be.

Despite all this, that unfortunate fellow opposes Ali (a.s.) and oppresses him and befriends his foes. It is much more astonishing than your preventing me from eating the goats. The shepherd then asked the wolf: Will it ever so happen against Ali (a.s.)? The wolf replied: Yes. Rather worse than that. The evildoers will, shortly, kill him and his innocent offspring and arrest their womenfolk. Despite these evil-doings they will claim to be Muslims.

This is stranger than all others and hence Almighty Allah has decided that we, the wolves, will in Hell, tear them into pieces and this torment and chastisement of these evildoers will give us real pleasure. Their wailings will make us joyful. Then I said: Had there not been now in my possession, some goats which are the trusts of other people, I would have left them here and proceeded to the Holy Prophet (S) to be fortunate enough to kiss his holy feet.

The wolf said: Then you may now at once go there and leave these goats in my protection. I'll take care of them on your behalf. The near-most angels will protect me, because I am a friend of Allah's Wali. In short, I entrusted my goats to that wolf and its female and came to you. At that moment, the Holy Prophet (S) glanced at his audience and found that some were pleased, but some were thinking that it was a made up story and they doubted its reliability.

Their faces showed disbelief. Such hypocrites began to tell one another in a low voice that this

Muhammad (S) had hobnobbed in advance with this man to entangle unaware people in his snare. When the Prophet came to know about this through divine revelation, he said smiling: If you have doubt about what this shepherd has said, let it be with you.

But I am convinced that he is telling the truth and that person has also believed in the words of this shepherd that Ali was with me in the heavenly domain (Arsh) of the Almighty in the world of spirits and who will also take rounds with me in the canals of life in Paradise and who will also follow me in escorting good people to Paradise and whose Noor was with mine in pure loins and holy wombs. That Noor even now walks with me rising in ranks of excellence.

The costly dresses of Ilm (knowledge). Hilm (tolerance) and Aql (wisdom) given to me by Allah have been given to him too. He is my brother who got separated from me, when my heavenly Noor was transplanted in the loins of Abdullah and his in those of Abu Talib (a.s.). He is my companion in attaining ranks and he is fully just, that he is Ali Ibn Abi Talib (a.s.), the Siddiq-e-Akbar and the Saaqi of Hauze Kauthar and his Wilayat (guardianship) and Mawaddat (love) is a treasure for the believers. He is the pillar of religion and its support.

He knows most of what I know and he is a forerunner in wars for truth. He is brave and courageous, while facing my enemies like a lion. He became a believer first of all and he is above all in being happy at what Allah desires. He is also unique in wiping out the disobedient and rebels. He is able to defeat false allegations. He testifies the words of this shepherd. Allah has said that his eyes and ears and hands are like my eyes, ears and hands. He has been made my supporter and helper. So when he is with me, I don't care for those who give up my company and go wayward. I have no grief for such deviators.

This perfect gentleman testifies what this shepherd has said and states that Almighty Allah will decorate Paradise with him and his friends and fill up the Hell with his enemies. No one from my Ummah can try to equal him. When he is pleased, I care the least for what others dislike and when he has true affection for me, I do not fear the enmity of others.

This is Ali Ibn Abi Talib (a.s.). Even if all in the world and the sky become disbelievers, Allah will make him help His religion himself alone. If the entire creation become his enemy, he alone will rise up to oppose them all and sacrifice his life to help the religion of Allah and to nullify the path of Satan.

Thereafter he said: The eyewitness of this event is not far away. Let us go to the herd and see those two wolves. If they talk with us and if we observe them grazing the sheep, the fact will be testified. Otherwise we will stand on our earlier view. Finally the Holy Prophet (S) along with the Ansar and Muhajireen, proceeded towards that herd. Observing it from some distance, the shepherd exclaimed: That is my herd.

The hypocrites asked: Where is the pair of wolves? Getting nearer, they saw that the two wolves were taking rounds protecting the herd. Whenever any of the sheep separated from the herd, the wolves

drove them back. The Prophet said: If you desire, I may prove that my only aim was to make you hear the wolves talk. The companions replied: Yes, O Allah's Messenger, Do so. Then the Holy Prophet (S) said: You may encircle me, hiding me from the eyes of the wolves.

After compliance with this command, the Holy Prophet (S) asked the shepherd: Just go to the wolves and say: Which one of you had talked with me about Muhammad? Then the male wolf began to approach one person and returning from him to another one finally reached the middle of the herd and then came up with its female to the Holy Prophet (S).

Then by the Might of Almighty Allah, both spoke up: Our Salaam to you, O Messenger of the Lord of the worlds and O the best among the creation! Then they rubbed their cheeks on ground and rolling and tossing about on ground said: We are inviting people towards your honor and we sent this shepherd to you. Then addressing the hypocrites the Prophet said: Now no excuse is left for the disbelievers and hypocrites.

Then he added: Now, this shepherd's words about my messengership have come true. Now if you like, you may also get testified the other thing, that is, the truthfulness of Ali (a.s.). The companions replied: Oh yes, Messenger of Allah! The Holy Prophet (S) then said: All of you now encircle Ali (a.s.). The companions encircled Ali (a.s.). So when they hid Ali behind them, the Holy Prophet (S), addressing the wolves said: Just as you pointed to me and gave my sign to the people, give the sign of Ali (a.s.) also so that people may know that what you said in his praise is true.

Hearing this, the wolves came forward. They began to look closely at the faces and feet of all present there. They left all and finally when they reached Ali (a.s.) they rubbed their cheeks on ground and rolling and tossing at his feet spoke up: Peace be on you, O Mine of magnanimity, peak of intelligence, Scholar of the earlier scrolls, legatee of Muhammad Mustafa (S), one whose friends have been made fortunate by Almighty Allah and whose foes have been declared as doomed forever by Almighty Lord. Allah has made you the chief of the progeny of Muhammad (S) and of the holy family members.

Peace be on you, O one whom all on earth if they befriend you like those who have befriended you in the heavens all of them would have become good and selected. Salam on you, one about whom it has been destined that if anybody donates everything between the earth and the sky in God's path but with even an iota of grudge against you in his heart that fellow would earn nothing but hellfire and wrath of God.

The companions became extremely astonished at all this. They said: We never knew that even animals are so respectful and obedient to Ali (a.s.). The Holy Prophet (S) said: You are amazed by seeing only one animal's obedience. Who knows how will be your astonishment if you observe how much high is the rank of Ali (a.s.) in the eyes of all the animals on the land and sea and angels in high heavens.

By Allah! I have seen the image in the sky near Sidratul Muntaha. Almighty had created that image to fulfill the longing of angels who were eager to see him. There I witnessed that the respect and humility

shown by angels to the image of Ali (a.s.) was much more than the humility shown by these two wolves.

Why should all wise people and angels not become respectful for him about whom the Almighty has, swearing by His self said: I will raise the rank in Paradise equal to 1,00,000 years' journey in favor of one who shows even an iota of humility towards Ali (a.s.). So now you can understand that Ali's rank is much more than what you are being shown here.

The event in which a branch of a date tree wept for the Holy Prophet (S) is thus: The Holy Prophet (S) used to reclined on a tree trunk in the mosque of the Prophet, whenever he gave any sermon. One day the companions said: O Allah's Messenger! The audience has now increased and all of us desire to be able to look at your holy face. So if you allow, we may erect another pulpit wherefrom you may deliver the sermons.

The Holy Prophet (S) allowed them to do so. The following Friday, when the Holy Prophet (S) went on that pulpit, the earlier post began to weep like a woman weeping over her dead child. That pillar then cried loudly like a woman in labor. Hearing this, all in the mosque began to cry and became very restless. They approached the Holy Prophet (S) who, then, went to the weeping pillar, embraced it and said affectionately: The Messenger of Allah has not discarded you to belittle you. The aim was only to ensure the good of Allah's servants to some more extent.

So rest assured that your rank and honor can never become less, because you have been a resting support for the Messenger of Allah. This calmed that pillar and the Prophet went on the stage and said to the audience: "O Faithfuls! Just observe, this pillar is weeping for being separated from the Messenger of Allah, saddened by this distance. But there are some people who oppress their own selves and don't care for nearness or distance from the Prophet.

Had I not embraced and calmed this pillar, it would have continued to weep and shriek till Judgment Day. On the other hand, there also are some people who weep like this pillar due to their separation from Allah's Messenger and his legatee, Ali (a.s.). For being a true believer, it is enough that his or her heart gets full of affection for Muhammad and Ali (a.s.). You have just seen how and why this post was weeping and how it calmed." The companions said: "Indeed, O Allah's Messenger."

Then the Holy Prophet (S) said: "By Allah! Who sent me to His creation making me His true messenger, the longing of the managers of Paradise and of all the servants and Houries therein and of the palaces and gardens in the high heavens to see the faces of those who love Muhammad and his purified progeny (S) and who are against their enemies is far more than the longing of this wooden pillar.

What calms them is the Durood recited by our Shias for Muhammad (S) and the pious household of the Prophet of Allah, their voluntary Prayer or fasts or charities. They get the greatest happiness and satisfaction when they hear how Shia faithfuls have helped their brothers-in-faith and supported them in difficult times.

On hearing such good news, they talked among themselves: Make no haste, because your master has delayed his arrival so that his or her ranks in Paradise may go higher by behaving nicely with their believer brothers and sisters.

Their grief due to separation from believers becomes less and they get peace the most when Almighty Allah informs the residents, servants and Houries etc. in Paradise that the Shias who are your owners are being suppressed by enemies and Nasibis; that they are suffering many hardships; that they are pulling on with dissimulation and are being patient. After hearing this, they also say: We are also resorting to patience in their separation just as they keep patience even after hearing indecent talks about their leaders and elders, control anger and refrain from exposing the truth when they see the oppression of the oppressors and when they find themselves in weak condition unable to defend themselves.

At that time our Lord Protector says: O residents of My Paradise! O treasurers of My Mercy! I have not been miserly in getting your husbands and beloved to you. Rather, the aim is that they may attain maximum Kindness and Mercy by doing more and more good to their brothers-in-faith, and by helping their poor and oppressed friends-in-faith, and by practicing dissimulation while tolerating the high-handedness of infidels and sinners. When they will be perfect in this regard, I will send them to you in a very good condition. So, congratulations to you. When they hear this voice, their weeping stops.

The story about the Jews who died due to the poison they had prepared to kill the Holy Prophet (S) is thus: When the Holy Prophet (S) proclaimed the religion of Islam in Medina, Abdullah bin Ubayy became extremely jealous; so he resorted to a conspiracy, dug a pit in his house and erected poison coated knives and lances and covered it all by a thick mat or carpet.

He also tied a border of that carpet with a wall so that when the Holy Prophet (S) and his companions arrive, they may fall in that pit. He also hid some of his evil-minded companions armed with swords, so that when the Holy Prophet (S), Ali (a.s.) and other companions come out, they might be attacked and killed. Besides, he also prepared poisoned food so that if the first plan fails, they may be finished by the poisoned food.

Finally he went and invited the Holy Prophet (S) and his close companions for the feast, and the Almighty Allah, through angel Jibraeel, informed the Holy Prophet (S) about all these evil plans. Jibraeel (a.s.) advised the Prophet to sit where the mischief-maker Abdullah bin Ubayy might suggest and also to eat the food offered by him so that this miracle may be observed by them all quite clearly.

In short, the Holy Prophet (S) went to that fellow's house with his companions and sat on the carpet prepared by him. Yet they remained safe because Allah had hardened the carpet and the ground beneath it became stony and leveled. The hypocrites were amazed beyond measure. Then he put the poisoned food before his guests. Before extending his holy hand to the food, the Holy Prophet (S) asked Ali to recite these words (as he himself recited):

In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then all of them ate the food, got satisfied and returned hale and hearty. When companions of Abdullah bin Ubayy saw this, they thought that perhaps he had forgotten to poison the remaining food, so they poisoned it. His daughter who had prepared all these plans saw that the mouth of that pit had been closed and that it had become hard like the ground she herself sat on.

But when she sat, Almighty Allah reverted that to its earlier condition and that cursed woman fell down into it and died and the inmates of that house began to weep and cry in grief. Abdullah bin Ubayy warned the people of his house and ordered them not to say that she died after falling in the pit otherwise, they will be disgraced and Muhammad will know that it was all due to their conspiracy.

So they were weeping and saying: The bride for whose marriage this feast was arranged, has died. And all who ate that leftover food also died. When Abdullah bin Ubayy came to the Prophet, the latter asked the cause of that girl's death. The great liar replied that the girl fell down fatally from the upper floor of the house and all who ate, died due to overeating. Thus the conspirators did not reveal the true cause.

Imam Zainul Abideen (a.s.) has said that a similar situation was faced by Ali Ibn Abi Talib (a.s.) with regard to Jadd bin Qays. Jadd was a follower of Abdullah bin Ubayy in hypocrisy. On the other hand, Ali was very much like the Holy Prophet (S) in character and elegance. After Allah made Abdullah bin Ubayy and his co-conspirators lick dust and made their own trap destroy them, Abdullah bin Ubayy met Jadd and said: Muhammad is an extremely clear magician, but Ali is not so clever.

Therefore, invite Ali for a feast in your house and after digging the foundations of the walls of your garden, make some men stand behind holding that wall with the help of wooden planks. When Ali and his companions begin to eat, let the wall fall on them, so that all may die together. The cursed one did so.

When Ali (a.s.) arrived, he gave that wall a support of his holy hand and prevented it from falling. Then he asked his faithful companions to start eating reciting: Bismillaah. Ali (a.s.) himself also began to eat with them. When all ate perfectly, then also he kept the wall, which was thirty yards long, fifteen yards high and two yards thick, from falling.

His faithful companions said: O Sir! How can it be that we continue eating and you continue to hold this heavy wall from falling. How hard it is for your honor. Amirul Momineen (a.s.) replied: I find this wall lighter than the morsel of food in my right hand. Jadd bin Qays then fled away from there imagining that Ali (a.s.) and his companions will be killed under the falling wall and then the Prophet will call him to compensate. He hid in the house of Abdullah bin Ubayy.

Finally they came to know that Ali (a.s.) had stalled the wall from falling with his left hand and was eating

with his companions with his right hand and that they had not been crushed under the wall. Hearing this, Abu Shurur and Abud Dawahi, who were the original planners of this plot said: Ali is very expert in the magic of Muhammad, so we cannot defeat him. At last when all had eaten, Ali (a.s.), with his left hand, made that wall stand upright, filled up its gaps and returned from there with his companions safely.

Seeing him back, the Holy Prophet (S) told Ali (a.s.): O Abul Hasan! Today you acted like brother Khizr (a.s.). He had also repaired a falling wall. Almighty Allah had made that job easy for Khizr (a.s.) through our Ahlul Bayt's supplication.

The story wherein the Almighty Allah had made little food more for the sake of the Holy Prophet (S) is thus: One day the Holy Prophet (S) was sitting with his companions, including righteous Muhajirs and Ansar. He said: I feel like eating Harira prepared with ghee and honey. Amirul Momineen (a.s.) said: I also feel like you.

Then the Holy Prophet (S) asked Abul Fazl: How do you feel? He replied: I would like to eat roasted shoulder meat of a sheep. When inquired from Abu Sharur and Abud Dawahi they also said: A lamb's roasted meat of chest. Then the Holy Prophet (S), addressing the audience said: Who from the believers will give a feast to the Messenger of Allah (S) and his companions? Who will give them food desired by them?

When Abdullah bin Ubayy heard this, he thought of planning some mischief to kill them all, sparing the world from them. So he got up saying: O Allah's Messenger! I am prepared to give you all the proposed feast. I have ample wheat and ghee for making Harira and also have a lamb for roasting. The Holy Prophet (S) said: All right, we agree. So the hypocrite went to his house, prepared the said eatables and mixed poison in them. Returning to the audience, Abdullah bin Ubayy said: Please come alone as the food is ready.

The Holy Prophet (S) asked: Whom should I bring with me? The hypocrite replied: You may come with Ali, Salman, Abu Dharr, Miqdad and Ammar (r.a.). The Holy Prophet (S) then asked: Should Abushuroor, Abud Dawahi, Abul Malahi and Abu Nakat not come? Abdullah bin Ubayy said: No please. The reason for excepting was that they were partners in his hypocrisy.

The Holy Prophet (S) said: I will not eat unless all of them and the Helpers and the Ansars are also invited. Abdullah said: O Prophet! The food is not that much in quantity. It can be served only to a few persons. The Holy Prophet (S) said: O Abdullah! Almighty Allah has sent down a plate of food containing some loaves and some fish. Yet he gave such a bounty in it that 4700 persons ate and became fully gratified therefrom. Then Abdullah said: If it is so, you may bring all of them.

The Holy Prophet (S) then called out: O Muhajireen and Ansar! Come along with me for a feast at the house of Abdullah bin Ubayy. Seven to eight thousand persons proceeded along with the Prophet. Then Abdullah told his companions: What should be our plan now? We wanted to kill only Muhammad and few of his close associates. We never wanted to kill all these people who are here. We understand that

when Muhammad will be no more, all his companions will get separated from one another; not even two will agree on a point (so what is the use of killing them all?).

Then he asked his companions take up arms and be ready for a fight so that when Muhammad dies of poison and when his companions think of taking revenge, they may be able to fight them. Finally, when all the invitees entered the compound of Abdullah, he asked the Holy Prophet (S) and his close friends Ali, Salman, Miqdad and Ammar (r.a.) to sit in a small room. He asked all others to sit in the garden and in other parts of his house. Some may wait at the door.

They may take the place of the first group when they finish eating. But the Holy Prophet (S) said: The Almighty, Who can give bounty in a little food can also widen this house amply. Then the Holy Prophet (S) called out: O Ali, Salman, Miqdad, Abu Dharr, Ansar, Muhajireen all of you may enter this house. So all entered and made a circle around the Holy Prophet (S) (like Hajis who circle the holy Kaaba). Wonderfully all of them accommodated in that house comfortably and there still was room for one person between all seated there.

When Abdullah came in, he was extremely astonished to observe such vastness in his room. Then the Holy Prophet (S) said: Bring to us whatever you have prepared for this feast. Then he placed the eatables in front of the Prophet and said: O Allah's Messenger! You may take food first, then may Ali and thereafter your nearest companions, one by one.

The Holy Prophet (S) replied: Never mind that. Then the Holy Prophet (S) put his holy hand on the plate, likewise did Ali (a.s.). Seeing this, Abdullah asked: Is it not better that you may, O Ali, eat along with your friends and allow the Holy Prophet (S) to take his food separately?! Hearing this, the Holy Prophet (S) said: O Abdullah! Compared with you, Ali (a.s.) is more knowledgeable about Allah and His Messenger.

Allah has never kept distance between me and Ali. He created me and him with same Noor. He then brought our Noor before the residents of the earth and heavens, and angels, Jinns and wind and took a word of promise from them all that all of them will befriend our friends and oppose our opponents. The intention of myself and of Ali is always the same; my aim is his aim. Whatever he likes, I also wish for that.

His pleasure pleases me and his sorrow makes me sorrowful. Therefore, O Abdullah, Ali will eat with me, because he is more well versed with me than you are. Abdullah replied: All right. Then he sent a word to Jadd bin Qays and Mazat saying: We wanted to kill one, but now they are two. Now both of them will die and we will get rid of them. So this is the hour of their destruction and of our happiness, because had Ali remained alive, he would have surely fought against us.

Abdullah had gathered his co-hypocrites around his house so that when the Holy Prophet (S) dies of poison, they may attack and finish his companions. Finally the Prophet and Ali (a.s.) ate that Harira fully. Then the desired two things were put before those who had asked for side and chest meat of a lamb and

they also got satisfied.

All the time Abdullah kept looking at them thinking that they were about to die. But the eaters were hale, healthy and joyful. Thereafter the Holy Prophet (S) said: O Abdullah! Bring that roasted lamb. When it was brought, the Holy Prophet (S) said: Keep this roasted lamb in the centre of this house. Abdullah exclaimed: O Prophet! How will the hands of the people reach this meat?! The Holy Prophet (S) told him: The Almighty Who widened this house so much, will also lengthen the hands of the eaters.

And so it happened and the hands of the guests became long enough to reach that mutton and they ate it. Allah made that lamb enough to gratify so many people. Only bone remained. When all had eaten, the Holy Prophet (S) covered those bones with his handkerchief and asked Ali (a.s.): Just pour the Harira on this and so he did. All took that also to their gratification.

Then the guests said: O Allah's Messenger! We would like to have milk. The Holy Prophet (S) said: The rank of your Prophet, compared to that of His Eminence, Isa (a.s.), is far more higher. Allah had enlivened dead ones for the sake of Isa (a.s.). He will do so also for your prophet. Then the Holy Prophet (S) spread his handkerchief over those bones and recited a supplication, saying:
O Allah! Just as You provided bounty in this animal please recreate the same bounty again and feed us with its milk.

Next moment, by the Command of the Almighty, flesh covered those bones and it made movement and the animal got up and its udders filled up with milk. The Holy Prophet (S) then called out for utensils and got them filled with a lot of milk and gave it to all in ample quantity and it satisfied them all. Thereafter he also said: Had I no fear of my community becoming animal-worshipper like the people of Bani Israel, who had begun to worship a calf, I would have allowed this goat to live and to graze at it's will.

Then he again made a supplication, requesting Almighty Allah to turn that animal into bones and it so happened at once. Then the Holy Prophet (S) returned therefrom along with his companions. The companions then began to discuss the amazing events of the small house becoming big and the little food becoming more and of the dispelling of the effect of poison. The Holy Prophet (S) told them: These happenings make me think of the bounties of various gardens of Paradise, which will be made more bountiful for our Shias.

He said that some Shias are so noble that the Almighty will grant them high ranks, palaces and fairies and other rewards of niceties that, in comparison, all the bounties of this world together would appear like only one grain of sand in an endless desert. It also so happens, he added, that often a noble believer gets entitled to such a rank in Paradise. Then he (in the world) observes a needy believer brother and behaves kindly with him, honors him, helps him and does not leave him to dishonor himself by approaching someone for help.

At that moment, Lord Almighty Allah makes his residence in Paradise much more spacious just as you saw the broadening of this narrow house and the increase in this food. At such times, angels in charge

of those places, request the Almighty saying: O Lord! We are not strong enough to serve here, so please appoint some more angels to help us in carrying out Your Commands. Almighty Allah responds: O angels! I do not wish to load you beyond your ability.

Just tell Me how much more help you need? They urge: O Lord! A thousand fold more than our number may kindly be appointed. Yet there are also some such noble believers that for rewarding them in heavens, the concerned angels request for a million times more helpers. The reward of some is even greater. So Allah grants as much as is needed.

Whenever any believer behaves more nicely with his faithful brother, Lord Almighty multiplies the number of his heavenly helpers. Thereafter the Holy Prophet (S) said: Whenever I remember the event of eating that poisoned food and of our being patient and of Allah's removing that calamity from us and of granting bounty in our needed things, I also remember the patience of our Shias during dissimulation. Almighty Allah will grant great reward in Paradise due to their patience.

So much so, that others will envy them in the heaven. Allah will address them saying: Congratulations for these bountiful luxuries which have been granted to you as reward of the patience you observed when you were being oppressed by unjust people in the world; when you were observing dissimulation against the enemies of religion.

Miracles related to the Celestial World

The first of these is his cleaving asunder of the moon, regarding which the Almighty Allah has declared in Qur'an:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ. وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ .

"The hour drew nigh and the moon did rend asunder. And if they see a miracle they turn aside and say: Transient magic."143

Majority of both Shias and Sunnis relate that this verse was revealed when the Quraish demanded a miracle of Muhammad, who gestured to the moon, and by divine power it was cleft into two pieces. With regard to this miracle, Imam Ja'far Sadiq (a.s.) informs us that fourteen hypocrites, who attempted to assassinate the Prophet at Aqbah, waited upon him on the fourteenth night of the month, when the moon was full, and said, "Every Prophet has had a miracle to attest his divine mission, and tonight we demand of you a great miracle."

"What is it?" said Muhammad. They said: "If you are respectable near the Almighty Allah, command the moon to be divided into two." Instantly Jibraeel announced to Muhammad greetings from the Lord, and that all things were subjected to his command. The Prophet then raised his head to heaven and said to the Moon, to divide into two; which was immediately done. The Prophet prostrated himself in

thanksgiving to God, and our Shias did the same.

On arising, he was asked by the hypocrites to restore the moon to its former state, which was forthwith accomplished. His visitors then said, “Let one side of be moon split, and the other side remain in its natural state.” At his command this likewise was done. The Prophet and Shias again prostrated in thanks.

His adversaries now said, “We have friends coming from Syria and Yemen; if they shall have seen tonight what we have witnessed, we will believe; if they report nothing of these signs, then we shall know that you have imposed it on us by sorcery. At this conclusion, the Almighty Allah sent down the verses quoted above. Ahle Sunnat have narrated the traditional report of the splitting of the Moon through many companions.

Like Ibn Masud, Anas, Huzaifa, Abdullah Ibn Umar, Abdullah Ibn Abbas and Jubair Ibn Motam and all have narrated that it occurred in Mecca. Jubair says that the travelers referred to by the Quraish declared that they saw the same wonders which appeared to the visitors of Muhammad. Ibn Masud swore that the parts of the moon separated so far that he saw Mount Hira between them. Zahak says…Abu Jahl declared the whole affair was magic, but that they would inquire in surrounding places and ascertain if any change was observed in the moon on that night, and finding that the appearances at Mecca were seen everywhere, the infidels declared that it was sorcery that has spread to all the places.

Another tradition in reference to this same subject declares that the Prophet was sitting by Hajar Ismail, when the infidels of Quraish said among themselves, “The matter of Muhammad has made us helpless. We know that a sorcerer can do nothing in heaven, therefore show us a miracle from thence. He then asked if he should show them a miracle in the full moon. They replied in the affirmative.

With his miracle–working finger he then gestured to the moon, and it was split into two; one half fell on the roof of the Kaaba, and the other half on Mount Abu Qubais. On requesting him to reunite the parts, it was instantly done, upon which they said to one another, “Let us be gone, Muhammad’s magic acts in heaven and earth.” According to another report the Moon remained in two pieces from Asr to evening and the infidels were observing it and saying that it was an enduring sorcery.

It is narrated from Imam Ali Reza (a.s.) through authentic chains that the Moon was split into two pieces through the miracle of the Prophet and His Eminence said, “Be a witness to this.”

Second miracle: Bringing back of the sun after it had set. Shia and Sunni scholars have through many chains narrated from Asma binte Umais etc. that one day the Holy Prophet (S) sent Ali away on some business, and he did not return till the time for afternoon prayers had passed. When Ali came back the Prophet laid his head in his lap, and in that state received a divine communication, which was not ended until the sun was setting.

He then inquired of Ali if he had performed prayers. “No,” said he, “I could not lay aside your blessed

head for any purpose." The Prophet then prayed, "O Lord, Ali was in service of You and Your Prophet, therefore bring back the sun for him to perform prayers." Asma says: "By Allah, I saw the sun returned several degrees above the horizon, and again shone on the earth."

Till it was the best time of Asr Prayers and Imam Ali (a.s.) performed the prayers. Then the Sun set again. There are many traditions about this phenomenon, which will be mentioned in the chapter of the miracles of Amirul Momineen (a.s.), Insha Allah. It is narrated in another report that when the Messenger of Allah (S) described his night ascent to heaven he announced that he had seen the Quraish caravan at such a stage.

And when people asked him on which day would it reach Mecca, he said that it would arrive the following Wednesday. That day, however, drew towards a close and the caravan did not appear, and Muhammad's enemies were in high expectation of convicting him of falsehood. But the Almighty Allah at the Prophet's prayer caused the sun to linger an hour longer than usual above the horizon, in which time the caravan arrived and Muhammad's veracity was proved.

Third miracle: Falling of stars and innumerable meteors at the Prophet's birth, and the prohibition of evil spirits from ascending to the heavens.

Fourth miracle: Shia and Sunni scholars have narrated that when Arab tribes agreed to harass the Prophet, he (S) prayed against them to restrain rain for seven years from the tribe of Mudhir. A dreadful famine was the consequence of this as happened in the time of Prophet Yusuf (a.s.). So there was no rain for seven years. There was a terrible drought in Medina. A Bedouin came to the Prophet and said that their trees were dried up and there was no grass.

There was no milk in the udders of quadrupeds and with women, and the animals had perished. The Holy Prophet (S) went to the pulpit, praised and glorified the Almighty and beseeched for rain. It began to rain and continued for a week. It rained so heavily that people of Medina complained that they would drown and their houses would collapse.

The Holy Prophet (S) gestured to the heavens and said: O Allah, let there be rain in the surrounding areas and there should not be rain in this town. Wherever he indicated, the clouds moved to that place and there was no rain in Medina. This continued for a month. The Holy Prophet (S) said if His Eminence, Abu Talib has been alive at this time he would have been highly pleased at this.

Fifth miracle: It was a cloud that overshadowed him before and after his assumption of the prophetical office, as mentioned in full in the previous chapters when the Prophet traveled to Syria with Abu Talib and on the way the monk, Bahira had seen him and after that also others witnessed it and after this also it would be mentioned. It is one of his continuously narrated (*Mutawatir*) miracles.

Sixth miracle: A table was sent down to the Holy Prophet (S) laden with viands and fruits. Thus it is narrated from Umm Salma through authentic chains of narrators that one day Lady Fatima (s.a.) came

to the Prophet and she was accompanied by Imam Hasan (a.s.) and Imam Husain (a.s.). She had prepared a Harira that she had brought for the Prophet.

The Messenger of Allah (S) called for Ali (a.s.), placed Imam Hasan (a.s.) on his right knee and placed Imam Husain (a.s.) on his left and made Lady Fatima and Ali (a.s.) sit in his front and at the back and covered them with Khyber cloak. Then he stated three times: O Allah, these are my Ahlul Bayt, keep doubt and sins away from them and keep them purified as it is wont to be."

Lady Umm Salma says that I stood at the entrance and I said: "O Messenger of Allah (S), am I also from them?" He replied: "No, but you shall have a good end." Meanwhile Jibraeel came down and brought a tray filled with the fruits of Paradise. When the Holy Prophet (S) handled the fruits, they began to praise and glorify the Almighty.

Then he ate from them and also gave to Hasan and Husain (a.s.); again the fruits said: Glory be to Allah, and Hasan and Husain (a.s.) ate them. Then he gave them to Ali (a.s.); the fruits praised the Almighty and he also ate. At this point, a companion of the Prophet arrived and tried to partake of them. Jibraeel said: "Except for the Prophet, successor of the Prophet or the sons of the Prophet, no one else can eat from them.

It is narrated from Lady Umm Salma that one day the Holy Prophet (S) had sent Imam Ali (a.s.) on some business. When he returned, the Messenger of Allah (S) was in my room. On seeing Ali (a.s.), the Holy Prophet (S) arose and welcomed him and brought him in the courtyard with his hand around him. Suddenly a cloud covered the two of them and they became invisible to me.

When the cloud went away I saw that the Holy Prophet (S) was holding a bunch of white grapes from which he and Ali were eating. I said: "O Messenger of Allah (S), you eat and give to Ali and you don't allow me to share it." He said, "They are from Paradise and none except a prophet or a successor of a prophet can eat them."

Shia and Sunni scholars have narrated through authentic chains of narrators from Anas that one day the Messenger of Allah (S) mounted and rode to the peak of a mountain and told to go to a particular place where Ali was chanting the praise of Allah in the company of pebbles. Convey my greetings to him and bring him to me mounted on this mule.

Anas says that he went to that place and brought Ali to the Prophet. Ali (a.s.) greeted the Prophet and he replied and asked him to be seated. "Seventy prophets have sat at this spot and I am the best of all. In this way their successors have also sat here and you are superior to all. Anas says: I saw a cloud approach them and the Prophet extended his hand and took out a bunch of grapes from it and placed it in front of Ali (a.s.) and himself and said: "O my brother, eat from it as it is a gift from the Almighty Allah." Anas asked, "Is Ali your brother?"

The Prophet replied in the affirmative, "Because 3000 years before the creation of Adam, the Almighty

Allah created water below the Arsh and placed in a green pearl and its knowledge is only with Allah. Finally He created Adam (a.s.) and placed that water in his loins. Then he transferred it to the loins of Sheeth. In this way, it was transferred from one to another till it came to the loins of Abdul Muttalib. At this point it was divided into two – a part of which went to the loins of Abdullah and another part went to the loins of Abu Talib.

I am created from one part and Ali from another. Therefore Ali is my brother in the world and the Hereafter. It is mentioned by the Almighty Allah in the following verse:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا.

"And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."144

It is mentioned in another report that Anas said: They ate and drank from that cloud and then it went away to the sky. And the Prophet said: 313 prophets and a similar number of their successors have eaten and drank from this cloud. I and Ali are the most superior to them in the view of the Almighty Allah.

It is mentioned in another reliable tradition from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: You should prefer eating Hareesa as it imparts strength of praying for forty days and it was included in the tray that had arrived from the heavens for the Holy Prophet (S).145

Seventh Miracle: It is related on the authority of Anas, that the Prophet sent summons to a Firon among Arabs, to invite him to embrace the faith.

When the messenger came to him, he asked: "What is that God made up of, gold, silver or iron to whom you call me?" The messenger returned and then the Prophet sent him again and he invited him to Islam and he refused and was speaking to the messenger of the Prophet when a cloud appeared, from which issued lighting that burnt away his skull, on which this verse was revealed:

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ.

"...and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess."146

Eighth miracle: In the commentary of Imam Hasan Askari (a.s.), it is related that one day the Prophet said to Abu Jahl: "Allah has preserved you from punishment because you will be the father of a son who will embrace Islam, that is Akrama. And the problem of Wilayat will crop up and in that if he obeys Allah, he will gain salvation.

Same is the case of all Quraish that the Almighty Allah gives respite to some because He knows that

some will embrace Islam and regarding some it is that there will be Muslims in their progeny. Then the Holy Prophet (S) said: “Look at the heavens.” On doing so they beheld its gates open and fire coming down and impending over their heads. It approached so near that they could feel its heat and they began to tremble.

“Be not alarmed,” said the Prophet, “for it will not burn you yet. It is sent as a lesson for you.” Then they saw an effulgence emerge from their backs and it extinguished that fire. So much so that it reached upto the sky. Some of these effulgences belong to those about whom the Almighty Allah knows that they would become Muslims and some of their descendants would embrace Islam.

Miracles manifested in terrestrial objects

Shia and Sunni tradition scholars have narrated from Imam Ja’far Sadiq (a.s.) and Jabir bin Abdullah Ansari that when the Holy Prophet (S) passed the passes of Mecca every rock and tree he passed, reverently bowed before him, and greeted him saying: Peace be upon you, O Messenger of Allah (S).

Second miracle: It is narrated through authentic chains of narrators that Fatima binte Asad says: “When the last moments of Abdul Muttalib approached, he asked his sons, “Which of you would undertake the guardianship of Muhammad?” They said, “Muhammad is himself intelligent, and he should be given in the guardianship of one he prefers.”

Abdul Muttalib said: “O Muhammad, your grandfather is about to pass away, which of your uncles would you prefer to take care of you?” the Holy Prophet (S) glanced at all the uncles and then moved to His Eminence, Abu Talib. His Eminence, Abdul Muttalib said: “Abu Talib, I am aware of your honesty and trustworthiness you should be for Muhammad like I am. So Abu Talib brought the Holy Prophet (S) home.

Fatima binte Asad says that she looked after him and he addressed her as mother. We had some date trees in our courtyard and it was the first season of fruits. There were forty boys of the same age of the Prophet and they used to pick up the dates that had fallen from the trees. And they used to snatch dates from one another and fought among themselves. But I never saw the Messenger of Allah (S) taking away dates from any boy. I used to pick some dates for the Prophet and sometimes my slave girl used to so that.

One day, by chance, both of us forgot to pick the dates and the Prophet was asleep. The boys arrived and took away all the dates. I lied down and hid my face in shame. When the Prophet awoke, he went to the orchard and did not find a single date fruit and he returned from there. My slave girl said sorry that she had forgotten to pick the dates. The Prophet again went to the orchard and said to the tree: I am hungry.

I saw the tree bow down as if placing its head at the feet of the Prophet and he took as many dates from it as he wanted. The tree was overjoyed at this honor. Lady Fatima binte Asad says that she was

astonished at this. His Eminence, Abu Talib arrived and I ran to open the door and narrated to him all that I had witnessed. Abu Talib said: Don't be surprised at these miraculous acts, because he will be a prophet and a son will be born to you in your senior age who will be like him and who will be his successor and vizier. Twenty years after that, Amirul Momineen (a.s.) was born.

Third miracle: Through reliable chains of narrators it is narrated from Ammar Yasir that he had accompanied the Prophet on a journey, "and we halted at a place where vegetation was sparse. When the Holy Prophet (S) wanted to relieve himself, he looked here and there but there were no trees to be seen in the vicinity.

He told me: O Ammar go to those trees and say that the Holy Prophet (S) orders you to join together so that he may relieve himself behind you. Ammar did as bidden. So they came together and after the Prophet had relieved himself, he told them to go back to their places." It is narrated through authentic chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) himself ordered them to join.

When he finished, he ordered them to go back and they returned. Some companions went there to inspect the feces but could not find anything at that place.

Fourth miracle: It is narrated through many authentic chains by Shia and Sunni that when the Holy Prophet (S) migrated to Medina and built a Masjid there, there was a dried date tree near the prayer niche. When the Prophet delivered the sermon he used to lean upon it. After some days a Roman arrived and he said: O the Messenger of Allah (S), if you permit, I can make a pulpit for you to deliver the sermons.

The Prophet allowed him and he made a pulpit having three steps. The Holy Prophet (S) used to recite the sermon sitting at the third step. When he came to it for the first time, wailing was heard from the dried post just as a she-camel screams for her little one. The Prophet descended the pulpit and embraced the post, which soothed her.

The Holy Prophet (S) said, "If I had not embraced it, it would have wailed till Judgment Day. This post was called by the name of Hannanah. It remained after the Prophet till Bani Umayyah demolished the Masjid and rebuilt it anew and cut off that tree. It is mentioned in another report that the Holy Prophet (S) ordered that the tree should be uprooted and buried below the pulpit. It is mentioned in another report that the Prophet said: Don't cry, if you want, I can make you a tree of Paradise so that the righteous may enjoy your fruits, if you like you can be returned to your previous state, the tree chose the hereafter.

According to another report, when that tree wept and wailed and the Prophet was seated on the pulpit, he summoned the tree and it reached the Prophet tearing the ground. The Prophet embraced and comforted it. It was wailing like a young boy and this is a continuously narrated miracle. Today the spot of tree is clearly marked and it is called Ustawana Hannanah.

Fifth miracle: It is mentioned in *Nahjul Balagha* etc. that Amirul Momineen (a.s.) said: I was with the Prophet when a party of the nobles of Quraish came to him and said to him, "O Muhammad, you have made a big claim which none of your forefathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar."

The Messenger of Allah said: "What do you ask for?" They said: "Ask this tree to move for us, even with its roots, and stop before you." The Prophet said, "Verily, Allah has power over everything. If Allah does it for you, will you then believe and stand witness to the truth?" They said "Yes". Then he said, "I shall show you whatever you want, but I know that you won't bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me)."

Then the Holy Prophet said: "O tree, if you do believe in Allah and the Day of Judgment, and know that I am the Prophet of Allah, come up with your roots and stand before me with the permission of Allah." By Him who deputed the Prophet with truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this, they said by way of pride and vanity. "Now you order half of it to come to you and the other half of it to remain (in its place)." The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said, disbelieving and revolting, "Ask this half to get back to its other half and be as it was."

The Prophet ordered it and it returned. Then I said, "O Prophet of Allah, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah, the Sublime, in testimony to your Prophethood and to exalt your word. All the people shouted, "Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs."

Sixth miracle: It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a certain man came to the Prophet and asked him to show a miracle. There were a couple of trees before the Prophet and they were at some distance from one another. The Prophet ordered: Come together and they joined each other. Then he told them to go away and they separated on seeing which, the man embraced Islam.

Seventh miracle: It is narrated from Abbas through authentic chains of narrators that Abu Talib asked the Prophet to show him a miracle if Allah had appointed him as a Prophet. The Prophet called a tree to him which prostrated itself before him. After that it went back to its place. Abu Talib said, "I witness that you are true; O Ali, pray at the side of your cousin."

Eighth miracle: It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that when the following verse was revealed:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

"Then your hearts hardened after that, so that they were like rocks, rather worse in hardness..."147

...the Jews found it very painful and they came to him respectfully and said: O Muhammad, you speak ill of us and what you claim about our hearts is quite wrong. Though Allah knows that we are good; we fast, give alms and help the poor.

His Eminence (S) said: A good deed is one performed only for Allah and according to His command. If it is done to show off ones wealth and status, or to oppose Allah's apostle, it is not a good deed; it is only a mischief. One who commits such acts will be involved in nothing but trouble and Allah will subject him to a severe punishment in the Hereafter.

The Jews said: O Muhammad, this is what you say; but we say that whatever we do is to destroy your name, finish your rulership and make your companions separated from you. It is a religious war for us and we hope that Allah will give us great reward for it. At the minimum we can say that you and we, both are alike in our claims.

Now tell us what excellence you have over us? His Eminence (S) replied: O Jews! Indeed, in the matter of claims, both, the party of truth and the party of falsehood, are equal; but Allah's proofs show the difference between both. They falsify the party of falsehood and confirm those who are righteous. And Muhammad, the Prophet of Allah never becomes aggrieved with your ignorant statements and neither does he compel you to accept his prophethood without evidence. He establishes such a divine proof, which you cannot defeat.

You cannot escape from its imminent consequences. If Muhammad (S) shows any sign from himself you will be in doubt and say it is all false. He has deceived us or has done it by taking others' help. But when you yourself ask according to your choice, you will not be able to say thus. Whatever you request, will come before your eyes. So that the excuses of infidels would be finished and insight of believers increase.

The Jews said: O Muhammad, you have said justly. If you fulfill the promise you made and you fail to bring what we request, you will become helpless to give up your claim of prophethood, you will have to enter our community and submit to the commands of Taurat. His Eminence (S) said: Making threats is of no use; truth will expose your real condition. Ask whatever you want, so that no excuse remains for you.

They said: O Muhammad, you think that we have no intention to help the poor and weak? And that our

hearts are harder than rocks and more obedient to Allah? Let us go to one of the mountains and ask it to testify your claim and our falsehood. If it gives evidence in your support, it would become incumbent on us to start following you; if it falsifies you or remains quiet, we will know that you are a liar and you fight to fulfill your selfish desire.

His Eminence (S) said: Very well, come, let us go to the mountain and ask for its testimony. They went to a mountain on the outskirts of the town and Jews said: O Muhammad, ask this mountain to testify. His Eminence (S) addressed it: O mountain! For the sake of Muhammad and his purified progeny (by the auspiciousness of whose name Allah made His empyrean light on the shoulders of eight angels though before that numerous angels could not move it; and by those names Allah forgave the mistake of Adam (a.s.) and returned his original status.

And for the sake of those names, Allah sent Idris (a.s.) to the abode of Paradise.) I ask you in the name of those blessed ones that you give the testimony for Muhammad (S) that Allah has entrusted you with, which has the mention of his confirmation about the hardness of their hearts and their denial of prophethood. When His Eminence (S) said this, the mountain started moving, a quake ensued, and water started flowing from it.

It called out: O Muhammad (S)! I give witness that you are the Messenger of the Lord of the worlds, chief of all the prior and the latter creatures; and I give evidence that their hearts are harder than rocks as you said. Not an iota of good comes out from them like sometimes floods erupt from rocks and sometimes water comes out little by little. I testify that these people who blame you for attributing lies to God, are themselves liars.

Then His Eminence (S) said to the mountain: I ask you to say that Allah has ordered you to obey my orders in all circumstances for the sake of Muhammad and his purified progeny, for whose sake Allah delivered Nuh (a.s.) from a great calamity, made the fire cool on Ibrahim Khalilullah and kept him safe from fire by making him sit on a throne that none had seen before, between flowers and fruits that grow in different seasons.

The mountain replied: O Muhammad (S), yes, I witness that whatever you said is true. I also give evidence that if you call on Allah to turn all men into apes and pigs, Allah will indeed do so or if you ask Him to turn them into angels, it will be surely done. If you pray to turn fire into ice and ice into fire, indeed it will happen so; or if you pray to Allah to make the sky fall on the earth and to raise the earth on the sky it will come about.

If you pray to Allah to make the East and West of the earth like a bag, then indeed Allah will do so. I testify that Allah has made all skies, earth, mountains, seas and forests obedient to you. The winds, lightning, animals and all people are obedient to you; and they shall do whatever you say.

After seeing these obvious miracles, the Jews said: O Muhammad, you are deceiving us. You have hidden your followers behind the rocks and they speak to you and you say that the mountain is

speaking. We don't know, whether the voice we hear is of the mountain or people. Only the foolish can be duped in this way. If you are true in your claim, move away from this mountain and order it to uproot itself and come to you.

When it comes to you, order it to split into two horizontally and that the lower part rise up and upper part come down; when this is done, we will accept that it is from Allah and that nobody has cheated us. Then His Eminence (S) gestured to a stone that weighed around two kilos and said: O stone, start rotating. The stone began to rotate at once.

When it came near, His Eminence (S) said to the Jew who was standing near to pick it up and bring it to his ear so that this may also give the testimony that the mountain had given because that stone was a piece of that mountain. When the Jew brought it to the ear, the stone began to speak by the power of Allah and said that in the same voice that came from the mountain that whatever blame the Jews laid on Muhammad were invalid and they were only to the detriment of the Jews themselves.

His Eminence (S) said: Did you hear what the stone said? Was there someone sitting behind this stone also and talking with you to deceive you? Or this stone is talking with you? The Jew said: No, it is not so, but you fulfill what I have requested you.

His Eminence (S) went to stand in a big open field and called out: O mountain! For the sake of Muhammad and his progeny, just as Allah sent the swift wind on the people of Aad, which destroyed the people just as dates fall from the trees and ordered Jibraeel (a.s.) to raise a dreadful loud voice on the people of Aad; hence it happened so and because of the severe fatal blow, all people dropped dead like hay, you also dislocate from your place and come to me. Saying this, he put his hands on the ground.

The mountain made a movement and immediately came to stand where His Eminence (S) had indicated and its roots came near the fingers of His Eminence (S). Then it said: O Messenger of the Lord of the worlds (S), I am here to listen to your commands with heart and to obey you. If you want me to disgrace your enemies, I can do it for you.

His Eminence (S) said: These opponents have asked me to order you to uproot from the earth and split into two in such a way that your upper half may come down and your lower part go to the top. The mountain asked: O Allah's Messenger, do you order me this? He said: Yes. Immediately the mountain split into two and its lower part went up and the upper came down.

Then the mountain called: O Jews! Is this miracle less than what Musa (a.s.) showed and whom you believe? The Jews stared at each other. Some said: We have no excuse left. And some said: This man is very fortunate. He gets whatever he intends and shows many wonders. Don't be tricked by his wonder acts.

The mountain said: O enemies of Allah, you falsified the prophethood of Musa (a.s.) in the same way. Did you not say that the turning of Musa's staff into a python, splitting of the sea and the raising of the

mountain was all because he was fortunate to show those wonders? And that you will not be deceived by those wonder acts?

Ninth miracle: It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that the infidels of Quraish who opposed him asked the Prophet to come to the idol Hubal and ask it to judge between them. When he came to it, it fell down on its face before Muhammad, testifying to his prophethood and to the Imamate of Ali (a.s.).

Tenth miracle: It is mentioned in the same Tafsir that when they confined the Holy Prophet (S) in the valley of Abu Talib and a party besieged the defile so that none may supply them with food and clothing etc. and that no one should come out to procure goods, at that time the Almighty Allah supplied bounties better than the bounties of Manna and Salwa that was supplied to Bani Israel and through the prayers of the Prophet everything they desired was supplied from Paradise.

When they said that they were tired of this narrow place, the Prophet slashed to his left and right and said to the mountains: "Move away!" And they moved away and a wide field was seen between the pass, such that its edges were not visible. Then the Holy Prophet (S) gestured with his hands and the place became filled with fruits, vegetation and flowers.

Eleventh miracle: It is narrated from Imam Ja'far Sadiq (a.s.) through good chains that the prophet put a stone in the middle of a road to turn water from his field, where it still remains, but through his miraculous influence no person has ever struck his foot against it, neither has it occasioned any harm to animals. That stone is still in its place and no one has stumbled against it and it has caused no harm to anyone.

Twelfth miracle: It is narrated that a Jew had done something for a Muslim on condition that he would plant for him a date-orchard. When the prophet came to know about it he ordered Ali (a.s.) to collect as many seeds as there were date-trees in the bond.

He put the seeds into his blessed mouth and gave them to Ali, who buried them into the ground, and vegetation followed so rapidly that the orchard was no sooner planted than it appeared laden with various kinds of dates, yellow, red, white and black. This miraculous orchard was delivered to the Jew, and his claim on the Muslim was cancelled. A similar miracle will be related in the biography of Salman.

Thirteenth miracle: It is mentioned in reliable traditions that one day the Messenger of Allah (S) was passing through a date orchard with Ali (a.s.) when a tree said to another, "This is the Messenger of Allah, and he who accompanies him is his successor." Due to this the dates produced in that orchard are called 'Sihani' because they had witnessed the prophethood and successorship.

Fourteenth miracle: It is narrated from Jabir Ibn Abdullah that: We were digging the trench during the Battle of Ahzab when a great mound of earth appeared. We told the Prophet about it. He said don't worry very soon you will witness a strange phenomenon.

When it was night, voices were heard from that mound and some couplets were also heard which meant: Dig up the mound and throw it away at a distance and help Muhammad the guiding one and assist his cousin. But no one was visible there. In the morning there was no sign of the mound.

Fifteenth miracle: Ibn Shahr Ashob has narrated that the Prophet once leaned his back against a dry tree, which immediately became verdant and produced fruit.

Sixteenth miracle: Then he has narrated that one day the Holy Prophet (S) was encamping at when he sat down under a tree of small shadow, but being grieved for his companions exposed to the beams of the sun, by divine power he caused the tree to grow and overshadow them all, on which occasion the following verse was revealed:

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا

"Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary."[148]

Seventeenth miracle: Ayyashi has narrated from Saeed bin Jubair that the infidels of Quraish had placed three hundred and sixty idols in the Kaaba; and each tribe had one or two idols there. When the verse of 'I testify that He is such; there is no god except Allah', all of them fell in prostration.

Eighteenth miracle: Ibn Babawayh etc. have narrated from Imam Ja'far Sadiq (a.s.) that once the Holy Prophet (S) was circling the Kaaba and he omitted to put his hand on the west corner, which immediately exclaimed, "Am I not a corner of the House of the Lord? Why do you not put your blessed hand on me? He then returned and said, "Peace be on you, I will not ignore you."

Nineteenth miracle: Saffar, Qutub Rawandi and Ibn Babawayh have narrated that once the Holy Prophet (S) visited a date-orchard, and each tree began to speak: Peace be upon you, O Messenger of Allah (S) and begged him to partake their fruit, bending down the branches.

The Holy Prophet (S) ate from them; but when he came to Ajwa, its branches bowed down in prostration to the Prophet and he said: "O Allah, bless this tree so that it may benefit the people." Hence it is related that it is a tree of Paradise.

Twentieth miracle: Rawandi and Ibn Shahr Ashob have narrated from Ibn Abbas that a villager from Bani Aamir came to the Prophet and asked to convince him of his prophethood. So the Prophet called a cluster of dates from the tree, and then remanded it to its original position; this man was convinced and he embraced Islam saying: I witness that you are the Messenger of Allah, and he came out of there saying: O sons of Aamir bin Sa-sa I will never refute the Prophet.

Twenty-first miracle: It is again narrated from Ibn Abbas that a notorious infidel and famous wrestler,

named Rakana, of the Bani Hashim, as he was pasturing sheep one day in a valley of Zamm, met the Prophet alone, and said, “Were it not for the relationship between us, my first salutation would have been to kill you, the reviler of our gods. Can your God deliver you from me? Let us wrestle; if you throw me, I will give you ten sheep. Muhammad raised him up and dashed him to the ground.

“This was not your own feat, said Rakana, your God did it for you.” But not satisfied with this, he twice again staked ten sheep and was thrown. He said: “May the Laat and Uzza be destroyed, they have not helped me!” The Prophet however, refused the thirty sheep he had won, and invited him to become a Muslim and said, “I don’t want you to go to Hell. If you become a Muslim you will be safe from divine punishment.”

He said: “I will not convert until you show me a miracle.” The Prophet said: “I make Allah a witness on you that if you see a miracle you will accept Islam.” He was near a tree. The Prophet ordered that tree to come to him. The tree split and came to the Prophet. Rakana said: “This indeed is a great miracle. Now tell it to go back.” The Prophet ordered it to go back and it returned and joined with its other half.

The Prophet asked if he was willing to accept Islam? He replied: I don’t want the ladies of my tribe to ridicule me that I was cowed down by you to accept Islam. But you may take the sheep that you have won.” The Prophet said: “I don’t need your sheep if you don’t want to embrace Islam.”

Twenty-second miracle: Ibn Shahr Ashob has narrated that on a certain expedition with his companions, the Messenger of Allah (S) and his army came to a mountain impassable for horses. At his prayer the mountain sunk into the earth, was broken to pieces and a way opened up for the army.

Twenty-third miracle: Ibn Babawayh, Saffar and Rawandi, may Allah have mercy on them, have narrated that Amirul Momineen (a.s.) said: “When the Messenger of Allah (S) sent me to propagate Islam in Yemen, I said that they were very old and I was a young man.”

The Holy Prophet (S) said: When you ascend the summit of Afiq, to proclaim with a loud voice: O trees, pebbles and dust, the Prophet of Allah sends you his salutation. On ascending Afiq, I beheld the people of Yemen with drawn swords ready to attack me. I proclaimed the salutation as I was commanded, when the trees, clods and pebbles in the valley, with one voice cried, “Peace be to Muhammad, the Messenger of Allah, and to you.”

This so terrified the Yemenis, that their knees trembled, and casting down their weapons they surrendered to me and I taught the faith to them.

Twenty-fourth miracle: Ali bin Ibrahim has narrated that when the Messenger of Allah (S) reached below the fort of Bani Quraiza to besiege it, he was surrounded with date-orchards, to which he gestured, saying, “Move away.” So they obeyed and dispersed in the field far away.

Twenty-fifth miracle: Shaykh Tusi and Qutub Rawandi have narrated through authentic chains of

narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: I recognize that rock in Mecca which saluted me before I declared my prophethood.

Twenty-sixth miracle: Shaykh Tusi has narrated through authentic chains from Salman that he said: I was in the company of the Prophet when Ali Ibn Abi Talib (a.s.) arrived and handed a pebble to the Holy Prophet (S).

It had hardly reached the hand of the Prophet that it began to speak by the power of Allah and said: There is no god, except Allah. Muhammad is the messenger of Allah. I am pleased that Allah is the Lord, Muhammad is the Prophet of Allah, and that Ali Ibn Abi Talib (a.s.) is the Wali. The Holy Prophet (S) said: Whoever recites this in the morning will be safe from chastisement of Allah.

Twenty-seventh miracle: Ibn Babawayh and Rawandi have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a Jew, named Sajat, came and said to the Prophet, "Where is your Lord?" The Prophet replied, "His knowledge and power encompass every place, but He has no locality." "What is his condition?" asked the inquirer.

The Prophet said, "How can I explain His mode of being, since He has created every direction and He cannot be described by the qualities of the creatures." The Jew concluded by demanding how he should know Muhammad was a prophet. Immediately rocks and everything else declared in clear Arabic that Muhammad is the Prophet of Allah." Sajat said: "I have not seen anything more clear, so I testify to the oneness of God and your prophethood. Indeed you are the messenger of Allah."

Twenty-eighth miracle: It is narrated from authentic chains in *Basairud Darajat* that one day the Messenger of Allah (S) enter a certain garden of Bani Najjar in the company of Sahal bin Hunaif and Khalid bin Ayyub Ansari, when a stone on the mouth of a well saluted him, and besought him to intercede that it should not be numbered among the stones of Hell. The Prophet prayed: O Allah, do not make this stone a stone of Hell.

Twenty-ninth miracle: Shaykh Tabarsi, Qutub Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) during the expedition of Taif, was passing through a wilderness in which were many lote-trees, sleep having overcome the prophet, his camel advanced against a lote-tree, which parted to open him a way, half standing on one side of his path and half on the other, where it still remains in the state, and is honored by the people and called as the Prophet's lote-tree, and is much venerated. People hang its leaves on their sheep and camels to protect them from harm. It is a miracle whose traces remain to this day.

Thirtieth miracle: Rawandi has narrated that soon after the Prophet's assumption of the prophetical office, a group of Arabs had assembled to worship an idol, when a sound came from it and in clear language it warned: "Muhammad (S) has appeared, calling on all to embrace the true religion. Hearing this, the group dispersed and most of them believed in the Prophet.

Thirty-first miracle: Rawandi etc. have narrated that the Prophet was returning on a dark rainy night from the Masjid after Midnight Prayer and a bolt of lightning was flashing before him when he decried Qatada bin Noman and he recognized him. Qatada said: "O Prophet of Allah, I want to pray with you, but this darkness had made it impracticable to attend the Masjid."

The Prophet gave him a date stem saying, "This will light you for ten nights", which proved true. He further warned the man that a Satan had taken possession of a corner in his house, whom he must attack with a sword. On entering his house the man saw a black object in a corner, which, on his assaulting it, climbed the wall and disappeared.

Thirty-second miracle: Rawandi etc. have narrated that one day Jibraeel came to the Prophet and found him distraught and inquiring about the cause, he said he was grieved at the violence and denial of infidels. "Shall I give you a proof, said the angel, that God has subjected all things to you?" "Yes." Jibraeel said, "If you call that tree it will come to you." He ordered a tree and it came and when he commanded it to return, it returned.

Thirty-third miracle: Rawandi has narrated through some chains that a Bedouin came to the Prophet from a far off place. Prophet Muhammad (S) said: "Shall I show you the best path?" "Yes", said he. "Then say: I testify that there is no god but Allah, and Muhammad is the Messenger of Allah."

The Bedouin asked, "Have you any proof of this?" inquired the Bedouin. "Yes", said the Prophet. "Go and tell that tree that the Messenger of Allah is calling it," which it did. The Bedouin then asked the tree to testify to the truth of the Prophet, which it did. The Bedouin then asked the Prophet to make it return.

The Bedouin then asked the Prophet to allow him to prostrate before him but the Messenger of Allah (S) said, "None is worthy to be prostrated before, but Allah; or I would have ordered the women to prostrate before their husbands. The Bedouin became a Muslim and kissing the hands of the Prophet sought his permission to go back to his tribe and invite his people to Islam. The Prophet issued the permission and he returned.

Thirty-fourth miracle: Pebbles praise and glorify God. Shia and Sunni scholars have continuously related from Abu Dharr that Makor Amiri came to the Prophet and asked him to show a miracle. The Holy Prophet (S) took nine pebbles, which in his hand uttered praises to Allah, but were silent when he laid them on the ground. Again when he picked them up they began to recite the praise.

It is mentioned in another report that they used to recite: *Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.* It is narrated from Ibn Abbas the ruler of Hadhramaut came to the Prophet and asked: "How do we know that you are the Messenger of Allah?" The Holy Prophet (S) picked a handful of pebbles and said: "They testify to my prophethood." The pebbles began to praise the Almighty and also testified to the messengership of the Prophet.

It is narrated from Anas that: "The Messenger of Allah (S) picked up a handful of pebbles, which began

to recite divine praise. After that he transferred them to the hand of Imam Ali (a.s.) and they continued to extol Allah as before. When we handled them, they fell silent."

Thirty-fifth miracle: Rawandi has narrated from Abu Usaid that the Messenger of Allah (S) one day said to his uncle, Abbas, that he should remain at home with his sons the next day as he had some business with them. Next morning he went to their house and called them and prayed for them; when he did this the sound of Amen came from the corners of the house.

Thirty-sixth miracle: Kulaini, Rawandi and Ibn Shahr Ashob have narrated from Imam Ja'far Sadiq (a.s.) that when a man died, his friends attempted to dig his grave but in vain. The Holy Prophet (S) said: "He was a good man and there should be no difficulty in digging his grave."

He then personally went there and called for a cup of water; placed his blessed hand in the bowl and sprinkled the water on the ground after which it became as soft as sand. It is mentioned in another report that when the Holy Prophet (S) prayed, it was dug up easily.

Thirty-seventh miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) was encamped in a certain place dining with his companions, on one of his expedition from Medina, when Jibraeel came and asked him to mount, and presently they arrived a Fadak, the earth having been folded like a garment, thus shortening their way.

The people of Fadak heard the sound of horses approaching, and were so frightened that they fled to the mountains, after locking their town and giving the keys to an old woman who lived outside. Jibraeel took the keys for her, and after they had entered the city and been through the place, the angel announced to the Holy Prophet (S): "O Messenger of Allah (S), Allah has given this to you and no one has any share in it." Then the following verse was revealed:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

"Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin..."149

Then He says:

فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ

"...you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases..."150

Since neither the Muslims fought nor had they accompanied the Prophet in Fadak. The Almighty Allah

had given it to His Prophet without any fight or struggle. Jibraeel took the Prophet through their homes and orchards and then after locking the doors handed the keys to him. The Messenger of Allah (S) placed them in the scabbard and hung the sword on the camel saddle along with other goods.

Then he mounted and on their return the earth was contracted in the same manner it had been before. The Messenger of Allah (S) reached his companions while they had not even dispersed from that gathering and the Holy Prophet (S) said: I had gone to Fadak and the Almighty Allah has bestowed it to me. Hypocrites glanced at each other and gestured with their eyes (we seek refuge of Allah) that the Prophet was lying! The Messenger of Allah (S) removed the keys from the scabbard and said: These are the keys of the Castles of Fadak.

Then he set out from there and came to Medina. First of all he visited Fatima's house and said: "The Almighty Allah has given Fadak to your father, in which Muslims have no share. I have the discretion to do whatever I like with it.

I give it to you and your heirs in perpetuity, to cancel the dower I have to pay to your mother, Khadija. Then he called for a skin and called for Amirul Momineen (a.s.) to write out a document for the same. That Fadak was a gift from the Holy Prophet (S) and he had it witnessed by Ali and Umm Ayman. Umm Ayman is a lady of Paradise. The people of Fadak agreed to pay twenty-four thousand dinars (gold coins) annually, which are about three thousand six hundred tomans of our time.

Thirty-eighth miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) returned from Hunain and halted at Jarana and the companions divided the spoils, people still continued to press upon him for more, and annoyed him so much that he went and leaned his back against a tree, where they pressed upon him till his back was bruised and his chador stuck to the tree.

The Messenger of Allah (S) escaped to another tree and asked for his chador. By Allah, if I had sheep equal in number to the trees of Mecca and Yemen I would have distributed them among you people. You will never find me miserly. Thus he set out from Jarana in the month of Zilqad and by the auspiciousness of the back of the Prophet that tree derived such virtue from his leaning against it, that it was always verdant the whole year.

Thirty-ninth miracle: Ibn Shahr Ashob and Ibn Masud etc. have narrated that when people dined with the Prophet, we heard voices from the food uttering praise of Allah.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was building a Masjid at Medina, he summoned a tree from Mecca, which came and testified to his prophethood.

Forty-first miracle: It is narrated that the Messenger of Allah (S) sent Abdullah bin Tufayl to guide his own people in the faith; and the Prophet gave him as a miracle, light constantly beaming from the end of his whip, by which light he introduced his people to the effulgence of Islam. There is another report that Quraish said to Tufayl bin Amr that when he entered the great mosque he should stuff his ears with

cotton so that he might not hear the preaching of Muhammad.

But the more cotton he thrust into his ears, the plainer he heard all the Prophet said. And this miracle caused him to become a Muslim. And he said: "O Messenger of Allah (S), I am the chief of my community; if you grant a sign to me, I will call my people to faith. The Messenger of Allah (S) prayed for a sign. So when he returned to his people, a light emanated from his whip like it was a bright lantern.

Forty-second miracle: Shia and Sunni scholars have narrated that in the Battle of Ahzab, the Messenger of Allah (S) divided the labor of digging the trench that each group of ten persons should dig 40 hands. The land which fell in the share of Salman and Huzaifa was full of rocks. They told the Prophet who with three strokes of a pickaxe broke it to pieces, every stroke eliciting a blaze that illumined the world.

And the Holy Prophet (S) used to shout: Allah is the greatest and the companions followed suit. The Messenger of Allah (S) said: In the first light were seen the forts of Yemen. And the Almighty Allah granted them to me. The second time the palaces of Syria were visible and the third time, I saw the forts of Madayan and the Almighty Allah granted me the territories of the Kings of Iran. After that the Almighty Allah revealed the following verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"...that He might cause it to prevail over all religions, though the polytheists may be averse."[151]

It is mentioned in another report that when it was found rocky, and the pick-axe was ineffective upon it, the Holy Prophet (S) called for a bowl of water, and placed some of his miraculous saliva in it; then he sprinkled the water on the ground. By the miracle of the Prophet it became so soft that the pick-axe penetrated it easily.

Forty-third miracle: Ibn Shahr Ashob etc. have narrated that at the Battle of Badr, Akasa broke his sword, upon which the Messenger of Allah (S) gave him a stick, saying, "Fight with this." The stick was transformed into a sword in the man's hand, and he forever fought with it.

Forty-fourth miracle: It is narrated that in the Battle of Uhud, the Prophet gave a stick to Abdullah bin Jahash, and a stem of date to Abu Dujana, both of which were transformed to fine cutting swords. Both used them in battles after that.

Forty-fifth miracle: It is narrated that during the conquest of Mecca, the Messenger of Allah (S) told Imam Ali (a.s.) to bring a handful of pebbles; then the Holy Prophet (S) threw them at the idols, saying:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[152]

Immediately all the idols fell down, and the people of Mecca said: "We never saw a more powerful magician than Muhammad."

Forty-sixth miracle: It is narrated that a bow was presented to the Messenger of Allah (S), on which was painted the figure of a black eagle. On putting his blessed hand on the figure, it was instantly obliterated.

Forty-seventh miracle: It is mentioned in *Tafsir Imam* that Ammar Yasir one day said to the Holy Prophet (S), when Ammar was in doubt about the prophethood of the Prophet: "O Messenger of Allah (S), I cannot testify in you as there is a doubt in my heart respecting your prophetical office; have you a miracle which will remove the doubt?" He replied, "When you return home, inquire about me of every tree and stone you see." On following this direction, the trees and stones testified that Muhammad was the Messenger of God.

Forty-eighth miracle: In *Tafsir Imam Hasan Askari* (*a.s.*) it is related that one day a believer came to the Prophet who asked him how he found his heart towards his brother believers? The man said he regarded them as his own soul; their joys and sorrows were his own. "You are a friend of Allah", said the Prophet, shrink not at the calamities of this world, and although you possess nothing, you will become richer than all others by invoking blessings on Muhammad, Ali, and their holy family.

The man was rejoiced at this declaration, and constantly invoking blessings as he had been directed. One day he was met by the well known hypocrites who had usurped the rights of the progeny of Muhammad. The first of them said: Muhammad has nicely made you suffer hunger and thirst. Another said: Muhammad has fooled you nicely through false promises that he uses for others. Again they met him the next the day in the Bazar.

They conspired to make joke of this simpleton. Another said: "There is brisk trade, and large profits have been realized today," said he, "What business have you done?" "I have nothing to trade with", he replied, "but have been invoking blessings on Muhammad and his family." "That is a profitless business", observed the hypocrite; "When you go home you will find hunger spread on your table with all sorts of vexation and troubles, and the angels that bring Muhammad hunger and thirst and degradation, will be ready to serve you."

The man swore by the Almighty Allah that it was not so, but that Muhammad was the Prophet of Allah, and whoever believed in him would soon enjoy divine blessings". In the midst of this dispute, a fishmonger passed carrying a rotten fish. "Sell your fish to this man", said the hypocrites; on which the fishmonger said to the believer, "Buy the fish, for nobody else will."

"I have no money", he replied. "Buy it", said the hypocrites, "and the Messenger of Allah (S) will pay for it." The Muslim accordingly took the fish, and the fishmonger called on the Prophet for his payment. The

Prophet told Usamah to pay him a dirham. He returned happily, saying, “This is several times the value of the fish.”

The believer now cut opened his fish and found two precious stones in it, worth two hundred thousand dirhams. The hypocrites were excessively vexed at the Muslim’s good fortune, and went to the fishmonger and told him what had been found, adding. “You sold the fish only, not the jewels, therefore come and claim them as your property.”

The fishmonger was not slow in asserting his claim, which the Muslim yielded, but the former no sooner took the precious stones in his hand than they turned into two scorpions and stung him. He yelled and threw them from him. The hypocrites remarked, “This is not strange, considering the sorcery of Muhammad.”

Meanwhile the believer found two more valuable pearls in the fish, which the hypocrites urged the fishmonger to take, but on his attempting to do so the gems were transformed into two serpents, which attacked the man furiously and stung him. He yelled and said to the believer, “Take these things yourself, I don’t want them.”

The believer therefore took the serpents, which by the miraculous power of the Prophet, were restored to precious gems. The two hypocrites observed, “We never saw a more expert magician than Muhammad.” “Enemies of God”, retorted the believer, if this is magic then Paradise and Hell are magic also. Believe in God, who has bestowed great favors on you and manifested His miracles before your eyes.” The believer then brought the four jewels to the Prophet, and afterwards sold them to some Arab merchants at Medina for four hundred thousand dirhams.

The Holy Prophet (S) said to the man, “This good fortune Allah has given you because you honor me, His Prophet, and Ali, my successor. Do you wish me to tell you of a profitable trade in which you may invest this capital?” “Yes”, replied the believer. The Messenger of Allah (S) replied, “Make them as seeds for trees in Paradise, by dividing it among your brethren in faith, of whom some are your equals in religion, some your inferiors, and others your superiors.

Every particle of beneficence you bestow upon them insures you a reward a thousand times greater than the mountains of Abu Qubais, Uhud, Sur and Bashar. For this benevolence on your part, Allah will bestow on you golden palaces in Paradise, having turrets of ruby and emerald.” A man now arose in the assembly, inquiring what would be the reward of one like him, who had nothing to give. The Prophet replied, “A high rank in Paradise will be conferred on you for your love of me and my family, and your hatred of my enemies.”

Forty-ninth miracle: The story of Surakha bin Malik which is widely related and the poets have also composed it in their poems, is as follows: When the Holy Prophet (S) migrated to Medina, the infidels of Mecca sent Surakha in pursuit. On overtaking him, the feet of the pursuer’s horse sunk into the ground at the prayer of the Prophet.

He then implored the Messenger of Allah (S) to pray that he might be delivered, which was no sooner done than he again attempted to attack the Prophet. This was repeated three times, after which the horseman besought an assurance of safety for himself, and returned. Its details are mentioned in the account of Hijrat.

Fiftieth miracle: It is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) after sucking a date-stone, used to sow it into the earth and it immediately vegetated.

Miracles manifested in children and animals

First miracle: Ibn Shahr Ashob has narrated that a polytheist woman who had often reviled the Prophet, passed him one day with an infant on her shoulder, two months old. When she came close to the Prophet by divine power the boy saluted him: "Peace be upon you, O Messenger of Allah (S), O Muhammad bin Abdullah." The woman was amazed by this. On being questioned by the Messenger of Allah (S), the child said that the Lord of the universe and the Trustworthy Spirit had taught him who he, the Prophet was.

The Holy Prophet (S) asked: "Who is the Trustworthy Spirit?" The child replied: "It is Jibraeel who is standing in the air near your head right now and he is looking at you." The Holy Prophet (S) asked what his name was. The child said: "I have been named Abdul Uzza, although I do not believe in Uzza." O Messenger of Allah (S), give me another name." "I have named you as Abdullah."

He pleaded: "O Messenger of Allah (S), please pray to Allah to make me one of your servants of Paradise." The Prophet prayed for him. He said: "One who brought faith in you was successful and one who denied it was unfortunate." After that he raised a slogan and passed away.

Second miracle: Kulaini, Rawandi and Ibn Babawayh have narrated from reliable traditions from Imam Ja'far Sadiq (a.s.) that on the farther side of Yemen is a valley called Barhut, whose only animals are owls and black serpents. In that valley is a well, named Balhut, to which souls of infidels and idolaters are brought every evening and made to drink of the ichor of Hell containing blood, puss and hot water.

Beyond that vale are several clans called Zarih, among whom, after the Messenger of Allah (S) had assumed the prophetical office, a calf struck his tail on the ground, saying with a loud voice, "A man has arisen in Tahama, who summons the people to testify there is no god but Allah. And according to another report he said: O people of Zarih, I call you to a good matter and a caller was calling out in simple language: There is no god, except Allah, the Lord of the worlds.

And Muhammad is the messenger of Allah, the best of the prophets, and his legatee Ali, is the best of the legatees." The people said: "The Almighty Allah has made this calf speak up for some important matter." Again the calf called out in the similar manner. They prepared a boat and made seven persons board it and gave them whatever they could think of. Then raising the sails they left the boat in the sea. That boat miraculously arrived at the port of Jeddah.

The men then traveled to Mecca and waited on the Prophet, who told them they had been warned by a calf before they could say anything. “Yes, O Messenger of Allah (S),” they said, “Please teach us your religion and Book. After explaining the faith to them, he sent them home, accompanied by a man of Bani Hashim to instruct their tribe. They are faithful to Islam to this day and there is no dispute among them.

Third miracle: Ibn Shahr Ashob has narrated that a boy belonging to a monastery was so late in beginning to speak that it was thought that he was dumb. He was brought to the Prophet, who asked him, “Who am I?” “The Messenger of Allah,” replied the boy. After this he gained the faculty of speech.

Fourth miracle: It is narrated that Amr bin Muntashar came to Prophet and complained, “There is a serpent in our valley, and it is impossible for us to drive it away. If you expel it and restore a dry and decayed date-trees there to verdure and fruitfulness, we will believe on you.” The Holy Prophet (S) arrived in that valley and the serpent came out.

It was moving like a mad camel crawling on the ground. When it decried the Prophet it stood on its tail and saluted the Messenger. He commanded him to leave the valley. Then he came to the dried trees and drew his blessed hand over them. They rose up and fructified immediately and a spring burst forth from beneath them.

Fifth miracle: It is narrated that during the Farewell Hajj a child yet in swathing clothes was brought to the Messenger of Allah (S) so that he may pray for him. The Holy Prophet (S) asked, “Who am I?” “The Messenger of Allah, Muhammad,” replied the infant. The Holy Prophet (S) said: “You are right, O Mubarak.” Then people began to call him by the name of Mubarak Yamama.

Sixth miracle: Many miracles were seen when the Prophet fled the polytheists of Mecca and hid in the cave. One of it was that the Almighty Allah sent a spider, which spun a web over the entrance, and a pair of doves of Kaaba built a nest there, so that when the Quraish traced the Prophet to the cave following his footprints and saw that spider’s web and doves’ nest, they said, “If a person had entered this cave last night, the web would have been torn away, and the doves would not have settled here;” therefore they returned without searching the cave.

On this account the Prophet forbid killing spiders and hunting doves for meat, and by divine authority ordained a particular penalty for killing one of them. Its details will be mentioned in the coming pages, Insha Allah.

Seventh miracle: Shaykh Tusi, Ibn Babawayh, Rawandi and Ibn Shahr Ashob etc. have narrated from Imam Ja’far Sadiq (a.s.) and Ibn Abbas that when the Prophet wanted to relieve himself, he used to retire to a distance. One day he took off his sock, performed his ablutions, as he was about to draw on his socks, a bird which from its color is called green-robe, snatched the sock up into the air, and on throwing it down a black serpent issued from it.

According to another report it had snatched the sock from the serpent and that is why killing the green-

robe was prohibited. According to the report of Ibn Abbas, the Holy Prophet (S) said that the Almighty Allah has secured me from this calamity, and then he recited the following supplication: “O Lord, I seek Your refuge from creatures which crawl, that which goes on two legs, that which goes on four, legs, and every other harmful thing, and everything that moves on the ground whose control is in Your hand.”

Eighth miracle: Shaykh Tusi and Qutub Rawandi etc. have narrated from Abu Saeed Khudri and Jabir Ansari that one day a person of Bani Aslam was grazing his sheep in Baidah, suddenly a wolf attacked and carried away a sheep. That man shouted and after hitting the wolf took his sheep away. The wolf sat up in front of that man and asked: “Do you not fear Allah that you are taking away my livelihood.” The man said: “I have never seen such a strange thing.” “What are you surprised at?” asked the wolf. “Your faculty of speech.”

The wolf said, “More surprising is the fact of the Prophet of Allah between the two mountains of Medina who talks about the past and future events of the world while you are grazing your sheep here.” That man gathered his sheep and brought them home. Then he set out for Medina and made inquiries about the Holy Prophet (S). People informed him that the Prophet was staying at the house of Abu Ayyub Ansari. He came to the Prophet and narrated the story of the wolf. The Prophet said: “You are right.

You should come after Noon Prayer, and narrate it in public.” After Noon prayer when people gathered, the same man came and narrated the story of the wolf. The Messenger of Allah (S) said three times: “You are right.” It is one of the astonishing matters that will happen near Judgment Day, by the one in whose hands is the life of Muhammad, a time is to come that if someone goes out of his home and returns, his whip, staff and shoe will tell him what they had done in his absence.

Rawandi says that the man’s descendants are well known and they feel proud to be the descendants of one with whom the wolf talked. And in another report it is narrated from Jabir that at that time the Holy Prophet (S) was in Mecca and when the wolf spoke to the man, the man said: “Take care of my sheep, so that I may go and meet the Prophet.” The wolf said, “I will mind your sheep till you return.”

Ninth miracle: Ibn Babawayh and Ibn Shahr Ashob have narrated from Amirul Momineen (a.s.) that some Jews having bought poison at a great price, delivered it to a woman of their nation, named Abdah, offering a large reward if she would contrive to administer it to Muhammad, who, they declared was destroying their religion.

She accordingly laced a roasted sheep with the poison, assembled the chiefs of the Jews at her house, and then waited on Muhammad, saying, “I am your neighbor, and neighborly courtesies are obligatory. The chief are my guests today, and I beg that you and your companions would adorn my dwelling with your presence.” Accordingly he visited the woman with several of his companions including Imam Ali (a.s.), Abu Dujana, Abu Ayyub, Sahal bin Hunayf and some Muhajireen.

She laid the food and placed the poisoned meat in front of him. When he entered the house, the Jew rose, leaned on their staffs, and held their noses, saying to the Prophet, it was a rule with them that

when a Prophet came to their houses they should stand in his presence, and hold their mouths, lest he should be disgusted with their breath.

The accursed were lying, and it was only because they feared inhaling the poison. But the shoulder warned the Messenger of Allah (S) that it had been laced with poison. The Holy Prophet (S) called for Abadah and asked: “Why do you want to eliminate me?” She replied, “I thought that if you are the true Prophet the poison will not affect you. If you are a liar and a sorcerer, I will rid my people of you.”

Jibraeel came down and said: “After greetings the Almighty Allah advises you to recite the following supplication:“In the name of Allah with whom all believers are named and through whom all the believers are exalted. And with whose Noor are illuminated the heavens and the earth and whose power subdues all the deviant oppressors and breaks up every rebellious Satan from the evil of poison, magic and evil eye.

In the name of Allah the High, the Ruler, the One, except whom there is no god. And We reveal of the Qur’an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.”

The Messenger of Allah (S) recited the above supplication and said to the companions that they must also recite this supplication and then start eating. Then he said: Get yourself cupped. It is mentioned in another report that the woman was Zainab binte Harith bin Salam bin Muslim and Bashar bin Baraa bin Maroor had eaten a morsel before the Prophet and he died as a result of it.

His mother came to the Prophet during his last moments. The Prophet told her that the food he had eaten in Khyber was such that its poison kept on returning and which caused the death of her son. Finally it rent asunder his cardiac nerves. Some say that the Messenger of Allah (S) died of its effect after four years and some have said that it was after three years.

And in *Basairud Darajat* it is narrated from authentic chains from Imam Ja’far Sadiq (a.s.) that a Jewess fed poisoned mutton shoulder to the Prophet, as he was very fond of shoulder meat and was averse to leg meat since it was near to the urinary organs. When that meat was brought to the Prophet he was much inclined to it.

He had eaten some of it when it spoke up: O Messenger of Allah (S), don’t eat from me, I have been laced with poison. So he left it, but that poison continued to wreak havoc on his body till he passed away because of its effect, and no prophet or successor of prophet passes away without martyrdom.

Tenth miracle: Shaykh Tusi has narrated from Zaid bin Thabit that a group of companions set out with the Messenger of Allah (S) on an expedition and on the way they were approached by a Bedouin holding a camel. He said: “Peace be upon you, O Messenger of Allah (S) and mercy of Allah and His blessings.”

The Holy Prophet (S) replied the salutation. The man asked about the Prophet's well being. He was followed by two persons who claimed that the camel was stolen from them. The she-camel testified to which of them it belonged. The Holy Prophet (S) said: "You are making an allegation. Don't dispute with this Bedouin." So that man went away and the Holy Prophet (S) asked the Bedouin, "When you had decided to meet me, what intention did you make?"

He replied: "O Allah, sanctify Muhammad and the progeny of Muhammad till the sanctities endure. O Allah, bless Muhammad and the progeny of Muhammad till the blessings endure. O Allah, grant safety to Muhammad and the progeny of Muhammad till the safety endures. O Allah, have mercy on Muhammad and the progeny of Muhammad till the mercy endure."

The Messenger of Allah (S) said: "I understood that you must have started after performing a very good deed that is why the Almighty Allah made the camel speak and lowered the horizon for you.

Eleventh miracle: Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) passed a gazelle which was bound to a tent-rope. By divine power she spoke and said, "May my parents be sacrificed on you, O Messenger of Allah (S), I have two young ones that are thirsty while my udders are full of milk; liberate me that I may go and nurse my young, and then I will return to my bonds," which she did.

The man who had caught the gazelle was a hypocrite, but this miracle converted him to faith. The Holy Prophet (S) told him sell the gazelle to him but he himself set the animal free. The Holy Prophet (S) said: If the animals had known about their death, like you do, no animal would have eaten to satiation. And Rawandi and Ibn Babawayh have narrated from Umm Salma (r.a.) that the Messenger of Allah (S) was passing through wilderness when someone addressed him: O Messenger of Allah (S), he looked around but no one was visible. Again he heard the sound but could not make out who it was.

The third time he saw a gazelle which was in captivity. She said: O Messenger of Allah (S), this man has taken me, while I have two young ones in this glade. Please free me, I will come back soon after feeding them. The Holy Prophet (S) asked her if she would really return. She replied: If I don't come back may Allah punish me with the customary punishment of Bedouins. The Prophet freed her and she came back after feeding the young ones and the Prophet tied her up again. When the desert Arab saw this, he requested the Prophet to set it free.

The Prophet freed her and she jumped about happily saying: I testify that there is no god, except Allah, and that you are the Messenger of Allah. And Ibn Shahr Ashob has narrated that the gazelle had been caught by a Jew. When the gazelle, after being liberated by the Prophet, went and told her young what had passed, they refused to suck till they had waited on him. They came and began to rub their heads at his feet and the Jew began to weep at this and embraced Islam. He said: I have freed her. People built a Masjid at that spot.

The Holy Prophet (S) put a chain on her neck, as a sign that it was not lawful to hunt her. It is mentioned

in another traditional report that Zaid bin Thabit says: I heard that gazelle reciting divine praise in the forest and chanting: There is no god except Allah and Muhammad is the Messenger of Allah. It is narrated that the hunter named Uhaib bin Sama.

Twelfth miracle: Saffar, Shaykh Mufeed, Rawandi and Ibn Babawayh have narrated from many trustworthy and reliable chains from Imam Ja'far Sadiq (a.s.) that one day a camel arrived and prostrated itself before the Prophet. Then it began rub its hooves on the ground and wailed. Umar observed, "This camel has prostrated itself in adoration of you; we are more worthy to adore you than this animal."

The Prophet replied, "Your prostration must only be to Allah. If I had commanded anyone to prostrate to another, verily I would have ordered women to prostrate to their husbands." He then summoned the owner of the camel, and asked, "The animal complains that you wish to kill it, after it has served you its whole life, and become old, blind, lean, and weak." "It is true, said the man; we have guests and I wish to slaughter the creature."

At the order of the Prophet, the man agreed not to kill the camel. It is narrated from Jabir bin Abdullah Ansari that the Messenger of Allah (S) on his return from the Battle of Zaturiqa reached near Medina. Suddenly a runaway camel came to him and placing its belly on the ground began to weep and protest. The Messenger of Allah (S) asked his companions if they had any idea what it was saying. "No", they replied.

He says: "My owner has made use of me till now. But when I have become weak and old, he wants to slaughter me and sell my meat." The Holy Prophet (S) told Jabir to call its owner. Jabir said, "I don't know who the owner is." The Prophet said that the camel will tell him about it. So Jabir set out from there with the camel.

Jabir says: "That camel took me through streets and markets and finally arrived to a place where some people were sitting. He stopped there. They asked me about the well being of the Prophet and the Muslims. I said: All are well, but tell me who is the owner of this camel. One man owned up. I said that the Prophet wanted him. "What for?" asked the man. I said: "This camel has complained about you."

He accompanied me to the Prophet and the Prophet told him that it has complained to him. The Prophet told him to sell the camel even though the man was prepared to give it in free. So the Prophet purchased the camel and set it free. It used to roam the streets of Medina and approach the door of Ansar like beggars do. People respected him and gave him fodder. Girls used to save food for him especially and people used to say that he is the freed one of the Prophet. Gradually it grew very fat.

Thirteenth miracle: It is mentioned in *Basairud Darajat* through authentic chains from Jabir bin Abdullah Ansari that a camel complained to the Prophet that it was worked very hard and had little to eat. He called the owner, who acknowledged the fact as he was a poor man and had no occupation but of drawing water from the wells and he promised to improve the animal's condition.

Fourteenth miracle: Saffar, Rawandi, Ibn Babawayh and Mufeed have narrated from Imam Ja'far Sadiq (a.s.) that some wolves complained to the Prophet of hunger. He called the shepherds and directed them to set apart a portion of their flocks for those beasts of prey. The shepherds, however, were too miserly to do it.

Again the wolves complained and again the shepherds were called but they gave the same response and this happened thrice; at last the Prophet allowed the wolves to seize the sheep, whereas if a portion had been allotted, they never would have taken more than their allowance to the Judgment Day.

Fifteenth miracle: Saffar etc. have narrated from Imam Ja'far Sadiq (a.s.) that on the night of Aqbah, where the hypocrites attempted to kill the Prophet, by frightening his camel to throw him down, she swore to Allah, that if they cut her to pieces she would not stir a foot out of the path.

Sixteenth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day the Messenger of Allah (S) entered an orchard in which there were some sheep who fell in prostration before the Prophet. Abu Bakr said, "Shall we also prostrate before you?" "No," he replied, "it is not lawful to prostrate before anyone except Allah."

Seventeenth miracle: Ibn Babawayh and Rawandi have narrated that one day the Prophet was seated with some companions when a desert Arab arrived mounted on a red she-camel and saluted the Prophet. Someone said that it was stolen property.

Suddenly the she-camel spoke up and said: "By the one who sent you with miracles, this desert Arab has not stolen me." The Prophet asked the man, which supplication had you recited today that the Almighty Allah made the camel speak up in your favor?" He replied: "I had recited the following supplication:

"O Allah, You are not a deity that we have created and neither is there any deity like You who has helped You in creating us. And neither is there any helper who helped you in creating us. And neither is there any lord to share Your vocation of rearing and sustaining the creatures. And You are our Lord as You have said and more than what the describing ones describe.

I ask You to bless Muhammad and Aale Muhammad and make me pure as it behoves and make me absolved of all allegations." The Holy Prophet (S) said: "By the one who sent me with miracles, O man of desert, I saw the angels writing down your supplication and anyone who is in such serious trouble should recite it and invoke blessings on me and my progeny.

Eighteenth miracle: Ibn Babawayh, Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) conquered Khyber, he took a black or blue mule as booty. It spoke up and testified that he was the sixtieth lineal descent of a mule on none of which any but a prophet had ridden. Now, except for me, no one remains in my generation and no prophet is to come after you. I was waiting for you since ever.

I was owned by the Jew rulers before you but I never obeyed them. I used to purposely throw them down from my back. They used to hit on my back and belly. My ancestors have told me that my first ancestor was in the Ark of Nuh (a.s.) and he used to pass his hands over my back and say: “From this mule will descend a mule on which the chief of the prophets and the seal of the messengers will ride.

His Eminence, Zakariya (a.s.) had also given this glad tiding that praise be to Allah, I have been given this honor.” The Holy Prophet (S) said: “I have named you as Yafur. Some say that he was named as Afir. Then he said: “Tell me if you have desire of a female.” But it declined. Whenever it was told that the Prophet was calling him, he used to present himself at once.

When he was sent to summon anyone, it used to go to his door and the master of the house came out. The mule used to indicate that the Holy Prophet (S) wanted him. After the passing away of the Prophet, he ran haywire till he jumped into a well and it became his grave.

Nineteenth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that a group from Bani Abdul Qays came to the Prophet with some sheep and requested him to mark them so that they may be distinguished from each other. At his touch their ears became white, which mark distinguishes their offspring to this day.

Twentieth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that one day a desert Arab came to the Prophet and he had concealed a porpoise in his sleeve. He asked the people, “Who is this?” “The Messenger of Allah”, they replied. “By Laat and Uzza,” replied the man addressing the Prophet, “you are my greatest enemy, and were it not that my people would call me precipitate, I would immediately kill you.” “Believe,” said the Prophet. He said, “I will not believe till this porpoise does.”

The Holy Prophet (S) said, “O lovable porpoise.” It replied in clear language, “Here I am, O ornament of those who will be assembled on Judgment Day, you will lead the pure ones to Paradise. What is your order?” “Whom do you worship?” asked the Prophet. The porpoise answered, “That God whose Arsh is on the sky and whose kingdom is in the earth. His miracles are in seas and whose creations are in desert.

He knows whatever is in the wombs. He has made fire the instrument of His punishment.” “Who am I?” asked the Prophet. She replied, “You are the messenger of the Lord of the universe, and the seal of the Prophets; successful is he who acknowledges you, and destroyed is he that denies you.” “There can be no clearer evidence than this,” said the desert Arab, “and although I came here as your bitterest enemy, I now hold you dearer than my life, my father or mother.”

He then repeated the creed, became a Muslim, and returning to the tribe of Bani Salim, to which he belonged, brought more than a thousand of them to embrace faith. His name was Saad bin Maaz, and the Prophet made him chief of his tribe.

Twenty-first miracle: Rawandi has narrated from Abdullah bin Adna that he said: One day we were

present in the service of the Holy Prophet (S) when a man arrived and said: The camel of such and such person has become mad and no one could approach it, it kills whoever comes before him." The Holy Prophet (S) went with him and we also accompanied. When the camel saw the Prophet it prostrated itself before him, who drew his blessed hand over the animal's head, and binding it with a rope restored it perfectly submissive to its master; and told them to be kind to him.

The same incident is narrated from another chain from Jabir in which it is mentioned that the camel belonged to Bani Najjar. When the Prophet came to him, he complained that his master did not feed him properly. The Prophet requested the master and urged the camel to obey him.

Twenty-second miracle: It is narrated that once the Prophet was passing on a street when a camel came and began to rub its head before him. The Holy Prophet (S) said that it was complaining about the ill-treatment of his master. Then he summoned the master and asked him to sell the camel to the Prophet but he refused.

When the Prophet returned, the camel accompanied him and although people tried to stop it, it refused to let the Prophet go. At last the Prophet asked the owner to sell it to him and he was forced to sell it. The Holy Prophet (S) gave it to Ali and he had it till the Battle of Siffeen. It was used to carry loads.

Twenty-third miracle: Rawandi etc. have narrated that one night Saad bin Ubadah entertained the Prophet and Ali, and as they had fasted during the day, the Prophet said to him, "We have broken our fast with you, and righteous persons ate at your place and the angels have sought blessings for you." On leaving, Saad entreated the Prophet to ride his ass, which was very bad tempered, but the Holy Prophet (S) had no sooner mounted it that it became so swift that no other quadruped could overtake it.

Twenty-fourth miracle: Rawandi etc. have narrated from Shia and Sunni tradition scholars that Safina, a freed slave of the Prophet, was sent on a certain expedition, and was shipwrecked. "My comrades and goods were all lost," said Safina, but on a wooden plank I was borne by the waves to a mountain in the midst of the sea. On attempting to get ashore a receding wave swept me away and carried me out to sea.

Again I was hurried to the mountain, and again washed away. This was repeated several times, till at last I succeeded in reaching the shore, and rendered hearty thanks to God for deliverance. As I was wandering in amazement along the beach, suddenly a lion leaped from his covert to seize me, and I quite despaired of escape, but said, "O Lord, I am Your servant, and the freed slave of Your Prophet; having saved me from the sea, will You now leave me to be destroyed by a lion?"

It then fell into my heart to say, "O beast of prey, I am Safina, the slave of the Messenger of Allah; respect me for his sake." "By Allah, I had no sooner said this than he ceased roaring, came to me like a cat, and rubbed himself first against my right leg, then against my left, and looking in my face, lay down, signing to me to mount him, which I did and was carried with the utmost swiftness to an island where trees, and fruit and good water abounded.

He now signified that I should dismount, and he stood by while I quenched my thirst, allayed my hunger, and gathered some leaves for a partial covering to my body. Of other leaves I made a basket, which I filled with fruit. I dipped a garment which I still retained in water, so that if thirsty in the expedition I was about to make, I might wring the garment for a drink of water.

When I had finished these preparation, the lion lay down and made a signal for me to mount, after which he carried me by another route to the seashore. Here I saw a vessel at sea, and swinging my garment the signal was observed, and the vessel came towards the shore. On approaching and seeing me mounted on a lion, they were amazed, repeated the creed, and demanded if I were a Jinn or a human being.

I replied that, “I was Safina, a slave of the Prophet, for whose sake the lion was so obedient to me.” At the name of the Prophet, they lowered their sail, cast anchor, and sent two men in a boat with clothes for me. I dismounted and dressed, the lion attentively observing my motions. One of the men said, “Let me carry you on board the boat; a lion might not be more favorable to anyone except the members of the community of the Prophet.”

Before going aboard I took leave of the lion, saying, “May Allah reward you for the Prophet’s sake.” Verily, at this, tears flowed from his eyes, and he constantly watched me till I had boarded the vessel and it was lost to sight. It is mentioned in another report that the Holy Prophet (S) had sent him with a letter for Maaz to Yemen. He saw a lion on the way sitting in the middle of the road and was terrified at the sight.

He said, “I am a messenger of the Prophet of Allah, and carrying a letter for Maaz.” The lion ran away swiftly and Safina moved on from there. The same thing was repeated on the return journey. When Safina narrated the story to the Prophet, he said, “The first time it had asked: How is the Messenger of Allah (S)? and on the return journey he said: Convey my greetings to the Messenger of Allah (S).”

Twenty-fifth miracle: Rawandi has narrated that Ammar bin Yasir narrates that once he was on a journey with the Messenger of Allah (S) and his camel failed and he was left behind the caravan. The Prophet returned to the end of the caravan, dismounted his she-camel, took some water in his mouth and threw it on the camel, which immediately recovered and became as swift as a deer and then the Holy Prophet (S) told me to mount.

I mounted and accompanied the Prophet; it had become so fast that Ghazba, the camel of the Prophet could not keep up with him. The Prophet offered to purchase the camel but I begged him to accept it as a gift. “No,” said he, “you must sell me the animal at its value.” He then bought it in a hundred dirhams, and on entering Medina I gave the camel to him and the Prophet ordered Anas to pay and hundred dirhams to me and also return the camel as a gift from the Prophet.

Twenty-sixth miracle: Rawandi has narrated through authentic chains of narrators from Jabir that the Prophet cursed Atba, the son of Abu Lahab, saying, “May Allah send a beast of prey upon you.” Some

time after, Atba, having waylaid the Prophet, was caught in his own ambush by a lion that brought him to the presence of the Prophet, saying, “This is Atba, son of Abu Lahab; he came from Mecca only to murder you.” The lion then tore him to pieces, but ate none of his flesh.

Twenty-seventh miracle: Rawandi has narrated from Salman that: One day we were sitting with the Prophet when a desert Arab arrived and said: “O Muhammad, tell me what is in the womb of my camel, so that if you are right I would believe in you?” The Messenger of Allah (S) told Amirul Momineen (a.s.) to tell what the Arab’s camel had conceived.

Ali (a.s.) took the bridle, and putting his hand on the belly of the animal, prayed: O Allah, in the name of Muhammad and family of Muhammad, and through the perfect names of Allah, I ask You to cause the camel to speak and answer the question that had been proposed.” Immediately the she-camel spoke up: One day this desert Arab mounted me to visit his cousin. When we reached the Khasak valley he made me sit and had intercourse with me.”

This caused the Arab to hastily inquire which of the two personages before him was the Prophet and the person with whom the she-camel was speaking was his brother and legatee; and being informed, he repeated the creed and became a Muslim. He than besought the Prophet to pray that the effects and ignominy of his sin might be removed, which was done. The faith of the desert Arab proved sincere.

Twenty-eighth miracle: Rawandi and Ibn Shahr Ashob have narrated from His Eminence, Abu Dharr that: One day I came to the Prophet who asked me what had happened to my goats. I said that strange was their story: one day I was in prayers when a wolf attacked the flock and carried off a lamb.

This did not interrupt my devotions, and immediately I saw a lion approach and take the lamb from the wolf and return it to the flock. The lion, moreover, cried to me saying, ‘Keep your heart on your prayers; God has made me the protector of your sheep.’ After I had finished prayers, the lion bade me go and assure the Messenger of Allah (S) that the Almighty Allah esteems the friends and those who observe the rules of the Prophet. When the others who were present heard this they were very much astonished.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that on the day of Arafat, the Prophet addressed the people, and urged them to give Sadaqah. A man said, “O Prophet of Allah, I give this camel to the poor.” On looking at the animal, the Prophet ordered that it should be purchased from the poor for himself.

At night, on being brought to his house, the camel saluted him, and said she once fled from her master and wandered in the wilderness where vegetables and animals pointed her out as belonging to the Messenger of Allah (S). “What was your master’s name?” asked the Prophet. She replied it was Ghazba. The Holy Prophet (S) gave her the same name.

During the last moments of the Prophet, Ghazba came and asked the Prophet, “To whom will you now deliver me?” He replied, “May God bless you, I give you to my daughter, Fatima, who will ride you in this

world and the next." After the Prophet's death, one night Ghazba came to her mistress Fatima and said, "Peace be on you, O daughter of Prophet of Allah! My end is near, water and herbage are no longer pleasant to me since the death of the Prophet." Three days after the death of the Holy Prophet (S) his favorite camel adopted the comfort of the Hereafter.

Thirtieth miracle: Ibn Shahr Ashob has narrated from Jabir Ansari and Ubadah bin Samit that in the orchard of Bani Najjar entered a very mad camel and whoever came there was injured by it. The Holy Prophet (S) came there and summoned the camel which it immediately did and began to rub its head on the ground; the Prophet bridled it and delivered it to his master.

The companions said, "Your honor, animals are aware of your prophetic office?" His Eminence, replied, "There is nothing in the world which does not recognize me, except Abu Jahl and all disbelievers. Companions said, "We are more deserving to prostrate before you." He replied: "I will die one day, prostrate before one who is alive and who would never die."

Thirty-first miracle: It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that ten Jews came to His Eminence (S) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it.

He came and loudly shouted: O Muhammad, answer my question at once! His Eminence (S) said: O brother Arab, these Jews have came before you and want to ask some questions. If you allow me, I will answer them first. That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (S) said: Indeed, being a traveler you are worthier than them.

The Bedouin said: I want to warn you that these people have a book also and according to their view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign. His Eminence (S) asked his companions: Where is Ali Ibn Abi Talib (a.s.)? Call him here at once. Ali (a.s.) came to attend His Eminence (S).

That Bedouin said: O Muhammad (S)! When we both are talking, why has he come? His Eminence (S) said: O Bedouin! You asked me a question of clarification, and Ali (a.s.) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate.

When Ali (a.s.) came before the Holy Prophet (S), His Eminence (S) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idris, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and way of living of Isa (a.s.), should look at Ali Ibn Abi Talib (a.s.).

These words of His Eminence (S) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is

your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don't doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree.

His Eminence (S) said: O brother Arab, open your bag and take it out and ask for its witness. It will testify of my prophethood and my brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (S) said: Don't be afraid. It will not run away. It will testify to my excellence and truth. The Bedouin said: But I am afraid it will run away. His Eminence (S) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me.

After she gives the witness, let it go. I shall give you such a reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (S) and rubbed her head on the ground and then raised her head. Allah make her speak and she said: I testify that no one is worthy of worship except Allah.

He is One and has no partner and I testify that Muhammad (S) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise. And I testify that his brother, Ali Ibn Abi Talib (a.s.) has excellence and qualities mentioned above, and I testify that his friends will be respected in Paradise and his enemies will be disgraced in Hell.

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this porpoise testified. I cannot deny what I have seen and heard. Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for divine sign? Now believe in him or you shall all be destroyed. On hearing his argument, all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us.

After that His Eminence (S) asked the Bedouin to release the porpoise so that Allah gives him something better in return, because she has brought faith on Allah and His Prophet (S) and on the brother of the Prophet (a.s.) and given true testimony. It is not desirable to catch it and keep in captivity, it should be released, so that she should be the leader of all porpoises.

The porpoise said to the Prophet (S): O Allah's Messenger, allow me to compensate him. The Bedouin asked: What compensation can you give? The porpoise replied: O Bedouin, the burrow from where you caught me is having ten thousand dinars and three hundred thousand dirhams of Choesroe in it, you may take them.

The Bedouin said: What should I do? All have heard this porpoise and right now I am very tired. Those who have rested will surely go there and take away all the wealth. The porpoise said: O Bedouin, Allah has kept that wealth for you, in exchange of releasing me. Allah will not allow anyone to touch it before you. If anyone tries to take it, Allah will destroy him.

Since the Bedouin was very tired, he set out from there slowly but a group of hypocrites present there, set out before him and reached the spot. When they put their hands into the hole to take the wealth, a large snake came out of it and stung them and they all died. The snake waited there till the Bedouin arrived. When he reached there, the snake cried: O brother Bedouin, look at them! Allah appointed me to kill them before they could take away the treasure, now you may take it.

The Bedouin took out all the dinars and dirhams but could not lift them all. The snake said: Untie the string from your waist and tie one end of it to this bag and another to my tail. I will pull it and bring it to your house and protect you and your wealth. Thus the snake came along with the treasure. He did not spend the money in buying luxuries and gardens and the snake protected him and his riches and after that it went away from there.

Miracles of raising the dead, talking to them, healing the sick etc.

First miracle: Shaykh Mufeed, Shaykh Tusi, Qutub Rawandi and Ibn Shahr Ashob; rather all Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) said: The Messenger of Allah (S) called me during the siege of Khyber, when my eyes were sore and I could not open them, and the pain was extreme.

The Prophet put some of his saliva on them, and they were healed immediately. He tied his turban to my head and prayed: O Allah, keep away from Ali the trouble of winter and summer. At his prayer, I was totally exempted from the inconveniences of heat and cold. Amirul Momineen (a.s.) used to dress in thin shirt during the winter and he didn't feel cold.

Second miracle: Ibn Shahr Ashob etc. have narrated that there was a severe famine in Mecca during his childhood. Some persons of Quraish said: Seek help from Laat and Uzza. Some advocated praying to Manat. Waraqa bin Naufal said: Why are you straying away from truth? Among you is the remnant of Ibrahim and sign of Ismail; that is Abu Talib. Take him as an intercessor and pray for rain.

So Abu Talib was persuaded to come out with some children one of whom was like the Sun. That is the Prophet of the last age. He leaned his back against the Kaaba and raised his hand to the heavens. Immediately clouds appeared and there was rain. Abu Talib recited an elegy in the praise of the Prophet, one of its couplets was as follows:
The Prophet is so elegant that clouds drop rain and he is beneficial for the widows and a refuge for orphans.

Third miracle: Shaykh Tusi narrates that in the Battle of Hudaibiyah Muslims faced drinking water shortage and were about to die of thirst. The Holy Prophet (S) raised his hands in prayer. Suddenly a cloud appeared in the sky; there was rain and all quenched their thirst.

Fourth miracle: In *Basairud Darajat* it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains that a visually challenged person came to the Prophet and asked: O Messenger of Allah (S), please pray

that the Almighty Allah restores my vision.

The Holy Prophet (S) prayed and he could see. Another blind man came and requested for the same thing. The Holy Prophet (S) asked: "Do you prefer Paradise to blindness?" He asked, "Is Paradise the recompense of blindness?" The Messenger of Allah (S) replied: "The Almighty Allah is kinder than that He should keep a believer blind then not give him a place in Paradise."

Fifth miracle: It is mentioned in *Basairud Darajat* and *Kharaij* that Imam Zainul Abideen (a.s.) said: One day the Prophet was saying that he had not tasted meat for several days. An Ansar heard this and went home and told his wife it was a fortunate day for them, as they could now relieve the Prophet's wants.

Accordingly the man slaughtered his goat, the only animal he had, and having roasted it brought it to the Messenger of Allah (S). The Holy Prophet (S) directed the companions to eat from it but collect its bones. On going home the Ansari man found the same goat prancing about in his house.

Sixth miracle: It is mentioned in *Basairud Darajat* from Imam Ja'far Sadiq (a.s.) that when the respected mother of Amirul Momineen (a.s.), Fatima binte Asad passed away, Ali (a.s.) informed the Prophet. The Messenger of Allah (S) began to weep in sorrow and said: By Allah she was my mother too.

Then he said to Ali (a.s.): Take my shirt and cover and include them in her shroud and let me know when you finish the shrouding. After bath and shrouding, the Holy Prophet (S) prayed the funeral prayer in such a way that he had never before or after that prayed like it. Then he descended into her grave, lied down there and then she was laid in the grave. Then she was addressed: "O Fatima." She replied, "Here I am, O Messenger of Allah (S)."

He asked: "Did you receive all that the Almighty Allah had promised?" "Yes, O Messenger of Allah (S), may Allah reward you nicely." Then the Holy Prophet (S) spoke to her secretly for a long time. When he came out of the grave, people asked: O Messenger of Allah (S), you acted in such a way as you have never done before."

He said, "One day I had told her that people will be raised from their graves in a naked condition. And she was extremely aggrieved at this. So I gave her my shirt and prayed to Allah, that it should not even get dirty till she enters Paradise. And one day I had told her about the questioning in the grave and the squeeze of the grave. She had started wailing. So I lied down in her grave and prayed to Allah that may He open a door into her grave from Paradise and make her grave verdant like Paradise."

Seventh miracle: It is mentioned in *Kharaij* that one day the Messenger of Allah (S) asked for a gazelle. It was caught, slaughtered and its flesh was cooked. When it was placed before the Prophet he said: "Eat from its flesh but leave the bones intact." After dinner he gathered her bones in her skin and then prayed, due to which the animal was restored to its living condition.

Eighth miracle: It is mentioned in *Kharaij, Alamul Waraa* and *Manaqib* that a lad was brought to the

Prophet who was bald and the Prophet was asked to pray for him. The Prophet drew his hand over his head and immediately he got hair and was cured of his condition. When the people of Yemen learnt of this, some of them brought a lad to Musaylima, the Liar and he drew his hand over the head, but whatever hair he had fell off and even today a child born in his progeny is bald.

Ninth miracle: It is mentioned in *Kharaij* that a man from Jahina had lost some of his members through leprosy. He complained to the Prophet, who called for some water and dropped some saliva from his mouth into it then he told the man to sprinkle that on his body, which he did and was immediately cured.

Tenth miracle: Rawandi and Ibn Shahr Ashob have narrated from Imam Husain (a.s.) that one day a man came to the Prophet and said, "During the Jahiliyya period I returned from a certain journey, and finding my daughter, five years old, decked with ornaments and running about the house, I led her to such a vale, where I abandoned her to perish."

"Come and show me the place," said the Prophet. The Prophet asked for the name of the girl and then said: O so and so girl, rise up." Immediately the daughter appeared, saying, "Here am I, Messenger of Allah." The Prophet said: "Your parents have become Muslims, if you wish I will restore you to them." "No," she replied, "I have no need of them; I have found Allah better to me than they were."

Eleventh miracle: Rawandi etc. have narrated that Salma bin Al-Akwa suffered a severe wound in the Battle of Khyber, which was healed by the Prophet's blowing on it three times. And in the Battle of Uhud, Qatada bin Noman's eye was gouged out by a spear and according to another report it was completely destroyed. The Messenger of Allah (S) drew his hand over it and it was completely cured.

Twelfth miracle: Rawandi etc. have narrated that a mother of a young Ansari man was a blind old woman. He fell sick and the Prophet went to visit him. When he reached the home he found the young man dead, and his mother praying: "O my Lord, if You know that I have fled to You and Your Prophet in the hope that You will help me in every trial, then do not lay this calamity upon me." The Messenger of Allah (S) removed the shroud from the face of the dead, the young man was immediately restored to life; he rose up and ate with the Prophet.

Thirteenth miracle: Rawandi etc. have narrated from Usamah bin Zaid that: I set out for Farewell Hajj in the company of the Prophet and when we reached the Ruqar valley, a woman came with a boy on her shoulders. She said: Since his birth his throat gets blocked and he loses consciousness. The Holy Prophet (S) inserted some of his saliva in the boy's mouth and he was cured.

Then the Holy Prophet (S) wanted to relieve himself but there was no place where he could have concealed himself from the people. The Holy Prophet (S) told me: Go to those date trees and tell them that the Messenger of Allah (S) orders you to come together and ask the stones to go away.

Usamah says: By the one who sent the Prophet with truth, when I conveyed the order of the Prophet they moved close to each other and joined and the stones dispersed from there. The Messenger of Allah

(S) relieved himself behind the trees and when he returned from there, the trees and the stones went back to where they belonged.

Fourteenth miracle: Shia and Sunni scholars have narrated through many channels that before migration, Medina was most susceptible to plague and other epidemics. When the Prophet came to Medina he prayed: O Allah, make Medina as congenial for us as You had made Mecca.

And make its atmosphere healthy and make its measures blessed. And shift the maladies to Johfa. Due to this the climate of Medina is better than that of other towns and it is having so many bounties and plague and other epidemics caused the abandonment of Johfa.

Fifteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that once when Abu Talib was sick, the Messenger of Allah (S) visited him. He asked the Prophet to pray for his health. His Eminence prayed for him, and he was instantly cured and sprang up as if he was not sick at all.

Sixteenth miracle: Rawandi etc. have narrated that once Ali (a.s.) was seriously ill, so he prayed: O Allah, if my death is near, make it easy; if distant, remove this pain or give me patience to endure it. The Holy Prophet (S) prayed: O Allah, please bestow cure to him and he told Ali (a.s.) to get up. Amirul Momineen (a.s.) says: "I got up and after that due to the auspiciousness of the prayer of the Holy Prophet (S) I never suffered any illness or pain ever."

Seventeenth miracle: Rawandi has narrated from Buraidah that Amr bin Maaz lost a leg in a certain battle. The Holy Prophet (S) applied some saliva on the stump, which now joined in a perfect manner.

Eighteenth miracle: Rawandi etc. have narrated from Ibn Abbas that a woman brought her little boy to the Prophet, saying that he was suffering from insanity. The Holy Prophet (S) drew his hands over the child's breast and prayed, on which he vomited something like cream, and was cured.

Nineteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Shia and Sunni tradition scholars that during the Battle of Badr, Maaz Ibn Afra lost his hand by the attack of Abu Jahl. He came with his amputed hand to the Prophet and he applied his miraculous saliva and joined the member and it became stronger than it was before.

Twentieth miracle: Rawandi has narrated that a person used to lose some of his hair when he prostrated. The Holy Prophet (S) prayed to Allah to make his head despicable and all his hair fell down.

Twenty-first miracle: It is narrated that the mother of Anas asked the Prophet to pray for her son as he was a servant of the Prophet. Since he was not deserving of success in the Hereafter, the Messenger of Allah (S) prayed: O Allah, give him too much of wealth and children and give increase in all that he has. So he had more than a hundred sons and grandsons. But they all perished in a plague.

Twenty-second miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that the Messenger of Allah (S) saw a man eating with his left hand and advised him to eat with the right. He said it is beyond my

power and it was a lie. The Messenger of Allah (S) said: You will not be able to eat. After that he tried to eat with his right hand but his hand could not reach his mouth.

Twenty-third miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Umar bin Akhtab that the Messenger of Allah (S) called for water and I brought it for him. There was a strand of hair in it, which I took out and threw away. The Holy Prophet (S) said: O Allah, bestow him with elegance. Abu Nahaik Azwi says that I saw him at the age of ninety and not a single strand of hair from his head or beard had greyed.

Twenty-fourth miracle: Sayyid Murtaza, Rawandi and Ibn Shahr Ashob etc. have narrated that Nabigha Juda recited couplets in praise of the Messenger of Allah (S) and one of them purported to state:
"We reached to the sky of honor and nobility and we are hoping for more."
The Holy Prophet (S) asked, "What do you imply by 'higher than sky'?" He replied: "Paradise." He said: "You are right; may Allah keep your teeth intact." The narrator says that he saw him at the age of hundred and thirty, that his teeth were extremely white even though his body had grown old and weak. And according to another report whenever a tooth fell off he got a better one in its place.

Twenty-fifth miracle: Rawandi has narrated that one day a woman came to the Prophet and said: O Messenger of Allah (S), I am a Muslim woman and my husband stays at home like ladies. The Holy Prophet (S) summoned her husband and asked the woman if she disliked him to which she replied in the positive.

He prayed from them and joined their foreheads saying: O Allah, create love between them." After that the wife used to say: "No one is dearer to me than my husband." The Holy Prophet (S) told her to confess that he was the Messenger of Allah.

Twenty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that Amr bin Atnaq Khuzai gave a drink of water to the Holy Prophet (S) and he prayed for him to remain youthful forever and he lived for eighty years and not a single strand of his beard turned grey.

Twenty-seventh miracle: It is narrated that Az said: "The head of my slave, Saib bin Yazid was black at the center and all his head and beard was grey. When I asked him about it he said: One day I was playing with boys, when the Messenger of Allah (S) passed us and I saluted.

The Prophet asked me who I was. I said: I was Saib, brother of Samar bin Qalast. The Holy Prophet (S) passed his hand over my head and prayed for me. That is why the center of my head till where the Prophet touched me, has remained black.

Twenty-eighth miracle: It is mentioned in many traditional reports that when the Messenger of Allah (S) sent Amirul Momineen (a.s.) to Yemen, he asked: "O Messenger of Allah (S), what should I do if I have doubt in something?" The Holy Prophet (S) said, "Allah will guide your heart and make your tongue

speak with truth." Amirul Momineen (a.s.) says: "After that I never had any doubt in any matter."
Twenty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that Murra bin Jabal says: I was in the company of the Prophet when I was riding a mare. He said: O rider, accompany me. I said: My female horse is thin and weak.

The Holy Prophet (S) was holding a whip with which he lashed gently at the animal and prayed: "O Allah, bless this mare." After that she became so swift that I used to restrain her but she overtook the males; and she produced so many young ones that I sold them all for 12000 dirhams.

Thirtieth miracle: Rawandi has narrated from Uthman bin Junaid that a blind man came to the Prophet and complained about his condition. The Holy Prophet (S) told him to perform ablution, pray two units of prayer and then recite the following supplication:
"O Allah, I indeed I ask You and turn to You through Muhammad, the Prophet of mercy. O Muhammad, indeed I turn to your Lord through you to illuminate my eyes. O Allah, accept his intercession from me and accept my intercession for myself."
Uthman says: I had not gone away from there when he regained his vision in such a way as if he had never been blind.

Thirty-first miracle: Rawandi has narrated that Ajmal bin Jamal narrates: My face had turned white (due to leucoderma). The Holy Prophet (S) prayed for me and drew his blessed hand over my face and it was cured immediately leaving no trace.

Thirty-second miracle: Rawandi has narrated from Fazl bin Abbas that a man came to the Prophet and said: "I am a miser, coward and I sleep too much. Please pray for me." The Holy Prophet (S) prayed and he became generous, brave and one who slept less.

Thirty-third miracle: Rawandi and other tradition scholars have narrated that the Messenger of Allah (S) prayed: "O Allah, like You imposed disgrace on the former ones of Quraish, in the same way bestow with grace their latter ones. And it happened in the same way.

Thirty-fourth miracle: Rawandi has narrated from some companion that one day the Messenger of Allah (S) was sitting and then suddenly arose, went a short distance from his companions and appeared to shake hands and talked with some persons although they could see no one. On his return they inquired into the matter, and he said that he had met Ismail, the angel of rain, who had come with Allah's permission to meet me.

He promised rain on such a month and day. When the day arrived, we performed the Morning Prayer and there was no trace of any cloud. But after Asr a cloud appeared and there was heavy rain. We began to laugh and the Prophet asked us about it and we said that the promise of that angel is fulfilled. He said: "Remember these incidents and narrate them frequently to propagate the truth." A similar report is narrated through authentic chains from Imam Muhammad Baqir (a.s.) also.

Thirty-fifth miracle: Rawandi has narrated that once the Messenger of Allah (S) asked for a loan from a Jew, who obliged and then asked, “Did you get what you asked for?” He said: “You may ask for it whenever you want.” The Holy Prophet (S) prayed for him enduring elegance. That Jew lived to an age of eighty years and not a single strand of hair turned grey.

Thirty-sixth miracle: Rawandi has narrated that during the Battle of Tabuk a man was struck with severe thirst and there was no water available. People asked the Prophet to pray for water. He replied: “Yes, the Kind Lord will not reject my prayers.”

Then he prayed and there was heavy rain. Some people talked like astronomers and said that the rain was caused due to the position of such and such star. The Holy Prophet (S) asked the companions: “Can you see what these faithless people are saying?” Khalid asked permission to strike off their heads. The Holy Prophet (S) said, “No, they are claiming like this but they are aware that it is the Almighty Allah who has sent the rains.”

Thirty-seventh miracle: Rawandi has narrated from Anas that one day the Prophet said: “Just now a person will come from here who is the best of the successors and he is most honorable in the view of the prophets. At that moment arrived Ali Ibn Abi Talib (a.s.). The Holy Prophet (S) said: “O Allah, remove the harms of heat and cold from him.” After that as long as Amirul Momineen (a.s.) lived, he was not affected by heat or cold. He used to pass the winter in a simple shirt.

Thirty-eighth miracle: Rawandi has narrated that an Ansari man possessed a little goat and asked his wife to prepare roasted meat from some of it and also cook some curry from the rest, perhaps the Holy Prophet (S) would stop to dine at their place. Saying this he went to the Masjid but he had two young boys who had seen their father slaughter the goat.

One of them said to the other, let me slaughter you; and he instantly killed his brother with the knife. Their mother shrieked with horror and agony at the sight, on which the boy that had killed his brother fled, and fell out of the terrace and perished. The poor woman hid the two dead boys and prepared the food as directed.

When the Prophet came to the man’s house at the time of Iftar, Jibraeel directed him to order the man to present his sons. Accordingly he went out to call them, but their mother told him they had gone somewhere, on which he returned and said, “they are not here.” “They must certainly be present,” said the Prophet. Their father went out to find where they were, when his wife told what had befallen them. The man brought his dead sons before the Prophet, at whose prayer they were restored to life and lived to a great age.

Thirty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) wrote a letter to the Bani Haritha tribe inviting them to Islam. They washed the letter and used it to patch their bucket. The Holy Prophet (S) cursed them that may Allah destroy their intellects. After that they became so foolish that they were quoted in Arabs as examples of foolishness.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was fed up with the harassment of Quraish in Mecca, he walked to Arak Arafat where some camels belonging to Abu Atharwan were grazing. He asked: "Who are you?" He replied: "I am Muhammad, the Messenger of Allah (S)."

He said: "Go away from here, as the camels among whom you are sitting are undeserving." The Holy Prophet (S) said: "Prolong his age and pain." The narrator says: I saw him that he had aged much and used to pray for death due to his extreme pain, but death did not oblige him. People used to say that it was due to the Prophet's curse.

Forty-first miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) asked the companions to release the prisoners of Hawazin and all followed his directions but two persons were given the choice of either freeing the prisoners or to take some ransom for them. One of them also released the prisoner without any ransom, whereas another agreed to take ransom.

The Holy Prophet (S) said: "O Allah, make his share degraded. When he came to the prisoners to choose a slave for himself, he glanced at spinsters and young lads then reached to an old woman and said: I will take her, since she is the mother of the tribe and I will get more ransom for her. She was a lowly woman and had no relative in the tribe.

That person kept her with himself for a long time and continued to pay for her maintenance with the hope that someone will come with ransom to free her. But when no one arrived, he freed her without ransom.

Forty-second miracle: Ibn Shahr Ashob has narrated that Lady Khadija (r.a.) had a blind woman. One day the Holy Prophet (S) prayed for her sight and immediately she gained her vision. Lady Khadija remarked: "What a blessed prayer it was!" The Prophet said: "I am a mercy for the worlds."

Forty-third miracle: Shias and Sunnis relate that when the King of Firang honored the letter of Muhammad, and the King of Iran tore the one sent to him, the Prophet prayed for the former but cursed the latter, wherefore the empire of the firangees (Europeans) endures, while that of Iranians was soon after destroyed, and its progeny captured by Muslims.

Forty-fourth miracle: Ibn Shahr Ashob has narrated from Ja'far bin Nastur Rumi that he says: I was present with the Prophet during the Battle of Tabuk. The Holy Prophet (S) dropped his whip. I picked it up and handed it over to him. The Prophet, looked at me and said, "May Allah grant you a long life!" Consequently he lived to the age of three hundred and twenty years.

Forty-fifth miracle: Ibn Shahr Ashob has narrated that one day the Holy Prophet (S) passed by Abdullah Ibn Ja'far and saw that he was playing as a child and making a castle of sand. The Holy Prophet (S) asked him what he would do with that to which he replied that he will sell it away. The Messenger of Allah (S) asked him what he will do with the money realized from it. He said he will

purchase dates.

The Prophet prayed: “O Allah, bless his transaction.” Due to this prayer, it so happened that whenever he conducted any transaction he made a lot of profit and he earned so much money that people quoted his generosity by way of example. When the people took loans they promised, that they would repay the amount when Abdullah bin Ja’far pays them.

Forty-sixth miracle: It is narrated that Abu Huraira brought a handful of dates to the Prophet and requested him to pray that the Almighty Allah gives him increase in that. The Holy Prophet (S) said: “Place them in a bag and you can take out from it how much ever you like.” He took out tons of dates from the bag but the initial quantity remained.

Forty-seventh miracle: It is narrated that Saad Ibn Waqqas shot an arrow and the Holy Prophet (S) prayed that his arrow should not miss the target. After that he never missed the target.

Forty-eighth miracle: It is narrated from Salman that when the Messenger of Allah (S) migrated to Medina and stayed in the house of Abu Ayyub Ansari, at that time he was having nothing but a young one of a goat and a Saa of wheat. He cooked the mutton and baked the bread and brought them to the Prophet, who ordered them to make a public announcement that whoever wanted to eat should come to the residence of Abu Ayyub.

Consequently people arrived in droves and the house was full and all ate and there was no decrease in the food. After that by the order of the Prophet the bones of the goat were gathered in its skin and the Prophet said: “Rise up by the command of Allah!” The goat became alive again and people recited the dual formula of faith in delight.

Forty-ninth miracle: It is narrated that during the marriage of Lady Fatima, Abu Ayyub slaughtered a lamb, cooked it and brought it as a gift for the Prophet, who told them to begin eating in the name of Allah and not to break its bones. After the people had finished, he said: “Abu Ayyub is a poor man, O Allah, You are the creator of this animal, only You can make it alive again.

O one who is ever living and powerful to make it alive. There is no god, except You.” So that lamb became alive again and Allah blessed it so much that the sick were cured by its milk and the people of Medina used to call her, Mabusa. That is one who is raised after death.

Fiftieth miracle: Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that a Jew came to the Prophet and said: As-Saam Alaik (Death to you!) to which the Messenger of Allah (S) replied, “Same to you.” The companions observed to the Prophet, “He said, destruction to you.”

“But I returned the same compliment,” replied the Prophet, “and today a black serpent will sting his back and kill him.” The Jew went his way to the wilderness, and having collected a quantity of fuel, came

back, on which the companions said, “O Messenger of Allah (S), he has returned alive.” Muhammad called the man and said, “Lay down your burden.” On his doing so, a black serpent appeared in the bundle, holding a stick between his teeth.

“What have you done today?” inquired the Prophet. “Nothing,” replied the Jew, except, having two loaves of bread, I ate one and gave the other to a poor man.” The Holy Prophet (S) said, “For this act of charity, Allah has prevented the serpent from stinging you, and because of charity Allah repels a bitter death.”

Fifty-first miracle: Shaykh Tabarsi, Rawandi and Ibn Shahr Ashob have narrated that Abu Bara was called Malaibus Sana. He was an Arab noble and he became afflicted with dropsy.[153] He sent Labib bin Rabiah to the Prophet with two horses and some camels that the Prophet returned saying that he did not accept gifts from idolaters.

Labib said: I did not even think that anyone among the Arabs could reject a gift of Abu Bara. The Messenger of Allah (S) said: If I had accepted a gift from any idolater I would never have returned it. Then Abu Labib said: Abu Bara is suffering from a disease of the stomach and he requests you to provide some cure for it.

The Prophet picked up a pinch of dust, mixed it with his spit and said: “Go and tell him to eat this.” Labib took it thinking that the Prophet has played a joke on him, but when Abu Bara took it he was immediately cured as if freed from a prison.

Fifty-second miracle: Shaykh Tusi, Rawandi, Tabarsi and Ibn Shahr Ashob have through authentic chains narrated from many companions that: In the expedition of Tabuk, we were fighting the Roman army and having exhausted our rations were suffering hunger. People wanted to slaughter their own camels for dinner but the Prophet had it announced that whoever had anything to eat should bring it out.

Sheets were spread. And man brought a measure of food, another one brought half a measure and in this way the whole army gathered the food, which did not exceed thirty Saa and the whole army comprising of four thousand men gathered. The Prophet prayed and placed his hand in the food and said: Eat in the name of Allah and do not compete with each other. A group of people came and the Prophet told them to fill their vessels in the name of Allah. They filled all their vessels. This went on and the whole army was satiated but the food did not diminish.

According to another report, the Prophet called for a few dates and drew his blessed hand over them. Then he signaled the people to eat from them. The whole army ate and filled their vessels but there was no decrease in the original quantity.

Fifty-third miracle: Rawandi, Ibn Shahr Ashob and other tradition scholars have narrated through reliable chains from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) says: I was with the Prophet in an expedition and we reached a place where no water was available and people were thirsty. The

Messenger of Allah (S) called for a vessel containing a little water and dipped his hand in it and a sufficient quantity boiled up between his fingers to supply twelve thousand horses, twelve thousand camels, the same number of horses, and thirty thousand men.

He turned a salty well at Mecca sweet, by casting some of his saliva into it. According to another report, he covered it with a sheet and placed his hand over it. He placed some water on his hand and water issued from his miraculous fingers. This traditional report is recorded through various channels and is among the continuously narrated miracles of the Prophet.

Fifty-fourth miracle: It is among the continuous miracles narrated by Shia and Sunni that when the Messenger of Allah (S) escaped the idolater of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him. Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available.

The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years. The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her.

The Prophet called for a vessel which could satiate many persons and began to milk her till the vessel was full. He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it, remarking: "The leader must come last."

Then he milked her again till the vessel was full and the people drank from it again and left Umm Mabad the rest. When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca."

Fifty-fifth miracle: Tabarsi, Rawandi and Ibn Shahr Ashob etc. have narrated that some people complained to the Prophet about shortage and salinity of the water in their wells. The Prophet accompanied them to the location and dropped his saliva into it. The water boiled up the well and turned extremely sweet.

Even today that well is known is Assila and is a matter of pride for its owners. When followers of Musaylima Kazzab heard about this they asked him also to show a similar miracle. He came to a well which was well supplied and sweet and he dropped his impure spit into it and its water turned brackish and then dried up and it is still present in Yemen.

Fifty-sixth miracle: Shia and Sunni scholars have reported that Salman Farsi was enslaved to a Jew who had offered to release him in exchange of planting a date orchard for him. The Prophet prepared the orchard in a single day and gave it to the Jew and freed Salman, as will be narrated in the biography of Salman Farsi.

Fifty-seventh miracle: Rawandi etc. have narrated that Salman was deeply in debts. The Messenger of Allah (S) gave him a little quantity of gold which was just a fraction of his debts but through the miracle of the Prophet, all his debts were cleared.

Fifty-eighth miracle: Rawandi has narrated from Anas that once he went to the market with the Messenger of Allah (S) and at that time he was having ten dirhams. The Prophet wanted to purchase a robe. A slave girl was sitting on the road and weeping.

He asked her about it and she said that she had lost two dirhams in the crowd and she feared returning home as her master will be enraged because of it. The Prophet told me to give her two dirhams. When we reached the market, we purchased a robe worth ten dirhams and the Prophet told me to pay ten dirhams. When I opened the bag there were ten dirhams in it.

Fifty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day Abu Huraira came with a handful of dates and asked the Prophet to pray to Allah for barakat (increase) which the Prophet did and then told him to keep them in a bag. Whenever you want you may take out handfuls but do not empty the bag fully.

Abu Huraira used it for years till Amirul Momineen (a.s.) adjured him to testify, which he declined as a result of this he lost the barakat. Then he repented and asked Ali (a.s.) to return the barakat which was done. When Abu Huraira joined Muawiyah, the barakat (increase) disappeared forever.

Sixtieth miracle: Rawandi has narrated that the Messenger of Allah (S) used to go to the Masjid three times every night and sometimes he returned at the end of the night. Some poor men used to sleep near the pulpit. Once the Holy Prophet (S) told his slave girl if any leftovers were there at home.

She brought an earthen pot containing some food. The Holy Prophet (S) woke up ten poor men and said: Eat in the name of Allah. All ate to satiation. Then he awoke another group of ten poor men and they also ate to satiation and there was no decrease in the food. Then he said: Go and feed the women from this.

Sixty-first miracle: Rawandi etc. have narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) used to visit Lady Fatima and insert his saliva into the mouths of her infants and say: Now don't feed them as they don't need to be fed.

Sixty-second miracle: Rawandi has narrated that Salman says: I fasted for three days continuously and could not get anything for Iftar except water. I told the Messenger of Allah (S) about it who said:

Come with me. We set out from there and on the way saw a she-goat, and the Prophet asked the owner to bring it to him.

He said she did not have any milk but the Prophet insisted. When he brought it, the Prophet drew his hands over her udders and immediately they filled up with milk. He said: Bring a bowl. He milked the goat and when the bowl was full he gave it to the owner who drank it at once. Then he milked her again and when it was full, he gave it to me and I drank it. The third time he milked the goat and drank the milk himself.

Sixty-third miracle: Rawandi etc. have narrated that on a certain journey the camel of a certain companion tired out and refused to get up. The Holy Prophet (S) called for water, performed ablution and gargled and put the water on the head and mouth of the camel. He immediately got up and began to move faster than other beasts.

Sixty-fourth miracle: Rawandi and other Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) says: I bought a dirham worth of flour and a dirham worth of mutton and gave to Fatima who cooked the food and remarked: It would have been better if you had called the Prophet also for dinner. I came to him and found him lying on a side and saying: I seek refuge of Allah from lying hungry.

I said: Food is ready at home. Please come. The Holy Prophet (S) arose and came home leaning on me. Upon reaching there he called: Fatima bring the food. She brought the bread and curry and the Prophet covered it with a cloth and then said: "Fatima, send a share to Umm Salma, a share to Ayesha and so on. In this way a loaf of bread and some mutton was sent to all the wives. Then he said: Keep aside a share for your father and your husband. Then he sent to the neighbors. Even after that so much was left that it lasted us many days.

Sixty-fifth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that when the Holy Prophet (S) returned from Hudaibiyah, on the way they reached a valley called, Al-Mashqaq where water was scarce and only enough for one or two persons. The Holy Prophet (S) said: "No one should drink till I don't come."

On reaching there, he called for a bowl and dropped his saliva in it. According to another report, taking water in that bowl he dipped his blessed hand in it. Water began to boil out from it like a spring and it emitted a loud noise. The whole army drank from it. People filled up their skins, pots and vessels etc.; they performed ablution also. The Holy Prophet (S) said: "You will hear in future that this water has caused all its surroundings to become verdant," and the same thing happened.

Sixty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that the daughter of Abdullah bin Rawaha passed before the Prophet when the trench was being dug out and the Prophet asked her whom she was seeking. She said that she was looking for her father as she had brought some dates for him.

The Holy Prophet (S) took the dates from her and ordered them to spread out the sheets and made a public announcement that dinner was served. All the members of army arrived and ate to satiation and as much as they wished they took it with them. The rest was returned to that girl. It is reported that 3000 persons had eaten that day.

Sixty-seventh miracle: Rawandi etc. have narrated from Jabir Ansari that: My father was martyred in the Battle of Uhud at the age of 200 years. He was deeply in debts. One day the Prophet asked me what has happened to my father's debts? I said they were still outstanding. He asked: Who is the creditor? I replied: A certain Jew.

He asked when was the payment due. I said: In the season of drying of dates. He said: When that time arrives, you must let me know and don't spend anything from it. And separate different qualities of dates. So I informed the Prophet and he came with me to the orchard and handled each type of date. Then he called for the Jew and said: You may recover your loan from any type of dates.

He said: All these dates will be insufficient to clear my loan. The Holy Prophet (S) said: Start taking whichever type you want. The Jew pointed to the Saihani dates and the Prophet said: Bismillah, measure and take. The man began to take them according to his measure till he had taken the amount he owed but there was no decrease in it.

Then the Prophet asked Jabir if he owed any other debt to which he replied in the negative. The Prophet told him to take the remaining dates home and may Allah give him barakat. Jabir says: They lasted us a whole year. I sold a lot and gifted many people and presented to others and they did not finish till the next season.

Sixty-eighth miracle: Ali bin Ibrahim, Ibn Shahr Ashob and Qutub Rawandi (r.a.), Shia and Sunni tradition scholars have narrated from Jabir: During the siege of Khandaq, I saw the Prophet lying down with a stone on his stomach to mitigate the pain of hunger. I went home and told my wife to prepare a dinner for the Prophet, as we had only one sheep and one saa of barley. She told me first to go and invite him to be our guest. "Shall I come alone," asked the Prophet, "or bring with me whom I please?"

"Invite whom you like," said Jabir, supposing he would bring Ali with him. I came home and told my wife to bake the bread and I will slaughter the sheep. When the dinner was ready, I came to the Prophet and invited him. The Prophet arose and called out from the edge of the trench to come to Jabir's for dinner. On the way he invited everyone he met to accept the invitation of Jabir. According to different reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared.

"Yes," said he. "Then it is his business," added the woman, "and he knows better than ourselves what to do." The Prophet directed all the people to sit outside the house and himself entered the house with Amirul Momineen (a.s.) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in. He then cast saliva into the oven, and ordered Jabir to uncover

the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a.s.) who broke them in bowls.

Three times he called for the shoulder, and the fourth time Jabir said, “a sheep has but two shoulders, and I have already produced three.” “If you had been silent,” remarked the Prophet, “the whole company had been feasted on shoulders.” The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family many days.

Sixty-ninth miracle: Rawandi has narrated from Ziyad bin Harth Saidani that the Messenger of Allah (S) sent an army against my people. Ziyad said: “Recall the forces, I guarantee that my people will embrace Islam.” The Prophet recalled the army and I wrote a letter to them and they sent some representatives to the Prophet who informed of their conversion.

The Holy Prophet (S) said: “You are the leader of your community.” I said, “The Almighty Allah guided them to Islam.” Thus the Prophet wrote a letter to them appointing me as their leader. I requested him to give a share from their religious payments. The Prophet fixed my share. This incident occurred during a journey. On another station the natives arrived and complained of their ruler. The Prophet said: There is no benefit for a believer in becoming a leader. Another man came and asked the Prophet for some alms.

The Prophet said: When a rich man takes to begging it causes pain in his head and stomach. Again he asked for alms. The Prophet said: Allah, has himself distributed alms and categorized eight types of recipients which cannot be tampered by the prophet or anyone else. If you are from one of these categories, I am prepared to give your share. Saidani says that when I heard these statements about leadership and Sadaqah, I began to despise them both. I returned the letter of my appointment and said please excuse me.

The Prophet said: “Is there anyone eligible for it?” I named one from the group that had to meet the Prophet and then said: “There is a well in our locality whose water suffices us during winter but is short due summer and we have to go to other localities. Since we have embraced Islam, people in our surrounding areas will be jealous of us and would not allow us to draw water from their areas.

So please pray that there is no decrease in the water of our well and it should not be that we have to approach other areas for water. The Holy Prophet (S) picked up seven pebbles and rubbed them while reciting a supplication. Then he gave them to me and said: Put one of these in the well after mentioning the name of Allah.

Ziyad says: I obeyed the instructions of the Prophet and after that there was such an increase that we never could reach to its bottom. According to a report, a desert Arab came to the Holy Prophet (S) and complained of water shortage. The Messenger of Allah (S) took up a pebble and rubbed his finger upon it saying: Put it in that well. When it was cast into the well, water rose upto its brim

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Seventieth miracle: Rawandi and Ibn Sharh Ashob have narrated from Anas that he says: Abu Talha felt that the Messenger of Allah (S) was hungry. He sent me to the Prophet and invited him to dinner. The Holy Prophet (S) saw me and asked: Has Abu Talha sent you to summon me? "Yes," I said. The Prophet arose and called all who were with him to accompany him.

Abu Talha told Umm Salim: The Messenger of Allah (S) has come with many people and I don't have enough to feed them all. The Prophet said: "O Umm Salim, bring whatever you have." She brought some loaves of barley bread and all that she had in a vessel. The Prophet crushed the bread and poured oil over them and then placed his hand over them. He called companions in groups of ten each and fed them after which each group departed. In this way, all ate to satiation and it is said that they were in all 70 or 80 persons who ate that day.

Seventy-first miracle: It is narrated that a woman named Umm Sharik brought a skinful of oil for the Prophet and he emptied the skin and returned it to her. When she reached home she found that the skin was full as before. She and her family used it for a long period of time and there was no diminishing in it.

According to another report, the Prophet entered the tent of Umm Sharik and she made great efforts to entertain him. She brought a skin that she thought contained oil, but which was in fact empty. The Prophet took the skin and shook it, and it was filled with oil. Then the Prophet and his companions fed to satiation. Umm Sharik and her sons continued to eat from it for a long time. The Prophet told her not to tie up the mouth of the bag.

Seventy-second miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) gave a cup of honey to a woman from which she ate for years but there was no decrease in it. One day she removed it and kept it in another vessel. It immediately disappeared. She came to the Prophet and narrated the incident. The Prophet said that if she had not transferred it to another vessel she would have eaten from it forever.

Seventy-third miracle: Ibn Shahr Ashob has narrated from Jabir that a man came to the Prophet and asked for food. The Prophet gave him 60 Saa of wheat. He continued to use it for years and there was no decrease. One day he decided to measure the remaining grain. When he filled the measure it was over. The Holy Prophet (S) said: "If he had not measured it, it would have lasted him forever."

Seventy-fourth miracle: Shia and Sunni scholars have narrated through many chains that the Holy Prophet (S) was camping in Hudaibiyah with 1500 companions and the climate was very hot. People complained to him that flowing water was finished and there was no water in the well and the Quraish have taken possession of wells that contain water. The Prophet called for a bucket of water.

He performed the ablution and taking some water in his mouth, dropped it back into the bucket. Then he told them to put that in the well. Immediately the well became full of water. According to another report, he removed an arrow from his quiver and put it in the well and according to yet another report, gave an arrow point to Nahiya binte Amr or Binte Baraa bin Azib and told them to put it in a well of Hudaibiyah.

After which water surged up from below. When idolater saw that they said: It is not unexpected from the sorcery of Muhammad. When the Prophet departed from there he told his men remove the arrow from the well. When this was done the water also disappeared as if there was no water ever. According to another report, people complained of water scarcity during the Battle of Tabuk. The Holy Prophet (S) gave an arrow to a man and said: Put it in the well and water filled to the brim and 30000 persons with their animals used that water.

Seventy-fifth miracle: Ibn Shahr Ashob has narrated from Jabir bin Abdullah Ansari that: Once I was ill and I became unconscious. The Holy Prophet (S) came to visit me and he washed his hand and sprinkled the water on me. I regained consciousness and was cured.

Seventy-sixth miracle: Ibn Shahr Ashob has narrated that Tufayl Aamiri and according to another report Hassan bin Thabit suffered from leprosy and they asked the Prophet to pray for their cure. The Prophet called for water in a vessel and dropped his saliva in it. Then he told them to bathe with it and were cured.

Seventy-seventh miracle: It is narrated that Qays Najmi suffered from white patches and the Prophet applied his saliva and he was cured.

Seventy-eighth miracle: It is narrated from Muhammad bin Khatib that: During my childhood once water was being boiled in a big pot which fell on my arm. My mother brought me to the Prophet who took water in his mouth and gave it in my mouth and applied it to my arm and recited the following supplication:

"Take away the hardship, O Lord of men. And cure us since You are the curer and there is no curer other than You. A curer who does not allow any illness to remain." I was immediately cured.

Seventy-ninth miracle: It is narrated that Qatada bin Rabi and according to another report Qatada bin Noman lost an eye in the Battle of Uhud and the Prophet placed it back in the socket and it healed perfectly. Though the undamaged eye was sometime afflicted but this eye never developed any problem. According to a report, Abdullah bin Anis also faced such an eventuality. The Prophet passed his hands over him and he was cured.

Eightieth miracle: It is narrated that Muhammad bin Muslima's leg was fractured at the thigh on the day Kaab al-Ashraf was killed. The Messenger of Allah (S) drew his blessed hand over it and it was cured.

Eighty-first miracle: It is narrated from Urwah bin Zubair that there was a woman named Zohra in Mecca and she embraced Islam and after that she lost her vision. Idolaters claimed that Laat and Uzza have made her blind. The Prophet drew his holy hand over her eyes and she regained her vision. The idolaters said: If Islam had been better, Zohra wouldn't have embraced Islam before us? At that juncture, the following verse was revealed:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ

"And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein."154

Eighty-second miracle: It is narrated that when the Holy Prophet (S) sent Abdullah bin Atik to kill Abu Rafe the Jew, who was hiding in his castle, on the return journey, Abdullah had a fracture in his leg. When he came to the Prophet, he told him to stretch his leg and drew his hand over it and it was immediately cured.

Eighty-third miracle: Ibn Shahr Ashob etc. have narrated that one day the Prophet slept about noon one day under a thorn-tree in the desert, when he awoke, he called for water, performed ablutions, and rinsed his mouth, pouring the water at the foot of the tree. The next day the tree had become immensely great, laden with very large fruits, fragrance of amber, and the taste of honey.

This fruit satisfied alike the hungry and thirsty, and the sick partaking of it were healed. Animals that fed on its leaves yielded abundant milk. Inhabitants of that area came and carried away its leaves to heal the sick, and the whole tribe around the tree, in consequence of its virtues, increased in children and wealth. In process of time, they saw one morning that the tree had cast its fruit, and its leaves had become yellow and small.

A few days after this event, news arrived that the Prophet has departed from the world. It subsequently yielded fruit, but smaller, less fragrant and delightful, than at first. It continued thirty years in this state, at the lapse of which period its fruit again fell and little of its verdure was left. Soon information arrived that Amirul Momineen (a.s.) was martyred.

After this, it yielded no more fruit, but its leaves were still used for healing the sick. It continued a long time in this state, till one day it became perfectly dry; fresh blood sprung up under it, and bloody water distilled from its leaves, like water after washing of meat. A short time later news arrived that on that day, Imam Husain (a.s.) was martyred.

Eighty-fourth miracle: Shaykh Tusi and Ibn Shahr Ashob have narrated from Zaid bin Arqam that one day the Prophet was very hungry in the morning. He came to Fatima and saw Hasan and Husain (a.s.) crying of hunger. He gave made them taste his saliva and they became satiated and went to sleep. The Holy Prophet (S) went with Imam Ali (a.s.) to the house of Abul Hasheem who accorded them a warm welcome and said: "It is really regretful for me that you and your companions should visit my place but that I don't have anything to serve you.

I gave to the neighbors whatever I had." The Holy Prophet (S) said: "Jibraeel used to emphasize so much about the rights of neighbors that I thought they would be allotted a share in inheritance." Then the Prophet decried a date tree in the courtyard. The owner said that it was a male and if the Prophet so desired he may go to it but it never fructified. The Prophet went to the tree and said: O Ali, bring a bowl

of water. Amirul Momineen (a.s.) brought it, he took it in his mouth and gargled on that tree and it immediately filled with bunches of date fruits.

The Holy Prophet (S) said: “First send them to the neighbor. After that we ate to satiation and then drank iced water. The Holy Prophet (S) said: O Ali, it is among the bounties regarding which the Almighty Allah says that they would be asked about on Judgment Day. Then he said: “Also take some dates for those who are not present, like Fatima and her sons.”

After this incident, the tree continued to produce fruits and we enjoyed its fruits and we use to call it Nakhlatul Jiran. So much so that during the plunder of Medina, Yazid ordered destruction of the people of Medina and that tree was also cut down in the riots.

Eighty-fifth miracle: Ibn Shahr Ashob has narrated that Aamir bin Kuraiz on the day of the conquest of Mecca brought his son, Abdullah to the Prophet and at that time he was five months old. The Prophet gave him his saliva and he sucked it happily. The Prophet prayed: “O Allah, give water in his sustenance.” Due to the Prophet’s prayer, wherever he went, there used to be abundance of water in the fields and his farms and wells are famous.

Miracles averting the harm of enemies

First miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that one day Abu Lahab came to the Prophet and threatened him, but the Prophet said: “You cannot harm me in anyway. If you do that, I will be a liar.” This was also among the miracles of the Prophet.

Second miracle: Shaykh Mufeed and Rawandi etc. have narrated from Jabir that Hakam bin Abil Aas, Uthman’s uncle, used to mimic the Prophet and make faces at him; he also parodied Imam Ali (a.s.). The Messenger of Allah (S) cursed him and he became insane for two months. One day the Prophet was walking on the road and he was following him, waving his hand to ridicule the Prophet.

The Prophet said: “He will be in that condition only.” He contracted some malady and his hands became twisted and finally the Prophet exiled him from Medina and ordered that no one should allow him back. During his reign, Uthman recalled that accursed one to Medina.

Third miracle: Ali bin Ibrahim, Rawandi and Ibn Ashob etc. have narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) was praying near the Kaaba one day. Abu Jahl had taken an oath that when he sees the Prophet praying, he would eliminate him. When he saw the Prophet, he picked a huge stone and approached him. But when he raised his hand, it was caught up in his neck.

He returned to his associates in this way and dropped the stone. And according to another report, he beseeched the Prophet and when he prayed for him, the stone separated from his hand. Another man volunteered to slay the Prophet; but when he came to the Prophet, he began to tremble with fear and

returned from there saying: There was a huge serpent between me and him, thrashing its tail. According to another report, Abu Jahl had come to trample on the neck of the Prophet, but when he returned immediately and people asked him about it, he said, “Between me and him was a trench full of fire and I saw some winged angels.” When the Prophet heard this, he remarked: “If he had come near me, the angels would have cut him into pieces.”

Fourth miracle: Ali bin Ibrahim, Ibn Babawayh, Ibn Shahr Ashob and Shaykh Tabarsi etc. have mentioned in the interpretation of the following verse:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Surely We will suffice you against the scoffers...”155

...that after the Holy Prophet (S) assumed prophethood, the first to believe in him was Ali bin Abi Talib, and the next was Khadija. One day His Eminence, Abu Talib and Ja’far Tayyar arrived and saw the Prophet praying and Ali was also standing in prayers besides him.

His Eminence, Abu Talib told Ja’far: “You also pray with your cousin.” When he stood to the left of the Prophet, the latter moved ahead of him. After this, Zaid bin Haritha believed, and these five persons continued to perform prayers till the Almighty Allah ordered them to express their faith and not to care about the idolaters.

“Surely We will suffice you against the scoffers...”156

And they (scoffers) were five persons: Walid bin Mughira, Aas bin Wail, Aswad bin Muttalib, Aswad bin Abde Ghus and Harith bin Talatala; and some have mentioned them to be six and included Harith bin Qays. Jibraeel arrived and stood by the Prophet. Walid passed from there and Jibraeel asked: “Is this Walid bin Mughira, one of your scoffers?”

“Yes,” replied the Prophet. Jibraeel gestured to him and he went away from there and reached a blacksmith who was sharpening an arrow. Mughira stepped on a sharp point and it pierced his foot, causing excessive bleeding. But due to pride he did not bend down to remove it. Jibraeel had also gestured about the place where the arrow was being sharpened. On returning home, Walid lied down on a sofa and his daughter was lying on the floor.

His foot was bleeding so heavily that it flowed to the girl’s carpet and she awoke due to it and told the slave girl: “Perhaps you left the water skin untied and water is seeping out of it till here.” Walid said: “This is the blood of your father and not water. Call my sons and nephews, as I will not survive. Let me make out my will.” When they were summoned, he said to Abdullah bin Rabiah: “Ammara bin Walid is in Habasha, take a letter from Muhammad and send it to Najjashi so that he may send him back to Mecca.”

Then he told his youngest son, Hasham: “Son, I make five bequests to you which you must remember. The first is that you must eliminate Abu Dhamdosi even if you have to pay three blood monies for that, and don’t leave him because he forcibly took away my wife who was his daughter. If he had allowed her to remain with me, I would have got a son like you from her also.

The next bequest is the revenge of blood that I want to take from Khaza, which you must not forget. Also take the compensation of the blood I have to take from Khuzaimah bin Aamir. Fourthly, you must collect some blood monies that are payable by the Thaqif tribe. Lastly, I owe the Bishop of Najran, 200 dinars, which you must repay him.” After saying this the man departed for Hell.

After that Aas bin Wail passed by the Prophet. Jibraeel gestured to his foot and a pointed piece of wood pierced it and came out from the back, killing him. According to another report, a thorn pierced him and he got such a terrible itch that he scratched himself to death.

When Aswad bin Muttalib passed by the Messenger, Jibraeel gestured to his eye and he became blind. He knocked his head against the wall and departed for Hell. According to another report, Jibraeel pointed to his stomach and he suffered from severe thirst and drank so much of water that his stomach burst and he died.

Aswad bin Abde Ghus had been cursed by the Prophet that he should become blind and suffer the loss of his son; Jibraeel also hit him with a green leaf and he lived to fulfill the prayer of the Prophet. At last his son was killed in Badr and he died in his grief.

Jibraeel gestured to the head of Harith bin Talatala and a fatal sore developed therein. Some say that he died of snake bite. Some also say that poisonous wind affected him which blackened his complexion and he became so unrecognizable that when he came home, his family members didn’t recognize him and beat him so severely that he died. Harith bin Qays consumed a poisonous fish and drank water in such excess that he died.[157]

Fifth miracle: Rawandi has narrated that a Jew woman attempting to injure the Prophet by the power of sorcery, had tied several knots of spell for this purpose and cast them into a well. Jibraeel informed Muhammad of the fact; the knots were taken out of the well, and no harm followed.

Sixth miracle: Rawandi etc. have narrated from Ibn Masud that when the Prophet was in prostration one day before the Kaaba, Abu Jahl ordered the entrails of a camel he had slaughtered to be thrown on the Prophet’s back. Fatima removed the uncleanness.

When the Prophet finished his devotions, he said, “O Lord, take revenge from these infidels,” and named Abu Jahl, Atba, Shaibah, Walid, Umayyah and Ibn Abi Muit and some others, who were killed at Badr.

Seventh miracle: Shia tradition scholars have narrated from Imam Ja’far Sadiq (a.s.) and Sunni

scholars have narrated through various channels that Atba, son of Abu Lahab said: “I deny the God of Najam,” and spat towards the Prophet. The Prophet asked him if he didn’t fear being torn up by a beast. According to another report he said: “O Allah, hand him over one of Your dogs.” After that he traveled to Yemen in a caravan and according to another report, he went to Shaam.

He used to say: “Muhammad’s curse will surely cause my death. Abu Lahab told the people to take care of him and not leave him alone, lest Muhammad’s curse be fulfilled.” So they gathered their belongings and made him camp at a high place and the people slept around him. A lion appeared in the dead of the night and after smelling at all of them at last leapt upon Atba and ripped him apart.

Eighth miracle: It is narrated that when the Holy Prophet (S) used to pray near the Kaaba, the Almighty Allah used to make him invisible to the idolaters.

Ninth miracle: Rawandi etc. have narrated from Imam Ja’far Sadiq (a.s.) that Abdullah bin Umayyah told the Prophet: “I will not believe in you till the Almighty Allah and all His angels do not testify to your veracity or you go up to the sky and bring a book and even if you are able to all this, I can’t guarantee that I will become faithful. The Prophet was aggrieved at this and he returned home.

Abu Jahl said: “If he comes to the mosque next day, I will crush his head with a stone.” When the Messenger of Allah (S) entered the mosque next day and began to pray, Abu Jahl took a huge stone and moved towards him. But when he came near, he began to tremble and went away from there. When people asked him about it, he said, “I saw some men as tall as mountains gilded with iron, surrounding Muhammad; if I had made any move, they would have killed me.”

Tenth miracle: Rawandi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) once recited Surah Lahab in prayers, people told Umm Jamil, sister of Abu Sufyan and wife of Abu Lahab that “Muhammad has cursed you in his prayers and he condemns you.” She was enraged at this and she came out looking for the Prophet and said: “If I see him, I will abuse him,” (I seek refuge of Allah) she made inquiries about the whereabouts of the Prophet.

At last she entered the mosque when Abu Bakr was seated with him and he asked the Prophet to hide as Umm Jamil was looking for him and perhaps she would abuse the Prophet. The Holy Prophet (S) said: “She would not be able to see me.” And when Umm Jamil came near him she could not see him.

She asked Abu Bakr if he had seen Muhammad and when he denied, she went back home. Imam Muhammad Baqir (a.s.) said: The Almighty Allah placed a yellow veil between her and the Prophet and she and all infidels used to address the Prophet as Muzammam, that is one who is condemned too much.

The Messenger of Allah (S) used to say: “The Almighty Allah has erased my name from their memories. They condemn Muzammam which is not my name.” Shaykh Tabarsi, Ibn Shahr Ashob and all Shia and Sunni tradition scholars have narrated this incident from Asma binte Abu Bakr etc. and it is narrated that

the Holy Prophet (S) recited the following verse when she came to him:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا.

"And when you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier..."158

When she could not see the Prophet she told Abu Bakr: "I have heard that your companion has condemned me." Abu Bakr said: "By the Lord of the Kaaba, His Eminence, has not condemned you."

Eleventh miracle: Shaykh Tabarsi etc. have narrated that Abu Jahl and Walid bin Mughira along with some men of Bani Makhzum intended to slay the Messenger of Allah (S) when he comes to the Masjid. When the next day, he came to pray, all of them sent Walid to eliminate the Prophet but when he came there, he could hear his voice but was not able to see him. He returned and narrated that but they did not believe him.

All came to the Prophet and hearing a voice headed in a certain direction, advanced to that place; when they heard it in another direction, and were thus bewildered, seeing him not and finding him not. At last they returned from there and the Almighty Allah revealed the following verse:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."159

Twelfth miracle: Shaykh Tabarsi has narrated that when the Jews of Medina signed a no-war pact and agreed to help in payment of blood monies, the Holy Prophet (S) went to Bani Nuzayr and asked for their cooperation.

They told him to be seated while they collected the funds, while they conspired to eliminate the Prophet secretly. Jibraeel came down and informed the Prophet of their intention and the Prophet came out of their house exposing their true colors.

Thirteenth miracle: Shaykh Tabarsi and Ibn Shahr Ashob have narrated that His Eminence set out to fight a group of Arabs and reached a village, which was called Zi-amar. The natives fled to the mountains on seeing the army. The Holy Prophet (S) stood at a place from where he could watch them and then came out to relieve himself. It began to rain and he was soaked to the skin. He removed his clothes and hung them on a tree. Then he lay down under the tree.

The villagers were watching the Prophet and their leader, Dathur bin Harith came to him and pulling out

his sword said: “Who can save you from me?” The Prophet calmly replied: “God.” Jibraeel clapped his chest and his fell down dropping the sword. The Prophet picked the sword and asked him: “Now who can save you from me?”

“No one,” said he and embraced Islam. Then he invited the people of his community to faith. According to another report, when he wanted to attack the Prophet, he began to tremble and dropped the weapon. According to the report of Abu Hamza Thumali, Dathur says that “a man dressed in white clapped my chest and I realized that he was an angel.”

Fourteenth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that the idolaters of Quraish gathered at Hajre Ismail and took a collective oath that if they see Muhammad in the mosque, they would eliminate him together. Fatima learnt about this and she came to the Prophet weeping and narrated their plot. He asked for water to perform ablution and after that came to the mosque.

When they saw him, the Almighty Allah put the Prophet’s awe into their hearts and all bowed down their heads in humiliation. The Messenger of Allah (S) picked a handful of dust and said: “Humiliate them.” Whoever was hit with that dust was killed in the Battle of Badr.

Fifteenth miracle: Ibn Shahr Ashob has narrated that one day, the Messenger of Allah (S) was walking in Abtah when Abu Lahab the accursed threw a stone at the Prophet and it continued to be suspended in the air for seven days. People used to wonder who has made it suspended and the Prophet said that it was the one who has held up the sky without pillars.

Sixteenth miracle: Ibn Shahr Ashob and most tradition scholars and historians have narrated that during the Battle of Hunain, Shaibah bin Uthman decided to eliminate the Prophet. When he came behind to launch an attack, he saw between himself and the Prophet a huge flame. The Prophet learnt of his intention and said: “O Shaibah, come to me.”

When he came the Prophet said: “O Allah, take away the Satan from his heart.” Shaibah says: “With this prayer, the Holy Prophet (S) became so beloved to me that I loved him more than myself.

After that the Holy Prophet (S) said: “Now fight the idolaters.” After the battle was over, the Prophet told him whatever he had intended and whatever he had seen. And he said: “Whatever Allah had intended for you is better than that which you want from yourself.”

Seventeenth miracle: Sayyid Ibn Tawus, Ibn Shahr Ashob and other tradition scholars have narrated that Aamir bin Tufayl and Arbad bin Qays came to assassinate the Prophet. When they entered the mosque, Aamir came to him and asked: “O Muhammad, what will I get if I become a Muslim?” He replied: “You will have the same rights and obligations as all other Muslims.” He said, “I want you to make me your Caliph after you.”

The Holy Prophet (S) said, “It is beyond the capacity of me and you and only Allah has that discretion.”

He said, “Make me the governor of forests and you remain the ruler of cities.” The Holy Prophet (S) said that it was also not possible. He asked, “Then what have you decided for me?” He replied: “Mount the horse and fight Jihad.” He said, “Okay, for the time being I accept that. Come with me, I want to say something in private.”

He arose and walked with him to a corner. At that moment he gestured to his cousin, Arbad to pull the sword and slay the Messenger. He tried to pull out the sword and but with all his efforts, he could not draw it more than a span out of the scabbard. It is mentioned in another report that Arbad said: A wall came between me and the Prophet and when I tried it the second time I found that Aamir was between us.

Thus when the Holy Prophet (S) saw that Arbad was trying to draw his sword, he said: “O Allah, save me.” People crowded around the Prophet and the two potential killers fled from there, but they failed to reach their destination.

Arbad was killed by lightning while Aamir came to a woman of Saluliya tribe and he developed a boil of plague on his finger and she said: “Your finger is swelling, will you die in the house of Saluliya?” Even though they considered it a matter of shame to stay at this place. Aamir mounted and left the place, but he had traveled only some distance when he died.

Eighteenth miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that during the expedition of Hudaibiyah, eighty persons from Mecca planned to slay the Prophet and for this purpose descended from the mountain of Taneem. The Messenger of Allah (S) invoked curse on them and all became blind. Companions of the Prophet took them in custody. At last the Prophet did a favor on them and released them. At that juncture, the Almighty Allah revealed the following verse:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

“And He it is Who held back their hands from you and your hands from them in the valley of Mecca...”[160]

Nineteenth miracle: Ibn Shahr Ashob and most tradition scholars have narrated that after the Quraish were defeated at Badr, Abu Lahab inquired the reason of it from Abu Sufyan. He replied that they fled at the onset, seeing white horsemen in the air, mounted on pie-bald horses, and whom none could withstand.

Abu Rafe told Ummul Fazl, a daughter of Abbas, that those white horsemen were angels. This so enraged Abu Lahab that he dashed the person on the ground, upon which Ummul Fazl struck him with a tent pole, and fractured his skull.

Abu Lahab lingered for seven days, when God smote him with an eruption which the Arabs avoided with

horror, and he lay dead for three days in his house; his own sons did not approach to bury him, till at last he was pulled out of Mecca by rope and a great pile of stones thrown on him.[161]

Twentieth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that in the Battle of Ahzab, Abu Sufyan ordered a division of seven thousand archers to discharge their arrows in a simultaneous volley at the Prophet's army. This order coming to the ears of the Muslim, caused much terror and alarm among them, but the Prophet waved his victorious sleeve in the air and prayed, and when the volley was discharged, Allah sent a wind which drove each arrow back to pierce and wound its thrower.

Twenty-first miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) along with the left vanguard departed to a Jew fort to purchase bread and lentils etc. from them. A Jew said: "I have what you want." And he went to his house and told his wife to climb the wall and wait in ambush and when Muhammad comes she must drop that huge stone on him.

When the Prophet entered and the woman tried to drop the stone, Jibraeel came down and thrashed the stone with his wings and it came swiftly breaking through the wall and fell around the neck of the Jew like a grind stone. The Jew fell down unconscious and when he regained consciousness, he began to weep.

The Prophet asked him what he had intended that he was involved in such trouble. He said that he did not want to sell anything, he had only brought him inside to eliminate him. "There is no doubt that you the source of mercy and the chief of Arabs and non-Arabs. So please forgive me." The Prophet had mercy on him and prayed for him. The stone came out of his neck.

Twenty-second miracle: Ibn Shahr Ashob has narrated from Jabir and Ibn Abbas that a man of Quraish swore that he would kill Muhammad but his horse reared and he fell down breaking his neck.

Twenty-third miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that Muammar bin Yazid was a well known stalwart and the chief of Bani Kanana. Quraish sought his help with regard to the Prophet and he said that he would eliminate him as he was having 20000 men. "Bani Hashim cannot face me in battle. If they ask for blood money, I am quite capable of paying it." He carried a sword, ten spans long and one span wide.

One day the Prophet was praying in Hajar Ismail. Muammar picked up his sword and moved forward, but he stumbled and was hurt. Again he arose and ran upto Abtah and his mouth was bleeding. When people saw this, they gathered around him; washed his wounds and asked him what the matter was. He said: "Whoever listened to you was deceived. I have never seen such a thing. When I reached him, I saw two serpents came out of his head breathing fire and they attacked me."

Twenty-fourth miracle: Ibn Shahr Ashob has narrated that Kalla bin Asad threw a javelin on the Prophet between the house of Aqeel and Aqaal which boomeranged on him and he fled in fear. People asked him what the problem was and he said: "Woe be unto you, can't you see the mad camel chasing

me?" They said: "We cannot see anything." But he said that he was seeing it and he went running upto Taif.

Twenty-fifth miracle: Ibn Shahr Ashob etc. have narrated that one afternoon, the Messenger of Allah (S) came out of Mecca and reached upto the road to Hajoon and Nazar bin Harith was following him with the intention of killing him but when he reached near the Prophet, he began to run.

Abu Jahl asked him from whence he was coming and he replied: "Today, when Muhammad was alone, I followed him so that I can kill him but when I reached near him, I saw lions that attacked me roaring. Abu Jahl the accursed said: "It is his sorcery."

Twenty-sixth miracle: Ibn Shahr Ashob etc. have narrated that a man of Quraish saw the Holy Prophet (S) prostrating and he picked up stone to hit him with, but when he raised his hand, the stone clung to his hand and it became paralyzed.

Twenty-seventh miracle: Ibn Shahr Ashob and Ibn Abbas have narrated that once the Messenger of Allah (S) was reciting the Qur'an in a loud voice which was disliked by the Quraish. They came to apprehend the Messenger but all of a sudden their hands stuck to their necks and all of them became blind.

They came to the Prophet groping and pleading to him under oath. So the Messenger prayed for them and their hands became free and they regained their vision. At that juncture, the first verses of Surah Yasin were revealed.

Twenty-eighth miracle: Ibn Shahr Ashob has narrated from Abu Dharr that once the Messenger of Allah (S) was in prostration when Abu Lahab, the curse of Allah be upon him, picked up a stone to hit the Prophet, but when he raised his hand it remained like that and he was not able to bring it down.

He pleaded under oath that he would never trouble His Eminence; if he saved him from this punishment. The Prophet prayed and he was cured. So he said: "Indeed you are an expert magician!" At that juncture, Surah Lahab was revealed.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) once went to Bani Shajiya and invited them to Islam but they refused and sent 500 riders to purse the Messenger. When the riders caught up with the Prophet, the latter prayed, a wind ensued and all perished.

Thirtieth miracle: Ibn Shahr Ashob and others have narrated that during the Battle of Uhud, Ibn Qamia threw a stone aimed at the Prophet and it hit his leg. He said: "May Allah degrade you." When he returned from Uhud, he was sleeping on the way when a mountain goat pierced its horns into his stomach and he began to shout: "Woe be to degradation!" The goat pierced his stomach with the horn upto his neck.

Thirty-first miracle: It is among the continuous reports that in the Battle of Khandaq, the Prophet

prayed and the Almighty Allah sent a swift and sharp wind which carried stone particles and in spite of the scarcity of Muslims and their own majority, the infidels fled from there.

Thirty-second miracle: In the Battle of Badr, the Messenger of Allah (S) picked a handful of dust and said: "Degrade them!" The wind carried the dust to their faces and whoever was hit was either killed or taken a prisoner that day.

Thirty-third miracle: Ibn Shahr Ashob has narrated from Jabir that when the Arnies killed the shepherd of the Prophet and carried away the sheep, the Prophet invoked cursed on them that the Almighty Allah should make them lose their way and consequently they lost their way and were apprehended by the companions of the Prophet.

Thirty-fourth miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) proposed to a certain woman but a false excuse was made by her father that she was leprous. "So be it," said the Prophet; and she became leprous.

Thirty-fifth miracle: When the Holy Prophet (S) saw Zuhair, the poet, he prayed: "O Allah, protect me from the evil of this Satan." After that he was not able to compose a single verse to deride the Prophet.

Thirty-sixth miracle: It is narrated that a man hearing Bilal proclaiming the Azan, or call to prayers, when he said, "I testify that Muhammad is the Messenger of Allah," a hypocrite observed, "May one that lies be burned." That night, rising to light a lamp, his finger caught fire, which could not be extinguished till his whole body was consumed by the fire.

Thirty-seventh miracle: It is narrated from Ibn Abbas that Utbah bin Muit and Ubayy bin Khalaf had formed a pact of brotherhood. Once Utbah returned from a journey and entertained some guests and also invited the Prophet along with the nobles of the community. The Messenger of Allah (S) said: "I will not accept your invitation till you don't embrace Islam." He recited the dual testimony of faith and the Prophet dined at his place.

When Ubayy bin Khalaf returned from his journey, he came to know about Utbah's conversion to Islam and condemned him for that. He said, "I will not talk with you till you don't falsify and degrade Muhammad."

That accursed man came to His Eminence, and spat upon him. But his impure spit divided into two parts and turned back on him hitting both his cheeks and searing them. The Holy Prophet (S) said: "You will remain alive as long as you are in Mecca, and when you go out, you will be killed by your own sword. Thus he was killed in Badr and Ubayy was killed in Uhud.

Thirty-eighth miracle: Ibn Shahr Ashob etc. have narrated that Ubayy bin Khalaf used to threaten the Prophet with death in Mecca and the Prophet told him: "Insha Allah, I will kill you." Thus in the Battle of Badr, the Prophet tossed a stick to him which caused a sore in his neck.

He came out of the battlefield bleating like a calf. “You are bleating only due to a simple wound?” remarked Abu Sufyan. He replied: “If this sore hits the whole tribes of Rabia and Mudhir, all would have died. He had promised to eliminate me. If he had merely spat on me, I would have died of it.” Then he died the next day.

Thirty-ninth miracle: It is mentioned in *Tibbul Aaimma* and *Tafsir Ayyashi*; rather in all reliable books that Imam Ja’far Sadiq (a.s.) said: Once the Messenger of Allah (S) was unwell. Jibraeel came to him and said: “O Muhammad, a certain Jew has cast a spell on you in the certain well. Therefore, send to it the most trustworthy of people in your opinion and the most important of them before you and the equal of you, so that he may bring you the spell.”

The Prophet sent Ali Ibn Abi Talib (a.s.) saying: “Go to the well of Zarwan for in it is a spell with which the Jew, Labid bin Asam has bewitched me, and bring it to me.” Imam Ali (a.s.) says: I set out at the request of the Messenger of Allah (S).

I descended into it, and the water there was like the water of henna because of the spell. I searched for it and at last brought it out.” The Prophet said: “Open it.” I opened it and there was, in truth, a piece of a palm branch, a comb, some teeth of comb and eleven knots were tied upon it.

Jibraeel had brought down that day to the Prophet two Surahs of taking refuge (Falaq and Naas). The Prophet said: “O Ali, then recite over the string.” Whenever Amirul Momineen (a.s.) recited it, a knot opened, until he finished with all of them and Allah, the Mighty and Sublime, removed the spell from His Prophet and restored him to health.”

According to another report, Jibraeel recited Surah Falaq and Mikaeel recited Surah Naas for the protection of the Prophet. According to yet another report Jibraeel recited Surah Falaq, Naas and Ikhlas and then recited the following supplication:
“In the name of Allah, I invoke you. In the name of Allah, I cure you of every illness that troubles you. In the name of Allah, and Allah is your healer. In the name of Allah, take it and may it be good for you.”[162]

Miracles of Prophet against demons and Jinns

First miracle: Shaykh Tabarsi and other tradition scholars have narrated from Zuhri that after the death of His Eminence, Abu Talib, when troubles increased, and the people of Mecca united to harass the Messenger of Allah (S) he moved to Taif, hoping its inhabitants would be more tractable than Quraish. He met three person who were the chiefs there and were blood brothers of each other: they were Abdul Lail, Masud and Habib, sons of Amr.

The Holy Prophet (S) invited them to Islam but one of them said: “I must have stolen the covering of Kaaba; that is why God sent you to me.” Another remarked: “Was God not able to send anyone better than you for prophethood?”

The third said: “By Allah, I will not speak to you after this as you are the Prophet of Allah and you command a great position for me to speak to you. If you lie you are not worthy to be spoken to.” Thus all of them began to make fun of him. The common people seeing this cast stones at the Prophet, and wounded his feet.

From there he fled to one of their orchards to rest for sometime. He saw Atba and Shaibah there and was more aggrieved because the Prophet was aware of their enmity. When they saw the Prophet, they sent to him some grapes through their Christian slave. The Holy Prophet (S) asked him of his native place and he said that he was from Nainawa. The Holy Prophet (S) asked: “Are you from the place of a righteous man like Yunus bin Mata?” He said: “What do you know who Yunus was?”

The Messenger of Allah (S) said: “I am the Prophet of Allah and God has informed me about Yunus.” Adas immediately fell down in prostration and kissed his feet although they were bleeding. When Atba and Shaibah learnt of this, they were shocked. When the slave returned to them they asked: “Why did you prostrate to Muhammad and kiss his feet? You have never done this for us even though we are your masters.”

He replied: “This person is deserving and he told me about Prophet Yunus.” Upon this the duo laughed and warned him from his deceit because (we seek refuge of Allah) he was a great cheater! They said: “Don’t forgo your faith.” The Prophet despaired of making them Muslims and came back to Mecca. When he reached Nakhla, the night fell and he began to offer his prayers. A caravan of Jinns was passing from there to Nasibain which was an area of Yemen. The Prophet prayed there the whole night and after the Morning Prayer was reciting the Qur’an.

When those Jinns heard the verses of Qur’an, they accepted faith and returned to their community and invited their people to Islam. According to another report, the Prophet was now commanded to proclaim his mission to the Jinns, summon them to embrace Islam, and to recite the Qur’an to them. The Almighty Allah having sent a party of Jinns of the family of Nasibain to the Prophet, he said to his companions, “I am commanded to read the Qur’an tonight to the Jinns, who of you will go with me?”

Abdullah bin Masud accepted the invitation, and he reports: When we arrived at the heights beyond Mecca, the Prophet entered the defile of Hajoon, and drew a circle round me, ordering me not to leave it till his return. He then went and engaged in prayer, and began to recite the Qur’an. Presently I saw a great number of black creatures crowding around him, quite intercepting my sight of him and the sound of his voice. After a time, most of them dispersed like fragments of cloud, but a company still remained.

When he had performed the Morning Prayer, he came back to me, and inquired if I saw anything. I replied that I saw black people clothed in white garments. He said, “These were Jinns of Nasibain.” According to the report of Ibn Abbas, they were 70 in all. The Holy Prophet (S) appointed them as his ambassadors to their people. Some say that they were nine. It is narrated from Jabir that the Messenger of Allah (S) said: “I recited Surah Rahman before them. Whatever they replied is better than your

replies." That is when I recited:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"Which then of the bounties of your Lord will you deny?"163

They said: "No, our Lord, we do not deny any of Your bounties."
It is narrated from Ibn Abbas that when the Prophet was given the office of prophethood and angels prevented the satans from climbing to the heavens and they drove them away with shooting stars, they said: "Definitely something extraordinary has occurred on the earth and we must find out what it is.

That is why we are prevented from scaling the heavens." All dispersed to the east and west of the earth. A group of them which descended in Mecca passed the Prophet when he was praying the Morning Prayer in Nakhla with his companions. The satans were going to the Ukaz market. When they heard the Prophet reciting Qur'an they remarked: "This is why we are prevented to scale the heavens."

They returned to their community and conveyed the information: "We have heard a strange Qur'an which guides to truth, so we accepted faith and we don't associate anyone with our Lord." So the Almighty Allah revealed Surah Jinn. It is narrated from Abu Hamza Thumali that they were from Bani Shaiban (Jinns).

Ali bin Ibrahim has narrated that the Messenger of Allah (S) came out of Mecca with Zaid bin Haritha and reached the Ukaz market to call the people to Islam. No one accepted his invitation and he returned to Mecca. When he reached the Majna valley, he began to pray the Midnight Prayer and after that he began to recite the Qur'an.

A party of Jinns was passing by and when they heard the verses of Qur'an, they said among themselves: "Silence!" and they began to listen attentively to the Prophet's recitation. When the Messenger of Allah (S) concluded, the Jinns came to their folks and said: "We have heard such a book that was revealed after the scriptures of Musa (a.s.) and it testifies the past matters and guides to truth and the straight path.

O folks, harken to the caller to the Almighty Allah so that He may forgive your sins and save you from a painful chastisement. Then they returned to the Prophet and embraced faith. The Holy Prophet (S) conveyed the teachings of Islam to them and the Almighty Allah revealed Surah Jinn. The Messenger of Allah (S) appointed one of them as their leader.

They were constantly present with the Prophet and the Messenger of Allah (S) commanded Amirul Momineen (a.s.) to teach them the rules of religion. Among them are believers, infidels, Ahlul Bayt haters, Jews, Magians and Christians.

Second miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a female Jinn named Afra was in the habit of coming to hear Muhammad, and brought a number of her tribe to embrace the faith. She did not come for several days and the Prophet inquired the cause of Jibraeel, who said that she had gone to visit one of her sister converts, whom she likes for the sake of the pleasure of Allah.

The Prophet replied, "Paradise is for those who love one another for the Lord's sake." Indeed the Almighty Allah has made a pillar of red ruby in Paradise on which He has made 70000 palaces and each palace has 70000 rooms. It is for those who love each other for the sake of Allah and who meet and visit each other. Later when Afra visited the Prophet, he asked: "What extraordinary things did you observe during the journey?" She replied: "Many things." The Messenger of Allah (S) said, "Narrate to us the most extraordinary thing you saw."

He said: "I saw Iblis sitting on a white stone in the Akhzar Sea. He was praying with raised hands: "O Allah, when You have sworn to put me in Hell, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain to save me from Hell and raise me with them." I asked him: "O Harith, what are these names through whom you are praying to the Lord?"

He replied: "These are names I saw written on the empyrean 70000 years before the creation of Adam. That is why I thought that they are most beloved to the Almighty Allah so I prayed through them." The Holy Prophet (S) said: "By Allah, if all the people of the earth implore the Almighty Allah through these names, He would definitely accept them."

Third miracle: Ali bin Ibrahim relates that all Jinns are offspring of Jaan, and that they belong to any of the religions. He says that the devils are all the offspring of Iblis, among all of whom there is but one believer, namely, Awham bin Heem, the son of Laqis, the son of Iblis. Awham, in the form of a gigantic man of terrible appearance, came to the Prophet, who asked him who he was. He replied, "I am Awham bin Heem bin Laqis bin Iblis.

I was a boy, several years old, when Qabeel slew Habeel, and I forbade men to abandon sin and commanded them to eat unlawful things." "You were a bad boy," said the Prophet, "and are now a bad old man." He replied, O Messenger of Allah (S), I repented in the presence of Nuh, was with him in the Ark, and rebuked him for cursing his people. I was with Ibrahim when they cast him into the fire, which Allah made cool and safe to him. I was with Musa when Allah drowned Firon and delivered Bani Israel.

I was with Hud when he cursed his people, and I said to him, "Why did you curse them?" I was with Salih who cursed his people, and I reproved him for it. I have read all the sacred books, each of which announces your advent, and the prophets have sent their salutations to you, declaring you the best and dearest of them all. Instruct me then in the knowledge of what God has revealed to you.

The Holy Prophet (S) commanded Ali (a.s.) to give the desired instruction, when Awham remarked, "I will obey none but a Prophet, or a successor of a Prophet, and who is this you have assigned to teach

me?”

Muhammad replied, “He is my brother and successor, my vizier and heir, Ali bin Abi Talib.” “Yes,” said Awham, “I have seen his name in the sacred books, where he is called Eliya.” Ali then instructed him in the Qur’an and rules of faith. He was present with the Imam during the night of Harir of the Battle of Siffeen.

Fourth miracle: Shaykh Mufeed, Shaykh Tabarsi and all tradition scholars have narrated that when the Holy Prophet (S) set out for the Battle of Bani Mustaliq and camped at the valley of Chuli, Jibraeel came down in the last part of the night and informed that a group of unbeliever Jinns lives in this valley and intends to harm his companions.

The Messenger of Allah (S) summoned Imam Ali (a.s.) and said: “There is a group of denier Jinns in this valley, chase them away with the power of knowledge that the Almighty Allah has specialized you with. Then he sent a hundred men to accompany him directing them to remain with Ali (a.s.) and to do what he says.

Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah for the mischief of enemies. He recited the great names of Allah and entered the valley. As soon as he entered, a terrible storm ensued and the Imam’s men were about to fall down.

Amirul Momineen (a.s.) shouted: “I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me.” The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames. They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur’an slashing his sword to his right and left.

When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. “We were about to die of fright and we were also worried about you.” Imam Ali (a.s.) said: “When the Jinns appeared, I challenged them in the name of Allah and they became degraded and weak.

I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: “Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam.”

Fifth miracle: It is narrated through authentic chains from Salman Farsi that one day when the Prophet was sitting in Abtah, with a number of his companions, suddenly a whirlwind was seen, and swept on till

it approached the Prophet. In the midst of the whirlwind a person appeared, who said, “O Prophet of Allah, my people have sent me to secure for us refuge from the violence and oppression with which we are treated by a part of our own tribe. Send a person with me to judge between us according to the law of God.

We engage to return tomorrow morning whomsoever you may send, unless circumstances shall occur to render the fulfillment to this engagement impossible.” The Prophet inquired, “Who are you, and who are your people?” He replied, “I am Arfatah, son of Shamrakh, of the tribe of Bani Najah. We were in the habit of ascending the heavens to listen to the reports of the angels, but were prevented from making those visits when you were invested with prophethood. Part of our tribe believes in you, and part remains on their infidelity.

A dissension has consequently arisen, and since the infidels are superior to us in number and power, they have deprived us of water and pasturage, and in other ways injure us and our quadrupeds. We entreat you to send to us a person to judge us equitably.” “Unveil,” said the Prophet, “so that we may see you in your natural form.” The disclosure showed him to be a hairy person, high head, and prominent eyes, the lids of which opened laterally.

His eye-sockets were small, and his teeth like those of a beast of prey. Having taken his pledge that whoever should be sent with him should be safely returned the next day, the Prophet turned to Abu Bakr and ordered him to go with Arfatah, help him and arrange matters in his tribe. “Where are they?” asked Abu Bakr. “Underground,” was the reply. But demanded Abu Bakr, “How can I go underground, and how can I judge among them, especially when I am ignorant of their language?”

The Holy Prophet (S) then in succession ordered Umar and Uthman to go on this expedition, but they also refused on the same grounds that Abu Bakr had done. At last the Prophet called Ali and said, “O Ali, go with Arfatah, help them and give judgment among his tribe.” Amirul Momineen (a.s.) immediately rose, took his sword and set off with the Jinn. Salman added, “I also sadly went with them till they reached the centre of the valley of Safa, where Ali invoked divine reward for me and ordered me to return.

The ground opened and they descended, after which I went back, very anxious for the fate of Ali. The next day, after Morning Prayers, the Prophet and his companions went and seated themselves on Mount Safa, and conversation turned on Ali. The hypocrites made an uproar and exulted at his supposed death, and said, “Praise be to Allah! God has delivered us from Abu Turab and Muhammad boast on account of his brother is destroyed.

After Noon prayers, the Prophet reseated himself and continued his sacred instructions to the people, who now despaired of Ali’s return. Afternoon prayers were performed, and the Prophet’s concern for Ali increased, as did likewise the clamor of the hypocrites, who exulted at his supposed fate.

As the sun was setting, suddenly Mount Safa opened, and Amirul Momineen (a.s.), like another bright

sun, appeared with blood dripping from his sword, and Arfatah was with him. The Prophet rose and embraced Ali, kissed him on his forehead, and asked, “Why have you taken so long and left us to the clamor of scoffers?”

He replied, “O Messenger of Allah (S), I found a great many infidel Jinns, who were the oppressors of Arfatah’s party. I offered them three conditions: To believe in Allah and your prophethood; to pay tribute; or to make peace with Arfatah and his family, and allow them an equitable share of the water and pasturage.

As they rejected all these terms, I drew my sword, pronounced the name of God, attacked them and slew eighty thousand infidels. This forced the rest to call for refuge, upon which peace was ratified by their becoming Muslims. Arfatah said: “May Allah give you and Amirul Momineen (a.s.) a good reward,” after which he took leave and returned.

Sixth miracle: It is mentioned in *Mahasin Barqi* and other reliable books that one day an old man passed the Prophet and saluted him. The Prophet asked Ali if he knew who it was, and on his answering in the negative, told him it was Iblis, the cursed.

“Had I known that, replied Ali, I would have given him such a blow that he never would have troubled your community again.” Satan returned and said, “O Abul Hasan, why do you reproach me? My seed never mingles with that of your friends, but in the case of your enemies, my seed always reaches the wombs of their mothers through the loins of their fathers.”

Seventh miracle: Himyari has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that the Almighty Allah granted kingdom and power to the Messenger of Allah (S) which were not given to any other Prophet.

One day the Holy Prophet (S) pressed the neck of the accursed Iblis to the pillar of the mosque in such a way that his tongue protruded and reached into the hand of the Prophet. The Prophet said: If His Eminence, Sulaiman had not prayed that: “Grant such a kingdom to me as will not be for anyone after me,” I would have shown the Satan to all of you.

Eighth miracle: Ibn Shahr Ashob has narrated that during the expedition of Hunain, at a certain place, the standard bearers retreated, saying the way was obstructed by a serpent as huge as a mountain. The Prophet advanced towards the monster that raised its head and said, “Peace be on you, O Messenger of Allah (S)! I am Hashim bin Lamba bin Iblis.

I have embraced your faith, and come with ten thousand persons of my household to aid you against infidels.” “Open the way and advance on our right, said the Prophet,” which was done, and the Muslim army proceeded on its march.

Ninth miracle: It is mentioned in *Kitab Ikhtisas* from Asbagh bin Nubatah that on one Friday, Amirul

Momineen (a.s.) was sitting in the Kufa Masjid after Asr Prayers, when a tall gigantic man arrived and greeted the Imam. “What happened to the Jinn who used to visit you?” Amirul Momineen (a.s.) asked.

He replied: “He still visits me.” Imam Ali (a.s.) said: “Narrate to the audience about him.” He began: “Before the proclamation of the Prophet I was sleeping one night in Yemen, when in the middle of the night a Jinn came and kicked me on my head saying: Get up! I arose frightened. He said: Listen and he recited some couplets which said: “I am surprised at the Jinns and their mounting the camel who are going to Mecca seeking guidance even though you are ignorant of it.

Get up, and you also prepare for the journey and head to Mecca to the best of the descendants of Hashim and witness his glory and greatness.” When he concluded, this I said to myself: “By Allah, something extraordinary has occurred in Bani Hashim or is about to happen.” Then I could not sleep the whole night.

Then I continued to contemplate the whole day. The next night I was again kicked in the head and again the same type of poetry was recited. The same events occurred on the third night as well. I asked: “Where is the one about whom you inform?” He replied: “He has appeared in Mecca and he invites the people to recite: There is no god except Allah, and Muhammad is the Messenger of Allah.” In the morning, I mounted the camel and set out for Mecca. On reaching Mecca, the first to meet me was the deviated old man, Abu Sufyan. I greeted and asked him how he was.

“All is well,” said he, “But the orphan of Abu Talib has invalidated our religion.” I asked what his name was and he said: “Muhammad and Ahmad.” I asked about his whereabouts and he said that he has married Khadija binte Khuwailad and he lived at her place.

I turned my camel in that direction and on reaching there, dismounted and after securing it, knocked at the door. Khadija asked: “Who is there?” I asked: “Where is Muhammad?” She said: “You people don’t give him a moment of rest. So much so that he had left the house and gone somewhere.”

I said: “May Allah have mercy on you, I have come from Yemen, so that perhaps the Almighty Allah favors me through him and bestows him with guidance. Please don’t deprive me of meeting him.” I heard the Prophet say: “Open the door.” Thus I entered and saw that radiance shone from the face of His Eminence. When I looked on his back I noticed the seal of prophethood and kissed it. Then I recited some couplets extolling His Eminence.

In that poem I described the coming of that Jinn to convey the good news of the proclamation of the Prophet. So I embraced Islam and the Holy Prophet (S) was affectionate to me and after that I returned to Yemen. Asbagh bin Nubatah says: His name was Sawad bin Qarib and he fought the Battle of Siffeen on the side of Amirul Momineen (a.s.) and met martyrdom.

Tenth miracle: Ibn Shahr Ashob has narrated from Mazan bin Usfur that he says: In the initial part of the proclamation of the Prophet, when I sacrificed a sheep for an idol, a voice came out of the idol: “A

messenger prophet has risen in the Mudhir tribe, so abandon the idols of stone." On the next day, I sacrificed another sheep and heard the same voice that a prophet has risen with a heavenly Book.

Eleventh miracle: Ibn Shahr Ashob has narrated that Tamim Darami camped on one of the halts on the route to Shaam. When he was about to sleep he said: "Tonight I am in refuge of the inhabitants of this valley." It was a custom of Jahiliyya period to seek refuge from the Jinns of the valley.

He says: Suddenly I heard a voice: "seek refuge from Allah, Jinns do not give refuge to anyone and whatever Allah wills, happens. Indeed a prophet has appeared among you under whose leadership we have prayed in Hajoon and the evils of satans were dispelled and Jinns were chased away from the heavens by shooting stars. Go to Muhammad (S)."

Twelfth miracle: Ibn Shahr Ashob has narrated that there was an idol of Bani Azra which was called Hammam. When the Prophet was invested with prophethood, people heard some voices from the idols that it was reciting some couplets which meant: O sons of Hind bin Qaran, the truth has become manifest and the Hammam is destroyed and idolatry has been destroyed by Islam.

After some days a person named Tarukh came to that idol to pay obeisance to it but a voice came out from it: O Tarukh, the truthful Prophet has appeared with talking revelation and the one who will manifest the truth has arrived in Tahama. Peace be on his followers and regret is for those who consider him lowly. Now I have said farewell to you.

You will not get to hear anything from me till Judgment Day. Then the idol crashed headlong to the ground and was shattered. Zaid bin Rabiah says that I narrated this incident to the Holy Prophet (S) and he said: "This discourse belonged to the believer Jinns." Then the Messenger of Allah (S) invited me to Islam and I embraced the faith.

Thirteenth miracle: Ibn Shahr Ashob has narrated from Khazim bin Fatik Asadi that he says: I used to graze my camels till the valley of Abraq and there I heard a proclaimer saying: Prophet of Allah, owner of goodness has arrived with Surah Yasin and Ha Mim chapters. I asked him who he was and he replied: I am Malik bin Malik, the Holy Prophet (S) has sent me to the Najd tribe.

I said: If someone had minded my camels, I would have also gone to meet the Prophet and embraced faith on his hands. He volunteered to mind the animals and I set out from there to Medina on a camel, leaving the remaining beasts there. When I reached the gates of Medina, it was the time of Noon and the day of Friday. I waited for them to conclude the prayer.

Then I made my camel sit down. A person arrived and said that the Holy Prophet (S) was calling me. I entered Medina. When he saw me, he said: "Where is that old man who had volunteered to mind your camels?" "I don't know" said I. He said, "He has conveyed your camels safe and sound to your family members." I said, "I testify that Allah is One and you are His Messenger."

Fourteenth miracle: It is narrated that one day a man passed Umar and he remarked that he was a soothsayer and had contacts with Jinns. He said: O Umar, the Almighty Allah has guided every ignorant through Islam and dispelled every falsehood through truth and Muhammad has made the poor rich and straightened every deviation through the Qur'an.

Umar asked: "Since when have you not met your Jinn companions?" "He had come before I embraced Islam and said: O Salam, truth has become manifest, this is not a dream and the slogan of Allahu Akbar was raised, and that is why I accepted Islam." After that he never came back to me. Another person was present there. He said: I also faced similar circumstances.

One day I was riding through a level plain, when I suddenly decried another man galloping towards me and when he came near, he said: "O Ahmad, O Ahmad, Allah is the Mightiest and the Highest. O Ahmad, the Almighty Allah has given you all that He had promised from the good." Saying this he passed by us. Then an Ansari said: "I was traveling to Shaam with two men. We camped at a lonely wilderness.

Another rider joined us and all of us were extremely hungry. Suddenly a deer came galloping to us and I leaped and caught it. The newly arrived person said: "Leave it, I have often passed this way I have found this deer in the same place but no one has tried to catch it." I paid no heed and tied up that deer.

When a part of the night had passed, I heard someone say: O four riders, leave this deer as her children are orphans. I released the gazelle and we proceeded to Shaam. On the return journey we again halted at that same place. We heard a voice from the rear which gave glad tidings of the rising of the Holy Prophet (S).[164]

The Prophet (S) reports about the Unseen

First miracle: Ibn Tawus has quoted from *Dalaile Himyari* a report of Imam Ja'far Sadiq (a.s.) that some persons of Quraish came to the Messenger of Allah (S) for some business. The Holy Prophet (S) told them that it would rain the next day. The next day was extraordinarily windy. When the sun arose, a noble of Quraish came and said: What did you gain by making a claim which exposed your falsehood. You are not one to make such predictions.

Suddenly a cloud appeared and there was such a heavy rain that the folks of Medina began to wail and seek refuge, begging the Prophet to pray that it stops raining. The Messenger of Allah (S) prayed: O Allah, let it rain only on our surroundings and it stopped raining. Immediately the prayers were effective.

Second miracle: Himyari has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) took the custody of the gold coins that Abbas had in his possession and told him to pay the ransom. Abbas said: O Messenger of Allah (S), I have nothing other than these gold coins. His Eminence said: "What happened to the money you had concealed with Umm

Fazl, your wife?"

Abbas said: "I witness to the oneness of Allah and your prophethood, because when I kept those gold coins with my wife, there was no one there except the Almighty Allah." The Almighty Allah revealed to the Prophet: O Prophet, from these prisoners, whoever are your friends, tell them that if the Almighty Allah sees righteousness among you, He will give better than that which is taken as a ransom from you."

Thus in the end Abbas became so rich that twenty slaves traded on his behalf, each with a minimum capital of 20000 dirhams. This miracle is continuously narrated through various channels by Shia and Sunni scholars.

Third miracle: Rawandi and Ibn Babawayh have narrated that one day some people visited the Prophet and he said: "If you want, I can tell what business you have come for." "Please do so, O sir." His Eminence, said: "You have come to inquire to whom you should do a good turn.

Doing a good is appropriate with only one who is of a good family and is religious and you want to inquire if Jihad is allowed for ladies. Jihad of ladies is their good behavior to their husband and you want to ask from where does sustenance comes. The Almighty Allah gives sustenance from whence they least expect. Because man does not know from whence his sustenance comes, that is why he prays for it in excess.

Fourth miracle: Ibn Babawayh and Rawandi have narrated that Abu Aqba Ansari says: One I was sitting with the Prophet when came a party of Jews to him and demanded that he should tell the object of their visit. "You came to inquire about Zulqarnain," said he. They assented that it was true.

The Prophet continued, "He was a righteous servant of God, from the people of Rum and the Almighty Allah loved him. He became the emperor of the world, which he traversed from the rising to the setting sun. At length he arrived at Yajuj and Majuj, and built a wall to confine them within their limits." The Jews said this was true and it is written thus in the Taurat.

Fifth miracle: Ibn Babawayh and Rawandi have narrated from Ibn Abbas that one day Abu Sufyan came to the Prophet and said that he wanted to make some inquiries. The Prophet said: If you want I can tell you what you want to ask." He said: "Please do." The Holy Prophet (S) declared that he wanted to know how long the Prophet would live. "Yes, O Messenger of Allah (S)." The Messenger of Allah (S) said that he would live to the age of sixty-three years.

He said: "I testify that you have spoken the truth." His Eminence said: "Although you make a verbal claim, you don't believe with sincerity." Ibn Abbas says: "By Allah, the Prophet was right, Abu Sufyan was indeed a hypocrite. And its proof is that when he had become blind in his final days, one day we were present in a gathering and Amirul Momineen (a.s.) was also present. Azan was being recited.

When the caller said: "I testify that Muhammad is the Messenger of Allah," Abu Sufyan asked: "Is there

anyone who is to be accorded respect?" A person said: "No one is there." Abu Sufyan said: "Look at that Hashemite man, where he has placed his name!" Imam Ali (a.s.) said: "May Allah make your eyes weep, O Abu Sufyan the Almighty Allah has exalted the name of the Messenger of Allah (S) as He himself says:

وَرَفَعْنَا لَكَ ذِكْرَكَ

"And exalted for you your esteem?"165

Abu Sufyan said: "May Allah make the eyes weep of one who said that no one was present here who had to be respected and he has made fun of me."

Sixth miracle: Ibn Babawayh and Rawandi etc. have narrated that Wail bin Hajar says: When we got information about the prophethood of the Messenger of Allah (S) I was the ruler of my community and all were under my control. I left them all to choose the pleasure of the Almighty Allah and I came to the Holy Prophet (S). When I arrived, the companions said: "The Prophet had informed us of your arrival three days ago and said that very soon Wail bin Hajar will arrive from the remote kingdom of Hadhramaut.

He is inclined to Islam and obedience of Prophet and Allah. He is a royal descendant. Wail says: I said: O Messenger of Allah (S), I got information about our advent when I was a king in possession of dignity and power. The Almighty Allah had mercy on me. I left everything and adopted the obeisance of Allah and His Prophet and chose the religion of Allah. I have come to embrace the faith. His Eminence said: "You are right, may the Almighty Allah bless Wail, his sons and grandsons.

Seventh miracle: Ibn Babawayh and Rawandi have narrated through correct chains from Imam Ja'far Sadiq (a.s.) that one day some prisoners were brought to the Holy Prophet (S). Except for one, the Prophet condemned all of them to death. The remaining person asked why he was spared. The Messenger of Allah (S) said: "Jibraeel has informed me from the Almighty Allah that you have five good qualities. You are extremely dignified, generous, well mannered, truthful and brave." He said: "That is right," and he embraced Islam.

Eighth miracle: Ibn Babawayh, Tabarsi and Rawandi have narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that in Tabuk, the Prophet's she-camel was lost, and the scoffers said, "He pretends to tell us about secret things, yet he does not know where to find his stray she-camel!" Jibraeel came and informed the Prophet about the talks of hypocrites and that his camel was in such a defile and its the bridle was caught by a tree. This was announced by the Prophet and found to be true.

Ninth miracle: Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) hid in the cave of Thawr, Abu Bakr was with him and he was afraid of the idolaters. At that time the Holy Prophet (S) comforted him that "I can see the boat of Ja'far Tayyar caught in the storm at sea."

Abu Bakr asked: “O Messenger of Allah (S), can you really see that?” He replied: “Yes.” He said, “Is it possible to show me also?” He said: “Come to me and drew his hand over his eyes and said: “Now see.” He saw the boat as the Holy Prophet (S) had described it.

Then he said: “Look towards Medina.” When he looked there, he saw Ansar assembled and talking to each other. A thought passed Abu Bakr: “Now I am sure that he is a sorcerer.” The Holy Prophet (S) said mockingly: “What type of a Siddiq are you?” That is you are an apostate and not a Siddiq.

Tenth miracle: Rawandi etc. have narrated that the Messenger of Allah (S) went to the Jews of Bani Nuzayr and one of them went to the terrace to throw a rock on the Prophet. Jibraeel informed the Prophet about it and he returned to Medina and informed about the intention of those people. And the Almighty Allah instigated a relative of that man to eliminate him.

Eleventh miracle: Shia and Sunni scholars have narrated continuously that Hatib bin Balta informed the Meccans about the Prophet’s arrival to besiege Mecca which was a well maintained secret. He disclosed this information in a letter and gave it to a woman to take it to Mecca. Jibraeel informed the Prophet about this.

He sent Amirul Momineen (a.s.), Zubair and Miqdad to the Khakh date orchard where the woman was located and she was carrying the message of Hatib. When they reached there, they found the woman there and Miqdad and Zubair searched her but could not find the letter. And the woman denied being a carrier.

They said: “She has no letter, lets us go back.” Imam Ali (a.s.) said: “The Messenger of Allah (S) has said that she is carrying the letter and you say that you cannot find it?” He pulled out the sword and moved to her saying: “Give up the letter or I will eliminate you.” She took out the letter from her waist or her hair and handed it to Imam Ali (a.s.).

When he came with it to the Holy Prophet (S), he asked Hatib why he had taken that step. “You have prepared fuel for yourself in Hell. He said, “O Messenger of Allah (S), I have not become a disbeliever but they have some right on me. I wanted to be relieved of obligation to them.” Being extremely forbearing, the Holy Prophet (S) accepted his excuse.

Twelfth miracle: Rawandi has narrated that the Messenger of Allah (S) on a certain journey sent His Eminence, Ammar to bring water but the accursed Satan came in the form of a black slave and stopped him. Ammar threw him down three times and before he could come back to the Prophet, His Eminence, informed the people that Satan had confronted Ammar and the Almighty Allah had made him subdue that accursed one. When Ammar returned, he narrated the incident just as the Holy Prophet (S) had informed.

Thirteenth miracle: Rawandi has narrated from Abu Saeed Khudri that they set out for a certain battle: And we nine persons were friends of each other and we had distributed the errands among ourselves.

One of us used to work equal to three persons and we were highly pleased with him.

When we mentioned this to the Holy Prophet (S), he said that he was an inmate of Hell. When we were involved in fighting the enemy, that man removed an arrow and killed himself. When this information was conveyed to the Prophet he said: “I witness that I am a servant of Allah and His messenger and the news I have conveyed cannot be wrong.”

Fourteenth miracle: Rawandi has narrated that during the Jahiliyya period, Abu Darda used to worship an idol. When the Holy Prophet (S) arose, Abdullah bin Rawaha and Muhammad bin Muslima entered his house and shattered his idol. When he returned he asked his wife who has committed such an act.

She said that she was unaware of it. She had only heard some sounds, but when she entered the room she did not see anyone. Then she said: “If this idol had any power, it would have protected itself.” Abu Darda said: “You are right, where is my dress?” So he changed and set out to meet the Prophet to embrace faith. But before he could reach the Prophet, the Messenger of Allah (S) said: Abu Darda is coming to embrace Islam.” He came and accepted the faith.

Fifteenth miracle: Shia scholars have narrated through multiple chains that the Messenger of Allah (S) informed Abu Dharr about all the tribulations that were to befall him from Uthman. And he asked: “How will you be, when you will be exiled from your home?” He said: “I will take refuge in the Masjidul Haraam.” He asked: “What if you driven out from there also?” He said: “I will go to Shaam.”

He asked: “What if you are driven out from there also?” He said: “I will pull out my sword and fight till the end of my life.” The Messenger of Allah (S) said: “Do not take recourse to this step. Observe patience, as you will have to live in loneliness and die in loneliness and a group from Iraq will perform your last rites.” Many traditional reports will be mentioned in the account of His Eminence, Abu Dharr, if Allah wills.

Sixteenth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) told Lady Fatima (s.a.): “You will be the first to join me from my Ahlul Bayt.” (Fatima will be the first to pass away after the Prophet from Ahlul Bayt).

Seventeenth miracle: It is narrated that the Messenger of Allah (S) said to Zaid bin Sauhan: “Before you reach Paradise, a physical part of yours will reach there.” Thus one of his hands was severed during the Battle of Nahawand.

Eighteenth miracle: Rawandi etc. have narrated that Umm Waraqa Ansaria used to be addressed as ‘a martyr lady’ by the Prophet. Thus after the passing away of the Messenger of Allah (S) her slave girl and slave martyred her.

Nineteenth miracle: It is narrated that the Messenger of Allah (S) had predicted the birth of Muhammad bin Hanfiyyah and said: “I have presented him with my name and agnomen.”

Twentieth miracle: It is narrated that once the Messenger of Allah (S) got himself cupped and gave the blood to Abdullah bin Zubair to discard it. Abdullah came out and drank the blood. When he came back, the Prophet asked him: "I think you have drank the blood?" to which he agreed. The Prophet said: "You will become a ruler, and it is regretful what you do to the people and what they do to you."

Twenty-first miracle: It is continuously narrated through Shia and Sunni chains that the Messenger of Allah (S) had predicted that one of his wives will come out mounted on a hairy camel to confront his legatee and the dogs of Hawwab will bark at her. When Ayesha mounted the same type of camel and set out fight Amirul Momineen (a.s.) and reached Hawwab, dogs began to bark.

Twenty-second miracle: It is narrated continuously from Shia and Sunni channels from Umm Salma that His Eminence, Ammar was laying bricks in the Prophet's mosque when the Messenger of Allah (S) cleaned the dust from his chest: "O Ammar, you will be killed by a rebellious group, which would have staged an uprising against the Imam of its time. And all members of this group will be oppressors. And your last sustenance on the earth will be a drink of milk." All this proved true.

Twenty-third miracle: It is continuously narrated from Shia and Sunni channels that on many occasions, the Messenger of Allah (S) informed about the martyrdom of Imam Ali (a.s.), the owner of Zulfiqar and the brave one who never fled the battlefield. The Prophet also said that his beard will be dyed in his blood. That is why Amirul Momineen (a.s.) never used hair dye and was always waiting for the fulfillment of this promise.

Twenty-fourth miracle: It is continuously narrated that the Messenger of Allah (S) told Amirul Momineen (a.s.): O Ali, you will soon fight three groups: the first is that group which will pledge allegiance to you and then break the pledge; that is Talha and Zubair.

The second will stage an unjust uprising against you; that is Muawiyah and his followers. The third group will be that of the Kharijis; who will go out of the pale of Islam so fast like an arrow shot from the bow. And he used to say time and again: "O Ali, after me, you will fight for the interpretation of Qur'an like I fought for its revelation."

Twenty-fifth miracle: It is among the continuously narrated reports that the Messenger of Allah (S) many a times spoke about the martyrdom of Imam Husain (a.s.) and his companions and also mentioned the place and gave a handful of dust to Umm Salma saying that at the time of the event, it will turn to blood.

Twenty-sixth miracle: Shia and Sunni scholars have narrated through multiple channels that the Messenger of Allah (S) prophesied about the martyrdom of Imam Ali Reza (a.s.) and said that he would be buried in Khorasan.

Twenty-seventh miracle: It is narrated through many channels from Abu Saeed Khudri etc. that once the Messenger of Allah (S) was distributing war booty when a man of Tamim tribe said: "Be equitable."

The Holy Prophet (S) said: “Woe be on you, if I am not just, who will be?” A companion arose and said: “Allow me to cut off his head.”

The Holy Prophet (S) said: “Let it be, indeed he must be having some friends against whose prayers and fasting you will consider your worship acts to be nothing. They will go out of the pale of faith like an arrow leaves the bow.

They will be led by a man having huge eyes, dark complexion and have udders like women.” Abu Saeed says: “I was present with Amirul Momineen (a.s.) in Naharwan, when he was fighting the Kharijis. Among those he had killed was one who possessed all the signs that the Prophet had prophesied.”

Twenty-eighth miracle: It is narrated that the Messenger of Allah (S) had predicted the foundation of the city of Baghdad.

Twenty-ninth miracle: Rawandi has narrated that a person came to the Prophet and said that he was hungry since the past two days. The Prophet said: Go to the market. He returned the next day saying that he had gone to the market but did not find anything and had to sleep hungry that night. Again the Prophet told him to go the market.

He went and found a caravan that had brought a lot of goods. He made some purchases and sold at a profit of one gold coin. He brought it home and complained that he did not get anything. The Holy Prophet (S) said: “You traded and earned one dinar, to which he agreed. The Prophet said: “Why did you lie?” He said: “I wanted to see if you come to know about the unseen or not. And that my faith should be strengthened about your prophethood.”

The Holy Prophet (S) said: “One who becomes needless of others and who does not make any demands, the Almighty Allah makes him self-sufficient. And one who opens one door of asking, the Almighty Allah opens seventy doors of depravity for him that no one can close.” After that the man never asked for anything from anyone and he had a good life.

Thirtieth miracle: Rawandi has narrated through authentic chains of narrators from Ja’far Jofi from Imam Muhammad Baqir (a.s.) that once the Messenger of Allah (S) was going on some business. On the way, he decried Imam Ali (a.s.) and Zubair standing and talking among themselves. The Holy Prophet (S) asked: “What are you saying to Ali? By Allah, the first among Arabs to break allegiance to Ali will be you.”

Thirty-first miracle: It is narrated that when the Messenger of Allah (S) sent a force to apprehend Akidar, he had said: “When you reach there, he will be busy hunting a mountain cow.” Which proved to be true.

Thirty-second miracle: When the Messenger of Allah (S) sent Maaz bin Jabal to Yemen, he said: “You will not meet me again,” and this is what happened.

Thirty-third miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that a severe storm arose during the expedition of Bani Mustaliq. The Holy Prophet (S) said: It is because a hypocrite has died in Medina. When they came back to Medina, they learnt that Rafa bin Zaid, one of the prominent hypocrites, had died.

Thirty-fourth miracle: Rawandi has narrated that the Messenger of Allah (S) wrote a letter to Qays Uraina Bajali and summoned him and the latter arrived in the company of Khuwailad bin Harith Kalbi. When they reached near Medina, Khuwailad was terrified of meeting the Prophet.

Qays told him to wait at the hill. If he feels that the Prophet does not intend to harm him, he would make Khuwailad know about it. So he came to Medina and entered the mosque he asked: "O Messenger of Allah (S) am I secure?" The Prophet said: "Yes, I grant security to you and your companions who is hiding on that hill."

Qays said: "I testify to the oneness of God and your prophethood." Then he pledged allegiance to the Prophet and sent someone to summon Khuwailad who also arrived and embraced Islam. The Prophet said: "If your people oppose you, Allah and His Apostle will be sufficient for you."

Thirty-fifth miracle: Ibn Shahr Ashob, Rawandi and Kulaini have narrated from Imam Ja'far Sadiq (a.s.) that once His Eminence, Abu Dharr Ghiffari came to Messenger of Allah (S) and said: "I am fed up with Medina, allow me to take my nephew and move to Aaba which is a village of Hijaz."

The Holy Prophet (S) said: "You can go if you like; but I fear that a tribe will attack you and kill your nephew; and that you will return and stand before me leaning on your staff. And say: My nephew has been killed and my flock is seized."

Thus Abu Dharr went to that place. Bani Fuzara looted him and seized his flock and killed his nephew. He came back to the Prophet and leaning on his walking stick stood before him. He had also suffered some wounds. He said: "Allah and His Messenger had spoken the truth, it happened as you had said."

Thirty-sixth miracle: Rawandi has narrated that the Messenger of Allah (S) saw a man named Asam of the Maharib tribe during the expedition of Zatur Raqa and he asked if the Prophet was cognizant of the Unseen. The Messenger of Allah (S) said: "None but Allah, knows the Unseen." That accursed man said: "I like this camel more that your God."

The Holy Prophet (S) said: "The Almighty has informed me through His knowledge of Unseen that you will suffer a wound in the lower part of your face whose infection will reach upto your brain and it will prove fatal for you." When he returned home, a wound developed on his chin and the infection reached to the brain. He used to say: "That Quraishi was right." And at last he departed to Hell.

Thirty-seventh miracle: Shia and Sunni scholars have narrated that the Messenger of Allah (S) told his uncle, Abbas: "What a pity that your descendants will wreak great oppressions on my descendants."

Abbas said: “O Messenger of Allah (S), if I want I can have myself castrated so that I have no issue to lead to this eventuality.” The Messenger of Allah (S) said: “It has already been destined.”

Thirty-eighth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) informed that Bani Umayyah will rule for a thousand months and he had also mentioned about their infidelity and heresies.

Thirty-ninth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) had predicted about the document of his social boycott that hung to from the door of the Kaaba. The Holy Prophet (S) said: “Except for the name of Allah, it is eaten up by termites,” as will be explained later.

Fortieth miracle: Ibn Quluwayh, Rawandi and Ibn Shahr Ashob have narrated through various channels that one say the Messenger of Allah (S) was seated with Ali, Fatima and her sons. His Eminence, said: “You will be buried on different locations.” Imam Husain (a.s.) asked: “Would I die a natural death or I shall be killed?”

The Holy Prophet (S) said: “My dear, you will be killed most unjustly and so would your father and brother and your descendants will have to bear severe oppressions.” Imam Husain (a.s.) asked: “Would anyone visit our graves in far off places?” The Holy Prophet (S) said: “A group from my Ummah will continue to visit you as a gesture of goodwill to us. And on Judgment Day I will save them from the fear of Hell.”

Forty-first miracle: Ibn Tawus has narrated from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) says: “I was in the company of the Messenger of Allah (S) one day when he said: “Nine persons will arrive from Hadhramaut, from whom six will embrace Islam.” Others present there fell into doubt, but I said: “What Allah and His Prophet have said is truth.

It will come about as you have stated.” The Holy Prophet (S) said: “You are Siddiq Akbar, king and leader of believers. You see what I see, you know all that I know. The first to believe in me is you. The Almighty Allah has created you as such. And kept away doubt and deviation from you. Only you are the leader of people and my true Vizier. Imam Ali (a.s.) says: “The next day the Prophet was seated in his usual assembly and I was seated to his right.

Nine persons arrived and greeted the Messenger of Allah (S). They said: “O Muhammad, tell us about Islam.” Thus six of them became Muslims and three remained on their disbelief. The Holy Prophet (S) said to one of them: “You will soon die of a bolt of lightning.” And to the other he said: “You will die of snake bite.”

To the third, he said: “You will leave home to graze your camels and some people will kill you.” After some days, those who had embraced Islam came again and said: “O Messenger of Allah (S), they died as you had predicted. And there is increase in our certainty that you are truthful. And we have come to

renew our faith. We testify that you are Amin on the living and the dead."

Forty-second miracle: Tabarsi etc. have narrated from Ayesha etc. that the Messenger of Allah (S) had predicted the martyrdom of Hujr bin Adi (r.a.) and his companions and prophesied that they will be killed by Muawiyah.

Forty-third miracle: Tabari etc. and Shia and Sunni tradition scholars have narrated from Abu Ayyub bin Bashir that once day the Messenger of Allah (S) was standing on the heights of Medina and saying: "Verily we belong to Allah, and to Him we shall return." The companions were shocked.

They thought a calamity was about to befall them. The Holy Prophet (S) said: "My righteous companions will be martyred during the plunder of Medina." Yazid (l.a.) sent Muslim bin Aqba to plunder Medina in 63 Hijri. He killed thousands of companions in that attack and 700 of them were reciters of Qur'an.

Forty-fourth miracle: Tabarsi etc. have narrated that the Messenger of Allah (S) had prophesied about the blindness of Abdullah bin Abbas and Zaid bin Arqam.

Forty-fifth miracle: Tabarsi etc. have narrated from Saeed bin Musayyab that Umm Salma's brother got a son and he named him Walid. His Eminence, said: "You should not name your sons after your Firons. Indeed a man will be born in my Ummah who would be named Walid and he will be worse than Firon for my Ummah. Thus Walid bin Yazid was born and he proved to be same as the Prophet had predicted.

Forty-sixth miracle: Shia and Sunni tradition scholars have narrated from the Holy Prophet (S) that Jibraeel informed the Prophet when the progeny of Abil Aas reaches to thirty, they will corrupt the religion of Allah, enslave the people and usurp the property of Allah. And regarding Marwan, he said that he would father four oppressors.

Forty-seventh miracle: Shia and Sunni tradition scholars have narrated that Jibraeel informed the Messenger of Allah (S) about the death of Najjashi, King of Abyssinia and the Prophet gathered people at Baqi and recited his funeral prayer and saw his bier. After that news arrived that he had passed away only on that particular day.

Forty-eighth miracle: It is narrated that on the day Aswad bin Isa was killed in Yemen, the Holy Prophet (S) told the people about his killing and his killer.

Forty-ninth miracle: It is narrated through various channels that when the Messenger of Allah (S) sent Ja'far Tayyar for the Battle of Tabuk,[166] during the sermon he announced that Zaid bin Haritha was martyred and Ja'far has taken up the standard.

After sometime, he said: "Now Ja'far's hands are severed and he is also martyred and the Almighty Allah has given him a pair of wings with which he will glide in Paradise and now Abdullah bin Rawaha has taken the standard and he is also martyred and now the standard is taken up by Khalid. Now the

enemy had fled. He arose and went to the house of Ja'far, called their children and offered condolence to them.

Fiftieth miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) saw the hands of Sarakha bin Malik which were thin and hairy. He said: "What will be your condition when you wear the bangles of kings of Iran?" Thus during the reign of Umar, Madayan was conquered and Umar called him and made him wear the bangles of king of Iran.

Then the Prophet said: "When you conquer Madayan do not eliminate the Copts, because Mariya, Ibrahim's mother is from that stock." Then he said: "You will conquer Rum and when you do that you should convert the church in east into a Masjid."

Fifty-first miracle: Through Shia and Sunni channels, it is continuously narrated that during the expedition of Khyber, the Messenger of Allah (S) gave the standard to Abu Bakr and he returned unsuccessful. Then he sent Umar and he also returned unsuccessful.

Now the Prophet said: "Tomorrow I will give the standard to one who loves Allah and His Prophet and Allah and His Prophet love him. He will attack in a daring manner and will not flee from the battle and the Almighty Allah will give us victory through him. The next day, he gave the standard to Amirul Momineen (a.s.) and he conquered the fort.

Fifty-second miracle: It is continuously narrated that on the day the Messenger of Allah (S) went for Ascension, he had informed about his night journey and said that I saw a certain caravan of Quraish at so and so place. Their camel had run away and he also mentioned some signs and said that the caravan will reach here at sunrise. All this proved to be true.

Fifty-third miracle: Ibn Shahr Ashob and other tradition scholars have narrated that the tribe of Bani Hayyan took Habib bin Adi as a prisoner and sold him to Meccans as a slave. When they crucified him, he said: "Peace be upon you, O Messenger of Allah (S)." At that time the Holy Prophet (S) was seated with his companions and he said: "And peace be upon you," and he wept and said: "Habib is saluting me in Mecca, the Quraish have killed him."

Fifty-fourth miracle: Ibn Shahr Ashob has narrated that a man came to the Messenger of Allah (S) and made some request to him. The Prophet told him to be seated and that his need would be fulfilled soon. Meanwhile another person arrived and he brought a bag for the Prophet saying: "This is an amount of 400 dirhams (silver coins), please distribute it among the needy."

The Prophet said to the first man: "Take these gold coins." The one who had brought them said: "O Messenger of Allah (S), they are not gold but silver coins." The Prophet said: "Don't falsify me as the Almighty Allah has made me truthful."

So the bag was opened and 400 gold coins came out of it. The donor was astonished. He said: "By

Allah, I had placed silver coins in this bag." The Messenger of Allah (S) said: "You are right, but since I happened to say: gold coins, the Almighty Allah made them as such."

Fifty-fifth miracle: Ibn Shahr Ashob etc. have narrated that Abu Ayyub Ansari was seen in the Gulf of Constantine by the Islamic army and asked if he needed anything. He said: I don't need anything from your world, I only want that when I die, if possible take my body to the native place of disbelievers because I heard from the Messenger of Allah (S) that: "A righteous companion of mine will be buried in Constantine.

I am hopeful that I would be that person." Thus Abu Ayyub died and the Islamic fighters were busy in the battle carrying his bier in front of the army. The King Firang sent someone to inquire whose bier they were carrying. They said that he was a senior companion of the Prophet who made a bequest to be buried in this country.

The king said: "When you go away after burying him we will exhume the body and feed it to the dogs." They said: "If you do this we would eliminate all the Christians who reside in the Arabian Gulf and demolish all the churches. So they constructed a dome over the grave of Abu Ayyub which is still present there and people visit it.

Author's discourse: We have mentioned only one in a thousand miracles of the Messenger of Allah (S) and the fact is that all the words and deeds of the Prophet and all the practices and methods were miracles. Especially the miracles that are related to the Unseen, which were obvious from his miraculous words.

The hypocrites used to say: Don't talk about Muhammad, because doors, walls and even pebbles inform him what is going on." Many miracles were mentioned in the foregone and many will quoted in the coming pages. If a sane person contemplates with justice every word and deed of the Prophet and Ahlul Bayt (a.s.) is nothing but a miracle and an extraordinary act.

Can anyone imagine a person to talk about a religious law without having received any revelation or inspiration, which if followed to perfection can make one successful in the world and the hereafter, and through which one can close the channels of evil. All the mischief created in the world are due to opposition to God-given law.

And no better option can be found with regard transactions, wars and litigations, inheritance, relations of father and son, husband and wife, etc. All that teachings of the religion of Islam that nothing better can be devised and if the scholars think upon it, they would realize that despite the fact that vested interests have altered many things, still some of the points have reached to the people.

The truth of the Prophet is proved from the fact that he was brought up in a society which was absolutely bereft of good morals and their world depended on racial discrimination and jealousy and they used to circle the Kaaba in a naked condition and used to call it worship. This shows how their habits must have

been. Even when more than a thousand years have passed after the advent of the Prophet, if someone sees them in the desert of Mecca, he thinks that they are worse than quadrupeds.

It was in such a society that the Prophet arrived with the choicest of merits and when he obtained power over them, he was kind and merciful, especially on Abu Sufyan who had harassed the Prophet, fought battles with him and killed his relatives and companions but when the Messenger of Allah (S) achieved control over him and also declared that whoever enters his place will be granted amnesty and he also did not punish the Jew woman who had administered poison to him.

He used to keep his family members hungry for days but fed others. He used to glance at the killers of his descendants and remark that they were the same who would slay his Ahlul Bayt and wreak oppressions on them; but he used to keep them close and do favors to them and did not discriminate against them. It is obvious that these manners cannot come together except in a prophet or one who is superior to all the prophets.

Another proof of the veracity of the sacred Shariat of the Messenger of Allah (S) is that common people in spite of the carnal desires abstain from pleasure in seclusion and in spite of the harassment of tyrants they do not care for its prohibition.

So deep is people's devotion of Ahlul Bayt (a.s.) that they sacrifice their lives and wealth for these holy personalities and visit their tombs and mausoleums with sincerity and as much the tyrants and opponents oppress them, as much they are inclined for Ziarat.

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1. The author says: Each of these miracles will be described in detail in the forthcoming pages.
2. A unit of weight
3. Surah Taha 20:1-2
4. Surah Maidah 5:67
5. The description of the race of Miqdad is mentioned in the 61st chapter of this book, where one may refer for details. In short some narrations show that he was a slave of Aswad bin Abde Yaghus. God alone knows the truth- Tr.
6. The author says: As prophets are sent by Allah to train and guide people (masses who are like animals – 'kal anaam') the Lord Almighty first entrusts to His prophets the task of grazing animals so that their indecent or improper behavior may not be intolerable for them and they may be able to bear pains and harassment.
7. Surah Maidah 5:67
8. Surah Taha 20:1-2
9. Surah Bani Israel 17:29
10. This and all such narrations seem to be from non-Shias. Therefore it is not likely that he would say like that even while having anything with him. The poor companions camping on the platform of the Masjid Nabawi were asking throughout the year. How then it was possible that the Holy Prophet (S) kept food for his consumption and withheld it from such needy people? - Tr.
11. Surah Qalam 68:4
12. The author says: There are several narrations about eating wheat bread also. Maybe the Holy Prophet (S) ate mostly barley bread and not wheat loaves. Maybe he was not dining from his property or might not have eaten wheat loaves before appointment to prophethood or after Hijrat.

13. Salvadora Persica
14. The author says that the gentleness of manners and grace of the noble character of the Holy Prophet (S) is beyond description. I suffice with this as I have written more in Huliyatul Muttaqeen, Ainul Muttaqeen and Ainul Hayat.
15. Surah Hujurat 49:13
16. Surah Ahzab 33:33
17. Surah Kauthar 108:1
18. Surah Maidah 5:96
19. Surah Ahzab 33:56
20. Surah Taubah 9:128
21. Surah Nisa 4:84
22. Surah Hujurat 49:3
23. Surah Nisa 4:80
24. Surah Taubah 9:128
25. Surah Ahzab 33:6
26. Surah Ahzab 33:66
27. Surah Ahzab 33:7
28. Surah Aale Imran 3:110
29. Surah Ahzab 33:56
30. Surah Ahzab 33:7
31. Surah Aale Imran 3:80
32. Surah Inshirah 94:4
33. Surah Baqarah 2:285
34. Surah Baqarah 2:285
35. Surah Baqarah 2:285
36. Surah Baqarah 2:186
37. Surah Baqarah 2:186
38. Surah Baqarah 2:286
39. Surah Baqarah 2:286
40. Surah Baqarah 2:286
41. Surah Baqarah 2:286
42. Surah Hijr 15:72
43. Surah Aale Imran 3:110
44. Surah Hud 11:114
45. Surah Shoara 26:217-219
46. The author says: The merits of the Holy Prophet (S) are beyond computation. Insha Allah much will be mentioned in the chapters of the excellence of Ahlul Bayt (a.s.) and much has been mentioned in the chapters about the prophets. Since his status is more obvious than the sun, we have remained content with this much. And since some of his qualities were not proved, we have omitted them. And whatever is narrated, from that also all are not proved as we have mentioned at their respective places but since they are famous, we have also mentioned it and did not think it necessary to undertake investigation about them and their details are mentioned in Biharul Anwar.
47. Surah Qalam 68:4
48. Surah Hashr 59:7
49. Surah Nisa 4:80
50. Surah Nisa 4:69
51. Surah Nur 24:62
52. Surah Nur 24:62
53. Surah Nur 24:62
54. Surah Nur 24:62

55. Surah Nur 24:62
56. Surah Nur 24:63
57. Surah Nur 24:63
58. Surah Nur 24:63
59. Surah Ahzab 33:53
60. Surah Ahzab 33:53
61. Surah Ahzab 33:56
62. Surah Ahzab 33:57
63. Surah Ahzab 33:69
64. Surah Hujurat 49:1
65. Surah Hujurat 49:2
66. Surah Hujurat 49:3
67. Surah Hujurat 49:4
68. Surah Hujurat 49:5
69. Surah Mujadila 58:8
70. Surah Mujadila 58:8
71. Surah Mujadila 58:9
72. Surah Mujadila 58:10
73. Surah Mujadila 58:11
74. Surah Mujadila 58:12
75. Surah Mujadila 58:13
76. The author says: Maintaining the honor of the Prophet and Ahlul Bayt (a.s.) is obligatory during their lifetimes and after they have passed away as proved from numerous traditions. Therefore one should enter and leave their tombs with utmost respect. One should neither turn the back to the sarcophagus, neither should one stretch the legs to it or make noise. During Ziarat, one should stand with respect and recite the Ziarat softly and observe all rules of respect. One must observe respect in writing and reading their names and invoke blessings on hearing them. Utmost honor must be given to their sayings and their progeny and to pay respect to the narrators of their traditions for their sake. To accord respect to them is to accord respect to the Almighty Allah.
77. Surah Hijr 15:75
78. Surah Maidah 5:44
79. The author says: Different reports prove that heirloom of the past prophets reached the Holy Prophet (S) through different and many channels. Tablets of Musa (a.s.) from the source mentioned in the tradition. Heirloom of Musa and Isa (a.s.) and other prophets; some came through Burda and some through Ubayy without the mediation of Salman or through his mediation. Or on the basis of different reports, through both the channels. And the bequests of Prophet Ibrahim and Prophet Ismail came through the descendants and successors of Ismail which came till Abdul Muttalib and after him came to Abu Talib; and through Abu Talib they reached the Messenger of Allah (S) as understood from some reports. The successors of Prophet Ibrahim (a.s.) had two branches: One is that of the prophets of Bani Israel. And the second is the descendants of Prophet Ismail (a.s.) who include the ancestors of the Holy Prophet (S) who followed the religion of Ibrahim and who had preserved his code of law. The prophets of Bani Israel were sent to them as was mentioned previously and will again be mentioned in the coming pages. The shirt of Yusuf (a.s.) was originally sent for Ibrahim (a.s.) when he was being cast into the inferno. And the staff and the stone of Musa (a.s.) and the ring of Sulaiman and the tray of sacrifice and the casket of tranquility etc. which comprised the heritage of divine prophets reached upto the Messenger of Allah (S) and from them they came into the possession of Imams (a.s.).
80. Surah Taubah 9:105
81. Surah Anaam 6:75
82. The author says: There are many traditions about the knowledge of the Prophet which will be mentioned in the coming chapters. But we should know that all the knowledge of the Messenger of Allah (S) is from the Almighty Allah. The Messenger of Allah (S) never resorted to conjecture and personal opinion and exertion as the Almighty Allah has said: “Nor

does he speak out of desire. It is naught but revelation that is revealed…" (Surah Najm 53:3–4) All the words and deeds of the Prophet were approved by the Almighty Allah and same was the case of the Holy Imams (a.s.). Whatever they possessed, was through the Holy Prophet (S) and they also never resorted to personal exertion, as will be explained in future.

83. The original book does not mention other two heretics and its details are as follows:

The four were: Abul Awja, Abu Shakir Disani, Ibn Abi Maqna and Abdul Malik Basri. Abul Awja said that he was bewildered by the verse: "Then when they despaired of him, they retired, conferring privately together…"; Ibn Abi Maqna was shocked by the verse of: "O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided…" Abdul Malik Basri was pondering on the verse: "Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it…" Abu Shakir Disani said that he was amazed by the verse of: "If there had been in them any gods except Allah, they would both have certainly been in a state of disorder…" Imam Ja'far Sadiq (a.s.) was informed about this miraculously and he passed from them reciting the verse of: "Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others." (Preface to the translation of Maulana Sayyid Rahat Husain Bhopalpuri, entitled, Anwarul Qur'an, page. 34–35)

84. Surah Hud 11:44
85. Surah Yusuf 12:80
86. Surah Isra 17:88
87. Surah Hud 11:44
88. Surah Fussilat 41:13
89. Surah Nahl 16:90
90. Surah Nisa 4:82
91. Surah Aale Imran 3:93
92. Surah Maidah 5:15
93. Surah Baqarah 2:76
94. Surah Baqarah 2:187
95. Surah Aale Imran 3:72
96. Surah Aale Imran 3:119
97. Surah Nisa 4:81
98. Surah Nisa 4:108
99. Surah Maidah 5:61
100. Surah Taubah 9:74
101. Surah Taubah 9:94
102. Surah Taubah 9:107
103. Surah Hijr 15:24
104. Surah Aale Imran 3:167
105. Surah Yasin 36:10
106. Surah Baqarah 2:24
107. Surah Aale Imran 3:111–112
108. Surah Maidah 5:64
109. Surah Aale Imran 3:12
110. Surah Baqarah 2:94–95
111. Surah Aale Imran 3:26
112. Surah Maidah 5:52
113. Surah Maidah 5:54
114. Surah Anfal 8:7
115. Surah Anfal 8:36
116. Surah Taubah 9:32–33
117. Surah Maidah 5:67

118. Surah Taubah 9:83
119. Surah Qasas 28:85
120. Surah Rum 30:1-6
121. Surah Qamar 54:45
122. Surah Fath 48:27
123. Surah Kauthar 108:1-3
124. Surah Quraish 106:3-4
125. Surah Fath 48:2
126. Surah Inshirah 94:2
127. Surah Ahzab 33:9
128. Surah Yasin 36:9
129. Surah Isra 17:45
130. Surah Yasin 36:8
131. It is mentioned in Sahih Bukhari that he was administered poison in his last illness.
132. Surah Fath 48:27
133. Surah Hijr 15:95
134. Surah Hijr 15:94
135. Surah Hijr 15:95
136. Surah Shoara 26:61
137. Surah Ahqaf 46:29
138. Surah Baqarah 2:201
139. Surah Qalam 68:4
140. Surah Baqarah 2:6
141. Surah Alaq 96:1-5
142. Surah Aale Imran 3:28
143. Surah Qamar 54:1-2
144. Surah Furqan 25:54
145. The author says: There are many traditions with regard to the descent of Maidah as will be narrated in chapters about Amirul Momineen (a.s.), Fatima and Imams Hasan and Husain (a.s.).
146. Surah Raad 13:13
147. Surah Baqarah 2:74
148. Surah Furqan 25:45
149. Surah Hashr 59:7
150. Surah Hashr 59:6
151. Surah Taubah 9:33
152. Surah Bani Israel 17:81
153. A disease in which the patient suffers extreme thirst and his stomach gets bloated by the day.
154. Surah Ahqaf 46:11
155. Surah Hijr 15:95
156. Surah Hijr 15:95
157. The author says: The number of scoffers and their accounts differ. I have described the accounts of some of them and some were mentioned previously.
158. Surah Isra 17:45
159. Surah Yasin 36:9
160. Surah Fath 48:24
161. Today it is situated on the road of Umrah. Everyone who passes the road casts a stone on it and it has become a huge heap. We should see how the opposition of Allah and the Prophet degrades those of noble lineage and how the obedience of Allah exalts a person irrespective of his lineage and includes him or her among the family members of

respect. (like in the case of Salman Farsi who was included by the Prophet in his Ahlul Bayt).

162. The author says: It is well known among Shia scholars that magic cannot affect the prophets and Imams (a.s.) and the pain the Prophet suffered was not due to the spell; but the Almighty Allah exposed the sorcery of those infidels to prove the veracity of the Messenger of Allah (S) and these Surahs were revealed to ward off the effect of magic from others.

163. Surah Rahman 55:13

164. The author says: There are numerous reports about the Jinns informing about the truth of the Prophet and about his advent. I have mentioned some in Biharul Anwar and we will discuss about the Jinns and satans being under the control of the Prophet in the chapters related to Amirul Momineen (a.s.) and the Holy Imams (a.s.).

165. Surah Inshirah 94:4

166. It is perhaps mistakenly mentioned as Tabuk because Ja'far was martyred during the Battle of Mutah which occurred in 8 A.H. and the Battle of Tabuk was fought in 9 A.H. in which the Prophet was present in person as will mentioned in the section of battles.

[1] [1]
SHARES

The Holy Prophet (S) assumes the prophetical office

It is generally agreed by Shia scholars that the Prophet's assumption of the prophetical office took place on the twenty seventh day of the blessed month of Rajab. This is supported by the authority of traditions derived from the holy Imams.

Sunnis, however not only differ from Shias, but contradict each other in dating the assumption, some of them declaring it was on the seventeenth day of the blessed month of Ramadan, and others that it was on the eighteenth of that month; others say that it was on the twenty fourth of Ramadan, and others again affirm that it was on the twelfth of Rabiul Awwal. There are still some other accounts of the date of that year, but truth is with the first statement.

According to authentic accounts, at that time the Prophet was of forty years of age. Imam Ja'far Sadiq (a.s.) relates in authentic traditional reports that Jibraeel descended to the Prophet on the day of Nauruz. But it is evident from undoubted traditions that the Prophet was always a Prophet, as he himself said, "I was a Prophet when Adam was yet clay and water, or uncreated."

The compiler is of opinion that before his assumption, the Prophet conducted himself according to his own law, and received divine communications, and was aided by the Ruhul Qudus, and that after completing forty years, he first publicly appeared as a Prophet. In *Nahjul Balagha*, it is narrated from Amirul Momineen (a.s.) that the Prophet from his birth was attended by an angel, who was commissioned by the Almighty Allah to preserve in him the most perfect manners and best disposition.

In reliable traditions, it is narrated from Imam Muhammad Baqir (a.s.) that before the Messenger of Allah (S) was appointed to prophethood, he used to hear the angels till Jibraeel came with prophethood and he used to see Jibraeel in his true form.

It is narrated through Imam Muhammad Baqir (a.s.) in another report that there is a Ruh greater than Jibraeel and Mikaeel, which always remained with the Prophet and made him follow good morals and straight path and the same Ruh accompanies the Holy Imams (a.s.) which keeps them informed of the Unseen knowledge and during their childhood it trains and helps them. There are many traditions in this regard, which shall be mentioned in the book of Imamate.

It is narrated from Imam Ja'far Sadiq (a.s.) in reliable traditions that when Jibraeel waited upon the Prophet, he sat in the manner of a servant before the Prophet, and that he did not enter the Prophet's house till invited to do so. He stood at a place which is today known as Maqam Jibraeel. It is mentioned in other traditions that sometimes when the Messenger of Allah (S) used to be with the companions he suddenly swooned and fell into a profuse perspiration.

This was a sign of descent of divine revelation This, according to Imam Ja'far Sadiq (a.s.), was occasioned by his awe at the words of God, and at the majesty and glory of the Eternal one. This state did not occur on Jibraeel's visiting him, but only when he received a direct communication from the Almighty Allah.

It is narrated from Amirul Momineen (a.s.) that divine communications are made to prophets in different ways; sometimes through angels, and sometimes directly from Allah. The Prophet asked Jibraeel how he received divine communications. He replied, "From Israfeel." "And where does Israfeel get them?" "It falls into his heart," said Jibraeel.

Ali bin Ibrahim has narrated from Imam Muhammad Baqir (a.s.) that Jibraeel said to the Messenger of Allah (S) that Israfeel is the porter of the Lord, and of all creatures, nearest to the place from where divine communications proceed. There is a tablet of ruby between his eyes, which on a communication being given touches his forehead. At this signal he looks at the tablet, and imparts the communication to us, and we transmit it through the heavens and earth.

The same Imam relates that as the inhabitants of heaven had heard no communication from the time of Prophet Isa (a.s.) till the assumption of the prophetical office by the Prophet, they swooned with terror at the thunder of a voice, like the sound of iron on a hard rock, communicating the Qur'an.

When the communication was ended, Jibraeel came down through the heavens and quelled the fears of the inhabitants. And Ayyashi has narrated from Imam Ali (a.s.) that when the Prophet received Surah Maidah, as he was riding his Mule called Shahba, and such was the weight, that the mule stopped and bent under the burden till its stomach nearly touched the ground. The Messenger of Allah (S) swooned and his hand was on the head of Mamba bin Wahab.

When the condition normalized, he recited Surah Maidah. Ibn Tawus has narrated from Imam Muhammad Baqir (a.s.) that Uthman bin Mazun has stated that I was passing the door of the Prophet in Mecca and I saw him sitting at the door and I also sat down with him and began to converse with him.

Suddenly I saw that his eyes were raised to the sky and for some time the Messenger of Allah (S) turned his eyes to the right and continued to nod his head like a person listening to the talk of a person. After sometime he continued to look at the sky for along time. Then he look to the right and then to me. Sweat was dripping from his holy face. I said: “O Messenger of Allah (S), I never saw you in this condition?” He replied: “Have you seen it now?” “Yes, O Messenger of Allah (S).” The Prophet said: “Jibraeel had come with the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.”[1]

Uthman says: “I arose from there and came to His Eminence, Abu Talib and narrated the verse to him. He said: “O Ghalib, obey Muhammad, so that you may be guided and be successful. By Allah, he is inviting you to a perfect code of ethics.

Shaykh Tusi has narrated through authentic chains of narrators from Ibn Abbas that Amirul Momineen (a.s.) used to attend the Prophet every morning and the latter also liked his visits most. He came one day and saw that the Holy Prophet (S) was sleeping in the courtyard and his holy head was in the lap of Dahiya Kalbi. Imam Ali (a.s.) said: “Peace be upon you, how is the Holy Prophet (S)?”

Dahiya said: “O brother of the Messenger, he is well.” Imam Ali (a.s.) said: “May Allah, give you a good reward.” Dahiya said: “I like you and I have brought a gift for you. You are the chief of believers and one who will take your followers to Paradise. After the Prophet you are the best of the creatures. On Judgment Day, Liwaul Hamd will be carried by you. You and your Shias will be the first to enter Paradise with the Prophet.

One who is devoted to you has obtained deliverance. And deprived of deliverance is one who denies your Wilayat. Whoever loved, loved Muhammad (S) and whoever hates you is in fact inimical to you because of his enmity to the Prophet and he is deprived of the intercession of the Prophet. Come near me, because you are deserving of this.” and he gave the Prophet’s head into his lap and went away.

When the Messenger of Allah (S) awoke, he asked: “Who was it that you were speaking to?” Imam Ali (a.s.) replied: “It was Dahiya Kalbi.” He said: “No, he was Jibraeel and he called you by the title that the Almighty Allah has given you. It is the Almighty Allah who has inculcated the hearts of believers with your love and your awe is put into the infidels.

Himyari has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when divine revelation was stopped for some days, people asked the Prophet about it and he said: “How can it come, when you don’t cut your nails and carry foul smell.”

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the accursed Iblis pleaded four times: One when he was driven out from the court of the Almighty. Second when he was sent to the earth. Third when the Messenger of Allah (S) was invested with the office of prophethood. Fourth when the Surah Hamd was revealed.

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that when the Almighty Allah constituted the Holy Prophet as a Prophet, He commanded Jibraeel to dig the earth with a stroke of his wing, and left it for the Prophet and the Prophet was enabled to see every place as distinctly as a person sees his own hands.

He surveyed the world from east to west, and addressed every people in their own tongue, summoning them to embrace his faith; and by divine power the whole world saw the Prophet, heard his words, and understood his mission.

Ali bin Ibrahim, Ibn Shahr Ashob and Shaykh Tabarsi, rather all tradition scholars and exegetes have narrated that before his assumption of the prophetical office, the Prophet retired from his people and lived alone on Mount Hira, in devotion to Allah. There the Almighty Allah imparted to him religious guidance, by the aid of the Holy Spirit, with true dreams, the voices of angels, and just meditations. Meanwhile he advanced in the degrees of divine love and knowledge, and was adorned with all that is praiseworthy and excellent.

No one understood all this except Ali and Khadija. When thirty seven years of his life had elapsed, he dreamed that an angel addressed him by the title Rasoolullah, Messenger of Allah (S). One day when pasturing the sheep of Abu Talib among the mountains of Mecca, a person approached and addressed him by the same epithet. On inquiring who the stranger was, he replied, “I am Jibraeel, whom God has sent to invest you with the prophetical office.”

Having brought water from heaven for the purpose, or, as another tradition declares, having thrust his foot down into the ground caused a fountain to spring up, Jibraeel performed ablutions and prayers, teaching the Prophet these acts, in which he instructed Ali at noon. When he came home, he performed with Khadija evening prayers the same day.

After some days His Eminence, Abu Talib came with Ja’far and saw that the Prophet was praying with Ali and Khadija. Abu Talib said to Ja’far: “You also pray with your cousin.” And he also joined the worshippers. It is mentioned in authentic traditions from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said: “I was sleeping in Abtah with my hand under my head.

Ali was sleeping on my right, Ja’far Tayyar, on my left, and Hamza at my feet. Suddenly terror came

upon me at the sound of the wings of Jibraeel, Mikaeel, and Israfeel, and I heard Israfeel inquire of Jibraeel, “To which of these are we sent?” Jibraeel pointed to me and said, “To this one, whose name is Muhammad, and who is the best of the prophets. The one on his right is his brother and successor, the best of all who have possessed that office.

On his left is Ja’far, the son of Abu Talib, who will hereafter fly in Paradise with two splendid wings; the other is Hamza, the chief of martyrs on Judgment Day.” According to another tradition, Jibraeel sat at the head of the Prophet and Mikaeel at his feet and they did not waken him due to good manners. When he himself awoke, Jibraeel conveyed the message of Allah. When he arose and was about to leave, the Messenger of Allah (S) clung to the tail of his robe and asked: “Who are you?” He replied: “I am Jibraeel.”

It is narrated from Imam Hasan Askari (a.s.) that when the Prophet reached to the age of forty years the Almighty Allah made him absolutely humble and sincere and found him to be most obedient to Him. So He created a light in his eyes and when He issued the command, the doors of the heavens were opened up.

Angels arrived in groups to the earth to see the Prophet and the Almighty Allah joined His mercy from the leg of the Arsh to His Eminence. Jibraeel came down encompassing the earth and the sky and holding the arm of the Prophet said: “O Muhammad, read.” He asked: “What should I read?”

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ.

“Read in the name of your Lord Who created. He created man from a clot.”[2]

Then he conveyed divine revelation to him. According to another tradition Jibraeel descended again attended by seventy thousand angels, and Mikaeel by the same number, and that they brought a majestic throne for the Prophet, and placed the crown of prophecy on his head, put the banner of praise (Liwa Hamd) in his hand, and directed him to ascend the throne and praise the Lord.

According to another report that throne was made of ruby and its feet of emeralds and pearl. When the angels returned to heaven, the Prophet descended from Mount Hira, and such glory beamed from him that no one could endure the light. Every tree and herb and stone he passed, bowed down before His Eminence, and saluted him with the epithet of Messenger of Allah (S), saying in fluent language: Peace be upon you, O Prophet of Allah. Peace be upon you, O Messenger of Allah (S).

On entering his house was illuminated by his effulgence and Khadija asked, “What light is this?” He replied, “This is the effulgence of prophecy: Say, There is no god but Allah; Muhammad is the Messenger of Allah (S).” Khadija replied, “I have known for years that you were a Prophet.” She then repeated the creed and professed the faith. He then said to her, “I am cold, cover me with another garment,” and laying down he received a divine communication:

يَا أَيُّهَا الْمُدَّثِّرُ. قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ.

"O you who are clothed! Arise and warn, and your Lord do magnify."[3]

The Holy Prophet (S) arose and raising his hands to his ears, said: Allah is the greatest (*Allahu Akbar*). Whoever heard the voice attested to his veracity. It is mentioned in *Nahjul Balagha* that at that time, except for the house of the Prophet, Islam had not entered any other house. I and Khadija used to witness the effulgence of divine revelation and prophethood and smell the fragrance of prophethood.

And we heard the wails of Satan when revelation descended on the Prophet. I asked: "What wail is it?" He replied: "It is Satan and he has despaired that people will ever worship him now. O Ali, I also hear whatever you hear and see what you see, but you are not a prophet, you are my legatee and you shall have a good end.

Tabarsi etc. have narrated that during that time a terrible famine struck Mecca and Abu Talib had many children. The Holy Prophet (S) told Abbas: "Your brother, Abu Talib is having many issues and the times are very hard. Let us distribute his burden." The Holy Prophet (S) took Imam Ali (a.s.) under his care and he always accompanied the Prophet. So much so that he declared his prophethood and the first to profess faith in him was Imam Ali (a.s.).

Through many authentic chains, it is narrated from Afif that he said: I was a trader and I reached Mina during the Hajj season and came to Abbas to sell some goods to him. Suddenly I saw a person emerge from the tent and he began to look at the sky. Seeing that the sun has begun its decline from the zenith, he stood up to pray.

Then a boy came out and stood besides him. Then a lady came and stood behind them and they all prayed the ritual prayer. I asked Abbas what religion these people were following and that I have seen nothing like it. He said: "This is Muhammad bin Abdullah, and he claims that the Almighty Allah has invested him with prophethood and he says that the treasures of Kaiser and Kisra will be obtained by him in booty.

And that lady is his wife, Khadija and that boy is the son of his uncle who has professed faith in him. Except these, no one else has professed faith in him. Afif used to regret that he didn't profess faith that day. In another report, it is mentioned that Lady Khadija asked Waraqa bin Naufal, her cousin who followed the Christian religion and was well versed in heavenly scriptures, and was a very old man who had lost his vision: "Who is Jibraeel?" Waraqa replied: "Quddus, Quddus.

How did you learn about him in a town where God is not worshipped?" Khadija said: "Muhammad bin Abdullah says that Jibraeel came to him." "He is right, I have read about his distinctive qualities in divine books. Jibraeel is that great angel of God who came to Prophet Musa and Prophet Isa (a.s.).

I have read in Taurat and Injeel that the Almighty God will send a Prophet who would be an orphan. God

will afford refuge to him. That he would be poor but the Almighty God will make him needless of the people. He would walk on water and speak to the dead and stones and trees will salute him and testify to his prophethood."

Then Waraqa said: "I have dreamed for three consecutive nights that Almighty God has sent a prophet towards Mecca. I don't find anyone else more deserving of the office of prophet." Then Khadija went to the Jew monk named Adas. He was so old that his eyebrows hung upon his eyes. Khadija said: "Tell me about Jibraeel." Adas immediately fell down in prostration exclaiming: "Quddus Quddus.

How did you hear the name of Jibraeel in a town where people do not worship God?" Khadija adjured him not to disclose this to anyone and told him that Muhammad claims that Jibraeel visits him. Adas said: "Jibraeel is that great angel of God who came to Prophet Musa and Prophet Isa (a.s.). Sometimes Satan also comes in the form of angel. Take this amulet of mine to him.

If it is Satan or Jinn it will leave him alone and if this is really a divine matter, no harm will come to him." Lady Khadija returned from there to find the Holy Prophet (S) seated and Jibraeel was reciting the following verses to him:

ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ.

"Noon. I swear by the pen and what the angels write, By the grace of your Lord you are not mad."[4]

Khadija was pleased to hear these verses. Then Adas came to the Prophet and witnessed the signs he had read in the books. He said: "Please show me the seal of prophethood." When he saw the seal of prophethood, he fell down in prostration exclaiming: "Quddus, Quddus! By Allah, you are the prophet whose glad tidings Prophet Musa and Isa (a.s.) gave."

Then he said to Lady Khadija: "The great affair and profound news will be seen from him." And he asked the Prophet if he had also been commanded Jihad to which the Prophet replied in negative. Adas said: "You will be driven out of this town. You will be commanded Jihad and if I survive till that time, I will fight with the infidels." It is narrated from Imam Ja'far Sadiq (a.s.) that Jibraeel had descended on the Prophet on the day of Nauroz.

Shaykh Tabarsi, Ibn Tawus, Ibn Shahr Ashob and all Shia and Sunni scholars have narrated through multiple channels that after the communication of the verse:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And warn your nearest relations..."[5]

And according to the recitation of Ahlul Bayt (a.s.), along with this was revealed the following also:

"And warn nearest relations and sincere people..."

"...the Holy Prophet (S) called Ali and directed him to make one saa of wheat into bread, cook one leg of mutton, provide one cup of milk, and invite the sons of Abdul Muttalib to the entertainment at the defile of Abu Talib. Imam Ali (a.s.) called them and they were forty persons and according to some thirty and according to some ten. One of the invitees, Abu Lahab observed, after receiving the invitation, "Does the Prophet think he can satisfy us? Each of us would eat a whole sheep, and drink a great vessel of milk, and not have enough."

The next morning all the uncles of the Prophet, including Abbas, Hamza, Abu Talib and Abu Lahab assembled, and on entering made their salutations according to the idolatrous custom, which the Prophet returned according to the rules of Islam, which was disconcerting to them. Ali broke the bread into the mutton curry, and placed the dish with the cup of milk before the guests; the Prophet first putting his hand on the food and pronouncing Bismillah, said: "Eat in the name of Allah."

This likewise displeased them but as they were very hungry they began to eat without raising any objection, and continued till they were all satisfied, when it appeared that the provisions were not in the least diminished. Nor was the milk lessened after all had freely eaten of it. As the Prophet was about to address them, Abu Lahab preceded him, saying to the company, "Your host has shown a famous magic trick in satisfying you with so little provision which still remains as it was."

And they all dispersed from there. The Holy Prophet (S) said: "That man anticipated me today, so I didn't say anything. Make the same preparations again, and assemble them tomorrow that I may announce to them my prophetical mission." Amirul Momineen (a.s.) says that he made the same preparations the next day and when all had eaten, the Prophet said: "O sons of Abdul Muttalib, I think no one among the Arabs can have bestowed on his relatives a greater benefit than I have brought you.

Verily, I offer you the good of this world, and of that to come. If I should forewarn you that your enemies would attack you in the morning, or in the evening, would you not believe? They replied in the affirmative, adding that they esteemed him to be a teller of truth. He replied, "Know that a well-wisher will not deceive.

Verily the Almighty Allah has sent me as a Prophet to the universe, and has commanded me to summon first to His worship my relatives and friends, and warn them with future punishment. You are my near kindred, and this food of which you have eaten, and witnessed my miracle, is like the table spread for the Bani Israel in the wilderness.

Whoever after partaking of this food does not believe in me, Allah will punish him more severely than He has yet punished any one of mankind. Know you sons of Abdul Muttalib; Allah has sent no Prophet for whom He has not appointed, of his own people, one to be his vizier, successor and heir. Now whoever

of you first believes in me, shall be my brother, vizier and Caliph among my community, and sustain the same rank towards me that Harun did to Musa.

Who then will take precedence in obeying me, and be my brother, my helper against opponents, and become my successor; be my Caliph after me, and cancel all my obligations? If you do not choose this office, another will, to whom its advantages will accrue." The Prophet ceased, but all were silent. Ali then rose and said, "I will render you obedience on your own conditions, and will obey whatever you command."

The Prophet directed him to take his seat, saying, "Perhaps some who are your seniors may arise." He then repeated his proposals, but all still were silent, and again Ali arose and pledged his faith. This was repeated three times, when the Prophet approved Ali's acceptance of the offer, dropped saliva from his own blessed mouth into the mouth of Ali, and cast it between his shoulders and breasts.

Abu Lahab sneeringly said, "You have given your cousin a fine reward for accepting your offer, by filling his mouth with your spittle!" "No," said the Prophet, "I have filled him with knowledge, gentleness and understanding." The party then rose and went away laughing, and observed to Abu Talib, "Muhammad will order you to obey your own son."

It is mentioned in a reliable tradition from Imam Ja'far Sadiq (a.s.) that when revelations began to descend on the Prophet, he remained in Mecca for 13 years. And for three years and according to another report for five years remained concealed and was fearful of the idolaters of Quraish. Except for Ali Ibn Abi Talib (a.s.) and Lady Khadija no one supported him, till the Almighty Allah revealed the verse:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Therefore declare openly what you are bidden and turn aside from the polytheists."[6]

It is narrated from Imam Muhammad Baqir (a.s.) that at first only Ali and Khadija believed in the Prophet, who remained three years concealed in Mecca in constant apprehension from the infidels, and expecting to be compelled to flee. At length he was commanded publicly to proclaim his message.

He then came to the Masjid, and standing by the rock of Ismail, cried with a loud voice, O you Quraish and Arab tribes, I call on you to testify to the unity of God, and to believe in me as a Prophet. I command you to renounce idolatry and obey the faith to which I summon you, that you may be sovereign of the Arabs and crowds of non-Arab obey you, and you be kings in Paradise. The Quraish derided this message, and Abu Lahab said, "Destruction to you! Was it for this you invited us to a feast?" At that juncture, the following Surah was revealed:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

"Perdition overtake both hands of Abu Lahab, and he will perish."[7]

The infidels of Quraish said that Muhammad was deranged, and heaped upon him all sorts of verbal abuse, but fear of Abu Talib prevented them from physical violence.

After many had embraced faith, the Quraish infidels met Abu Talib and said, "Your nephew befools the people, reviles our gods, corrupts our youths, and causes divisions among us. If poverty compels him to take such a course, we will make a collection for him and enrich him above any of the Quraish, and give him in marriage any woman of the tribe whom he desires, and constitute him our chief, on condition that he ceases to assail our gods."

Abu Talib asked the Prophet what doctrine it was that raised such an uproar among his people. He replied, "Uncle, it is a faith which God approves, and of which He has constituted me a messenger." Abu Talib then told him what offers his people had made. "If," said the Prophet, "they put sun in my right hand, and moon in my left, and give me in possession the whole face of the earth, I would not disobey my Lord.

I want one word of them, which if they utter, they shall become sovereigns of the Arabs and non-Arabs, and be kings hereafter in Paradise." "What word is that?" he inquired. "That they testify to the unity of God, and to my prophetical office." They asked, "Shall we forsake three hundred and sixty gods, to worship one? This is a strange requirement indeed." Again the Quraish visited Abu Talib, and proposed to give him Ammara bin Walid, a person of the highest rank, very handsome and accomplished, in exchange for Muhammad, that they might put him to death. "You do me great injustice," said Abu Talib, "in making such a proposition. Shall I give my son to be slain, and bring up your son?"

Ayyashi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when idolaters passed the Prophet, they used to hide their faces behind their garments lest he sees them. At that juncture, the following verse was revealed:

أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

"Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public..."[8]

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Abu Jahl the accursed came to Abu Talib along with a group of Quraish: "Your nephew has harassed us and our gods. Tell him not to talk ill of them." His Eminence, Abu Talib called the Messenger of Allah (S) and when he arrived he saw the infidels and said:

وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى

"...and peace is on him who follows the guidance..."9

Then he took his seat. Abu Talib said: "These people are have certain complaints." The Holy Prophet (S) said: "Is it possible from them to say something that is better, which an make them the most exalted and powerful over all the Arabs?" Abu Jahl said, "Yes, it is possible, what is it?"

He said: "Say: there is no god except Allah." When they heard this, they plugged their ears and make a hasty exit from there and ran away saying: "We have heard that there is no good of the hereafter in this religion. It is only a calumny." At that juncture, the Almighty Allah revealed the initial verses of Surah Saad.

Furat Ibn Ibrahim narrates from Imam Ja'far Sadiq (a.s.) that the Prophet recited the Qur'an in a more melodious and delightful manner than any other person. Indeed his recitation were so enchanting that when he rose at night to perform prayer, Abu Jahl and other idolaters often came to listen to his recitations of Qur'an, but put their fingers in their ears when he repeated the introductory formula: In the name of Allah, the Compassionate, the Merciful.

And then they ran away from there to return again. Abu Jahl observed, "Muhammad repeats the name of his God a great deal, and verily loves Him." "Abu Jahl in this told the truth," remarks Imam Ja'far Sadiq (a.s.), "although that cursed one was a notorious liar." Then the Almighty Allah revealed the following verse:

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلٰى أَدْبَارِهِمْ نُفُورًا.

"...and when you mention your Lord alone in the Qur'an they turn their backs in aversion."10

Imam Ja'far Sadiq (a.s.) said that when the Messenger of Allah (S) used to recite, "In the name of Allah, the Beneficent, the Merciful", they used to run away showing their backs. In another reliable tradition, it is narrated from the same Imam that the idolaters proposed to the Prophet that one year he should worship their gods and the next year they would worship Allah. So the Almighty Allah revealed Surah Kafiroon and they despaired that the Holy Prophet (S) would ever be inclined to their gods.

Kulaini has through good chains of narrators, narrated from Imam Ja'far Sadiq (a.s.) that one day the Prophet having arrayed himself in a new set of clothes, and being engaged in prayer in the place of devotion, the idolaters threw camel's entrails on his back and defiled his garments.

He complained of this outrage to Abu Talib, who, inflamed with passion, seized his arms, mounted his camel, and attended by Hamza and the Prophet, went to the Masjid where he found the Quraish, who terrified at his wrathful countenance, did not venture to move. He then ordered Hamza to rub the bloody,

filthy entrails on the infidels, which Hamza did.

When this satisfaction was taken, Abu Talib turned to the Prophet, saying, “Your rank among us demands such retaliation.” According to Ibn Shahr Ashob and Rawandi it is mentioned that on the directions of Abu Jahl, Aqba bin Abi Muit brought entrails of camel and put them on the Prophet’s back when he was praying.

The Holy Prophet (S) threw away the entrails from his back and protested: “My Lord, only You can rid me of Quraish, Abu Jahl, Shaibah and Umayyah.” Abbas says: “By Allah, whoever was named by the Prophet that day, was killed in Badr.” Thus when this blatant act of Aqba was reported to Hamza he was infuriated and he came to the mosque and found Abu Jahl there. He snatched his bow and hit with it on his head and he picked that cursed one and threw him on the ground.

People gathered and saved the cursed one from His Eminence, Hamza and said: “It seems that you have also professed the faith of Muhammad.” “Yes,” he replied in anger and repeated the dual formula of faith. Then he came to the Prophet who recited verses of Qur’an to prove his veracity. Hamza repeated the formula again and became strongly attached to the religion of Islam. Abu Talib was highly pleased and recited some couplets in praise of His Eminence, Hamza.

Ayyashi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) suffered much harassment from his people. One day while he was prostrating, the idolaters threw sheep entrails on him. Lady Fatima arrived when the Prophet was in prostration, and she cleaned the filth from him.

At last, what the Prophet wished was fulfilled by the Almighty Allah. In the Battle of Badr, the Messenger of Allah (S) did not even have a single horse to ride, but on the day of the conquest of Mecca he was surrounded by 12000 mounted men and Abu Sufyan and other idolaters were praying for his forgiveness.

After the passing away of the Messenger of Allah (S), Amirul Momineen (a.s.) had to bear the tortures at the hands of the hypocrites because he had no support among the people. Hamza was martyred in Uhud and Ja’far in the Battle of Mutah.

Shaykh Tabarsi etc. have narrated that once the Messenger of Allah (S) was seated in front of the Kaaba when a man complained to him of the injury he had received from the Quraish, and asked him if he would not pray for their deliverance.

The Prophet was shocked and he said, “Of those who were believers in former times, some were raked to pieces with iron combs, and others sawn asunder, yet they patiently endured, and did not forsake their religion. Do you then endure patiently, for verily, God will so completely establish this faith that a single horseman who believes, may go alone from Mount Safa to Hadhramaut, and fear nothing but God.”

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "The Almighty Allah has ordered me to be cheerful and nice to the people and to pray the obligatory prayer. And he said in another reliable tradition that Jibraeel came to the Prophet and said that the merciful and kind Lord has sent greetings to him and told him to be kind and affectionate to the people.

Through trustworthy chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when people falsified the Messenger of Allah (S), the Almighty Allah wanted to destroy all the people of the world except Amirul Momineen (a.s.). He revealed the following verse:

فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ

"Then turn your back upon them for you are not to blame."[11]

After that the Almighty Allah had mercy on the believers and addressed the Prophet as follows:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

"And continue to remind, for surely the reminder profits the believers."[12]

It is mentioned in reliable tradition from Imam Ja'far Sadiq (a.s.) that the Almighty Allah commanded the Messenger of Allah (S) to express Islam but when the Prophet considered the paucity of Muslims and excess of idolaters, he became much aggrieved. The Almighty Allah sent Jibraeel with a leaf of Sidratul Muntaha and said that the Prophet should wash his head with it. The Messenger of Allah (S) fulfilled the directions and his grief was dispelled.

Ali bin Ibrahim has narrated that the Messenger of Allah (S) said: "The Almighty Allah has sent me to eliminate all the kings of falsehood and to reserve rulership and kingdom for you, O Muslims." Abu Jahl said due to his jealousy and enmity of the Prophet: "O God, if Muhammad is right, rain upon us stones or send a painful chastisement."

Then he said: "We and Bani Hashim were like two horses who galloped together and were equal to each other. Now we cannot bear to see him claiming prophethood and that there should be a prophet among them and none in Bani Makhzum. Then he prayed for divine forgiveness. The Almighty Allah revealed the following verse:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.

"But Allah was not going to chastise them while you were among them, nor is Allah going to

chastise them while yet they ask for forgiveness."[13]

When they began to harass the Prophet and forced him to leave Mecca, the following verse was revealed:

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ

"And what (***excuse***) ***have they that Allah should not chastise them while they hinder*** (***men***) ***from the Sacred Mosque and they are not*** (***fit to be***) ***guardians of it; its guardians are only those who guard*** (***against evil***)***..."***[14]

And they are the Messenger of Allah (S) and his companions. At last, the Almighty Allah sent chastisement on them in the Battle of Badr and they were killed.

Ibn Shahr Ashob has narrated from Kathir bin Aamir that one day a rider came to Mecca from the direction of Abtah, followed by 17 camels loaded with silken garments. One each camel rode a black slave and he was inquiring about the Prophet. When people asked him what he wanted from the Prophet, he said: "My father had willed that I should hand over these camels and slaves to him."

Abul Bakhtar signaled to Abu Jahl and said: "That is the one you are looking for." He came to Abu Jahl and could not find the signs he had been told about and he said: "You are not the one." And he began to roam about in Mecca till he reached the Prophet and identified him by those signs. He kissed the hands and feet of the Prophet and the Messenger asked: "Are you Naji bin Manzar?"

"Yes, O Messenger of Allah (S)," he replied. He asked, "Where are those 17 camels on each of which rides a black slave dressed in silk and gold?" Then His Eminence mentioned each of their names. He said, "Yes, O Messenger of Allah (S), they are at your service." The Prophet said: "Hand over the goods to me, I am Muhammad."

When he handed over the camels and goods to the Prophet, Abu Jahl screamed, "O, Aale Ghalib, if you don't help me against Muhammad, I will stab myself to death." All this wealth belongs to the Kaaba and Muhammad wants all of it to be under his discretion." Then he mounted and drawing out the sword roamed the streets of Mecca till he had mobilized thousands.

When Bani Hashim learnt about this, Abu Talib called all the descendants of Abdul Muttalib and gathered around the Prophet. Then he went to them and asked what they wanted from Muhammad. Abu Jahl said: "Your nephew had been very dishonest with us and when people brought some gifts for the Kaaba that boy (Muhammad) deceived them and admitted them in his religion and took all the gifts they had brought for the Kaaba."

Abu Talib said, "Wait, I will go and ask Muhammad, what the matter is." Then he came to the Prophet

and told me to give all the goods to Abu Jahl but he said: “I will not give him anything from it.” Abu Talib suggested, “You keep ten camels and give him the rest.” But the Holy Prophet (S) refused saying, “I will take these gifts with camels to him and we will ask the camels to adjudicate between us.”

Abu Talib came to Abu Jahl and informed him about his decision and remarked that Muhammad has done justice to you and he has said that you all should gather tomorrow at sunrise in the mosque and the camels will be brought with all the goods and asked to judge the matter.

They returned home and the next day, the accursed Abu Jahl came to the Kaaba, paid obeisance to Hubal and mentioned everything asking Hubal to make the camels speak up in his favor so that Muhammad may not get a chance to be victorious over them, as he (Abu Jahl) is worshipping Hubal for forty years and so far has not asked for anything from it.

“If you fulfill my wishes today, I will get a robe of white pearls for you. And gold bangles for both of your hands and silver sticks. And crown of gems.” Meanwhile the Holy Prophet (S) also arrived and the camels were brought along with their load. Abu Jahl was asked to question the camels. He tried in every way but there was no response from the camels.

After that His Eminence asked the camels and they began to speak up with the command of Allah; they testified to his prophethood and said that all these goods belong to the Prophet. The Messenger of Allah (S) again told Abu Jahl to question the camels, but yet there was no response from them. Again the Prophet asked them and again they testified and this went on for seven times. At last the Prophet took the goods and camels in his custody and Abu Jahl was badly humiliated.

It is mentioned in some books that when the Almighty Allah ordered the Messenger of Allah (S) to openly invite the Quraish to Islam, the Holy Prophet (S) proclaimed his mission at a time when pilgrims were assembled at Mecca, stood for the purpose on Mount Safa, and cried with a loud voice, “O people, I am the Messenger of the Lord of the universe.” The people looked at him in wonder, but were silent.

He then ascended Marwah, and three times repeated the same announcement. The accursed Abu Jahl on hearing this hurled a stone at him, which wounded his luminous forehead. The rest of the idolaters then picked up stones and pursued him. He ascended Mount Abu Qubais, and reclined in a spot which is now called Muttaka (the reclining place), the infidels meanwhile seeking him in all directions.

A person went and told Ali that the Prophet was slain, upon which he ran weeping to Khadija, saying, “It is reported that the idolaters have stoned the Prophet, and it is certain he is nowhere to be found. Give me water, and do you take food, and let us make haste to find and offer him refreshment.” Imam Ali (a.s.) told her to go by the valley and that he was going to ascend the mountains, he wept and cried, “O Prophet, O Messenger of Allah (S), may my life be your sacrifice! In what valley are you hungry and thirsty and have not taken me with you?”

Khadija cried, “Show me the way to the chosen Prophet, the vernal beauty, the sufferer for God’s sake.”

In this state of things, Jibraeel descended to the Prophet, who wept at meeting the angel, and said, “See what my people have done to me; they have charged me with falsehood, and wounded me with stones of oppression.” “Give me your hand,” said Jibraeel, and he seated the Prophet on the mountain top.

He had brought under his wing a carpet of Paradise which was woven of pearls and rubies; this he spread in the air, and it covered all the mountains of Mecca, and again taking the hand of the Prophet seated him on it, and said to him, “Do you wish to know in what estimation you are held by the Almighty Allah?” He replied in the affirmative. “Then call that tree to you,” said Jibraeel.

Immediately it obeyed the summons and made a prostration before the Prophet, and on his ordering it to return, it promptly obeyed. The angel Ismail, regent of the first heaven, now descended, and saluting the Prophet said, “My Lord has commanded me to obey you implicitly in everything. If you order, I will pour the stars upon your enemies and burn them.

The angel of the sun appeared and offered to consume the Prophet’s enemies by bringing the sun upon their heads; the angel of the earth proposed to have them swallowed up by the opening ground; the angel of the mountains wished to hurl all the mountains on them; the angel of the ocean asked permission to drown them beneath the might of the sea.

Having first demanded of these angels if they were all commanded to aid him, and receiving an affirmative answer, he raised his blessed face toward heaven and said, “O my Lord, I am not sent to dispense chastisement, but am enjoined to be the mercy of the universe. Leave me to my people, for they are ignorant, and this is the reason of their treating me thus.”

Jibraeel observed Khadija weeping in her search for the Prophet through the valley, pointed her out to him saying, “The angels of the heavens also weep with her. Call her to you, give her my salutation, and tell her she has a house in Paradise built of pearl and adorned with gold, where there is no sound creating fear.” He called Ali and Khadija, blood continuing to drop from his forehead, but he did not permit it to fall on the earth, lest the Almighty Allah should take vengeance on all its inhabitants.

At night Ali and Khadija brought the Prophet back to his house, and placed a large flat stone over the place where he sat, to protect him from stones descending in that quarter, while before him stood Ali and Khadija, shielding him with their own bodies, for the idolaters having heard of his return, came and assaulted the house with missiles.

At length Khadija exclaimed, “Are you not ashamed, you Quraish, to be hurling stones at the house of a woman who is of the highest rank among you? If you do not fear God, yet for honor’s sake desist.” At this rebuke the idolaters went away. The next day the Prophet went to the Masjid to perform his devotions, and the Almighty Allah inspired his enemies with such fear that they did not harass him anymore.

It is recorded that in the fifth year of his prophetical office, Sumayyah, the mother of Ammar bin Yasir,

was martyred. She was of those who were tortured by the idolaters to compel them to forsake Islam. Abu Jahl the accursed, passed by her and thrust a spear into her heart.

Ascension of the Holy Prophet (S)

With regard to Meraj or Ascension, the reader should know that it is related in the Qur'an, and in the most authentic and continuous traditions. At night, the Prophet was carried from sacred Mecca to the Masjid at Jerusalem and thence was transported through the heavens to Sidratul Muntaha, and to the high empyrean.

The wonders of heaven were shown him, secret mysteries and boundless knowledge was imparted to him, and in Baitul Mamoor, and at the throne of the divine empyrean, he worshipped the Almighty Allah and met the spirits of the Prophet. He entered Paradise and surveyed its abodes. Both Shia and Sunni traditions declare that the ascension was physical (bodily), and not merely in (bodiless) spirit; in the state of wakefulness, not of sleep.

Regarding this, there was no disagreement among the ancient Shia scholars. Thus Ibn Babawayh and Shaykh Tabarsi (r.a.) etc. have clarified the doubts which some have entertained whether the ascension was bodily, or only in the spirit, have arisen from want of examining the subject, or from disbelief of its divine attestations, and listening to people who are without faith themselves.

For how can one who possesses faith in the declarations of Allah and His Prophet, and in the Imams of the truth, the verses of the Qur'an, and thousands of traditions which relate in various ways and the clearest manner to a bodily ascension, deny or explain away the whole? In almost every book of Shia and Sunni traditions there is allusion to ascension, and were I to collect all that is said on this subject, the mass would make a volume like this volume.

I shall merely give some specimens of the whole. So that religious-minded friends may gain knowledge about them. We should know that is agreed by Shias and Sunnis that the ascension was before the Hijrat, or flight from Mecca. It is probable that the ascension was afterwards repeated. But that which occurred before the Hijrat, according to some authorities, happened on Friday night, the seventeenth of the blessed month of Ramadan, or on Saturday the twenty-first of this month, and six months before the Hijrat, Some say it was in the month of Rabiul Awwal, two years after the Prophet's assumption of the prophetical office.

Others maintain that the ascension occurred on the twenty-seventh of the month of Rajab, in the second year of Hijrat. There are differences respecting the place whence the ascension was performed: some say it was from the house of Ali's sister, Umm Hani, some from the defile of Abu Talib, and others from the Holy mosque of Kaaba.

It is not agreed whether the ascension was repeated, but respectable traditions will be adduced to show

that it was repeated many times, and all the disagreement about the ascension may have arisen from this reason: that one account relates to one ascension and another statement to certain other ascension. Of the verses relating to the Meraj, this is the following:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing."[15]

Some maintain that the phrase, 'sacred Masjid' refers to the city of Mecca, as the whole city is a place for prayer and is held sacred; and that the remote Masjid means the one famous in Shaam. But from many respectable traditions, it appears that the remote Masjid is one in the fourth heaven, and the most remote of all the Masjids. Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he was once asked by a man what people said about this verse.

He replied, "They say the Prophet went from the Kaaba to Baitul Maqdas, that is not the meaning," said the Imam, "but the Prophet went from the mosque on earth to the Baitul Mamoor, which stands perpendicularly over the Kaaba. And the whole space between it and the Kaaba is a holy protected sanctuary.

And Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that he was also asked which were the most sacred and honorable Masjids, to which he replied, "The remote Masjid mentioned by Allah is in the heavens and the Kufa Masjid is better than the one in Shaam.[16]
In another instance the Almighty Allah says:

وَالنَّجْمِ إِذَا هَوَىٰ

"I swear by the star when it goes down."[17]

It is narrated from Imam Ja'far Sadiq (a.s.) that 'Najm' denotes the Messenger of Allah (S) and the above statement means:
"By the star when he went for Meraj or came down from it."

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

"Your companion does not err, nor does he go astray..."[18]

It is mentioned in many traditional reports that it implies that Muhammad (S) has not erred about the Caliphate of Ali (a.s.) and neither does he lie about it. Whatever you mentioned in his excellence is:

وَمَا يَنْطِقُ عَنِ الْهَوٰى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحٰى

"Nor does he speak out of desire. It is naught but revelation that is revealed..."[19]

عَلَّمَهُ شَدِيدُ الْقُوٰى

"The Lord of Mighty Power has taught him..."[20]

That is Jibraeel has told him about it.

ذُو مِرَّةٍ فَاسْتَوٰى

"The Lord of Strength; so he attained completion..."[21]

That is, he stood for two nights in the form created by the Almighty Allah with absolute greatness and majesty.

وَهُوَ بِالْأُفُقِ الْأَعْلَى

"And he is in the highest part of the horizon."[22]

...when the Messenger of Allah (S) saw him in his form.

ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[23]

Then he came close to the Prophet to tell him the divine secret. Thus there was less than a distance of two bows between them. Some say that Muhammad (S) reached the ideal point of proximity of the Almighty Allah, a position higher than which is not possible.

At that time, the Merciful and the Beneficent Lord, made him close to His blessings and gifts as if two persons are very close to each other. It is narrated through authentic chains from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) reached to the spot from where divine revelations descend and at that place, the ears of the Prophet were less then a bow length from it.

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

"And He revealed to His servant what He revealed."[24]

It is mentioned in many reliable traditions that the Almighty Allah revealed about the Imamate, exalted status and glory of Amirul Momineen (a.s.).

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

"The heart was not untrue in (making him see) what he saw."[25]

Thus whatever extraordinary things that the Prophet witnessed were not denied by his heart. He accepted everything with the radiance of certainty.

أَفَتُمَارُونَهُ عَلَى مَا يَرَى

"What! do you then dispute with him as to what he saw?"[26]

O people, do you doubt about that which Muhammad (S) saw on the night of Meraj?

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى. عِنْدَ سِدْرَةِ الْمُنْتَهَى.

"And certainly he saw him in another descent, at the farthest lote-tree..."[27]

Then the Messenger of Allah (S) saw Jibraeel in his true form near the Sidratul Muntaha. That tree is located at the seventh heaven which is the last point of the flight of the angels and the deeds of human beings.

عِندَهَا جَنَّةُ الْمَأْوَى

"Near which is the garden, the place to be resorted to."[28]

And near is the Paradise that is the abode of the pious.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

"When that which covers covered the lote-tree..."[29]

At the time, it had covered the Sidra, that which had covered it, that is it was covered by the angels and spirits and the majesty of the Lord of the worlds.
It is narrated that an angel stood at each leaf of the Sidratul Muntaha praising the Lord.

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى

"The eye did not turn aside, nor did it exceed the limit."30

That is the eyes of the Prophet did not see to the right and left, they were only focused on what was to be seen. That is the Messenger of Allah (S) was standing with utmost respect to the Almighty Allah and was not attentive to anything except the Almighty Allah. He heard whatever he was told with absolute concentration and saw what he was shown without doubting anything.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرٰى

"Certainly he saw of the greatest signs of his Lord."31

The Almighty Allah has mentioned that the Messenger of Allah (S) saw the great signs of His Lord to protect from misunderstanding those who think that the Messenger of Allah (S) saw the Almighty Allah Himself and that people should know that God cannot be seen through the physical eyes as the Holy Prophet (S) himself says: "That night I saw the Almighty Allah with the eyes of my heart." It is mentioned that of all those signs was that the Messenger of Allah (S) saw Jibraeel in his true form and his six hundred wings had surrounded the whole sky.32

Ibn Babawayh has through authentic traditions narrated from Imam Ja'far Sadiq (a.s.) that he declares: "He is not a true Shia who denies one of these four doctrines: the Prophet's ascension to heaven; angels questioning the dead in the grave; the existence of Paradise and Hell; and the intercession of the Prophet at the judgment."

It is narrated from Imam Ali Reza (a.s.) that one who does not have faith in Meraj, has denied the Messenger of Allah (S). In another trustworthy traditions it is mentioned that the true Shia is one who believes in: The Meraj of the Prophet, Intercession, Hauze Kauthar, angels questioning the dead in the grave; the existence of Paradise and Hell; Sirat Bridge and Mizan (balance of deeds), accounting, Judgment Day and resurrection.

Ibn Babawayh and Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: The Almighty Allah transported the Prophet to heaven a hundred and twenty times. And each time he emphasized Wilayat and Imamate of Amirul Momineen (a.s.) and regarding all the purified Imams more than He emphasized on other religious commands.

Ali bin Ibrahim has narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that on the night of ascension, Jibraeel, Mikaeel and Israfeel brought the creature, Burraq for the Prophet. One held the bridle, another the stirrup, and the third arranged the clothes of the Prophet as he mounted.

Burraq being silent, Jibraeel gave him a blow asking it why it was silent, for he was never mounted by a more worthy rider. As Burraq flew on his way, Jibraeel showed the Prophet the wonders of earth and the heavens. The Messenger of Allah (S) says: As we proceeded, a voice came on my right, which I disregarded. Then I heard another voice on my left, but to this I paid no attention.

Next I saw a woman before me with bare arms and adorned with all the ornaments of the world: she cried, "Look at me O Muhammad, and let me speak to you," but I paid no notice to her and was proceeding, when suddenly such a frightful noise assailed my ears as filled me with terror. Jibraeel now directed me to alight and perform prayers, saying, "this is the sacred place, Medina, to which you will flee." Having mounted and gone some distance he again directed me to alight and pray, observing, "This is mount Sina where the Almighty Allah spoke with Musa."

After mounting and proceeding a little, he again told me to alight and pray, saying "This is Bait-e-Najam (Bethlehem), where Isa was born." He then took me to Baitul Maqdas and bound Burraq with a chain to which the ancient prophets tied their animals, and I entered the Masjid with Jibraeel on my right. There I saw Ibrahim, Musa and Isa, with a multitude of prophets who were assembled on my account.

Jibraeel pronounced the Azan, stationed me in advance of the rest, and all the prophets in a rank performed prayers behind me. The treasurer of Baitul Maqdas brought me three vessels: one of milk, one of wine and one of water. I heard a voice say, "If he takes the water, he and his community will be drowned; if he takes the wine, they will wander from the right way; but if he takes the milk, he and his community will find religious direction."

I took the bowl of milk and drank it. "You have found guidance," said Jibraeel, "and your community also." "But what did you notice on the way?" he inquired. On telling him he remarked that the voice I heard on my right was of a seducing Jew, whom if I had answered, my community would have become Jews.

The voice on my left was a Christian lure, a reply to which would have made my community Christians and the woman that strove in vain to fascinate me, was the world: if I had spoken to her, my community would have preferred this world to the future. Jibraeel said moreover, that the terrific noise I heard was the sound of a rock I hurled from the verge of Hell, seventy years before, and which struck the bottom of the abyss that night. After this dreadful indication of the depth of future woe, the Prophet never laughed.

"Jibraeel now conducted me," said the Prophet, "to the first heaven. There I saw Ismail, the angelic regent of that place, and lord of the meteors with which every Satan is repelled from the celestial mansions as the Almighty Allah says:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ.

"Except him who snatches off but once, then there follows him a brightly shining flame."[33]

Under the orders of Ismail are seventy thousand angelic officers, each of whom commands a division of seventy thousand angels. "Who is this with you?" asked Ismail to Jibraeel. "The Prophet," replied my conductor. "Has he appeared?" "Yes," said my guide. Ismail then opened the gate of heaven, and we exchanged salutations, and mutually implored divine blessings on each other, and he said, "Hail and welcome! my worthy brother, and worthy Prophet."

The angels advanced to meet me, and all that saw me laughed for joy. And I entered the first heaven. At length I met an angel more gigantic than I had ever seen before, with an ugly look and signs of wrath in his countenance. He like the rest prayed for my benediction, but did not smile like them. I inquired of Jibraeel who he was, for I was afraid of him. "You have cause to fear him," replied my conductor "we all stand in awe of him.

He is the overseer of Hell, and has never smiled since the omnipotent Lord made him ruler of that dreadful world. His wrath against the enemies of God, and against sinners violating the divine law, is continually increasing; and by him Allah will take vengeance on them. If he has smiled on any one it had been on you, but he never smiles." However I exchanged salutations with him and he congratulated me about Paradise.

As Jibraeel was the ruler of the angels, I asked him if he would not command this angel, Malik, to show me Hell. Accordingly he removed a curtain and opened a door of Hell, when suddenly a flame blazed forth which I feared would envelop me, and I asked Jibraeel to order him to quell the flame and shut the door. Malik ordered it to return to Hell and it obeyed his command.

Passing from there, I saw a very large man, of a wheaten complexion, and inquiring who he was, Jibraeel said, "This is your father, Adam." Suddenly I saw this his sons were brought to him. They used to say that they are nice flowers and they are fragrant breeze that has ensued from a better body. His Eminence, recited the following verse:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ.

"Nay! Most surely the record of the righteous shall be in the Iliyin."[34]

We exchanged salutations and implored blessings on each other, and he bade me hail and welcome, as a worthy son and Prophet sent in a worthy time. Proceeding on, I came to an angel seated in a company of angels. He held the world between his knees, and a tablet of light in his hand. Something was written on the tablet, on which he looked with steady gaze of a melancholy man.

On inquiring who he was, Jibraeel said, “This is the angel of death; he is incessantly occupied in taking away life.” After being introduced by my conductor as the Prophet of mercy, I exchanged salutations with him, and he bade me hail and welcome, saying that my community was good. I replied by expressing thanks to Allah.

Jibraeel now remarked, “This angel’s work is greater and more severe than that of any other angel.” I inquired if he alone took away the spirit of all. “Yes,” said Jibraeel. I then asked the angel of death if he saw and approached every individual. “Yes,” he replied, the world over which Allah has given me an office is no more in my hand than a dirham.

There is not a house whose inmates I do not observe one by one five times a day. When relatives weep the departure of a friend, I say to them, weep not for him, for I must visit you again and again till none of you are left. I remarked, “Death is enough to cause grief and overwhelming sorrow.” “That which follows death, added Jibraeel, is far more dreadful than dying.”

Passing from there, I came to a company seated at tables laden with the daintiest viands, and with the most putrid flesh, which they devoured without tasting that which was delicious. “Who are these?” I inquired. “They are those of your community,” said Jibraeel, “that eat forbidden things in preference to that which is lawful.”

Next I saw an angel whom Allah had created of immense size. Half his body was fire, and half was snow: the fire did not melt the snow, nor the snow quench fire. He cried with a loud voice, “I ascribe holiness to the Lord, who preserves the entire conflicting elements of my being: O Lord, who has united snow to fire, impart unity to the hearts of those that believe in You.”

On inquiring who he has, Jibraeel said, “This is the most benevolent angel of Allah towards true believers, and from the day of his creation till now he has uttered this prayer for the objects of his good will.” I saw two other angels, one of whom cried, “O Lord, whoever gives in your cause, do you reward him;” and the other cried, “O Lord, whoever is misery and gives not in your cause, do You destroy his property.”

Proceeding from there, I saw several companies that had lips like a camel; and angels cut the flesh off their sides with scissors and threw it in their mouths, forcing them to eat it. At my inquiry, Jibraeel said, “These derided believers, and sought out their faults.” Next I saw a party beating their heads with stones. “These,” said my conductor, “went to sleep without performing the prayers.”

Next I saw a company into whose mouths angels were pouring fire, which passed the natural way through their bodies. They had unrighteously devoured the property of orphans, and it is declared in the Qur’an:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا.

"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire."[35]

Then I passed a crowd of people who could not rise on account of their huge stomachs. These were usurers, that in the Qur'an are compared to the people of Firon, dreading the wrath to come: "They shall be exposed to the fire of Hell morning and evening; and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O people of Firon, into a most severe torment."

Passing from there, I saw a party of women suspended by their breasts. These had committed adultery, and attributed their illicit offspring upon their husbands, and secured them an inheritance in their husbands' property. At this the Prophet remarked, "Terrible is the wrath of Allah against the woman guilty of such crimes."

I then beheld a number of angels, whom the Lord of the universe had formed as it had pleased Him, and placed their faces in whatever position He chose. All their members uttered praises to the Almighty Allah, in all manner of voices, and they wept through fear of God. Said Jibraeel, "These were created in the form you see, and since their creation they have not spoken to each other, nor raised their heads, nor looked under their feet, such is their awe, humility and fear of the Holy and Divine."

They returned my salutation only by a sign. Jibraeel then informed them that I was Muhammad, the Prophet of mercy, the last and best of the prophets, and inquired if they would not speak to me. They then saluted and honored me, and congratulated me on the goodness bestowed on me and my community.

Jibraeel now conducted me to the second heaven, where I saw two persons much resembling each other. "Who are these?" I inquired, Jibraeel replied, "They are two cousins, Yahya and Isa." We exchanged salutations and mutually implored blessings on each other, and they bade me hail and welcome, worthy brother and Prophet! In this heaven I saw angels inspired with awe, whose faces were turned in the direction God had commanded, and they looked to no other quarter.

In various voices they uttered praise and ascribed holiness to the Almighty Allah. I now ascended the third heaven, and saw there a man exceeding all others in beauty as much as the full moon excels the stars. Jibraeel said to me, "This is your brother, Yusuf." We saluted each other, mutually invoking blessings.

Here again I saw angels filled with awe, like those I had seen in the heaven below. And Jibraeel told them the same thing about me that he had said to the angels on the lower heaven and they also replied in the same way. On ascending the fourth heaven, I met a man who, Jibraeel informed me, was Idris whom God transported on high, according to a declaration in the Qur'an:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

"And We raised him high in Heaven."[36]

We saluted each other, mutually imploring blessings. Here too were angels inspired with awe, who pronounced congratulations on me and my community. In this heaven, I saw an archangel seated on a throne, under whose orders were seventy thousand angelic officers, each commanding a company of seventy thousand angels. I thought there was no angel greater than this. Presently Jibraeel bade him rise, which he did, and he will remain standing till Judgment Day.

Ascending the fifth heaven, I saw an old man with large eyes, greater than whom I had not seen. I marveled at the multitude of his community that were around him. "This," said Jibraeel, "is the Prophet whose community loved him – Danial. Then I saw another person and asked who he was. I was told that he was Harun, the son of Imran.

I saluted him also. Here, likewise were angels of awe. Proceeding up to the sixth heaven, I saw a tall man of wheaten complexion and very long hair. I heard him say, "the Bani Israel think me the dearest with the Almighty Allah, but this man, – meaning myself, – is dearer than I am." Being informed he was Musa, the son of Imran, we exchanged salutations and the imploring of blessings.

In this heaven also were angels of awe. When I ascended the seventh heaven and every angel I passed said to me, "Practice cupping (blood letting), and command your community to do the same." Presently I saw a man whose hair and beard were white, and he was seated on a throne. I inquired, who is this in the seventh heaven, in the neighborhood of the divine presence, at the door of Baitul Mamoor? "This" replied Jibraeel, is your father, "Ibrahim, and this is the region for the pure of your community." In relating this, the Prophet here recited the verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

"Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers."[37]

We exchanged salutations, and he hailed me a worthy son and Prophet. There I saw angels of awe, as in the other havens, who pronounced congratulations upon me and my community. In the seventh heaven, I saw seas of glittering light whose effulgence dazzled the eyes; I also saw seas of darkness, and seas of snow.

When overcome by fear at the sight of these sublime wonders, Jibraeel bade me rejoice and render thanks to Allah, Who held me so dear as to confer on me such favors. The Almighty Allah then imparted to me power to survey those wonders, and understand those mysteries. While lost in admiration, Jibraeel said to me, "Are these things wonderful in your eyes? the greatness of your Lord, beyond compare, exceeds all you behold.

Verily, between the Almighty Allah and His intelligent creation are ninety thousand curtains, or material divisions, which separate Him from the place whence divine communications proceed. Myself and Israfeel enjoy the nearest approach, and between us are four divisions, one of light, another of darkness, the third of cloud, and the fourth of water."

Among the number of divine wonders that met my eyes was a cock that stood on the foundation of the seventh or lowest earth, and his head reached the empyrean. He had two wings, which when expanded, outstretched the limits of the east and west, and his note of praise was "Holy is my lord, ineffably exalted." Every morning this cock expands and beats his wings and calls aloud in praise, proclaiming, "Holy is the King of Holiness; holy is the Lord of greatness and bounty; there is no God but the Living and Eternal."

When this morning call resounds, all the cocks on earth clap their wings and utter praises to the Almighty Allah; and when their angelic leader is silent, they become quiet. The wings of that empyrean cock are white, the feathers under his wings are green, and the beautiful effect of these colors is indescribable.

Attended by Jibraeel, I now entered Baitul Mamoor, and performed two rakats of prayer. There I beheld a company of my followers clothed in white garments, and a crowd clothed in old soiled garments. Those beautifully arrayed were admitted into the mosque, but the others were inhibited. On coming out, I saw two rivers, one called Kauthar, and the other named the river of mercy.

I drank from the water of Kauthar and bathed in the stream of mercy. The road to Paradise led me along these rivers, on whose banks I saw palaces for myself and family, and for my pure women. The soil of Paradise is musk. Seeing a girl swimming in the rivers of Paradise, I inquired who she was. She replied, "I am the daughter of Zaid bin Haritha." On returning to earth, I congratulated Zaid on his future bliss with that celestial nymph.

In that happy region, I beheld birds equaling in size the largest camel, whose beaks were as large as a great bucket. I saw a tree in Paradise so immense that a bird could not fly around its trunk in seven hundred years, and its branches extended to every house in that blissful abode. "What tree is this?" I inquired. Jibraeel replied, "This is Tuba, concerning which Allah has said:

طُوبٰى لَهُمْ وَحُسْنُ مَآبٍ

"Tuba shall be theirs and a goodly return."[38]

The Messenger of Allah (S) says: After entering Paradise, my fear was dispelled and I inquired of Jibraeel what those seas were I had seen in the seventh heaven. He replied, "They are curtains stopping the light of the empyrean or it would burn everything under it." I passed on to Sidratul Muntaha, every leaf of which could shade a great community. From this point, I advanced within a bow's length, or nearer:

قَابَ قَوْسَيْنِ أَوْ أَدْنَى

"So he was the measure of two bows or closer still."[39]
…the divine presence of my Lord, Who addressed me, saying:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ

"The apostle believed what was sent him from his Lord."[40]
I answered:

وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

"…and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles…"[41]

I then added:

وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

"and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course."
[42]
The Almighty Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
ۚ
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought:"[43]

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Do not punish us if we forget or make a mistake…"[44]

So the Almighty Allah said that He would not account us of mistakes. Then I said:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

"Our Lord! do not lay on us a burden as You didst lay on those before us..."[45]

The Lord accepted that also. Then I said:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

"Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the unbelieving people."[46]

The Almighty Allah replied, I grant all your requests on behalf of yourself and community. Imam Ja'far Sadiq (a.s.) says: The Almighty Allah did not honor and exalt any prophet as He honored the Messenger of Allah (S) and the Holy Prophet (S) said: O Lord, You didst impart peculiar excellencies to your prophets, therefore bestow such a favor on me.

The Almighty Allah answered: Of the things I grant you are these two expressions from my empyrean treasury, namely, 'There is no power and strength except by Allah', and 'there no refuge for except Him'. The Messenger of Allah (S) says: The carriers of the divine empyrean taught me a supplication which I recite every morning and night and it is as follows:

"O Allah, my injustice is in the refuge of Your forgiveness. And my sin is in the refuge of Your clemency and my degradation is in the refuge of Your honor. And my poverty is in the refuge of Your needlessness. And my condition and lowliness is in the refuge of Your power which is eternal, having no end."

His Eminence, said: I now heard an angel, who never before had been seen, proclaiming the Azan. After he had twice recited, Allah is the greatest! The Almighty Allah said: My faithful servant declares truly that I am greater than created minds can comprehend. When he said: I testify that there is no god but Allah, the Almighty Allah said: My servant speaks truth in the declaration, there is no Lord but Me.

When he had twice said: I testify that Muhammad is Messenger of Allah (S), the Almighty Allah added: True says my angel, Muhammad is My servant and messenger; I have sent him and chosen him. When the crier pronounced: Hasten to prayers, the Almighty Allah declared: True says My servant; he calls men to a religious duty, and whoever from earnest desire endeavors to be present and to please Me, this is an atonement for his sins.

When the angel cried: Hasten to prosperity, the omnipotent Lord said: Prayer is the means of worthiness and prosperity and salvation. I then performed prayers, standing in advance of the angels, who were arrayed behind me as the prophets had been at Baitul Maqdas. When prayers were finished, the

effulgence of the love of Allah encompassed me and I fell in adoration.

The Almighty Allah called to me and said: I made fifty prayers daily obligatory on every community before you, and enjoin the same number on you and your followers. On my return through the heavens, Ibrahim and the other prophets made no inquiry of me concerning this matter, but when I came to Musa (a.s.), at his inquiry, I told him: The Almighty Allah had made fifty prayers obligatory on me and my community.

He replied: "The Lord has no need of your religious services; your community is the last and weakest of all, and unable to perform fifty prayers a day: return to your Lord, and implore Him to lighten the burden of your community." Accordingly, I returned to Sidratul Muntaha, where I fell in adoration and said: O Lord, you have made fifty prayers obligatory on me and my community; the duty is hard for us to perform; for the sake of your own exaltation, lighten the burden.

The Almighty Allah then remitted ten prayers, but on meeting Musa (a.s.) again he sent me back to intercede that Allah would still farther diminish the number, when another ten were cancelled; but Musa (a.s.), not yet content, sent me back again, to beseech more abatement, and thus the number of obligatory prayers was at last reduced to five.

Musa not satisfied even now, told me to return and implore a still further discount, but I replied that I was ashamed to intercede for another discount, for we could well endure the burden of five daily prayers. Immediately a voice from the Almighty Allah announced: Since you are patient in the performance of five prayers, I will grant you the benefit of the whole fifty, and will accept one prayer as equivalent to ten.

Whoever of your community performs a good act, I will give him credit for ten, and if he purposes to do it, and fails, I will still write for him a single reward due to such an act. Whoever, on the other hand, resolves to commit a sin and does it not, I will record nothing against him; and if he is guilty of the act, I will only write against him the single sin itself. Regarding this, Imam Ja'far Sadiq (a.s.) adds: May Allah give Musa bin Imran (a.s.) a good reward for this interest in the Muslims in lightening their burdens.

Ibn Babawayh has narrated through authentic chains of narrators that Zaid, a son of Imam Zainul Abideen, asked his father why his illustrious ancestor, the Prophet, in his ascension did not himself beseech reduction of the fifty prayers enjoined on him by the Almighty Allah. The Imam replied that the Prophet thought it against courtesy to decline what Allah commanded, but when a prophet of Musa's exalted rank advised him to return and request for a discount, one could not in civility refuse.

"But if Musa was not satisfied when the number of prayers was reduced to five; why did not the Prophet go back again and entreat for further discount?" "Because," said the Imam, "while he wished to ease his community, he was anxious not to lessen their reward, desirous that they should still enjoy the benefit of fifty prayers, which benefit they would have lost had the prayers been reduced to a lesser number, for the Almighty Allah declares:

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

"Whoever brings a good deed, he shall have ten like it..."[47]

Thus when the Messenger of Allah (S) returned to the earth, Jibraeel appeared and said: O Prophet, the Creator of the Universe greets you and says that these five prayers are like fifty. Neither I change My statements nor am unjust to the people."

Through authentic chains of narrators, it is narrated that Abu Hamza asked Imam Zainul Abideen: "Can Allah be said to have a place, and has He a local residence?" The Imam replied, "Allah is too exalted and holy to be restricted to place." "Why" then replied Abu Hamza, "did He transport His Prophet to heaven?" "To show him the wonders of the heavens," answered the Imam, "and to unfold to his view the marvels of His works and the mysteries of His creation." "What then," continued the inquirer, "is the meaning of the passage which says:

ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[48]

"The Prophet," said the Imam, "was thus near the curtains of divine light, whence he surveyed the kingdom of the heavens, and suspended over, looked down on earth, seeing the whole kingdom of this world so distinctly that he thought himself to be at a distance of less than the two ends of the bows or less."

It is narrated through correct chains that Yunus asked Imam Musa Kazim (a.s.) why the Almighty Allah transported His Prophet to heaven, thence to Sidratul Muntaha, and thence to the curtains of light, and revealed mysteries to him, when He had no peculiar place, he replied, "The Lord of the universe has no local residence: to His presence all places are the same, and time has neither past or future.

But he willed, by the visit of the Prophet, to ennoble the angels and inhabitants of heaven by their beholding the incomparable perfection of that star of the constellation of glory, and to show him the wonders of His own divine greatness, some parts of which the Prophet might relate to men on his return to earth for the increase of their faith. The reason of his being borne to heaven was not that Allah is only present there, as the doubters say.

Ibn Babawayh and Ahmad bin Abi Talib Tabarsi have related through reliable chains from Imam Ali Reza (a.s.) and Ibn Abbas that the Prophet declared: Allah made Burraq obedient to me, which is better than the possession of the world. Burraq is an animal of Paradise, of medium height, with a human face, and hooves like horses, and a tail like an ox, and is in size larger than an ass, and smaller than a mule.

Its saddle is ruby, with stirrups of pearl, and he has seventy thousand gold bridles. Its pair of wings are

set with jewels, and adorned with pearls, rubies, emeralds and various other precious gems. On its forehead is inscribed: There is no god but Allah, who has no associate, and Muhammad is Messenger of Allah (S). His color is the most beautiful of all animals, and if Allah permitted him, he would circuit this world and the next in one step.

Another tradition from Ibn Babawayh says that the Prophet declared: I shall be mounted on Burraq at Judgment Day. His face is human, his form like that of a horse. His mane is of pearls, his ears are emeralds, his eyes sparkle like Venus, and his body is radiant like the sun; from his breast, pearls are exuded in perspiration, its limbs are long and he is possessed of reason like mortals. And it is narrated from Amirul Momineen (a.s.) that Burraq is Abu Hilal and Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Jibraeel brought the Burraq for the Holy Prophet (S) which was bigger than a donkey and smaller than a mule.

Its ears were in constant motion and it covered the distance within its sight in one step. When it climbed the mountain its forelimbs reduced in size and its legs lengthened and when it descended to lower altitude, its legs reduced in size and the forelimbs prolonged. It was having long and thick hair that hung to its right. It had a pair of wings behind the head.

Kulaini and Ibn Babawayh have narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah took the Messenger of Allah (S) to the seven heavens, in the first heaven, the Almighty Allah sent a blessing on the Prophet, and in the second heaven taught him all things obligatory, and in the third heaven sent for him a litter of forty different colored lights which surround the divine empyrean, and whose effulgence eyes cannot sustain.

One of their lights is yellow which is the source of all yellow colors; one is crimson, which is the source of all crimson and one is white, the source of all whites. In the same way are other lights. That litter had silver chains. The Prophet was seated in it and taken to heavens when angels saw they fell in adoration, and uttered praises:

Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.
Glorified be the Holy One. Our Lord and the Lord of the angels and spirit.

How similar is this effulgence to the effulgence of the empyrean of the Lord. Jibraeel said: Allahu Akbar. Allahu Akbar. The angels fell silent and the gates of heavens opened till on Jibraeel's announcing the Prophet to them, they flew with the utmost alacrity to salute him. They asked how his brother, Ali was to which he replied that he was in health. Angels said: When you meet him, convey our greetings to him.

The Holy Prophet (S) asked: "Do you know him?" "How can we not know him, when the Almighty Allah has taken confession of your prophethood and his Imamate. We always continue to invoke blessings on you and him. The Almighty Allah decorated the litter further with more lights on the first heaven and none of these resembles the previous lights. And He also added to them many more links.

From there the Holy Prophet (S) was taken to the second heaven. When he reached the door, the angels flew away and fell in adoration reciting the same recitation of: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.* Whereas Jibraeel said: I testify that there is no god except Allah, twice. The angels heard him and they opened the gates of heavens and asked him who this gentleman is.

Jibraeel said that he is Muhammad (S). They asked if he has appeared to which he replied in the affirmative. The angels saluted me and said: “Convey our greetings to your, brother, Ali also.” I asked: “Do you know him?” “How can we not know him when the Almighty Allah has taken the covenant of love for him and his followers (Shia) till Judgment Day.

And all of us everyday ask of the well being of his Shia and we see them five times a day, that is at the time of prayers. After that the Almighty Allah added forty types of radiances to the previous ones that were different from the former ones and He increased the rings and links. The Holy Prophet (S) says that when I was taken to the sixth heaven, the angels of that place flew to the seventh heaven. And said: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.*

Whereas Jibraeel said: I testify that Muhammad is the Messenger of Allah. When the angels heard this testimony, they came running to me and opened the gates of the heavens and said: Welcome, O the first Prophet whom the Lord created and whom He decreed to be the greatest. And the Prophet of the last period of time whom the Almighty Allah sent after all the prophets and the Hashir (account taking) Prophet in whose time, Judgment Day will be held and Nashir Prophet who will spread knowledge, good deeds and perfections among the creatures.

That is he is the seal of the prophets. And Hail Ali who is the best of the legatees. After that the angels greeted me and inquired about the well being of Ali (a.s.). I said: I have left him as my representative on the earth. Do you know him? They said: Once a year we go for the Hajj of Baitul Mamoor and in it is written your name and that of Ali and Hasan and Husain and the Imams from his progeny and the names of all the Shia who will appear till Judgment Day.

We always draw our hand on that documents in order to seek blessings from it. After that the Almighty Allah added forty types of radiances to the previous ones that were different from the former ones and He increased the rings and links. And I was taken to the fourth heaven. I heard muffled sound of angels as if their voices were caught in their chests. The gates of the heavens were promptly opened and angels gathered around me.

Jibraeel said: Hasten to prayers twice and Hasten to deliverance twice. Angels remarked: Two voices are joined together. Through Muhammad (S) we will pray and through Ali (a.s.) would we obtain deliverance. Then Jibraeel (a.s.) said: The prayer is established. The angels said: It is for the followers (Shia) of Ali as they will continue to establish prayer till Judgment Day as it deserves to be established.

Then the angels asked me where and in what condition have I left Ali (a.s.). I asked them: Do you know him? “Why not? There is a book in Baitul Mamoor in which are mentioned the names of Muhammad, Ali

and Hasan and Husain and their Shia, in which not a single name will be added or subtracted. And it is a covenant that is taken from us. It is recited to us every Friday. I prostrated in thankfulness and I was addressed by the Almighty Allah: Look beneath your feet. I saw that the Holy Kaaba was below Baitul Mamoor.

If I had dropped anything, it would have fallen in Kaaba. Then a voice came: O Muhammad, this is a Holy sanctuary and you are the Holy Prophet and whatever is present in the earth has a facsimile in heaven. The Lord then commanded me to open my hand, and take of the water flowing from the right pillar of the empyrean, which I did; and for this reason it became meritorious to take up the water for ablution with the right hand.

A voice then commanded: Wash your face with this water, that you may become pure to behold the light of My majesty and glory; then wash your hands to the elbow, for you will take my word, and draw your wet hands over your feet to the ankles, and over your head, which last act signifies that I will draw the hand of mercy over your head, and send down my blessing on you. Drawing the hand over the foot is because I will carry you up through several regions where foot has never trod, nor will again after you.

Thus was the mode of prayer and ablution established. The Almighty Allah then commanded: O Muhammad, turn to the black stone which is before you, and extol Me according to the number of curtains by saying, Allah is the greatest! And on this account, seven repetitions of this exclamation were ordained for prayer, because the curtains were seven. Each time he passed a curtain, he said, Allah is the greatest! After passing three curtains he came to the oceans of light of the Lord of forgiveness, and on repeating the Takbir he passed two more curtains, and came to another sea of light.

When the last two Takbirs were pronounced, he passed the sixth and seven curtains, and came to still other oceans of light. Therefore it was ordained that three consecutive Takbirs should be pronounced, after which a prayer should be recited, then two more Takbirs and another prayer, next the last two Takbirs, closing with a prayer of steadfast looking to Allah after the example of the Prophet.

He passed the seven heavens and seven curtains of exaltation and glory, and arrived near the place of communion with the merciful Lord of glory; and prayer is the celestial ascent (Meraj) of the believer. When the perfect believer thus ascends and recites the seven Takbirs, the curtains of darkness, which on account of errors of worldly inclination come between him and the Almighty Allah, are removed and he approaches near the Lord of Lords.

The Lord then commanded the Prophet, Now you have arrived at this place of near intercourse with me, pronounce My name. Accordingly the Prophet said, In the name of God the compassionate, the merciful! For which reason this phrase was established to commence chapters and writings. Being commanded to offer praise, he said, Thanks to Allah the Lord of the universe, and proceeded in this manner till he recited the whole Surah commencing with, “Praise be to God, the Lord of creatures.”

A voice then commanded him to recite the Surah on divine unity, saying: That Surah is a description of

my praise and attributes. What likeness can exist between me and my creatures? After I had recited this Surah, “Say, God is one God; he begets not, neither is he begotten; and there is not any like unto him.” the voice said, Bow before My exaltation, and put your hands on your knees and look towards My empyrean.

On doing this, light from the effulgence of the glory of Allah overpowered me, and I fell into a swoon and by divine inspiration said: Praise and thanksgiving to the God of glory. In purity I name the Lord of exaltation, and am employed in His praise. After repeating this I soon recovered and the terror of my spirit subsided when by divine inspiration I had seven times pronounced this ascription of praise.

On this account, it was ordained that this expression of praise should, in the performance of prayer, be recited in the bowing (Ruku) position. I was then commanded me to raise my head and stand erect, on which I heard the voices of the angels uttering praises and ascribing unity and thanksgiving to Allah.

I said: Allah hears everyone that utters His praises. I looked up and saw a light more intense than that which before caused me to swoon, and this made the bird of my reason fly away, and my terror was greater than in the former instance. From awe, I fell prostrate before the king, the Lord of glory, and placed my face in the dust of humility, and on account of the exaltation I witnessed, seven times repeated, by divine inspiration, Glory and praise to the exalted Lord.

At each repetition of this ascription, my terror diminished, till I recovered from that state of overwhelming awe, and attained to perfect knowledge of God. I then raised my head from prostration, and sat till relieved from the condition of amazement into which I had fallen. By divine inspiration, I again looked upward, and saw light more overpowering still than I had before witnessed, and again fell involuntarily in prostration before the Lord of vengeance, and seven times more repeated. Glory and praise to God.

Becoming thereby more worthy to behold the divine lights, I again raised my head, and sat for a little time, and looked towards them. For this reason two prostrations in prayer were established, and sitting a short time after them became meritorious (Sunnat). I then arose and stood like a servant before my Lord, when He commanded me to recite again the Surah Hamd, and afterwards Surah Qadr.

Again I stooped with my hands on my knees, and prostrated myself with my head on the ground, as at first, and as I was about to rise, the Almighty Allah commanded, mention My favors to you and pronounce My name. By divine inspiration, I said in the name of Allah and by him: there is no god but Allah, and all perfect names belong to Allah. When I had repeated the two testimonies commanded, pronounce blessings on yourself and your family.

I prayed, O Lord, impart mercy to me and to my family; which was answered with blessings from the Almighty Allah. On looking around I beheld the angels and spirits of the prophets arrayed in ranks behind me, and the Almighty Allah commanding me to salute them, I said peace be upon you and the mercy and blessing of God.

The Almighty Allah then addressed me, saying, I am your peace, mercy and blessing, and of the Imams after you. As the prayer of Meraj consisted of two rakats, there should be no doubt in regard to the number now; that it was the first two units of Noon prayer and the first obligatory prayer on the Prophet.

Shaykh Karajili has related that the Prophet declared that on the night of ascension the Almighty Allah commanded me to inquire of the past prophets for what were they commanded, and they all testified, we were raised up to confess to your prophetical office, and the imamate of Ali bin Abi Talib, and of the Imams of your posterity A divine voice then commanded, look on the right side of the empyrean.

I looked and saw the similitude of Ali, Hasan, Husain, Ali Ibnul Husain, Muhammad Baqir, Ja'far Sadiq, Musa Kazim, Ali bin Musa Reza, Muhammad Taqi, Ali Naqi, Hasan Askari and Mahdi, all performing prayers in a sea of light. "These" said the Almighty Allah, "are My proofs, vicegerents and friends, and the last of them, Mahdi, will take vengeance on My enemies."

It is narrated through authentic chains of narrators from Ibn Abbas that the Prophet stated that when he went to Meraj, the angels inquired so particularly about Ali that he began to conclude Ali was better known in heaven than himself, "when I arrived," he continued "at the fourth heaven, I saw the angel of death, who said that it was his office to take the soul of every creature except mine and Ali's;" "Your spirits," said he, "the Almighty Allah will Himself take away, by the hand of His power."

When I came under the empyrean, I saw Ali bin Abi Talib standing there, and said to him, "O Ali, have you got here before me?" "Whom are you addressing?" said Jibraeel. "My brother Ali," said I, but Jibraeel said: "O Muhammad, this is not Ali, it is an angel of the merciful God, whom He created in the likeness of Ali; and when those of us privileged to approach near the Deity wish to behold Ali, we visit this angel."

Shaykh Hasan bin Sulaiman has narrated that the Messenger of Allah (S) said: When I went to Meraj and reached the levels of 'two bow lengths or lesser' I saw the facsimile of Ali. The Almighty Allah asked me if I recognized that face and I said: "It is the face of Ali." The Almighty Allah revealed to me: "Give the hand of Fatima in marriage to Ali and appoint him as your Caliph."

In Ibn Babawayh's *Meraj* it is narrated from Imam Muhammad Baqir (a.s.), that when the Holy Prophet (S) performed ascension, he was seated on a throne of ruby, inlaid with emerald figures. Angels transported the throne to heaven where Jibraeel directed the Prophet to recite the Azan, which he did, the angels repeating it after him.

They then inquired after his successor Ali. "I left him," said the Prophet, "in my own place among my people." They replied, "You have left a good Caliph. Verily, Allah has made it obligatory on us to obey him." The Prophet was then carried up through the heavens, the angels of each of those blessed abodes making the same inquiries and receiving the same answers as those of the first heaven.

In the seventh heaven he met Isa, who saluted him and inquired about Ali. "I have put him," said the

Prophet, “in my own place among my community.” Isa replied: “You have chosen a good Caliph, obedience to whom Allah has made obligatory on the angels.” He then met Musa and all the prophets, all of whom repeated the inquiries after Ali. “I then,” said the Prophet, “asked the angels where my father Ibrahim was.”

They answered, “He is with the infant of Shias of Ali.” On entering Paradise, I saw Ibrahim seated under a tree, which had fruits like udders, and each of the infants had a teat in its mouth. Whenever a teat fell out of the mouth of an infant, Ibrahim arose and replaced it.

I exchanged salutations with Ibrahim, who likewise inquired after the health of Ali bin Abi Talib, and repeated that the obedience of the angels was due him. Ibrahim said that he had besought the Lord to give him the office he enjoyed of training up the infant Shias, and that every taste from those droughts imparted to them the flavor of all the fruits and rivers of Paradise.

In the same way, in the same book it is narrated from Jabir bin Abdullah Ansari that when on night of Meraj I was taken to the seventh heaven, I found inscribed on every door: There is no god except Allah, Muhammad is the messenger of Allah, Ali Ibn Abi Talib is Amirul Momineen. When I reached to the curtains of light, I found the same formula inscribed on each curtain and when I reached to the empyrean, I found the same inscribed on that also.

In that same book, it is quoted from Amash that Imam Ja’far Sadiq (a.s.) said that the Messenger of Allah (S) said: When during Meraj I reached the fifth heaven, I saw the face of Ali Ibn Abi Talib (a.s.). I asked Jibraeel about it and he said that angels had expressed a desire to see the face of Ali (a.s.) so they prayed: O Lord, everyday human beings look at Ali, the Caliph and successor of Prophet Muhammad, so please grant the same opportunity to us also.

So the Almighty Allah created a similitude of Ali in the heavens by His divine light. Then Imam Ja’far Sadiq (a.s.) said: When Ali was martyred by Ibn Muljim, his celestial likeness appeared wounded also, wherefore the angels visiting that similitude morning and evening, curse the assassin.

When the Imam Husain (a.s.) was martyred, the angels carried him to the fifth heaven, where all passing upward and downward beheld him stained with blood, and poured their imprecations on Yazid and Ibn Ziyad, and all the murderers of that Imam and this will continue till Qiyamat. Amash says that this tradition is from the secret sciences, so do not mention it to anyone except one who is deserving of it.

It is mentioned in the same book that the Messenger of Allah (S) said: When I went up to Meraj I did not hear any discourse better than that of my Lord. I said: O Lord, You made Ibrahim (a.s.) Your Khalil and spoke to him; raised Idris (a.s.) to a high position; bestowed Dawood (a.s.) with Zabur; bestowed a kingdom to Sulaiman which is not deserved by anyone; what will You bestow me?

The Almighty Allah said: O Muhammad, I have taken you as My beloved, like I made Ibrahim (a.s.) as my Khalil (confidant) and I spoke to you like I spoke to Musa; and I gave you the opening of the book

and Surah Baqarah to you which I did not bestow to any prophet; and appointed you as a prophet for people of every stock and also on the Jinn kingdom; I made the earth pure and a place of adoration for you and the people of your Ummah, and legalized war booty for you and your Ummah and helped you with such an awe which I put into the hearts of your enemies that they tremble to a distance of two months' journey; and I gave you the best Book, which will testify all the heavenly scriptures and it is the first and last collection. And I raised your name with My name in such a way that wherever My name is uttered, your name is also recalled.

In the same book it is mentioned from Salman Farsi (r.a.) that the Messenger of Allah (S) said: When I was taken up to the heavens during Meraj on the first heaven I saw a silver palace in which two angels were posted. I asked to whom that palace belonged and they told me that it belonged to a youth of Bani Hashim.

Then I ascended the second heaven and there I saw a palace of gold which was better than the first palace and two angels were posted here also. I asked Jibraeel and he asked whose palace it was and we were told that it belonged to a young man of Bani Hashim. On the third heaven I saw a palace of red ruby which was again manned by a couple of angels. I asked Jibraeel and we were told that it also belonged to a young man of Bani Hashim.

On the fifth heaven, I saw a palace of yellow pearls guarded by a pair of angels. On inquiring about it we were informed that it was owned by a Bani Hashim youth. On the sixth heaven again we witnessed a palace of green emeralds with a pair of angels acting as sentries and we were told that it belonged to a young man of Bani Hashim.

I reached the seventh heaven and saw a palace of divine light. A couple of angels stood at its gate and we were told that it belonged to a young man of Bani Hashim. From there we ascended further and traversing oceans of light and darkness reached till the Sidratul Muntaha. Jibraeel stopped there leaving me to move on further.

I said: "You are leaving me alone at such a crucial point?" He replied: "By the One Who has sent you with truth, the point crossed by you has not been crossed by any messenger prophet or any privileged one and no one has ever reached this point. I don't have the power to go beyond it. I entrust you to the Kind and Merciful Lord.

Thus I moved forward and oceans of lights and waves of divine majesty continued to submerge me from light to darkness and from darkness to light. Till the Beneficent Lord brought me to His celestial kingdom where He wanted me to bring. A call ensued for me: O Ahmad, stand up in My court.

When I heard the call of the Lord I began to tremble and lost control. Then a voice came: The Powerful Lord sends you His greetings. I said: Only He is safety and the safety is from Him and safety turns back to Him only. Another voice same: O Ahmad! I said: Here I am my Lord and master. I was told:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ

"The apostle believes in what has been revealed to him from his Lord..."[49]

I said to the divine inspiration:

وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ...غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ .

"...and (so do) the believers; they all believe in Allah and His angels and His books and His apostles...Thy forgiveness (do we crave), and to Thee is the eventual course."[50]

The Almighty Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought..."[51]

I said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

"Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people."[52]

So the Almighty Allah said: I have given you and your Ummah whatever you have asked. When I concluded this whispered conversation with the Almighty Allah, I was asked whom I had appointed as my successor on the earth. I said: I have appointed my cousin as my successor. Then for seven times a voice came from celestial kingdom: O Ahmad, behave nicely with Ali Ibn Abi Talib (a.s.) and protect his sanctity.

Then I was told to look at the right side of the Arsh. I saw inscribed on the right leg of the Arsh: There is no god except Me and I have no associate and Muhammad (S) is My Messenger. And I have helped him through Ali. O Ahmad, I have derived your name from My name. I am Mahmud and Hamid and you are Muhammad.

And the name of your cousin is also derived from My name: I am Ali and friend of Ali. O Abul Qasim, O the guiding one and the guided. Go back. May your heavenly visit be blessed and what to say of you and one who believes in you and testifies for you. Then I fell down in the ocean of light and its waves brought me down. When I returned to Jibraeel at Sidratul Muntaha, Jibraeel said: O my friend, may your heavenly sojourn be blessed.

What did you say and what did you hear? I told him what was worth and concealed whatever was worth concealing. Jibraeel asked: What was the last call made to you? I said: I was told: O Abul Qasim, O guiding one and guided. Jibraeel asked: Did you inquire why you were called by the epithet of Abul Qasim? “No, O spirit of Allah.”

Suddenly a voice came from the High Celestial kingdom: “No, O Ahmad, I have given you the Kunniyat of Abul Qasim because you will distribute My favors among My creatures on Judgment Day. Jibraeel said: O my beloved, good cheers of this gift from your Lord. By the one who sent you with prophethood, the honor bestowed on you was not received by anyone else before you. The Messenger of Allah (S) said: Then with Jibraeel (a.s.) I came to the palace. Jibraeel told me ask who that Hashemite youth is. “Your cousin, Ali Ibn Abi Talib (a.s.),” said the angels at every stage.

Kulaini (r.a.) has narrated through good chains of narrators from Imam Ja’far Sadiq (a.s.) that when the Messenger of Allah (S) was taken by Jibraeel to the point where he himself had to stop, and told the Holy Prophet (S) to move on. Jibraeel stopped there leaving me to move on further. I said: “You are leaving me alone at such a crucial point?”

He replied: “By the One Who has sent you with truth, the point crossed by you has not been crossed by any messenger prophet or any privileged one and no one has ever reached this point. In another traditional report it is narrated from the same Imam that people asked him how many times did Meraj occur and the Prophet declared that he performed the ascension twice.

Jibraeel brought the Holy Prophet (S) to that elevated place and said: No messenger prophet or any privileged angel one has ever reached this point. And indeed your Lord send you His benedictions and says: I am absolutely sacred and pure. I am the Lord of the angels and spirits. My mercy precedes My wrath.

The Holy Prophet (S) said: O Lord, I seek Your forgiveness and blessings. Then the Messenger of Allah (S) went to the point of ‘two bows length’ and reached a luminous curtain of light made of green emeralds and pin point light appeared along with a voice: O Muhammad, whom have you chosen as your legatee on your Ummah. I said: The Almighty Allah knows better.

It was said: Ali Ibn Abi Talib Amirul Momineen (a.s.) leader of Muslims and leader of the bright-faced ones. Imam Ja’far Sadiq (a.s.) says: The Imamate of Ali Ibn Abi Talib (a.s.) is divinely ordained, and the Almighty Allah directly without intervention of any angel told His Prophet about it.[53]

Through correct chain of narrators it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: On the night of Meraj I was taken to the celestial world. It was revealed to me from the curtain, in such way that there was no angel in between. Among the revelations was: One who degrades my Wali and my friend is like one who has made war on me. And I also make war on one who makes war on me. I asked: “O Lord, who is Your Wali?” He replied: “One who believes in the Imams from your successors.”

Through authentic chains of narrators it is narrated that Nafe said to Imam Muhammad Baqir (a.s.): I want to ask you about something which none can reply except a Prophet or his successor. “What is it?” asked the Imam. He said: “Please tell me what was the period between Isa and Muhammad?” “Five hundred years, and according to your statement, it was 300 years.” He said: “Please explain the following statement of the Almighty Allah:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمٰنِ آلِهَةً يُعْبَدُونَ.

“And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?”54

Nafe said: “When you say that there was a difference of 500 years between Muhammad (S) and prophets. How did Allah ask them to ask the prophets?” Imam (a.s.) replied: When the Almighty Allah called His Prophet for Meraj and among the signs that He showed to him was that He gathered all the souls of the prophets in Baitul Maqdas and then commanded Jibraeel to recite the Azan and Iqamah and recited: Hasten to the best of deeds in Azan.

The Messenger of Allah (S) fell down in adoration and then all the prophets prayed with him. When he concluded, he asked them by the command of Allah: “What do you testify and whom do you worship?” The prophets said: “We conclude that except for One there is no God and there is no associate of His in creation or lordship and we testify that you are His prophet. And it was on this point that covenant was taken from us.” Nafe said: “O Abu Ja’far, you are right.”

Through good chains of narrators it is narrated from Imam Ja’far Sadiq (a.s.) that on the night of Meraj, Jibraeel brought the Burraq for the Holy Prophet (S). He mounted and traveled to Baitul Maqdas where he met his brothers and prophets. Upon his return, he told his companions: I went on Meraj last night and entered the Baitul Maqdas. The proof of my veracity is that on the way I saw the caravan of Abu Sufyan returning from Shaam and that it had halted at a certain place.

A red camel of theirs is lost and they were looking for it. That caravan will reach Mecca at sunrise tomorrow and that lost camel will be ahead of the caravan. Some infidels of Quraish said in ridicule: What a fast rider he is that he went to Shaam and back within a night. There are present some people who have been to Shaam.

If this man is right he should describe Baitul Maqdas. Ask him about its lanterns, pillars and the description of the market of Shaam so that his falsehood is proved. So people asked him: and Jibraeel showed the scene of Shaam to him. Whatever they used to ask, the Holy Prophet (S) used to look at it and reply to them. Till he told them everything, but except for a few no one believed in him. So the Almighty Allah revealed the following verse:

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ.

"...and signs and warners do not avail a people who would not believe."[55]

Kulaini, Tabarsi and Ibn Babawayh have narrated from Imam Ja'far Sadiq (a.s.) that when on the night of Meraj, the Messenger of Allah (S) reached before Masjid Kufa, Jibraeel said: This is the Masjid of your forefather, His Eminence, Ibrahim (a.s.) and it is the place of prayers of the prophets. So the Messenger of Allah (S) prayed two units of prayers there and then went to the heavens.

It is mentioned in *Ikhtisas* from Imam Ali Naqi (a.s.) that the Messenger of Allah (S) said: "During Meraj, when I reached the fourth sky, I saw such a dome that I had never seen a dome better than it. It had four pillars and four doors of green mica. I said: O Jibraeel, what dome is it? Jibraeel said: It is blue print of a city called Qom. Believing servants of Allah will gather here and wait for Judgment Day for the intercession of the Messenger of Allah (S) and they will suffer many sorrows.

The narrator asked: "When will they get relief from these trials?" He was told: "When water will appear from underground." Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "On the night I went to Meraj, Jibraeel made me sit on his right shoulder and on the way I was taken to a red-colored land which was brighter than saffron and more fragrant than musk.

I saw an old man there wearing a tall cap. I asked Jibraeel what land was it. He said: It is a land where your and Ali's devotees will gather. I asked who that man is and I was told that it was the accursed Iblis who wants to restrain them from love and Wilayat of Amirul Momineen (a.s.) and to encourage them transgression.

I asked to alight there and Jibraeel took me there as fast as lightning. I said: "Stand up (Qom!) O accursed, and mix with the women, children and wealth of his enemies, you will not have power to deviate the Shias of Ali." From that day, the city was called Qom. Sayyid Ibn Tawus has narrated through authentic chains of narrators from the Messenger of Allah (S) that he said: One night I was sleeping in Hajare Ismail when suddenly Jibraeel pressed my feet.

I awoke but did not see anyone. He pressed my feet again and I didn't see anyone. Then he took my hand and seated me on a chair and I reached another place in the blink of an eye. Jibraeel asked if I had any idea where I was and I replied in negative. Jibraeel said: You are in Baitul Maqdas where all the

creatures will be gathered. Then he raised the finger of his right hand and recited the Azan along with the phrase of 'Hasten to the best of deeds,'.

Then he recited the Iqamah also in the same way and at last he said: "Indeed the prayer has been established." After that a light flashed from the heavens by which the graves of the prophets opened and they emerged from them saying: Labbaik and gathered in Baitul Maqdas. They were 4414 in number and they stood in array.

Jibraeel caught my arm and moved me forward saying: "O Muhammad, pray with the prophets; they are your brothers and you will end their series. Then I looked to the right and saw my father, Ibrahim wearing two green garments. Two angels stood on each of his sides. I glanced to the left and saw my brother, Ali Ibn Abi Talib (a.s.) standing there wearing two robes and he was also straddled by two angels.

I was elated on seeing Ali (a.s.) and after the prayer went to His Eminence, Ibrahim (a.s.) and he shook hands with me and held my hand in his and said: "Hail, O the chosen Prophet and the one sent in the best of times. Then Ali Ibn Abi Talib (a.s.) arrived and His Eminence, Ibrahim (a.s.) shook hands with him also saying: "Hail, the chosen son and the legatee of the chosen Prophet." In the morning, I and Ali were in Batha and we did not feel any tiredness.

Ibn Babawayh has narrated through authentic chains of narrators from the Messenger of Allah (S) that he said: When Jibraeel took me to the heavens, he took my hand and made me enter Paradise and made me seated on a sofa and gave me a quince, which opened, and a Hourie came out of it with very black eyelashes.

The Prophet greeted her, saying, "Who are you? God be gracious to you!" She replied, "I am Contentment. The upper part of my person is composed of camphor, the next of amber, and the last of musk, I was kneaded in the waters of life. Allah said to me, Be, and I came into being for your brother and legatee, Ali Ibn Abi Talib (a.s.)."

Through authentic chains of narrators, it is narrated that one night Jibraeel brought a quadruped for the Holy Prophet (S) which was smaller than a mule and bigger than an ass. Its legs were longer than its legs and it covered the distance visible to the eye in one step. When the Holy Prophet (S) wanted to mount, it stopped him. Jibraeel said: "This is Muhammad (S)." When it heard the name of the Prophet, it became so humble that it lowered itself to the ground and the Holy Prophet (S) mounted it.

When it climbed altitudes its forelegs reduced and hind legs increased in size and when it came down the incline its forelegs prolonged and the hind legs reduced in size. In this way the Prophet passed a company carrying trading goods of Abu Sufyan. Their camels ran on the sound of the wings of Burraq. Some camels stumbled scattering their wares and the leg of the camel was fractured. The Holy Prophet (S) moved on and reached Bulgar.

He said: O Jibraeel, I am thirsty. He brought a bowl of water which the Prophet consumed. They moved

on from there and saw a company suspended by their feet on hooks of fire, because when the Almighty Allah had made them rich in lawful things, they coveted what was unlawful. Another company were having their mouths sewed up with needles and threads of fire because they had deflowered virgins through fornication.

Moving forward he saw a man trying to lift a bundle of sticks but he could not lift it and more sticks were loaded on it. On asking he was told: He is a debtor who did not repay his debts but continued to take loans. From there they reached to the east mountain of Baitul Maqdas. The Prophet found the climate very hot there and he heard a horrific sound. He was told that they belonged to Hell.

The Holy Prophet (S) said: I seek the refuge of Allah from Hell. Then a fragrant breeze came from his right and a nice sound was heard. He was told that it belonged to Paradise. He said: I beg the Almighty for Paradise. They set out from there and reached the gates of the city of Baitul Maqdas. A Christian was present there who was entrusted with the keys of the shrine.

That night no matter how much they tried, the door could not be closed. People came and told him that the door cannot be closed. He suggested them to appoint a nice guard for it. When the Holy Prophet (S) entered, Jibraeel raised the stone of Baitul Maqdas and took out three bowls from under it: one of milk, one of wine and one of water.

When he was offered wine he said that he was satiated. Jibraeel said if you had taken it, your whole community would have deviated and separated for you." Then the Holy Prophet (S) prayed in Baitul Maqdas and a group of prophets followed him. That night with Jibraeel had come an angel, who had never before descended to earth, who met the Prophet and offered him the keys of worldly treasure, saying, "If you please, be the Prophet of servants, or, if you prefer it, take these keys and be the Prophet of kings."

Jibraeel signaled to Prophet to be humble, and he said, "I prefer to be a humble servant of Allah and I don't desire the sovereignty of earth." From there they moved to the heavens and on reaching there Jibraeel told them to open the door. Angels asked: "Who is accompanying you?" He said: "Muhammad (S)." "Welcome," said the angels and they opened the door.

The Prophet says: "Whichever group of angels I passed used to greet me and invoke blessings on me in welcome. We passed an old man seated below a tree surrounded by many children and the Prophet asked who he was and whose children they were. Jibraeel said: This is your father Ibrahim, and these are children of believers.

His Eminence, takes care of them in Paradise." Then we saw another old man seated on a chair, who, when he looked on his right hand, laughed and rejoiced, but when he looked on his left, mourned and wept. "This," said Jibraeel, is your father Adam; when he beholds those of his children who will enter Paradise, he rejoices and is merry, but when he sees those of his posterity doomed to Hell, he is afflicted and weeps.

On moving ahead we saw an angel seated on a chair and he saluted me but there was no smile on his face and when I asked Jibraeel about it he said: This is Malik the caretaker of Hell. He was more cheerful than other angels, till the Almighty Allah kept him as the caretaker of Hell, and he saw the punishments that the Almighty Allah has fixed for those who are disobedient to Him, and that is why he is so scared.

Then the Prophet passed from there till he reached the position of whispering to the Lord of Might. The Almighty Allah made fifty prayers obligatory on his Ummah and through the request of Musa (a.s.) were reduced to five. On his return, he passed by His Eminence, Ibrahim (a.s.) and His Eminence, said: O Muhammad (S), convey my salutations to your Ummah, give them glad tidings of Paradise whose water is sweet, sand is fragrant and land is plain; its trees are created through the recitation of: Glory be to Allah, and praise be to Allah, and there is no god except Allah and Allah is the greatest and there is no might or strength except by Allah.

So order your community to mention this often so that there may be many trees for them in Paradise. His Eminence set out from there and on the way reached to a caravan of Quraish, and dismounting, he told the people of Mecca of his ascent to heaven, and in proof of it, that he passed the caravan of Abu Sufyan in such a place, and that a camel there started, threw its load, and broke its foreleg, and that the caravan would enter Mecca about sunrise, all of which circumstances were found to be true.

Ibn Babawayh and Ali bin Ibrahim have narrated through trustworthy traditions from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: One night I was asleep in Abtah. Ali was to my right, Ja'far to my left and Hamza near me. Suddenly I heard the sound of the wings of angels and someone was saying: Who have we come for? Jibraeel pointed at me and said: This is the best of the humans, and to his right is his legatee, cousin and son-in-law and the other is his uncle, the chief of the martyrs.

And that one is his cousin, Ja'far, whom the Almighty Allah will give a pair of colored wings to glide in Paradise with the angels. Keep quiet as his eyes sleep but his ears and heart are aware. Their example is of that king who makes a house and spreads various types of dishes in it and calls his slave for dinner. In reality the king is the Almighty Allah and that house is the world and the palace is the Paradise of the Almighty Allah. And the one invited by the Almighty Allah is the Holy Prophet (S).

Then Jibraeel mounted the Holy Prophet (S) on Burraq and took him to Baitul Maqdas and made him halt in the prayer niches of the prophets. The Holy Prophet (S) prayed there and returned. On the return, he passed a caravan of Quraish which was camping at a place and it had lost a camel and they were searching for it. There was a vessel filled with water in the caravan. The Holy Prophet (S) drank from it and threw away the rest.

When he returned to Mecca, he narrated that last night he had gone to Baitul Maqdas where he saw relics and positions of the prophets. On my return I saw the caravan of Quraish which had camped at a particular place and they had lost a camel. I drank water from their vessel and threw away the rest. Abu

Jahl said: “Ask him how many pillars are there in Baitul Maqdas and how many chandeliers are there.

The Almighty Allah brought the Baitul Maqdas before the view of the Prophet and he could reply each of their queries. Then people said: Let us see when the caravan arrives. He said: “The caravan will reach at sunrise and the red haired camel will be in lead.” Next day the Meccans gathered at Aqba to check the veracity of the Messenger of Allah (S). When the sun arose, the caravan appeared according to what the Prophet had predicted. The members of the caravan reported what the Prophet had mentioned about them, but after witnessing this miracle their rebellion and deviation increased.

Ibn Babawayh has narrated through authentic chains of narrators from Ibn Abbas that the Messenger of Allah (S) told Amirul Momineen (a.s.): O Ali, when I was taken to the seventh heaven the place where there is Sidratul Muntaha and from there to the holy curtains, the Almighty Allah honored me with a confidential conversation and informed me of many mysteries and also said: O Muhammad, know that Ali is the Imam of my friends and he is a light for one who obeys Me. He is that word that I have made obligatory for the pious.

Whoever obeyed him, obeyed Me. Whoever disobeyed him, disobeyed Me. So convey glad tidings to Ali. When the Holy Prophet (S) came to the earth he gave the glad tidings to Ali (a.s.) that the Almighty Allah had sent. Amirul Momineen (a.s.) said: “O Messenger of Allah (S), has my honor scaled to his level that my name should be mentioned at such a lofty place?” “Yes Ali,” said the Prophet “You should thank your Lord for that.” Amirul Momineen (a.s.) fell down in adoration as thanksgiving for that bounty. At last the Holy Prophet (S) said: “O Ali, raise your head as the Almighty Allah boasts to His angels about you.”
From another channel it is narrated from Ibn Abbas that when the Messenger of Allah (S) was taken to the heavens, Jibraeel took him to a river of light as mentioned in Qur’an:

وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

“…and made the darkness and the light…”[56]

…and Jibraeel directed him to cross, adding it had never yet been passed by angel or prophet, Jibraeel said that he bathed in it everyday, and washed his wings, and that the Almighty Allah, of every drop which fell from his wings, created an exalted angel having twenty thousand faces and forty thousand tongues, each of which speaks a distinct language unintelligible to the rest.

Passing that river, the Prophet arrived at the curtains or partitions, which are five hundred in number, and between every two of which is the immense space of five hundred years’ journey. Jibraeel directed the Prophet to proceed alone, saying that he could advance no further, Another tradition says that the angel declared, if he should go the length of a finger joint further, he should be consumed.

The Prophet now proceeded alone as far as Allah willed, where He proclaimed: I am Mahmud and you

are the Prophet; I derived your name from My own. Whoever unites with you in love and obedience, I will come near him in favor and mercy; and whoever separates from you, I will cut him off from My regard. Go down to My servants and inform them what honor I have conferred upon you. I have given a vizier to every Prophet I have sent; you are My apostle, and Ali is your vizier.

Through authentic chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that on the night of Meraj, the Almighty Allah said: O Muhammad, your prophethood is about to end and these are your last days, have you appointed anyone as your successor? The Holy Prophet (S) said: I examined your creatures and did not find anyone as obedient to You as Ali."

The Almighty Allah said: "You are right, inform him that he is an ensign of the path of My guidance and the leader of My friends; and he is a light." The Holy Prophet (S) says that he returned from there and seated on an arm of an angel, I passed the Sidratul Muntaha and reached to the Arsh and clung to the leg of the Arsh. A call came: I am God, and there is no god or deity except Me. I am pure of every defect.

I afford security from My chastisement to the believers. I am the caretaker and witness of the creatures. I am powerful, dominant and strong. Greatness is restricted to Me. I am kind and merciful to My creatures. The Holy Prophet (S) says: I saw the Almighty Allah through the eyes of the heart and not through the physical eyes.

Shaykh Tusi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: When I was taken to the heaven and I entered Paradise, I saw a palace of red ruby and it was so transparent that the light of interior was visible from outside. It had ten domes of pearls and emerald.

I asked about it and was told that it was for one who spoke the good word, who is generous in feeding others, who fasts much by day and prays when others are asleep. Amirul Momineen (a.s.) says: I asked the Holy Prophet (S) who in his Ummah could have such a nature. The Prophet (S) said: "Good word is: *Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.*

And fasting all the time means fasting during the month of Ramadan. And feeding too much means that he earns livelihood for his family members so that they are not in need of others. And being busy in nights is that he should pray the Midnight prayers, when Jews, Christians and all disbelievers sleep.

Ibn Babawayh has narrated through multiple channels from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "On the night of Meraj, the Almighty Allah said to me: O Muhammad, know that Ali is the leader of the pious, ruler of believers and chief of the bright faced ones that is one who will take the Shias to Paradise.

And from another reliable tradition, it is narrated from the same Imam that the Messenger of Allah (S) said: "On the night of Meraj, the Almighty Allah spoke to me saying: O Muhammad, after you, Ali is My

proof on the creatures and he is the leader of those who obey me. Whoever obeyed his command, obeyed My command, whoever disobeyed him, disobeyed Me. So appoint him as the ruler on your Ummah so that My servants may be guided through him after you.

And it is narrated through many authentic traditional reports that on the night of Meraj, the Almighty Allah told the Messenger of Allah (S): “O Muhammad, whom have you appointed as your legatee on your Ummah?” His Eminence, said: “My Lord, You only appoint him.” It was told: “After you I have appointed your beloved, Ali (a.s.).”

And through other reliable chains it is narrated from Ibn Abbas that the Messenger of Allah (S) said: “When I was taken from the seventh heaven to Sidratul Muntaha and from there I reached to the curtains of light, the Almighty Allah said to me: “O Muhammad, you are My servant and I am your Lord. So be humble for Me.

Worship Me and rely on Me. Do not rely on anyone other than Me, because I have chosen you as My favorite, messenger and prophet and chosen your brother, Ali to be My Caliph and the one to have preference in My court. Therefore he is My proof on My servants and the leader of My creatures. Only through him would my friends and enemies be recognized. Only through him would the army of Satan be distinguished from My army.

Only through him would my religion be established and My limits shall be protected and My laws will be enforced. And O my beloved, I shall be merciful on My servants and slave girls through your and their descendants who will be Imams. And through your Qaim will inhabit My earth with My glorification and praise. And through him would I clean My earth from My enemies and shall make My friends inherit it.

And through him would I degrade the word of disbelievers and exalt My word. And through him would I enliven My servants and populate My cities and with My will, reveal My treasures. And I will make him aware of My secrets. And help him through My angels who shall help him in enforcing My laws. He is My Wali and the one who will guide the servants with truth.

It is narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that Amirul Momineen (a.s.) said that the Messenger of Allah (S) said: “The Almighty Allah has not created anyone more excellent to me.” I asked: “O Messenger of Allah (S), are you superior to Jibraeel?” The Messenger of Allah (S) said: “O Ali, indeed the Almighty Allah has given precedence to messenger prophets over the privileged angels and given me superiority over all prophets.

After that you and the Imams after you are given precedence. Indeed the angels are our servants. O Ali, the carriers of the Arsh and the angels surrounding them praise and glorify the Lord. And they seek forgiveness for those who bring faith in your Wilayat. O Ali, if we had not been there, the Almighty Allah would have created neither Adam nor Hawwa, neither Paradise nor Hell, neither sky nor the earth.

And why should we not be superior to angels when we have preceded them in glorification of the Lord,

because our souls were created first of all by the Almighty Allah. And after that He made us speak with His praise and then created the angels. When they beheld the souls with a light, and witnessed the greatness of our Noor, they considered our lights to be extremely great.

I said: Glory be to Allah, so that the angels may know that we are creatures of Allah. And the Almighty Allah is pure of all the qualities of creatures. Angels learnt the manner of divine glorification through us and they considered the Almighty Allah to be pure of all qualities. And when they witnessed our greatness and majesty, we said: There is no god except Allah, so that the angels may know that we are the creatures of Allah and that we have no partnership in His divinity and except for Him no one is deserving to be worshipped.

When the angels realized our greatness, we said: Allah is the greatest, so that they may know that Allah is greater than the greatest in the world, and all greatness and power belong only to the Almighty Allah. Then we said: There is no power and might except by Allah. So the angels understood that the Almighty Allah has made our obedience obligatory on all the creatures and we said: Praise to be to Allah.

So the angels were guided through our merits and they understood the praise and glorification of the Almighty Allah. Then the Almighty Allah created Adam (a.s.) and placed our Noor in his loins and commanded the angels to prostrate for our respect and honor. Their prostration was in obedience of Allah and was due to the respect of Adam, because we were present in his loins. So why we cannot be superior to the angels because they prostrated before Adam.

And when I was taken to the heavens Jibraeel recited the Azan and Iqamah and said to me twice: “O Muhammad, go ahead and lead the prayers.” I asked: “O Jibraeel shall I take precedence over you?” He replied: “Yes, because the Almighty Allah has given precedence to all prophets over angels and given you precedence on all creatures.”

So I stood in front of him and led the prayer. But I don’t say this in pride. From there I reached to the curtains of light and Jibraeel said: “O Messenger of Allah (S), go ahead.” And he stopped there. I said: “Are you leaving me alone at this juncture?” He said: “O Messenger of Allah (S), it is the last point I have access to, if I go ahead, my wings will burn out.”

So I was immersed in the ocean of light and I began to swim in the divine lights till I reached the point that the Almighty Allah wanted me to reach. Then a call from the high said: “O Muhammad, You are My servant and I am your Lord. Worship Me and rely on Me. Indeed you are My Noor among My servants, My Prophet among My creatures, My proof among My servants; and I have created Paradise for those who obey you and created Hellfire for those who disobey you and for your legatees, I have made my bestowals and miracles obligatory.

And for their Shias I have made divine rewards compulsory. I said: “O Lord, show my legatees to me.” He said: “Your legatees are those whose names are inscribed on the leg of My Throne.” When I looked, I saw twelve lights on the leg of Arsh and in each Noor I saw a green line in which the name of each

legatee was mentioned. The first of them was Ali and the last, Mahdi. I asked: “My Lord, would they be my legatees after me?”

“Yes, O Muhammad, after you they shall be My friends, legatees and proof on the creatures. And they are your legatees and successors. And after you they are the best of the creatures. By my honor and majesty, I shall express My religion through them and exalt my Word through them. And through their last purify the earth of My enemies. And give the whole world into his control.

Give the wind under his control and make the hard cloud obedient to him so that he may ride it anywhere he likes in the sky and the earth. Help him through my armies and strengthen him through My angels. So much so that My call should be raised and all the creatures gather on my Oneness. And after My friends one after the other I will make as the leader of My faith. So his rulership will continue till Judgment Day.”

Through authentic chains it is narrated from Imam Ja’far Sadiq (a.s.) and Ibn Abbas that one day when the Messenger of Allah (S) was showering affection on Fatima by kissing her, Ayesha arrived there and said: “Why are you kissing such a grown up girl and why are you so affectionate to her?” The Messenger of Allah (S) said: “O Ayesha, when I went to the fourth sky during Meraj, Jibraeel recited the Azan and Iqamah and then all the folks of the sky prayed in my leadership.

Then I looked to my right saw Prophet Ibrahim (a.s.) in a garden of Paradise surrounded by angels. When I reached the sixth sky, a call came: “O Muhammad, what a nice ancestor is Ibrahim for you and what a nice brother is Ali.” Then I reached to the curtains of greatness and majesty. Jibraeel took my hand admitted me to Paradise.

There I saw a tree of Noor, under which two angels were folding robes and jewelry. I asked to whom the tree belonged. They said: “It belongs to your brother, Ali Ibn Abi Talib (a.s.) and these two angels are folding robes and jewelry for him; they shall continue to do so till Judgment Day.” I moved forward and some dates, softer than butter were brought for me, more fragrant than musk and sweeter than honey.

I tasted one date and it became a sperm in my back. When I returned to the earth, I joined with Khadija and she became pregnant with Fatima. Thus Fatima is a Hourie of Paradise in the human form. When I become eager of Paradise, I kiss Fatima, because she is the fragrance of Paradise. According to another report he said: When I perceive the fragrance of tree of Tuba.

In the same way, through reliable chains it is narrated from Imam Zada Abdul Azim from Imam Muhammad Taqi (a.s.) that Amirul Momineen (a.s.) and his wife, Fatima, one day visited the Prophet and found him weeping profusely. May my parents be your sacrifice! said Ali; what is the cause of your grief, O Messenger of Allah (S)? He replied, On the night I was carried to heaven I saw a number of the women of my community in great torment, and it is for them I weep.

I saw a woman suspended by her hair, and her brain was boiling from excessive heat. Another was

suspended by her tongue, and liquid from the fountain of melted copper in Hell was poured down her throat; and another was hung up by her breasts. I saw a woman eating the flesh of her own body, which fell from her, and fire meanwhile was flaming under her.

I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another, blind, deaf and dumb, was encased in a coffin of fire, and her brain was dropping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman suspended by her feet in a furnace of fire; the flesh of another was being cut off on all sides with scissors of fire.

I saw a woman whose face and hands were burning, and who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million different ways. I saw a woman in the form of a dog, and fire was poured through her body, issuing at her mouth, and the angels were beating her with maces of iron.

Fatima exclaimed, O beloved of my soul, and light of my eyes, tell me what they had done and what they had been that the Almighty Allah inflicted on them such horrible torments. The Prophet replied, “Dearest daughter, the woman suspended by her hair, did not conceal it from the view of men. The one suspended by her tongue, tormented her husband with that member.

The one hung up by her breasts would not acknowledge her husband’s conjugal rights. She suspended by her feet, was in the habit of going out without her husband’s consent. The one that ate her own flesh, adorned her person for the view of those who had no right to see her. The woman bound hand and foot, neglected to wash herself and cleanse her garments. She did not perform the necessary and obligatory ablutions, and held prayer of light account.

The one blind, deaf and dumb, bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with fiery scissors, showed herself to incite men to desire her. The woman who was burning and ate her own entrails, was a procuress, and brought together wicked men and women.

She with the head of a hog was slanderer and liar; and the one in the form of a dog was a professed singer, and mourner, and envier, whose practice was to excite discontent under the providence of God. Woe, said the Prophet, to the woman that angers her husband, and happy is she that contents him. Through authentic chains it is narrated from Imam Hasan Askari (a.s.) that one day Imam Ja’far Sadiq (a.s.) asked about a companion of his and it was said that he was unwell.

The Imam went to visit him and he was in his last moments. Imam (a.s.) said: “Have good expectation from your Lord.” He said: “I do have a good expectation, but I am aggrieved on account of my daughters.” The Imam said: “Just as you hope to increase your good deeds and wipe off your sins, in the same way you should hope in the well being of your daughters.

Perhaps you have not heard the Messenger of Allah (S) say: “When on Meraj, I reached to Sidratul

Muntaha, some of its branches were hanging like teats from some of which flowed milk, honey from some, oil from some and white flour from some. Some clothes and some fruits like berries. I asked to myself for whose use all these are?

Since Jibraeel was not with me I could not ask him; as he had stopped at his stage and I had climbed further. So the Almighty Allah said: O Messenger of Allah (S), all these are food for your children, so tell the fathers of girls that they should not worry about their daughters as like We have created them in the same way We will provide sustenance to them."

Through reliable chains of narrators it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: On the third heaven on the night of Meraj, I saw a man seated there, one of his legs was in the east and the other in the west and he was looking at a slate and shaking his head. I asked: "O Jibraeel, Who is this?" Jibraeel replied: "He is the angel of death."

Through reliable chains of narrators, it is narrated from Imam Husain (a.s.) that he said: I heard my grandfather, the Holy Prophet (S) say: On the night of Meraj, I saw an angel, who was carrying a sword of Noor that he was slashing like the Amirul Momineen (a.s.) slashed Zulfiqar in the battlefield. I said: "O Lord, is he my brother, Ali Ibn Abi Talib (a.s.)?"

A voice from Allah said: "O Muhammad, he is an angel that I have created in the form of Ali so that he may worship Me before the Arsh and the reward of that worship is dedicated to Ali Ibn Abi Talib (a.s.) till Judgment Day.

Through reliable chains of narrators, it is narrated that Habib Naqshbani asked about the interpretation of the following verses:

ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[57]

Imam (a.s.) said: "O Habib, this verse means that the Holy Prophet (S) at the ideal proximity became very near to the court of the Almighty; he was very near to it, till he was only at a distance of half a bow or less than that. At that time the Almighty Allah revealed to him what He wanted. When the Messenger of Allah (S) conquered Mecca, he used to prostrate much to thank for that bounty. One day Imam Ali (a.s.) was with him.

The Holy Prophet (S) performed excessive Tawaf of Kaaba. When darkness spread, both of them went to Safa to perform the Sayy. Then they came down and turned their attention to Marwah. At that point a Noor came down from the sky which covered them. All the mountains were illuminated and all the eyes were dazzled by it. And a great awe overtook them.

When they went to Mount Marwah, the Holy Prophet (S) looked at the sky and beheld two pomegranates near his head. He stretched his hands and a voice came: O Muhammad, these are the fruits of Paradise, none can consume them except you and your legatee Ali Ibn Abi Talib (a.s.). From there the Holy Prophet (S) was taken to the heavens till he reached Sidratul Muntaha.

Jibraeel stopped there and told the Holy Prophet (S) to go ahead, because he could not go beyond that. Imam Muhammad Baqir (a.s.) says: The tree is called Sidratul Muntaha because as the angels take the deeds of people till there and note them down on the heavy slates. The Holy Prophet (S) beheld each branch of Sidratul Muntaha that it has reached to below the Arsh and is surrounding it.

Then a ray of the greatness and majesty fell on the Messenger of Allah (S) due to its dazzle, his eyes closed and he began to tremble. The Almighty Allah strengthened his heart and bestowed strength to his eyes. And He gave another Noor to him with which he saw the signs of his Lord, which he saw. And he heard the discourses of his Lord, that he heard. When he returned to Sidratul Muntaha, he saw Jibraeel again as the Almighty Allah says:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرٰى. عِنْدَ سِدْرَةِ الْمُنْتَهٰى

"And certainly he saw him in another descent. At the farthest lote-tree..."[58]

Which means that: He saw Jibraeel in the form as Ahle Sunnat say: And saw Allah through the vision of his heart. And saw through his physical eyes. He saw His great signs which neither any creature has seen or will ever see. Imam (a.s.) says: The circumference of the tree, Sidratul Muntaha, is a hundred years' journey as time is reckoned on earth; and that one of its leaves would cover all the people in the world. There are certain angels who are the protectors of trees, otherwise wild beasts would destroy all the fruit. The Prophet forbid certain natural acts under fruit trees, because the angels were there.

It is narrated from Imam Ja'far Sadiq (a.s.) that people asked him why Maghribain and Morning Prayers are recited aloud and other prayers recited softly. Imam (a.s.) said: When the Holy Prophet (S) was taken to heavens, the first prayer that the Almighty Allah made obligatory on the Prophet was Zuhr prayer on Friday. Angels were commanded to follow the Prophet and He told the Holy Prophet (S) to recite the prayer aloud so that his excellence may become known to the angels. Then Asr prayer was made obligatory and none of the angels were ordered to follow him.

The Holy Prophet (S) was told to recite it softly as no one was following him. Then Maghrib and Isha prayer was made obligatory and the angels were commanded to follow him and he was asked to recite loudly so that angels may hear him. When he returned to the earth at dawn, Morning Prayer was made obligatory and he was commanded to pray with the people so that his excellence is known to the people as it was known to the angels.

People asked them why in the last two rakats, is there more excellence in reciting Tashbihat Arba

instead of Surah Hamd? He replied: “During the last two rakats rays of light fell on the Prophet, which made the Prophet fearful so he recited: “Glory be to Allah, and praise be to Allah and there is no god, except Allah, and Allah is the greatest.” That is why it is more rewarding to recite these recitations than Surah Hamd.

It is also narrated through reliable chains that people asked Imam Musa Kazim (a.s.): “Why one Ruku and two sajdahs were made obligatory in each rakat of prayer?” Imam (a.s.) said: “The first prayer that the Holy Prophet (S) performed was in front of the Divine Throne. Because on the night of Meraj, the Messenger of Allah (S) was carried to the heavens and when he reached below the Arsh, the Almighty Allah said to him: “O Muhammad, wash your face and hands at the stream of Saad and pray for your Lord.

The Holy Prophet (S) went to that spring and performed the complete ablution, and stood up to pray. The Almighty Allah commanded him to initiate the prayer and the Holy Prophet (S) recited the Takbir. He was told to recite from In the name of Allah, the Beneficent, the Merciful to the end of Surah Hamd. Then recite Surah Tauheed.

The Messenger of Allah (S) after these recitations said: “As my Lord is”. He was ordered to perform ruku and he obliged and the Almighty Allah told him to recite: Glory be to my Lord who is most great and praise be to Him. Which the Prophet said thrice and then he was told to raise his head. The Holy Prophet (S) stood erect.

He was then told to prostrate to his Lord. When he prostrated he was ordered to recite: Glory be to my Lord who is most High and praise be to Him. The Messenger of Allah (S) recited it thrice and the Almighty Allah said: O Muhammad, now sit up straight. His Eminence, sat up and mentioned the greatness and majesty of his Lord and then by the order of the Lord of the Lords went into prostration again and recited the Tasbih thrice.

Then he was told to stand and recite the chapters of Qur’an. Again he was ordered to perform Ruku and Sajdah. When he performed the first Sajdah, he mentioned about the majesty of his Lord and then performed the second Sajdah. The Almighty Allah said: Raise your head from the Sajdah, the Almighty Allah will exalt you. Now recite the Tashahud. When the Prophet concluded the Tashahud he was told to recite salutation to his Lord.

The Almighty Allah said in reply: And peace be upon you. O Muhammad, you have received the bounty of worshipping Me along with the other bounties. I have bestowed you with prophethood with My infallibility and made you My beloved. Imam Musa Kazim (a.s.) says: In each rakat, the Almighty Allah commanded one Ruku and one Sajdah, the Holy Prophet (S) because of the imagination of the greatness of Allah, added another Sajdah and the Almighty Allah made that also obligatory.

People asked the Imam what Saad is? He replied: It is a spring that flows from a pillar of Divine Throne which is also called as the ‘nectar of life’ as the Almighty Allah has said:

ص وَالْقُرْآنِ ذِي الذِّكْرِ

"Suad, I swear by the Qur'an, full of admonition."[59]

It is narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that people asked him: "Why seven Takbir were appointed before prayers and why in ruku are we supposed to recite: Glory be to my Lord the most great and praise be to Him and why we say Glory be to my Lord the most High and praise be to Him in Sajdah? Imam (a.s.) said: The Almighty Allah has created seven heavens seven levels of earth and seven curtains.

When the Messenger of Allah (S) went up to Meraj, he reached Qaba Qausain three times and from the seven curtains of Paradise one curtain was removed for the Prophet so he recited 'Allahu Akbar' (God is the Greatest), on removal of each curtain, he said: 'Allahu Akbar' (God is the Greatest); since prayer is the Meraj of believers, that is why it became recommended to recite seven Takbirs in the beginning.

So that the curtains that lie because of distance may be lifted from him. When after the removal of curtains from the heart of the Messenger of Allah (S) lights of greatness and majesty of Allah became illuminated for him, the Holy Prophet (S) began to tremble due to awe and he bowed down in Ruku and said: Glory be to my Lord the most great and praise be to Him, three times.

When he straightened, a Noor of that greatness shone on him and he fell down in prostration and recited seven times: Glory be to my Lord the most High and praise be to Him, and the awe that had come upon him was dispelled. That is why these recitations were made a part of Ruku and Sajdahs.
Through reliable chains, it is narrated that people asked Imam Ja'far Sadiq (a.s.) why the Messenger of Allah (S) tied Ihram for Hajj in the Masjid Shajarah and not at some other place?

Imam (a.s.) said: On the night the Messenger of Allah (S) was taken up for Meraj, when he reached perpendicular to Masjid Shajarah, the Almighty Allah said: O Muhammad, did I not find you in grief and accorded space to you? And did I not find you lost and showed you the path? The Holy Prophet (S) replied: "Indeed the praise and bounty is only for You. You have no associate. Here I am my Lord!" That is why he used to wear Ihram from Masjid Shajarah.

Shaykh Tusi has narrated through reliable chains from Ibn Abbas that the Messenger of Allah (S) said: The Almighty Allah has given me five merits and given five to Ali. He gave me the comprehensive word and gave comprehensive knowledge to Ali. He gave me prophethood and made me my legatee. He gave me Kauthar and gave Salsabeel to him. He honored me with divine revelation and gave direct inspiration (Ilham) to him.

They took me to the heavens and for him the doors of the heavens were opened so that he could observe me and I could observe him. Then the Holy Prophet (S) began to weep. I asked: "O Messenger of Allah (S), May my parents be sacrificed on you, why are you weeping? The Messenger of Allah (S)

replied: “O Ibn Abbas, the first thing that the Almighty Allah said to me was: O Muhammad! I raised my head and saw that the curtains have been raised and the doors of the heavens are opened and Ali has raised his head and he was seeing me.

Then Ali and I spoke to each other and the Almighty Allah spoke to me.” I asked: “What did He say to you?” He replied: “The Almighty Allah said: I have appointed Ali as your legatee, Vizier and your Caliph after you. Tell him to listen to your statements properly and from that place sent the divine message to Ali and he replied: I have heard and obeyed.”

The Almighty Allah commanded angels to send greetings to Ali and all greeted him and he replied to the greetings. I saw that the angels were highly pleased at the reply of Ali (a.s.) and I didn’t pass any group of angels but that they wished me about the Caliphate of Ali (a.s.) and said: “By the one who sent you with truth, angels are highly pleased because the Almighty Allah has appointed your brother, Ali as the Caliph.”

And I saw the upholders of the Arsh that they were looking to the earth. I asked: “O Jibraeel, why are the upholders of the Arsh looking to the earth?” Jibraeel said: “At this moment there is no angel who is not looking at Ali (a.s.) with pleasure, except for the upholders of the earth who have been permitted to look at you.” When I came back to the earth, Ali (a.s.) narrated to me whatever I had seen. At that time I realized that curtains were removed for Ali (a.s.) from all the places that I had visited.

Ayyashi has narrated through reliable chains from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) performed Isha prayer on the earth and went up to Meraj and came back before the morning and prayed the Morning Prayer on the earth.

It is narrated through reliable chains from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) said: On the night of Meraj, when I came back to the earth, I asked Jibraeel if he had any wish. He said: My wish is that you convey my and Allah’s greetings to Khadija. When the Messenger of Allah (S) conveyed it to Khadija she said: “My God is security and all safety is from Him only and all safeties turn to Him only.

It is mentioned in reliable books of Ahle Sunnat that the Messenger of Allah (S) said: On the night I went for Meraj, I saw on the fourth heaven an angel sitting on a pulpit of light surrounded by many angels. I asked Jibraeel about him and was told to approach him and greet him. I went to him and greeted him and saw that he was my brother, Ali Ibn Abi Talib (a.s.).

I said: “O Jibraeel, has Ali preceded me to the heavens?” He replied: “O Messenger of Allah (S), angels petitioned the Almighty Allah that they should be allowed to see Ali (a.s.), so the Almighty Allah created with Noor this angel in the form of Ali and angels every Friday eve perform his Ziarat a thousand times and glorify and praise the Almighty Allah and gift that reward to the followers of Ali (a.s.).

Manaqib Khwarizmi has narrated through many reliable chains that the Messenger of Allah (S) was

asked by the people: In what language did the Almighty Allah speak to you during Meraj? He replied: “He addressed me in the language or style of Ali and He inspired me.” I asked: “O Lord, are you speaking to me or it is Ali?” Voice came: “I don’t resemble anything and neither anything resembles Me. I cannot be compared with anything or anyone. I am speaking to you in the language and style of Ali so that you may feel comfortable.

Ali bin Ibrahim has narrated through good chains of narrators from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said: When on the night of ascension, I entered Paradise, I beheld a white plain where a number of angels were building palaces of gold and silver bricks. Now they plied their work, and then they stood idle.

I asked them why their labors were thus interrupted? They replied, “We wait to have expenses paid.” “What expenses?” I asked. They answered, “The recital on earth by believers of such ascriptions as: Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest. Whenever they pronounce these ascriptions, we build; but when they cease, our work also ceases.

Shaykh Tusi has narrated from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said to Imam Ali (a.s.): On the night I was taken up for Meraj, I was welcomed on each heaven by the angels and they gave many glad tidings till Jibraeel introduced me to many groups of angels. All said: If the people of your community had united on the love of Ali (a.s.), the Almighty Allah would not have created Hell.

O Ali, the Almighty Allah presented you for me on seven occasions so I derived your company and comfort: (1) When I reached to the heavens Jibraeel asked: Where is your brother, Ali (a.s.)? I said: “I have left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your facsimile and then saw some angels in array. I asked: “Who are these?”

Jibraeel replied: “They are some groups through whom the Almighty Allah will be proud about you on Judgment Day.” I went to them and spoke with them about the past and future events till Judgment Day. (2) When I was taken to the Arsh for the second time, Jibraeel asked: O Muhammad, where is your brother, Ali (a.s.)?

I said: “I have left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your image and all the curtains of the seven heavens were removed from my eyes. I saw the inhabitants of the celestial kingdom and saw every person who was in the sky at any place and you also saw him. (3) When I was sent for the Jinns, Jibraeel asked: O Muhammad, where is your brother, Ali (a.s.)?

I said: “I have left him in my place, but whatever I said to the Jinns and whatever they said to me was heard and memorized by you. (4) The Almighty Allah specialized me with the Night of Power (Lailatul Qadr) but you share it with me. (5) When I whispered in secret to the Almighty Allah at the highest heaven, you were with me.

And each time I prayed to the Almighty Allah for you and He gave everything to you except prophethood, because there will no prophet after me. (6) When I circled Baitul Mamoor, I saw you with me and when the prophets prayed behind me your facsimile was behind me. (7) During the period of Rajat (return) when I will eliminate the groups of infidels, you will be there with me.

O Ali, the Almighty Allah has given me excellence over all the people of the world and gave you excellence over them after me. And gave excellence to Fatima over all the ladies of the world and gave excellence to Hasan and Husain and Imams from the progeny of Husain (a.s.) over all the people after me and you.

O Ali, I found your name joined to my name and on some occasions this afforded me peace and comfort. First of all, on the night of Meraj when I reached Baitul Maqdas, I found written on the arch of Baitul Maqdas: "There is no god, except Allah. Muhammad is the Messenger of Allah. I have strengthened Muhammad through his vizier and helped him through him." I asked Jibraeel: "Who is my vizier?" "Ali Ibn Abi Talib (a.s.)."

Secondly when I reached Sidratul Muntaha I found written there: "There is no god except Me and Muhammad is My chosen one from My creatures. I have strengthened him through his vizier and brother and helped him through him." Thirdly, when I passed Sidratul Muntaha, and reached to Divine Throne, I found it inscribed on the pillar of Arsh: "I am Allah, the One and Muhammad is My beloved and My chosen one from My creatures.

I have strengthened him through his vizier and brother and helped him through him." I asked Jibraeel: "Who is my Vizier?" "Ali Ibn Abi Talib (a.s.)," said he. Sayyid Ibn Tawus has narrated through reliable chains from Amirul Momineen (a.s.) that the Messenger of Allah (S) said: "One night I was sleeping in Hijre Ismail when all of a sudden Jibraeel arrived and woke me up gently and said: "O Muhammad, come mount this, as your Lord has summoned you."

And he had brought a quadruped which was smaller than a mule and bigger than an ass. Its steps were in proportion to its body. It had wings of gems and it was named Burraq. I mounted it and when I reached to Aqba I found a person standing there and his hair were lying on his hands. When he saw me, he said: Peace be upon you, O the first. Peace be upon you, O the last one. Peace be upon you, O the gatherer (Hashir). Jibraeel said: "Reply to his greetings."

So I said: "And peace be upon you and the mercy of Allah and His blessings." When I reached in between the Aqba I saw a white haired person who also greeted me like the first person and without Jibraeel urging I replied to his salutation. He said thrice: Protect the dignity of your legatee, Ali Ibn Abi Talib (a.s.) because he is the privileged servant of the Creator. When I reached Baitul Maqdas, I saw there an extremely handsome man who also saluted me in the same manner, and I replied to him as Jibraeel signaled.

He said thrice: O Muhammad, protect the sanctity of your legatee, Ali Ibn Abi Talib (a.s.) because he is

the privileged one of the Almighty Allah and the trustee of Hauze Kauthar and the intercessor of Paradise." Then I dismounted and Jibraeel held my hand to enter Baitul Maqdas. The mosque was full of people I could not recognize. Jibraeel took me ahead of the rows of people and suddenly a voice came from the heavens: O Muhammad, come forward to lead the prayer. Jibraeel made me stand ahead and I prayed with all of them.

A staircase of pearls was fixed to the first heaven. Jibraeel held my hand and took me to the sky. When we reached near the sky I beheld guards and arrows of fire. Jibraeel knocked at the door; angels asked who it was. "I am Jibraeel." "Who is with you?" "Muhammad (S)." Angels asked: "Has he been raised?" "Yes."

They opened the gate and said: "Welcome O brother of a high rank and Caliph of the Lord of the lords and chosen one of the powerful God. You are the last of the prophets, and there will be no prophet after you. Then a staircase of ruby was fixed, which was adorned with green emerald. Through it I reached to the second heaven.

Jibraeel knocked at the door; angels asked like the angels of the first heaven. When the door was opened, I was welcomed in the same manner and then from there a staircase was fixed to the third sky. This was surrounded my many types of lights. Jibraeel said: O Messenger of Allah (S), remain firm footed and the Almighty Allah will guide you.

In this way I crossed all the heavens and reached the seventh heaven, where I heard a great sound and was told that it belonged to the Tree of Tuba and it produced that sound in my eagerness. I was struck with terror. Jibraeel said: O Messenger of Allah (S) you have reached the point not reached by any creature. Go near your Lord.

If the merit of your companionship had not been there even I would not have been able to reach till here and my wings and feathers would have burnt up in divine effulgence. Then due to the Taufeeq of the Almighty Allah I crossed the stations of majesty and honor and seventy veils were removed from my eyes.

Then a voice came from the Lord: "O Muhammad." When I heard this, I fell in prostration saying: "Labbaik, O Lord of power." "O Muhammad, rise up and ask whatever you like. I will give it to you. Indeed you are My beloved, My chosen one, My prophet on My creatures and My trustee on My servants. When you have come in My vicinity, whom have you appointed as your successor?"

I said: "O my Lord, I have appointed one whom you know better than me. He is my brother, son of my uncle." The Almighty Allah said: "I swear by My might and honor, I will not accept the faith of anyone in My being and on your prophethood if it is not accompanied with faith in his Imamate and Wilayat. O Muhammad, do you want to see him in the celestial kingdom?" "Yes," said I. "Raise your head."

I raised my head and saw Ali (a.s.) along with the privileged angels on the high heavens and I was

elated to see him and I said: “O Lord, my eyes have become illuminated.” I was told: “O Muhammad, I make a covenant about Ali (a.s.), Ali is the ensign of the path of My guidance, chief of the righteous ones, eliminator of infidels and leader of the obedient ones. He is word that I have made compulsory for the pious.

And gave My knowledge and understanding in his inheritance. Therefore whoever loved me has loved Me. And whoever has been inimical to him has been inimical to Me. I will test the people through him. O Muhammad give him these glad tidings.” Jibraeel came to me and said: O Messenger of Allah (S), go on further.

When I moved ahead, I reached a stream whose banks were having domes of gems and rubies. And the water of that stream was whiter than snow, sweeter than honey and more fragrant than musk. Then Jibraeel came to me and I asked him about it. He said: “This is Kauthar, which the Almighty Allah has presented to you as He says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Surely We have given you Kauthar.”[60]

I saw some people in the act of being cast into Hell, and on inquiring who they were, was told they were Kharijis, Nasibi and Bani Umayyah, and those that are inimical to the Imams of your the Prophet’s progeny and your sons, and these five groups have nothing to do with Islam. Are you happy? I said: I thank that God, Who made Ibrahim (a.s.) as his Khalil, spoke to Musa (a.s.), bestowed the great kingdom to Sulaiman (a.s.) and spoke to me and made me His beloved and gave me a great matter with regard to Ali (a.s.).

O Jibraeel, tell me who were those whom I saw in the first Aqba and they saluted me. He said that he was his brother, Musa who had said: Peace be upon you, O the last one, because you are the last prophet. And his saying: Peace be upon you, O the gatherer (Hashir), it is so because all the communities will be raised during your prophethood.

Then I asked: Who were those seen in between the Aqba. Jibraeel (a.s.) said: He was your brother, Isa (a.s.), who advised you about your brother, Ali Ibn Abi Talib (a.s.). I asked: “Who were those in Baitul Maqdas?” He said: “He was your respected father, Adam (a.s.) and he told you about Ali Ibn Abi Talib (a.s.) that he is the king of the believers.”

I asked: “Who were the ones who had prayed behind me in Baitul Maqdas. He said: They were prophets and angels whom the Almighty Allah had presented for your dignity. So that they may pray behind you. Thus when the Messenger of Allah (S) returned that night from Meraj, he called for Ali (a.s.) and said: “O Ali, let me narrate to you that Musa and Isa and your father Adam (a.s.) have sent greetings to you and all have recommended about you.”

Ali (a.s.) began to weep in joy and he said: “I praise the God Who made me known among His prophets.” Then he said: “O Ali, I give you another good news, that when I reached to the Arsh of my creator, I saw your image over there and the Almighty Allah took promise from me about you. O Ali, all the inhabitants of the high heavens pray for you and the chosen persons of the lofty heavens pray to Allah for permission to visit you and you will intercede for communities on Judgment Day when they will stand besides Hell.

It is narrated through reliable chains from Imam Ja’far Sadiq (a.s.) that one day a person came to Imam Ali (a.s.) in Kufa Masjid and inquired about the interpretation of the following verse:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا

“And ask those of Our apostles whom We sent before you...”[61]

He said: “When the Almighty Allah took His beloved on the night of Meraj from Masjidul Haraam to Masjidul Aqsa (and it is Baitul Mamoor which is in the heavens). There Jibraeel took him to a stream and said: “O Prophet, perform ablution from this stream.” Then Jibraeel recited the Azan and Iqamah and sent the Prophet ahead to lead the prayers of a group of prophets and messengers whose number is only known to Allah.

In the first row will be Adam, Nuh, Hud, Ibrahim, Musa and Isa (a.s.) and all the prophets who were sent to the world since the time of Adam (a.s.) to the Holy Prophet (S). The Prophet led the prayers and all followed him. When he concluded the prayer, the Almighty Allah revealed to him: O Muhammad, ask them if they used to worship anyone else other than the One God.

So the Prophet posed this question: “To what do you testify?” they said: “We testify that there is no deity except Allah and He has no partner and we testify that you are the Messenger of Allah and the best of the prophets and Ali is the best of the successors and the Almighty Allah has taken covenant from all of them regarding you and Ali (a.s.). And all have chosen you and Ali from all the world.

In another reliable traditional report, it is narrated from Imam Musa Kazim (a.s.) that the Messenger of Allah (S) said: On the night of Meraj, I was taken to a tree and it was so tall and beautiful that I had not seen anything better. An angel was appointed at each of its branch and leaf and the tree was surrounded by divine light.

Jibraeel said: “This is Sidratul Muntaha. Before you, no prophet has gone further than this point. The Almighty Allah will carry you from here to Behisht to show you His great signs. So remain assured and steadfast with Allah’s support so that the light of divine miracle is perfected for you. You move towards the proximity of the Almighty Allah.” So with the help of the Almighty Allah I moved to the higher level till I reached Arsh.

A green curtain was drawn before me whose brilliance and beauty I cannot describe. When I clung to it, it was pulled up till I entered the holy court and I glided through the loftiness of my position and reached a point where even the sound of an angel cannot reach. I became oblivious of myself and all fear was dispelled. I thought that all the creatures had died. Then the Almighty Allah gave me some respite so that I may regain my consciousness and my fear may be dispelled, and I closed my eyes by the Taufeeq of Allah and I opened the eyes of my heart and saw the celestial and the earthly world as the Almighty Allah has said:

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى. لَقَدْ رَأٰى مِنْ آيَاتِ رَبِّهِ الْكُبْرٰى.

"The eye did not turn aside, nor did it exceed the limit. Certainly he saw of the greatest signs of his Lord."[62]

Then the Almighty Allah called out to me: "O Muhammad, have you seen your status and greatness in My view?" I replied: "Yes, my master." The Almighty Allah said: "Have you recognized the status of your successors in My view?" I replied: "Yes, my Lord." He said: "O Muhammad, what do the inhabitants of My high heavens say about the grades and heaven and the rewards of good deeds?

And do you know what they are?" I said: O my Master, You know better." He said: "Performing complete ablution in winter time and to struggle for prayers for you and your descendants and to wait for prayer after one prayer, to feed the people and to pray at nights when the people sleep. Then my Lord made bestowals to me and presented gifts to my Ummah.

And then He said: I ask you, even though I know better than you, tell me who have you appointed as your representative on the earth?" I replied: "My cousin, Ali Ibn Abi Talib (a.s.) who has helped Your religion." You are right, O Muhammad, I chose you with prophethood and raised you with messengership and tested Ali for conveying your messages to your Ummah and appointed him as My Proof on the earth, with you and after you.

He is the light of my friends and the Wali of those obedient to Me. I gave Fatima in marriage to him and made him your Wasi, inheritor of your knowledge and helper of your religion. He will be killed because of his relation with religion and for being related to Me and you. The vilest man of this Ummah will slay him." The Messenger of Allah (S) says: "Then my Lord, commanded me for certain things which he did not permit me to disclose.

Then I was conveyed below through the curtain of honor, till I came to Jibraeel. And when they took me below Sidratul Muntaha, I saw my and Ali's dwellings. Jibraeel was speaking to me. Suddenly a ray of divine light fell upon me and I glanced at it like a point of a needle; it was also like the Noor I had seen near the Divine Throne.

After that the call of truth reached my ears: "O Muhammad, My mercy precedes My anger for you and

your progeny. You are my privileged one among My creatures. Only you are my trustworthy and My prophet. I swear by My might, if My creatures come to Me with all types of worship acts, but having doubts in your prophethood, or has enmity to My chosen Imams from your progeny, I will throw all of them into Hell and care less about it.

O Muhammad, Ali is the chief of believers, leader of the Muslims and who will lead the Shias to Paradise, and who will be martyred unjustly." After that the Almighty Allah encouraged me for prayers and other things that He wanted. Through reliable chains, it is narrated from Ibn Abbas that the Messenger of Allah (S) said: "When I taken to the heavens, at each level angels inquired about the well being of Ali Ibn Abi Talib (a.s.) and said: O Messenger of Allah (S), when you return to the earth, convey our greetings to Ali and his Shia.

When I reached the seventh heaven and moved ahead from there, all angels and Jibraeel separated from me. I reached the curtains only through Taufeeq of the Almighty Allah and entered the holy court from one curtain to another. Veil of honor, veil of power, veil of light, veil of miracles, veil of greatness, veil of highness, veil of Noor, veil of dignity, veil of perfection; till the Taufeeq of the Almighty Allah enabled me to cross seventy thousand curtains.

After that through the wings of acceptance, I flew up the divine sanctuary and reached to the curtain of majesty and stood on the legs of servitude in a special chamber and whispered to my Lord. Whatever the Almighty Allah liked, He revealed to me and whatever I asked for myself and Ali (a.s.), was granted by Allah. And He promised me intercession for the Shia of Ali.

Then the Almighty Allah called out: "O Muhammad, whom do you like best in My creatures?" I said: "I like one whom You like." I was told: "Hold Ali dear, as I hold him dear. I also hold dear one who holds him dear." I fell down in prostration and praised and thanked the Almighty Allah." Then a voice came: "O Muhammad, Ali is my Wali, My chosen one among My creatures.

I have chosen him after you so that he may be your brother, successor, Vizier, chosen one and your legatee and that he may be your helper in the heavens. O Muhammad, I swear by My might, I will surely destroy the tyrant that harbors enmity against Ali (a.s.) and I will surely defeat and kill the enemy that confronts Ali (a.s.). O Muhammad, I know what My servants hold and found Ali (a.s.) most obedient to you, therefore you should consider him as your brother, successor and Caliph and give your daughter, Fatima Zahra in marriage to him.

I will bestow him with two sons, who are pure and righteous. By My self, I have made it compulsory that one who loves Ali, his wife and Imams from his sons more than others, I will doubtlessly raise him to the Divine Throne and admit him to Paradise and make him drink the water of the holy fountain. I will deprive their enemies from all these bounties and take them away from the courtyard of My mercy and increase My chastisement and curse for them.

O Muhammad, indeed you are My messenger to all My creatures. And Ali is My Wali and the leader of

believers. It was on this belief that I have taken covenant from all My creatures when they were in the form of spirits before I created the heavens and the earth due to the love I have for you, Ali and the Shia. And I have created your Shia from your essence."

I said: "O my Lord, please unite my whole community on his Imamate." It was said: "They are examiners and others are examined through them. Through them will I put to test in the heavens and the earth so that I may complete their rewards who obey Me about you. And curse be on those who disobey Me about your rights and through you I will separate the evil doers from the righteous. O My beloved, I swear by My might, if I had not created you, I would not have created Adam.

And if I had not created Ali, I would not have created Paradise. Because through you, I will punish and reward My servants on Judgment Day and through Ali and his sons, I will take revenge from My enemies. Thus all their return is to Paradise on Judgment Day. After that I will appoint you and Ali as the rulers over Paradise.

Your enemies will not enter Paradise and your friends will not enter Hell and I have sworn by My sacred being that I will do this only." Thus when I returned from there and came out of the curtains, I heard a voice from behind: "O Muhammad, endear Ali, O Muhammad, honor Ali. O Muhammad, give precedence to Ali, O Muhammad, appoint Ali as your brother, successor and Caliph.

O Muhammad, endear one who endears Ali. O Muhammad, I advise you about Ali and his Shia. When I reached the angels, I was congratulated in the heavens: "O the Messenger of Allah (S), good cheers for you and Ali (a.s.) for this exaltation."
Through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: "When I entered Paradise, I saw a tree on which, instead of fruits, there were robes and jewelry. There were Houries between it and below it were piebald horses. And that tree was shaded by the pleasure of the Almighty Allah.

I asked: "O Jibraeel, for whom this tree is?" He replied: "It is for your cousin, Ali Ibn Abi Talib (a.s.). When the Almighty Allah commands that people should be admitted into Paradise, Shia of Ali will be brought below this tree and they will wear the robes and jewelry and mount those horses. Then the caller will call out: These are the followers of Ali (a.s.) who bore the troubles of the world with patience and today they are bestowed with these bounties.

Through reliable chains, it is narrated from the Messenger of Allah (S) that he said: "When I was taken to the heavens during Meraj, I reached a palace of pearls which was gilded with gold water and it shone bright. I came to know that the Almighty Allah had prepared that palace for Ali and Abbas."

Through reliable chains, it is narrated from Imam Ja'far Sadiq (a.s.) that: "One night the Messenger of Allah (S) was in Abtah. Suddenly Jibraeel appeared with Burraq upon which were tied a thousand saddles. Burraq prevented him from mounting, so Jibraeel gave her a slap such that it began to perspire and he said: "Keep straight, this is Muhammad (S)." So I mounted and the Burraq flew to Sidratul

Muntaha.

When we reached the first heaven, the sound of the wings of Burraq and the brilliance of its Noor caused the angels to fly away in fear. Jibraeel said: “God is the greatest, God is the greatest.” Then the angels understood that it was some creature of Allah and they returned to Jibraeel and asked: “Who is this?” He replied: “It is Muhammad, the angels saluted him and then Burraq flew up to the second heaven. The angels of that place also dispersed in fear. Jibraeel said: “I testify that there is no god, except Allah.” Angels said: “It is a creature of Allah.”

And they came back to Jibraeel and asked what the matter was. When they recognized the Holy Prophet (S), they greeted him. This was repeated at every level and Jibraeel recited a part of Azan at every juncture. When they reached the seventh heaven the Azan was complete. There the Holy Prophet (S) led the prophets and angels in prayers. Then Jibraeel took him to a place where he stood and said: “You go ahead from here, I can’t move forward beyond this point.”

From there the Almighty Allah took him up by His limitless power till the point He wanted to take him. And He opened the doors of knowledge and recognition as much as He wished. Then He said: O Muhammad, who have you appointed for the guidance of your Ummah. He said: “Allah knows better.” The Almighty Allah said: “Ali is the chief of the believers.”

Through reliable chains, it is narrated by Ali bin Ibrahim from the Messenger of Allah (S) that he said: “When I entered Paradise, I saw the tree Tuba, whose root is in Ali’s celestial palace, and its branches shaded all the houses of Paradise. On the tree were pails filled with garments of brocade and satin of Paradise. A million pails were allotted to every believer, each pail contained different colored garments, all of different colors and fashions.

The shadow of Tuba is so extended, that a horseman could not gallop across it in a hundred years. The fruit of that tree is the food of the inhabitants of Paradise. Every branch in the palaces of believers, produces a hundred thousand different colored fruits, such as you have seen on earth, with a vast variety never found there. The place of fruit plucked from this tree, is immediately supplied by fresh fruit. As the Almighty Allah says:

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

“Neither intercepted nor forbidden...”[63]

Beneath that tree is a river having four branches: one of clear water, one of milk, another of wine, and the fourth of honey. Ibn Babawayh has narrated through authentic chains that the Messenger of Allah (S) said: “When I reached the seventh heaven during the night of Meraj, my sweat dropped on the ground through which a red flower grew up.

That flower fell into the sea and a fish tried to catch it and an Amus (a worm having a broad head and a thin tail and which appears in dirt) also wanted to snatch it. The Almighty Allah sent an angel who distributed it equally to both of them. Due to this green leaves that are present in petals are half thin like the tail of Amus and do not have petals on some sides and on one side they have petals and one side is missing. Thus that flower is half like a fish and half like the Amus. Iranians have versified this subject also.

Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) went for Meraj and His Eminence, Abu Talib did not find him in his bed, he was much worried, and he gathered Bani Hashim and said: "Be prepared, if Muhammad is not found till the morning, I will take up the sword and kill whomsoever from the enemies of Muhammad that I may find. He was in this turmoil when the Holy Prophet (S) came down to the house of Umm Hani, sister of Amirul Momineen (a.s.).

Abu Talib was pleased to see him return and taking his hand brought him to Masjid Haraam and said to Bani Hashim: "Remove your swords." And to the Quraish he said: "If he had not returned tonight, by Allah I would not have spared anyone of you."

In the same way it is narrated that the Messenger of Allah (S) six months before Hijrat, on Saturday 17th Ramadan, on the basis of different reports, he was in the house of Umm Hani or in the house of Lady Khadija or in the defile of Abu Talib or Masjidul Haraam. And according to another report, two years after Besat it was the month of Rabiul Awwal, when Jibraeel and Mikaeel came down each with a thousand angels.

All greeted the Prophet and congratulated him. They had a quadruped with them which has a human face, legs like camels and arms like that of horses and the tail of a cow. It had a pair of wings on its thigh. Its bridle was made of red ruby and it was attached to its head. When the Prophet mounted it, it flew towards the heavens. It flew from one heaven to the other and angels were saluting the Prophet and giving him glad tidings.

The Holy Prophet (S) could see the prophets on the heavens and also heard glad tidings from them. So much so that he passed the heavens and reached to the curtains of light. At this point the Holy Prophet (S) heard that the angels of curtains were reciting Surah Noor and when he reached till Kursi, the angels were seen reciting Ayatul Kursi. When he reached the Arsh, the upholders of the Arsh were reciting Surah Momin.

There it was told a thousand times: Come near. And each time a big wish of the Prophet was fulfilled. Till he reached to the level of Qaba Qausain (two bows) and he was told to mention his need. The Holy Prophet (S) said: "You have made Ibrahim as the Khalil, made Musa as the one spoken to, Sulaiman got the great kingdom; what did You bestow me with?"

The Almighty Allah said: "If I made Ibrahim as my Khalil, I made you as my Habib (beloved). If I spoke to Musa at Mount Tur, I spoke with you at the mat of Noor. If I gave the great kingdom to Sulaiman, I gave

you the everlasting kingdom of the hereafter and gave Paradise in your charge and also gave you intercession."[64]

Migration to Habasha

Shaykh Tusi, Ali bin Ibrahim and other tradition scholars have narrated that when the call of the Messenger of Allah (S) gained strength and some people joined the religion of the Prophet, the infidels of Quraish united to harass those who had converted to Islam, so that perhaps they may recant their faith. So people of every clan decided to harass those of their clans who had accepted Islam.

And since the Holy Prophet (S) had not been commanded to perform Jihad against the infidels; in the 5th year of Besat, by the order of Allah, a group of Muslims was ordered to migrate to Habasha, whose King, Najjashi also named as Ashama was a nice king who neither oppressed nor agreed to oppression.

The Muslims were ordered to migrate to Habasha and remain there in his refuge, till the Almighty Allah gives relief to the Muslims. There were exigencies in their migration. They helped in conversion of Najjashi and people of Habasha and their acceptance of Islam strengthened the Muslims. Thus eleven men and four women secretly left Mecca and set out for Habasha.

Uthman was also among them as was his wife, an adopted daughter of the Prophet. Zubair, Abdullah bin Masud, Abdur Rahman bin Auf, Abu Huzaifa and his wife, Sahla, Musab bin Umair, Abu Salam bin Abdul Asad and his wife, Umm Salma binte Abu Umayyah, Uthman bin Mazun, Aamir bin Rabia and his wife Laila binte Abu Khathima, Khatib bin Amr and Suhaili bin Baiza.

All of them set out individually in a secret manner. When they reached the sea side a boat of traders was present there. They boarded and set out for Habasha. When the infidels of Quraish came to know about it, they set out in their pursuit but they could not apprehend them. They remained in the country of Najjashi during the months of Shaban and Ramadan.

And they returned in the month of Shawwal and each of them entered into the security of a Meccan, except for Ibn Masud and he went back to Habasha. Due to this Hijrat, idolaters of Mecca increased their atrocities on the Muslims. Then next time the Holy Prophet (S) permitted them by the command of Allah and they migrated to Habasha and according to the report of Ali bin Ibrahim, this time His Eminence, Ja'far bin Abi Talib went to Habasha with seventy-two Muslims.

According to others they were eighty-two, other than women and children. In one report it is mentioned that eleven ladies accompanied them. This time the idolater of Quraish sent Amr bin Aas and Ammara bin Walid with gifts and presents to Najjashi so that he may get them back to Mecca. There was enmity between Amr bin Aas and Ammara, which Quraish had reconciled. Ammara was a handsome young man.

Amr bin Aas had also taken his wife along. When they boarded the ship, they had wine and Ammara told

Amr to tell his wife to kiss him. “How is it possible?” asked Amr. When Amr was also intoxicated and was sitting on the edge of the ship, Ammar slapped him and threw him into the sea. Amr held at the ship and some people pulled him aboard. This created further enmity between them. When they came to Najjashi, they prostrated before him and presented the gifts. Then he said: “Some of our people have opposed us in our religion and they abuse our gods and they have fled our country and taken refuge over here.

We request you to send them back.” Najjashi called for Ja’far. Ibn Masud says: “When we went to Najjashi, Ja’far told us to remain quiet and that he would speak to the king. Thus when we entered Najjashi’s court, the officers told us to prostrate before Najjashi. Ja’far said: “We don’t prostrate before anyone other than Allah.” Najjashi told them about the claims of Quraish and His Eminence, Ja’far said: “O King, ask them if we are their slaves?” Amr Aas said: “No, they are free and they belong to the noble class.”

His Eminence, Ja’far said: “Ask them if we are indebted to them?” Amr Aas said: “No, we are not owed anything by them.” His Eminence, Ja’far said: “Ask them if we have committed any murder for which they want to punish us.” Amr Aas said: “No.” His Eminence, Ja’far said: “Then what do you want from us? You have harassed us too much and we left your country.” Amr Aas said: “They oppose us on our religion and they abuse our gods and disaffect our youth from our religion, and create discord in our unity. Give them back to us so that we may settle the matter.”

His Eminence, Ja’far said: “O King, our opposition with them is based on the fact that the Almighty Allah has raised a Prophet among us and he commands us not to attribute any partner to Allah. And not to worship anyone except the One God, not to gamble, to pray, pay Zakat, deal with justice and favor, do a good turn to the relatives, and he restrains from evil, oppression, unjust bloodshed, adultery, usury, offal and blood.

And he is the prophet whose arrival was predicted by Isa (a.s.) and his name is Ahmad.” Najjashi said: “The Almighty Allah has sent His Eminence, Isa (a.s.) also with the same code of law. Najjashi was pleased by Ja’far’s discourse. Amr here exclaimed, “O king, these people contradict your assertions respecting Isa. “What says your Prophet of that matter?” demanded Najjashi. Ja’far replied, “He says of Isa what God has declared concerning Him, that He is the Spirit and Word of God who caused Him to be brought forth of a virgin.”

Najjashi, turning to his scholars, observed, “More than this cannot be claimed for Isa;” then addressing Ja’far, he inquired, “Do you remember any communications which your Prophet has received from God?” Ja’far replied in the affirmative, and began to recite Surah Maryam, and when he came to the verse:

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا. فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا

"And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates: So eat and drink and refresh the eye."[65]

...Najjashi and the Christian scholars, who were in the assembly, began to weep excessively, and the king said to Ja'far, "Prosperity be to you and to him from whom you come! I testify that he is a Messenger of Allah (S), the one on whom Isa bin Maryam pronounced blessings. If my royalty did not hinder me, verily, I would go and assume the office of bearing his shoes. You have leave to retire, and no one shall molest you."

At the same time he ordered them to be furnished with provisions and clothing, and whatever was necessary. Amr complained, saying, "O king, this is contrary to our religion; deliver Ja'far to us." At this Najjashi struck Amr on the face, bidding him be silent, and swearing if he said anything ill of Ja'far, he would put him (Amr) to death. The king then ordered the gifts which Amr had brought, to be returned to him, and the wretch left the assembly with blood dripping from his face. He was saying: "If you say, we will not criticize him."

During this audience, a maid that stood behind Najjashi fanning him, fell in love with the handsome Ammarah, and as Amr had met with such severe rebuke, in order to involve his companion in trouble from the motive of their old enmity, he said to him, "The king's maid was much smitten with you; send someone to foster her passion. Ammarah was stupid enough to engage in the intrigue, and receiving a favorable answer from the maid, next took Amr's insidious advice to send to her for some of the king's perfume.

When it was brought, Amr, instigated by the old hatred, took it from the wretched fool Ammarah and carried it to Najjashi, saying, "I am under the greatest obligations to preserve the king's honor, and serve him, as I am in his territory and enjoy his protection, and must not, therefore, act a false and dishonest part towards him. My colleague has beguiled your maid, who has sent him some of the royal perfume.

Being duty bound, I have informed the king of this matter, and here return the stolen perfumes." This tale, attested as it was by the perfume, threw Najjashi into a rage, and at first he resolved to put Ammarah to death; but on reflection, concluded that was inexpedient, as the young man had entered his dominions under his own royal protection.

However he summoned his magicians and ordered them to inflict on Ammarah a punishment worse than death. Accordingly they apprehended him, and inserted mercury in his sexual organ which made him insane, and he ran mad into the wilderness and associated with wild men. The Quraish, hearing of his condition, sent a party after him, who, concealing themselves by a spring where he came with the wild men for water, caught him, but he yelled and struggled in their hands till death relieved his sufferings.

Amr despairing of obtaining the restoration of the refugees, returned to the Quraish, and reported his failure. Ja'far and his companions continued to enjoy the favor of Najjashi till the Prophet fled to Medina and made peace with the Quraish. After this event, the Muslim party in Habasha started for Medina, and

met the Prophet on the day of the conquest of Khyber. Abdullah bin Ja'far was born through Asma binte Umais in Habasha. While Ja'far was in Habasha, a son was born to the king, whom he named Muhammad.

Ali bin Ibrahim has narrated that Umm Habib binte Abu Sufyan was the wife of Abdullah bin Jahash. Abdullah died in Habasha and the Messenger of Allah (S) sent message to Najjashi to marry her to him (the Prophet). Najjashi performed the marriage and gave 400 gold coins as dower on behalf of the Prophet and sent her a nice dress and perfumes.

Then he prepared for her journey to the Holy Prophet (S). She was accompanied by Mariya the Copt, mother of Ibrahim, also with a lot of garments and horses. And he sent thirty Christian scholars to study and ascertain in what manner he spoke, ate, drank, sat, prayed, and other particulars of his habits and customs. When they reached Medina, the Holy Prophet (S) invited them to Islam and recited the following verse:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ.

"When Allah will say: O Isa son of Maryam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment."[66]

On hearing this passage, they wept and believed and returning to Najjashi extolled the agreeable manners of the Prophet and repeated verses to him at which the king and all his scholars wept. The king became a Muslim, but did not disclose his faith to the people of Habasha through fear they would kill him. He left his kingdom with the intention of attending on the Prophet, but after his embarkation, died. On this event, the Almighty Allah revealed this verse:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ.وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

"Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth)."[67]

Shaykh Tabarsi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one day Najjashi called Ja'far with his companions and when they came, they saw that Najjashi was seated on the ground wearing old clothes. Ja'far says: When we saw this, we were shocked and when he noticed our apprehension, he said: "I thank the Almighty Allah who helped Muhammad and lighted my eyes with his help.

Would you like to hear the good news? "Yes," I said. He said: "Right now my spy has told me that the Almighty Allah helped his Prophet and killed many of his enemies. So and so was killed and so and so were taken captive. Their battle took place in a valley called Badr. As if I can see that valley in which I used to graze the sheep of my master which was situated in Bani Zumra."

Ja'far asked: "O good king, why are you seated on the ground and why have you donned old clothes?" He replied: "O Ja'far, we have read in Injeel that when the Almighty Allah, the generous one, bestows some favor to the servant, the servant is duty bound to offer thanks at that moment and it is mentioned in that same Injeel that in the view of Allah no thankfulness is better than humility. Thus I have adopted this humility to thank for the victory of the Prophet."

When the Messenger of Allah (S) heard this he said to his companions: "Sadaqah increases the wealth of the giver, so you must also pay Sadaqah so that the Almighty Allah is more merciful to you humility results in honor, so you must also adopt humility; so that the Almighty Allah also raises your grades and forgiveness increases respect. So forgive the mistakes of others so that the Almighty Allah may hold you respectable.

Shaykh Tabarsi and Qutub Rawandi etc. have narrated that the Messenger of Allah (S) wrote a letter to Najjashi respecting Ja'far and his companions and sent it through Amr bin Umayyah Zumri, the purport of which was this: In the name of Allah the Compassionate, the Merciful. This is a letter from Muhammad, the Messenger of Allah (S), to Najjashi, king of Habasha. Peace be on you! I render thanks to Allah, the Holy King and faithful Protector.

I testify that Isa the son of Maryam is the Spirit and Word of Allah. The Almighty Allah bestowed that one chosen and created by Himself, on Maryam, a virgin, who had been kept separate from men, who was pure and holy, and who was unstained by fornication or carnal intercourse. She conceived Isa by the breath of the Holy Spirit, and Allah breathed into Him His own chosen Spirit, as by His own power He

created Adam of clay, and breathed into Him His own chosen Spirit.

I call you to the acknowledgment and worship of the sole God Who has no associate. I enjoin you to be the friend of man, in obedience to Allah. I summon you to follow and believe in me and in that which has been revealed to me. Verily, I am a Prophet sent by Allah. I have sent to you my cousin, Ja'far bin Abu Talib, with a company of Muslims. On their arrival, entertain them and be not haughty.

I summon you and your army to the cause of God. And now the divine message with which I am charged concerning you is executed. I have laid before you the conditions of future good. Receive my counsel, and the peace of God be on him who follows the path of religious instruction.

In reply to the Prophet's letter, the king wrote as follows: In the name of Allah the Compassionate, the Merciful; this is a letter to Muhammad, the Messenger of Allah (S), from Najjashi, the son of As-ha. Peace be to you from Allah, O apostle of Allah and of mercy and blessing be to you from Allah besides Whom there is no Lord. He has guided me into the faith of Islam. Verily, your letter has reached me, O Messenger of Allah (S).

I swear by the Lord of heaven and earth, that what you say concerning Isa is true, and that he is no more than you have described him to be. I have fully understood the rest of your reverenced epistle, and have honored your cousin and his companions. I testify that you are the Messenger of Allah (S), truth-speaking, and witnessed to be true. I have believed in you, and have pledged myself to your cousin, and by his instrumentality have become a Muslim, a true believer in the Lord of the universe. I have sent to you, apostle of Allah, my son.

I have no power to make any one a Muslim but myself. If you command it, I will wait upon you in person. I testify that all your commands are according to truth. Najjashi accompanied his letter with presents, and sent Mariya the Copt, who became the mother of the Prophet's son Ibrahim, along with a group of persons who embraced Islam at his hands and then returned.

It is related that His Eminence, Abu Talib wrote a letter to Najjashi asking him to help and support the Messenger of Allah (S) and had also mentioned some couplets therein as follows:
O king of Habasha, you should know that Muhammad (S) is a prophet like Musa and Masih bin Maryam (a.s.) and he also brought the divine teachings like the previous prophets had brought. And you read about the veracity and qualities of the Messenger of Allah (S) in your books. So do not associate anyone with the Almighty Allah and accept Islam which is the true path and which is an illuminated and a clear path. It is not dark and concealed.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Hasan Askari (a.s.) that when Jibraeel (a.s.) informed the Holy Prophet (S) about the passing away of Najjashi, King of Habasha, the Messenger of Allah (S) wept in grief and remarked: "Your brother, As-hama has departed from his holy abode today."

Then the Holy Prophet (S) came out of the Baqi cemetery and the Almighty Allah lowered all the highlands till the Holy Prophet (S) saw his bier in Habasha and recited his funeral prayers with seven Takbirs. The same report Shaykh Tabarsi has quoted from Jabir Ansari and Ibn Abbas etc. in which it is also mentioned that when the Messenger of Allah (S) recited the funeral prayer of Najjashi, the hypocrites commented: He is reciting the funeral prayer of a Christian of Habasha whom he has never seen. At that juncture, the following verse was revealed in their refutation:

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

"And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning."[68][69]

Kulaini, Ibn Babawayh and Shaykh Tabarsi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that His Eminence, Ja'far returned from Habasha and reached the Prophet on the day of the conquest of Khyber. The Messenger of Allah (S) was highly elated and he said: "I can't say on which to express more happiness: on the conquest of Khyber or the return of Ja'far."

When Ja'far arrived, the Prophet embraced him and accorded him a warm welcome and asked: "Do you want me to bestow you something?" "Yes, O Messenger of Allah (S)." People thought that the Holy Prophet (S) would give him a lot of wealth from the booty of Khyber and they craned their necks to see what he was giving. The Holy Prophet (S) said to Ja'far: I give you something and teach you an act which if you perform everyday, it will be better than everything in the world.

Or even if you perform it once a month or once a year, all sins committed during this time will be forgiven." Then the Messenger of Allah (S) taught him a prayer called Prayer of Ja'far at-Tayyar. Shaykh Tabarsi has narrated that His Eminence, Ja'far returned to the Holy Prophet (S) on the day of the conquest of Khyber along with sixty-two persons of Habasha and eighty people from Shaam including Bahira, the monk.

The Messenger of Allah (S) recited Surah Yasin before them and they wept a great deal and said: How similar is this discourse to the one revealed on Prophet Isa (a.s.)!

Confinement in Shebe Abu Talib – events leading to migration to Medina

Shaykh Tabarsi and Qutub Rawandi have narrated that in the eighth year of the Prophet's prophetical office, when the Quraish infidels and idolaters of Mecca saw that Hamza had become a Muslim, and

heard that Najjashi had protected the Muslim refugees, and had himself become a believer, and when they witnessed the resolution with which Abu Talib and most of the Bani Hashim defended the Prophet, and that Islam was spreading among most Arab tribes, and the truth of the Prophet's claims manifested to multitudes – in view of all these things, they were greatly perplexed, and the fire of hatred and of idolatry blazed afresh in their bosoms.

Under the influence of these feelings, they assembled in Darul Nadwa, a noted place, and carried their hostile resolutions so far that they pledged themselves to each other by oath, and signed a covenant, that they would not eat, nor speak, nor trade, nor intermarry with the Bani Hashim, till they were forced to deliver the Prophet to them so that they can put him to death.

They resolved, moreover, that Muhammad should be put to death whenever an opportunity offered. On being informed of these resolutions of Quraish, Abu Talib assembled the whole company of Bani Hashim, who were in all forty men, and swore by the Kaaba, that if, by means of an enemy, a thorn pierced the foot of the Prophet, he would kill them all.

He then took the Prophet, and with the company of Bani Hashim, retired to a defile, called, in consequence, the defile of Abu Talib. He stationed guards day and night at the passes leading to his retreat, in order to protect the Prophet from all harm. Sword in hand, while the Prophet slept at night, he guarded him with the greatest vigilance, and as a moth circles a candle, so he continued to march around that lamp of prophecy.

He used the additional precaution of having the Prophet sleep part of the night in one place, and part in another, and moreover caused Ali, the dearest of his sons, to sleep with the Prophet during the first part of the night, so that if an enemy at that hour had observed the Prophet, and afterwards attempted his life, the stroke might fall on Ali and the Prophet escape. In this arrangement, Amirul Momineen (a.s.) most cordially acquiesced, cheerfully exposing his life on behalf of the Prophet. The same vigilant guard was kept up during the day, Abu Talib making his sons and nephews responsible for the Prophet's safety.

The party in the defile were at length reduced to great straits; no Arab coming to Mecca ventured to sell anything to Bani Hashim, for if he did, his property was plundered by the Quraish. Abu Jahl, Aas bin Wail, Nazar bin Harith and Aqba bin Muit was particularly active in intimidating caravans and preventing them from relieving the Bani Hashim.

Khadija spent the greater part of her large fortune in support of her husband and his party when they were in the defile. All the Quraish chiefs had signed the agreement against the Bani Hashim, except Motam bin Adi, who declared it was a tyrannical proceeding, and he would have nothing to do with it.

Forty Quraish chiefs, among whom was Abu Lahab, set their seals to the covenant, which was wrapped and hung up in the Kaaba. At the seasons of pilgrimage, sacred from war and violence, the Prophet left the defile, and, mingling with the pilgrim Arabs, said, "I am sent as a Prophet from Allah, and call on you

to embrace my faith, enter the pale of my religion, and protect me from the designs of my enemies, and I will be surety that you shall enjoy Paradise." Abu Lahab followed the Prophet, saying to the people, "Do not listen to what this fellow says; although he is my nephew, he is liar and a sorcerer."

The Prophet and his protectors remained in the defile for four years, only venturing to leave their asylum at the seasons of Hajj, of which there were annually two, one called Umrah, in the month of Rajab, and the other the great pilgrimage, in the month of Zilhajj. During these seasons, the Bani Hashim left their valley, traded and returned, and however much hunger and other necessities pressed them, through fear of the Quraish they did not venture out again till another pilgrim season.

During this period, the Quraish sent a message to Abu Talib, promising to make him their king on the condition that he would deliver up to them Muhammad to be put to death. The brave chieftain answered in an extemporaneous ode in which he extolled the Prophet in the highest degree, manifested his own faith in him, and declared he would defend him as long as he lived. This ode from Abu Talib threw the Quraish into despair.

Abu Laith bin Rabia, a son-in-law of the Prophet, brought his camels laden with wheat and dates to the entrance of the defile, and shouted after them till they had gone in, when he returned. Goods were unloaded and the camels came out again. On this generous act the Prophet said, "Abu Laith had done nobly by us, fulfilling the obligation of a son-in-law."

The distress of the Bani Hashim at last reached that pitch that the cries of their children for food prevented the people of Mecca from sleeping. Most of the Quraish now began to repent of the agreement into which they had entered, but having signed the covenant they could not act contrary to it. When they met at the Kaaba in the morning, and inquired for each other's health, some would say they could not sleep the past night on account of the crying children of the Bani Hashim from hunger. This indeed caused the most malignant to exult, but some of the Quraish were troubled by it.[70]

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that when Quraish forced Bani Hashim to take refuge in the defile of Abu Talib, the Quraish appointed some persons to guard the entrances so that they may prevent rations from them. Companions of the Prophet were reduced to the greatest distress; they were miraculously relieved by the Prophet, Allah sending them better supplies than the manna and quails provided for the Bani Israel.

And all got what they so desired. They once complained about their confinement in the defile and the Holy Prophet (S) signaled to the walls of the defile to move further and a huge field appeared in the defile. Then the Holy Prophet (S) signaled with his hands to the desert to throw up miraculous vegetation and streams of water etc. Then Bani Hashim complained to the Prophet that their clothes had become old and soiled.

He commanded them to breathe on them, draw their hands over them in putting them on, and pronounce blessings on him and his sacred family, by which means their garments were rendered white,

clean, and becoming, and their grief and trouble were removed, and their persons moreover were thus perfectly cleansed.

They exclaimed, “How wonderful it is that by pronouncing blessings on you and your family, our garments and persons should become so pure!” He replied, “This likewise purifies your hearts from hypocrisy, enmity, and everything bad, and washes out the record of your sins more entirely than the soiling of your garments.”

It is related in previous reports that after Bani Hashim had lived four years, by another account three years, and by another still two years in the defile, the Almighty Allah sent termites against that cursed scroll of Quraish, which they had placed in the Kaaba, and utterly cleared the parchment of every word except the name of Allah, which was written on it. Jibraeel revealed this to the Prophet, who reported it to Abu Talib.

At these glad tidings, the chieftain dressed and started for Kaaba, where he found the Quraish chiefs assembled. On seeing Abu Talib, they said to one another, “He is now forced to surrender the Prophet to us.” At his approach, they rose and treated him with the greatest deference and respect, and said, “We perceive you have come to unite your counsels with ours and deliver your nephew to us.”

“No, indeed!” said Abu Talib, “I come for no such purpose; but my nephew, who never lies, has assured me that the Almighty Allah has sent termites that have totally effaced your cursed agreement, and obliterated the tyrannical and unjust compact into which you entered, and that nothing remains on the parchment, but the name of Allah. Produce it now: if the Prophet’s declarations herein prove true, then fear God, and turn, from your oppressive and unmerciful doings: if what he has asserted is false, I will deliver him to you, and if you please, put him to death.”

They agreed that this was an equitable proposition, and bringing the parchment from the Kaaba, they found the seals perfect, but when they opened the instrument, it appeared in just the state the Prophet had described. The Quraish hung their heads, while Abu Talib warmly exhorted them to fear God and leave off their tyranny. Several of them like Motam bin Adi, Abul Bakhtari bin Hisham and Zubair bin Umayyah now rose and declared they were heartily sick of the embargo, and it was agreed to tear the sheet on which it had been written, notwithstanding Abu Jahl’s efforts to have it re-established.

The Bani Hashim now left the defile, and returned to their houses, and two months after this event, Abu Talib fell sick. When the Prophet visited him and saw that he was soon to depart, he said, “O my uncle, you brought me up in infancy, assisted me in manhood, and supplied my wants in my orphan state. May God, on my account, grant you the best rewards.

I ask one word from you that my eyes may be enlightened.” The object of the Prophet in this was, that it might be publicly known that Abu Talib was a Muslim, though he had not openly professed Islam, that he might more effectually serve the Prophet. Abu Talib now repeated the creed, declared his faith in Islam, and after committing to the Prophet the relics of the prophets, and the covenant of Ibrahim, departed to

the eternal God.71

The Prophet consigned his remains to the tomb, and wept, saying, “O my uncle, your kindred kindness has been unceasing, may Allah give you a good reward!” It is well known that Abu Talib’s death occurred in the tenth year of the Prophet’s prophetical mission. Thirty-five days after that melancholy event, or according to some, three days afterwards, Khadija departed to the holy world.

By these calamities, one speedily following the other, the Prophet was grievously afflicted. Both of these individuals had been his viziers, assistants, and helpers in promoting Islam, and were his companions in most pressing adversities.

Shaykh Tabarsi has narrated from, Ibn Abbas that the death of Abu Talib occurred on the twenty-sixth of the month of Rajab, in the last part of the tenth year of the prophetical mission of the Prophet, and Khadija dying three days afterwards, the Prophet named that the year of grief (*Aamul Huzn*). Ibn Babawayh has narrated that when Khadija was near her departure to the eternal world, the Prophet visited her and said, “To me it is a heavy burden to see you thus, but when you reach your place in Paradise give your companions my salutation.”

“Who are they?” she inquired. He replied, “Maryam, daughter of Imran, Kulthum, sister of Musa, Asiya wife of Firon, all of whom, with yourself, will be my wives in Paradise.” “May the union be blessed,” added Khadija. It is well known that Khadija was sixty-five years old when she died. The Prophet buried her at Hajoon. He entered the grave himself to lay her in it.

Kulaini his through good chains narrated from Imam Ja’far Sadiq (a.s.) that after the death of Abu Talib, Jibraeel descended and directed the Prophet to depart from Mecca, for no one was left able to defend him from Quraish, who were becoming more, exasperated against him. Accordingly he left the city, and went to a mountain near Mecca, called Hajoon.

Ayyashi has also narrated from the same Imam that the Messenger of Allah (S) after Besat remained in concealment for three years from the idolaters of Quraish and there was no one with him except Amirul Momineen (a.s.) and Khadija. Till the Almighty Allah commanded him to disclose his faith and not to care about the idolaters.

At that time the Prophet declared his faith to the Arab tribes and sought their help, but they used to deny him and drive him away. And Shaykh Tabarsi has narrated that after the death of Abu Talib when the harassment of Quraish increased he went to Taif in order to call the people towards the true religion.

He met the three chiefs of Thaqif tribe who were brothers; Abde Bil Lail, Habib and Masud bin Amr. The Holy Prophet (S) invited them to embrace Islam and complained about the harassment of his people and sought their help in this regard. They replied in the nastiest way and instigated their own people to harass the Prophet and the wretched people stood in his way. Wherever the Prophet went, he was welcomed with stones, till his feet were injured and bleeding. At last he took shelter under a tree in an

orchard.

He met Atba and Shaibah and since he was aware of their enmity, he was aggrieved to see them. One of their slaves, Adas was from the Nainawa area and the two of them sent him to the Prophet with a tray of grapes. When Adad came to the Prophet, the latter asked him to which place he belonged. Adas said that he was from Nainawa. The Holy Prophet (S) said: “You are from the righteous servant of Allah, Yunus bin Mata. Then he narrated to him the story about Prophet Yunus (a.s.) and invited him to Islam.

The Holy Prophet (S) did not consider anyone too lowly to be invited to embrace Islam; he considered all equal in this regard. Since Adas was a learned man and had studied the past books, when he came to know about the perfections and good qualities of the Prophet, he accepted Islam and fell down at the bleeding feet of the Messenger of Allah (S). He kissed the feet of the Prophet and rubbed his eyes against him.

Then he returned to that accursed duo who asked him why he had prostrated to Muhammad while even though they were his masters, he had never prostrated to them. He said it was because I became aware of his greatness and majesty and I got his recognition, and I found my heart brimming with his love.

The due laughed and said: “Do not be deceived by him, he is a sorcerer.” And Ibn Shahr Ashob has narrated that when the Holy Prophet (S) reached Taif, he saw the accursed duo seated on chairs and seeing the Prophet, they remarked: “He is coming, now he will stand before us.” But when the Prophet came near, their chairs bowed down in obeisance and the duo fell down. So they said: “When your magic did not work on Meccans, you have come to Taif?”

According to one report it is mentioned that the Holy Prophet (S) went to Taif with Zaid bin Haritha in the 10th year of prophethood in the end of the month of Shawwal. And he stayed there for 10 or 50 days. After that he set out for Mecca. On the way, he halted at a grapevine and supplicated the Almighty: “O Allah, I complain to You for the weakening of my strength and lack of my determination and dependence to people. You are the most merciful of the merciful ones. Lord of the deprived ones. And You are the Lord; to whom do you entrust me to? To the people who do not obey me or to any enemy” Who has the control of all my affairs.

If there is no anger from you, I don’t care. But Your forgiveness is most vast for me. I seek refuge from the light of Your face which dispels all the darknesses. And due to which all the affairs of the world and hereafter were reformed, that Your anger should come upon me or Your chastisement should fall on me. All the prayers are from you till are not pleased…”

This supplication is proved effective in removal of hardships. When the Holy Prophet (S) reached Nakhla, the Almighty Allah sent a group of Jinns to him, which embraced the faith.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) returned from Taif, he donned the Ihram for Umrah and tried to enter Mecca. He sent a man from Quraish who had secretly believed in the Prophet

to Akhnas bin Shareek and said that Muhammad wants to enter Mecca and perform Umrah and Sayy under his guarantee, and the Prophet himself hid in Hira cave along with Zaid. When this message was delivered he said: I am not from Quraish, I am their Caliph.

I doubt if they would accept my guarantee and this would be humiliating for me. Then the Holy Prophet (S) sent him to Suhail bin Amr seeking his guarantee but he also declined. Then Motam bin Adi was contacted and he said: "I have given guarantee to you, you may come to Mecca and do whatever you like."

And he told his sons and sons-in-law and his brother, Taima to arm themselves and publicly declared that he has stood as a surety for Muhammad. "Keep circling the Kaaba and grant him protection, so that he may perform the Tawaf and Sayy." They were ten persons in all. When the Prophet entered Mecca, the accursed Abu Jahl said: "O Quraish, Muhammad has come alone, his protector and helper is dead. You can do whatever you like with him."

Taima heard this and said: "Shut up, my brother has stood as surety for him." The accursed Abu Jahl came to Motam and asked: "Have you all become a member of Muhammad's religion?" "No," said he, "but I have stood as a surety for him." When the Messenger of Allah (S) concluded the Tawaf and Sayy, he came to Motam and said: "O Abu Wahab, you stood as a surety for me and did a favor on me. Now I am leaving your protection." He asked: "Why don't you continue in my protection? Quraish will cause no harm to you."

The Holy Prophet (S) said: "I don't want to stay in the protection of an idolater for more than a day." Motam called out: "Muhammad has gone out of my protection." The Messenger of Allah (S) used to invite the Arab tribes to accept faith in every season and he used to visit their homes and propagate Islam. That year he married Ayesha, the daughter of Abu Bakr, and Saudah, the daughter of Rabia.[72]

Ali bin Ibrahim has narrated that Asad bin Zurarah, and Zakwan bin Abde Qays, of the tribe of Khazraj, had visited Mecca in one of the Umrah seasons in the month of Rajab. Between the Khazraj and the tribe of Aws the fire of war had been blazing for years, and about the time just mentioned, the Battle of Baas was fought, in which the tribe of Aws were victors.

Asad and Zakwan came therefore to Mecca to negotiate an alliance with the Quraish, to enable their tribe to repulse the victorious enemy. Asad being acquainted with a Quraish chief, named Atba bin Rabiah, on arriving at Mecca, alighted at his house and declare the object of his visit. Atba replied, "Our country is distant from yours, and we have now special business on our hands, which will prevent us from meddling with others' affairs."

"What important matter may this be?" inquired Asad, as you dwell in the sacred and secure city. "A man has arisen among us," replied Atba, "who claims to be the Messenger of Allah (S), talks nonsense on the subject of religion, reviles our gods, and beguiles our youth." "Is he one of yourselves, replied the other, or a stranger?" "He is one of us," said Atba, "and of the best class of us, the son of Abdullah bin

Abdul Muttalib, and is the most noble, excellent, and illustrious among us."

As the tribes of Aws and Khazraj had often been told by the neighboring Jews of the tribes of Bani Quraiza, Bani Nuzayr, and Bani Qinqaa, that a Prophet was to arise at Mecca, flee to Medina, and slay a great many Arabs, Asad, on hearing Atba's account, thought that this man must be that same Prophet described by the Jews, and therefore inquired where he was. Atba replied, "You will now find him seated by Hajar Ismail, but he and his party are shut up in a defile, except at the season of pilgrimage.

But say you nothing to him, nor listen to his words, for he is a magician, and by the sorcery of his words, robs people of their hearts." This conversation, it will be observed, happened during the period the Bani Hashim were besieged in the defile of Abu Talib. Asad replied, "I have come on a pilgrimage, and of course must go to the Masjid to perform the religious circuits." "Fill your ears with cotton," then said Atba, "that you may not hear what he says."

Asad followed the advice he had received, and entering the place of devotion, beheld the Prophet, with a party of Bani Hashim, seated at Hajar Ismail. The visitor began his circuits, and passed before the Prophet, who looked at him and smiled. In the second circuit, Asad said to himself, "How silly I am to return to Medina without finding out the truth of this matter which is agitating Mecca."

He then took the cotton out of his ears, and approaching the Prophet, saluted him with, "Good morning," which was the customary form of salutation. The Prophet, raising his head, said, "Allah has given me a better salutation, even than that of the inhabitants of Paradise, namely, peace be on you!" "To what do you call us?" asked Asad. He replied, "I call you to testify to the unity of God and to my prophethood.

Ascribe no associate to Allah; do good to your father and mother; do not kill your children through fear of poverty: abandon open and secret sins; put no one to death unjustly; touch not the property of orphans except to improve it; let your weight and measures be perfect; speak accordingly to justice and truth; incline not to one side to favor a kinsman, and fulfill your covenant with God. This is the message God sends you, perhaps you will remember it."

On hearing these words the light of faith entered Asad's heart, and eternal felicity made him her own. He exclaimed, "I testify that there is no God but Allah, and I testify that you, O Messenger of Allah (S), are His apostle. May my father and mother be your sacrifice! I am of Medina, of the tribe of Khazraj. Between us and the tribe of Aws the bonds of friendship are broken. If God should reunite them by your means, and restore peace between us, none would be more esteemed among us than yourself.

I have colleagues here of my own tribe; if they should embrace this faith, I am hopeful our matters will be arranged by your good offices. Verily, I have heard of you from the Jews, who congratulate us on your future coming to Medina, and give us descriptions of your character, and I hope our region will be honored by your removal there, for which the Jews have assured us.

I thank God for the favor of having seen you; verily, I came to sign a treaty with Quraish, and God has

imparted to me something better than I sought." Then Zakwan arrived and Asad told him that he had found Muhammad respecting whom the Jews had congratulated them, and described his character to his colleague, who also believed.

They then implored the Prophet to send a person with them to teach the Qur'an and call their people to the faith of Islam. He accordingly sent with them Musab bin Umair, who was still a mere youth. He had been very tenderly brought up, was the darling of his father and mother, who watched over him so affectionately that he had never been out of Mecca before he became a Muslim. His parents then treated him very cruelly, and banished him from their presence.

He took refuge with the Prophet in the defile, and his personal appearance was much altered, because it was difficult for him to endure hardships. He had treasured up in his memory very much of the Qur'an, and of the divine precepts. Asad and Zakwan, with their Muslim teacher, Musab, now departed for Medina, and on rejoining their people, related the story of the Prophet, and narrated his perfections.

One or two persons of every tribe at Medina directly became Muslims. Musab lodged in the house of Asad, and went daily among the parties of Khazraj, calling on them to embrace Islam, and he won the youth over to faith. At that time Abdullah bin Ubayy was chief of the Khazraj, with who the Aws came into an agreement to make him chief over both tribes, on account of his noble rank and generosity.

A crown was being prepared for him, its completion being delayed for want of gems to be set in it. The Aws, notwithstanding because he did not aid the Khazraj at the Battle of Baas, declaring the war unjust on their part. The spread of Islam at Medina caused the royal power of Abdullah to totter, for which reason he endeavored to put a stop to the new schism among his people. Asad now said to Musab, "My maternal uncle, Saad bin Maaz, is one of the chiefs of Aws.

He is a noble and intelligent man, of the greatest influence in the clan of Amr bin Auf. If he should become a Muslim, our affairs would be complete. Let us, then, visit their quarter." So they arrived there, and seating themselves by a well, a party of young people came around them, to whom Musab began to recite the Qur'an.

The news soon reached Saad bin Maaz, who called a chief named Usaid bin Khuzayr, and said to him, "I hear that Asad, with a Quraish man, has come to our quarter, and is corrupting our youth. You go and put a stop to their doings." When Usaid appeared, Asad observed to his companion, "This is a great and noble man, if he should join our party, I am hopeful our object would be accomplished."

Usaid, on approaching, said to Asad, "Your maternal uncle sends you this message: Come not into our assemblies, corrupt not our youth, and fear the Aws." "Sit down," replied Musab, "and give us leave to explain: if our doctrine pleases you, accept it; if not, at your wish we will leave your district."

Usaid complied, and Musab had no sooner recited a chapter of the Qur'an to him than the light of Islam illumined his heart, and he inquired, "What must one do who embraces this faith?" Musab replied, "He

must bathe, put on two clean garments, pronounce the two testimonies, and pray at the Kaaba." Usaid immediately threw himself into the well, came out, wrung his clothes, and said, "Tell me the testimonies."

He then repeated the creed: There is no god but Allah; Muhammad is the Messenger of Allah (S); and performed two rakats of prayer." Now, said Usaid to Asad, "I will go, and by one device or another will send your uncle to you." As this fortunate man was approaching, Saad swore he was coming back with a new face on him.

Usaid put his stratagems in operation and succeeded in sending Saad to Musab, who had no sooner recited to him the chapter entitled, Ha Mim than the light of faith illumined his mind. After sending home for two clean garments, he bathed, pronounced the creed, and performed two rakats of prayers. He then took the hand of Musab, brought him to his house, and said, "Proclaim your religion and fear no one."

Saad went himself to the tribe of Amr bin Auf, and proclaimed with a loud voice, "O you children of Amr bin Auf let neither man nor woman, boy nor girl, remain, but all come out, for this is not a day for any one to stay behind the curtain." When all were assembled, he demanded what rank and reputation he held among them.

They replied, "You are our chief, and whatever you command we will do, rejecting no order whatever." Saad replied, "It is unlawful for any of you to speak to me till you testify to the unity of God and the prophethood of the Prophet. I praise God for the great favor conferred on me. This is the same Prophet of whom the Jews have given us information." The whole tribe became Muslim that day.

Islam now prevailed among the Khazraj and Aws, their chiefs having embraced the faith. This conversion was readily accomplished because the Jews had given such description of the character of the Prophet. Musab reported his success to the Prophet, who thereupon gave permission to all Muslim suffering oppression for their faith, to remove to Medina, which they did one by one. On arriving at that city the tribes of Khazraj and Aws took the refugees to their houses, and treated them with the greatest hospitality and respect.

It is differently related by some, that in the eleventh year of his prophethood, after coming out of the defile of Abu Talib, the Prophet met six men of Khazraj tribe, who were: Asad bin Zurarah, Aun bin Harth, Rafe bin Malik, Qatba bin Aamir, Aqba bin Aamir and Jabir bin Abdullah. The Messenger of Allah (S) asked them who they were and they said that they were from Khazraj tribe. The Prophet asked them to grant him some audience and they obliged him.

The Prophet invited them to Islam and recited the verses of Qur'an. When they witnessed the veracity of the Prophet, they remarked that he was the same Prophet about whom the Jews used to narrate. "So we should take precedence in accepting faith." So they embraced Islam and on their return to Medina they brought their people to embrace Islam. In the twelfth year of prophethood, twelve persons of Ansars came to the Prophet and paid allegiance to him at Aqbah, which is the first allegiance of Aqbah.

According to this report, this year the Messenger of Allah (S) sent Musab bin Umair with them to instruct them in the faith. And call them to Islam and Qur'an. At the next season of pilgrimage, in the thirteenth year of prophethood, many from the tribes of Aws and Khazraj, both Muslims and infidels, came to Mecca to see the Prophet. He asked them, "Will you defend me that I may read you the book of God, and will you become Muslim and receive your reward in Paradise?"

"Yes," they replied, "and will grant you whatever covenant you desire in respect to yourself and your God." The Prophet appointed the twelfth night of Rajab to form the league, the place to be the summit of Mount Mina, where the Ansaris, after performing the ceremonies of the pilgrimage, arrived. A great number had become Muslims, but the majority of them were yet idolaters, among whom was Abdullah bin Ubayy.

On eleventh Rajab, the Prophet directed the Ansaris to assemble by night at the house of Abdul Muttalib, at Aqbah, but to come singly and awake no one from sleep. He himself went to the appointed place, with Ali, Hamza, and Abbas. Seventy, or by another account, seventy-three men and two women of Aws and Khazraj assembled there.

The Prophet called on them to embrace Islam, declaring it the pledge of Paradise. Asad bin Zurarah, Barra bin Marror, Abdullah bin Kharam replied, "O Messenger of Allah (S), make such conditions with us as you please in respect to yourself and your God." He answered, "I make it a condition that you protect me as your own lives, and my family as your own." "What shall we receive for doing this?" they asked. He replied, "Paradise will be yours, and on earth you will be kings of Arabs, and non-Arabs will obey you."

To which they replied that they were satisfied. Abbas bin Zilah, of the tribe of Aws, now arose and said, "People of Aws and Khazraj, do you know what you are doing? You are plunging into war with both Arab and non-Arab, and arraying yourselves in hostility against all the kings in the world, or whenever an injury befalls the Prophet, you must abandon him, as you will do.

Deceive him not then, let him remain in his own country; for although his kindred opposes him, he is still noble and great among them, and no one has power to injure him." The speaker was now interrupted by Abdullah bin Kharam, Asad bin Zurarah, Abul Hasheem bin Taihan demanded what business he had to talk in that manner; then addressing the Prophet, they said, "O Messenger of Allah (S), be our blood the sacrifice for yours, and our life the ransom of your own.

Make what conditions with us you please for your Lord and for yourself. The Prophet now said to the Ansaris, "Appoint twelve persons of your number who shall be your sureties and agents, in like manner as Musa established twelve chiefs among the Bani Israel." They said to him, "You may choose whom you please." Jibraeel indicated the proper persons, and the Prophet chose nine men of Khazraj: namely, Asad bin Zurarah, Buraa bin Maroor, Abdullah bin Kharam, the father of Jabir, Rafe bin Malik, Saad bin Ubadah, Manzar bin Amr, Abdullah bin Rawaha, Saad bin Rabi, and Ubadah bin Samit.

Similarly, he chose three men of Aws: Abul Hasheem bin Taihan, Usaid bin Khuzayr, and Saad bin Khatheema. Just as these men had pledged themselves to the Prophet, Iblis shouted near Aqbah, “O you Quraish and other Arabs, the Prophet is here with the Aws and Khazraj, who are leaguing with him to fight against you.” At this announcement, the Quraish became tumultuous, and seizing their weapons advanced on Aqbah.

The Prophet ordered the Ansaris to disperse, but they said, “If you command, we will draw our swords and fight them.” He replied, “Allah has not yet given me permission to fight.” “Will you come away with us?” they asked. He answered, “I wait for the command of Allah.” When the Quraish advanced with their whole force, Hamza and Ali drew their swords and met them at the entrance of Aqbah.

Addressing Hamza, the Quraish demanded, “What business is this for which you are assembled?” “There is no assembly here,” said Hamza, adding with an oath that if any of them ventured to advance, he would cut of their heads.

The Quraish returned, and the next day meeting Abdullah bin Ubayy, they said to him: “We understand your people have leagued with the Prophet to fight against us.” But as he knew nothing of the meeting the last night, he swore it was not so, and the Quraish believed him. The Ansaris returned to Medina and were in high expectation of the coming of their illustrious guests.[73]

Migration to Medina

Ali bin Ibrahim, Shaykh Tusi, Shaykh Tabarsi, Ibn Shahr Ashob etc. have narrated through reliable chains about the migration of the Messenger of Allah (S) that when the Quraish infidels saw that the cause of the Prophet gained ground daily, and that all their plots to overthrow it availed nothing, and when they were informed of the Prophet’s league with the Ansaris, they assembled at Darul Nadwa to deliberate what was to be done.

They had an old custom of assembling at this place for consultation whenever any calamity befell them, and no one under forty years of age was admitted into the council of Darul Nadwa. Here forty of the old Quraish chiefs now met, and Satan, the accursed in the form of an old man, attempted to enter. The door keeper stopped him, and demanded who he was. He replied that he was an old man of Najd tribe, and added, “You have need of my experience; on hearing that you were assembling to overthrow this man, I came to give my advice on the subject.”

The door-keeper told him to enter. Ayyashi etc. have narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that Quraish summoned a man from each tribe and they moved to Darul Nadwa so that they may think of some solution against the Messenger of Allah (S). When they reached there they found an old man standing there and he requested them to allow him to join them. People asked: “Who are you?”

He replied: “I am an old man of Mudhir tribe. I have a very good suggestion on the topic of your discussion.” They admitted him also. It is narrated in reliable traditions that Satan four times assumed a human shape, and one was this occasion of Darul Nadwa consultation. Thus they gathered at Darul Nadwa and began to deliberate. Abu Jahl introduced the business saying, “O Quraish, among all the Arab tribes there are no one nobler than ourselves.

We are the people of the house of God, and twice a year, men come to us on pilgrimage from the utmost bounds of the earth, and they all honor us. We are in the house, and no one can molest or injure us. Such has always been our state, till Muhammad bin Abdullah took birth and grew up among us. We called him Amin, for His probity, calmness and truth, but when he arrived at maturity, and was in great esteem among us, he proclaimed himself the Messenger of Allah, and claims that he was a Prophet and he receives communications from heaven.

Next he imputed to us stupidity, reviled and degraded our gods, corrupted our youths, and sowed division among our people. He declares that our departed ancestors are in Hell and all this is very troublesome to us. In reference to him I have a suggestion.” “What is it?” inquired the council. Abu Jahl continued, “Let us send a man to kill him secretly, and if the Bani Hashim demand the price of blood, we will pay the ransom tenfold.”

“This is a miserable plan,” said Satan. “Why?” they inquired. “Because,” he resumed, “whoever slays Muhammad will certainly be put to death, and who of you will consent to be killed on this account? When Muhammad is slain, the Bani Hashim and their patrons of the tribe of Khuzah, will retaliate and never consent that the slayer of Muhammad should walk the earth. From this cause, in the sacred place there will be fighting among you till you all kill one another.”

Aas bin Wail, Umayyah bin Khalaf and Ubayy bin Khalaf proposed to build a prison in such a manner that no one could approach the Prophet, who should be shut up in it, and food thrown in to him through an aperture till he died like Zuhair, Nabaqa and Imrul Qays. “This plan,” said Satan, “is worse than the other, for the Bani Hashim will never consent to such a thing, at the season of pilgrimage they will appeal to the assembled Arab tribes, and procure his release.

Have you another plan?” concluded Satan. Atba, Shaibah and Abu Sufyan answered, “We will expel him from our country and attend to the worship of our own gods in peace.” Another tradition says that they proposed to bind the Prophet on a furious camel, and enrage the animal by piercing him with spears, that he might rush away and tear his rider to pieces among the mountains. “This project is worse than either of the others,” said Satan.

“If Muhammad leaves your country alive, as he is more beautiful and eloquent than any other man, by the sweetness of his tongue, and the plausibility of his address, he will deceive all the Arab tribes, and bringing against you such armies of horse and foot as you cannot withstand, will annihilate you.” Being now at their wit’s end, they said to Satan, “O Shaykh, what is your advice in this matter?”

“My scheme,” said he, “is that from every tribe agreeing in your object, you select one or more persons, and bring over one man of the Bani Hashim to join you, and let the whole company thus appointed to take their weapons and all at once put him to death, that his blood may be so widely diffused that the Bani Hashim will be utterly unable to demand penalty for it, because they cannot oppose all the tribes.

Should they require the price of blood, then pay them the ransom three-fold.” “We will give ten ransoms,” replied the council; adding the Shaykh of Najd has proposed the right plan. Shaykh Tusi says Abu Jahl offered this scheme, and that it was approved by Satan; whichever way it was, this plan was agreed on, and the council broke up. Of the Bani Hashim, Abu Lahab was brought into this plot. The Almighty Allah then revealed this verse, warning the Prophet:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.”74

Having made the arrangement to rush into the Prophet’s house at night and kill him, they came to the sacred Masjid, and whistled and clapped their hands and jumped about the Kaaba. As the Almighty Allah says:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

“And their prayer before the House is nothing but whistling and clapping of hands...”75

At night the party came to assassinate the Prophet, but Abu Lahab would not consent to their entering till the next morning, saying, “There are women and children here, and they must not be harmed. Guard Muhammad the whole night and we will enter the house in the morning.”

Shaykh Tabarsi has narrated through authentic chains of narrators from Hind bin Abi Hala and Ammar Yasir etc. that when the Quraish had completed their plot for killing the Prophet, Jibraeel descended and gave him information of the matter, and revealed to him the divine command to flee to Medina. The Prophet called Ali, and imparted to him the tidings of Jibraeel, and added, “The Almighty Allah commands me tonight to escape to Medina.

Tonight I will camp in the cave of Thawr; sleep in my place, so that it may not be known I have gone. Do you have any suggestion?” Amirul Momineen (a.s.) inquired, “O Prophet of Allah (S), will your safety be secured by my sleeping in your place?” On being answered in the affirmative, Ali was happy and he thanked Allah for the privilege of exposing his own life to save that of the Prophet, and fell in adoration, and this was the first prostration of thanksgiving that was made in Islam.

Ali laid the side of his face on the ground, and when he raised his head, he said, “Go wherever Allah has commanded you; let me be your sacrifice. Order what you please, and on my life I will do it, and in this and in ever other matter I supplicate for Taufeeq of my Lord.” The Prophet replied, “Allah will make you resemble me: then sleep on my carpet, and put my Khizarmi sheet over you. Know that the Almighty Allah tries his friends in proportion to their faith and their rank, therefore the trials and calamities of prophets are greater than all others, and those most like them receive the next degree of trial.

O brother, Allah has tried you, and he tries me on your account, as He tried Ibrahim, the friend, and his son Ismail. It is more grievous to me thus to expose you to the daggers of my enemies, than it was for Ibrahim to lay down Ismail to slay him. Your perfect readiness to be exposed is greater than Ismail’s voluntary submissiveness to the knife of his affectionate father. Endure faithfully, O brother, for the mercy of God is close to those that do well.”

Saying this, the Prophet embraced Ali, with flowing tears both parted, and Jibraeel led the Prophet out of the house which the Quraish had already surrounded. The Prophet recited this verse:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

“And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.”76

The Almighty Allah had sent a sleep upon them, so they did not perceive the Prophet’s departure; and he cast a handful of dust at them, saying: “Ugly be your faces! Doing thus by your own Prophet.” One tradition says they were awake, and Allah covered their eyes that they did not see. Jibraeel now directed the Prophet to go to mount Thawr, and conceal himself in the cave. Meanwhile Ali was lying in the Prophet’s place and cover.

In that period the houses of Mecca were without doors, and the walls were low. The Quraish infidels therefore saw Ali, and mistaking him for the Prophet, threw stones at him. Both Shias and Sunnis relate that the following verse was revealed in commendation of Ali on the night he exposed his life to save that of the Prophet:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

“And among men is he who sells himself to seek the pleasure of Allah...”77

According to continuous Shia and Sunni reports, this verse was revealed in the honor of Imam Ali (a.s.), because he had sacrificed his life for the Messenger of Allah (S). Thalabi and Ahmad bin Hanbal, and Ghazzali in *Ihya* and other Shia and Sunni traditions scholars and exegetes declared that: On that night when Imam Ali (a.s.) slept in the bed of the Messenger of Allah (S), the Almighty Allah revealed to

Jibraeel and Mikaeel that He has made them as brothers of each other. And your ages are greater than each other.

Which of you will dedicate his life to the other? None of them agreed to it. The Almighty Allah revealed to them: “Why can’t you be like Ali Ibn Abi Talib (a.s.)? I made him the brother of Muhammad and he is sleeping in his bed after dedicating his life to him. So go to the earth and protect Ali from his enemies. So they came down and Jibraeel sat at Ali’s head and Mikaeel at his foot and said: “Good cheers for you of son, Abu Talib, who can be like you? That the Almighty Allah boasts about you to the angels?

Then the Almighty Allah revealed the above verse in honor of Imam Ali (a.s.). Akhtab Khwarizmi who is a Sunni tradition scholar has narrated that the Messenger of Allah (S) said: “The morning next after I was in the cave, Jibraeel came to me overjoyed and I asked him what has made him happy? He replied: “Why I should not be happy when the Almighty Allah honored your brother, successor and the Imam of the Ummah last night, and He was proud of him and He said: O angels, look at My proof after My Prophet how he is risking his life for the Prophet.

Then Jibraeel says: I prostrated in thanksgiving and I testify O Allah, that he is the chief of Your creatures and the Master of all Your creation. Thus when the Prophet was departing for the cave of Thawr, he met Abu Bakr and took him along, through fear of exposure of the secret, or for some other reason.

Hind Abi Hala also went with the Prophet, who on arriving at the cave, retained Abu Bakr and sent back Hind on some business. Another tradition is, that Abu Bakr saw the Prophet departing, and pursued him, who, apprehending it was one of the Quraish, hastened on, but struck his blessed foot against a stone and bruised it. He was much troubled at being pursued, till at length Abu Bakr came up and the Prophet took him along from sheer necessity.

Shaykh Tusi has narrated from Umm Hani, sister of Imam Ali (a.s.) that when the Almighty Allah commanded his Messenger to migrate, His Eminence, made Amirul Momineen (a.s.) sleep on his bed and himself recited the first verses of Surah Yasin and left his house throwing a handful of dust on the idolaters so that they might not see him.

Umm Hani says: The Holy Prophet (S) came to my place and in the morning said: “O Umm Hani, Jibraeel has informed me that the Almighty Allah has protected Ali (a.s.) from the enemies. The Prophet departed for the Cave of Thawr in the darkness of dawn, remained there for three days and on the fourth day departed for Medina.

It is mentioned in the previous narrations that when morning dawned, the Quraish infidels drew their swords and ran upon Amirul Momineen (a.s.), Khalid bin Walid being in advance of the rest. That lion of God, Ali, leaped up, and seizing Khalid by the arm, wrung it so that he bellowed like a camel.

He then caught the sword of Khalid, and presented so bold a front to his assailants, that they all fled.

When he had driven them out and they knew it was Ali, they said to him, “We have nothing to do, with you, where is Muhammad?” He replied, “Did you entrust him to me? You wished to expel him, and he has gone away himself.”

Qutub Rawandi has narrated that Ibn Kawwa, the Khariji, once asked Amirul Momineen (a.s.) where he was when Abu Bakr was in the Cave of Thawr. Imam Ali (a.s.) said: “I was sleeping in the bed of the Messenger of Allah (S) after having dedicated my life on him. When the Quraish came with drawn swords, and did not see the Prophet, they were infuriated and they began to penalize me.

Tied me up in chains and cast me in a room and then they locked the house. After that they appointed a woman to guard me and departed in pursuit of the Holy Prophet (S). I heard a voice: “O Ali.” At once all the discomfort disappeared. Again a voice said: “O Ali.” All the chains fell away at this voice. Again a voice said: “O Ali.” All the doors opened and I came out.

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that Allah sent His revelation to His Eminence (S): O Muhammad, after Durood and salaam, Allah says that Abu Jahl and Quraish have planned to kill you and I command you, make Ali sleep on your bed. And He said: Ali’s status is like that of Ibrahim Khalillullaah and Ismail Zabihullaah.

He will sacrifice himself on you and make his soul a shield of your soul. And Allah orders you to take Abu Bakr with you. If he is friendly with you and helps you and remains firms on his covenant, he will be your friend in the hereafter. Thus His Eminence (S) asked Ali: Ali, do you agree that if they search for me and I am not found and they find you, the ignorant people may attack and kill you. Ali (a.s.) replied: Allah’s Messenger, I accept it gladly that my soul should be a shield of your soul and it be sacrificed for your brother, a close relative or an animal, if it will be beneficial to you.

I like to spend my life only for your service and for your help and to fight your enemies. If it is not so, I don’t want to be alive for a moment in the world. Hearing Ali’s words, His Eminence (S) said: O Abul Hasan, angels of the divine tablets have told me about your argument and informed that such a reward has been prepared for you that no eye has seen and no ear has heard and no one has imagined it.

After that His Eminence (S) asked Abu Bakr, do you agree to stay with me and suppose the enemies search for me and also search for you and come to know that you have only encouraged me in the claim of Prophethood and because of me, you have to suffer?

He said: O Prophet, if I get a long life and always remain in severe difficulties and not get peaceful death and any kind of peace, and all this happens because of your love, I prefer it very much than if I were to get rulership to go against you and spend my life in pleasure; Allah’s Messenger, my family and children be sacrificed on you.

His Eminence (S) said: If Allah finds your heart as your tongue, He will make you to me just as ears, eyes and head are for the body, and just as soul is necessary for the body; in the same way as Ali is for

me. And Ali (a.s.) is more than this, due to his excellence.

O Abu Bakr, one who makes a covenant with Allah and does not break it and does not make any changes in it and is not jealous to one whose excellence Allah has mentioned; that person will be in Paradise with me. And when you follow the way that Allah likes and do not adopt the wrong way with which He is displeased; when Allah raises you in Qiyamat, you will be considered eligible for Allah's Wilayat and earn our companionship in Paradise.

Then he said: Abu Bakr, look up. When he looked at the sky, he saw angels of fire riding fire horse with spears in their hands and one of them says: O Muhammad, allow us to cut your enemies into pieces. His Eminence (S) said: Abu Bakr, now put your ear on the ground. When he put his ears on the ground, he heard that the earth was calling: O Muhammad, allow me to attack your enemies. Then said: Now look at the mountain and listen.

When he did so, he heard the mountain saying: O Muhammad, allow us to destroy your enemies. Then His Eminence (S) said: Now listen to the sea; and the waves came before him saying: O Muhammad, allow us to destroy your enemies, we shall obey you. After that he heard the sky and the earth and the seas all calling out aloud: Your Lord did not command you to hide in the cave because you are unable to fight your enemies, but because Allah wants to test your patience and toleration so that He can distinguish between your pure men and women.

O Muhammad, those who fulfill your covenants, will be your neighbor in Paradise and those who break them, shall be companions of Iblis in the lowest stage of Hell. After that His Eminence (S) asked Ali (a.s.): O Ali, you are for me like ears, eyes and head for the body and soul of the body. You are as beloved to me as a person suffering from the disease of thirst loves cold water. Then said: O Abul Hasan, cover yourself with my sheet. When disbelievers come to you, Allah will send His help and on account of this, you will escape from their hands.

At last when Abu Jahl and other infidels came with their swords drawn, Abu Jahl said: Don't kill a sleeping person. First throw a stone and awaken him and then kill him. They started throwing big stones taking aim. When these infidels did thus, Ali (a.s.) lifted the sheet from his head and asked: What are you doing?

When these accursed saw him, they came to know that he was Ali. Seeing this, Abu Jahl said to his companions: Did you see that Muhammad made him sleep in his place and fled from here, so that we remain busy and he can escape. Don't say anything to Ali (a.s.), because he is deceived by him so that he himself may be killed and Muhammad be saved. If it is not so, why didn't he sleep in his own place?

When Allah was the helper according to his thinking, Ali (a.s.) said to him: O Abu Jahl, are you talking about me? It is not so, because Allah gave me so much sense that if it is to be given to all the senseless people of the world, they will all become intelligent. And Allah has given me so much strength that if it is distributed among all weak people of the world, they all would become brave and strong.

And Allah has given me such tolerance that if it is distributed among all the foolish people of the world, they all would become magnanimous. If the Prophet had not commanded me that I should not make any fight till I meet him, indeed there would have been a great fight between you and me and I would have killed you. O Abu Jahl, shame on you.

When the sky, the earth, seas and mountains asked permission from His Eminence (S) to destroy you, he did not allow them and continued to be kind and hospitable to you so that all of you who are destined to bring faith may do so. Believers are born from loins and wombs of infidel men and women and by eliminating you, Allah doesn't like to deprive them from His mercy and blessings. If this had not been kept in view, Allah would have destroyed you all, because Allah is great and you are helpless.

Allah does not make you helpless and then forces you to believe, but whatever He commands you, He also gives strength to you and ends your excuses too. Hearing the discourse of Ali (a.s.), Abul Batri bin Hassham became furious and pulled out the sword to attack him. Suddenly he saw the mountain move towards him and the earth split to crush him.

He saw waves of the sea coming to drown him in the sea and the sky came down to crash upon him. Seeing this, his sword fell from his hand and he became unconscious. The people carried him away. Abu Jahl consoled them and to cast aspersion on the incident said: He was having cholera, that is why he becomes unconscious; and nothing else.

When Ali (a.s.) came to the Holy Prophet (S), His Eminence (S) said: O Ali (a.s.) when you argued with Abu Jahl that night, Allah raised your voice and sent it to Paradise. The treasurers and Houries of heaven asked: Who is he, that he is so obedient to Muhammad (S) at this time? The people of Mecca falsified him and drove him away.

They were told: He is his deputy and he slept in his place to make his soul a shield to save him and sacrificed his soul for him. The treasurer of Paradise requested: O Allah, make me his treasurer. The Houries of Paradise said: O Allah make us his wives. Allah said: "You are for him, his chosen friends and devotees, and he shall divide you by My command among those whose well being he knows very well. Do you agree?" They said: "Yes, our Lord and Master, we are happy."

It is mentioned in reliable traditions that when the Quraish realized that the Prophet had escaped, they sent people in all direction to seek him out and the accursed Abu Jahl ordered them to have it announced in the surroundings of Mecca that one who apprehends Muhammad and brings him to them or informs of his whereabouts will be rewarded with a hundred camels. Then he summoned Abu Bakr Zakhzai who was an expert in reading spoors and he said: "This is the day of proving your expertise.

If you can do this today, we shall be obliged to you forever. Detect the footprints of Muhammad and follow them so that we can pursue him." When Abu Bakr saw the prints he at once recognized them to belong to Muhammad. He said: "They are like the facsimiles of the prints that are present at Maqam Ibrahim. And the other set of footprints belong to Abi Qahafa or his son." So they followed the footprints

till the entrance of the cave.

They saw that it was barred by a cobweb and pair of pigeons had built a nest. According to another report, a pair of partridge had built a nest and laid eggs in it. The guide said: “They have come till here but not entered the cave. If they had done so, the cobweb would have been broken and the birds have flown away. Either they went up to the sky or sunk into the earth.” The Almighty Allah sent an angel who stood guard at the entrance of the cave.

He said that there was no one there and they must look for him in the mountain passes. According to yet another report, when the Messenger of Allah (S) entered the cave, he called for a tree and it stood at the entrance of the cave and the Almighty Allah sent the pigeons and spider to build their dwellings. According to the report of Ibn Shahr Ashob, when the Prophet reached the cave, its entrance was so narrow that no one could enter it.

But by the power of Allah it became so wide that the Holy Prophet (S) entered it mounted on a camel. Then it narrowed down once again and at that time a tree grew up by the command of Allah at the entrance of the cave. Ahle Sunnat have narrated that Abu Bakr was very much worried of the Quraish and the Messenger of Allah (S) continued to comfort him as the Almighty Allah has mentioned it in the Holy Qur’an:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

“If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest...”78

It is narrated from Imam Muhammad Baqir (a.s.) that ‘word of the infidels’ implies the atheistic statement of a person who has no relation with Faith. The Almighty Allah only sent down tranquility on the Prophet and wherever tranquility is mentioned in Qur’an, the Almighty Allah has also included the believers in it. But since here there was no believer with the Prophet, that is why tranquility is restricted to the Prophet.79

It is mentioned in *Basairud Darajat* from Imam Muhammad Baqir (a.s.) that when the idolaters set out in pursuit of the Prophet, Imam Ali (a.s.) feared lest they harm the Prophet in some way, Imam Ali (a.s.) climbed Mount Thabir while the Holy Prophet (S) was on Mount Hira.

The Holy Prophet (S) saw him asked: “O Ali, what is the problem?” He replied: “May my parents be sacrificed on you, I feared lest the idolaters cause harm to you, so I followed you.” The Holy Prophet (S)

said: “Hold my hand.” Mount Thabir joined mount Hira due to the miracle of the Prophet. Imam Ali (a.s.) stepped on mount Hira and Thabir returned to its position.

Ayyashi has narrated from Imam Zainul Abideen (a.s.) that Lady Khadija passed away a year before migration and Abu Talib passed away after a year. When the two supporters of the Prophet passed away, it became difficult to remain in Mecca. The Messenger of Allah (S) complained to Jibraeel about his travails.

The Almighty Allah revealed to the Prophet: Leave this place as the people here are oppressors and go to Medina since you have no supporter in Mecca now and fight Jihad with the idolaters. At that time the Messenger of Allah (S) migrated to Medina. And Shaykh Tusi and Shaykh Tabarsi have narrated through authentic chains of narrators that the Holy Prophet (S) stayed in the cave for three days and Imam Ali (a.s.) used to bring him food and water.

And he arranged for three camels for the Holy Prophet (S), Abu Bakr and Ajir, the guide. The Holy Prophet (S) left Imam Ali (a.s.) in Mecca to restore the trusts of people, because the Quraish during the period of Jahiliyya used to consider the Holy Prophet (S) honest and trustworthy, referring to him as Muhammad the Amin.

In the same way, whoever visited Mecca during Hajj kept his belongings with the Prophet and after the declaration of prophethood also they considered him honest and trustworthy. The Messenger of Allah (S) told Amirul Momineen (a.s.): Every morning and night announce in public that whoever has any trust with the Prophet should come and take it.

And return the trusts to them openly. “And O Ali, I appoint you as my representative for my daughter and entrust both of you to Allah. And prepare camels for myself and Fatima Zahra and my mother Fatima binte Asad and those from Bani Hashim, who want to migrate.” Along with this he made many recommendations and said: “When you are free from all this, prepare to migrate to Allah and His Messenger and when you receive my communication you must depart without any delay.”

After that the Messenger of Allah (S) turned his attention to Medina. When Abdullah bin Ariqat came near the cave to steal sheep, the Holy Prophet (S) asked him: “Will you take care of me if I entrust my life to you and take us to Medina from an unknown route?” Ibn Ariqat said: “Seeing the cobweb and nest of pigeons I realized that you are the Messenger of Allah and I believed in you. I will protect you and I will accompany you wherever you go.”

The Holy Prophet (S) said: “I want to go to Medina.” He said: “I will take you there most readily through such a route that no one will see you.” So they set out for Medina. And Shaykh Tusi has narrated that the Holy Prophet (S) migrated to the cave on the thirteenth year of Besat in the thirteenth night of Thursday, in the month of Rabiul Awwal. And Amirul Momineen (a.s.) slept in his bed the same night. And he set out to Medina on the night of the fourteenth. On the way, many miracles occurred at his hands which were mentioned in the chapters of miracles.

And Kulaini has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Prophet set out from the cave to go to Medina, Quraish announced a reward of a hundred camels on his head. Surakha bin Malik bin Jatham came out in his search. When he came near, the Holy Prophet (S) prayed: "O Allah, save me from the mischief of Surakha in any way you like." Surakha's horse sunk in the ground and he leaped from the beast to save himself.

He came running to the Holy Prophet (S) and said: "O Muhammad, I understood that this calamity has come from your side. Please pray that the Almighty Allah saves my horse. I swear by my life that if I cannot give you any benefit I will cause you no harm also." The Prophet prayed and his horse was saved. But again he wished to act against the Prophet and again the horse sunk and this happened thrice. After the third time, he said: "You can take my camels and slaves.

I will now return and will not allow anyone to follow you." The Holy Prophet (S) said: "I have no need of your things."According to Qutub Rawandi, when the Messenger of Allah (S) escaped the idolaters of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him.

Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available. The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years.

The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her. The Prophet called for a vessel, which could satiate many persons and began to milk her till the vessel was full.

He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it remarking: "The leader must come last." Then he milked her again till the vessel was full and the people drank from it again and left Mabad the rest.

When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca." He came to Medina with his family and became a Muslim.

Shaykh Tusi has narrated through authentic chains that when the Messenger of Allah (S) came to Medina, first he halted at Quba with the tribe of Amr bin Auf. Abu Bakr said: "O Prophet, please proceed to Medina as the people are waiting for you." The Prophet replied: "I will not enter Medina till my brother, Ali and my daughter, Fatima do not arrive."

As much Abu Bakr insisted as much the Prophet declined. At last Abu Bakr left the Prophet in Quba and

proceeded to Medina. The Holy Prophet (S) sent a communication to Imam Ali (a.s.) through Abu Waqid Lubni to join him as soon as possible. When Imam Ali (a.s.) received this communication, he prepared to migrate and told the weak believers to leave Mecca quietly with minimum luggage and gather at Zituwa at night.

And he took with him Fatima Zahra, his mother, Fatima binte Asad and Fatima binte Zubair bin Abdul Muttalib and set out from Mecca. Some have narrated that the daughter of Zubair named Ziya–a and Ayman son of Umm Ayman, a freed slave of the Holy Prophet (S) and Abu Waqid set out with Amirul Momineen (a.s.).

Abu Waqid began to drive the camels of the ladies fast. Imam Ali (a.s.) said: "O Abu Waqid, be gentle to the ladies and drive their camels slowly as ladies are delicate and weak." Abu Waqid said: "I fear that the idolaters of Mecca may come out in our pursuit. The Imam said: "Don't worry, because the Holy Prophet (S) has told me that they will cause me no harm." Thus Abu Waqid drove the ladies' camels and Imam Ali (a.s.) was reciting a war poem:

Other than Allah there is no deity and helper.
So don't worry about anyone else.
Because the Almighty Allah is caretaker of all your affairs.

When Imam Ali (a.s.) reached near the desert, ten armed riders of Quraish came to him and one of them was Jina, slave of Harith bin Umayyah. He was very daring. When Amirul Momineen (a.s.) saw him, he told Ayman and Abu Waqid to make the camels sit and make the ladies alight from the camels. Then he pulled out the sword and turned to the idolaters.

They said: "Do you think you will be able to take the women? Bring them back." Imam Ali (a.s.) said: "What will you do if I don't?" They said: "We will break your head." Saying this, they moved to the ladies' camel. Amirul Momineen (a.s.) scolded them and Jina attacked him. The Imam deflected his blow and attacked him on his shoulder and he fell down dead. Then Imam Ali (a.s.) sat on the horse and leaped on the group like a hungry lion, reciting the following war poem:

Give way to one who fights Jihad in the way of Allah.
By Allah, I am not frightened of anyone else, except for One God.

At last the idolater turned saying: "O son of Abu Talib, let us go, we have no concern with you." Imam Ali (a.s.) said: "Now I go to Medina openly to meet my brother, the Messenger of Allah (S). One who wants to irrigate the earth with his blood should come near to me."

Then he said to Ayman and Abu Waqid to drive the camels and he set out from there with a great dignity and camped in the desert. He halted there for a night and all night remained busy in prayers, standing sitting and lying down. Next morning he prepared to traverse the second stage of the journey and in this way reached the illuminated Medina. Before that the Almighty Allah revealed the following verses in his

praise:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire: Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust: Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise. So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward."[80]

It is mentioned in a reliable tradition that when the Messenger of Allah (S) migrated to Medina, the poor Muslims who were harassed by the idolaters of Mecca, they fled one by one and joined the Prophet. But defenseless Muslims were bitterly persecuted by the infidels of Mecca; some being put to death, and others compelled to say blasphemous things against the Prophet.

Among were Ammar, and his father Yasir, and his mother, Sumayyah, and Suhaib, and Bilal, and Khabab, who had attempted to flee, but fell into the hands of the idolaters, and were compelled to revile the Prophet. Ammar, knowing if he did not do this, he should certainly be killed, said what they bade him in religious dissimulation, but faith remained firm in his heart.

His father and mother, refusing to blaspheme the Prophet, were martyred by the most cruel tortures, and were, it is said, the first martyrs to Islam. When tidings of this reached Medina, some said that Ammar had become an infidel, but the Prophet denied the report, and declared that Ammar from head to foot

was full of faith, and that faith was mingled with his very flesh and blood.

When at length Ammar escaped to the Prophet, he wept, and said, “O Messenger of Allah (S), I have suffered the greatest trials; they would not withdraw their hands from me, till I spoke unworthy things of you and praised their idols.” The Prophet wiped away Ammar’s tears with his hand, saying, “No fault is attached to you; if you should be in such circumstances again, repeat what you have said.”

And Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the Meccans forced Ammar to utter the word of infidelity even though his heart was faithful. So the Almighty Allah revealed the following verses:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

“He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith...”81

The Holy Prophet (S) said: “O Ammar, if the idolaters force you again, you may repeat what you said, as the Almighty Allah exempted you from it.”

Prophet’s arrival in Medina

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that three months after the allegiance of Aqbah, the Prophet fled to Medina, which he entered on Monday, the twelfth of Rabiul Awwal. Before his arrival, the Ansaris, used to go out everyday and gaze on the road in expectation of his arrival. The day he came, a party had been out with this view, most of whom, after waiting some time in vain returned home.

At length he arrived at the site of the Masjid Shajarah, and inquired the way from the tribe of Bani Amr bin Auf and followed that road. A Jew, from the walls of his fort, saw three riders going in the direction of Bani Amr, and shouted, “O you Muslims, the man you desire has come, bringing great fortunes to you.”

This announcement was echoed through Medina, and men, women and children, filled with joy, ran out to meet the Prophet, who, by divine direction, proceeded to Quba, where he dismounted and was soon surrounded by the tribe of Bani Amr bin Auf. He became the guest of Kulthum, a worthy man.

The tribe of Aws all met him, but as the fire of war and carnage still blazed between them and the Khazraj, the latter tribe, through fear, were to a man prevented from meeting him. As night came on, Abu Bakr left the Prophet and entered the city, but he remained at Quba, in the house of Kulthum. After the Prophet had performed evening and night prayers, Asad bin Zurarah, clad in armor, came in, and excused himself for not appearing sooner to pay his respects, on account of the hostility raging between his tribe and that of Aws.

The Prophet then addressed the chiefs of Aws tribe, inquiring who of them would guarantee Asad's safety. They replied, "O Messenger of Allah (S), our own safety is in your keeping, do you then be his security." "No," he replied, "one of you must give him protection." Awim bin Saidah and Saad bin Khathima agreed to give protection. So they began to visit the Prophet and sit in his audience till the Prophet entered Medina.

Ibn Shahr Ashob narrates that fifty-three years of the Prophet's life had passed when he fled to Medina; he remained three days in the cave, or, as one tradition says, six days, and that on Monday, the twelfth, or, by another account, the eleventh of Rabiul Awwal, he entered Medina. This was the first year of the Hijrat but its era is dated from the month Mohurrum.

First the Holy Prophet (S) stayed in the house of Kulthum bin Hadam, then he shifted to Khathima, of the Aws tribe. Three days, or, according to some reports, twelve days later, on Ali's arrival, he entered Medina. During his stay at Quba, he built a Masjid there. People of Medina used to visit him. When somewhat more than a month of the Hijrat had passed, the length of prayers was increased. Eight months after the Hijrat, the Prophet constituted brotherhood between believers; and in this first year of Hijrat, Azan was established.

Kulaini has narrated through authentic chains of narrators that Saad bin Musayyab asked Imam Zainul Abideen (a.s.): "What was the age of Amirul Momineen (a.s.) when he embraced Islam?" Imam (a.s.) said: "Keep quiet, he was never a disbeliever? Ali was ten years old when the Prophet assumed the prophetical office, and at that day also he was not a disbeliever but apparently he preceded others by three years in believing and praying.

And the first prayer he performed with the Prophet was two rakats, at noon. Which was only two rakats in the first ten years and the Muslims performed only two rakats in every prayer, which law continued till the Hijrat. The Prophet left Mecca on the first day of Rabiul Awwal, leaving Imam Ali (a.s.) in Mecca to complete some errands, which none but he could perform, and he left Mecca on Thursday, 1st Rabiul Awwal in the thirteenth year of Besat and arrived at Medina on Monday, the twelfth of the month after meridian (Zawal) and halted at Quba and performed two rakats each of the Zuhr and Asr prayers.

The Prophet remained, for more than ten days and according to one account, fifteen days with Bani Amr bin Auf, who offered to build him a Masjid if he would dwell with them, but he refused, saying, "I only wait here the arrival of Ali bin Abi Talib. I have told him to join me at the soonest. And I will not decide about my permanent stay till he does not arrive.

And if Allah wills, he will soon be here." When Amirul Momineen (a.s.) arrived the Holy Prophet (S) was staying in house of Amr bin Auf. As soon as Imam Ali (a.s.) arrived, the Holy Prophet (S) took him and came to Bani Auf and that day was Friday and the Sun was just rising. The Prophet marked a spot for a Masjid for them and fixed the prayer direction.

He prayed two rakats of Friday prayer there and then entered Medina. When he came with him, and

mounted on the same she-camel he had rode from Mecca, the Prophet entered Medina on Friday, having started at sunrise, and stopped with Bani Salim bin Auf till afternoon prayers. Every clan of the Ansaris came out and besought him to become their guest, but he replied, “Open a way for my camel; she is under divine guidance, and will go to the place Allah has appointed for me.”

At the same time he threw down the reins, and let the camel take her own course. “Here she stopped,” said Imam Zainul Abideen (a.s.), pointing to the door of the Prophet’s Masjid, where prayers over the dead are recited. The camel lay down and the Prophet dismounted. Abu Ayyub Ansari, anticipating the rest, seized and carried the Prophet’s things to his house, and had the Prophet for his guest till houses were built for him and Ali (a.s.).

The narrator asked the Imam, “Was Abu Bakr also with the Prophet when he entered Medina, if not, where he had separated from the Prophet?” Imam (a.s.) explained that when the Holy Prophet (S) was waiting for Ali at Quba Abu Bakr wanted to go ahead and not wait for Ali. Hence Abu Bakr was angry that the Prophet waited for Ali before entering Medina, and conceived great jealousy for him. This was the first enmity that was expressed against Ali (a.s.) and this was the first opposition to the Prophet that Abu Bakr expressed.

The Holy Prophet (S) remained in Quba waiting for Amirul Momineen (a.s.). So he left the Messenger of Allah (S) and came to Medina. The narrator asked: “When did the Holy Prophet (S) marry Fatima to Ali (a.s.).” “Ali married Fatima the year after Hijrat, when she was nine years old. She was the Prophet’s only child by Khadija, after his assumption of the prophetical office. Khadija passed away one year before Hijrat and Abu Talib expired a year later.

When both these personalities left the world, the Holy Prophet (S) was much aggrieved and he found it dangerous to remain in Mecca. When he complained to Jibraeel, the Almighty Allah commanded him to leave the place and go to Medina and after that he can take up arms against the idolaters. It was then that he performed the Hijrat.” The narrator asked since when the daily prayers became obligatory as they are recited this day.

Imam (a.s.) said: When Islam gained strength in Medina, the Almighty Allah made Jihad obligatory on Muslims and the Holy Prophet (S) by the command of Allah added seven rakats to daily prayers. Two rakats each were added to Zuhr, Asr and Isha prayers and one rakat was added to Maghrib prayer. And the Morning Prayer remained as it was. This was so, because the angels of the day and the night both used to be present with the Prophet, so the Almighty Allah says:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

“...and the morning recitation; surely the morning recitation is witnessed.”[82]

Imam Zainul Abideen (a.s.) said: It means that at the time of Morning Prayer, angels who note down the

deeds of the night as well the angels who note down the deeds of the day, both are present there.

According to another report, it is mentioned that Imam Ja'far Sadiq (a.s.) said: "Recite more prayers in Masjid Quba, because it is the first Masjid in which the Prophet first prayed on his way to Medina. And it is mentioned in another good tradition that the Almighty Allah says: it is the Masjid whose foundation is laid on piety since the first day. And in another correct report it is said that: The Holy Prophet (S) reached Medina and drew a line with his foot around the city and said: "O Allah, don't bless those who sell the houses of Medina."

Shaykh Tabarsi etc. have narrated that Aws and Khazraj tribes had numerous idols before accepting Islam, which they used to worship and each of their nobles had an idol at home, to which they applied fragrance, sacrificed animals and prostrated. When twelve persons from Ansars paid allegiance to the Prophet and returned to Medina, they threw out the idols and those who obeyed them, all threw away the idols from their homes.

And when seventy persons paid allegiance and came to Medina, and after the Prophet's arrival among them, the faith spread to that degree that Saad bin Rabiah and Abdullah bin Rawaha went about and broke all the idols that remained in the tribe of Khazraj. Prophet entered Medina one or two days after the coming of Ali (a.s.) on a Friday.

The tribe of Amr bin Auf gathered and collectively prayed to him to lodge with them as they possessed glory and honor. "We will support you with our lives and wealth." The Prophet said: "Leave my she-camel, it will halt at the place the Almighty Allah has commanded her." When Aws and Khazraj learnt of the Prophet's arrival in Medina, they armed themselves and rushed out to welcome him and collected around the she-camel of the Prophet.

Wherever the Prophet went, people welcomed him and pleaded him to lodge with them, but the Holy Prophet (S) said to them: The she-camel is pre-ordered by the Almighty Allah." When the Messenger of Allah (S) reached Bani Salim tribe, it was the time of decline of the sun from its meridian. They had constructed a Masjid before the Prophet's arrival.

They also asked him to stay with them but when the she-camel halted at the gate of the Masjid, the Holy Prophet (S) alighted and entered it. Recited the sermon and performed the prayer with a hundred followers. Then he came out again and mounted the camel, leaving the rein free. The she-camel was moving according to the command of Allah. When the Messenger of Allah (S) passed Abdullah bin Ubayy, he did not ask the Prophet to stay with him; rather he placed a cloth on his nose as a lot of dust arose by the crowd of Ansaris.

He said: "Don't stay here. Go to those who are involved in your help and who have called you here." So the Almighty Allah as a miracle of the Holy Prophet (S) sent ants on the people of Abdullah's tribe that destroyed their homes and they had to flee the area. Saad bin Ubadah said: "O Messenger of Allah (S), don't pay any heed to this accursed man, because before your arrival, we had decided to appoint him as

our ruler; but since we cancelled that decision he is talking this nonsense due to jealousy. O Prophet, please stay with us.

We will provide you with army, wealth and glory and anything that you may need." The Holy Prophet (S) did not incline to anyone. His she-camel continued to move on and lay down at a place where presently the Prophet's mosque stands. In that time there was only a compound wall which belonged to two orphans of Khazraj tribe under the guardianship of Asad bin Zurarah. The she-camel halted at the door of Abu Ayyub, whose name was Khalid bin Zaid.

The Prophet alighted and the people surrounded him, each of whom wanted him to stay in his place. But Ayyub's mother took the Prophet's luggage inside and the matter was decided. When people insisted, the Holy Prophet (S) said: "A man is with his luggage," and he entered the house of Abu Ayyub.

And Asad bin Zurarah took the Prophet's camel to his house. Ibn Shahr Ashob has narrated from Salman what when the Messenger of Allah (S) reached Medina, people clung to the rein of his camel to take him to their homes. The Holy Prophet (S) said: "Leave the she-camel as she is ordered by the Almighty Allah and wherever she halts, I will stay at that place."

Since she halted at the door of Abu Ayyub, he called his mother to open the door, for the Prophet had come to them. She being blind, lamented the loss of her sight that she could not see him. The Prophet drew his hand over her eyes and her sight was restored. This was his first miracle in Medina.

Ali bin Ibrahim has narrated that three tribes of Jews lived in Medina. These tribes were the Bani Quraiza, Bani Nuzayr and Bani Qinqaa. When the Messenger of Allah (S) came to Medina, they approached him and asked: "To what do you invite?" He replied: "Testify to the Oneness of Allah and my prophethood.

I am the one who is described in Taurat and the scholars have informed you that I will migrate from Mecca to this terrain. And a Rabbi from Shaam had told you that he has abandoned wine and other pleasures and all luxuries are destroyed because a prophet will be raised in this area. He will emerge from Mecca and migrate to this city. He will be the last prophet and the best of them. He will be riding a mule, donn old garments and feel satiated on dry loaves of bread.

There will be redness in his eyes and the seal of prophethood will be engraved between his shoulders. He will undertake armed resistance without caring for anyone. He will be extremely of good nature. His kingdom will stretch to every accessible place." Jews said: "We know all this and that is why we have come here to make peace with you on the condition that neither we will support nor oppose you.

And we promise that we will not support your enemies and not harass your supporters. You will, in return, not oppose our supporters till we can see how your mission progresses." The Holy Prophet (S) accepted these conditions and a document was prepared with these stipulations. It was also mentioned that if they violated any of the terms, it would be lawful to shed their blood, captivate their women and

children and seize their property.

Huyy bin Akhtab signed this on behalf of Bani Nuzayr. When he returned home, his brothers asked how he found Muhammad. He replied: “He is the same whose descriptions we have seen in the scriptures and heard from the scholars. But I will remain his perpetual enemy, because prophethood is transferred from the progeny of Ishaq to the progeny of Ismail due to him and we can never render obedience to the progeny of Ismail.

Kaab bin Asad signed on behalf of Bani Quraiza and Mukhairiq on behalf of Bani Qinqaa. The latter was the wealthiest of all. He asked: “Do you know that he is the same Prophet? Come let us go and embrace faith on his hands and gain from Taurat as well as Qur’an.” But his followers did not agree.

The Prophet performed prayers a number of times in the house of Abu Ayyub. He then directed Asad bin Zurarah to buy a certain plot of land for him. Asad went to negotiate the business with the two orphans that owned it, and who immediately declared it a present to the Prophet. He refused to receive it without paying its value, and the bargain was at length closed by the payment of ten gold coins.

The Prophet ordered bricks to be made on the ground, and stones were brought to lay the foundation of a Masjid, he toiling with the rest in this laborious work. Usaid bin Khuzayr seeing him carrying a heavy stone, said to him, “Let me carry it, O Messenger of Allah (S).” “No,” he replied, “You go and bring another.” When the foundation was brought up to the level of the ground, they then built walls of sun-dried brick.

Kulaini has narrated from Imam Ja’far Sadiq (a.s.) that the walls were at first the thickness of a single brick’s width, but on the increase of the Muslims, the Masjid was enlarged, the walls being made a brick and a half in thickness. On a further increase of members, they besought the Prophet to allow another enlargement of their place of worship, when he ordered the walls to be built two bricks thick, in that style in which the joints of one layer are covered by the bricks of the next course.

As the heat became oppressive, the Muslims petitioned for a roof to the Masjid. The Prophet ordered date-posts to be set up to support date-rafters, and a thatch of date-leaves and grass. When the rainy season commenced, the Muslims proposed to protect themselves by a clay roof, but the Prophet ordered the roof to be of wood, bound together like that Musa made, adding, “more than this, I cannot do for the Masjid;” and it remained in that state till he left the world.

The walls, before the roof was put on, were the height of a man. When the shadow of the wall extended one cubit noon prayers were performed, and on the further extension of a cubit, the afternoon prayers were offered. Shaykh Tabarsi and other tradition scholars have narrated that after the erection of the Masjid, the Prophet ordered houses to be built around it for himself and Ali and the rest of the Muhajireen; and they all had their doors open towards the Masjid.

A house was marked for His Eminence, Hamza also and its door opened in the Masjid. People used to

come into the mosque from their homes. Jibraeel now descended and said to the Prophet, “Allah commands you to order all the doors opening towards the Masjid to be closed up, except your own and that of Ali.”

Companions were unhappy due to this and Hamza was also angry at this order, and said, “Ali is younger than myself, and is my nephew.” The Prophet replied, “Do not be vexed, my uncle, for it is not my doing, but the Almighty Allah has commanded it.” “I am satisfied,” replied Hamza, “and commit myself to Allah and the Prophet.”

It is related in *Tafsir Majmaul Bayan*, that when Islam was spreading in Medina, before the Hijrat, the Ansaris said among themselves, “The Jews have a day, Saturday, on which they assemble weekly for worship, and the Christian, also have a day for the same purpose, namely, Sunday. Let us likewise have a fixed day for assembling to worship, and rendering thanksgiving to Allah.”

Accordingly the Holy Prophet (S) appointed Friday, which, in those times, was called Uruya, which day received the name Friday, from its being the day for religious convocation. At this period, Asad bin Zurarah led the prayers of the Muslims, gave them a discourse and exhortation, and sacrificed a sheep for them, which served the party for breakfast and dinner, as they were but few in number.

Subsequently, the Almighty Allah sent the verse relating to Friday. But the first Friday kept by the Muslims was that of Asad, and the first observed by the Prophet was after his arrival at Medina. He came to Quba on Monday, where he laid the foundation of a Masjid and remained till Friday, when he started for Medina and performed the Friday prayers at the Masjid of Bani Salim, which is in the midst of the valley.

It is mentioned in reliable books that among the events of the first year of Hijrat is the incident of the wolf that testified to the prophethood of the Prophet as was mentioned previously. The same year the Holy Prophet (S) sent Zaid bin Harith and Abu Rafe to Mecca to bring Saudah binte Rabiah, wife of the Prophet and his daughters. He married Ayesha the same year. There was addition to units in daily prayers.

The Messenger of Allah (S) also established brotherhood between the believers and himself adopted the brotherhood of Ali Ibn Abi Talib (a.s.). It is narrated from Amirul Momineen (a.s.) that when the Messenger of Allah (S) established brotherhood between believers and Muhajireen, people did not inherit on the basis of their relations, they used to inherit on the basis of their brotherhood. When Islam became strong, the Almighty Allah revealed the verse of inheritance and the previous command stood cancelled.

And it is narrated that in that time, the fast of Ashur of Mohurrum became obligatory. Salman, the Farsi, in this year became a Muslim, as will be explained in the coming pages. As did Abdullah bin Salam, a Rabbi, who having proposed a number of questions to the Prophet, and receiving convincing answers, embraced faith. Abdullah admitted that Jews were a pack of liars and “if they come to know that I have

embraced Islam they will make allegations against me also.

“Conceal me, therefore,” said he; “call them here and ask them what my reputation is among them.” They testified that Abdullah was of the very highest respectability, as was his father before him, both for virtue and wisdom. “If he becomes a Muslim,” inquired the Prophet, “will you also embrace Islam?” “May God keep him from that?” exclaimed the Jews.

“Come forth, Abdullah,” said the Prophet. He did so, saying, “I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah (S).” Immediately the Jews denounced him and his father as the most wicked and stupid of their tribe. Azan was formulated the same year. During this year, Bara bin Maroor a chief of Medina, Asad bin Zurarah and Kulthum bin Hadam passed away, while two of the Meccan infidels, Aws bin Wail and Walid bin Mughira, went to Hell.

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1. Surah Nahl 16:90
2. Surah Alaq 96:1–2
3. Surah Muddaththir 74:1–3
4. Surah Qalam 68:1–3
5. Surah Shuara 26:214
6. Surah Hijr 15:94
7. Surah Lahab 111:1
8. Surah Hud 11:5
9. Surah Taha 20:47
10. Surah Isra 17:46
11. Surah Zariyat 51:54
12. Surah Zariyat 51:55
13. Surah Anfal 8:33
14. Surah Anfal 8:34
15. Surah Isra 17:1
16. The author says: The phrase – remote Masjid – may refer to the shrine in heaven, without contradicting the fact that the Prophet was carried to the Masjid of Baitul Maqdas, which a great many traditions prove to have been the case, although it is probable that in some of his ascensions, he did not visit that Masjid.
17. Surah Najm 53:1
18. Surah Najm 53:2
19. Surah Najm 53:3–4
20. Surah Najm 53:5
21. Surah Najm 53:6
22. Surah Najm 53:7
23. Surah Najm 53:8–9
24. Surah Najm 53:10
25. Surah Najm 53:11
26. Surah Najm 53:12
27. Surah Najm 53:13–14
28. Surah Najm 53:15
29. Surah Najm 53:16
30. Surah Najm 53:17

31. Surah Najm 53:18
32. The author says: The interpretation of all these verses will be mentioned under the traditional reports that prove Meraj.
33. Surah Saffat 37:10
34. Surah Mutaffifeen 83:18
35. Surah Nisa 4:10
36. Surah Maryam 19:57
37. Surah Aale Imran 3:68
38. Surah Raad 13:29
39. Surah Najm 53:9
40. Surah Baqarah 2:285
41. Surah Baqarah 2:285
42. Surah Baqarah 2:285
43. Surah Baqarah 2:286
44. Surah Baqarah 2:286
45. Surah Baqarah 2:286
46. Surah Baqarah 2:286
47. Surah Anaam 6:160
48. Surah Najm 53:8–9
49. Surah Baqarah 2:285
50. Surah Baqarah 2:285
51. Surah Baqarah 2:286
52. Surah Baqarah 2:286
53. The author says: The Prophet may have made the ascension twice from Mecca, and one hundred and eighteen times from Medina; or have made it twice to the empyrean, and on other occasions, to the heavens only; or have done it twice bodily, and in the remaining instances spiritually – Allah knows best.
54. Surah Zukhruf 43:45
55. Surah Yunus 10:101
56. Surah Anaam 6:1
57. Surah Najm 53:8–9
58. Surah Najm 53:13–14
59. Surah Saad 38:1
60. Surah Kauthar 108:1
61. Surah Zukhruf 43:45
62. Surah Najm 53:17–18
63. Surah Waqiya 56:33
64. The author says: Other traditions of Meraj will be mentioned in the coming chapters, Insha Allah.
65. Surah Maryam 19:25–26
66. Surah Maidah 5:110
67. Surah Maidah 5:82–83
68. Surah Aale Imran 3:199
69. This report which says that Najjashi died in Habasha is more clear and more famous.
70. The daughter of Lady Khadija's previous husband was married to him. – Tr.
71. It shows that Abu Talib was a Divine Proof and a successor of the prophets.
72. Actually it should be Zamaa. – Tr.
73. The author says: What has been related from the traditions of Ali bin Ibrahim, Shaykh Tabarsi, Qutub Rawandi, Ibn Shahr Ashob, and many others, may be relied on, and is consistent as a whole.
74. Surah Anfal 8:30
75. Surah Anfal 8:35

76. Surah Yasin 36:9
77. Surah Baqarah 2:207
78. Surah Taubah 9:40
79. The author says: This verse is sufficient to prove his lack of faith since he was fearful in spite of being in the company of the Holy Prophet (S), and Amirul Momineen (a.s.) slept under the shade of swords but didn't worry. This was so disconcerting to the Prophet that the Almighty Allah deprived him from tranquility, which is a necessary part of faith as mentioned in Basairud Darajat etc. from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when Abu Bakr was terrified in the cave, the Messenger of Allah (S) tried to comfort him and said: I can see Ja'far and his companions in a ship that is sailing in the sea. And I can see a group of Ansar sitting at home and making conversation. He said: Please show them to me also. The Holy Prophet (S) drew his hand over his eyes and he saw as the Prophet had said and he said to himself: "Now I testify that you are a magician!" And Qutub Rawandi has narrated that when the infidels of Quraish reached outside the cave, Abu Bakr became very restless and he wanted to come out and join them as he was secretly in league with them. Meanwhile a Quraishite sat down to urinate in the direction of the cave. Abu Bakr said: This man has seen us. The Holy Prophet (S) will never allow him to see. If he had seen us, he would not have opened his fly in front of us. And don't worry, Allah is with us. They can render no harm to us. When he was not assured with this also and he tried to come out from there, the Holy Prophet (S) kicked the other side of the cave and a door opened. There was a sea nearby in which a ship was ready. The Holy Prophet (S) said: Now keep quiet. If they enter from this entrance, we will escape from the other side and board the ship. He was thus compelled to keep quiet.
80. Surah Aale Imran 3:190-195
81. Surah Nahl 16:106
82. Surah Isra 17:78

[1] [1]
SHARES

Miscellaneous skirmishes till the Battle of Badr

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) and Imam Ali Naqi (a.s.) that a person who vows to bestow much in charity must give eighty dirhams; for in the Qur'an it is declared:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

"Certainly Allah helped you in many battlefields..."[1]

"We counted the places," say these Imams, "where the Prophet fought against idolaters and Allah helped him, and have found the number to be eighty." Shaykh Tabarsi in *Majmaul Bayan* states that the Prophet was present in person in twenty-six battles or military expeditions; namely: (1) Abwa (2) Bawata (3) Asheerah (4) Badr-e-awla (5) Badr-e-Kubra (6) Bani Sulaym (7) Suwaiq (8) Zee Amr (9) Uhud (10) Bahraan (11) Asad (12) Bani Nuzayr (13) Zat-ul-Raqa (14) Badr-e-akhirah (15) Domatul Jandal (16) Khandaq (17) Bani Quraiza (18) Bani Lahyan (19) Bani Qard (20) Bani Mustaliq (21) Hudaibiya (22)

Khyber (23) conquest of Mecca (24) Hunain (25) Taif and (26) Tabuk. In nine of these battles, he engaged personally in the fight.

First, in the Battle of Badr-e-Kubra, on Friday, the seventeenth of Ramadan, in the second year of the Hijrat. Second, in the Battle of Uhud, in the month of Shawwal, the third year of the Hijrat. Third and fourth, at the battles of Khandaq and Bani Quraiza, in Shawwal, the fourth of Hijrat. Fifth, in the Battle of Bani Mustaliq in the month of Shaban, fifth year of the Hijrat. Sixth, in the Battle of Khyber, the sixth year of the Hijrat.

Seventh, in conquest of Mecca, in the month of Ramadan, the eighth year of the Hijrat. Eighth and ninth, in the battles of Hunain and Taif, in Shawwal, the eighth year of the Hijrat. The warlike expeditions he sent out, but did not attend in person, were thirty-six in number.[2]
Kulaini has through good chains narrated that the slogan was, "O Muhammad! O Muhammad!" In the battles of Badr and Uhud, it was, "O help of God, be near!" In the Battle of Bani Nuzayr, "O Holy Spirit, give ease!" In the Battle of Bani Qinqaa, the shout was, "O Lord, let not the infidels conquer your army!"

In the Battle of Taif, it was, "O the one who is pleased." In the Battle of Hunain, it was: "O sons of Abdullah." In the Battle of Ahzab, it was: "Ha Mim and they will not be helped." In the Battle of Quraiza, it was: "O Salam (secure) give them security." In the Battle of Marisi also known as Battle of Mustaliq, it was: "O the affair lies with Allah."

In the Battle of Hudaibiya it was: "Now the curse of Allah is on the unjust." In the Battle of Khyber, it was: "O high one, bestow them with thirst." In the conquest of Mecca, it was: "We are the true servants of Allah." In the Battle of Tabuk, it was: "O the One O the self sufficient." In the Battle of Bani Maloh, it was: "Ummah, Ummah." In the Battle of Siffeen, it was: "O Help of Allah."[3]

And slogan of Imam Husain (a.s.) was "O Muhammad," and the same is our slogan. And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a delegation of the people of Medina came to the Prophet who asked them: "What is your battle cry?" "Haraam," said they. He said: "Make it 'Halaal'.

In another tradition, it is mentioned that during the Battle of Badr, the cry of the Muslims was: "O helper of the Ummah!" During the Battle of Uhud, Muhajireen used to call: "O Prophet of Allah, O servant of Allah, O sons of Abdur Rahman." And the people of Aws tribe used to say: "O Bani Abdullah."

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) before sending an army used to pray for them, gave them instructions, and enjoined them to fear God and keep His commandments. He then told them, "Go in the name of Allah and for the pleasure of the Messenger of Allah (S) and fight every infidel.

Practice no stratagems, and do no steal from the public plunder. Do not mutilate the infidels you kill, and slay not the old, women or children. Put not to death ascetics that live in caves and mountains. Cut down

no trees except from absolute necessity. If a Muslim gives quarter to an infidel, let him have opportunity to hear the word of God; if he embrace your religion, then he is your brother in the faith; if he refuses, send him to his own asylum and invoke divine aid in killing him.

According to another tradition, the Prophet commanded the armies he sent forth on military expeditions: Burn no date-trees, nor flood them to destroy them; cut down no fruit trees, nor burn any fields of corn; there will be times enough when you will need these resources. Destroy no animals whose flesh is lawful, except what are necessary for food.

When you meet the enemy, offer them three conditions, which if they accept, leave them unmolested. First, summon them to become Muslims; if they consent, offer them no violence, but direct them to go to the capital of Islam after embracing the faith. If they refuse to remove, and prefer to remain in their own country. they will be classed with the desert Arabs, and not be entitled to any share in the spoils taken by the Muslim armies till they go and dwell at the capital of Islam.

If they will not receive the faith, offer them the condition of tribute, and the grade of servitude if they are people possessing a divine book. Should they agree to this, do not attack them; but if they refuse the condition of tribute likewise, seek help from Allah and fight them as truth requires.

When you besiege a fortified place, and its garrison and people surrender, make one of your number arbiter in the case, as you may not know the will of God in the matter, and if you pledge them security, do it on your own account and not on the authority of Allah and the Prophet."

And it is narrated from Amirul Momineen (a.s.) that the Prophet forbade poisoning the water of infidels, and he never surprised and cut off his enemy by night. Imam Ja'far Sadiq (a.s.) says that the Prophet had three hundred and thirteen men at the Battle of Badr; six hundred at the Battle of Uhud, and nine hundred at the siege of Khandaq.

It is mentioned in reliable traditions from Imam Reza that when Khyber was taken, the inhabitants were laid under a tribute of half their annual produce, besides a tithe and half for the poor Muslims. When the people of Taif embraced Islam, they were only allotted these taxes. And when he entered Mecca as a conqueror, all the people became his prisoners but he emancipated and forgave all them.

It is narrated from Imam Ja'far Sadiq (a.s.) in a reliable tradition that Prophet sent an army of Muslims to fight the infidels and when it returned the Prophet said, "Happy are those who have overcome in the lesser Jihad, and will conquer in the greater Jihad with their own carnal desires."

From another chain it is narrated from the same Imam that the Messenger of Allah (S) made peace with the inhabitants of the desert, on condition that they might dwell in their own region, and yield their services in war when they should be needed, without sharing the spoils. And it is narrated from the same Imam that: "The Prophet took ladies with him to war, to attend the wounded, but he gave them no share in the spoil except small presents."

Other respectable traditions declare that people asked the Prophet about the interpretation of the following verse:

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ

And prepare against them what force you can…"[4]

The Messenger of Allah (S) said: "It implies archery." It is mentioned in other reliable traditions that the Holy Prophet (S) entered camels and horses for the race, and bet upon them, his object being to increase the power of those animals for war. And it is mentioned in Qur'anic verses and traditions that in the beginning of religious wars a rule was established that a hundred Muslims should not flee before a thousand infidels.

Afterwards the Almighty Allah sent an order that one hundred Muslims should engage two hundred infidels, but if the enemy was more than double their number, they fled. But the enemy outnumbered them more than this, they had the choice to either face them or flee.

Shaykh Tusi has narrated through authentic chains of narrators from Habba Arfi that the Messenger of Allah (S) wrote a letter to Haqiba, an Arab noble, and he sewed the letter (a piece of leather) in layer of his leather bucket. His daughter said: "This is the way you deal with the letter of best of the Arabs? Very soon you will fall into a calamity."

Suddenly the army of the Prophet attacked him and his extensive wealth was plundered by the Muslim soldiers and at last he came to the Prophet and accepted Islam. The Holy Prophet (S) said: "Here is your property, which the Muslims have not divided among themselves. You can take it back."

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) sent a force to the tribe of Khatham and when it reached there, they took refuge through Muslim ritual prayer. Muslims paid no heed and killed a number of them. When the Holy Prophet (S) learnt about it, he ordered that half of the blood money should be paid, because of their prayers, and said: "I am aloof from that Muslim who lives with the infidels in the abode of war."

Shaykh Tabarsi relates that the first expedition which the Prophet dispatched against the idolaters was a party of mounted men, thirty in number, under the command of his uncle Hamza bin Abdul Muttalib. They were sent to the sea-shore in the region of Jahina, where they met a caravan in which was Abu Jahl and a hundred and thirty idolaters.

Majdi bin Amr kept the parties from engaging, and the Muslims returned without fighting. The Prophet himself, in the month of Safar, the twelfth month of the Hijrat, started on an expedition against the Quraish and Bani Zumrah, and advanced as far as Abwa, and returned without engaging the enemy. This was the first expedition he made in person.

In Rabiul Awwal he next sent Ubaidah bin Harith, with sixty mounted Muhajireen and not a single Ansar with them, to fight the idolaters. The Prophet made his first banner for this expedition. Abu Ubaidah met the infidels at Ahya where the enemy was commanded by Abu Sufyan. A number of arrow shots were exchanged, but the parties did not come to a close and decisive engagement.

In the month of Rabius Sani, the Prophet went on another expedition against the Quraish, and advanced to a place called Bawat, and returned without an engagement. He then made an expedition to Ashirah, a place of Yani, for the purpose of intercepting a caravan of the Quraish. At Ashirah he stopped there for the whole month of Jamadiul Awwal and some days of Jamdius Sani, and having concluded a peace with the Bani Madlaj and Bani Zumra returned.

It is narrated from Ammar Yasir that he said: I was with Amirul Momineen (a.s.) in the Battle of Ashira. The Imam said to me: O Abul Yaqzan, come let us check how the Bani Madlaj do at their water hole. I went with him and watched them for sometime but we felt sleepy and going inside a date orchard we went to sleep.

Suddenly the Holy Prophet (S) awoke us and was dusting the garments of Amirul Momineen (a.s.) saying: "O Abu Turab get up! And he said: O Abu Turab, shall I tell you about the worst of men?" "Yes, O Messenger of Allah (S)." The Holy Prophet (S) said: "The worst of men was Sarkhak Thamud who killed the she-camel of Prophet Salih (a.s.) and the worst man of this Ummah is one who will hit you here," and he placed his hand on the head of Imam Ali (a.s.), "and will make this wet with blood," saying this, he drew his hand on the beard of Imam Ali (a.s.).

After that they returned to Medina and not ten days had passed when Qarz bin Harith Fahri having made a descent on Medina and carried off cattle, the Prophet pursued him to the valley of Safwan, belonging to the district of Badr; hence this expedition is called the first Badr. In this affair, Ali bin Abi Talib (a.s.) was standard bearer, and Zaid bin Haritha was the Prophet's Caliph in Medina.

Not overtaking Qarz, the party returned to Medina, where the Prophet remained the rest of Jamadi II, and the months of Rajab and Shaban. During this time, he dispatched Saad bin Abi Waqqas with eighty men who returned without fighting.

The Prophet now sent a detachment under Abdullah bin Hajish, who was not ordered to fight, as this was a month when war was unlawful among Arabs. The Prophet gave Abdullah sealed orders, commanding him not to open them till after two days' march. On opening the letter, he found this order: Go to Nakhlah and send me whatever news you hear of Quraish.

"So be it," said Abdullah; and then addressing his men, said, "Whoever desires martyrdom, let him come with me." His party accordingly advanced with him to Nakhlah. To this place, four men: Amr bin Khazrami, Hakam bin Kisan, Uthman and Mughira, sons of Abdullah were coming with a quantity of skins, raisins and provisions, which they had purchased at Taif and were carrying them to Mecca. Seeing the Muslims, they feared to approach.

But Waqid bin Abdullah from the Muslims shaved off his head to signify that they had come on a pilgrimage, and not for war, the idolaters, being assured of security, joined the party of Islam. This was the last day of Rajab, a sacred month. The Muslims consulted together, saying, if we kill them at this unlawful time, we shall be slain for the deed; if we let them alone, they will enter Mecca tomorrow and escape us altogether.

And according to the narration of *Majmaul Bayan* the Muslims were in doubt if Rajab had commenced; however, they came to the conclusion of putting the merchants to death, and Waqid bin Abdullah, who had beguiled them into security, discharged an arrow and killed one of them, upon which the other three fled, but two of them were overtaken and made prisoners.

The Muslims plundered their caravan and carried the spoils to Medina. According to the report of Ali bin Ibrahim this occurred on the 1st of Rajab. The Prophet reproved them for what they had done, and would not accept the plunder they had brought, all of which made the party ashamed. The Quraish infidels then wrote a letter to the Prophet, reproaching him for shedding blood and taking spoils in a sacred month; upon which the Almighty Allah sent him this verse:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

"They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter..."[5]

After this verse was revealed, the Prophet took the spoils that had been brought, and freed the two prisoners. This was two months before the Battle of Badr.

According to some reliable books, among the events of the second year of the Hijrat, Ali and Fatima were betrothed to each other at the close of the month of Safar, and were married in the month of Zilhajj. Some say that the betrothal was in the fifth month of Hijrat, and the marriage was after the Battle of Badr, while others place those events in the second year of the Hijrat.

Traditions affirm that the birth of Imam Hasan (a.s.) was in the second year of the Hijrat, or, as some say in the third year, and that the birth of Imam Husain (a.s.) was in the fourth year of the Hijrat. The truth of all this will be stated in its proper place. In the second year of Hijrat, the Qiblah was transferred from Baitul Maqdas to Kaaba. The reason of this change was that the Prophet when in Mecca, turned to both toward Baitul Maqdas and the Kaaba in prayer, but after his flight to Medina, when he could no longer pray towards both places, the Almighty Allah commanded him to turn to Baitul Maqdas for the purpose of conciliating the Jews, and that they might not charge him with falsehood, for in their books they had read

that the Prophet would be the master of the two Qiblahs.

The Prophet preferred the Kaaba, which was the Qiblah of Ibrahim and the Prophet's illustrious ancestors. Baitul Maqdas was the Qiblah for seven months, or sixteen months, or eighteen months, or nineteen months, for such is the diversity of accounts about this matter, and then the Kaaba was restored as the Qiblah of Muslims, as declared in the Holy Qur'an. Shaykh Tusi has narrated in *Tahdhib* from Imam Ja'far Sadiq (a.s.) that people asked him: When did the Prophet face the Kaaba in prayer?" Imam (a.s.) replied that the change took place after the Battle of Badr.

And Kulaini has narrated through good chains that Imam Ja'far Sadiq (a.s.) was asked: "Did the Prophet pray facing Baitul Maqdas?" "Yes," said the Imam. "Did he turn his back to the Kaaba?" he said: "As long as he was in Mecca, he did not turn his back to it but when he same to Medina, he turned his back to Kaaba and faced Baitul Maqdas till the Almighty Allah commanded him to face the Kaaba."

Ibn Babawayh has narrated that the Messenger of Allah (S) prayed facing Baitul Maqdas for thirteen years in Mecca and nineteen months in Medina, so the Jews told him that he was in fact following them. So the Prophet was much aggrieved and he came out and glanced at the sky waiting for divine revelation. Next morning he prayed the Morning Prayer and waited for revelation till it was time for Zuhr and he had completed two rakats when Jibraeel arrived with the verse:

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

"Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qiblah which you shall like..."[6]

During the prayer itself, Jibraeel held the hand of the Prophet and turned him to the Kaaba. Those who were following him also turned to the Kaaba. Men took the place of women and women took the place of men. The first two rakats were prayed facing Baitul Maqdas and the last rakats were prayed facing the Kaaba.

This report reached to the other Masjids of Medina and people of those places also had prayed two rakats and during prayers they also faced the Kaaba. This occurred at the Masjid denominated from this fact, the Masjidul Qiblatayn, or Masjid of two Qiblas. People asked: "Were the prayers we prayed facing Baitul Maqdas invalid?" The Almighty Allah revealed the following verse:

وَمَا كَانَ اللهُ لِيُضِيعَ إِيمَانَكُمْ

"...and Allah was not going to make your faith to be fruitless..."[7]

It is mentioned in trustworthy traditions that among those who had prayed facing two Qiblas was Abdul

Ashal. There are many traditions regarding this. Some say that Masjid Quba was erected after the change of Qiblah and the Messenger of Allah (S) himself helped in its construction. And it is said that it was in the 2nd year of Hijrat during the month of Shaban and the same year fasting during the month of Ramadan became obligatory. In the same year Zakat Fitra became obligatory and the same year the Messenger of Allah (S) prayed the Eidul Fitr Prayer in open.

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1. Surah Taubah 9:25
2. The author says: There are traditions which mention engagements not enumerated in the above accounts of the Prophet's battles.
3. The author says: Slogans are words that are repeated during the battle so that in the darkness of the dust, soldiers of a particular army may recognize each other and; persons of the opposing parties may be differentiated.
4. Surah Anfal 8:60
5. Surah Baqarah 2:217
6. Surah Baqarah 2:144
7. Surah Baqarah 2:143

[1] [1]
SHARES

Greater Battle of Badr

The full account of this battle is found in histories of those times, an abridgment of which, according to Ali bin Ibrahim, Shaykh Tabarsi, Abu Hamza Thumali and Ibn Shahr Ashob is as follows: A Quraish caravan of forty men, under Abu Sufyan, was returning from Shaam with a very large amount of property in which all the tribe were more or less concerned.

At the news of their returning, the Prophet encouraged his followers to go and attack them, and commanded them either to accomplish their object, or be fairly conquered by the Quraish. He roused in them the strongest desire to plunder the caravan, but the main object was to defeat the idolaters, exalt Islam, and strengthen the Muslims. The Prophet marched in person with three hundred and thirteen men, the number with which Talut overcame Jalut.

Ninety-seven of the army were Muhajireen, and two hundred and sixteen Ansaris: the standard of the former was borne by Ali bin Abi Talib (a.s.), and Saad bin Ubadah carried the banner of the latter. There were in the army seventy camels, two horses or as Imam Ja'far Sadiq (a.s.) says, one horse; eight suits of steel armor, and seven swords.

The expedition left Medina on the twelfth of the month of Ramadan, the second year of the Hijrat. The

army did not expect to fight, but marched to plunder the caravan of Abu Sufyan, who hearing of this movement, retrograded towards Shaam, and on his arrival at Nuqra, hired a man for ten dinars, and gave him a camel to go and inform the Quraish of the danger which threatened their merchandise and friends.

Abu Sufyan ordered Zamzam bin Amr Khuzai, his messenger, on arriving at Mecca to cut off his camel's ears that blood might flow down the animal's head, and rend his garments before and behind and on entering the city to turn his face towards the camel's tail, and yell to the people to protect their property, and add, "I don't think you can now save the caravan, for Muhammad and his followers have advanced to capture it."

While Zamzam was on his way to Mecca, Atiqa, the daughter of Abdul Muttalib, dreamed that a mounted man entered Mecca, and shouted to Aale Adi and Aale Fahr to go to a place where in three days from that time they would be slain. She then saw the man ascend mount Abu Qubais, and roll down a rock which broke into small fragments, one of which entered every Quraish house.

She then saw the brooks of Mecca full of blood, and awaking in fear, told the dream to her brother, Abbas, who related it to Atba bin Rabiah, on which the latter observed, "This dream indicates that a calamity is coming on the Quraish." The story being circulated through Mecca, Abu Jahl exclaimed, "Atiqa lies; she has had no such dream; she is the second prophet of the children of Abdul Muttalib." He then swore by Laat and Uzza, that if the dream was not verified in three days, a declaration should be signed that the Bani Hashim were the greatest liars among the Arabs.

The third day after Atiqa's dream, Zamzam appeared in the valley of Mecca, in the woeful plight ordered by Abu Sufyan, on which the whole city was thrown into a tumult, and preparations were hastily made to fly to the rescue of the caravan. Suhail bin Amr, Safwan bin Umayyah, Abul Bakhtari bin Hisham, Manba bin Hajjaj, his brother, Baniya, Naufal bin Khuwailad proclaimed: It would be the greatest calamity that had ever befallen the tribe; Muhammad and his followers want to plunder you. They want to make you helpless from operating any business henceforth.

By Allah, there is none in Quraish who does not have a stake in that caravan. Then Safwan bin Umayyah advanced five hundred gold coins, which example was followed by Suhail, according to their ability or generosity, by all the Quraish, and preparations for a rapid march were soon made. The army, mounted on strong, easy paced camels, set out with great speed, as Allah declares in Qur'an: And be not as those who went out their houses in an insolent manner, and to appear with ostentation unto men, and turned aside from the way of Allah; for Allah comprehended that which they do,"

They said: "Whoever does not come with us, we will destroy his house." Abbas bin Abdul Muttalib, Naufal the son of Harith bin Abdul Muttalib, and Aqeel bin Abu Talib, were forced to go with them. They took women to dance and sing, who drank wine on the way, beat tambours, sang and made merry.

The Prophet was advancing with three hundred and thirteen men and on arriving within a stage or day's

march of Badr, he dispatched Bashir bin Abir Raba and Majdi bin Amrur to procure intelligence of the caravan. These men rode to the well of Badr, made their camels lie down, and drew water and drank.

Their attention was now drawn to two women quarrelling about a dirham which one had loaned the other. In the course of the dispute the debtor said, “The Quraish caravan came yesterday to such a place, and tomorrow they will be here, when I will do them some service and earn money I will pay you.”

The spies immediately returned to the Prophet and reported what the woman had said. After the spies had left Badr, Abu Sufyan and the caravan arrived near that place, and he himself came to the wall, where he met Kasab Jahni, of the tribe of Jahina, and demanded if he knew anything about the Prophet and his army, to which he said, “No.”

“By Laat and Uzza,” replied Abu Sufyan, “If you have any knowledge of Muhammad’s movements, and conceal it from me, the Quraish will forever be your enemies, for they all have a stake in this caravan.” Kasab swore he knew nothing about the Prophet and his party, and all he could tell was, that two men came to the well today, made their camels lie down, and then drew water, after which they returned, but he did not know who they were.

Abu Sufyan went to the place where the camels had lain, and breaking their dung, found date-stones, and exclaimed, this is a sign of Medina camels and added with an oath, “The men were Muhammad’s spies.” Hastening back with all speed he marched the caravan off by the sea-shore road to Mecca with all possible speed. Jibraeel now descended to inform the Prophet that the caravan had escaped and that an army of Quraish infidels were advancing against him, whom he must fight, for Allah would help him.

He was camping at a stage called Safra, one stage from Badr. The news which Jibraeel brought the Prophet announced to his army, on which they were struck with great fear and dejection. The Prophet, in a council of war, directed his followers to speak their minds. Abu Bakr arose, and after commenting on the pride and power of Quraish, remarked that the Muslims had not come prepared for action, and were not able to give the enemy battle.

This speech displeased the Prophet; he ordered Abu Bakr to take his seat, on which Umar rose and repeated Abu Bakr’s advice. The Prophet ordered him to be seated, when Miqdad arose and said, “The Quraish crowd came in all their arrogance and pride, but we have believed in you and have declared you a true Prophet. We witness that what you have received from God is true, and if you command us to go into the fire, or to scourge our own bodies with the thorns of the desert, we will not flinch from it. We will not say to you as the Bani Israel did to Musa:

فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ

“…go therefore you and your Lord, then fight you both, surely we will here sit down.”[1]

Rather we say that you proceed and we shall fight on your side. “May Allah give you a good reward,” added the Prophet, as Miqdad took his seat, and again called on his followers to express their minds, his object being to bring out the Ansaris, who composed the greater part of his army, and who had pledged themselves at Aqbah that if he came to Medina, they would protect him as they did their nearest relatives.

His fear was that they would consider themselves obligated by the league to protect him at the city only and not outside Medina. One of them, Saad bin Maaz said, “May my parents be sacrificed on you, O Messenger of Allah (S), perhaps we are the cause of your requiring public advice to be given several times.” “Yes,” said the Prophet. “I suppose,” then resumed Saad, “that you started on one business and are now commanded to attend another.”

“Yes,” replied the Prophet, “I marched to intercept the caravan, and am now commanded to fight the idolaters.” Saad replied, “May my parents be sacrificed on you, O Messenger of Allah (S), we have believed in you, confessed you to be true, and testified that all you have received from the Almighty Allah is true. Command what you please and we will obey.

Take what you like of our property, and what you take shall please us more than what you leave. If you order us to jump into the sea, we will not flinch from it. There are many at Medina whose faith and ardor is not inferior to ours, who had they known that a battle was before us, would have been here; but few as we are let us get the camels ready and advance against the enemy and attack them like heroes, and we are hopeful God will cause you to rejoice victorious.

But if we are overcome and slain, fly on our camels to our kindred, who after us will be your helpers.” The Prophet rejoiced at this speech and replied, “Insha Allah there will be no occasion for fleeing, for the Almighty Allah has promised me victory.

Advance under the blessing of God; as it were I see the place where such and such a one of the enemy will fall,” naming Abu Jahl, Atba, Shaibah, Manba and Baniya and other idolatrous chiefs of the Quraish, and describing the manner in which they would slain and which came to be true. Then Jibraeel came with the following verses:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٥﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا
يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ
لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

“Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse. They disputed with you about the truth after it had become clear, (***and they went forth***) ***as if they were being driven to death while they saw*** (***it***)***. And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed***

should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers. That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked."[2]

It is proved from the previous report that it alludes to Abu Bakr and Umar who wanted to avoid fighting. In the evening, the Prophet ordered his companions to advance, and accordingly they marched to the well of Badr, which was called Adawiya Shamiya, where they encamped. The Quraish infidels came and halted at a well Adawiya Yamaniya, which was then dry, and sending their servants to the other well for water, the Muslims made them prisoners and brought them to the Prophet, who was then engaged in performing prayers.

Meanwhile the captors demanded of their prisoners where the Quraish caravan was, and on their affirming that they had no intelligence of it, they were beaten very severely by the Muslims. When the Prophet had finished prayers he demanded of the captors, "Will you beat your prisoners for telling the truth; but if they lie, let them alone?"

He then ordered the prisoners to be brought to him, when he inquired, "Who are you?" They answered: "We are slaves of Quraish." "Of how many men does their army consist?" They replied, "We do not know the number." "How many camels do they slaughter daily?" "Sometimes nine and sometimes ten," said the prisoners: on which the Prophet remarked, "There must be from nine hundred to a thousand persons."

Then he asked: "Who from Bani Hashim are with you?" "Abbas, Naufal and Aqeel." The Holy Prophet (S) ordered them to be detained. And Shaykh Mufeed has narrated from Imam Ali (a.s.) that he said: "When we set out for Badr, none except Miqdad bin Aswad possessed a horse. And on the night before the battle the whole army went to sleep, except the Prophet who stood under a tree and continued in prayer and supplication till morning.

And Ali bin Ibrahim etc. have narrated that when the Quraish were informed about the arrival of the Prophet, they were terrified by it. Atba bin Rabiah came to Abul Bakhtari Ibn Hisham and said: "Did you see the fruits of our uprising? By Allah, we cannot see where we stand. We left our homes to defend our caravan while it has escaped them so if we confront them now it would be mere rebellion and by Allah, the group which is rebellious is never successful.

If only the caravan had not gone with the wealth of Abde Manaf. Abul Bakhtari said: "You are an elder of Quraish. Take the loss and ransom of what Muhammad has looted at Nakhla upon yourself and render it to its owners and pay the blood money of Ibnul Hadhrami who was killed in that caravan because he was your confederate so that the Quraish are satisfied and they may return.

Atba said: "You remain a witness that I have taken all this upon myself and I think that except for Abu Jahl, no one will oppose us. So you go and meet him about this; perhaps he will give up his corrupt intention.

Abul Bakhtari says: I went to Abu Jahl's tent and found him cleaning his coat of mail. I said: Abul Walid has sent a message for you. Abu Jahl was enraged and he said: "Did he not have any other messenger?" He said: "If anyone else had tried to send me to you, I would never have come here. But he is an elder of the clan, and his obedience is obligatory, therefore I have come."

This enraged him further and he said: "You call Atba as the leader and elder of the clan?" I said: "Not only me, all Quraish consider him as such. He is prepared to compensate for the loss of the caravan and the blood money of Ibnul Hadhrami." Abu Jahl said: "Atba is having a loose tongue and his speech is very eloquent. He is a supporter of Muhammad, because he is from the descendants of Abde Manaf and his son is also with Muhammad. He wants to discourage the people from fighting Muhammad.

By Allah, we shall pursue him till Medina and take them all prisoners and lead them to Mecca so that all Arabs come to know how we dealt with them; so that in future no one may obstruct our trade." Abu Jahl mentioned Atba's son, Abu Huzaifa because he was with the Holy Prophet (S).

Meanwhile the caravan reached home in safety, and Abu Sufyan sent to assure the Quraish army of the fact, and advise their return, as the object for which they had marched was accomplished; or at least to send back the female singers and dancers, lest they should be taken prisoners. Abu Sufyan's messenger met them in Johfa and Atba wanted to return but Abu Jahl and his clan did not agree and neither did they allow the ladies and servants to be returned.

The Muslims on being apprised of the number of the Quraish were greatly alarmed, wailed and wept and sought refuge in God, on which the Almighty Allah sent this verse to console them:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ.

"When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another."[3]

Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) noticed the excess of idolaters and paucity of Muslims, he faced the Qiblah and raised his hands for prayers and said: O Allah, fulfill the promise You have made me; if this company of Muslims is destroyed, none will be left on earth to worship You." The Prophet kept his hand raised towards heaven and prayed and supplicated till his robe fell from his blessed shoulders. The Almighty Allah then revealed this verse:

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise."[4]

Ali bin Ibrahim has narrated that the Almighty Allah made sleep overcome the companions of the Prophet and some of them had nocturnal discharge as a result of which they became liable perform the ritual bath and the place they had camped was sandy and unstable and the infidels had taken precedence to gain control over water supply; whereas Muslims had no water.

When they awoke they were highly distraught and they said to the Prophet: “We are on soft ground and the idolaters are on hard ground. We have had nocturnal emission and we have no water to perform the ritual bath and if we are killed in this condition we would be killed in a condition of ritual impurity.”

Meanwhile the Almighty Allah sent rain and it was a very light drizzle which hardened the ground and it rained heavily on the side of the infidels and it turned the ground slippery and it was difficult to move on it. The Almighty Allah created terror among the infidels lest Muslims attack secretly at night. This lent courage to the Muslims and they began to hope in divine mercy as the Almighty Allah says:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.”[5]

Ali bin Ibrahim has narrated that on that night the Holy Prophet (S) sent Ammar Yasir and Abdullah bin Masud to find out the circumstances of the infidel army. They found the disbelievers in a terrified condition. When their horses wanted to neigh, they used to cling to their snouts so that they may not create any sound.

Suddenly Manba bin Hajjaj was heard saying: “We are dying of hunger and there is no food, we will be killed or die a natural death.” The Holy Prophet (S) said: “By Allah they had eaten to satiation but they were making such statements due to fear, because the Almighty Allah had put awe into their hearts, as He Himself says:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

“When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.”[6]

Ali bin Ibrahim has narrated that in the morning, the Holy Prophet (S) arranged his ranks. There were two horses: One was owned by Zubair and another by Miqdad, and there were seventy camels on which

people rode in turns. Messenger of Allah (S), Imam Ali (a.s.) and Marthad Ibn Abi Marthad Ghanwi rode one camel, which belonged to Marthad.

The Quraish army had 400 camels and according to reliable reports the army of the Prophet consisted of three hundred and thirteen men, while that of the Quraish was between nine hundred and a thousand. One tradition says that the Almighty Allah, in order to bring on this engagement and give the victory to the Muslims, caused both armies to appear very small and inconsiderable to each other, so that each was encouraged to begin the attack.

But after the first onset, when the armies fairly closed with each other, the infidels imagine the Muslims to be double their own number, and were consequently dispirited and defeated. It is mentioned in many reliable reports that the Battle of Badr was fought on Friday, the seventeenth or according to Imam Ja'far Sadiq (a.s.) on ninth of Ramadan, the first date being most probable, and in the second year of the Hijrat.

When the Prophet had formed his line of battle, he took post behind it, and commanded his men to cover their eyes and not begin the fight nor utter a word till he should give the order. Their small number led Abu Jahl to say, "They are only a morsel for us; our servants could take them all prisoners."

Atba replied, "Perhaps they have a large division in ambush;" on which Amr bin Wahab Ajami, their greatest stalwart, was sent to confront. He approached very near the Muslims and then ascended a high spot, and seeing no reserve, returned and reported accordingly to the Quraish. He said, moreover, that the camels of the Muslims were poor creatures, used at Medina for carrying water. "Do you not observe," continued he, "that their tongues are tied? and that they dart about their mouths like vipers?

They have no refuge but in their own glittering swords, and my opinion is they will not turn their backs, nor will they be killed till they have slain a number equal to themselves. Make a skillful attack, therefore and do not rashly engage them." Abu Jahl retorted with his usual courtesy, saying to the spy. "You lie; the sight of their glittering swords has turned your gall to water."

As the Muslims feared the formidable numbers of the enemy, the Almighty Allah sent this verse:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

"And if they incline to peace, then incline to it and trust in Allah..."[7]

The Holy Prophet (S) sent a message to Quraish, saying he did not wish his first war to be against them, and proposing they should leave him to the Arab tribes, which if he overcame, the Quraish would still be dear to him, as they were his tribe and kindred, but if he was a liar and false Prophet, the said Arab tribes were enough to rid the Quraish of Him.

On hearing the message, Atba swore that whoever did not accede to such terms would not escape. He then mounted a red camel, called the Quraish about him, and adjured them to obey him that day if they never did again, and return immediately to Mecca and taste the joys with there awaited them, and not shed the blood of their kindred who were in the army of the Prophet, and who was himself their relative and of their noblest ranks.

He concluded by again offering to pay loss and blood money of Ibn Hadhrami who was slain at Nakhlah. Abu Jahl was enraged at this address, and after taunting Atba with being eloquent and plausible, charged him with cowardice and meanly giving up the victory when it was in their hands, and when they able to wreak their hatred on the Muslims.

At this reproach, Atba leaped from his camel, tore Abu Jahl from his horse, and dashed him so violently on the ground, that it was thought he intended to kill him. However, he turned from him and hamstrung Abu Jahl's horse, saying to him, "Do you charge me with cowardice? The Quraish will know today which of us is a coward and corrupter of our people.

Come with me, if you dare and let us two unaided attack the Muslims, and make it obvious which is the braver." The chiefs interposed, and begged Atba by all that was sacred, to leave Abu Jahl, and not himself begin the rout of their army. Atba now turned to his brother, Shaibah and his son, Walid, and ordered them to put on their helmets and coats of mail.

He himself called for a helmet, but his head was so large, the helmet would not fit him, and as a substitute he bound two turbans on his head and drawing his sword, advanced with his brother and son, and challenged the Prophet for antagonists equal in number and renown. Three of the Ansaris, sons of Awad, Amuz and Afra accordingly advanced against them, but Atba demanding who they were, ordered them to retire, as he would engage with none but his Quraish equals.

Neither did the Prophet wish the Ansaris to begin the fight, and therefore himself ordered the three volunteers to return. He then turned to his cousin, Ubaidah bin Harith, who was seventy years of age, and to Hamza his illustrious uncle, and to the youthful Ali, and commanded them to engage the Quraish champions.

The three Muslims, sword in hand, stood before the Prophet and were exhorted by him to implore assistance from Allah who would not suffer his own light and truth to be extinguished. He then directed Ubaidah to attack Atba, Hamza to engage Shaibah, and Ali, Walid.

When the Muslim heroes approached their antagonists, Atba was so blinded by rage that he did not recognize them, and demanded who they were, and on learning that they belonged to the renowned family of Abdul Muttalib, observed, "You are worthy antagonists, but may the curse of God rest on one who has forced us to this encounter."

After the parley Ubaidah assaulted Atba, and at a single stroke cleft his head in two, receiving at the

same instant his antagonist's blow, which was aimed at, and cut off both his legs, so both fell together. Hamza and Shaibah mutually warded each other's blows with their shields till their swords were blunted.

Amirul Momineen (a.s.) aimed so powerful a stroke at Walid's right shoulder that he cut off the whole limb, upon which, said Ali, he seized his amputated arm with his left hand, and gave me such a blow with it on the head, that I thought the heavens had fallen on me. Walid had a gold ring on his hand, the gleam of which when he swung round his arm illuminated the desert and he uttered such a yell that both armies trembled. The wounded champion ran towards his father, but Ali pursued and gave him another blow which brought him to the ground. He then recited the following Rajaz:

"I am the son of one who made two pools for the Hajis. I am the dear-most descendant of Hashim who during the period of famine and drought, used to feed the people. I fulfill my promise and I am supporting the Prophet who has an exalted lineage."

Hamza and Shaibah, after many ineffectual passes, grappled with each other, upon which the Muslims shouted to Ali, "Do you see how the dog has seized your uncle?" Rushing to the struggling champions, he told Hamza to bow his head, which he did on Shaibah's breast, when Ali at a blow struck off the infidel's head.

Ali then advanced to Atba, in whom the last breath of life still remained, and finished him. Ali and Hamza then carried Ubaidah to the Prophet, who wept over him. The dying man exclaimed, "O Messenger of Allah (S), may my parents be sacrificed on you, am I a martyr?" "Yes," replied the Prophet, "the first martyr of my Ahlul Bayt." Ubaidah said: "If your uncle had been alive, he would have seen that I am according to his statement the first martyr." "Which uncle?" asked the Prophet. "Abu Talib, who in reply to infidels of Quraish has composed two couplets as follows:

"O infidels of Mecca. You utter lies in the house of Allah, that you will overcome Muhammad (S) before we hit you with a spear and an arrow. We will not surrender him to you till we are not killed. We will forget our wife and children in his support."

The Messenger of Allah (S) said: "Don't say such a thing about Abu Talib. See how his son is fighting like a lion in the service of Allah and His Prophet and how his another son has migrated to Habasha for the sake of Allah." Ubaidullah asked: "Are you angry with me because of this?" "No, but I didn't like that you should speak about him in such a manner."

It is mentioned in another report that Atba was confronted by Hamza and Shaibah was confronted by Ubaidah as Shaykh Mufeed has narrated from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said: "I was surprised at the daring of Quraish in the Battle of Badr.

They saw that I had killed Walid bin Atba and Hamza had slain Atba and I shared the killing of Shaibah with Hamza, Hanzala bin Abi Sufyan came to confront me and I slashed his head and his eyes were gouged out and fell to the ground."

Ali bin Ibrahim etc. have narrated that when Atba, Shaibah and Walid were killed, Abu Jahl said to Quraish: “Do not make haste, do not display terror and fear just as the sons of Rabia have done; that they did not like you to fight the people of Medina. You should kill the Ansar of Medina and don’t touch the Quraish.

You should take them as prisoners so that we may take them to Mecca and expose their deviation.” Some Meccan youths has embraced Islam but their fathers had forced them not to migrate to Medina. They were not of a strong faith. Like Qays bin Walid bin Mughira, Abu Qays bin Fakah, Harith bin Rabiah, Ali bin Umayyah and Aas bin Manba. The Quraish had brought them to Badr with them. When they saw the paucity of Muslims, they faltered in their faith and began to say: “Their religion has deceived them and very soon they will be killed.” At that juncture, the Almighty Allah revealed the following verse:

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.”[8]

At that moment, the accursed Iblis appeared in the form of Surakha bin Malik and came to Quraish and said: “I will help you with my clan, give me your standard.” Taking the standard, he showed them a large army of devils. All the members of Surakha’s clan became visible to the infidels and Muslims. Due to this the Quraish became bolder.

The Messenger of Allah (S) came to know about this and said to his companions: “Close your eyes and don’t look at the infidels till I allow you and neither should you draw your swords.” After that he supplicated the Almighty and said: “O Lord, these are the supporters of Your religion, if they are killed, no one will worship You on the earth.”

Meanwhile the Prophet seemed to lose consciousness and it was a sign of coming of revelation. When it was over, perspiration dripped from his forehead and he said: “O Muslims, Jibraeel is coming to help you with a huge army of angels.” A black cloud appeared with lightning and hovered over the Muslim army and sounds of weapons were audible from it. Someone was saying: “O Haizun, move on.” Haizun was the horse that Jibraeel rode that day.

When the accursed Iblis saw Jibraeel, he dropped the standard and fled from there. Manba bin Hajjaj caught him by the collar and said: “Where are you going, Surakha? You want to flee with your army?” Iblis slapped him on his chest and said: “Go away, you can’t see what I see. I am terrified from the Lord of the universe.” Thus the Almighty Allah has alluded to this incident in the following verse:

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ

"And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector..."[9]

It is mentioned that since between Quraish and the tribe of Kanana there was perpetual enmity, when Quraish reached to that tribe their enmity was refreshed so they wanted to assure that Kanana should not attack them taking advantage of the situation. In that same condition, the accursed Iblis appeared in the form of Surakha bin Malik, a leader of that tribe, with a huge army of demons and he said: "I stand as a guarantee that no harm will reach you from Kanana tribe.

فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ

"...but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil)."[10]

It is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the accursed Satan was holding the hand of Harith bin Hisham when he noticed the angels and immediately he fled from there. Harith said: "Where are you going leaving us in a lurch." Iblis said: "You cannot see what I can."

Harith was thinking that it was Surakha, so he said: "You are a liar, you are seeing the degraded ones of Medina." But Iblis slapped the chest of Harith and ran away from there and the infidels also fled with him and when they reached Mecca, they blamed Surakha for having misled them. When Surakha heard this, he came to Quraish and swore that he was not even aware of this confrontation. "I only came to know about your flight much later."

After accepting Islam, they came to know that the accursed Iblis had impersonated him. And Ali bin Ibrahim has narrated that Jibraeel attacked Satan and he fled. Jibraeel pursued him and he dived into the sea and he used to say: "O Lord, you have given me respite till Judgment Day, so please honor your commitment."

According to another report it is mentioned that Iblis fled from Jibraeel saying: "Perhaps you don't know that I have been given respite." It is narrated that people asked Imam Ja'far Sadiq (a.s.): "Would Jibraeel had killed Satan if he had succeeded in apprehending him?" "No," said the Imam, "He would have given him such a blow that he would have remained wounded till Judgment Day."

Thus after the killing of Atba and others, Abu Jahl stood between the two armies and said: "O Lord, between the two of us destroy the one who has broken off relations and has brought something that we don't know." And according to the report of Abu Hamza Thumali, he said: "O Lord, our religion is ancient and the religion of Muhammad is new; help the religion you prefer." At that juncture, the Almighty Allah revealed the following verse:

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ

"If you demanded a judgment, the judgment has then indeed come to you..."[11]

After that, Imam Ali (a.s.) picked a handful of dust and gave it to the Holy Prophet (S) and he, under the advice of Jibraeel threw it at the infidels chanting: May the faces be degraded. The Almighty Allah sent a breeze which thrashed the sand on the faces of idolaters and they fled from there. Whoever was hit with those particles was killed that day as the Almighty Allah has said:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ

"...and you did not smite when you smote (the enemy), but it was Allah Who smote..."[12]

On that day eighty idolaters were killed and eighty taken prisoners. The Messenger of Allah (S) said: "Don't allow Abu Jahl to escape alive. Amr bin Jamuh saw Abu Jahl and slashed his thigh; who attacked in return, cutting off his arm and it dangled loose. Amr held it with his foot and separated it completely; then he continued to fight. Abdullah Ibn Masud says that I reached when the accursed Abu Jahl has fallen from the camel and was turning around in his blood. I said: "Thank be to the Lord who degraded you in this way."

He looked up and said: "May Allah, degrade you, whose religion is truth?" Amr said: "The religion of Allah and the Prophet is true, now I am going to slay you." And I placed my foot on his neck, the accursed one said: "Sheep stealer, you have placed your foot on a very hard neck. Nothing is harder on me than that a person like you should kill me.

If only I had been killed by someone from the family of Abdul Muttalib or Quraish." I removed his helmet and decapitated him and brought his severed head to the Holy Prophet (S) and placed it as his feet. The Messenger of Allah (S) looked at the severed head and fell down in prostration of thanksgiving.

And it is narrated from Ibn Abbas that when the Messenger of Allah (S) saw those who were killed in Badr, he said: "O people, may Allah recompense you with evil; you alleged that I was a liar, whereas I am truthful; you alleged that I was dishonest, whereas I am honest." Then he turned to Abu Jahl and said: "This man was more deviated than Firon, when Firon became certain of his death, he confessed to the unity of Godhead.

But when this accursed one became sure of death, he called Laat and Uzza." It is mentioned in books of prophetic biography quoting from Sahl bin Amr who says: "On the day of the Battle of Badr, I saw men clad in white between the sky and the earth. Each was holding an ensign and they were slaying the infidels and taking them as prisoners. And it is narrated from Abu Dharr Ghiffari: I and my cousin were at the well of Badr.

When we saw the paucity of the companions of the Prophet and excess of the Quraish army, we noted: When the armies face each other, we would annihilate the army of Muhammad. We were of the view that Muhammad's army was one-fourth of Quraish army and we were discussing this when a cloud appeared on the army and we could make out the clanging of weapons. Meanwhile followers of Muhammad came out to confront the Quraish. My cousin was shocked by this and he fell down dead. I went to the Prophet and embraced Islam.

It is narrated from Suhaib that on the day of the Battle of Badr, a large number of hands were severed and many wounds were caused that did not bleed and all these were signs of the attack of angels. Abu Barda says: On the day of the Battle of Badr, I brought three severed heads to the Prophet, two of which were severed by me and with regard to the third I saw him attacked by a white clad tall man cutting off the head. I picked it up.

The Holy Prophet (S) said: "That tall man was an angel." Saib says: On the day of the Battle of Badr, no one took me a prisoner. When Quraish fled from Badr, I also fled with them. I saw a white faced tall man riding a piebald horse come down from the sky and he tied me up. Abdur Rahman Ibn Auf passed from there and on seeing me tied, he picked me up and brought me to the Prophet.

It is narrated from Abu Rafe, the Prophet's slave that: I was a slave of Abbas Ibn Abdul Muttalib and Islam had reached our home and I had also converted. Ummul Fazl, wife of Abbas had also embraced Islam but Abbas was afraid of the people hence he had concealed his faith. It was so because he was very wealthy and had lot of outstandings owed by the people.

Abu Lahab had personally not participated in Badr, having sent Aas bin Hisham in his stead. When he came to know about the rout of Quraish, he felt very much humiliated and we gained courage and strength. Since I was aged, I used to make arrows in the chamber of Zamzam.

One day I was working on the arrows and Ummul Fazl was also sitting with me and we were rejoicing at the victory of Muslims. We suddenly saw Abu Lahab come dragging his feet. He sat down facing away from us and after sometime he was joined by Abu Sufyan. Abu Lahab said: "O my nephew, come here; you must be aware of the facts." He seated Abu Sufyan next to himself and many people came and surrounded them.

Abu Lahab asked, "O nephew, tell me what all passed on your army?" He said, "By God, nothing but that we confronted them and when they attacked us we were routed and we fled. They killed us and took the others as prisoners and did what they liked.

Even though I don't blame my army men, because we saw white clad persons astride piebald horses between the sky and the earth, whom none can face." Abu Rafe said: "They were angels." Abu Lahab slapped me and was about to kill me. Ummul Fazl arose and taking a tent pole attacked him on his head saying: "Do you think he has no guardian?"

Abu Lahab arose and went back home, and not even seven days had passed that he contracted gastro-enteritis and died as a result of it. Since it was a contagious disease, no one came to bury him and he lay dead for three days. Even his sons were afraid to approach him.

At last people condemned them and they were forced to pull him by ropes and threw him in a valley and rolled rocks upon him. This place is situated on the route to Umrah and all those who pass from there cast a pebble at it. It has assumed the shape of a small hillock.

Abul Yaseer wanted to apprehend Abbas but he failed, so an angel helped him and he was taken as a prisoner. Shaykh Mufeed has narrated from Zuhri that when the Messenger of Allah (S) heard that Naufal bin Khuwailad has also come in the army he beseeched Allah to accord refuge from him.

When the Quraish ran away, Amirul Momineen (a.s.) saw him bewildered in the battlefield. Imam Ali (a.s.) slashed him and his helmet fell down. Then he slashed and cut off his legs. He fell down and Ali (a.s.) cut off his head and brought it to the Holy Prophet (S). The Prophet was just asking if anybody had any report of Naufal and Amirul Momineen (a.s.) said: "I have finished him."

The Holy Prophet (S) exclaimed: "Allahu Akbar, praise be to Allah, who accepted my supplication." Ibn Shahr Ashob has narrated that when Abul Yaseer Ansari captured Abbas and brought him to the Prophet, Abbas said: "He has not captured me, my nephew Ali has taken me as a prisoner."

The Holy Prophet (S) said: "My uncle is right, it was a huge angel who had come in the form of Ali and all the angels that the Almighty Allah sent to help me were sent in the form of Ali so that his awe may increase in the hearts of the enemies." According to another report, it is narrated from Abu Yaseer that he says: I saw Abbas and Aqeel being taken prisoners by a man on a piebald horse and he brought and handed them to Ali Ibn Abi Talib (a.s.) saying: "Take your uncle and brother, because you are more deserving of them."

The Holy Prophet (S) said: "He was Jibraeel." In reliable traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that on the day of the Battle of Badr whichever wounded infidel was asked who had attacked him, he used to say: "Ali Ibn Abi Talib," and fall dead.

In most reliable books of Shia and Sunni it is narrated from Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Abbas etc. that there was water shortage in the army of the Prophet on the eve of the Battle of Badr. The Holy Prophet (S) asked: "Who will take the water skin and bring water?"

No one volunteered as the night was very dark and a very cold wind was blowing. Amirul Momineen (a.s.) picked up a water skin and reached to the well of Badr. Since no bucket was available, he climbed into the well, filled the skin and returned from there. On the way a very sharp gust of wind approached which made it difficult to go on.

He sat down, till the wind blew. When he got up again a wind of that same intensity arose and he again

sat down to let it pass and this happened thrice. And according to another report each time water leaked from the skin and he again used to fill it up and start again. When he returned to the Prophet he asked him what had delayed him.

He said: “Three times there was such a terrible wind that its fury made me tremble.” The Holy Prophet (S) asked: “Do you know what it was? The first time Jibraeel came with a thousand angels and passed you after saluting you. The second time Mikaeel came with a thousand angels and each of them saluted you. And the third time it was Israfeel with a thousand angels and they saluted you. All of them have arrived to help us.”

It is mentioned in authentic traditions from Imam Muhammad Baqir (a.s.) and Imam Ali Reza (a.s.) that on the day of the Battle of Badr the angels had white marked turbans an end of which hung on their chest and an end on their back. According to another report, the Messenger of Allah (S) put on the turban and hung one of its end on his chest and another end on his back. Jibraeel followed suit and the Messenger of Allah (S) also tied the turban to Imam Ali (a.s.) likewise and he said: “By Allah, the crowns of the angels are also like this.”

It is narrated from authentic reports from Imam Muhammad Baqir (a.s.) that on the day of the Battle of Badr, 5000 angels of the earth helped the Messenger of Allah (S) and as long as they don’t help Imam Mahdi (a.s.), they will not return to the heavens. We should know that there is difference of opinion about the number of polytheists killed by the sword of Imam Ali (a.s.).

According to Sunnis, 49 were killed from the infidels, 22 of whom were slain by Amirul Momineen (a.s.). Most scholars have said that he killed twenty-seven. And Muhammad bin Ishaq has narrated from the Sunnis that Amirul Momineen (a.s.) killed more infidels than other companions. And according to Shia reports 70 infidels were killed in Badr, 35 of whom were killed by all companions and angels and according to the report of Shaykh Mufeed, more than half were slain by Amirul Momineen (a.s.).

According to reliable chains of narrators it is narrated from Imam Ali Reza (a.s.) that on the day of the Battle of Badr, the Messenger of Allah (S) said: “Don’t kill or take any prisoner from the descendants of Abdul Muttalib, because they are not participating in the battle by their own choice.” And Kulaini has narrated through correct reports from Imam Ja’far Sadiq (a.s.) when Quraish brought the descendants of Abdul Muttalib to the Battle of Badr and the Quraish Rajaz singers began to sing, Talib, the son of Abu Talib also began to recite the Rajaz in which he condemned their team members that they should be killed and defeated by the forces of Islam and he used to supplicate for the victory of Islam.

When Quraish heard their compositions they remarked that he will bring us defeat and they sent him back. The Holy Prophet (S) said: “They were actually Muslims.” Ali bin Ibrahim has narrated that Abul Yaseer Ansari took Abbas and Aqeel as prisoners and brought them to the Prophet and the latter asked him: “Has anyone co-operated with you in taking them as prisoners?”

He replied: “Yes, a man clad in white, whom I don’t recognize.” The Messenger of Allah (S) said: “He

was an angel." Then he said to Abbas: "Pay the ransom of yourself, your nephew Aqeel bin Abi Talib and Naufal bin Harith." Abbas said: "I was a Muslim, but they forced me to participate in this battle.

The Holy Prophet (S) said: "The Almighty Allah knows better. If it is true, he would reward you for it. But apparently you had come to help our enemies. O uncle, you wanted to confront Allah, but He made us overcome you. Pay your and your nephew's ransom." Since he had brought 40 Awqiya gold and Muslims had plundered it and included it in the booty, Abbas said: "Include that gold in my ransom."

"No," said the Prophet, "Whatever Allah has given me cannot be included in the account of Allah." Abbas said: "I have nothing besides it." The Holy Prophet (S) said: "What about the money you entrusted to Ummul Fazl saying that if anything happened to you they can distribute it among themselves?" "Who told you about that?" asked Abbas. "My Lord," said the Prophet. Abbas said: "I testify that you are the Messenger of Allah, indeed, except for Allah, no one knew anything about it. You can take all that I demand from the people. At that juncture, the following verse was revealed:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful."[13]

According to reliable narration it is narrated from Imam Muhammad Baqir (a.s.) at the end of this story that when Abbas, after accepting Islam, migrated to Medina and the Holy Prophet (S) obtained booty, he said to Abbas: "O uncle, spread your sheet and take your share from this." Abbas spread out his sheet and the Holy Prophet (S) gave a lot of wealth and said: "It is from the share about which the Almighty Allah has mentioned: "**He will give to you better than that which has been taken away from you**..."

And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the above verse was revealed about Abbas, Aqeel and Naufal and the Holy Prophet (S) on the day of the Battle of Badr had prohibited the killing of anyone from Bani Hashim as also the killing of Abul Bakhtari. But Abul Bakhtari resisted being taken as prisoner and he was killed. And these three were apprehended from Bani Hashim.

When the Messenger of Allah (S) sent Amirul Momineen (a.s.) to see who had been captured from Bani Hashim and he passed by Aqeel, he looked down and moved ahead. Aqeel said: "Brother, come here, can't you see my condition?" Imam Ali (a.s.) still ignored him and he returned to the Messenger of Allah (S) and said: "So and so has apprehended Aqeel, Abbas was caught by so and so and Naufal by so and so."

The Holy Prophet (S) came to them and when he came near Aqeel he said: "Abu Jahl is killed." Aqeel

said: “You don’t have any rival in Mecca like him. If you have finished them all, you should march to Mecca.” After that Abbas was brought to the Prophet who said: “O uncle, pay the ransom of yourself and your nephews.”

Abbas said: “I will go and beg from Quraish.” The Holy Prophet (S) said: “Pay the ransom from the money you have kept with Ummul Fazl saying that if anything happens to you she can spend it on herself and her children.” Abbas asked: “Nephew, who has informed you about it?”

The Holy Prophet (S) replied: “Jibraeel has informed me from the Almighty Allah.” Abbas said: “No one had any information of this! I witness that you are the Messenger of Allah.” Thus all the prisoners were freed after taking ransom and they returned to Mecca. Aqeel, Abbas and Naufal embraced Islam and remained in Medina. The Almighty Allah revealed the above verse about them.

Thus, the Messenger of Allah (S) said to Aqeel: “The Almighty Allah has killed Abu Jahl, Atba, Shaibah, Manba, Baniya and Naufal. And Suhail bin Amr, Nazar bin Harith and Aqba bin Muit etc. have been taken prisoners.” Aqeel said: “Now no one can confront you in Mecca, if you wounded them seriously or killed them.

If they have any strength remaining, you should pursue them. Those killed at Badr numbered seventy and seventy were taken prisoners. Out of them only Amirul Momineen (a.s.) had killed twenty-seven. No Muslim was taken as a prisoner by the idolaters. Muslims tied up the prisoners and brought them to Medina.

Nine companions of Prophet were martyred: one of them was Saad bin Khathima, who was a noble and after that the Messenger of Allah (S) mounted and set out from there and reached Asil at sunset which was at a distance of two farsakhs from Badr. On the way, he noticed Aqba bin Muit and Nazar who were tied in a single piece of rope. Nazar said to Aqba: “Both of us will be killed.” Aqba said: “Before all the Quraish?”

“Yes, because Muhammad has looked at us with the glance of death.” After reaching the stage of journey the Holy Prophet (S) asked Ali (a.s.) to bring Aqba and Nazar. Aqba was a handsome man with long tresses. Ali (a.s.) caught him by his hair and brought him to the Prophet. Nazar said: “I adjure you for the sake of close relation, consider me also as a member of Quraish.

If you kill them, you kill us also, if you take ransom from them, take ransom from us also.” The Prophet said: “There is no relationship between me and you. And the Almighty Allah has broken off relations through Islam. O Ali, bring him here and strike off his head.” Aqba said: “O Muhammad, did you not say that Quraish should not be killed in captivity?”

The Prophet said: “You are not from Quraish, you are a fire-worshipper from the Safooriya. You are elder to one whom the people consider your father.” Then he said: “O Ali, kill Nazar also.” And both were killed. Seeing this Ansar were terrified that perhaps the Holy Prophet (S) would slay all the

prisoners.

They came to him and said: “O Messenger of Allah (S), we killed seventy persons of Quraish and took seventy as prisoners, who belong to your tribe and clan. O Messenger of Allah (S), forgive them for our sake and take ransom from them and set them free.” At that juncture, the Almighty Allah revealed the following verse:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ

“It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land...”14

In the verses following this, the Almighty Allah has condemned the greed of believers for booty and ransom and then said:

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

“Eat then of the lawful and good (things) which you have acquired in war...”15

Ali bin Ibrahim has narrated that in this verse, the Almighty Allah has permitted release of prisoners after taking the ransom but under the condition that if they take ransom from them, the next year they will be killed at their hands. Muslims agreed on this to enjoy the worldly bounties and the next year they will gain martyrdom and reach Paradise.

Thus when seventy Muslims were martyred in the Battle of Uhud, the other companions said: “Why did this happen when you, O Messenger of Allah (S), had promised divine help. The Almighty Allah said: “It was so because you had agreed to take ransom in the Battle of Badr. And Shaykh Tusi has narrated that most idolaters were made to pay 4000 dirhams and some few were made to pay 1000 dirhams as ransom.

Quraish used to send the ransom gradually and get their prisoners released, till Zainab, the ward of the Holy Prophet (S) sent her necklace for the ransom of her husband, Abul Aas, which Lady Khadija had presented to her. When the Holy Prophet (S) saw that necklace, it reminded him of Lady Khadija and he was deeply aggrieved.

On seeing this condition, companions returned Zainab’s necklace and forfeited the ransom, and according to another report, the Holy Prophet (S) requested them and they forgave it. The Holy Prophet (S) released Abul Aas without ransom but on the condition that he would not hinder Zainab from joining the Prophet in Medina and he fulfilled this condition.

Ibn Abil Hadid, a famous Ahle Sunnat scholar has mentioned in *Sharh Nahjul Balagha:* When I read this incident in the presence of my teacher, Sayyid Naqib, he asked if at that time Abu Bakr and Umar were not present and did they not see that the Holy Prophet (S) was so moved by seeing the necklace that he requested the Muslims to forgive the ransom.

Was Fatima Zahra who is better than the ladies of the world, having a status lower than that of Zainab, against whom they used the fabricated tradition of the Prophet? Did Fatima have no share in Fadak and could they have not appealed to the Muslims to give up Fadak to please Fatima? Would the Muslims have objected to it?

Thus, when the Muslims saw that the Holy Prophet (S) does not like their taking ransom, Saad bin Maaz said: O Messenger of Allah (S), this is our first battle with the infidels. It would be better to kill these prisoners, rather than release them on ransom. Umar also said: "They have rejected you and driven you out of Mecca, so you must strike off their heads.

Tell Ali (a.s.) to kill Aqeel and order me to kill so and so.[16] According to the consensus of Shia and Sunni scholars, in brief, difference arose on this matter between the companions and finally it was decided to accept the ransom as was mentioned above. And it is narrated from Abbas that the Almighty Allah gave him more than what he had to pay as ransom and that at present twenty slaves were trading on his behalf, the least capital held by one of them is 20000 dirhams; the Almighty Allah gave me the position of supplying drinking water to the pilgrims, which cannot be compared to any wealth and forgiveness is expected from the Almighty Allah.

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that: When the Holy Prophet (S) migrated for Mecca to Medina, Abu Jahl sent a message to him: O Muhammad, your madness made your stay difficult in Mecca and you came to Medina. Your madness will haunt you till you spoil the town for its inhabitants and they shall be sorrowful of your tricks; I know the result.

People will unite to attack you and your beguiled followers. Those who deny your prophethood and are your enemies will also help you in this battle, because they are afraid that if you are killed, they will also be killed and their children will suffer and be impoverished.

Because they know, that when your enemies overpower you and enter the city, they will not discriminate between your friends and enemies and along with you they will punish them also. Like they made your children poor and plundered their belongings they will also plunder their property. One who has warned is excused and one who explained clearly has conveyed the message.

When Abu Jahl's message arrived, His Eminence (S) was outside Medina in the company of many companions and a group of Jews of Bani Israel who denied his prophethood was also present there. Abu Jahl had ordered his messenger to deliver the message in this way only so that the Jews may consider the believers cowardly and the other infidels who are present there may be encouraged to attack His Eminence (S).

At last His Eminence (S) said to the messenger: Have you concluded your message? He said: Yes. His Eminence (S) said: Now listen to my answer. O Abu Jahl! You frighten me of difficulties and destruction, but the Lord of the worlds promises help and victory; the information of Allah is very true and to accept His command is most preferable. No harm comes to Muhammad if someone does not help him or is angry with him when Allah is his helper and favors him with His generosity.

O messenger, go and tell Abu Jahl: The message you sent me was suggested to you by Shaitan and what I reply is that which the Beneficent Lord has revealed to me. (And it is) that there will be fight between us for 29 days and a very aged companion of mine will eliminate you. Very soon, you will bring Atba, Shaibah, Walid and so-and-so to confront me.

And His Eminence (S) mentioned the names of some people who participated in the campaign of the well of Badr. He said: I will kill 70 persons from you; arrest 70 others and release them on a heavy ransom.

Then he said to the believers, Jews, Christians and others who were present there: If you want to see the place where they will be slain, come to Badr, because it is the place where a great calamity will befall them; so that I can show where each of them will be killed. After that you will soon know that it is the same place. Neither more nor less, and no kind of change will be there in it; and not a moment sooner or later and not less or more.

Ali bin Ibrahim has narrated through trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the Battle of Badr when the idolaters fled, the companions of the Prophet divided into three groups: A group was near the Prophet's tent, a party was seizing the booty and a group was in pursuit of the enemies and apprehending them and confiscating their property. When the booty and the prisoners were gathered, Ansaris began to talk about the prisoners and the Almighty Allah revealed the following verse:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ

"It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land..."[17]

Saad bin Maaz Ansari was among those who were close to the Prophet's tent and he said: "O Messenger of Allah (S), we have neither fought the enemies nor that we did not like to perform Jihad, and it is also not that we were frightened of the enemies, we remained with you only to assure that the enemy does not attack you from the other side and find you alone.

A large number of Muhajireen and Ansars were in that group. People are more and the booty is less. If you distribute the booty only to those who have actively participated in the battle, nothing will be left for you and your companions." He was worried that the Prophet will distribute all the plundered items of the

dead infidels among those who had taken part in actual fighting and not give anything to those who were guarding him. Thus there was an argument among the companions and the Holy Prophet (S) came to know about it and they asked to whom that booty was going to be distributed. At that juncture, the following verse was revealed:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

"They ask you about the windfalls. Say: The windfalls are for Allah and the Apostle."[18]

When this verse was revealed, they did not get anything from the booty and they returned dejected. After that the Almighty Allah revealed the verse of Khums. The Holy Prophet (S) gave them their Khums and distributed everything among them. At that time Saad bin Abi Waqqas said: O Messenger of Allah (S), "Will you give equal share to the mounted fighter as well as the weak one who does not fight?" The Holy Prophet (S) said: "May your mother mourn for you, the Almighty Allah has given you victory through the auspiciousness of the weak.

Qutub Rawandi etc. have narrated that the Holy Prophet (S) was not able to sleep that night. When people asked him about the reason, he said: "I could not sleep because of the moaning of Abbas due to the tightness of rope." So people untied Abbas and the Prophet was able to sleep.

Ibn Babawayh has narrated from Amirul Momineen (a.s.) that he says: "Before the Battle of Badr, one night, I saw Khizr (a.s.) in dream and said: Please teach me a supplication through which I can gain victory over the enemies. He said: Recite: "O He, O one who is not except that He is." I described this dream to the Prophet in the morning and he said: "O Ali, Khizr has taught you the great name of Allah (Isme Azam)." Imam Ali (a.s.) says: "I was repeating these great names on the day of the Battle of Badr."

It is mentioned in *Ikhtisas* from Imam Musa Kazim (a.s.) that Abbas was among the prisoners of Badr and he said that he had nothing to pay as ransom. Jibraeel came down and told the Prophet that Abbas has buried gold in his house and informed Ummul Fazl about it. Send Amirul Momineen (a.s.) to ask Ummul Fazl for it. The Holy Prophet (S) mentioned this to Abbas and then sent Abbas and Ali to get it from Ummul Fazl. When Ali (a.s.) brought that gold, Abbas said: "O nephew, you have impoverished me." At that juncture, the Almighty Allah revealed the following verse: **"If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you..."**

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) recited seven Takbirs on the martyrs of Badr.

Nomani has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that on the day of the Battle of Badr Jibraeel brought a standard for the Holy Prophet (S) which was neither made of cotton nor silk or wool. It was made from the leaves of the trees of Paradise. The Holy Prophet

(S) opened it and gained victory. Then he wrapped it up and gave to Amirul Momineen (a.s.) and he opened it in the Battle of Basra and gained victory. After that he wrapped it up and kept it away and it is with us and no one will unfurl it, except the Qaim Aale Muhammad.

It is mentioned in some reliable books that during the Battle of Badr, Habib bin Yasar's shoulder was hacked and he brought the severed limb to the Prophet who placed it back and prayed and it joined without leaving a scar.

Also the sword of Akkasa bin Mohsin was broken and the Holy Prophet (S) gave him a stick and by the miracle of the Prophet, it was transformed into a sharp sword and he used it in the battle till the idolaters fled and he had retained that sword till the end of his life. In the same way, the sword of Salma bin Ashal broke down, the Holy Prophet (S) gave him a stick and said: "Fight with this." It became a fine sword and he always employed it in Jihad.

It is narrated that on the day of the Battle of Badr, idolaters fled in the afternoon and the Prophet said: "Throw the dead bodies of infidels in the well and fill it up with mud." After that the Messenger of Allah (S) came to the well of Badr and called each idolater by name and asked: "Did you find the promise of your Lord to be true?

You were bad people for your prophet. Others verified in my favor while you refuted me. You drove me out of my home and others accorded refuge to me. You fought me and others gave me shelter. You fought me and others helped me." Some companions remarked: "O Messenger of Allah (S), are you speaking to the dead?" The Holy Prophet (S) replied: "They hear me as you do but they cannot reply. Now they have understood that what I used to say was truth."

Then the Holy Prophet (S) prayed Asr prayer and set out from there to reach Asil before sunset and he camped there. According to another report, he recited Asr prayer at Asil. After he had completed the first rakat, he smiled and after the prayer, people asked him why he had smiled. He said: "Mikaeel passed by me and there was dust on his wings."

He told me smiling that he was pursuing the idolaters. After that came Jibraeel riding a mare, which had a lot of dust on its mane. He said: "O Messenger of Allah (S), when the Almighty Allah sent me to help you, He ordered me not to leave why till you don't assent. Do you allow me to go now?" The Holy Prophet (S) replied: "Yes."

We should know that there is difference of opinion with regard to the martyrs of Badr. Some say that they were 14, six Muhajireen and eight Ansar. Some have said that they were 11, four from the Muhajireen and seven from Ansar. Some have stated them to be 12, in which eight were from Ansar.

Some other have said that the total martyrs of Badr are nine, but the first opinion is more famous. The following were the martyrs of Badr: (1) Ubaidah bin Harith, cousin of the Messenger of Allah (S), who was injured in Badr and died in Sufra and was buried there (2) Amr bin Abi Waqqas (3) Umair bin Abde

Wudd, who is also known as Zul Bishumalin (4) Aqil bin Abi Bukair (5) Mahja, freed slave of Amr (6) Safwan bin Baiza.

From the Ansar they were: (1) Mabsah bin Abdul Manzar (2) Saad bin Khathima, who was a noble (3) Haritha bin Surakha (4) Auf (5) Mauq bin Azar (6) Umair bin Hammam (7) Rafe bin Maali (8) Yazid bin Harith. Some say that the three persons who were freed slaves of the Holy Prophet (S) were martyred in the Battle of Badr. And some say that Maaz bin Aas and Ubaid bin Maskan were wounded in Badr and they died due to those injuries, indeed we belong to Allah and to Him we shall return.

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1. Surah Maidah 5:24
2. Surah Anfal 8:5–8
3. Surah Anfal 8:9
4. Surah Anfal 8:10
5. Surah Anfal 8:11
6. Surah Anfal 8:12
7. Surah Anfal 8:61
8. Surah Anfal 8:49
9. Surah Anfal 8:48
10. Surah Anfal 8:48
11. Surah Anfal 8:19
12. Surah Anfal 8:17
13. Surah Anfal 8:70
14. Surah Anfal 8:67
15. Surah Anfal 8:69
16. The author says: The only aim of Umar was to assure that Aqeel may be killed, although the Messenger of Allah (S) had announced at the beginning of the battle and that no one from Bani Hashim should be killed, because they have not taken part in the battle at their own choice. Such courage is surprising against the prisoners who were tied up while Umar did not display any valor during battles and he did not slay a single infidel.
17. Surah Anfal 8:67
18. Surah Anfal 8:1

[1] [1]
SHARES

Skirmishes and incidents between Badr and Uhud

Shaykh Tabarsi and Ali bin Ibrahim have narrated that when the Messenger of Allah (S) returned from the Battle of Badr to Medina, he gathered Jews in the bazar of Bani Qinqaa and said: “O Jews, fear

Allah for the matter that He sent on Quraish in the Battle of Badr and embrace Islam before divine chastisement overtakes you.

And know that I am a Messenger Prophet and you have seen my attributes mentioned in your books. Jews said: “O Muhammad, you should not be deceived by the fact that you had to confront those who were ignorant of techniques of warfare and thus you gained victory on them. By Allah, if you confront us, you will come to know that we are the stalwarts of the battlefield.” At that juncture, the Almighty Allah revealed the following verse:

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ

“Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.”[1]

After that the Holy Prophet (S) laid siege to Bani Qinqaa for six days. It is mentioned that it was from the 15th of Shawwal in the 20th month of Hijra, on Saturday and the Jews prayed for peace after six days and they came to him and accepted that the Prophet may issue any command against them. At that time, Abdullah bin Ubayy stood up and said: “O Messenger of Allah (S), they are our friends and confederates and they have always supported us.

Three hundred of them are in coats of mail and four hundred unarmed. Do you want to kill them, even though they are confederates of Khazraj tribe and have no treaty with the Aws tribe?” Thus he exaggerated so much in pleading their case that the Holy Prophet (S) was bound to forgive them and gave up the intention of having them eliminated. They left the residence of Medina and went and settled at the rural area of Shaam. The Almighty Allah revealed the following verse about Abdullah bin Ubayy and some persons of Khazraj who had advocated the case of Jews:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.”[2]

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that when the Messenger of Allah (S) returned to Medina from the Battle of Badr, he turned his attention after seven days to the tribe of Bani Sulaym, because he had received information that they had gathered at the well of Kedar. The Holy Prophet (S) camped there for three days and no confrontation took place, but he was able to gain many sheep as booty.

Then the remaining days of Shawwal and the whole month of Zilqad was spent in Medina during which ransom was taken from the prisoners and they were released. After that he set out for the expedition of Suwaiq, because the accursed Abu Sufyan had vowed that till he had not fought Muhammad, he would not touch women, and he set out from Mecca with a hundred riders and camped near Bani Nuzayr at a distance of four farsakhs from Medina, who were a group of Jews of Medina.

He knocked at the door of Huyy bin Akhtab, their leader, but he didn't open the door. From there he went to Salam bin Maskan, a noble of Bani Nuzayr and called him a number of times; after that he came back to his companions and sent a group of Quraish to Medina who came till the outskirts of Areez, killed two persons from Ansar and returned.

When the Messenger of Allah (S) learnt about this, he came out in their pursuit and reached till Qarqaratal Kadr. When Abu Sufyan came to know about this, he ran from there and since they had to flee from there in a hurry, they left their rations behind, which contained parched barley meal. Muslims seized it all and as a result of this it became famous as the Battle of Suwaiq.

In that same journey, companions of the Prophet passed Arab markets and traded profitably in it. When they returned, they said: "O Messenger of Allah (S), we made only profit in this journey and there was no hardship. Did we get the reward for Jihad? "Yes," said the Messenger. It is narrated that in that same year during the month of Zilhajj, Uthman bin Mazun, a most pious companion and a ward of the Prophet departed for the eternal abode and was buried in Baqi cemetery. His biography will be mentioned in the coming pages.

When the Holy Prophet (S) returned from the expedition of Suwaiq, he passed the remaining days of Zilhajj and full month of Mohurrum in Medina. Meanwhile information was received that Bani Ghitfan intend to attack Medina in unison under the leadership of Dasur bin Harith. So the Holy Prophet (S) set out from Medina with 450 men and when he caught up with them, they fled to the mountains. The Holy Prophet (S) camped in the Zawamir valley.

It was raining heavily and the Prophet separated from his army, passed the valley alone and went to the other side. He removed his clothes and hung them on a tree to dry and lay down under the shade of that tree. Enemies saw the Holy Prophet (S) from the hill and said to Dasur, their leader, that Muhammad was alone and it was a good opportunity to slay him.

If he calls for his companions they will not reach there in time to save him. And according to a report there was a flood in the valley and the companions, were unable to cross that valley. Thus Dasur took his sword and went to the Prophet. He said: "Who can save you today?" "Allah," said the Prophet. Jibraeel slapped his chest and he dropped the sword.

The Holy Prophet (S) picked up the sword and asked: "Now tell me who can save you?" "No one," he replied, "I testify to the oneness of God and that you are His messenger and I swear that I will never mobilize an army against you." The Messenger of Allah (S) returned his sword and freed him. Dasur

said, “You have done a favor to me and you are better than me.

Who is more deserving to do a favor?” When Dasur returned to his men they asked him why he did not kill him when he was asleep?” He replied: “I saw a tall man clad in white, who slapped me on the chest I fell down on my back and I understood that he was an angel; so I recited the Kalimah and embraced Islam. And I swore that I would never ever fight against the Prophet. After that he invited his people to Islam. The Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

“O you who believe, remember Allah’s favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you...”[3]
After that occurred the Battle of Qarda and its story is that six months after the Battle of Badr, the Prophet came to know that a caravan of Quraish under Abu Sufyan and according to a report, under Safwan bin Umayyah was traveling to Shaam through the Iraq route as after the incident of Badr, due to the fear of Prophet, they avoided traveling to Shaam through the Hijaz route.

And it was learnt that they were carrying a huge quantity of silver. The Holy Prophet (S) sent a hundred riders under the command of Zaid bin Haritha; when they reached the caravan, all the leaders and chiefs of the caravan ran away and the Muslims seized the caravan along with the remaining prisoners.

The Holy Prophet (S) separated one-fifth (Khums) which according to one report, amounted to 20000 dirhams and the rest was distributed among the people who has taken part in the expedition. Two chiefs of the caravan were also apprehended, one of them being Furat bin Hayyan who accepted Islam and was released and another was executed.

It is mentioned in reliable books that in the 2nd year of Hijra, occurred the expedition of Umair bin Adi. Its story is that there was a Jewess named Asma binte Marwan, who used to condemn the Muslims a great deal and also mimicked the Prophet. The Holy Prophet (S) sent Umair who entered her place at night, eliminated her and returned to pray the Morning Prayer with the Prophet. Some have said that this occurred in the 3rd year of Hijrat as will be described after this.

Kaab bin Ashraf, a noble and a poet of Jews, was killed that same year and he always mimicked the Muslims and the Prophet and he used to harass them. When he came to know about the Muslim victory of Badr, he was shocked and he came to Mecca and asked the infidels of Quraish about it and wept a great deal. He instigated them to take up arms against the Holy Prophet (S).

When he returned and the Prophet came to know about it, he cursed him in the following words: “O Allah, suffice us from Ibn Ashraf in the way You like best.” Muhammad bin Muslima said: “If you permit, I can finish him off.” The Holy Prophet (S) accorded the permission to him and he discussed this matter with Saad bin Maaz and sent Abu Naila to procure wheat on loan from Kaab.

Kaab was a foster brother of Kaab. Since Abu Naila was a close friend of Kaab, he said: “I have come to you with a request, and I hope you will not reveal this secret. O Kaab, the coming of that person (Muhammad) to Medina is a great trouble for us, because all Arabs have become inimical to us and are prepared to fight us. There is no commercial or social ties with them.”

Kaab said: “I warned you about it much before.” Abu Naila said: “Some people of our tribe support this stand. Right now I want some wheat on loan and I can pawn anything you like against it.” Kaab said: “Pawn your women with me.” “I will do that,” agreed Naila, “But you are a handsome young Arab and our women will be attracted to you.” He said, “Then pawn your sons with me.”

Abu Naila made excuses saying that it would be a matter of shame and that he was prepared to pledge his weapons. “I will bring them in the dead of the night so that no one can know.” Thus Abu Naila came back and reported his conversation to the Holy Prophet (S) and in the dead of the night, he set out with Muhammad bin Muslima, Salkan bin Salama, Harith bin Aus and Abu Ais bin Jubair.

The Holy Prophet (S) accompanied him till Baqi and prayed from him. It was the 14th of that month. They came to the gate of his mansion and called him. He was in the company of his wife and was newly married. When he heard them he arose and his wife asked where he was going at night. He said that his brother, Naila has arrived and he a going to meet him.

She said: “Don’t go, because I hear a sound through which blood seems to drip.” Thus she restrained him much but he did not desist and he came down to them. Muhammad bin Muslima said to his men, “When he comes, I will catch his head and smell it. When you see that I have caught his hair firmly you must strike off his head.

When Kaab came out of his courtyard, they brought him away on the pretext of talking with him in the moonlight. Then Muhammad bin Muslima, and according to another report, Naila said: “What a nice perfume you are wearing. Can I smell your hair?” and saying this he began to smell them taking hold of them firmly. Then he said: “Kill the enemy of God.”

He was attacked but none of the hits proved effective. So Muhammad bin Muslima stabbed him with a dagger and slashed below his navel. He screamed aloud and all the residents of the fort heard it and they lit a fire. Harith bin Aus was injured by mistake by his own people and people carried him on their shoulders.

They decapitated Kaab and brought the severed head of Kaab to the Prophet. He prayed for them, applied his saliva on Harith’s wounds and he was instantly cured. The Holy Prophet (S) said: “You may slay any of the Jews that you like.” This occurred on the 14th of Rabiul Awwal.

The Khazraj tribe said: “We must also kill all those who are like Kaab.” So that this honor does not remain restricted to them. At last it was decided to eliminate Abu Rafe who was known as Salam bin Abil Haqiq. It was so, because the Muslims were harassed much on account of him and he used to support

the idolaters. He was a brother of Kanana, husband of Safiya.

He had a fort on the outskirts of Khyber. Thus Abdullah bin Ateek, Abdullah bin Anees, Abdullah bin Atba and Qatada and one more person sought the Prophet's permission and set out for Khyber. The Messenger of Allah (S) appointed Abdullah bin Ateek as their commander. When they reached the fort of Abu Rafe, the sun was setting and their goats and sheep were returning from the pasture and entering the fort.

Abdullah bin Ateek said to his companions: "Stop here, I will go and try to enter the fort by some trick." So he came to the gate and entered the fort and no one recognized him. He hid in a corner. Gate-keepers locked the gate and hung the keys from a nail. When all had gone to sleep, Ateek unlocked the gate and they climbed the stairs to Abu Rafe's chambers.

There was pitch dark in that place and they could know where he was sleeping. So they called him and he replied. They attacked in the direction of the voice and came out of the bedroom. After waiting for sometime, they re-entered and said in a disguised voice: "What noise was that?" Abu Rafe said: "Someone attacked me with a sword."

They followed this voice and reached him and keeping the sword on his belly give it a push in such a way that it came out of his back. Ateek came out after that and descended the stairs fast, but he slipped and broke his thighbone. So he tied it up with his turban and limped back to his companions outside the fort. When he came back to the Prophet, he drew his hand over his thigh and it was instantly cured.

It is narrated that in the 3rd year during the month of Shaban, the Holy Prophet (S) married Hafasa binte Umar bin Khattab and in that same year in the month of Ramadan, entered into wedlock with Zainab binte Khuzaimah. That same year on 15th Ramadan, Imam Hasan (a.s.) was born.

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1. Surah Aale Imran 3:12
2. Surah Maidah 5:51
3. Surah Maidah 5:11

[1] [1]
SHARES

Battle of Uhud

Ali bin Ibrahim has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Quraish army returned to Mecca from their defeat and loss at Badr since 70 of them were killed and 70 were

taken prisoners, Abu Sufyan said to the people, “Let not your women weep for the dead, for tears will quell the fire of grief, and the blaze of enmity and hatred against the Prophet, who with his followers will triumph at our mourning.”

Consequently there was no weeping and mourning for the slain at Badr, till after the Battle of Uhud in the following year. After that they permitted their women to mourn their dead. They mobilized their confederates from Bani Kanana etc. and after arming themselves fully and made great preparations, left Mecca with three thousand mounted men and two thousand footmen.

They brought women with them to remind the army of the calamity at Badr, and to incite the men to battle. Abu Sufyan took with him his wife, Hinda binte Atba, the champion who fell at Badr. Al-Qama’s daughter Harithiya also accompanied them.

Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that among the favors the Almighty Allah bestowed on the Prophet was that he could read, although he did not write. In a garden out of Medina he received a letter from Abbas, informing him of Abu Sufyan’s march, and after reading the letter, ordered his companions to enter the city before communicating the danger which threatened them.

In the report of Ali bin Ibrahim, it is mentioned that the Holy Prophet (S) gathered his companions and said: Having announced the serious business which now demanded their attention, and exhorted his companions to fight. Abdullah bin Ubayy and many others advised him to await the enemy in the city, and there repulse them by dropping stones on their heads.

No one has ever attacked Medina and had been victorious. And whenever we have left our homes and gone out, the enemy has overpowered us. It is said that the Prophet himself inclined to this plan, but Saad bin Maaz and people of Aws tribe declared that on their honor as Muslims they ought to meet the enemy boldly and give them battle, and if some of them were slain, such would be ranked with martyrs, while the survivors would enjoy the glory of the contest.

The Prophet agreed to this counsel, and with a party left the city to select a suitable position for the anticipated battle, camped on ground near the road to Iraq. As mentioned in Qur’an:

> وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ. إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

“And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing. When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.”[1]

According to the report of Ali bin Ibrahim, the Messenger of Allah (S) said that these verses were revealed on the day of the Battle of Uhud when Quraish came to fight him from Mecca and the Prophet set out from Medina to meet them at an appointed place. The two parties imply Abdullah bin Ubayy and his relatives, and a second was a great part of Khazraj who refused to leave the city.

Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the two groups mean Bani Salma and Bani Haritha, two clans of Ansar. Some say that one group was of Muhajir and another of Ansar who were disenchanted with the return of Abdullah bin Ubayy but they had not returned from there.

Thus the previous report of Ali bin Ibrahim is that the Messenger of Allah (S) sent his army on the Iraq route. Abdullah bin Ubayy and a group of Khazraj who were from his family, supported his view. The Prophet on numbering his companions found them to be seven hundred men.

He stationed Abdullah bin Jubair with fifty archers at the entrance of a mountain pass where he feared the Quraish might attack him in rear, and gave this detachment the strictest orders not to quit their position till he had driven the infidels into Mecca or they had forced him into Medina. Abu Sufyan ordered Khalid bin Walid with two hundred mounted men to form an ambuscade and attack the Muslims in rear, as soon as they were closely engaged with the grand division of Quraish.

Then the idolaters laid their ranks against the Muslims. The Messenger of Allah (S) arranged his rows properly and gave his banner to Ali, and the Ansaris simultaneously charged the infidels and put them to flight, but instead of pursuing this advantage, companions of the Prophet began to plunder the booty and became careless of the battle.

Khalid, according to his orders, entered the mountain pass defended by Abdullah, who rained such a shower of arrows on him that he was compelled to retreat. Abdullah's men now became very impatient, and said to him, "Why do we stand here idle while our companions are gathering spoils in which we shall have no share?"

"Fear God," he replied, "The Prophet has charged us on no account to abandon our position." His men however, with the exception of twelve, deserted their post to plunder one by one. During the engagement Talha bin Abi Talha of the Bani Abdul Darr the Quraish standard bearer, called to the Prophet, saying, "You fancy you shall send us to Hell by your swords and that we may send you to Paradise by ours. If any of your party wishes a speedy passage thither, let him come to me, and I will dispatch him on his journey." No one ventured to accept this challenge but Ali, who was chanting an ode:

"O Talha, if are like you claim to be, you have horses and we have swords. So come and confront us so that we may know which of us is more serious about what we claim. The lion who will attack you has come with a cutting sword, whose edge is never blunted. Allah and the Prophet are his helpers."

Talha asked, “Who are you, boy?” “I am Ali Ibn Abi Talib (a.s.).” “O valiant one, I know, no one dares to confront me except you.” Then he attacked Imam Ali (a.s.) who stopped his blow with the shield and then gave such a blow that both his thighs were dismembered. He fell down flat and the standard dropped from his hands. When Ali (a.s.) came to cut off his head, he pleaded for mercy and he returned. Muslims asked why he did not finish him off.

He said that he will not survive the blow he had given him. The standard was taken up by Abu Saeed, son of Abu Talha and the standard fell on the ground. Uthman, another son of Abu Talha picked the standard and was also sent to Hell by Imam Ali (a.s.) and the standard fell to the ground.

Then Manafa, the third son, bore the standard and he was also dispatched to Hell and the standard fell down. Then came Harith, the fourth son of Abu Talha and he was also killed by the Holy Imam (a.s.). Aziz bin Uthman now took up the standard and the sword of Imam Ali (a.s.) sent him also to Hell.

Then Abdullah bin Jamila raised the standard and he was also sent to Hell. The next to raise it was Sawab, the slave of Abdul Dar. Imam Ali (a.s.) slashed him and his right hand flew away. That accursed one took the standard in the left hand and the Imam cut off that hand also. But he balanced the flag with his amounted hands saying: “O Bani Abdul Dar, did I not fulfill the promise of help?” Imam Ali (a.s.) cut off his head finally.

Their banner was at last raised by Amrah, the daughter of Al-Qama Harithiya. Khalid now made another attack on Abdullah bin Jubair, who with the handful that supported him, was slain, and the Muslims were attacked in rear. The fugitive Quraish, seeing their standard still aloft, rallied and charged the Muslims in front, who in turn were put to flight and ran in confusion to the neighboring mountains, leaving their Prophet nearly alone to his enemies. The Prophet cried to them to come to him, declaring that he was the Messenger of Allah (S) and demanding whither they fled from the Almighty Allah and his apostle.

Ali bin Ibrahim says that people asked Imam Ja’far Sadiq (a.s.) when Imam Ali (a.s.) confronted Talha bin Abi Talha, why he referred to him as *Khasam* ‘one who beats the valiant’? Imam Ja’far Sadiq (a.s.) said: “When the Holy Prophet (S) was in Mecca, no one dared to harm him due to the awe of Abu Talib but they incited their boys to harass the Prophet.

So when he left home, they used to pelt him with stones and throw garbage on him. When Amirul Momineen (a.s.) came to know about it, he said: O Messenger of Allah (S), take me along when you go out so that I may keep you safe from the trouble of those boys.” After that whenever the Holy Prophet (S) left home, he used to take Imam Ali (a.s.) along. When the boys used to target the Prophet, Amirul Momineen (a.s.) used to hit them and wounded their noses, ears and mouths, and they used to go back to their father and say: “Khasamna Aliyyun” that is Ali has wounded us. That is why they used to refer to him as ‘Khasam’.

It is narrated from Wathila that I accompanied Umar bin Khattab one day, he became so worried that I could hear his heart beat as if when one is about to swoon. I asked him what the matter was. He said:

“Perhaps you can’t see the brave one who fights with two swords, that he is approaching.” I looked up to see Ali Ibn Abi Talib (a.s.) and I said: “This is Ali!” He said: “Come with me and I will narrate to you a story about his valor.

The Messenger of Allah (S) on the day of the Battle of Uhud took the pledge that none of us would flee from Jihad and one who does so, will be a deviant and one who will be killed would be a martyr. And the Prophet would guarantee Paradise for him. When we stood up to fight, we saw a hundred fighters of Quraish move to us, each with a hundred soldiers. They attacked and defeated us and all of us fled the battlefield. At that time we saw Ali attacking the idolaters like a ferocious lion without caring for them.

When he saw us fleeing from there, he said: “May your faces be destroyed! Where are you running to? Are you running to Hell?” When he saw that we were not returning, he pursued us with sword from which death was dripping. And then he said: “You have broken the pledge you gave to the Prophet regarding not fleeing from the battlefield.

So you have also become more eligible to be killed like idolaters.” When we looked at his eyes we found that they were shinning like two lamps of olive oil and were red due to anger like two cups of blood. We were certain that he would kill us with a single stroke. At last, from those who were fleeing, I went to him and said: “O Abu Hasan, I adjure in the name of Allah to leave us alone since it is the practice of Arabs that they sometimes fight and sometimes flee.

And when we attack, we erase the insult of fleeing. So Ali had mercy on our helplessness and he left us alone and attacked the infidels and till this day that fear has not gone away. I am terrified like this, whenever I see him.”

It is mentioned in the same report that Imam (a.s.) said: Only Ali and Abu Dujanah, who was named Samak bin Kharsha remained with the Prophet at this critical juncture. Ali killed many of the Quraish that attacked the little party, and repulsed them all till his sword was rend into pieces. Among the ladies, Nasiba binte Kaab Mazina was present with the Prophet and the Holy Prophet (S) used to bring her to provide first aid to the wounded.

Her son was also in the Muslim army and when he wanted to flee from there, she condemned him and her flaying compelled him to turn on the foe. An idolater attacked and killed him, Nasiba caught up his sword and killed her murderer attacking his thigh. The Prophet applauded her heroism, and she stood before him and presented her own bosom as his shield, and received many wounds in his defense.

Finally she was badly wounded and Ibnul Qumya assaulted the Prophet, and aiming a blow at his shoulder, shouted that he had killed him. The Prophet’s glance now fell on a cowardly fellow of the Muhajireen, who was running away with his shield hung on his back. “Throw down your shield and go to Hell!” cried the Prophet.

The fellow actually dropped his shield, which was taken by Nasiba and borne in defense of the Prophet,

who declared her reward for the day greater than that of Abu Bakr, Umar and Uthman. Ali fought till his sword was broken and then the Prophet gave him his own sword, Zulfiqar, by which he sent every wretch that ventured to attack the Prophet, to Hell. The Prophet retired to mount Uhud which protected him in rear and prevented his being surrounded by his enemies.

Ali received ninety wounds, all in front, in defending the Prophet, and often charged and routed the idolaters that advanced to the attack. The Muslims heard a voice from heaven, saying, “There is no sword but Zulfiqar, and no hero but Ali.” Jibraeel came down and said: “O Messenger of Allah (S), by Allah, this is brotherhood and help that Ali is dispensing.”

The Messenger of Allah (S) said: “Why should not he do that, he is from me and I am from him.” Jibraeel said: “I am from both of you.” Among the army of Quraish was Hind, daughter of Atba, who scornfully offered an apparatus for dyeing the eyes to everyone of that party who fled, saying, “Take these implements, you woman, and claim no more to be a man.”

The lion of God, Hamza bin Abdul Muttalib slew many and carried all before him in the battle. The cursed Hind promised Washi, a Habashi slave belonging to Jubair bin Motam, any reward he chose if he would kill either Muhammad or Ali or Hamza. He declined engaging the first two but posted himself in ambush for Hamza, who advancing over a puddle, his horse sunk and he fell to the ground; upon which Washi hurled a spear at him with such force as to pierce his belly and come out of his shoulder.

According to another report, he hit it upon his chest which fell him down; he then moved forward to decapitate him. He then cut out his liver, which the cursed woman gnawed in fiendish joy, but lest any of it should become a part of her body and go to Hell, the Almighty Allah caused the liver to become as hard as a bone and she threw it on the ground and an angel returned it to its place in the body of the martyred hero.

Imam Ja’far Sadiq (a.s.) has said that the Almighty Allah did not like that a part of Hamza should enter Hell. The savage malignity of Hind led her to cut off the hands and ears of Hamza, and hang them about her neck in horrid triumph. At this turn of victory, infidels of the Quraish and Abu Sufyan ascended a mountain and shouted, “Be exalted, O Hubal.”

To this idolatrous exultation the Prophet ordered Ali to respond, “God is greater, more exalted and glorious! Abu Sufyan replied, “Hubal gave us permission to come against you in battle and by his blessing we have conquered you.” Ali retorted, “But we came at the command of Allah and He will aid us.” “I adjure you,” continued the Quraish chief, “by Laat and Uzza, to say if Muhammad is killed.”

“God curse you and Laat and Uzza!” exclaimed Ali, “by Allah! Muhammad is not slain, but now hears what you say.” “You are a truth-speaker,” said Abu Sufyan and may God curse the son of Qumayah, who boasts that he has killed Muhammad.” Amr bin Thabit, who had not yet become a Muslim, hearing that the Prophet had marched to Uhud, seized his sword and shield and like a hungry lion started for the battlefield.

He repeated the creed, attacked the infidels, and fought till he gained the rank of martyrdom, and the Prophet declared respecting him that although he had never performed a rakat of prayer, he would enter Paradise. Hanzala bin Abu Amir Wahab belonged to Khazraj tribe and he was married on the eve of the Battle of Uhud and he had stayed in Medina. He copulated with his wife and the following verse was revealed in his justification:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."[2]

So the Messenger of Allah (S) permitted Hanzala to remain at home. In the morning, he remembered that the Prophet was in war while he was enjoying himself. So he picked up the sword even though he was in ritual impurity and set out to fight. As he was leaving, his wife called four men of Ansar and said: "Be witness that Hanzala has copulated with me," and Hanzala also agreed. They asked what she meant by that, she said that last night she had dreamt that the sky split opened and Hanzala entered it and then the split joined once again. "I have interpreted it to mean that Hanzala would definitely be martyred.

That is why she has made them as witnesses so that if a son is born to her, people will believe that it is the son of Hanzala. Thus when Hanzala reached the field of the battle, he saw Abu Sufyan riding here and there. He pulled out his sword and attacked Abu Sufyan and hamstrung his horse. Abu Sufyan fell down and screamed: "O Quraish, I am Abu Sufyan and Hanzala wants to kill me." Then he fled from there and Hanzala pursued him.

An idolater threw a spear at him and Hanzala leaped to him and sent him to Hell, but he himself fell down wounded among the dead bodies of Hamza, Amr bin Jamu, Abdullah bin Kharam and some Ansar, and was finally martyred. The Holy Prophet (S) said: "I saw angels getting rainwater in vessels of gold to give ritual bath to Hanzala." Due to this he is called as one who has been bathed by angels. And it is narrated that Mughira bin Aas was an archer and whenever he took a shot he always hit his mark.

On his way to Uhud, he picked up some stones with which he declared that he would kill Muhammad. With one stone he struck the Prophet's hand, whose sword fell to the ground. At that he said that he had killed Muhammad, but Imam Ali (a.s.) said that he was lying. And the next stone hit the Prophet in the forehead, on which he said, "May God strike you with bewilderment."

This imprecation immediately took effect and the fellow remaining bewildered on the field after the Quraish retired, was slain by a Muslim. Ibn Qumiyah was wedged between trees by the animal he rode, where he remained till his flesh dropped off and he went to Hell.

At length the fugitive companions of the Prophet began to return to him regarding which the Almighty Allah said:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

"Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient."[3]

It means the performance of action, although the Almighty Allah already knew who would fight and who would flee. But the Almighty Allah does not reward or punish according to His knowledge but on the basis of the acts one performs.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ.

"And certainly you desired death before you met it, so indeed you have seen it and you look (at it)."[4]

That is you saw what you wished and you were seeing the Prophet and also the companions who were being martyred and also those who were fleeing.

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) told the believers about the rewards that the Almighty Allah has bestowed on the martyrs of Badr and mentioned their grades in Paradise, the companions also wished that they had been martyred and wished that the Almighty Allah again gives them an opportunity to fight, so the Almighty Allah provided another opportunity in the Battle of Uhud in which they fled, except for a few, who remained steadfast because of the Taufeeq of Allah.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful."[5]

It is narrated that those who had fled were justifying their actions claiming that Muhammad was killed so they should run away, so the Almighty Allah revealed the above verse. It is mentioned in a report that

Satan had called out: “Muhammad is dead.” And therefore people began to flee the battlefield. When they returned, they began to justify that they had run away because they thought that he was dead, so the Almighty Allah revealed the following verse:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ

“And a soul will not die but with the permission of Allah; the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.”[6]

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

“And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah’s way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.”[7]

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.”[8]

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).”[9]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ.

“O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.”[10]

According to the report of Ali bin Ibrahim in this verse ‘disbelievers’ implies Abdullah bin Ubayy who set out for Uhud with the Prophet but returned from half the way and frightened his companions of death.

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ

"Nay! Allah is your Patron and He is the best of the helpers."11

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۖ وَبِئْسَ مَثْوَى الظَّالِمِينَ

"We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust."12

According to the report of Ali bin Ibrahim, in this verse it implies the idolaters of Quraish who had come to fight the Holy Prophet (S).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ

"And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved..."13

According to the report of Ali bin Ibrahim it implies that indeed the Almighty Allah has fulfilled His promise of victory over the infidels at the time when you were killing them with the command and help of Allah. So much so that fear overcame you and you discontented and began to argue among yourselves and you disobeyed the instructions of the Prophet and left the pass unattended. At last the Almighty Allah gave you help, victory and booty as you had wished.

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

"...of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers."14

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"When you ran off precipitately and did not wait for any one, and the Apostle was calling you

from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do."[15]

It is narrated from Imam Muhammad Baqir (a.s.) that the first sorrow is running away and being killed and the second grief is domination of Khalid bin Walid and whatever was lost from them was the booty of war and what they achieved was the death of their brothers.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ

"Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious..."[16]

Ali bin Ibrahim has narrated that when companions of the Prophet returned after fleeing and his being injured and excused themselves from the Messenger of Allah (S), the Almighty Allah wanted His Prophet to discriminate the liars from the truthful ones.

Sleep overcame them and they were about to fall down and the hypocrites who used to belie the Prophet were restless. They were out of their minds and they were talking nonsense and they were uncontrollably confessing to what they thought. The first group the Almighty Allah said is the group of believers and the second, the group of hypocrites, regarding whom He says:

يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ

"...they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you."

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ

"They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain..."[17]

Kulaini has through good chains narrated from Imam Ja'far Sadiq (a.s.) that when companions on the day of Uhud ran away leaving the Prophet and he began to call them: "I am Muhammad, the Messenger of Allah. I have not been killed. I am alive." Abu Bakr and Umar while running, said to the Prophet: "At this time, when the whole army had run away, he is trying to fool us. Except for Amirul Momineen (a.s.) and Abu Dujana Ansari no one remained with the Prophet. The Messenger of Allah (S) prayed for Abu

Dujana and said: “You also go away, I release you from my allegiance. As for Ali (a.s.), he is from me and I am from him.”

Abu Dujana began to cry and raising his head to the sky said: “By Allah, I myself will not be released from your allegiance. O Messenger of Allah (S), where shall I go? Shall I go to my wife who would die? Shall I go to my son who will join death? Shall I go home which would be ruined one day? And shall I protect material wealth, which will be destroyed, or shall I face death, which is near man? The Holy Prophet (S) became kind to him and allowed him to fight.

On one side he was fighting and on the other Amirul Momineen (a.s.). Abu Dujana had become weak due to the wounds. Imam Ali (a.s.) carried him to the Messenger of Allah (S) and seated him on the ground. Abu Dujana asked: O Messenger of Allah (S), did I fulfill my oath of allegiance? He replied: “Yes, you have fulfilled it,” and he prayed for his health.

Now only Imam Ali (a.s.) was fighting. When the idolaters used to attack from the right, Imam Ali (a.s.) used to leap on them and push them back. So they used to attack from the left. Amirul Momineen (a.s.) used to drive them away by the sword. Meanwhile his sword broke into three pieces.

He brought the broken pieces to the Prophet and he gave him the Zulfiqar and he saw his feet that were trembling because of the intensity of the battle. The Messenger of Allah (S) began to weep and he prayed: O Lord, you have promised victory to Your religion. If you like nothing is difficult for you. Amirul Momineen (a.s.) said: “O Messenger of Allah (S), I can hear loud voices and someone is saying: O Haizoom move forward.

Then Amirul Momineen (a.s.) says: O Messenger of Allah (S), whenever I raise the sword against anyone, he falls down dead even before the sword could touch him. It is Jibraeel, Mikaeel and Israfeel who have come with some angels to help us. Then Jibraeel came and stood besides the Messenger of Allah (S). Then said: O Messenger of Allah (S), equality and loyalty is that which Ali is doing for you.

The Holy Prophet (S) said: “Ali is from me and I am from Ali. Jibraeel said: “I am from both of you. Thus the sword of Amirul Momineen (a.s.) did not allow the idolaters to stay in the field and at last they fled the battlefield. The Holy Prophet (S) said: “O Ali, take your sword and see. If they are mounted on camels and leading the horses, you should know that they are going to Mecca and if they are mounted on horses and leading the camels, it means that they are heading to Medina.

Imam Ali (a.s.) saw that they were riding camels and leading the horses. Abu Sufyan saw Amirul Momineen (a.s.) and asked: “What do you want, we are going back to Mecca; you also return. At that time, Jibraeel pursued the infidels and so much so they heard the hooves of their horses as fast as they ran. Jibraeel chased them with a group of angels.

Abu Sufyan used to say: “Now, the army of Muhammad has caught up with us. And he entered Mecca in this way and said: “Muhammad’s army was chasing us till here.” When the gatekeepers and laborers

reached Mecca, they narrated that when we set out from there, we saw the army of Muhammad that they had halted at a place and preceding them was a person riding a crimson horse who was following you.

Since the angels had come in the form of Muslims, Meccans cursed and condemned Abu Sufyan for fleeing the battlefield. Then the Messenger of Allah (S) also set out from Uhud. Amirul Momineen (a.s.) held the banner and moved ahead of him. After climbing the cliff they turned to Medina. People saw the banner and Imam Ali (a.s.) called out. O people, the Messenger of Allah (S) is arriving. He is neither killed nor dead.

Abu Bakr and Umar said: "Ali has come with the banner." Women of Ansar stood at their doors in anticipation of the Messenger of Allah (S). The news of the killing of the Messenger of Allah (S) had worried them and they had injured their faces in grief. They had torn their collars and beat their chests. When Ansar heard this good news and the Prophet appeared from the cliff, they heaved a sigh of relief. They ran towards the cliff and congratulated the Holy Prophet (S) for a safe return.

When the Holy Prophet (S) entered Medina and saw the terrible condition of the women, he prayed for them and said: "Go back to your homes and cover yourself properly. And he said: "The Almighty Allah has promised me that He would make my religion triumph over all the religions and He will not go against His word. At that time, the Almighty Allah revealed the verse mentioned above.

Kulaini has narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that when the Muslims fled from the Battle of Uhud, the Holy Prophet (S) was infuriated and when he used to be infuriated, drops of perspiration fell from his forehead like pearls. Thus the Holy Prophet (S) saw that Ali was besides him and said to him in anger: "Why you also did not run away with them?" Amirul Momineen (a.s.) replied:

"I cannot leave you alone and I consider it obligatory to help you in every matter." The Holy Prophet (S) said: "All right, drive these people away from me." Amirul Momineen (a.s.) pulled out his sword and leaped on the infidels like a hungry lion and began to attack them all. The Holy Prophet (S) saw Jibraeel who was seated on a chair of gold between the earth and the sky and was calling: "There is no sword except Zulfiqar and there is no hero, except Ali."[18]

Shaykh Mufeed has through Sunni chains, narrated that Ibn Abbas says: Amirul Momineen (a.s.) has four qualities which are not shared by anyone else. First, he was the foremost among Arabs and non-Arabs to believe in the Prophet and to pray with him. Secondly, he was alone the standard bearer of the Prophet in every battle.

Thirdly, all fled from the battle and only he remained firm. Fourthly, he was the one to perform the last rites of the Prophet. After that he has narrated through Sunni chains that Ibn Masud says: When we confronted the enemies in the Battle of Uhud, the Holy Prophet (S) placed fifty archers of Ansar under the leadership of an Ansar at the opening of a mountain pass and emphatically ordered them not to leave their position even if all the Muslims are killed.

“Because if some harm comes to us it would be from there only.” Standard of the idolaters was held by Talha Ibn Talha, who was famed for his valor. He was called as the army of the battlefield and the Holy Prophet (S) had given the standard of Muhajireen to Amirul Momineen (a.s.) and himself stood under the standard of the Ansar.

Abu Sufyan told his standard bearers that it is through them that sloth afflicts the army, “you were responsible for defeat in the Battle of Badr. If you cannot take care of the flag, give it to me.” Talha was infuriated by this and he said: “You are saying this? By Allah, I will throw them all into the pits of death.” And he came running to the Muslim army and called out: “I am Talha.” Amirul Momineen (a.s.) came out to face him. And after fighting for sometime, Imam Ali (a.s.) slashed his head in the front that his eyes were gouged out and he screamed in such a terrible voice that no one heard such a scream and the standard fell from his hand and was picked up by another till his slave, Sawab picked it up.

He was also famed from his strength and valor. Amirul Momineen (a.s.) attacked his right hand and it was dismembered. He transferred the standard to his left hand and the Imam dismembered it also and he held the standard supporting it with his chest. Imam Ali (a.s.) hit out at his head and he fell to the ground.

After that the idolaters began to flee and Muslims began to plunder the booty leaving the fighting. Most of those who were stationed at the mouth of the pass left their position in spite of the fact that their leader, Abdullah bin Qiran restrained them and they began to take part in looting the booty. Khalid bin Walid saw this as a good opportunity and climbed the defile, and after slaying Abdullah, he moved forward to eliminate the Prophet.

Since some people were surrounding the Prophet, he said to his companions: “He is the one you want. Try to finish him off.” They collectively launched an attack using all the weapons. Companions of the Prophet warded off their attack but seventy were killed and this attack and the rest of them fled from there with the exception of Amirul Momineen (a.s.). And Abu Dujana and Suhail bin Hanif also did not flee.

They were defending the Prophet from the idolaters. The Prophet was injured and swoon overcame him and when he recovered, he asked Amirul Momineen (a.s.): “Where are they?” He replied: “They have all broken their pledge and ran away.” The Holy Prophet (S) said: “Drive them away from me.” Amirul Momineen (a.s.) attacked and repelled them. Any army that attacked from any side was pushed back by Imam Ali (a.s.).

After that Abu Dujana and Suhail bin Hanif came behind the Prophet and stood with wielded swords and they did not allow anyone to come near the Prophet. After that fourteen of those who had fled, returned and the rest climbed the mountain. Someone went to Medina and announced that the Messenger of Allah (S) was dead. This worried the people and those who had run away were also bewildered.

And the accursed Wahshi sat in ambush behind a tree for Hamza according to the directions of Hinda.

Hamza saw him and attacked, but the blow missed him. Wahshi attacked and hit the thigh of Hamza and he fell down from the horse. According to the report of Tabarsi, Imam Ja'far Sadiq (a.s.) said that Hamza used to slay the infidels and then return to his post.

Wahshi attacked him when he was careless and injured his chest making him fall down from the horse. Infidels attacked him from all sides and eliminated him. Wahshi removed his liver and took it to Hinda. She placed it in her mouth to chew it but the Almighty Allah made it as hard as a bone and she spat it out.

Jalis bin Al-Qama says: I saw Abu Sufyan astride a horse, standing at the head of Hamza and he was hitting the blessed mouth with his spear and repeating: O rebel, now taste this. I said: O Kanana, look at one who claims to be a leader of Quraish what he is saying to his dead son. He was ashamed by this and he said: "It was my mistake, don't tell anyone about it."

Thus in the previous report of Shaykh Mufeed it is mentioned that Hinda came to dead body of Hamza, split open his belly and removed his liver and cut off his nose, ears and other organs. Zaid bin Wahab says that I said to Ibn Masud that except for Ali Ibn Abi Talib (a.s.), Abu Dujana and Suhail bin Hanif all the companions had fled. Ibn Masud said: "No, in the beginning Abu Dujana and Suhail had also fled, but they came back."

The narrator asked: "Where were Abu Bakr and Umar?" Ibn Masud said: "They were also among those who had fled. The steadfastness of Ali (a.s.) in such a position is surprising." Abu Masud said: "Angels also were amazed at the daring and valor of Imam Ali (a.s.). Perhaps you don't know that on that day, Jibraeel was calling out: There is no sword except Zulfiqar and there is no hero except Ali. People used to hear this voice but they could not see anyone.

When this was mentioned to the Holy Prophet (S), he said: "It was Jibraeel." It is mentioned in another report through Sunni chains that Jibraeel said to the Holy Prophet (S) that: "We angels were amazed at the struggle of Ali in your support." The Holy Prophet (S) said: "Why he shouldn't have struggled, when he is from me and I am from him?"

Jibraeel said: "I am also from both of you." It is mentioned in another report through Sunni chains that Amirul Momineen (a.s.) says: "When the Muslim army fled from the Battle of Uhud, and companions left the Prophet alone, he was very distraught and I was fighting the infidels in front of the Prophet.

When I came back, I could not see the Prophet and in spite of searching for him I could not find him. So I said to myself that the Holy Prophet (S) cannot flee and neither was he present among those killed. Perhaps the Almighty Allah has raised him to the sky. So I broke my scabbard and decided to fight till the last drop of blood. I attacked the infidels and drove them away. Then I saw that the Prophet was lying unconscious. I stood near his head and he opened his eyes and asked: "Where have my companions gone?"

I said: “They turned infidels and ran away leaving you alone.” Meanwhile some infidels attacked the Prophet and he said: “O Ali, drive them away.” I pulled my sword and ran to them and attacked them from all sides finally driving them away. The Holy Prophet (S) said: O Ali, can’t you hear your praises that an angel, Rizwan is calling out: There is no sword except Zulfiqar and there is no hero, except Ali? I began to weep in joy and I thanked the Almighty.[19]

Shaykh Mufeed has narrated from Imam Ja’far Sadiq (a.s.) through correct chains that on the day of the Battle of Uhud, Quraish had nine standard bearers and Ali (a.s.) eliminated all of them. That is why the infidels fled from there and he routed and drove Bani Makhzum in a very humiliating manner. Hakam bin Akhnas, the famous stalwart of Quraish was attacked and his legs were dismembered, which finally caused his death.

When Muslims ran away, Umayyah bin Abi Huzaifa came to the field clad in a coat of mail and he began to scream that they have taken revenge of the Battle of Badr. A Muslim attacked him, who was himself killed by Muslims mistakenly. Amirul Momineen (a.s.) attacked him and his sword got stuck in his helmet.

Umayyah also attacked Imam Ali (a.s.) and he stopped his blow on the shield, His sword was stuck in the shield. Imam Ali (a.s.) pulled his sword free and he freed his sword. Then Imam Ali (a.s.) laid a blow below the armpit, which finished him. Then Amirul Momineen (a.s.) returned to the Messenger of Allah (S) who asked: “Why you did not run away with the people?” Amirul Momineen (a.s.) replied: “O Messenger of Allah (S), by Allah, I will not move from here till I am killed or the Almighty Allah gives you the victory that He has promised.”

The Holy Prophet (S) said: “O Ali, glad tidings to you that the Almighty Allah would fulfill His promise and I will never face such a situation.” Meanwhile some idolaters attacked and the Prophet asked Imam Ali (a.s.) to repel them, which he did and he killed Hisham bin Umayyah Makhzumi, after which that group fled.

Another battalion attacked and this time he killed Amr bin Abdullah Hamji and this group also fled never to return again. At last the Muslims, who had run away, came back and when they reached Medina, Lady Fatima came weeping to welcome the Prophet with a vessel of water. The Prophet washed his face. Amirul Momineen (a.s.) came with a sword from which blood was dripping. He handed it to Fatima and said: Take this as it has not lied to me and then he recited a Rajaz poem to highlight his valor.

The Holy Prophet (S) said: “Dear Fatima, take the sword because your husband has fought as it deserved. The Almighty Allah through his sword eliminated the family of Quraish. “Most Sunni historians have confessed that most leaders of polytheist and their stalwarts were killed by Imam Ali (a.s.) during the Battle of Uhud.

Thus Muhammad bin Ishaq, the most reliable Sunni historian narrates that Talha bin Talha, the standard bearer of Quraish, his son Abu Saeed, his brother, Khalid bin Talha, Abdullah bin Hamid, Hakam bin

Akhnas, Walid bin Abi Huzaifa, Umayyah bin Huzaifa, Artat bin Sharjeel, Hisham bin Umayyah, Amr bin Abdullah Hamji, Bashar bin Malik Bani Abdul Dar's slave Sawab were all killed by Amirul Momineen (a.s.). The Almighty Allah sent chastisement to the companions for their flight from the battlefield and praised Amirul Momineen (a.s.).

Ali bin Ibrahim has narrated that after the battle the idolaters returned, the Holy Prophet (S) asked if anyone had any information about Saad bin Rabi. A person volunteered to search for him. The Holy Prophet (S) pointed in a certain direction and said: "Look for him there, as I had seen him pierced with twelve spears."

That man says: "When I reached near him, I found him among the dead. I called out his name but did not receive any reply. Again I called out his name and added that the Messenger of Allah (S) was asking about him. When Saad heard the Prophet's name, he raised his head and asked trembling: "Is the Holy Prophet (S) alive?"

"Yes, by Allah," said I, "and he has sent me here to search for you saying that he saw you hit by twelve spears." Saad said: "The Prophet was right, heads of twelve spears lie embedded in my body." Convey my greetings to the people of my community (Ansar). And tell them that even if a single person of them remains alive and a thorn pierces the foot of the Prophet, all of them will not have any excuse before the Almighty Allah."

He said this and took a deep sigh and he began to bleed like a camel that is slaughtered. After that he departed to his eternal abode. The narrator says: I came back and narrated the dialogue to the Prophet and the Messenger of Allah (S) said: "May Allah have mercy on me, he helped me when alive; at the time of death also made a bequest to support me."

Then he said: "Is there anyone who can bring me some information about my uncle, Hamza. Harith bin Sama arose and said: "I know where he lies." Then he went and saw his condition but could not summon the courage to inform the Prophet.

The Holy Prophet (S) sent Amirul Momineen (a.s.) and he also saw the horrible condition of his body and did not like to say anything to the Prophet. At last the Holy Prophet (S) himself came to Hamza's body, where he wept and said, "I never was in a place where my anger was so much excited. If Allah helps me I will do this to seventy of the Quraish in the same manner;" upon which Jibraeel was sent down with this verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَا عُوقِبْتُم بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."[20]

The Messenger of Allah (S) said: I resolve to be patient and I will not revenge. After that the Holy

Prophet (S) covered Hamza's body with the Yemenite sheet he was wearing, but it was not able to cover the whole body. At last he covered the head and upper part of the body and concealed the legs with grass.

Then he said: "If there was no risk of the weeping and wailing of the ladies of the family of Abdul Muttalib, I would have left his remains uncovered so that the beasts of the wild may feed on his meat and on Judgment Day he would have risen from their bellies because although it is a very tragic event it is also having a great reward. Then under orders of the Prophet, the remains of the martyrs were collected. The Prophet prayed on them and consigned them to dust. And he recited seventy Takbirs in his prayer over Hamza.

Ayyashi has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) saw Hamza in that condition, he said: "O Allah, praise is for You and to You we complain and You are helper upon that which I see, then he said: If I gain an upper hand on the polytheists, I will definitely cut off their limbs. So the Almighty Allah revealed the following verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."[21]

So the Messenger of Allah (S) said: I will be patient.
Kulaini and Shaykh Tusi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) buried Hamza in his blood-stained clothes and added his sheet. It was short, so he concealed the legs with grass and he recited seventy Takbirs in prayer over him and recited seventy prayers for him.

And it is mentioned in authentic traditions that the Holy Prophet (S) gave shroud to Hamza, because the enemies had rendered him naked. Ali bin Ibrahim has narrated that Satan had announced in Medina that Muhammad was dead. Muhajireen and Ansar women came out of their houses beating their heads and wailing. And Lady Fatima ran to Uhud barefooted.

When she met the Holy Prophet (S), he also began to weep on seeing her cry. Abu Sufyan said: We will fight you again the next year at the well of Badr. The Messenger of Allah (S) said to Amirul Momineen (a.s.) to tell him that it will be so. Then the Holy Prophet (S) set out from there and came back to Medina.

Women came out to welcome the Prophet weeping and wailing and inquiring about their departed men. After that Zainab binte Jahash came out to welcome the Prophet and asked about those who were killed. He said: "Be patient for the pleasure of Almighty." She asked in whose separation. He replied: "On the martyrdom of your brother."

Zainab said: “Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom.” The Holy Prophet (S) said: “Be patient for the pleasure of Almighty.” She asked on whom? He replied: Hamza bin Abdul Muttalib. She said: “Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom.”

Then the Holy Prophet (S) said: “Be patient for the sake of Allah.” She asked on whom? He replied: “On the martyrdom of Musab bin Umair.” Zainab said: “Alas, what a great tragedy!” The Holy Prophet (S) said: “The husband is having a unique position with his wife.” Zainab said: “I am worried about the orphaning of my children.” End of tradition of Ali bin Ibrahim.

Shaykh Tabarsi has narrated that a woman of Bani Najjar lost her husband, brother and son in the Battle of Uhud. When she reached there, she did not ask about any of them and first she wanted to know if the Holy Prophet (S) was alive and was told that he was. She said: “I want to meet him.” So she was allowed to go to the Prophet and she came to him and said: “O Messenger of Allah (S) if you are safe every trouble is easy.”

Then she returned from there. When the Messenger of Allah (S) entered Medina, he heard wailing from the homes of Bani Ashal and Bani Zafar, so he was also moved by this and he said: “Alas there is none to mourn the death of Hamza.” Saad bin Maaz and Usaid bin Khuzair said that no woman of Ansar should mourn her relatives till she has not mourned for Hamza with Lady Fatima.

Thus the ladies of Ansar came and offered condolence of Hamza and mourned him. When the Holy Prophet (S) heard them, he told them: “Go home, may Allah have mercy on you.” This custom continues to this day in Medina that if anyone’s relative expires, the women first mourn for Hamza.
It should be clear that it is well known among commentators and historians agree that the Battle of Uhud occurred in the month of Shawwal, the third year of the Hijrat.

Shaykh Tabarsi and Ibn Shahr Ashob and most Shia authorities say that the Quraish came to Uhud on Wednesday, the twelfth of Shawwal, and that the Prophet arrived there on Friday, the fourteenth and the battle occurred the next day. The best accounts estimate the infidel army at three thousand men: some say there were more, while others rate them at two thousand, which was only the number of their horsemen, according to certain authorities.

The Quraish had a division of seven hundred mailed men, and brought with them a train of three thousand camels. The Prophet’s army is variously estimated, some reckoning it at a thousand, others at seven hundred, and others again at six hundred. Ali bin Ibrahim narrates that Abdullah bin Ubayy with a division of three hundred men deserted the Prophet.[22]

In respect to the wounds received by the Prophet in this battle, there are contradictory statements among Shia and Sunni scholars. The general belief is that he received a wound in his forehead, and that his blessed lip was wounded, and one of his front teeth was broken but this injury is discredited by other traditions. It is nearer to the reports of Shia.

Shaykh Tusi has narrated from Ibn Abbas that on the day of the Battle of Uhud, Atba bin Abi Waqqas broke his four front teeth and had injured the blessed face so badly that it was bleeding. The Holy Prophet (S) had remarked: “How can those people obtain salvation who harass their Prophet in this way?” According to one report, the Holy Prophet (S) used to clean his blood and say: “O Lord, guide my people as they are unaware.”

It is mentioned that a person from Huzail who is called Abdullah bin Qumiya attacked the Prophet’s face and he began to bleed. The Holy Prophet (S) cursed Atba that he should not survive that year and this is what happened. The Holy Prophet (S) also cursed Abdullah and the Almighty Allah sent a goat to him who gored him to death.

Shaykh Tusi has narrated from Abu Saeed Khudri that the Prophet was injured in his face in the Battle of Uhud and his molars were broken. The Holy Prophet (S) raised his hand to the sky and said: “Divine chastisement fell on Jews because they called Uzair son of God and more terrible chastisement befell the Christians when they claimed that Masih was the son of God. Now His chastisement is more severe that people shed my blood and harass my progeny and my Ahlul Bayt.

Ayyashi has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that all the companions of the Prophet ran away from the Battle of Uhud and even though he called them, they did not heed his calls. So the Almighty Allah gave one trouble over other to them. And they went to sleep on that condition.

When they awoke, they said that we have become infidels. Abu Sufyan climbed the mountain and was boasting on Hubal, “Hubal be exalted.” The Holy Prophet (S) said: “Allah is the greatest and blessed.” The teeth of the Prophet were broken. He prayed, “O Lord, I adjure You to fulfill the promise of victory that You have made. If You don’t help me no one will remain to worship You.”

He meanwhile noticed Amirul Momineen (a.s.) and he asked: “Where were you?” He replied: “I was busy fighting and I did not leave the battlefield.” The Holy Prophet (S) observed: “I had expected the same from you.”

Then he said: “Get me some water, so that I may clean the blood from my face.” Amirul Momineen (a.s.) brought water in his shield. The Prophet felt detested about it and he said: “O Ali, bring the water in your hands.” So Amirul Momineen (a.s.) brought water in his cupped hands and the Prophet cleaned his face. Ibn Babawayh has narrated from Amirul Momineen (a.s.) that the Prophet’s teeth were broken on Wednesday.

Shaykh Tabarsi has mentioned in *Alamul Wara* from the book of Aban bin Uthman, from Sabah bin Siyaha from Imam Ja’far Sadiq (a.s.) that when Fatima and Safiya (the Prophet’s paternal aunt) came to the Messenger of Allah (S), he said to Ali (a.s.), “As for my aunt, keep her away from me, but let Fatima come.”

When Fatima came close to the Messenger of Allah (S) and saw that he had been wounded in the face, and that his mouth was bleeding, she began to wipe away the blood, weeping and saying: “May Allah’s wrath rage against those who caused the face of the Messenger of Allah (S) to bleed!” The Messenger of Allah (S) took in his hand the blood that ran down his face and threw it up in the air, and not one drop returned to the earth.

The sixth Imam Ja’far Sadiq (a.s.) is said to have declared: “By Allah, if one drop of that blood had come down to the ground, severe punishment would have come down to the earth.” Aban bin Uthman said: “This was told to me on his authority by as-Sabah Ibn Suyyabah. I asked him, “Were his upper molars broken, as these people claim?”

He replied: ‘No, by Allah, Allah always protected him from all disfigurement. On the contrary he was wounded in the face.’ I asked: ‘What about the cave on Mount Uhud to which they claim that the Messenger of Allah (S) fled?’ He answered” ‘By Allah, he did not move from his spot.’”
Someone said to the Prophet, “Would you not invoke Allah, against them?” He said, “O Allah, guide my people aright as they do not know.”

Ibn Babawayh has narrated through trustworthy chains of narrators from Zurarah that: I went to the Ziarat of Uhud with a Sayyid who showed me the battlefield and we performed the Ziarat and recited the prayers. Then he showed me a spot on the mountain and said that the Messenger of Allah (S) had gone there during the battle to wash his face.

Zurarah said: I could not believe, so I went there and next day I came to Imam Ja’far Sadiq (a.s.) and asked about it. The Prophet never left his position and go there. I said: People says that his molars were broken. Imam (a.s.) said: The Prophet passed away from the world in a perfect condition but his face was injured. He told Amirul Momineen (a.s.) to bring water and he brought it in his shield. The Holy Prophet (S) detested drinking from it but he washed his face with it.

First Miracle: Qutub Rawandi narrates that seventy infidels were killed in the Battle of Badr and seventy were taken prisoners. So the Messenger of Allah (S) ordered that the prisoners be killed and the booty be consigned to the flames. Some Muhajireen pointed out that the prisoners were from his own people and they had already lost seventy men in the battle, so please allow us to take ransom from them and release them and make use of the booty for personal needs and to arm ourselves against the infidels.

The Almighty Allah revealed the verse that if they don’t kill the prisoners, the next year the same number will be killed from them. They accepted this condition and seventy men were killed in the Battle of Uhud and companions said: O Messenger of Allah (S), you had promised us help, why this has happened and they had forgotten their terms. The Almighty Allah revealed the following verse:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

"What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves..."
23
Ayyashi has also narrated a similar report in the exegesis of this verse from Imam Ja'far Sadiq (a.s.).
Second Miracle: Qutub Rawandi narrates that when the Battle of Uhud ended, relatives of the martyrs loaded their dead on camels to take them to Medina. When they drove the camels to Medina they used to sit down and when they were turned to the battlefield they used to start running. At last they reported this matter to the Holy Prophet (S) who said: "The Almighty Allah has appointed this place as their burial ground and mentioned:

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

"Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain..."24

Thus two dead were buried in each grave and His Eminence, Hamza was buried separately in one grave.

Third Miracle: It is narrated that in that battle, Amirul Momineen (a.s.) had received forty wounds. The Prophet took water in his mouth and threw it on the wounds, which were so completely healed that not a trace remained.

Fourth Miracle: An arrow pierced the eye of Qatada which had gouged out his eyeball. The Holy Prophet (S) drew his hand and his eye was cured and became better than it was previously.

Fifth Miracle: When Ali's sword was broken in the battle, the Prophet took a dry branch of a date tree and rotated it, and it became Zulfiqar, and gave it to Ali. Whoever was slashed by it was divided into two equal parts.25

Sixth Miracle: It is narrated from Jabir that a person had domesticated a horse in Mecca and when the Holy Prophet (S) used to pass from there, he used to remark, "I will kill you mounted on this beast." He intended to attack the Prophet in Battle of Uhud. The Holy Prophet (S) attacked him which apparently was not fully effective but he began to scream: Fire, Fire. And he fell down from that horse and died.

Shaykh Tabarsi narrates that he was Ubayy bin Khalaf. He moved to the Prophet with a weapon saying if you escape me, may I not gain salvation. Whoever wanted to confront him was restrained by the Prophet, till he came near Musayyab bin Zubair and killed him with a spear. The Holy Prophet (S) took the staff of Suhail bin Hanif and threw it at him and hit him near his neck leaving a slight scratch and he clung to the neck of his horse and ran to his company bleating like a cow.

Abu Sufyan said, "Why this weeping and wailing? It is only a slight scratch." He said: "Woe be on you,

don't you know who has hit me. I was attacked by Muhammad and he used to say in Mecca that he would kill me. And I knew that it would be proved true one day. If such scratch had been inflicted on all Meccans they all would have died." According to another report, he said: "Even if he had spat on me, I would have died." Thus the accursed one died screaming.

Seventh Miracle: Qutub Rawandi has narrated that the Holy Prophet (S) passed by a person from Muslims who had fixed an arrow to his bow and wanted to target an idolater. The Holy Prophet (S) touched the arrow and then said: "Now shoot." He shot the arrow and the idolater turned and headed in another direction. That arrow also turned in whichever direction that man went. At last it pierced his head and was consigned to Hell. So the Almighty Allah revealed the following verse:

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ

"So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote..."[26]

Eighth Miracle: It is narrated that Abu Uzza, the poet was taken a prisoner during the Battle of Badr and requested the Holy Prophet (S): "You know I am a poor man, please have mercy on my daughters and leave me." The Holy Prophet (S) said: "I leave you without ransom, but you should never come to fight against me."

That accursed one swore that he won't but during the Battle of Uhud the idolaters asked him to accompany the army to incite the fighters through his poems. He said that he had promised Muhammad not to fight against him. People said: "It is not like the past battle, this time Muhammad cannot escape us."

So he came to Uhud with the idolaters and except for him, no one was arrested. When he was brought to the Holy Prophet (S) he asked if he had not promised that he would never come out to fight him. He said that he was deceived by the Meccans. "Please have mercy on me." "Never" said the Prophet "You will go to Mecca and boast that you have made a fool of Muhammad. A believer is not stung from the same hole twice." After that he ordered Amirul Momineen (a.s.) to strike off his head.

Ninth Miracle: Shaykh Tabarsi has narrated through trustworthy chains of narrators from Imam Muhammad Baqir (a.s.) that "A man called Qurban Ibn Harith al-Absi (the hypocrite concerning whom the Messenger of Allah (S) said, 'Allah shall strengthen this religion with a reprobate man') was mentioned to the Holy Prophet (S) who said, 'He is of the people of the Fire.'

Someone came to the Messenger of Allah (S) and told him that Qurban was martyred. He observed: 'Allah does whatever He wills.' Again, someone came and told him that Qurban had killed himself. The Prophet exclaimed: 'I bear witness that I am the Messenger of Allah (S).'"

It is reported that Qurban fought valiantly and killed six or seven of the polytheists. When he was finally incapacitated by his wounds, he was carried to the quarter of the tribe of Zafar. The Muslims said to him: “Be of good cheer, O Qurban for you have done well today!” He replied: “Of what do you bring me such glad tidings? By Allah, I did not fight except for the sake of my people’s noble genealogies!” Thus, when his wounds had become too painful to bear, he killed himself with a sharp arrow.

Tenth Miracle: Qutub Rawandi has narrated from Imam Musa Kazim (a.s.) that Abdullah bin Ateek lost a hand in the Battle of Uhud. He brought his dismembered limb to the Prophet after the battle. He placed in its place and drew his hand over it and it was cured as before.

Eleventh Miracle: Rabia bin Harith has narrated that when Musab bin Umair, the standard bearer of Ansar was martyred, the Almighty Allah sent an angel in his form who lifted the standard and protected it. On the last day the Holy Prophet (S) said: “O Musab go ahead.” That angel said: “I am not Musab, I am an angel.” So the Holy Prophet (S) understood that he was an angel and that the Almighty Allah had sent him to render help.

Ibn Babawayh has narrated through Sunni chains from Aamir bin Wathila that Amirul Momineen (a.s.) on the day of Shura said: “I adjure you to tell me if there is any among you about whom Jibraeel said what he remarked about me during the Battle of Uhud?” Jibraeel said: “O Prophet, you see the services of Ali (a.s.).”

The Holy Prophet (S) said: “He is from me and I am from him.” Jibraeel said: “I am from both of you.” People replied: “No one.” Then he asked: “I adjure you, tell me if there is any who during the Battle of Uhud had killed nine stalwarts from Bani Abdul Dar? After that Sawab, his slave had said: By Allah, I will rest only after eliminating Muhammad in lieu of the killings of my masters. He was foaming and his eyes were red.

All Muslims were trembling in his fear and none fared to confront him. And I was like a small ball in front of a dome. I faced him and exchanged two blows. At last I slashed him into two. His legs and thighs stood on the ground and I slashed the upper half of his body. Muslims observed his huge body and were laughing in astonishment.”

People said: “No one, other than you, displayed such daring.” And Shaykh Tabarsi has mentioned in *Ihtijaj* from Imam Muhammad Baqir (a.s.) that on the day of Shura, Amirul Momineen (a.s.) said: “I adjure you, tell me if there is any who has been helped by angels at the time when people ran away from the Battle of Uhud.

I was alone that remained steadfast.” People said: “No one.” Then he said: “I adjure you, tell me if there is any who brought drinking water to the Prophet?” People said: “No one.” It is narrated from authentic chains of narrators in *Khisal* that Amirul Momineen (a.s.) mentioned his religious services and said: “All Meccans had come and brought the Arab tribes to revenge their relatives killed in Badr. Jibraeel informed the Prophet about their intentions.

The Holy Prophet (S) arrayed his men on the mountain of Uhud. Quraish attacked and large group of Muslims were martyred and the rest of them fled from there. I alone remained with the Prophet. Muhajireen and Ansar went home to their houses in Medina and each of them used to say that Muhammad is killed.

At last the Almighty Allah drove away the idolaters through me. I received more than seventy wounds." Then Imam Ali (a.s.) removed his cloak and showed all the injuries and said: "That day, I performed some acts in assistance of the Prophet for whose reward I hope from the Almighty Allah, Insha Allah."

Shaykh Tabarsi has narrated that when on the day of the Battle of Uhud companions of the Prophet ran away, a severe wind blew up and the sound of an announcer was heard saying: There is no sword except Zulfiqar and there is no hero, except Ali.

Thus when you weep and wail on the dead, you should weep on the one who fulfilled the oath of the Holy Prophet (S) and the Almighty Allah, that is on Hamza. Who was the brother of Abu Talib, who fulfilled the covenant made to the Almighty Allah. And the commentator of *Diwan Amirul Momineen* (*a.s.*) has narrated through many chains that people have narrated that after the call of: Laa Fata, the Holy Prophet (S) heard the voice reciting *Nade Ali:* Call Ali, the one who displays extraordinary feats.."[27]

Ayyashi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the army of the Prophet ran away on the day of the Battle of Uhud, the Prophet called them: "The Almighty Allah has informed me that he will make my religion triumph over all religions. Abu Bakr and Umar said running: "He is trying to fool us."

Ibn Shahr Ashob has narrated from reliable Sunni books that on the day of the Battle of Uhud the holy body of Amirul Momineen (a.s.) had received sixteen severe wounds when he was fighting in front of the Prophet and driving away the infidels.

He used to fall down at every blow and was helped to stand up again by Jibraeel and from another chain it is narrated from Sunni scholars that Amirul Momineen (a.s.) said: On the day of the Battle of Uhud I received four blows, such that I used to drop at each of them and each time a handsome and perfumed man used to hold my arm and make me stand up and say: "Attack them as you are in the obedience of Allah and Prophet and they are pleased at you." After the battle I narrated this to the Prophet and he said: "Good cheers to you, it was Jibraeel."

It is mentioned in reliable books from Huzaifa bin Yaman that when the Messenger of Allah (S) ordered Muslims to fight during the Battle of Uhud they came running to the field with the intention of fighting the enemies. They used to boast that if there was confrontation with the enemies they would not under any circumstances run from the field; and that either they would be killed or the Almighty Allah would give them victory.

When they came before the enemies, the Almighty Allah made them suffer and very soon they tasted

their boasts. At last they ran away only in a few moments, except for Imam Ali (a.s.) and Abu Dujana. When the Messenger of Allah (S) saw this, he raised his head and called out: “O people, I have not been killed.”

But no one heeded his call and at last they reached Medina and they didn’t even rest content at this. Each of them who entered Medina used to say that Muhammad has been killed. When the Prophet despaired of their return, he stood at his position accompanied by Ali and Abu Dujana. He said to Abu Dujana: “You also go and join your friends.”

Abu Dujana said: “O Messenger of Allah (S), I didn’t make such a pledge and neither did we come from Medina with the intention of running away.” The Holy Prophet (S) said: “I take back my allegiance from you.” Abu Dujana said: “O Messenger of Allah (S), women will ridicule me for having held my life dear and for having deserted you; there is nothing in life after you.”

When the Prophet observed his inclination to Jihad, he permitted him to fight and he was wounded and weakened in a short while and dragging himself, he came to the Prophet and sat down beside him. He was not able to move. And Ali Ibn Abi Talib (a.s.) was busy in Jihad and whoever came forward was killed at his hands, till his sword broke. The Holy Prophet (S) gave him the Zulfiqar and he attacked again. Any infidel who dared to come before him was killed.

The Holy Prophet (S) saw him in this condition and noticed that he was getting tired. So he prayed: O Lord, Muhammad is Your servant and messenger. You have appointed for every Prophet a vizier from his family so that through him You may strengthen the prophet and make him a partner in his affairs. And you appointed a Vizier for me also and he is my brother, Ali Ibn Abi Talib (a.s.). So what a good brother and what a good vizier he is.

O Lord, you promised to help me with four thousand angels. O my Lord, fulfill Your promise, indeed You never go against Your promise. And You promised me that You will make Your religion triumph over all religions even though the idolaters may detest it.” The Holy Prophet (S) was busy in prayers, suddenly he heard many noises in the atmosphere.

When he raised his head, he saw Jibraeel seated on a golden chair with 4000 angels in his attendance and saying: There is no hero except Ali, and there is no sword, except Zulfiqar. Thus Jibraeel came down and the angels came and greeted him. Jibraeel said: O Messenger of Allah (S), by the one who sent you as a Prophet, privileged angels are astonished at Ali’s efforts in your favor. After that angels attacked the idolaters and chased them away.

When they were returning to Medina, Amirul Momineen (a.s.) was preceding the Prophet with the flag smeared with the blood of idolaters and Abu Dujana was behind him. When the Holy Prophet (S) reached Medina, he heard the wails of women who were mourning the death of the Prophet. When the people saw the standard of victory, men and women came running to the Prophet and the runaway criminals offered excuses.

The Almighty Allah revealed verses full of condemnation as was previously mentioned. Then the Holy Prophet (S) said: “People, you left me alone and ran for your lives and Ali (a.s.) helped me; thus one who obeys him has obeyed me and one who disobeys him has disobeyed me and has separated from me in the world and the hereafter.

Huzaifa says: It does not befit any sane person that he should doubt that one who has never associated anyone with Allah is better than one who has resorted to idol worship for ages and one who has never fled from Jihad is superior to one who has fled from the battlefield on every occasion. And one who brought the faith first of all, is better than others.”

Kulaini has narrated through authentic chains of narrators that Abu Dujana tied a turban on the day of the Battle of Uhud and hung one end on his back and came to the field proudly asking for his match. The Holy Prophet (S) says: “Except for this situation, the Almighty Allah has not liked anyone to walk arrogantly.”[28]

It should be known that most reliable Sunni and Shia agree that seventy people were martyred during the Battle of Uhud. Some say that they were eighty-one of whom seventy-one were from Ansar. More authentic is the first opinion. And regarding infidels it is well known that twenty-eight of them were killed.

Ali bin Ibrahim has narrated that one day the Holy Prophet (S) passed by Amr bin Aas and Aqba bin Muit who were drinking in an orchard singing some couplets to ridicule the martyrdom of His Eminence, Hamza. The Holy Prophet (S) was extremely disturbed by this and he prayed: “O Lord, curse them, chastise them and make them enter Hell.”

And it is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) on the day of the conquest of Mecca ordered the killing of Farsa and Umm Sara the two bad character women who used to sing the parodies of the Prophet and during the Battle of Uhud they used to incite the people to slay the Messenger of Allah (S).

We should know that it is well known that Washi who slew Hamza, afterwards became a Muslim and had repented his deeds. The Messenger of Allah (S) accepted his repentance and said that he must never come before him. From some reliable traditions it seems that his judgment is only known to Allah and his final end will be known on Judgment Day. Thus Kulaini etc. have narrated through reliable chains that people asked Imam Muhammad Baqir (a.s.) about the interpretation of the verse:

وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ

“And others are made to await Allah’s command...”[29]

That is the Almighty Allah may accept their repentance or punish them. Imam (a.s.) said: “It is about those who were idolaters and killed Hamza and Ja’far and believers like them. After that they embraced

Islam and accepted the oneness of God.

But they could not understand the reality of faith so that they could have been from the believers and Paradise would have become obligatory on them, and they did not remain firm in their infidelity that Hell should have been fixed for them. Thus they were in a condition when either the Almighty Allah chastised them or accepted their repentance. And that which is popular in tradition that Hamza and his killer would be in Paradise is not recorded in Shia traditions. It is from Sunni traditions.

Ibn Abi Hadid has narrated that the Jew, Makhriq was a righteous man. On Saturday when the Holy Prophet (S) was in Uhud, he said to the Jews: “You know that Muhammad is the Messenger of Allah and it is obligatory on you to help him.” Jews said: “Today is Saturday, and one must not undertake any task on this day.”

He said: “After the acceptance of Islam, it is not necessary to observe the sanctity of Saturday. After that he came to the Prophet with his weapon and was martyred fighting the idolaters. The Holy Prophet (S) said: “Makhriq was the best among the Jews. When he went out he used to say: “If I am killed, all my property is at the discretion of Muhammad.”

Most of the time, the Holy Prophet (S) used to help the poor of Medina and Amr bin Al–Jamu was lame and he had four sons who fought bravely on the side of the Prophet. He wanted to take part in Uhud but people told him that since he was lame there was no problem if he did not perform Jihad, and that his sons had already gone with the Prophet.

Do you want me to keep sitting with you while my sons go to Paradise? He set out invoking the Almighty Allah not to bring him back to his family. He came to the Prophet and said: O Messenger of Allah (S), my people were restraining from Jihad but I have come here, so that from the battlefield I may hurry to Paradise on this broken leg. The Holy Prophet (S) said: “The Almighty Allah has excused you and Jihad is not obligatory on you.”

But he ran to the battlefield and was martyred fighting. His wife, sons and brothers loaded his dead body on the camel to take him to Medina. When the camel reached the boundary of Uhud, he sat down. When he was forced to move to Medina he used to sit and when turned to Uhud he used to run. At last his wife came to the Prophet and mentioned the problem.

The Holy Prophet (S) said: “This camel is commanded by Allah to act in this way. Did he say anything at the time of leaving home?” “Yes,” they said. “When he set out for Uhud he faced the Qiblah and said: “O Allah, do not bring me back to my family and give me martyrdom.” The Prophet said: “That is why the camel is not going there.

O Ansar, the nearest of you in the view of Allah is one that He fulfills whatever they adjure Him to. And Amr bin Jamu is also from those. O lady, angels have shaded your brother, Abdullah bin Umar since he has been martyred and they wait to see where he will be buried.” Then the Holy Prophet (S) and the

people buried him and then he said: “O Hind, your husband, brothers and sons are together in Paradise.”

She asked him to pray that she also remains with them. And Abdullah the father of Jabir Ansari had seen Mubashir Abdul Manzar in dream who was martyred in Badr. He was saying to Abdullah that very soon he would join them. Abdullah asked: “Where do you live?” He replied: “In Paradise, and I go about anywhere I like.” Abdullah asked: “You were killed at Badr?” He replied: “Yes, but the Almighty Allah made me alive.

When Abdullah narrated this dream to the Prophet, he said, “O father of Jabir, you will also be martyred. Thus on the day of the Battle of Uhud the Holy Prophet (S) ordered that Abdullah bin Umar and Amr bin Jamu should be buried in one grave. And since their grave was situated on the path of flood, it was broken up and their bodies were uncovered.

People saw that Abdullah’s face had a face injury and he had placed his hand over it. When people moved it away, he began to bleed again and so they kept it back and the bleeding stopped. Jabir says that he saw his father after forty-six years in the grave and there was no deterioration of the body. It seemed as if he was sleeping and his shroud had not soiled. And the grass that had been placed on him was also fresh. Jabir wanted to spray perfume but companions said that he should be left as he was.

Ibn Abil Hadid and others have narrated that Muawiyah constructed a canal over Uhud so that the graves of the martyrs be destroyed and he announced in Medina that whoever had relatives buried at Uhud should come and see. People of Medina came to the graves of martyrs and opened their graves. They saw that their bodies were fresh and like living beings their limbs used to extend and contract.

One of them was injured by a spade and instantly he bled. As they dug the graves, fragrance of Musk spread from the earth. Abdullah Ansari and Amr bin Jamu were in a single grave. Saad bin Rabi and Kharija bin Zaid were in a single grave. Abdullah Ansari and Amr were removed from the grave as sun used to fall on them and Kharija and Saad were not removed from their grave. When Muawiyah committed this sinful deed and no one objected to him, Abu Saeed Khudri said: “Now no one should deny any defect of Muawiyah.”

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1. Surah Aale Imran 3:121-122
2. Surah Nur 24:62
3. Surah Aale Imran 3:142
4. Surah Aale Imran 3:143
5. Surah Aale Imran 3:144
6. Surah Aale Imran 3:145
7. Surah Aale Imran 3:146
8. Surah Aale Imran 3:147
9. Surah Aale Imran 3:148
10. Surah Aale Imran 3:149

11. Surah Aale Imran 3:150
12. Surah Aale Imran 3:151
13. Surah Aale Imran 3:152
14. Surah Aale Imran 3:152
15. Surah Aale Imran 3:153
16. Surah Aale Imran 3:154
17. Surah Aale Imran 3:154
18. The author says: In the report of Ibn Babawayh the first conversation took place with Abu Dujana and not with Amirul Momineen (a.s.) and that is more likely.
19. The author says: The call of "There is no sword except Zulfiqar and there is no hero, except Ali," is continuously related from Sunni and Shia chains. Ibn Abil Hadid and their famous scholars have said that it is a famous traditional report, which cannot be denied.
20. Surah Nahl 16:126
21. Surah Nahl 16:126
22. The author says: It is not unlikely that remaining force would not be far from six or seven hundred men so that the different accounts nearly coincide.
23. Surah Aale Imran 3:165
24. Surah Aale Imran 3:154
25. The author says: This report is contrary to numerous traditions, which say that Zulfiqar was sent from heaven. It might however, had been sent at that time.
26. Surah Anfal 8:17
27. The author says: It is more popular that Nade Ali was heard first in the Battle of Khyber as will be mentioned in the coming discussions.
28. The author says: Most traditions that we have mentioned about steadfastness of Amirul Momineen (a.s.) and his help to the Holy Prophet (S) and killing of the Quraish stalwarts were quoted from Ibn Abil Hadid, Ibn Athir and all Sunni historians and commentators have also mentioned them and accepted that half of the idolaters killed in that battle were killed by the sword of Ali (a.s.) and all had consensus that Amirul Momineen (a.s.) did not flee and they also agree that Uthman has fled and had gone till Aws and had returned after three days. The Holy Prophet (S) asked him why he was absent for such a long time. Waqidi and many scholars had agreed with Shia on the flight of Umar and have quoted that Zurarah bin Khattab had pricked him with the spear and said: You should thankful that I have not killed you. Most Sunni historians say that Abu Bakr had not fled. All of them have also agreed that nowhere is it mentioned that Abu Bakr had suffered any wound or caused any injury to anyone in any battle. What can be more surprising that they claim to have been steadfast in the battle but neither they suffered any injury nor wounded anyone. They don't observe that in a battle from which all fled leaving the Prophet alone, how is it possible that he could not suffer any wound from the enemy why anyone from the idolaters did not give them any injury, because the idolaters knew that they were in fact their supporters and that is why they never attacked them. If this is not true, how is it possible that idolater should injure Abu Dujana and Nasiba Jarrah but leave the one who is considered as the companion of the Prophet in the cave and his confidante and that they should leave him! It is possible that someone may claim that the Prophet had made them invisible. In spite of this Ibn Abil Hadid has also narrated like we have done that the Holy Prophet (S) said: Our position is better than the position of so and so and so and so. After that Ibn Abil Hadid says: How nice it would have been if the narrator had also mentioned who so and so meant. Then he narrates that he was with Muhammad bin Maad Alawi and someone was reading Kitabul Maghazi of Waqidi in his presence. And he reached the point that when the people ran away from Uhud and climbed the mountain, the Holy Prophet (S) called them but they paid no heed. The Holy Prophet (S) used to say: O so and so, come back. But he paid no heed. To another, he said: O so and so, I am the Messenger of Allah and both ran away. At that time Muhammad bin Maad pointed to me: See, so and so is Abu Bakr and Umar. I said: No, it must be someone else. He said: Except for them who are those whose names people fear to mention? The author says: It is only on the basis of extreme bias, because there was no one in Battle of Uhud from the ancestors of companions whom they favor and whose name they don't mention clearly. And those two, who were the idols of Quraish, were preferred over Imam Ali (a.s.) and other companions resorted to Taqayyah to talk ill of

them. More astonishing is the fact that Ibn Abil Hadid has claimed that there is consensus of narrators that Abu Bakr had not fled in spite of replies his teacher Abu Ja'far Haskani had given to the doubts of Jahiz, which Jahiz had raised against the preference of Abu Bakr's acceptance of Islam to the acceptance of Ali (a.s.) and he had said that the Holy Prophet (S) was as steadfast in the Battle of Uhud as Ali (a.s.) was. After that Ibn Abil Hadid said: "Our teacher, Abu Ja'far said with regard to the steadfastness of Abu Bakr that most historians and biographers have denied his steadfastness and their majority has narrated that on the day of Uhud, except for Ali, Talha, Zubair and Abu Dujana, no one remained. And it is narrated from Ibn Abbas that Abdullah bin Masud was also there and some say that Miqdad bin Amr was also there and Yahya bin Salma Kasil has narrated that I asked my father how many people remained with the Prophet when everyone is claiming that he was? His father replied that except for Ali and Abu Dujana no one was firm. So it is learnt that their consensus is also wrong. Rather, most of them include Abu Bakr, Umar and Uthman among those who ran away.

29. Surah Taubah 9:106

[1] [1]
SHARES

Battle of Humral Asad

Shaykh Tabarsi has narrated from Aban bin Uthman and Ali bin Ibrahim has mentioned in his *Tafsir*, and Nomani in his *Tafsir* narrates from Imam Ja'far Sadiq (a.s.) that after the Quraish returned from Uhud, they regretted their failure and said: "Come let us go and plunder Medina." The Holy Prophet (S) said: "Who can inform me about the Quraish?"

No one replied, but Amirul Momineen (a.s.) in spite of his wounds said: "I will go and see." The Holy Prophet (S) said: "Go and see, if they are mounted on horses and leading the camels empty, it means that they are heading to Medina and I will curse them if it is so. And very soon they will be chastised. If they are on camels and leading the horses, they are heading to Mecca.

So Amirul Momineen (a.s.) followed them and saw that they were mounted on camels and pulling the horses. So the Prophet set out for Medina. When he reached Medina, Jibraeel came and said: "The Almighty Allah commands you to pursue them and only those should accompany you, who are injured."

Immediately the Holy Prophet (S) had it announced: O Muhajireen and Ansar all of you who are injured should accompany me and those who have not received any injury should remain in Medina. The wounded were having their wounds dressed when this verse was revealed:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

"And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope..."[1]

At this divine command, the companions, despite their wounds and pain, set out from Medina. Amirul Momineen (a.s.) raised the standard and began to lead them. When the Holy Prophet (S) reached Hamraul Asad, which is eight miles from Medina, Quraish had halted at called Roha.

Akrama bin Abu Jahl, Harith bin Hisham, Amr bin Aas and Khalid bin Walid favored an attack on Medina because "We have finished their leaders and killed Hamza the bravest of them; now we should go and plunder their property and make their ladies our captives." A traveler who was going from Medina to Mecca passed them and they asked him about the Prophet and his men.

"I have left Muhammad and his men at Hamraul Asad and they are in your pursuit and they are moving very fast and in a serious manner and Ali Ibn Abi Talib (a.s.) is about to reach here with the vanguard." Abu Sufyan said: "Returning from here is cowardice and rebellion and those who rebel are never successful.

Now when we have gained victory, if we return we would be defeated. Then Naeem bin Masud Ashjai passed them. Abu Sufyan asked where he was headed. He said that he was going to Medina to purchase goats for his family. Abu Sufyan said: "If you pass by Hamraul Asad and you happen to meet Muhammad and his men, tell them that the chiefs of Arab tribes and their confederates have gathered in our support and make them terrified so that they may return to Medina.

I will give ten camel loads of dates and raisins. Naeem accepted the offer and he reached Hamraul Asad the following day. He asked the companions of the Prophet where they were headed and they said that they were in pursuit of Quraish. He said: "Go back, because all the confederates of Quraish who had not joined them in Uhud have gathered in their support; now very soon their vanguard is about to arrive you don't stand a chance against them." The Holy Prophet (S) said: "Allah is sufficient for us and how good a protector He is. We don't care for them."

Jibraeel arrived and informed him to return "because the Almighty Allah has put his awe in the hearts of the infidels of Quraish and they have gone back to Mecca." The Holy Prophet (S) returned to Medina on Friday and the Almighty Allah revealed the following verses:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ

"(As for) those who responded (at Uhud) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward."[2]

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Those to whom the people said: Surely men have gathered against you, therefore fear them, but

this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector." 3

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

"So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace." 4

It is mentioned in authentic traditions that one who says to the enemy, "Sufficient is Allah for us as a protector," will receive no harm from the enemy, because the Almighty Allah says: When they said this, they returned safely through the grace of Allah.

Shaykh Tabarsi has narrated from Aban bin Uthman that when the Holy Prophet (S) went to the expedition of Humraul Asad, a woman of loose morals, named Asma, who was from Bani Hatma and attended the gatherings of Aws and Khazraj and recited poems disparaging the Holy Prophet (S); incited people to fight against him. At that time no one had accepted Islam in Bani Hatma, except Umair bin Adi.

When the Prophet returned, Umair killed that woman the following day and came back to the Prophet and said: "I have killed Asma because she used to talk ill of you." The Holy Prophet (S) placed his hand on him and said: "This is the man who helps Allah and Prophet in a concealed manner. The blood of that woman is wasted and no one will claim the blood money." Umair says: "When I went back, I saw her sons burying her and no one claimed her blood money."

Ibn Abil Hadid and Ibn Athir have narrated that the Messenger of Allah (S) returned from the expedition of Humraul Asad and on the way he arrested Muawiyah bin Mughira, Ibn Abil Aas and Abu Uzza Hamji who had come to spy from Quraish. Under the command of the Prophet, Abu Uzza was eliminated as we have previously mentioned. Muawiyah bin Mughira had cut off the nose and ears of Hamza and he had lost his way.

He reached the house of Uthman in the morning to take refuge who said: "You have killed yourself and me also." He said: "You are my closest relative. I have come to you so that you may stand as a surety from me." Uthman hid him at home and he same to the Prophet to find out what was being discussed about him. When he came there, he heard the Prophet say: "Search for Muawiyah, because he is in Medina." A companion said that he was in Uthman's house. People came to his place. Umm Kulthum the ward of the Prophet told them he was concealed at a certain place. They apprehended him and brought him to the Prophet. When Uthman saw that he has been apprehended he said: "By Allah, I only come to sue for his safety.

Please forgive him from my sake." The Holy Prophet (S) said: "I agree, but he should leave Medina and the surrounding areas within three days; and if he is seen anywhere, he will be killed. Uthman prepared for his journey and bought a camel for him and sent him away from there. And the Holy Prophet (S)

departed from Humraul Asad and Muawiyah lived in Medina for three days so that he may inform the infidels about the circumstances of the Prophet. On the fourth day, the Holy Prophet (S) said: “Who can apprehend Muawiyah for me?”

Zaid bin Haritha and Ammar Yasir began to search for him. Since he had lost his way and was in the vicinity of Medina Zaid attacked him with the sword and Ammar said: “I also have a right.” He shot him with an arrow and he died.5

Sayyid Ibn Tawus has narrated that Amirul Momineen (a.s.) received eighty wounds in Uhud which had to be filled with burnt lamp wicks. The Messenger of Allah (S) paid him a visit and Imam Ali (a.s.) was lying on a skin. When the Holy Prophet (S) saw him he began to weep and said: “One who bears such hardships on the way to Allah, Allah is bound to give him limitless rewards.”

Imam Ali (a.s.) also wept and said: “Thanks be to Allah, that I did not turn away from you and run away, but I regret not having achieved martyrdom.” The Holy Prophet (S) said: “You will gain martyrdom also. Then he said: “Abu Sufyan has threatened me that they will confront us at Humraul Asad. Imam Ali (a.s.) said: “May my parents be sacrificed on you, I am ready to fight first of all even though I need support to walk. The Almighty Allah revealed the following verse:

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

“And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah’s way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.”6

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1. Surah Nisa 4:104
2. Surah Aale Imran 3:172
3. Surah Aale Imran 3:173
4. Surah Aale Imran 3:174
5. The author says: That is why Uthman martyred Kulthum, his wife, who was an adopted daughter of the Prophet, because she had exposed the hiding place of Muawiyah as will be explained in more detail later.
6. Surah Aale Imran 3:146

[1] [1]
SHARES

Battles between Uhud and Khandaq

Battle of Rajee: Shaykh Tabarsi and Ibn Shahr Ashob have narrated that a party from the tribes of Azul and Desh waited on the Prophet and requested him to send some of his kindred with them to teach their people Qur'an and precepts of religion. Marsad bin Abi Marsad Ghunwi, Khalid bin Bukair, Asim bin Thabit, Habib bin Adi, Zaid bin Sana and Abdullah bin Tariq were sent with these people and Marsad was appointed as their leader.

When the party and their teachers reached Rajee, a water hole which belonged to the tribe of Huzayl, a group of this tribe, Bani Lahiyan, attacked them and martyred the Muslims, one of whom was Asim bin Thabit, who had slain at the Battle of Uhud two sons of a woman named Salakah. She in revenge had vowed to drink wine from the skull of Asim.

Those that had slain him were intending to sell his head to Salakah, but by divine interposition, a swarm of wasps collected about him and stung all that approached. They concluded therefore to postpone their business till night, when the wasps would disperse, but providentially rain fell in such torrents that the body of Asim was swept away and never found.

It is narrated that Asim has prayed that his body never be touched by infidel, so the Almighty Allah didn't allow his body to be touched by any infidel. It is mentioned in some traditions that they took Habib and Zaid as captives and eliminated their companions. They were taken to Mecca and sold to the idolaters of Mecca.

It is narrated that Habib was given to a girl of Harith. She says that she had not seen anyone better than Habib. One day a son of mine who had begun to crawl, was in his lap and Habib was handling a knife. I was afraid. Habib said: "Are you afraid that I will slay this boy? By Allah, it can never be so. We never resort to deceit.

The next day, I saw that people had tied him up in chains in such a way that he could not move. And he held a bunch of grapes, even though it was not a season of grapes. I asked: "From where did you get these grapes?" "My Lord has sent it," he said: "Thus he was brought out of the sanctuary to be executed. He asked them to allow him to offer two units of prayers. After the prayer, he supplicated against Quraish and recited some couplets in devotion of the Almighty Allah.

He was finally crucified. He said: "O Lord, there is none who I can ask to convey my greetings to the Prophet, O Lord, You convey my salutations to him. When the Messenger of Allah (S) learnt of this, he sent Zubair and Miqdad to bring him down from the crucifix. When they reached Mecca, they found that forty idolaters were sleeping around him in an intoxicated condition. They removed him from the crucifix while his body had not dried.

He had placed his hand at his wound. When they removed his hand, he began to bleed, which though was colored like blood but smelt like musk. When the idolaters of Quraish came to know about it, they set out in their pursuit. They placed his corpse down to fight the idolaters and the earth swallowed his body and Zubair and Miqdad returned.

Battle of Maoonah: Shaykh Tabarsi, Ibn Shahr Ashob etc. have narrated that Abu Baraa Aamir bin Malik, who was an elder of Bani Saa-sa came to the Holy Prophet (S) with some gifts which the Prophet did not accept saying that he didn't take presents from idolaters. He will accept from him only if he became a Muslim.

Although he did not agree to conversion, but he did not reject the offer also. He said: "O Muhammad; that to which you invite us is a nice thing. If you send a companion to the people of Najd to invite them to Islam, I am sure they will accept it." Abu Baraa said: "They will be in my security and no one will dare to molest them."

The Messenger of Allah (S) sent seventy persons and according to another version, forty persons; according to another version, somewhat less of those who were the best, were sent along with Manzar bin Amr. In the fourth year of Hijra, when four months had passed after the Battle of Uhud, they reached the well of Maoonah. Kharam bin Lamhan took the letter of the Prophet to Aamir bin Tufayl.

When Aamir did not accept the letter, Kharam said in a loud voice: "O people of the well of Maoonah, I have been sent by the Messenger of Allah (S). I witness to the oneness of Allah and prophethood of Muhammad, so believe in Allah and the Prophet." After he made this call, an accursed man came out of his tent and attacked Kharam on his side with a dagger which came out from the other side.

Kharam said, "Allah is the greatest, by the Lord of the Kaaba, I have achieved perpetual success. Then Aamir bin Tufayl called his people to slay the Muslims. But they did not accept. They said: "We will not violate the surety of Abu Baraa. After that he called some persons of Bani Sulaym, Asba, Raal and Zakwan for help, who surrounded the Muslims from all sides.

Muslims drew their swords and fought with them and were finally killed. Kaab bin Zaid was seriously wounded and was lying among the dead. They thought that he was dead, so he escaped alive. He was martyred in the Battle of Khandaq. And Amr bin Umayyah Zumri and an Ansari had taken all the camels belonging to Muslims to graze them and they were unaware of this incident. When they returned, they found Muslims lying in blood and dust.

Ansari asked Amr, "What should be done?" He replied: "I will go to the Prophet." "I will not leave the place where Manzar bin Amr was martyred," and he drew the sword and fought them till he was also martyred. And Amr was taken as a prisoner by the idolaters. When they came to know that he was from the tribe of Zumar, they didn't eliminate him. They said: My mother was supposed to free a slave, so I release him in lieu.

Thus Amr came to the Prophet and narrated the incident. The Messenger of Allah (S) was much aggrieved by this and he blamed Abu Baraa. Hassan bin Thabit and Kaab bin Malik composed poems to condemn the oath breaking of Abu Baraa. When Abu Baraa came to know about it, he was so infuriated that he died because of it.

And Rabia, son of Abu Baraa, to compensate for the oath breaking of his father, attacked Aamir with a dagger, but he turned on the horse and was not killed. The Messenger of Allah (S) imprecated him to be afflicted with plague and he finally died in this scourge as was mentioned in the chapters of miracles. According to some traditions, this verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

"And reckon not those who are killed in Allah's way as dead..."[1]

...was revealed in praise of the martyrs of the well of Maoonah. According to a report, the following verse was also revealed which was not included in Qur'an:
"That is convey to my people the message that we have met our Lord in such condition that He was pleased with us and we were pleased with Him."

Battle of Bani Nuzayr: Shaykh Tabarsi, Ali bin Ibrahim and Ibn Shahr Ashob etc. have narrated that when the Messenger of Allah (S) migrated to Medina, the Jew tribe of Bani Nuzayr who were the best people of Medina had made a treaty of perfect neutrality with the Prophet on his first arrival at Medina.

When he won the Battle of Badr they concluded he was the predicted Prophet whose banner would never be turned back, but after his defeat at Uhud they began to doubt his claims, and breaking their pledge, plotted against him. One of their chiefs, Kaab bin Ashraf, with forty mounted Jews, went to Mecca and presented themselves at the Kaaba, where they were met by Abu Sufyan and forty of the Quraish, with whom the Jews concluded a league and then returned to Medina.

Jibraeel informed the Prophet of this treacherous act, and commanded him to slay Kaab, which was accordingly done by Muhammad bin Muslima as was mentioned previously. The first confrontation of Bani Nuzayr with the Prophet according to the account of Ali bin Ibrahim was that the Medinan Jews of Bani Harun had split into two parties: the Bani Nuzayr and Bani Quraiza, the former numbering one thousand and the latter seven hundred.

The clan of Nuzayr was much superior to that of Quraiza in wealth and rank, and was moreover in league with Abdullah bin Ubayy, the Khazraj chief. If one of the smaller clan had slain a member of the larger, the Bani Nuzayr were not satisfied that the slayer alone should be put to death. This arrogance occasioned many quarrels between the clans.

Till at last a treaty was ratified, stipulating that if a man of Nuzayr killed a man of Quraiza, he should be

mounted, with his face blacked, the wrong way on an ass and pay half the ordinary blood-money. But if a man of Quraiza killed one of Nuzayr, the whole fine should be paid and the slayer was also put to death.

After the Prophet's flight to Medina, and the tribes of Aws and Khazraj ennobled by embracing Islam, and Jew influence was weakened, a man of Quraiza killed a man of Nuzayr and the latter tribe demanded both the blood-money and the slayer. The Quraiza complained that this was not according to the statutes of the Taurat, and that the rule had been established by violence.

They offered therefore either the blood-money or the murderer, proposing if this was not satisfactory, that the Prophet should be arbiter in the case. The Bani Nuzayr procured Abdullah bin Ubayy to gain the Prophet over to their side and decide in their favor. However, when the case was submitted to his arbitration, he annulled the treaty into which the Quraiza had been forced, and decided against the Nuzayr on the basis of what Jibraeel had revealed from Allah:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

"O Apostle! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe..."

That is Abdullah bin Ubayy who was a hypocrite.

وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ

"...and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you..."

يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

"...they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious..."[2]

It is an allusion to the talks of Abdullah bin Ubayy that he had said to Bani Nuzayr till the end of the verse that the Almighty Allah has mentioned in this incident and the Messenger of Allah (S) rejected the proposal of Bani Nuzayr and ruled in favor of Bani Quraiza.

Another cause of the breaking of the pledge of Bani Nuzayr was that Amr bin Umaid returned from the well of Maoonah and on the way he met two infidels of Bani Aamir who were under the guarantee of the Holy Prophet (S). Amr was unaware that the Messenger of Allah (S) had accorded security to them.

When they went to sleep, Amr killed them.

When he came to Medina and informed the Prophet of their killing, the latter said that he had wrongly killed them, because they were under his guarantee. After that the Holy Prophet (S) wanted to pay their blood money and he went with a group of companions to Qala bin Quraiza to take a loan from them to pay the blood money.

And according to the report Ali bin Ibrahim and Shaykh Tabarsi and some commentators, they went to Kaab bin Ashraf who was not killed yet. He was pleased to see the Prophet and arose to serve and entertain his guest but secretly planned to kill them. And according to another report, the Holy Prophet (S) went to Huyy bin Akhtab and some wealthy people of Bani Nuzayr and asked them for a loan. They apparently accepted it and seated the Prophet under the shade of a wall and came out.

Huyy bin Akhtab said: “Someone should go up to the terrace and throw a huge rock on Muhammad so that he is killed. Amr bin Amr bin Hajalish volunteered to do that. Salam bin Shakam told them to desist as the Prophet will come to know about it. Jibraeel came down and informed the Prophet about their intention.

The Holy Prophet (S) came out and returned to Medina. Abdullah bin Surya said to them: “Indeed the Almighty Allah informed him about your intention. And now the first to come to you will bring an edict from Muhammad ordering you to leave the town. So you must accept one of the two options that I offer you.

First that all you embrace Islam so that your lives and properties are safe or when he orders you to leave the town; you should leave without delay. But the first option is better. They said: “We can never accept the first option.” The Holy Prophet (S) sent Muhammad bin Muslima to Bani Nuzayr with the message: “The Almighty Allah informed me about what you planned against me. So either you leave the town or be prepared to fight.

I give you three days.” They initially agreed to leave the town after that Abdullah bin Ubayy sent a message to them not to leave Medina. On the contrary they must fight the Muslims. “I will help you with my relatives and the people of my community. And Bani Quraiza and their representatives, Bani Ghitfan would assist you.

If you leave Medina, we would also accompany you.” So they decided to remain in the town and prepared to fight. They constructed their forts and sent a message to the Prophet challenging him to do whatever he liked that they would not leave their forts. The Holy Prophet (S) arose and said: “Allah is the greatest,” which was echoed by his companions.

The Holy Prophet (S) said to Amirul Momineen (a.s.): “Take the standard and proceed to the forts of Bani Nuzayr.” Amirul Momineen (a.s.) set out and the Prophet followed him. Imam Ali (a.s.) laid siege to the Jewish forts but Abdullah bin Ubayy and Bani Quraiza did not help them. The siege lasted for fifteen

or twenty-one days.

Shaykh Mufeed and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) set out against Bani Nuzayr, he said: “My tent should be fixed far away from Bani Hatma.” And so it was done. At night a person from Bani Nuzayr shot an arrow at the tent of the Holy Prophet (S) and by the command of the Prophet that tent was made in the lap of the mountains and Muhajireen and Ansar gathered around the tent. At night Imam Ali (a.s.) went out secretly on some business.

People said: “O Messenger of Allah (S), where is Ali?” “He must be busy in something for your good.” After sometime, Imam Ali (a.s.) arrived with the severed head of the Jew who had shot at the tent of the Holy Prophet (S); he was a man named Gharura. Imam Ali (a.s.) threw the head at the Prophet’s feet who asked him how he had managed to slay that man.

He said: “I knew that he would attack at night, do something like this. So I waited in ambush for him. He came with nine men in the dead of the night and all were armed. I attacked them all and killed him. His companions escaped from there. I will go again to finish them.” The Holy Prophet (S) sent ten men with Imam Ali (a.s.), including Abu Dujana and Suhail bin Hunaif.

They caught up with the Jews and killed them before they could enter the fort, and brought their severed heads. The Holy Prophet (S) told them to throw them into a certain well of Bani Hatma. Consequently the forts of Bani Nuzayr were conquered.

They have also narrated that Kaab bin Ashraf was also killed the same night. Ali bin Ibrahim has narrated that the Holy Prophet (S) destroyed their houses, which they themselves helped to do in some instances. He began likewise to cut down their date-trees, but desisted on their expostulating with him and representing that the trees would be useful to him if he overcame them.

After being reduced to great necessities, they offered to leave the country, provided they were allowed to take their personal property with them. The Prophet replied that they might take only what their camels could carry, which condition they rejected, but after several days of suffering would have gladly accepted it, but were at last compelled to leave it all. Shaykh Tabarsi however relates that the Prophet allowed a camel and a water skin to every three persons of these conquered Jews, and some even say that he allowed them to load and take away six hundred camels.

Their arms, consisting of fifty coats of mail, fifty helmets, and three hundred and forty swords, became the property of the Prophet. Their property also of right belonged to him, as it was taken by capitulation and not by battle, but he divided it among the Muhajireen and gave their houses, lands and fountains to Amirul Momineen (a.s.), who bequeathed them to his children by Fatima. The Bani Nuzayr dispersed themselves in various places, some going to Fadak and Wadiul Qura, some to Shaam and some to Khyber. The Almighty Allah revealed the following verses about them:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۖ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ

"He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah..."
3

فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

"...but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!"
4

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

"And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire."5

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil)."6

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

"Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors."7

Ali bin Ibrahim says that this angry tone was that which the Jews had told Muslims about the cutting down of the trees. Then the Almighty Allah revealed the following verses about Abdullah bin Ubayy and his companions:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

"Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey anyone concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars."[8]

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ

"Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help them, they will certainly turn (their) backs, then they shall not be helped."[9]

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ. لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ.

"You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand. They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense."[10]

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۚ ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

"Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment."[11]

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds."[12]

Ali bin Ibrahim has at the end of this story, narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) returned and wanted to distribute the booty among the companions even though it was his personal property, because when he came to Medina he stipulated with the Ansaris that they should provide for the Muhajireen, and he now offered them exemption from that burden and forgo their share in the spoils and they accepted this option. But Suhail bin Hunaif and Abu Dujana mentioned their difficulties, so the Holy Prophet (S) gave something to them also. And Shaykh Tabarsi has narrated that Ansar said: "We give the booty to Muhajireen but are ready to give them accommodation." At that juncture, the Almighty Allah said in their praise:

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"...and prefer (them) before themselves though poverty may afflict them..."[13]

Battle of Zatur Riqa and Battle of Asfan: Shaykh Tabarsi has said in interpretation of the following verse:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ

"And when you are among them and keep up the prayer for them..."[14]

...that this verse revealed about the prayer of fear when the Messenger of Allah (S) was camping at Asfan and the idolaters were in Sajnan. The Holy Prophet (S) recited prayer of fear and it is said that the apparent Islam of Khalid bin Walid was also because of this. And it is narrated from Abu Hamza Thumali's *Tafsir* that when the Holy Prophet (S) went for the Battle of Bani Maharib and Bani Anmar, the Almighty Allah humiliated them and they were able to save their property and children.

The Holy Prophet (S) camped there with his army and since no enemy was seen, the men put away their arms and the Holy Prophet (S) went to a far off place to relieve himself. There was a valley between him and his companions. Meanwhile before the Prophet could relieve himself, there was heavy rain which flooded the valley. On relieving himself he rested under a thorn tree and Awras bin Harith Maharabi and his people saw the Prophet seated alone under the tree.

His companions said that he should go and kill him since Muhammad was alone. He said: "If now also I don't kill him, may Allah destroy me." He came down the mountain with a naked sword and the Prophet noticed him only when he was standing before him and saying: "O Muhammad, who will save you now?" He replied: "My Lord."

As soon as the Prophet said this, Awras fell down and dropped the sword. The Prophet picked it up and then asked: "Now you tell me who can save you?" "No one," he said helplessly. The Holy Prophet (S) said: "Do you accept the oneness of Allah and my prophethood?" "No," he said, "But I promise that I will never fight against you or help your enemy."

The Holy Prophet (S) restored his sword to him. He said: "You are much better than me." The Holy Prophet (S) said, "I am more deserving to do a good turn to you." When Awras came to his people, they asked why he didn't slay Muhammad even from close quarters, to which he replied that when he was about to attack, someone pushed me and I fell down, dropping the sword, but I don't know who that was.

At last the flood receded in a short time and the Holy Prophet (S) returned to his men. Kulaini has narrated that this incident occurred in the Battle of Zatur Riqa and it is narrated in *Alamul Wara* that the Holy Prophet (S) after the Battle of Bani Nuzayr the Holy Prophet (S) turned his attention to the Battle of Bani Lahiyan. In that same battle, in Asfan, by the command of Allah he recited the prayer of fear and

after that he set out for the Battle of Zatur Riqa.

And all historians have mentioned that the Holy Prophet (S) had gone to Bani Lahiyan to take the blood–money for the martyrs of Maoona and when they ran away, he turned to Asfan to threaten the Meccans. After that he returned. And it is narrated that the Holy Prophet (S) had gone to fight Bani Maharib and Bani Thalaba, branches of Ghitfan tribe and that was the Battle of Zatur Riqa.

There was no fighting and the Muslims captured a woman from there whose husband was not present. When he returned, he pursued the Muslim army and when the Prophet camped, he announced that he should be provided security that night. A Muhajir and an Ansar were appointed to this duty and they began to patrol the entrance of a defile.

One of those men fell asleep while the other was performing prayers. The husband of that woman approached and wounded the praying man with an arrow, which he drew out and continued his devotions. He was wounded in this way three times, but the only interruption he allowed himself was time to pluck out the arrows. After concluding his prayers, he awoke his companion, who on hearing what had happened, exclaimed, “Glory to God!

Why did you not wake me at the first attack?” He replied, “I was reciting a chapter of the Qur’an and would rather have been killed than cut it short, had I not feared to be an unfaithful guard.”
Battle of Minor Badr and events upto the Battle of Khandaq: Shaykh Tabarsi etc. have narrated that when Abu Sufyan threatened the Muslims that they would attack again the following year, and the Holy Prophet (S) said: “Tell him Insha Allah Taala.”

Arabs used to hold a fair at Badr during the month of Zilqad and used to buy and sell goods. When it was time of Badr fair the Holy Prophet (S) told his companions to be prepared for hostilities. But they displayed boredom and dislike to it. Abu Sufyan also regretted the threat he had issued. He sent Sahal bin Amr to Medina to threaten the Muslims about the big numbers and weapons of Quraish so that perhaps they will be cowed down. At that juncture, the Almighty Allah revealed the following verses:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا

“Fight then in Allah’s way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor; maybe Allah will restrain the fighting of those who disbelieve, and Allah is strongest in prowess and strongest to give an exemplary punishment.”[15]

When this verse was revealed, the Prophet prepared to set out for the battle and said: “I will go alone if there is no one with me.” Abdullah bin Rawaha was left in Medina and gave the standard to Amirul Momineen (a.s.) and set out to Badr with seventy riders. Some say that they were 1500 men and 10 horses and a lot of merchandise and on the first night of Zilqad, 4th Hijri they reached Badr and camped

there for eight days.

From their merchandise they continued to sell some goods and thus the infidels were overawed by the Muslims. The accursed Abu Sufyan set out from Mecca with 2000 mounted men, accompanied with 50 horses and reached upto Maral Zahran when he regretted coming there and remarked: “This a time of drought and there is scanty grass and fodder. We will go the following year when we would have enough for our quadrupeds.

Safwan bin Umayyah condemned Abu Sufyan, “I had told you not to promise war to them; they will be emboldened if we turn away now.” At last they returned and began to make preparations for the Battle of Khandaq. Some say that the verse:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“...Allah is sufficient for us and most excellent is the Protector.”[16]

Which was mentioned in the account of the Battle of Humraul Asad was in fact revealed in this battle.

Among the events of the fourth year was the incident of Bani Abi Raq. Ali bin Ibrahim and Shaykh Tabarsi etc. have narrated that three brothers from Bani Abi Raq, Bashr, Bashir and Mubashshir were hypocrites who used to ridicule the Prophet and Muslims and used to spread calumny through infidels. And they stole from the house of Qatada bin Noman’s uncle, who was from the fighters of Badr, grains, other provisions and his coat of mail.

Qatada complained to the Prophet. When Bani Abu Raq heard this, they said it was the handiwork of Labid bin Jahl. Labid pulled out his sword and went to their house and said: “You accuse me for the crime committed by you and you mimic the Prophet and attribute it to Quraish. By Allah, I will finish you off.” They pacified Labid in a gentle way and sent him back.” Then they came to Usaid bin Urwah of their clan and who was very outspoken.

They sent him to the Prophet to discuss that matter. He said: “O Messenger of Allah (S), Qatada has made false allegations of theft against the members of our clan.” The Prophet was aggrieved and when Qatada came to him, he expressed his displeasure and Qatada came back to his uncle and said: “How nice it would have been if I had died and not mentioned this matter to the Holy Prophet (S).” His uncle said: “I seek Allah’s help in this matter, and the following verses were revealed at that juncture:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ ۚ
إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا
﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا
يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

"Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous. And ask forgiveness of Allah; surely Allah is Forgiving, Merciful. And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful; They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night, words which please Him not, and Allah encompasses what they do."17

After that other verses were also revealed in their condemnation.
Ali bin Ibrahim narrates from Imam Muhammad Baqir (a.s.) that the close relatives of Bashir decided to meet the Prophet and explain that Bashir was blameless in the said matter. When they arrived, the Messenger of Allah (S) recited the verses to them. So they went back to Bashir and said: "Repent for your vile deeds and seek forgiveness of the Almighty Allah." He said: "By Allah, Labid has done it and I am free of blame." At that juncture, the Almighty Allah revealed the following verses:

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

"And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin."18

Imam (a.s.) said: "The Almighty Allah revealed the following verse regarding the relatives of Bashir who had come to the Holy Prophet (S) to get him acquitted from the blame:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

"And were it not for Allah's grace upon you and His mercy, a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great."19

When these verses were revealed, they were all exposed and Bashir fled to Mecca, disclosed his infidelity and became an apostate. There also he went to commit a theft, but a wall crashed on him and he was killed. So the Almighty Allah revealed the following verse about him:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا

"And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has* (*himself*) *turned and make him enter hell; and it is an evil resort."[20]

According to Shaykh Tabarsi another incident of that year is that a Jew woman of noble rank having been guilty of adultery, her friends wished to free her, but the Prophet ordered her and her paramour to be stoned, according to the Taurat, and commanded it to be done in all cases where the guilty were detected in the act by four witnesses. Both the accused were married persons. The Jews of Khyber wrote to the Jews of Medina to ask Muhammad about it and they thought that perhaps he will not rule about stoning them. So they sent Kaab bin Ashraf, Kaab bin Usaid, Shoba bin Amr, Malik bin Saif and Kanana bin Abul Haqiq and all the Jew nobles came to him and asked him to judge the case of married adulterers.

The Holy Prophet (S) asked them if they will accept his decision to which they assented. Jibraeel came down with the command of stoning and the Prophet mentioned it to them. But the Jews refused to accept it. Jibraeel told the Prophet to appoint Abdullah bin Surya as the arbitrator. The Holy Prophet (S) told them: "Do you know a one-eyed young man of Fadak, named Ibn Surya?" "Yes," they said.

The Prophet asked their opinion about him and they said there is no one as knowledgeable and intelligent as him among all the Jews of the world. The Prophet summoned him and Abdullah bin Surya arrived.

The Prophet adjured him in the name of the God who revealed Taurat to Prophet Musa (a.s.), Who split the sea, saved you from drowning, drowned Firon, shaded you with a cloud and sent Manna and Salwa; tell me if the command of stoning is mentioned in Taurat or not?" "Yes, by the God you have mentioned. If I had not feared that if I lied, the Lord of Taurat would burn me, I would have indeed denied this.

You tell, what is the command about this in your Book?" The Prophet said: "If four witnesses testify seeing the penetration and the accused are married, it becomes obligatory to stone them." Ibn Surya said, "The Taurat has also mentioned the same order." The Messenger of Allah (S) asked, "Why have you people changed this edict?" Ibn Surya said: "When our noble class commits this sin, we don't apply this punishment to them, and when the accused are weak and poor, we subject them to this punishment.

That is why this sin has increased in our noble class. So much so that the king's cousin has also committed adultery but we did not stone him. Whereas a poor man indulged in this and the king wanted to have him stoned; so the people told him, we would not allow you to stone him till you award the same punishment to your cousin.

Scholars reached an agreement to change the punishment of adultery that is fit for nobles as well ordinary people. Thus it was decided that when a person of noble class commits this sin, we give him forty lashes, make him sit on an ass the wrong way after blackening his face and take him around the town.

And this order is current among the Jews. Jews said: “Why did you confess all this? The opinion we expressed about you was wrong, because we didn’t want to backbite you.” Ibn Surya said: “Muhammad had put me under an oath, therefore I could not lie.” After that, by the order of the Prophet, they were stoned in the Masjid and the Holy Prophet (S) said: “I am the first to revive the divine law even though people wish to conceal it. At that juncture, the following verse was revealed:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

“O followers of the Book! indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much...”[21]

Ibn Surya jumped up and placing his hand on the knees of the Prophet said: “I seek your’s and Allah’s refuge from our mistakes which the Almighty Allah has said that He forgives.” Then he asked the Prophet about his sleep. The Holy Prophet (S) said: “My eyes sleep but my heart doesn’t.” Then he asked the Prophet what determined the resemblance of a child to its father or mother, he replied, “The excess of essence furnished by either parent. Then he asked which part of the child is created from the sperm of man which from the female elements.

The Holy Prophet (S) went into a swoon and when he recovered, his face was flushed and he was perspiring, a condition that overtook him at the time of receiving divine revelation. Then he told Ibn Surya: “Bones, veins and sinews were derived from the father, and the flesh, blood, nails and hair from the mother.

The Jew agreed that it was so, and became a Muslim. When those people wanted to return, Bani Quraiza caught hold of Bani Nuzayr and said: “O Muhammad, they are our brothers, Bani Nuzayr and we have a common ancestor and follow the same religion, but they oppress us. If one of us kills a person from their group, they kill the killer in retaliation and also take one hundred and forty loads of dates.

They even execute the killer even if the deceased is a woman and if it is a man, they kill two of our men in retaliation. If the deceased is a slave they kill our free man and consider our wounds equal to half of theirs. At that juncture, the Almighty Allah revealed the verses of mercy and retaliation.
In 4th Hijri was revealed the prohibition of wine.

That same year the Holy Prophet (S) married Umm Salma, who was most pious among the wives of the Prophet. Same year, Zainab binte Khuzaimah, another wife of the Prophet, passed away and Abdullah bin Uthman, a son of Ruqaiyyah, passed away.

Lady Fatima binte Asad, mother of Imam Ali (a.s.) departed for her holy abode. Account of her final journey and her special excellence will be explained in the coming pages, if Allah wills. And it is narrated that on the 3rd of Shaban that year, the chief of the martyrs, Imam Husain (a.s.) was born.

1. Surah Aale Imran 3:169
2. Surah Maidah 5:41
3. Surah Hashr 59:2
4. Surah Hashr 59:2
5. Surah Hashr 59:3
6. Surah Hashr 59:4
7. Surah Hashr 59:5
8. Surah Hashr 59:11
9. Surah Hashr 59:12
10. Surah Hashr 59:13-14
11. Surah Hashr 59:15
12. Surah Hashr 59:16
13. Surah Hashr 59:9
14. Surah Nisa 4:102
15. Surah Nisa 4:84
16. Surah Aale Imran 3:173
17. Surah Nisa 4:105-108
18. Surah Nisa 4:112
19. Surah Nisa 4:113
20. Surah Nisa 4:115
21. Surah Maidah 5:15

[1] [1]
SHARES

Battle of Khandaq

Ali bin Ibrahim, Shaykh Mufeed and Shaykh Tabarsi have narrated that the expedition entitled Ahzab or Khandaq was undertaken in the month of Ramadan, in the fifth year of Hijrat, and was occasioned in the following manner: When the Bani Nuzayr1 were expelled from Medina, some of them went to Khyber and their chief, Huyy bin Akhtab, went to Mecca, and induced Abu Sufyan to organize an expedition against the Prophet; supporting his cause by the mention that Muslims have driven them out of Medina and confiscated their property; he also added that 700 men of Bani Quraiza who remained behind in Medina have a treaty with the Prophet but they are brave fighters, I will persuade them to violate the treaty so that they may help us against Muhammad.

You attack from one side of Medina and they will attack from the other side and together you can finish off Muhammad and his men. The Bani Quraiza locality was two miles from Medina and it was known as Ber-e-Abdul Muttalib. Ibn Akhtab in the similar manner met the other Arab chiefs along with the infidels of Mecca till he had mobilized 2000 men from Quraish, Kanana, Aqra bin Habis, Abbas bin Mardas with Bani Sulaym.

According to the report of Shaykh Mufeed and Shaykh Tabarsi, Salam bin Abil Haqiq, Huyy bin Akhtab, Kanana bin Rabi, Hawda bin Qays, Abu Ammara with a group of Bani Nuzayr and Bani Walia gathered in Mecca and started the dialogue with Abu Sufyan, because his enmity with the Prophet and his precedence in fighting him was known to all, therefore they were seeking his co-operation in this regard.

Abu Sufyan assured them of his assistance and told them to persuade the Quraish. So they came to Quraish chiefs and said: “All of us are with you and agree with you that we should get rid of Muhammad.” Quraish said, “You are former People of the Book and you are aware of our religion and the religion of Muhammad. Tell us which religion is better and who is more rightful?” At that juncture, the following verse was revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا. أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا.

“Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses, you shall not find any helper for him.”[2]

Thus the Quraish were elated that the Jews had certified their faith. Abu Sufyan said: “Now the Almighty Allah has made you overpower Muhammad. These Jews have arrived and entered into a league with you on the condition that either they will be killed or destroy Muhammad and his men.” After that, the Jews moved to the Ghitfan tribe and informed them that Quraish has joined their confederation, they also assented.

Thus Quraish came out under the leadership of Abu Sufyan and Bani Ghitfan came with Uyyana bin Hasan Qarari, Harith bin Awf bin Murra, Masher bin Jabla came with his Ashja tribe and then they went to their confederates from Bani Asad. Talha came with his followers from Bani Asad. Quraish wrote to Bani Sulaym, Abul Awar Salmi arrived with his men.

When the Prophet heard what a powerful army was advancing against him, he held a council of war with his companions, who were in all seven hundred men. Salman the Farsi observed, “A small force cannot withstand a large one.” “What shall we do then?” said the Prophet. Salman replied, “Let us entrench ourselves in such a manner that we can be attacked only in one quarter.”

Jibraeel descended and pronounced the plan of Salman excellent and declared it must be executed. The ground was then marked out from Uhud to Rayah, and divided into sections of twenty or thirty feet, each section being assigned to a particular party for excavation. The Muslims began the work with spades and pickaxes, the Prophet himself laboring in a section of the Muhajireen.

The second day they came to a rock which the Prophet broke to pieces with a pickaxe, as has been

related in the chapter on miracles. According to Jabir there was a flash of lightning when the Prophet hit that stone with his pickaxe and so bright was the light that we saw the palaces of Shaam.

On the second blow we saw the palaces of Madayan and the third time we saw the palaces of Yemen. The Holy Prophet (S) said: You will conquer those places. The Muslims were pleased to hear this. Hypocrites said: “He is promising the palaces of Caesar and Kisra, but is digging a trench in fear of the enemy! At that juncture, the Almighty Allah revealed the following verse in refutation of the hypocrites:

قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ

“Say: O Allah, Master of the Kingdom!”[3]

Ibn Babawayh has narrated that the first time the Holy Prophet (S) hit with a pickaxe and the stone broke a little, he said: “Allahu Akbar, the Almighty Allah has given me the keys of Shaam and I can see their red palaces. Then he hit the second time and 1/3 broke. The Holy Prophet (S) said: Allahu Akbar. The Almighty Allah has given me the keys of Fars.

And by Allah I can see the white palaces of Madayan. When he hit the third time, the whole stone broke. The Holy Prophet (S) said: Allahu Akbar. The Almighty Allah has give the keys of Yemen to me and I can see the gates of Sana. Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the Holy Prophet (S) took the pickaxe either from Amirul Momineen (a.s.) or Salman and gave a hit, with which the stone broke into three pieces.

He said: With this same blow the treasures of Caesar and Kisra have opened for me. Abu Bakr and Umar said: “Because of fear, we can hardly go out to relieve ourselves and he is promising the kingdoms of Rum and Iran.” Shaykh Tabarsi has narrated that when the Holy Prophet (S) drew the line for the trench, he allotted four feet of digging to every man.

There was an argument among the Muhajireen and Ansar with regard to Salman, because he was a public figure. The Muhajireen used to say that he was from them and the Ansar claimed that he belonged to them. The Holy Prophet (S) said: “No, Salman is from us, Ahlul Bayt (a.s.). Thus Ali bin Ibrahim narrated further that Jabir says: That stone was pulverized into small particles and I felt that the Prophet was hungry.

I said: “O Prophet, is it possible for you to take breakfast at my home?” he asked what I was having and I told him that I had a kid and a Saa of barley. He said: “All right, go and prepare whatever you have. Jabir says that he went home and explained the matter to his wife who grinded the barley while he slaughtered the goat.

When the bread and meat was ready Jabir went to the Prophet and said: “May my parents be sacrificed on you, O Messenger of Allah (S), food is ready, please come and also take whoever you like.” The Holy

Prophet (S) stood on the edge of the trench and announced: O Muhajireen and Ansar, Jabir has invited all of you for dinner."

There were 700 persons present at that time. All of them emerged from the trench and started for my residence. Whoever happened to cross the path of the Prophet was also invited for the feast. According to different reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared. "Yes," said he.

"Then it is his business," added the woman, "and he knows better than ourselves what to do." The Prophet directed all the people to sit outside the house and himself entered the house with Amirul Momineen (a.s.) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in.

He then cast saliva into the oven, and ordered Jabir to uncover the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a.s.) who broke them in bowls. Three times he called for the shoulder, and the fourth time Jabir said, "a sheep has but two shoulders, and I have already produced three." "If you had been silent," remarked the Prophet, "the whole company had been feasted on shoulders."

The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family many days. Ali bin Ibrahim narrates that Ammar Yasir was busy in digging the trench when Uthman passed from there and keeping his sleeve at his nose he went away from there. When Ammar noticed his distaste, he recited the following Rajaz:

"One who built a mosque and stayed there with ruku and Sujood and when he passed through the dust, he went away from there in distaste cannot be same."

When Uthman heard this, he turned and abused Ammar: "O son of a black woman. You are saying this about me?" Then he came to the Holy Prophet (S) and said: "We have not entered the fold of Islam to be abused by others." The Holy Prophet (S) said: "If you don't like Islam, I don't care about your turning to infidelity, go wherever you like. At that juncture, the Almighty Allah revealed the following verse:

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ.

"They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful. Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do."[4]

The reason of revelation of these verses as mentioned in their interpretation by Ali bin Ibrahim is that the

Almighty Allah wanted to imply that your claim of having accepted the faith is false, and in fact you have not embraced Islam.

Kulaini and Ali bin Ibrahim have through correct chains of narrators narrated from Imam Ja'far Sadiq (a.s.) during this work in Ramadan, the month of fasting, Uhud martyr, Abdullah bin Jubair's brother Khawat bin Jubair fainted in consequence of having eaten nothing the previous night. The rule as first instituted was that no one should eat or drink who slept at night in Ramadan; but it was now modified by the following verse:

وَكُلُوا وَاشْرَبُوا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

"...and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn..."[5]

Thus Ali bin Ibrahim narrates that the entrenchment was finished three days before the coming up of the Quraish and that it had eight gateways, at each of which the Prophet stationed a Muhajir and an Ansar, with a party as a guard. The Quraish, with their Jew allies, in all ten thousand strong, encamped between Jarf Raghayah. The Holy Prophet (S) came out of Medina with 3000 men. Ibn Shahr Ashob has narrated that the infidel army was 18000 strong. The majority has reported that it was 10000 strong.

While they were encamped at Aqiq, Huyy bin Akhtab visited Bani Quraiza to induce them to join the confederation against the Prophet. The tribe was in league with the Prophet and enjoyed his protection. Huyy arrived at their castle in the night, and after knocking a while roused Kaab bin Usaid, who perceiving who the visitor was, remarked to his family, "This man ruined his own tribe, and has now come to bring calamity upon us by urging us to break our league with the Prophet, who has been faithful and kind to us, and it is not right that we should practice deceit with him." Kaab then went to hold a conference with Huyy, who said to the former, "I have come to proffer you exalted fortunes."

"Perhaps you have rather come," retorted Kaab, "to cause our degradation and ruin." Huyy then exaggerated the number and power of the allies, and that it was impossible the Prophet could escape an utter overthrow. To this Kaab replied, "Go back the way you came, for I will never open the gate to you." "Nothing prevents your doing it," retorted Huyy, "but the young gazelle you are roasting and which you fear hospitality will require you to share with me.

But do not be alarmed at that, for I will not rob you of your gazelle." "May God curse you!" returned Kaab, "for overreaching me in a way that compels me to open to you in order to preserve my own honor as a hospitable man." Huyy was now admitted into the fortified place, and again urged Kaab to break his league with the Prophet.

The chiefs of the tribe, namely Ghazal bin Shamul, Yasir bin Qays, Wafa bin Zaid and Zuhair bin Nata were assembled and after assuring Kaab of their fealty to him as superior, declared they would follow his

opinion and example in the case, whatever it was. An old and experienced Jew now arose and said, “I have read in the Taurat which has come to us from God, that He will send a Prophet in the last days who will remove from Mecca to Medina.

He will ride an ass without a saddle, wear old clothes, and satisfy the wants of nature with dry bread and dates. He will be noted for smiling, have redness in each of his eyes, and will cause the death of many. Between his shoulders will be the seal of prophecy. He will lay his sword on his shoulder and repel all that attack him, and his kingdom will extend throughout the earth. If Muhammad be that Prophet, he will not shrink before the vast multitude assembled against him, and were the very mountains to war on him, he would overcome them.”

Ibn Akhtab replied, “This man cannot be the predicted Prophet, for he is to be of the Bani Israel; Muhammad is of the Bani Ismail, whom the Bani Israel will never obey, for God has given them superiority over all other men, and has committed to them prophecy and royalty. Moreover, Musa has obligated us never to believe in any Prophet who does not bring the sign of a sacrifice consumed by fire from heaven.

But Muhammad is attended with no miracle at all, and has gathered a deluded multitude about him by sorcery, through which he hopes to overcome the world.” By addresses of this sort, Huyy at length brought the tribe into his views and demanding their written treaty with Muhammad, tore it to pieces, saying, “Now you have no alternative but to fight.”

News of the defection of Bani Quraiza much depressed the Prophet and his companions. He sent two men, one of whom was Saad bin Maaz, to learn the true state of the matter, and charged them, if they found reports correct, on their return to inform none of it but himself, and to signify it to him by the password “Azul and Alqarah” which were the names of two Quraish clans who once professed Islam, but had practiced deceit and become infidels.

On reaching Bani Quraiza, the messengers were derided by Kaab, who reviled their Prophet in very abusive terms. They returned to the Prophet and gave the concerned password, on which, by way of policy, he exclaimed, “A curse on them! I ordered them to do so.” This was said with the design that the Quraish spies, who were always about him, might suspect there was a collusion between him and the Bani Quraiza, and that they were laying a plot to ensnare the Quraish.

Huyy bin Akhtab, after his success with Bani Quraiza, informed Abu Sufyan, who with the rest of the Quraish, were rejoiced at the accession of another ally. A man by the name of Naeem bin Masud Ashjai visited the Prophet, and declared he had three days ago become a Muslim, but had concealed the fact from the Quraish and that he was now ready to perform any service the Prophet should require, and if permitted, would create dissension between Quraish and Bani Quraiza.

The Prophet accordingly directed him to go and say what he might think expedient. He then went to Abu Sufyan who knew nothing of his having become a Muslim, and said to him, “You know my friendship for

you, and how much I wish that God would favor you with His aid against your enemies. Verily, I have heard that Muhammad has formed a treaty with Jews that, when they are admitted into your ranks, they shall unexpectedly attack you, and thus enable him to overcome you. On condition of this treachery, he has promised them houses and lands taken from Bani Nuzayr and Bani Qinqaa.

My advice is that you don't permit them to enter your army until they have delivered to you some of their chiefs, to be sent as hostages to Mecca, and thus secure yourselves from their treachery." Abu Sufyan replied, "May God give you favor and a good reward for your counsel!" After that he came to Bani Quraiza and they were unaware of his conversion. He said: "O Kaab, you know my friendship to you.

Abu Sufyan has decided to drive those Jews from their forts and made them confront Muhammad and if they are victorious, it would be our victory. And if Muhammad wins, only they will be killed as they will be in the forefront and we will run away. And you must not join his forces till you don't take some hostages from their chiefs so that if Muhammad is not defeated, they should not be allowed to go free.

And till the treaty between you and Muhammad is not fulfilled anew. If Quraish flees without defeating Muhammad, Muhammad will definitely kill all of you." Kaab said: "You have done me a favor. We will not leave the fort before taking ten hostages from them." And according to the report of Shaykh Tabarsi he told Abu Sufyan: "I have heard that Bani Quraiza is regretting their violation of treaty and they have sent a message to Muhammad that they will take ten hostages from you and send them to Muhammad so that he can eliminate him.

And that they will support him in the battle to make amends to him. And it is narrated from Imam Muhammad Baqir (a.s.) in *Qurbul Asnad* that Amirul Momineen (a.s.) said: Whatever I narrate from the Holy Prophet (S) is absolutely correct. Even if I fall down from the sky or if a bird plucks me up, I would prefer it to attribute falsehood to him. If I say anything during a battle, it may be against the facts because the battle depends on deceit and trickery.

Indeed, when the Holy Prophet (S) came to know that Bani Quraiza has entered into a league with Abu Sufyan that they would support them when he confronts Muhammad, the Holy Prophet (S) recited a sermon and said: Bani Quraiza has told us that when we confront Abu Sufyan they would help us. When Abu Sufyan was informed about this, he said: The Jews are trying to deceive us and another cause of their flight was this only.

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Quraish army came and halted near the trench and camped there for more than twenty days. Except for exchange of arrows and stones there was no battle. When the Holy Prophet (S) observed the weakness of Muslims and expression of hypocrisy of the hypocrites he proposed peace with Atba bin Hasan and Harith bin Auf, who were the chiefs of Ghitfan tribe on the condition that if they go back they will be given a third of the agricultural produce of Medina. And he took counsel about this from Saad bin Ubadah Ansari.

Saad said: "O Messenger of Allah (S), if this peace is from the Almighty Allah we have no choice but to

accept it. The Holy Prophet (S) said: “Revelation has descended about this but because all Arabs, are from everywhere ready to shoot you all from all sides, I want to remove their awe from your hearts.”

Saad bin Maaz said: “When we were idolaters and did not recognize the Almighty Allah they did not vie our property, and now when the Almighty Allah has honored us with Islam and through you bestowed respect on us, would we give our property to them. By Allah, we would give nothing but the swords, till the Almighty Allah decides between us.”

The Holy Prophet (S) said: “I also wanted to confirm your steadfastness. So remain firm on this, indeed the Almighty Allah will not leave His Prophet alone and He will make my religion dominate over all the other religions as He has promised.” After that the Holy Prophet (S) stood up determined and motivated them to confront the enemies of faith promising them about help from the Almighty Allah.

Some vile elements of Quraish came to fight in the battlefield including Amr bin Abde Wadd, Akrama bin Abi Jahl and Hubaira bin Abi Wahab, Zarar bin Khattab and Mardas Fehri. They put on the arms and mounting their horses came to Bani Kanana and persuaded them to fight saying: “Come to the battlefield so that it is known who the he-man is.”

When they came to the trench they said: “This is a trick unknown to Arabs. This is a plot of that man from Fars.” Then they toured the edge of the ditch till they noticed a narrow opening. From there they jumped their horses to reach the other side. Amr bin Abde Wudd was famed among the Arabs for his valor and might and he was considered equal to a thousand mounted men.

He was given the title of the victor of Yalyal because once he was with a caravan going to Shaam when they reached Yalyal, one thousand robbers attacked and Amr bin Abde Wudd faced and drove them alone by holding a young camel as a shield. Thus he came reciting the Rajaz and asked for his equal. When Muslims saw him, they came behind the Prophet.

At that time Umar bin Khattab said to Abdur Rahman bin Auf: “Do you see that Satan, Amr bin Abde Wudd; no one would be able to escape him. Let us hand over Muhammad to him and we can go back to our people.” At that juncture, the following verse was revealed:

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا. أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا.

“Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little. Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is

easy to Allah."[6]

Thus Amr bin Abde Wudd planted his spear in the ground and began to walk here and there; then recited the following Rajaz:
"My throat has gone bad screaming out to you to send someone to fight me. And I am standing while the stalwarts are full of fear. In such a terrible occasion when all run away; I remain firm. Indeed, valor and forgiveness are the best qualities of a hero."

The Messenger of Allah (S) said to the Muslims: "Who among you can finish off this dog?" When no one replied, Amirul Momineen (a.s.) came forward and volunteered to finish him. Imam Ali (a.s.) said: "O Ali, this is Amr bin Abde Wudd." Ali (a.s.) said: "I am Ali Ibn Abi Talib." The Holy Prophet (S) said: "All right, come to me." He tied a turban to him and handed the Zulfiqar and said: "Go and fight him." And pray that the Almighty Allah may protect him from all sides. Imam Ali (a.s.) came to the field without any delay and recited the following Rajaz:
"Don't make haste, because one who has come to confront you is one who is not helpless to fight you. One who is owner of righteousness and seer of the right path. One who is truthful and savior of the successful ones. Indeed I hope that very soon people will attend to your last rites. With the sharp blow that remains famous even after the battles."

Amr bin Abde Wudd asked: "Who are that dares to confront me?" "I am Ali Ibn Abi Talib (a.s.), cousin and son-in-law of the Messenger of Allah (S)." He said: "By Allah, your father was my friend and I don't want to raise you on my spear and suspend you between the earth and the sky so that you neither die nor live." Imam Ali (a.s.) said: "My cousin, the Holy Prophet (S) has informed me that if you kill me, I will go to Paradise and you will go to Hell and if I kill you, I will go to Paradise and you will go to Hell."

Amr bin Abde Wudd remarked in ridicule: "Both ways you stand to benefit. It is your misfortune that you are prepared to accept." Imam Ali (a.s.) said: "Shut up, I have heard that once you held the curtain of the Kaaba that if anyone offers you three conditions in a battle, you will accept one condition. So I offer you three conditions from which you may accept one."

"What are those?" he said: "Either you testify for the oneness of Allah and prophethood of the Prophet and become a Muslim." He said, "This I cannot do. Forget it." Ali (a.s.) said: "Go back and persuade your forces to lift the siege. If the Holy Prophet (S) is true and his religion is established, it will bring honor to all of you and you know him very well.

And if he is a liar and he is not a prophet the bandits and thieves of Arabs will save you from his mischief. That unfortunate one said: "I reject this option because the women of Quraish will ridicule and poets will versify my cowardice that I did not help those who had appointed me as their chief. Imam Ali (a.s.) said: "The third condition is that you are mounted and I am on foot.

You also come down that we may duel on foot." He jumped down and hamstrung his beast, saying: "This is a condition I never expected from any Arab." Then he launched an attack which the Imam

stopped at the shield. He attacked again and gave such a blow that the Imam's helmet was cut into two injuring his head. Since deceit is allowed in battle, Amirul Momineen (a.s.) said: "Were you not content to have earned medals of bravery among Arabs and non-Arabs that you had to compel a young man like me to face you. And you have also brought a helper?"

He turned to see whom he was referring to. So the Imam slashed at his legs severing them, and he fell down on the ground. So much dust arose that both were hidden in it and people could know who had killed whom. The hypocrites said that Ali has been killed. When the dust settled, people saw Amirul Momineen (a.s.) mounted on his chest holding his beard, cutting off his head.

Amirul Momineen (a.s.) came to the Prophet with the severed head and his head was also bleeding and blood was dripping from his sword. He was saying: "I am the son of Abdul Muttalib, death is better than flight." The Holy Prophet (S) said: "O Ali, did you trick him?" He said: "Yes, battles depend on deceit." After that the Messenger of Allah (S) sent Zubair to Hubaira.

Zubair killed him with a blow. Umar was asked to confront Zarar. When Zarar came before him, Umar he took out an arrow and Zarar said: "What rule permits use of arrow in a duel?" If you are a man, take out your sword and let us fight a duel. If you shoot an arrow, I will slay all the enemies in Mecca."

As soon as he heard this he fled from there and Zarar took his spear pursued him and poked it into his back and said: "Remember, I caught you but didn't kill you. I have sworn that as far as possible, I will not kill anyone from Quraish." That is why Umar used to acknowledge his favor and when he obtained Caliphate, appointed him a governor.[7]

Ibn Babawayh has narrated in *Khisal* through Amirul Momineen (a.s.) that Quraish came with Arab tribes and made a firm covenant that till they do not slay the Prophet with all the issues of Abdul Muttalib, they would not return. They came armed in multitudes and besieged Medina and they were over-confident of their numbers and strength. Before their arrival, Jibraeel had informed the Messenger of Allah (S) about them.

The Holy Prophet (S), Muhajireen and Ansar dug a trench around Medina and Quraish camped by the side of the trench besieging us. They used to threaten the Muslims. The Holy Prophet (S) used to call them to the Almighty Allah and adjure them for the sake of their relationship. This increased their rebellion and neither they accepted Islam nor agreed to return without fighting.

At that time Amr bin Abde Wudd was their greatest warrior who was challenging the Muslims in various ways. No one dared to accept his challenge. At last the Holy Prophet (S) sent me to confront him. I was made to wear the turban and Zulfiqar was handed to me. When I stepped into the battlefield, women began to wail because they feared for me.

Finally the Almighty Allah had him killed through me, even though Arabs did not consider anyone his equal. Then he pointed to his head said: He slashed me here. I also attacked him and because of my

blows, the infidels of Quraish fled from there. Then he turned to the companions if it was not true? All said that it was indeed true.

Shaykh Mufeed, Shaykh Tabarsi, Ibn Shahr Ashob and Ibn Abil Hadid and all Shia and Sunni tradition scholars have narrated that when Amr bin Abde Wudd (l.a.) jumped into the battlefield and challenged the Muslims to send anyone as his equal, the Holy Prophet (S) asked: “Who will volunteer to face him?” But no one offered any reply.

Amirul Momineen (a.s.) came forward and volunteered the task. But the Holy Prophet (S) said: “Sit down, this is Amr bin Abde Wudd. Perhaps someone else will take up the challenge.” Again the foe repeated his challenge. “Where is your Paradise which you claimed that your killed ones go to?” Amirul Momineen (a.s.) arose and said: “O Messenger of Allah (S), I will go.”

“Sit down,” said the Prophet. At last he was permitted the third time. The Holy Prophet (S) dressed him in his coat of mail. Put on his turban, entitled Sahaab and handed his sword, Zulfiqar and said: “Go.” And he prayed to the Almighty Allah to protect him. According to Ibn Abil Hadid when Amirul Momineen (a.s.) went to fight the Battle of Heeja, the Messenger of Allah (S) said: “Complete faith is going to confront complete infidelity.”

When Amirul Momineen (a.s.) reached the battlefield, Amr bin Abde Wudd recognized him and said: “Go back, and send someone else. I don’t want to kill a noble man like you. And I don’t want to slay the son of my friend.” Imam Ali (a.s.) says: “But I want to slay you as long as you are an idolater.” Ibn Abil Hadid says: When I mentioned this tradition to my teacher, he said that accursed one was a liar.

When he saw Imam Ali (a.s.) and he remembered his blows of Badr and Uhud, he chickened out and wanted to escape through this pretext. But he was infuriated by this reply. So he jumped down from the horse and attacked the Imam with his sword as a result of which his helmet split and his head was injured.

Imam Ali (a.s.) at once attacked him and cut off his head. Imam Ali (a.s.) raised the call of Allahu Akbar and people came to know that he has killed Amr bin Abde Wudd. When he brought his severed head to the Prophet, he said: “O Ali, good cheers to you that if this act of yours is compared to the deeds of my whole community, your act will be heavier than all.

Because there is no house among infidels that is not shocked by his slaying and there is no house from the houses of Muslims, which is not strengthened through this.” And it is mentioned in continuous traditions that the Holy Prophet (S) said: “Each blow of Ali (a.s.) on the day of the Battle of Khandaq is better than all the worship acts of Jinn and men till Judgment Day.”

And it is narrated from Abu Bakr bin Ayyash that Ali delivered such a blow which no blow can compete and it was on the head of Amr and he received such a blow that no blow can be worst than that and that was the blow of Ibn Muljim (l.a.). And it is narrated that Imam Ali (a.s.) was asked why he had not

plundered the coat of mail of Amr bin Abde Wudd according to custom of Arabs.

Imam Ali (a.s.) said: "I could not stand making him naked." And when the sister of Amr bin Abde Wudd saw that he had not been stripped, she said: "He is killed by a man of noble descent." When she came to know that he was killed by Amirul Momineen (a.s.) she was elated and she said: "If anyone else had killed him, I would have mourned for him till eternity."

It is narrated from Jabir that when Amr fell, his companions fled and crossed the trench and Naufal bin Abdullah fell in the trench. When Muslims began to stone him, he said: "Don't hit me in such a humiliating manner, let someone come and fight me like a man." Amirul Momineen (a.s.) descended into the trench and dispatched him to Hell with a single blow. Hubaira was hit on the knot holding his coat of mail, which made him drop the armor and he fled from there. Jabir said: "How much does this resemble the slaying of Jalut by Dawood (a.s.)!"

Shaykh Tabarsi etc. have narrated that when Naufal was killed, idolaters sent a message to the Holy Prophet (S) to give the last remains of Naufal in exchange of 10000 dirhams. The Messenger of Allah (S) said: "We don't accept money of a corpse. You can take it away."

Ahle Sunnat have narrated from Rabia Saadi that he said: I said to Huzaifa bin Yaman: "When we narrate the excellence of Ali (a.s.), the people of Basra say that we are exaggerating. Do you narrate a tradition about him?" Huzaifa said: "O Rabia, what question you ask about Ali (a.s.)? By the one in whose hands is my life, since the Almighty Allah raised up the Prophet, if all the deeds of companions of the Prophet are weighed against the deeds of Ali (a.s.), the latter will come out heavier." Rabia said: "No one can bear such a tradition."

"Why not, you fool? Where were Abu Bakr, Umar, Huzaifa and all companions when Amr Ibn Abde Wudd was challenging the Muslims? No one rose up to confront him and except for Ali (a.s.), and the Almighty Allah had him killed at his hands. By the one in whose hands is the life of Huzaifa, the reward of killing him is greater than the reward of all the good deeds performed by the Ummah of Muhammad till Judgment Day. Ahle Sunnat have narrated through many chains that Ibn Masud used to recite this verse as follows:

"**...and Allah sufficed (*through Ali*), the believers in fighting; and Allah is Strong, Mighty.**"

Ibn Abil Hadid has narrated that when Umar came to fight Zarar and fled from there, Zarar poked him with a spear and said: "This is a favor, you should thank for and remember it forever, O son of Khattab, because I have taken a vow not to kill anyone from Quraish." Ibn Abil Hadid has said that Zarar did the same to him in Uhud also. Both these incidents are also quoted by Waqidi his *Maghazi*.

Qutubuddin Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that when Amirul Momineen (a.s.) killed Amr Ibn Abde Wudd, he gave his sword to Imam Hasan (a.s.) and said: Give it to your mother so that she may wash it. When he came home, and wanted to replace the sword in the sheath, he saw a spot of

blood still on it and thought that perhaps Fatima (s.a.) had not washed it.

When told that she had washed it, he asked why a spot of blood still remained. The Holy Prophet (S) said: “Ask the Zulfiqar about it.” Imam Ali (a.s.) moved the sword and it said: “She did, but since you have not killed anyone as hated as Amr by the angels they told me to drink his blood. Thus whenever you unsheathe it and the angels see the spot, they would invoke blessings upon you.”[8]

Some Sunni historians have narrated that when Abu Sufyan came to know that Amr was killed, he fled to Mecca without any delay. And Ali bin Ibrahim, Shaykh Tabarsi and Qutub Rawandi have narrated that after his killing, the infidels continued the siege for fifteen or more days and Muslims were in difficult situation because of cold and shortage of rations.

During those days the Messenger of Allah (S) displayed many miracles about increase in food as mentioned in the chapters of miracles. Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that Amirul Momineen (a.s.) said: We were busy in digging the trench in the company of the Prophet when Lady Fatima (s.a.) brought a piece of bread for the Holy Prophet (S) he asked from where she had brought it and she said that she had cooked it for Hasan and Husain and from that she has also brought a piece for him.

The Messenger of Allah (S) said: “This is the first thing I have eaten in three days.” Qutub Rawandi has narrated that when the trench was being made and hunger overcame the Muslims, the Holy Prophet (S) asked for a handful of dates and spread a cloth and placed the dates on it. Then he had it announced to people to come and take breakfast. All the people of Medina gathered and ate to satiation. But still the dates spilled out of it.

Ali bin Ibrahim and others have narrated that when the siege prolonged, Abu Sufyan said to Huyy bin Akhtab, “O Jew, where are your people?” Huyy came to Bani Quraiza and said: “Come out of the fort, you are still inside after breaking the treaty with Muhammad. Neither you remained with Muhammad nor joined the Quraish.”

Kaab said: “We will not come out till Quraish does not gives us ten hostages, so that they may not leave without defeating Muhammad and strengthening our treaty. If we don’t come out to help, it is possible Muhammad may have mercy on us and accept our treaty once again.” Ibn Akhtab said: “This is nonsense, Quraish can never agree to this and neither will Muhammad have a league with you.” Kaab said: “This is the misfortune of your advice. You run around with Quraish leaving us in our town at the mercy of Muhammad.” Ibn Akhtab said: “By the covenant of Allah and Musa, if Quraish cannot subdue Muhammad, I will stay in the fort with you and bear all that you have to bear.” Kaab said: “I will not change my view.

We will support only if the Quraish sends us ten hostages, otherwise we will not leave the fort.” At last Ibn Akhtab returned to Quraish with Kaab’s reply. Abu Sufyan said: “This is the first trick. Naeem bin Masud had said the truth. I don’t need these monkeys and pigs.” Thus when the siege intensified and

hunger and fear began to bear heavily on them and hypocrites began to ridicule and threaten them as the Almighty Allah has said.

And except for a few, all companions of the Prophet turned hypocrites, and the Holy Prophet (S) had predicted at the outset that Arab tribes will come as a confederation and Jews would ditch them, at that time they will have to bear many difficulties but at last they would be successful. When Quraish arrived and the Jews broke their pledge, the hypocrites said: “Allah and Prophet had not promised us deceit.” Most hypocrites had houses around Medina.

They said: “O Messenger of Allah (S), allow us to go to our homes as our houses are on the boundaries of Medina and we dread that enemies may resort to plunder.” Some said: “Let us run away from here and take refuge in villages, because all the promises of Muhammad have become invalid.” The Holy Prophet (S) appointed some men to patrol Medina at night. And Amirul Momineen (a.s.) used to take rounds with the army the whole night in vigilance.

He confronted any person from Quraish who was seen there. He crossed the trench and Quraish saw him but he didn’t care about them. Most nights he stood praying the whole night and returned to his position in the morning. A Masjid of Amirul Momineen (a.s.) is well known at that place.

One who goes there comes to know where the Imam used to pray. It is some distance from Masjid Fath in the direction of Masjid Aqiq. Thus when the Holy Prophet (S) saw that the prolonged siege was weighing heavily on his people, he went to Masjid Fath which is situated on a hill and invoked the Almighty Allah as follows:

“O refuge of the trouble stricken and one who accepts the supplication of the aggrieved, and one who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people.”

Jibraeel came down and said: “The Almighty Allah has heard your entreaty and accepted your supplication and ordered the wind along with the angels to drive away the Quraish and their army. So the wind uprooted the tents of idolaters and all of them prepared to run away from there. Jibraeel informed the Prophet and he called for Huzaifa, who was sleeping with Ali (a.s.) that is why he gave no reply.

The Holy Prophet (S) called him again and received no reply. The third time Huzaifa said: “Here I am, O Messenger of Allah (S).” The Holy Prophet (S) said: “ I am calling you, but you don’t reply.” He said: “May my parents be sacrificed on you, I could not speak due to the severity of cold and hunger.” The Holy Prophet (S) said: “Go and find out the circumstances of Quraish and don’t do anything before returning to me.

I have received divine information that the Almighty Allah has sent a sharp wind on them and they are running away.” Huzaifa said: “I am trembling of cold, how can I cross the trench?” At last he set out from

there and by the miracle of the Holy Prophet (S) when he crossed the trench, he became so warm, as if he was in a heated bath. When he entered the army of Quraish, he saw a huge tent and he walked towards it.

Huzaifa says: I saw that they had prepared a fire which went of and on. When I looked carefully, it was Abu Sufyan's tent. That accursed man was sitting near the fire and shivering of cold and saying: "O Quraish, if according to the view of Muhammad, we are fighting the folks of heavens, the fact is that we don't have the power to fight the folks of heavens. If the confrontation is with folks of the earth we can do it."

Then he said: "Just make a thorough check so that a spy of Muhammad may not have infiltrated our camp." Huzaifa says: "I was standing between Amr bin Aas and Muawiyah. I turned to my right and asked: "Who are you?" He said: "I am Amr bin Aas." I turned to my left and asked: "Who are you?" He said: "I am Muawiyah."

I asked before anyone could ask me who I was. Then Abu Sufyan mounted his camel whose leg was tethered. If the Messenger of Allah (S) had not emphasized that I should not do anything before returning to him, I would have killed that accursed man. Then Khalid bin Walid said to Abu Sufyan: "It is better if I stay back to defend your weak ones."

He said: "Get ready and load your luggage." Thus all loaded up their luggage and fled from there. In the morning the Holy Prophet (S) told the Muslims: "Don't make a move yet." But people disobeyed and all returned to Medina by sunrise and very few remained with him. Kulaini has narrated through good chains that during the Battle of Ahzab the Messenger of Allah (S) was standing on a hillock where Masjid Fath is located.

It was a very cold and dark night. He asked: "Who will bring me information about Quraish? Paradise will become incumbent on him." No one volunteered. Imam Ja'far Sadiq (a.s.) moved his hands and asked: "What can be more than that?" At last the Holy Prophet (S) asked: "Who is sleeping here?" Huzaifa said: "It is I." The Holy Prophet (S) said: "You continued to hear me the whole night but did not reply? Come here."

Huzaifa arose and sought pardon and said that he could not reply during to cold and exhaustion. The Holy Prophet (S) said: "Go and listen to the conversation of Quraish and inform me about them. When Huzaifa started from there, the Holy Prophet (S) prayed: O Lord, protect him from all sides till You convey him back to me."

The Messenger of Allah (S) emphatically ordered Huzaifa not to do anything till he returned to him. So Huzaifa took his weapons and set out from there. Huzaifa says: At that time I neither felt hunger nor cold till I crossed the trench and Muslims and idolaters had gathered there. On the other hand the Messenger of Allah (S) was praying:

“O refuge of the trouble stricken and one who accepts the supplication of the aggrieved, and one who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people.”

Jibraeel came and said: “O Messenger of Allah (S), the Almighty Allah has accepted your supplication and saved you from the enemies. The Holy Prophet (S) sat down on his knees and untied his turban and began to weep: “I thank You for the mercy that You bestowed on me and my companions.”

Then the Holy Prophet (S) said: “The Almighty Allah sent a wind upon them from the first sky carrying sharp stone particles and sent another wind from the fourth heaven containing big stones. Huzaifa says: When I crossed the trench, I saw fire lighted in the army of Quraish. And I saw that the infidel camp was being thrashed by a wind containing small particles of rock and sand. It put out the fire and uprooted the tents and their spears fell down.

They covered their heads in order to escape the pebbles. Huzaifa sat down between two idolaters. Suddenly Satan stood up among them in the form of an idolater chief and said: “O people, you have camped near a sorcerer and a liar (refuge of Allah!) This is not the year of camping. All the quadrupeds are dead and he cannot escape your clutches and he will be cornered if not this year, next year.”

So before anyone could ask, Huzaifa took precedence to ask the names of those who sat on both his sides. One said: I am Muawiyah. And another said: I am Suhail bin Amr. Huzaifa says: During that time, an army of the Almighty Allah came and began to rain huge stones upon them. Abu Sufyan leaped and mounted his beast screaming to the Quraish to load up soon. Talha said: “Muhammad has sent a terrible scourge on you.” He jumped and mounted his camel and called out to the Ashjai tribe to buck up.

Uyyana bin Hasan, Harith bin Auf Mazni and Aqra bin Habis ordered their respective tribesmen to flee and there was an apocalypse type of situation among them. Huzaifa witnessed all this and he returned to the Prophet and reported. It is mentioned in the miracles of the Prophet that after the idolaters ran away, he said: “They will never come to fight us. On the contrary we will go out to confront them.” And this is what happened.

Ali bin Ibrahim etc. have narrated that in the Battle of Khandaq, Hayyan bin Qays bin Arqa shot an arrow to Saad bin Maaz and it pierced his hand cutting off his vein connecting to the head. Saad said: “May Allah burn you in Hell.” Much blood was lost and Saad became very weak.

He held the vein and prayed: “O Lord, if there remains any life in this battle of Quraish, keep me also alive, so that I can fight them. Because I don’t like fighting with anyone as I like fighting those who fight Allah and His Messenger. If the battles with Quraish are over, make this wound a cause of my martyrdom so that my eyes may be pleased with the killing of Bani Quraiza. So the bleeding stopped and his limbs got swelling. The Holy Prophet (S) pitched a tent for him and supervised his cure. At that juncture, the Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۚ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا(14)

"O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is seeing what you do. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive. And when a party of them said: O people of Medina! there is no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while."[9]

After that the Almighty Allah revealed many verses in condemnation of hypocrites, some of which were mentioned before. Then He said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;"[10]

It is narrated from authentic chains of narrators from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that this verse was revealed about His Eminence, Hamza and Amirul Momineen (a.s.) and it is that the promise of Allah was complete that is his last moments arrived and he was martyred. It implies His Eminence, Hamza and Ja'far; and those who wait imply Amirul Momineen (a.s.). Then Ali bin Ibrahim said: the Almighty Allah revealed this verse as follows:

"And Allah turned back the unbelievers (*from Medina*) in their rage; they did not obtain any advantage, and Allah sufficed the believers (*through Amirul Momineen and he killed Amr Ibn Abde Wudd etc.*) in fighting; and Allah is Strong, Mighty."[11]

According to traditions the digging of the trench seems to have occurred during the month of Ramadan

and it is well known that the battle was fought during the month of Shawwal. The siege lasted for 20 days and according to some it was for 24 days and some even say that it lasted for 27 days, but Allah knows best.

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1. A group of Jews who had descended from the progeny of Harun (a.s.).
2. Surah Nisa 4:51–52
3. Surah Aale Imran 3:26
4. Surah Hujurat 49:17–18
5. Surah Baqarah 2:187
6. Surah Ahzab 33:18–19
7. The author says: No other report mentions the trickery of Imam Ali (a.s.) to Amr bin Abde Wudd. And most Sunni tradition scholars have also not mentioned it. But since Ali bin Ibrahim has quoted this report, I have also followed suit. Most historians say that Amirul Momineen (a.s.) also killed Hubaira and some say that after slaying Amr bin Abde Wudd, Imam Ali (a.s.) attacked Hubaira and Zarara and the two of them fled. Since there is difference in reports regarding the killing of Amr bin Abde Wudd, it is necessary to mention other reports also. (Please read the report following it, which is narrated from Ibn Babawayh.
8. The author says: It is not unlikely that Imam Hasan (a.s.) being an Imam was able to handle a sword and convey the message at a young age of 2 or 3 years.
9. Surah Ahzab 33:9–14
10. Surah Ahzab 33:23
11. Surah Ahzab 33:25

[1] [1]
SHARES

Battle of Bani Quraiza – Martyrdom of Saad bin Maaz – Abu Lubabah repents

Ali bin Ibrahim, Shaykh Tabarsi etc. have narrated that when the Holy Prophet (S) returned to Medina from the Battle of Ahzab, Lady Fatima (s.a.) brought water, so that he may wash himself. The Prophet was about to enter into the bathroom and the standard was not yet wrapped up when Jibraeel arrived and according to the report of Tabarsi, he had not even dismounted and he was wearing a white turban whose ends hung upon his shoulders.

The Prophet removed dust from his head and Jibraeel said: May Allah have mercy on you, you have disarmed, but your heavenly soldiers have not. We were in hot pursuit of the idolaters of Quraish and were driving them till we took them till Rauha. According to the report of Ali bin Ibrahim, we took them till Humraul Asad. Jibraeel says: O Messenger of Allah (S), the Almighty Allah orders you to recite the Asr

prayer in the locality of Bani Quraiza.

I will precede you and shake up their fort. According to the report of Tabarsi: I will pound them like seeds are pounded on a stone. The Holy Prophet (S) set out immediately and met Haritha bin Noman. He asked him about the situation. He said: “May my parents be sacrificed on you, Dahiya Kalbi is announcing that no one should pray the Asr prayer here, go and pray it at the Bani Quraiza locality.”

The Holy Prophet (S) said: “It is not Dahiya, it is Jibraeel.” Then he called for Imam Ali (a.s.) and told him to make the same announcement. Thus all of them departed from Medina. Imam Ali (a.s.) carried the big standard and preceded the army which turned to Bani Quraiza. It is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that on that day the Holy Prophet (S) gave a black standard with a white flag which was called Uqab (the eagle).

And Furat bin Ibrahim has narrated that when the Holy Prophet (S) returned from the Battle of Ahzab, Jibraeel came down and said: Don’t put your arms away, because I was in pursuit of Quraish till Humraul Asad. Now the Almighty Allah commands you to go and fight Bani Quraiza. I will go first and shake up the Jews.

The Holy Prophet (S) gave the standard to Imam Ali (a.s.) and sent him behind Jibraeel and after a short delay he went out and joined him. He asked whoever he met on the way: Did you see that rider? He used to reply: Yes, I have seen Dahiya Kalbi,” because that day Jibraeel had appeared in his form and had put a purple cloth on his horse.

When the army of the Prophet reached the fort of Bani Quraiza, their announcer called: Where is Abu Lubabah bin Abu Manzar. The Holy Prophet (S) told Abu Lubabah that he was being summoned by Bani Quraiza. When he went to them they began to weep and said: We cannot face the army which is coming behind you. The story of Abu Lubabah will be narrated after this.

Ali bin Ibrahim has narrated that after the flight and defeat of Quraish, Huyy bin Akhtab came and entered the fort of Bani Quraiza. And when Amirul Momineen (a.s.) fixed the Islamic standard below the fort, Kaab bin Usaid saw them from the fort. He was reviling the Muslims and insulting the Prophet, but the Messenger of Allah (S) was not responding. According to the report of Shaykh Mufeed, when they saw the Prophet, they remembered that the eliminator of Amr Ibn Abde Wudd was here.

So a terrible fright overtook them. Prophet came near the fort mounted on an ass. Amirul Momineen (a.s.) stepped forward to welcome him and he said: O Messenger of Allah (S), May my parents be sacrificed on you, don’t go near the fort.” The Holy Prophet (S) thought that it was perhaps because he did not want him to hear any insult from them and the Prophet said: “When they see me, the Almighty Allah will humiliate them further and they will desist from whatever they are uttering. And like the Almighty Allah gave you power over Amr Ibn Abde Wudd, in the same way you will helped over them. The Almighty Allah has helped me with awe and my awe is created in people from a distance of one month’s journey.

Thus when he came near the fort, he said: “O brothers of monkeys and pigs, O devotees of Satan; do you abuse me? When come to avenge from a group, that day is very unfortunate for them.” Kaab looked from the roof of the fort and said: O Abul Qasim you never resorted to abuses like ignorant people.”

Imam Ja’far Sadiq (a.s.) says: “When the Messenger of Allah (S) heard this, he was so embarrassed that his robe and staff fell down and he moved a few paces to the back.” There were many date trees around the fort so there was no place for the army to camp there. The Holy Prophet (S) signed to the trees and they spread in the desert leaving an open field around the fort.

The army camped there and laid siege to them for three days. During this period none of them came out and after three days, Ghazal bin Shamul came out and said: “O Muhammad, deal with us like you dealt with Bani Nuzayr. That is, give us security. You may take all our belongings and we shall leave this area.” The Holy Prophet (S) said: “It is not possible till you don’t leave the fort to enable me to do whatever I want.” He returned and they stayed inside for some days till their women and children were restless due to the captivity. At last they came out.

According to the report of Shaykh Tabarsi, the siege lasted for 25 days. The Holy Prophet (S) ordered their men to be tied up and they numbered 700. And their women were segregated from them. Aws tribesmen approached the Prophet and submitted that “they are our confederates and friends and they always helped us against the Khazraj.

On the mediation of Abdullah bin Ubayy you forgave 700 armored and 300 un-armored men in a single day. We are not less than Ibn Ubayy.” When they insisted too much, the Prophet said: “Do you agree that I appoint an arbitrator from your tribe and will you accept what he decides?” “Yes, whom do you appoint?”

The Holy Prophet (S) said: “I appoint Saad bin Maaz.” They agreed to this appointment and brought him on a stretcher. Members of Aws tribe gathered around him and said: “O Abu Amr, have mercy on your friends and confederates as they have helped us in many engagements.” When they had argued much in their favor, that noble man said: “The occasion is that Saad must not care for any criticism.” Aws began to scream in shock. “By Allah, Bani Quraiza is destroyed.”

Women and children also began to wail. Finally when they were silenced, Saad said: “O Jews, do you accept my decision?” They said: “Yes, we do. And we hope for mercy from you.” Again Saad repeated his question. Again they replied in the affirmative. Saad turned to the Holy Prophet (S) with respect and asked him what his view was. The Holy Prophet (S) said: “O Saad, I will accept whatever you say.”

Saad said: “Kill their men, captivate their women and children and distribute their animals among Muhajireen and Ansar.” And according to the report of Tabarsi, he asked the Prophet to restrict their lands and houses to the Muhajireen. The Holy Prophet (S) arose and said: “O Saad, you have issued the judgment that the Almighty Allah delivered at the seventh heaven.

After that Saad's tumor burst and he met his martyrdom according to his wish. His soul flew up to join the prophets and martyrs. Then by the command of the Prophet, the prisoners were brought to Medina and pits were dug up in Baqi. One by one, Jews were brought there to be eliminated. Huyy bin Akhtab asked Kaab bin Usaid: "What do you think are they doing with them?" He said, "Don't you know that they are being executed one by one?

So be patient and remain steadfast on your religion." It was the turn of Kaab bin Usaid. His hands were tied to his neck and he was a handsome man. When the Messenger of Allah (S) saw him, he asked: "Did you not benefit from the advice of that scholar from Shaam who said: I gave up wine and material pleasures and agreed to remain content with poverty and dates for the sake of the Prophet who is about to rise.

Who will rise from Mecca and relocate to Medina. Who lives on dried bread and some pieces of dates, rides an ass. There is redness in his eyes. There is a seal of prophethood between his shoulders. He carries his sword on his shoulders. He fights Jihad against every enemy. His kingdom will reach to all the corners of the world."

Kaab said: "It is right. He had said in this way only. If I had not feared that people will deride me for being frightened of death, I would have indeed brought faith on you. But I have lived as a Jew and will die a Jew." Thus he was eliminated. After that Huyy bin Akhtab was brought there. The Messenger of Allah (S) asked: "O transgressor, did you see the power of Allah regarding yourself?"

He replied: "I don't condemn myself. I was only overcome by your enmity and I continued to make efforts to get rid of you, but one who is not helped by Allah is surely humiliated." According to the report of Shaykh Mufeed, he turned to the people and said: "O people whatever Allah decrees happens. This is the crop that the Almighty Allah has decreed for Bani Israel."

When he was brought to Amirul Momineen (a.s.) that he may behead him, he said: "A noble is being executed by a noble." The righteous kill the evil ones and vice versa. Woe be to the one who is killed by the righteous. "You are right; after you have killed me, please don't take off my garments." Imam Ali (a.s.) said: "Your clothes are unworthy of me."

He said: "Since you have allowed me to be clothed, may the Almighty Allah also keep you clothed." And he put his head forward and was thrown among the dead fully dressed. According the report of Shaykh Mufeed, all Bani Quraiza were killed but according to some reports, the Holy Prophet (S) killed ten men and distributed the others among the companions.

Ali bin Ibrahim has narrated that during those three days, when the climate was cool, those Jews were executed and the Holy Prophet (S) had strongly emphasized that they must be supplied with fine food and potable water. He used to urge his men to behave with them nicely. Thus they were all killed, so the Almighty Allah revealed the following verses about this incident:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا.
وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا.

"And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things."[1]

It is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) during the Battle of Bani Quraiza said that in order to distinguish the boys from matured men, you must see the hair on their backs. Those having thick hair should be considered adults and must be put to death and those without it should be considered non-adults.

The latter should be made into slaves. And Shaykh Tabarsi has narrated that the Messenger of Allah (S) had sent some prisoners with Saad bin Zaid to Najd and in their exchange he bought weapons and horses for Muslims. It is said that from their women, the Messenger of Allah (S) took Murra binte Hanafa for himself and some say that he took Raihana.

Ibn Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) was informed about the passing away of Saad bin Maaz, he came to his house with his companions and ordered them to perform his funeral bath. The Holy Prophet (S) stood at the door and supervised the last rites. Then his bier was lifted and the Prophet accompanied it like a mourning one till he was brought to the grave.

The Holy Prophet (S) himself descended into the grave and laid him there. After filling up the grave and leveling it, he said: "I know that his body will be pulverized. But the Almighty Allah likes one who does a job perfectly." Saad's mother called out: "O Saad, may you find Paradise in good cheer." The Prophet said: "Keep quiet and don't dictate to Allah what is to be done. Saad has been squeezed in the grave."

When the Prophet returned, people asked: "O Prophet, why did you pay such exclusive respect for Saad's bier?" He replied: "I walked as a mourner, because I saw angels walking like this in his funeral procession. I gave him each shoulder in turn, because my hand was in the hand of Jibraeel and I caught that same corner bier that he did." People asked: "You recited his funeral prayer and laid him in the grave but still say that he was squeezed in the grave." The Holy Prophet (S) said, "It was so because he was sharp-tongued to his wife."

It is mentioned in another report that people asked Imam Ja'far Sadiq (a.s.) that it is narrated that Arsh trembled by the death of Saad. Imam (a.s.) said: "The plank on which Saad was laid was trembling. And Kulaini and Ibn Babawayh have narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) prayed the funeral prayer of Saad, seventy thousand angels also participated along with Jibraeel.

The Prophet asked: “What has enabled him to reach this status?” Jibraeel said: “He was always reciting Surah Tauheed.” And it is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that the Messenger of Allah (S), after the burial of Saad said: “O people, this Saad bin Maaz is from virtuous people.

He chose the pleasure of Allah over the displeasure of his Jew relatives and sons-in-law, exhorted them good deeds, forbid evil and became angry with them that they should talk with Muhammad, the Messenger of Allah (S) and Ali, the Wali of Allah (a.s.) in a way that does not beseem their exalted position.”

Because Saad supported Muhammad and Ali (a.s.), Allah became grateful to him and prepared high ranks in Paradise for him and provided such innumerable nice things for him that cannot be described or even imagined. At last when Saad Ibn Maaz was satisfied after the extermination of Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (S) remarked: “O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf, which they want to establish in Medina, like it was done at the time of Musa (a.s.).”

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) laid siege to Bani Quraiza and they told him to send Abu Lubabah to them so that they might consult with him, the Holy Prophet (S) told him to go to his representatives and friends. When he went to them, men came running to him and women and children surrounded him and all began to weep.

He was aggrieved because of them. They said: “O Abu Lubabah, what do you advise? Shall we come out?” He signed to his neck that they would be killed. Then he regretted this act of his that he had been dishonest to Allah and His Prophet. On his return from the fort he did not go to the Prophet. On the contrary he went to the Prophet’s mosque and tied himself to a pillar, which is known as the pillar of repentance.

He vowed that he would not untie himself till he dies or the Almighty Allah accepts his repentance. When the Prophet was informed, he said, “If he had come to me, I would have invoked for his forgiveness. Now that he has gone to the divine court, the Almighty Allah is more deserving to decide about him.” Abu Lubabah fasted the days and broke his fast with a grain of food. His daughter came every evening to allow him to relieve himself.

When the Holy Prophet (S) returned and was in Umm Salma’s apartment, the Almighty Allah accepted the repentance of Abu Lubabah and informed the Prophet. He said: “O Umm Salma, the Almighty Allah has accepted the repentance of Abu Lubabah.” “O Messenger of Allah (S) Do you allow me to go and inform him about it?”

“Yes,” said the Prophet. Lady Umm Salma, put out her head and said: “Congratulations Abu Lubabah, the Almighty Allah has accepted your repentance.” Abu Lubabah said: “Praise be to Allah.” Muslims ran to untie him. He said: “By Allah, I will not allow anyone to untie me except the Holy Prophet (S).”

the Prophet came and said: “O Abu Lubabah, the Almighty Allah has accepted your repentance in such a way as if you have just been born.” Abu Lubabah asked: “O Messenger of Allah (S), shall I give all my property to charity?” “No,” said the Prophet. “Then two-thirds?” “No.” “Half?” “No.” “One-third?” “Yes,” said the Prophet. At that juncture, the following verse was revealed:

وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (104)

“And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?”[2]

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1. Surah Ahzab 33:26-27
2. Surah Taubah 9:102-104

[1] [1]
SHARES

Battles and events between Khandaq and Hudaibiyah

Shaykh Tabarsi and Shaykh Mufeed etc. have narrated that the people of Bani Mustaliq lived near a well called Marisi. Their leader was Harith bin Zarar. He assembled others to march against the Prophet. When the Holy Prophet (S) came to know about it he turned his attention to him. At that time he was having 30 riders and his forces included some hypocrites like Abdullah bin Ubayy. He took along Ayesha with him.

He set out from there on 2nd Shaban of the 5th year and some say it was 6th Hijri. When they came to know that most Arab tribes were present with Harith they ran away in fear. And the Holy Prophet (S) faced them in Marisi and after some skirmishing between the archers, the Muslims charged and killed ten of the enemy, who where completely routed.

Some descendants of Abdul Muttalib were also martyred that day. Amirul Momineen (a.s.) killed Malik and his son and the Muslims got victory. The fruits of this victory were that two hundred families taken prisoners, together with two thousand camel and five thousand sheep, all of which plunder the Prophet divided among his followers after taking a fifth to himself.

Ali brought him Juwairiya, daughter of chief, Harith bin Abi Zarar, and he retained her. After her father became a Muslim, he waited on the Prophet and represented that as his daughter was of noble birth, it was not proper she should be held as a slave. The Prophet replied, “Go and tell her to go wherever she pleases,” which permission was applauded by Harith.

But when he urged his daughter not to disgrace her kindred by remaining in a servile condition, she replied that she has chosen God and his Prophet for her portion. Her father reproached her, but she remained firm to her purpose. Juwairiya says that when “the Prophet’s army attacked us in Marisia, I heard my father say: An army has attacked us which we cannot face.

And I saw so many men, horses and weapons that cannot be calculated. After I became a Muslim and the Holy Prophet (S) married me and I went there, I saw that there were not as many Muslims as I had noticed. Then I realized that it was an awe that the Almighty Allah had put into the hearts of people. She says: “Three days before that I dreamt that the moon has moved from Medina and come into my lap. I didn’t narrate this dream to anyone. When I was taken a prisoner, I was hoping well because of this dream. At last its effect became apparent.

Thus when people came to know that the Holy Prophet (S) has married Juwairiya, they said: “This tribe has become in-laws of the Prophet, so all the women received in booty must be freed.” In that battle, the slogan of the Muslims was: “O helper of the Ummah!”

Shaykh Mufeed and Shaykh Tabarsi etc. have narrated that when the Holy Prophet (S) went for the Battle of Bani Mustaliq, he camped in a dreadful valley. When it was night, Jibraeel descended and said that some infidel jinns were hiding there who planned to attack the companions of the Prophet. The Holy Prophet (S) called for Amirul Momineen (a.s.) and ordered him to drive out those jinns through the exclusive power that the Almighty Allah has bestowed him with.

And he sent a hundred men with him and ordered them to remain with Ali (a.s.) and do as he says. Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah from the mischief of enemies. He recited the great names of Allah and entered the valley.

As soon as he entered a terrible storm ensued and the Imam’s men were about to fall down. Amirul Momineen (a.s.) shouted: I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me. The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames.

They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur'an slashing his sword to his right and left. When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. "We were about to die of fright and we were also worried about you."

Imam Ali (a.s.) said: "When they appeared, I challenged them in the name of Allah and they became degraded and weak. I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam."

Ali bin Ibrahim has narrated that Surah Munafiqun was revealed in the Battle of Bani Mustaliq which occurred in 5th Hijri. It was because after the return from that battle, the Holy Prophet (S) had halted at a well which had less water and Anas bin Siyar, a confederate of Ansar and Jahja bin Saeed Ghiffari who was a neighbor of Umar came to the well and both lowered their buckets into the well.

By chance their buckets hit each other and this developed into a dispute. Jahja slapped Siyar and he began to bleed. Siyar called Khazraj and Jajha called Quraish and a great mischief was about to occur. Abdullah bin Ubayy heard the commotion and asked about it and when people explained the matter, he became infuriated and said: "I never wanted to join this trip." Now we are most degraded among the Arabs and I don't think we will survive.

I am helpless to hear such things and unable to prevent them. Then he said to his companions: "These are the fruits of your acceptance and kindness that you gave them accommodation in your houses and helped them through your wealth; protected them and gave them refuge. Your women were widowed in their defense and your children were orphaned. If you had driven them out of Medina they would have been in need of others.

If we reach Medina, our respectable folks will drive out the down-trodden ones." At that time Zaid bin Arqam who was just entering puberty was present there. At that time the climate was very hot and the Holy Prophet (S) was seated under a tree with Muhajireen and Ansar. Zaid reported about Ibn Ubayy and the Prophet said: "Son, perhaps you heard wrongly." "No," he said. "Perhaps you are saying this in anger.

He said, "No, by Allah." "Perhaps he has tried to fool you." "No. by Allah, it is not so." The Prophet told Saqaran, his slave to put the litter on the camel, after which he mounted and set off from there followed by his army, marched till the next morning, halting only for prayers. Abdullah swore that he did not say what had been alleged, but on the next march the Prophet received Surah Munafiqun, convincing

Abdullah.

This divine communication made the Prophet so heavy that his camel was near lying down under him. It is narrated by Aban bin Uthman that his object in this extraordinary march was to prevent dissension and strife among the people. About this time Ubaidullah Ibn Abdullah bin Ubayy came and said to the Prophet: "O Messenger of Allah (S), please let me know if you intend to kill my father, I will get his severed head to you, because the Aws and Khazraj know that no son is more kind to his father than me.

I fear that if you order anyone else to kill him, and he does it, I might not be able to see the killer of my father and I may lose control and kill a believer for the sake of a disbeliever. The Holy Prophet (S) said: "No, I will not kill him, and you continue to behave nicely to him till he is with us till his enmity does not become clear."

It is narrated from Imam Muhammad Baqir (a.s.) that when those accursed ones were exposed, their relatives came to them and said: "Woe be unto you, you have become degraded, come to the Holy Prophet (S) so that he may seek forgiveness on your behalf." But they refused. At that juncture, the Almighty Allah revealed the following verse:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

"And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride."[1]
Shaykh Tabarsi has narrated that during this journey, the Prophet halted at a spring near Baqi, which was known as Baqa. During the halt there was a terrible sandstorm which troubled the people and the Prophet's camel was also lost. The Prophet said that this storm was due to the fact that a great hypocrite, Rafa–a, has died at Medina.

Another hypocrite in his party scoffingly said, "He pretends to describe unseen matters, but does not know where to find his own camel." Jibraeel hereupon appeared and informed him that her bridle had caught by a certain tree to which she had wandered. On arriving at Medina, Abdullah bin Ubayy was prohibited by his own son from entering, till at last the Prophet gave him permission. A few days afterwards he fell sick, died, and went to Hell.

Kulaini has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when Abdullah bin Ubayy died; for the sake of Abdullah's son the Prophet attended the funeral, for which he was reproached by Umar, who said, "Why did you go to the burial of that hypocrite, since Allah has prohibited you from attending on such occasion?"

"Woe to you!" retorted the Prophet; "do you know what prayers I said over him? I prayed, "O Lord, fill his stomach with fire, and his grave with fire, and bring him to the fire of Hell." The Prophet was obliged to disclose this in self defense since Umar wrangled with him to such a degree.

Shaykh Tabarsi etc. have narrated that in every military expedition the Prophet made, he selected by lot one of his wives to accompany him. When he marched against Bani Mustaliq the lot fell on Ayesha, who consequently went with him. At a certain stage, while the camels were loading for the march, she went aside to reveal herself, and on returning drew her hand across her bosom, and perceived that her necklace of Yemen onyx was gone, the string having broken.

She went back to hunt for her necklace, and the army marched, it being supposed by those concerned, that she was seated safely in the litter, which was carried off as usual on her camel. Finding all were gone, she sat down on the camp-ground, presuming she should soon be sent for and fell sleep.

When she awoke Safwan bin Matal Aslami arrived at the spot and recognizing the Prophet's wife caused his camel to lie down and turned aside till Ayesha had mounted. He then led his camel till he overtook the Prophet's army, that had halted for mid-day repose. This accident gave Abdul Ibn Abi Salul and some hypocrites occasion for slanderous reports.

On returning to Medina, Ayesha fell sick, and meanwhile found the Prophet very cool towards her. On recovering her health, she went by permission, to visit her father and mother, the latter of whom informed her what ill surmises were afloat. She then understood the cause of the Prophet's coolness, and returning home wept the whole night.

The injurious reports led the Prophet at length to send for Usamah bin Zaid and Amirul Momineen (a.s.), in order to consult them about divorcing Ayesha. Usamah, who understood the Prophet's affection for her on account of her youth and beauty, recommended him to keep her, as there as no evidence that she had behaved improperly.

But Ali remarked, "Allah is not rigid with you in such matters. Women are plenty; if you are offended with Ayesha, divorce her and take another; or if you prefer, make an investigation in the case by demanding the testimony of her maidservant." The maid was accordingly called and testified to Ayesha's perfect innocence At the same time, the Almighty Allah sent his communication repelling the breath of slanderer: In *Tafsir Nomani* it is narrated from Imam Ja'far Sadiq (a.s.) that these verses were revealed about Abdullah Ibn Abi Salul, Hassan bin Thabit and Mastah bin Athatha, because they had made slanderous remarks against Ayesha.

And Ali bin Ibrahim has said in the interpretation of these verses that according to Imams, these verses are about Ayesha and what occurred during the Bani Mustaliq expedition. According to Shia scholars, these verses are revealed as condemnation of Ayesha, because she had made false accusations about Mariya, the Copt, and mother of the Prophet's son, Ibrahim. as will be described after this, Insha Allah Taala.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) was in the expedition of Badre-e-Sughra, he was passing through the localities of Bani Ashja and Bani Zumrah. The Prophet had previously made peace with Bani Zumrah. Companions said: "O Messenger of Allah (S), Bani Zumrah reside near to us

and we fear they might attack Medina or help the Quraish against us. So please fight against them."

The Prophet said: "It is not like this. Among the Arabs they are most kind to parents and behaved nicely to the relatives and fulfill their pledges." And Ashja who were from Bani Kanana, lived near the locality of Bani Zumrah, with whom they had a pact. Pastures in Ashja areas had dried up and Bani Zumrah had sufficient grasslands and water. Therefore Ashja set out to settle in Bani Zumrah area and the Prophet learnt that they were proceeding to them, so the Holy Prophet (S) prepared for the battle. At that juncture, the Almighty Allah revealed the following verses:

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۚ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا. إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا.

"...but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them."[2]

Ali bin Ibrahim has said that Baida, Hull and Mustabah were Ashja localities and they were near the Prophet and they feared that they may be attacked by him and the Prophet was also wary of them, so he had been planning to face them in battle. Meanwhile they came to know that 700 men of Ashja have come with their leader, Masud bin Rohela and are camping at Sala pass. This incident took place in Rabius Thani of 6th Hijri. The Holy Prophet (S) called for Usaid bin Hazir and said: "Go to them with some persons and find out what they have come for." Usaid went to them with three men and made inquiries.

Masud bin Rohela stood up and saluted Usaid and his companions and said that they had come to make peace with the Prophet. Usaid returned and reported to the Prophet who said that they are frightened that I have come to fight them, so they have come to make peace. Then he sent to them ten loads of dates as gift and then went to them and asked why they have come.

They said that they lived in neighborhood and due to their less numbers they did not dare to take up arms and hence they were asking for peace. The Prophet accepted their request and made peace with them and the next day they returned to their areas and the Almighty Allah revealed these verses about them. And it is narrated that in the 5th year Hijri the Holy Prophet (S) married Zainab binte Jahash who was previously married to Zaid, who had later divorced her. The same year Hajj became obligatory.

Shaykh Tabarsi has narrated that in the 6th year of Hijri in the month of Rabiul Awwal, the Holy Prophet

(S) sent Akasha bin Mohsin on Umrah with 40 men and they reached to the infidels of Mecca in the morning who fled upon their arrival. They seized 200 camels and brought them to Medina. The same year Ubaidah bin Jarrah was sent to a province to destroy it. The people ran away from there but one was taken a prisoner and he became a Muslim.

The same year, he sent Zaid bin Haritha with a battalion to Hamum which was a town of Bani Sulaym. They brought a large number of sheep and prisoners from there. That same year he was sent with 15 men to fight Thalaba. All of them ran away. Forty camels were received as booty. That same year Amirul Momineen (a.s.) was sent to fight Abdullah bin Saad in Fadak because the Holy Prophet (S) had learnt that they intended to help the Jews of Khyber.

That same year Abdur Rahman bin Auf was sent during the month of Shaban to Domatul Jundal and was told that if those people submit, he should marry the daughter of their king. They embraced Islam and Abdur Rahman married Tamadhan binte Asba, the daughter of their ruler. That same year the Battle of Arniya occurred.

It was because eight persons of Arniya tribe met the Prophet and embraced Islam and said that they didn't find the climate of Medina suitable so they had fallen sick. Prophet sent them to his pasture land in the desert to stay there and drink camel milk in order to regain health. When they became healthy, they tortured to death the Prophet's shepherd and took away the camels.

When the Prophet was informed about this, he sent 20 men with Jabir Fehri who caught all of them. The Holy Prophet (S) ordered that their limbs be severed and that they should be crucified. Except for one camel which they had killed, all the camels were recovered. Jabir reports that the Holy Prophet (S) had prayed: O Lord, make them lose their way.

The Prophet's prayer was accepted and they lost their way and were finally arrested. That same year the Prophet's army had plundered the merchandise of Abil Aas, who was going to Shaam on business. He ran away from there and his goods were brought to the Prophet, which he distributed. Abil Aas entered into the security of Zainab, his wife. The Prophet summoned the army men and said: "You know that Abil Aas is after all, my son-in-law.

If you find it proper, restore his goods to him." The people obliged. He went to Mecca and returning the goods of people said: "By Allah, nothing retrained me from embracing Islam except that you will say that I became a Muslim because I didn't wish to return your goods. After that, he recited the Kalimah and became a Muslim. It is narrated that the same year the Holy Prophet (S) recited prayer for rain and it rained and the Prophet's miracle was displayed as mentioned in the chapters of miracles.

Some have said that the same year, Abd bin Ateek and Salam bin Abi Haqiq were killed as was previously mentioned. Ibn Shahr Ashob has narrated that the Holy Prophet (S) that same year sent Muhammad bin Muslima with some men to Hawazin who were in ambush for him and Muhammad bin Muslima reached there all of a sudden and they killed him with his men. Ibn Muslima somehow escaped

with his life. And it is narrated that the same year the Holy Prophet (S) set out for the Battle of Ghaba.

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1. Surah Munafiqun 63:5
2. Surah Nisa 4:89-90

[1] [1]
SHARES

Hudaibiyah and Rizwan

It is famous that the Battle of Hudaibiya occurred in the 6th year of Hijri and some say that it was in the 5th year. Ali bin Ibrahim through good chains, on the contrary through correct chains has narrated from Imam Ja'far Sadiq (a.s.) in the exegesis of the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Surely We have given to you a clear victory..."[1]

...that this Surah was revealed and the great victory is that the Almighty Allah commanded the Holy Prophet (S) in dream to enter the Masjidul Haraam with Muslims, perform the Tawaf and shave their heads. The Holy Prophet (S) narrated his dream to the companions and told them to come with him till they reached Zil Halifah. They had brought with them camels of sacrifice.

The Holy Prophet (S) had taken 63 camels and at the time of putting on the Ihram, he marked each of them for sacrifice. And all of them tied the Ihram for Umrah from Masjid Shajarah and set out reciting the Thalbiya. And one who had brought an animal of sacrifice set out with it. Some animals were naked and some were covered with horse cloth.

When Quraish learnt about it, they secretly sent Khalid bin Walid with 200 riders to stop the Holy Prophet (S) to lie in ambush and attack them on the first opportunity. He followed the Holy Prophet (S) through the mountains. On the way when it was time for prayer, Bilal recited the Azan and the Prophet prayed with the people.

Khalid decided to attack at this time, because he knew that Muslims never discontinued their prayers half-way and that it was the most precious thing of their lives. But his plans were thwarted by Jibraeel who instructed the Holy Prophet (S) to perform the prayer of fear:

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ فَلْتَقُمْ

"And when you are among them and keep up the prayer for them..."[2]

So the Holy Prophet (S) acted according to that command and the idolaters were not able to attack. Thus on the following day, the Prophet camped at Hudaibiya, which is near to the Holy Sanctuary. And the Prophet on the way invited the desert Arabs to join Jihad and they continued to decline saying: "Muhammad and his companions want to enter the Holy Sanctuary although Quraish went to their town, fought with them and killed them.

Now Muhammad and his followers will not return to Medina alive. When the Holy Prophet (S) camped at Hudaibiya, the Quraish set out from Mecca after swearing by Laat and Uzza that they will not allow Muhammad and his companions to enter their town as long as they were alive. The Prophet sent an envoy to them that he has not come to fight them; and that he only wants to perform the Umrah and sacrifice the animals and that he will leave their meat for them and go back.

They sent Urwah bin Masud, an intelligent man to the Prophet who said that it was very difficult and almost impossible for the Prophet to enter the Haram and said: O Muhammad, all the men, women and children, young and old are camping outside Mecca and have sworn that as long as they are alive, they will not allow you to enter the Haram.

Do you want to cast your people to perdition? The Holy Prophet (S) said: "I have not come to fight them. I want to perform pilgrimage rituals. I will also leave the sacrificial meat for you and go back to Medina." Urwah said: "By Allah, I have never seen anyone being stopped for having such an intention." Then he went to Quraish and conveyed the Prophet's message. They said: "By Allah, if Muhammad enters Mecca and Arabs come to know about it, we would be degraded and Arabs will be emboldened against us.

Then they sent Hafasa bin Ahnaf and Suhail bin Amr. When Prophet saw them, he said: "It's a pity that battles have made the Quraish useless and weak. Why don't they leave me for the Arabs so that if I am truthful, I will be victorious with respect and honor and the rulership of Quraish will be on Arabs. And if I am a liar, refuge of Allah, the wolves of Arabs and bandits will remove my harm from Quraish. I will definitely accept whatever the Quraish wants from me if there is no displeasure of Allah. "Thus when those two came to the Prophet, they said: "You go back this year. So that we may see how your matter progresses, because Arabs have come to know that you have come to Mecca.

If you enter forcibly, they will think that we are cowards and they will be emboldened against us. Next year, in the same month, for three days, we will vacate the Holy Kaaba for you so that you may perform your sacrifices and go back. The Holy Prophet (S) accepted this proposal. They said: "There is also doubt that whoever from us goes to you, you must return him to us and if anyone from you joins us, we would not be obliged to return him to you.

The Messenger of Allah (S) said: “If anyone of us joins you, I am aloof from him and we don’t need him. But the condition is that Muslims should remain free in Mecca and no one should harass them in expression of their faith and they must not be compelled to disbelief. They accepted this condition even though companions of the Prophet were not prepared to accept that and more than all, Umar was opposed to it.

He came to the Prophet and said: “O Messenger of Allah (S), are we not on the right?” “Yes, we are.” “Then why should we accept such humiliation?” The Holy Prophet (S) said: “The Almighty Allah has promised victory to me and He never goes back on His words.” Umar said: “If 40 men had supported me, I would have rebelled against Muhammad.”

Suhail and Hafas returned to Quraish and conveyed the good news. Umar began to argue with the Prophet, “Did you not say that we will enter the Masjidul Haram and shave our heads?” The Holy Prophet (S) said: “I didn’t say that it will occur this year. I had said that the Almighty Allah has promised me that I will conquer Mecca and perform the pilgrimage rituals and shave my head.

When other hypocrites began murmuring among themselves, the Prophet said, “If you don’t like the treaty, you should go and fight the Quraish.” So they went to Quraish who were ready to fight, but when they launched an attack, the companions fled from there in humiliation and passed by the Holy Prophet (S) who smiled and told Imam Ali (a.s.): “O Ali, pull out your sword and ‘welcome’ Quraish.”

When Imam Ali (a.s.) took out the sword and moved towards Quraish they returned saying: “O Ali, is Muhammad regretful for making peace with us?” “No, he is firm on his agreement.” At last, the companions came back to the Messenger of Allah (S) and excused themselves. The Holy Prophet (S) said: “Perhaps you think that I don’t recognize you.”[3]

The rest of the report of Ali bin Ibrahim is as follows:
Hafas and Suhail on the part of Quraish reported that the Prophet agreed to a truce with them on condition that Muslims might profess Islam at Mecca free from molestation and the envoys were sent back to conclude the treaty. The Prophet called Ali and ordered him to write the articles. He accordingly began by writing, In the name of Allah, the Beneficent, the Merciful, Suhail observed, “Write as our ancestors did: In the Your name O Allah.”

“Do so,” replied the Prophet, “for that also contains the divine name.” Ali then proceeded: “This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish.” Suhail again interrupted, saying, “If we had acknowledged you to be a Prophet, we had not waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?” The Prophet replied, “I am the Messenger of Allah (S), although you deny it;” then addressing Ali he said, “Obliterate that expression, and substitute Muhammad bin Abdullah.”

Ali replied, “I will never destroy your title as Prophet. He therefore did it himself with his own blessed hand.” Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the

chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced annoyed or persecuted on account of his religion. Furthermore, the Prophet and his companions shall return this year, yet may come the next year and remain three days at Mecca but shall not enter the city armed, except with such weapons as travelers require, and swords shall not be drawn during their stay.

This treaty was witnessed by Ali bin Abi Talib and the Muhajireen and Ansaris. The Prophet afterwards said to Ali, “You refused to expunge my name, but verily, you will be obliged yourself to yield in a similar instance to their children;” which came to pass when Ali concluded a treaty with Muawiyah at Siffeen, where his title of Amirul Momineen (a.s.) was denied him. two copies of the treaty with the Quraish were written, one of which as kept by each of the contracting parties. After this truce, the tribe of Khaza formed a league with the Prophet, and the Bani Bakr with the Quraish.

The Prophet now ordered his companions to slaughter their sacrifices, and shave their heads, but they refused, saying: “How can we do so inasmuch as we have not performed the circuits round the Kaaba nor run the courses between Safa and Marwah?” The prophet was sad at this refusal and mentioned the matter to his wife, Umm Salma.

That mother of believers advised him to sacrifice his own camels and shave his own head assuring him that the Muslims would follow his example. The sacrifices were then offered although with doubts and heavy hearts. The Prophet then exclaimed, God be merciful to those that shave their heads. Some who had not brought camels to sacrifice, besought him to implore mercy for the faulty, which he did, saying, God be merciful to those that shave their heads and to those that err.

When the ceremonies were concluded, the Prophet and his people started for Medina. At Tanaeem where the Prophet encamped under a tree those that had opposed his truce with the Quraish, came humbly to confess their faults, and begged the Prophet to implore forgiveness for them.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٢﴾ (3

“Surely We have given to you a clear victory, That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way, And that

Allah might help you with a mighty help."[4]

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise."[5]

Ali bin Ibrahim says that it is about those who did not oppose the treaty of the Prophet with the idolaters.

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

"That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah."[6]

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

"And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort."[7]

Ali bin Ibrahim says that it is about those who opposed the treaty and laid allegations against the Messenger of Allah (S) regarding it. Some commentators have said that these verses are about those whose help the Holy Prophet (S) sought at the time of departing to Mecca and they had said that the Prophet will not return from that journey as was mentioned before.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree..."[8]

...on the condition that after that they will never oppose whatever the Prophet says or does in future. After that the Almighty Allah revealed the following verses:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

"Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward."[9]

Ali bin Ibrahim says that the Almighty Allah was not satisfied with them except on the condition that after that they will fulfill the divine covenant and never break it. Since the sequence of the Qur'an is changed it means this only, that the Almighty Allah will be satisfied with them only on these conditions. After that the Almighty Allah has condemned those Arabs who failed to attend the expedition of Hudaibiyah:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

"Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do."[10]

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا

"Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish."[11]

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) returned from Hudaibiyah to Medina and set out for Khyber, those who had not attended the Battle of Hudaibiyah sought permission to attend this battle, so the Almighty Allah revealed the following verses:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۚ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

"Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little."[12]

Then the Almighty Allah said:

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا

"Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path."[13]

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

"And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do."[14]

Ali bin Ibrahim says that the Almighty Allah has reiterated His favor on Muslims that they intended to fight and went to the Kaaba but the Almighty Allah caused armistice between them and idolaters "even though before that they had attacked Medina and you wanted peace but they did not agree." Shaykh Tabarsi says that after the victory of Muslims, the implication of keeping them away from fighting the idolaters is that in spite of the fact that during the year of Hudaibiyah the idolaters had sent 40 persons to fight the Muslims and all of them were taken prisoners and the Messenger of Allah (S) had released all of them.

Some say that they were eighty, who had come to Hudaibiyah in the early morning to slay the Muslims. The Prophet had them arrested but later he released them. And some say that the Prophet was sitting under a tree and Amirul Momineen (a.s.) was writing the document of treaty. Suddenly thirty armed youths attacked but were rendered blind through the prayer of the Prophet and the Muslims arrested them. After that they were released. After that is the remaining part of the report of Ali bin Ibrahim that after the Almighty Allah mentions about the advantages of the treaty, He said in the following verse:

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

"It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another,

We would surely have punished those who disbelieved from among them with a painful punishment."[15]

Ali bin Ibrahim says that the Almighty Allah has announced that this treaty was only effected, because if it had not taken place, all Muslim men and women in Mecca would have been killed. After that they began to express their faith openly. And the treaty was more beneficial to the Muslims than war would have been.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) during Zilqad went to Hudaibiya, he reached the place of Ihram and all followed his example and armed themselves. The Messenger of Allah (S) came to know that the idolaters had sent Khalid bin Walid to turn him back. The Prophet summoned a guide who can take him via another route. A man from Maznia of Jahina tribe was brought for this purpose.

The Holy Prophet (S) interviewed him and sent him back. Then he called for someone else. He was also chosen from those two tribes. The Holy Prophet (S) took him and set out from there till he came to the Aqbah Hudaibiya. Danger was lurking there. The Holy Prophet (S) said: "The Almighty Allah will forgive the sins of one who climbs from this valley. Like the gates of Ariha from Bani Israel that whosoever entered it, and does Sajdah and seeks forgiveness, will have his sins forgiven."

One thousand eight hundred Ansar stepped forward and climbed the cliff. When they reached the other side, they saw a woman and her son at a well. The son began to run away in fear but his mother said that there was no need to run away as the people who had crossed the cliff were Muslims. The Prophet came to her and asked for some water, from which he drank, washed his face and threw back the remaining water into the well.

By the auspiciousness of the Prophet that well is still full of water. The Holy Prophet (S) came back with his army. After that Quraish sent Aban bin Saeed with a number of mounted men to pursue the Prophet but when he saw the sacrificial animals, he went to Abu Sufyan and said: "Didn't I adjure you to let the sacrifices proceed to Kaaba? But you said: "Keep quiet you are a villager ignorant of the depth of the matter."

Aban said: "It would better to allow Muhammad to present his sacrifices in Mecca. Otherwise I will stop all the Arab tribes who are in alliance with you from helping you." Abu Sufyan said: "Shut up, we will sign a treaty with Muhammad." Then he sent Urwah bin Masud who had previously negotiated a matter related to a person killed by Mughira bin Shoba.

His story is that Mughira went with 13 persons of Bani Malik tribe to the kingdom of Maquqas in Alexandria with trade goods but Maquqas accorded more respect to Bani Malik. On the return journey, when Bani Malik had been over intoxicated by drinks, Mughira slew them all and fled with their goods and went to the Prophet. Although the Prophet accepted his Islam, he refused to accept the goods as they were obtained fraudulently.

And this matter flared up to a serious level but was diffused by Urwah bin Masud. When the Holy Prophet (S) saw him approach, he said: “Place the camels of sacrifice in the front.” Urwah asked: “Why have you come here?” “To go around the Kaaba and perform the rituals of pilgrimage.” Urwah said: “By Laat and Uzza, I have never seen a gentleman like you being refrained from such intention.”

Then he said: “Your people adjure you in the name of God and for the sake of relationship, not to enter their town without their permission. And that you must not break off relations from them and not to embolden their enemies against them.” The Holy Prophet (S) said: “I will not return till I have fulfilled my duty.” Urwah returned to Quraish and reported the matter and they now sent Suhail bin Amr and Khwaith bin Abdul Uzza.

The Prophet told his men to put the camels of sacrifice forward. When they came, they asked the Prophet the reason of his arrival to which he replied that he has come to perform the Umrah and to sacrifice the animals. Then the Holy Prophet (S) wanted Umar to go and meet the Quraish but he excused himself on the pretext that no relative of his remained in Mecca.

He suggested Uthman’s name for this. The Holy Prophet (S) sent Uthman to Mecca and gave glad tidings that the Almighty Allah had given. Uthman set out from there and on the way he met Aban bin Saeed who dismounted and made Uthman sit in the front and in this way, they entered Mecca and delivered the message of the Prophet. They were ready for a battle. Suhail was negotiating with the Prophet and Uthman was with Quraish. At that time the Holy Prophet (S) took the allegiance of Rizwan from the Muslims.

Shaykh Tabarsi has narrated that idolaters took Uthman as captive and the Holy Prophet (S) was informed that he has been killed. He said: “I will not move from here until I have fought them. I call you all to pledge allegiance to me,” and he sat reclining on a tree trunk. Companions pledged allegiance that they will fight the idolaters and not run away from there.

Kulaini has narrated that the Prophet placed one hand over another and took allegiance on behalf of Uthman and said that if he breaks this pledge he will be liable for a great chastisement. At that time, Muslims said: “What to say of Uthman. He has performed the pilgrimage to its end.” The Holy Prophet (S) said: “He will not do that.” When Uthman came back, the Prophet asked if he had performed the Tawaf to which he replied: “Since you have not performed it, I also have not performed it and all that which was mentioned in the previous report is mentioned here.

Till the treaty was finalized. The Holy Prophet (S) told Amirul Momineen (a.s.) to write “In the name of Allah, the Beneficent, the Merciful” “We don’t know who Rahman is, except a person in Yemen who is named such,” Suhail observed, “Write as our ancestors did, Bismeka Allahumma. “Do so,” replied the Prophet, “for that form also contains the divine name.”

Ali then proceeded: This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish. Suhail again interrupted, saying, “If we had acknowledged you

to be a Prophet, we had not then waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?"

The Prophet replied, "I am the Messenger of Allah (S), although you deny it;" then addressing Ali he said, "Erase that expression, and substitute Muhammad bin Abdullah." Ali replied, "I will never destroy your title as Prophet." He therefore did it himself with his own blessed hand. Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced, annoyed or persecuted on account of his religion.
Islam now began to flourish at Mecca. Among other converts, Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, God will deliver him.

Shaykh Tabarsi has narrated that the Holy Prophet (S) set out for Umrah with 1400 men. When his she-camel reached Hudaibiyah, it stopped automatically. All efforts failed to drive her on and the Holy Prophet (S) said: "The God, Who stopped the elephant has also stopped my camel." Then he said: "By Allah, I will accept whatever the Quraish demand from me if it is not against religion." Then he halted at a well which had scanty water. Companions complained of thirst. The Holy Prophet (S) gave an arrow and asked them to put it at the bottom of the well. Water gushed out in large quantities and all drank from it.

Budail bin Waraqa Khuzai, an earnest supporter of Meccans came to the Holy Prophet (S) and said: "Kaab bin Royee and Amr bin Loee have agreed with Meccans not to allow you to enter Mecca." The Holy Prophet (S) said: "I have not come to fight them. I have come for Umrah. If anyone stops me, I will fight him to the end of my life." Budail informed Quraish about it and Urwah bin Masud arose and suggested: "Accept whatever he says and don't stop him.

I will go and talk to him." When he came to the Prophet, he saw to what extent the companions obeyed and respected him. How they competed with each other in carrying out his orders. When the Prophet washed his hands or performed ablution, how they fought with each other to get that water. When they spoke to each other they never raised their voices as a mark of respect. They never looked upon the

Holy Prophet (S) with a sharp glance.

When this conversation took place between him and the Prophet, he came back to his people and said: “I have many times visited the Kings of Iran and Rum but I have never seen such obedience and respect. Indeed you should agree to his proposal and not engage in a battle with him.” After that a man from Kanana said: “I will go and talk to him.” He came to the Prophet and heard the slogans of Thalbiya raised and saw the camels of sacrifice; he returned and told his companions: “They should not be restrained from Tawaf of Kaaba.”

Makaz bin Hafas stepped forward and spoke some nonsense. After him came Suhail bin Amr and the terms of treaty were finalized and it was stipulated that if a person from Mecca goes to the Prophet, he would send him back, but if someone from Muslims came to Mecca they will not be obliged to return them. Muslims protested that it was unfair. The Messenger of Allah (S) said: “If any of you goes to them, the Almighty Allah and His Messenger is immune from him.

If someone from them comes to us, we will return him and if the Almighty Allah sees Islam in him, He will give him deliverance. Meanwhile Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, Allah will deliver him.

The Prophet said that there was no danger for him, because he was going to his parents. Shia and Sunni tradition scholars have narrated that Umar bin Khattab said: “I never doubted the prophethood of the Prophet except on the day of Hudaibiya. Although it was wrong and he had always doubted in prophethood. Then he objected to the Prophet and said: “Are you not a prophet?” “Why not?” “Are we not on the right?” “We are.” “Then why do we have to accept such humiliation?” The Messenger of Allah (S) said: “I am a Prophet and I do whatever the Almighty says, and only He is my helper.”

Umar said: “Did you not say that we will perform the Tawaf and shave our heads?” The Holy Prophet (S) said: “I didn’t say that we will do it this year; if Allah wills, we shall do so in the following year.” Thus after the treaty was concluded, the Holy Prophet (S) sacrificed the camels and took off the Ihram and returned from there.

Abu Basir, a man from Quraish embraced Islam and came to join the Muslims. Quraish sent two persons in his pursuit and reminded the terms of the treaty. The Holy Prophet (S) gave Abu Basir into their custody. On their return, they stopped with their prisoner two farsakhs from Medina. He observed to one of his keepers, “That is a very fine sword of yours.” “Yes, said the man, and it has several times been well proved.”

“Let me examine it,” said the captive. The man gave it to him, and he instantly struck off its owner’s head and assaulted the man, who fled for his life to Medina and entering the Masjid, had hardly told

what had happened when the crafty Muslim came up in pursuit. “This is a fine occurrence to kindle war,” said the Prophet, “in case we should now protect the man.”

Accordingly he said to him, “Take the clothes, arms, and horse of the man you have slain, and go where you please.” Five other fugitive Muslims joined him and they went to the seacoast between Ays and Zilmarwah in the land of Jahina, and betook themselves to plundering the Quraish. This party was joined by Abu Jundal and seventy Muslims that fled with him from Mecca, and the band continued to receive reinforcements till they numbered three hundred strong.

They were now composed of Bani Aslam, Bani Ghiffar and Bani Jahina and all had converted to Islam. Every Quraish caravan they met, they plundered killing all the men. The Quraish now sent Abu Sufyan to beseech the Prophet to call in the band of robbers offering to give up the stipulated condition of his surrendering fugitive. It does not appear, however, that Abu Sufyan succeeded in his mission, and the band continued their plunders.

Now those who had previously opposed the Prophet’s decision to return Abu Jundal confessed that the Messenger of Allah (S) had acted with wisdom and exigency. That same group had also looted the goods of Abul Aas bin Rabi, who was a nephew of Lady Khadija (s.a.) and had sought refuge with Zainab and then Muslims returned his goods and he embraced Islam as was mentioned before.

Shaykh Tabarsi has narrated from Ibn Abbas that when the treaty of Hudaibiya was concluded, a woman, Sabiya binte Harith Aslamia fled to the Prophet professing Islam and she was demanded by her husband, a disbeliever, Musafir from Bani Makhzum. So the Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُمْ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah’s judgment; He judges between you, and Allah is Knowing, Wise.”[16]

Ibn Abbas says that when this verse was revealed, the Holy Prophet (S) asked Sabiya under oath if she has migrated for seeking the pleasure of Allah or due to the dislike of her husband, or she wanted a new husband, a new place or material wealth? She swore she had done all this for seeking divine pleasure.

The Prophet declared that the stipulation in the treaty applied only to men and that women who were true believers might remain under the protection of the Muslims provided the dower they had received was repaid to their infidel husbands. After this, whenever a man came he turned him back and if a woman joined them, he used to examine their faith and retain her after paying back the amount of dower to her husband.

Shaykh Tabarsi, Qutub Rawandi and Shaykh Mufeed etc. Shia scholars and the author of *Jamiul Usul* and most Sunni tradition scholars have narrated that Suhail bin Amr came to the Prophet with a group of idolaters and said that "a group of our sons, brothers and slaves have come to you, who are ignorant of faith.

And they have ran away from their duties in our fields and pastures; so you please return them to us." The Messenger of Allah (S) said: "O people, give up such claims, or I will send to you one who will strike off your heads. Whose heart has been examined for faith." Companions asked: "Is it Abu Bakr?" "No." "Is it Umar?" "No." "Then who is it?" The Holy Prophet (S) said: "One who is repairing my sandals."

All ran out to see and found that it was Ali Ibn Abi Talib (a.s.)." It is narrated in *Jamiul Usul* that Abu Bakr and Umar asked: "Who is it, O Messenger of Allah (S)." the Holy Prophet (S) replied: "One who is stitching my sandals."

Shia and Sunni tradition scholars have narrated that when the Holy Prophet (S) set out for Hudaibiyah, he halted at Johfa, but there was no water there. The Holy Prophet (S) gave water skins to Saad bin Malik to bring water but he came after having gone for some distance and said that he was scared to go ahead.

The Messenger of Allah (S) sent another man but he also returned empty handed. At last he called for Amirul Momineen (a.s.) and gave the skins to him. He went out and returned after sometime with the skins full of water. The Holy Prophet (S) was much pleased at this and he prayed for him.

Among other miracles displayed in that expedition was one narrated by Shia and Sunni scholars through Baraa bin Azib that he said: "You think that the conquest of Mecca is the greatest victory but we consider this status to be held by Allegiance of Rizwan and the treaty of Hudaibiyah. We were 1400 men and there was a well at Hudaibiyah which soon became empty.

The Holy Prophet (S) was informed and he came to the well, and gargled some water and threw it in the well and water began to gush out from the bottom of the well which was sufficient for our men and beasts. According to another report, the Holy Prophet (S) cast his saliva in the well and one more report says that he took out an arrow from his quiver and dropped it in the well.

It is narrated from Salam bin Abil Jaad etc. by Shia and Sunni scholars that he said: We were 1500 persons on the day of the allegiance of the tree and all of us were extremely thirsty. So the Messenger of Allah (S) called for water in a vessel and put his hand in it. Streams of water gushed forth from his

blessed fingertips which was sufficient for all of us. Even if we had been a hundred thousand men, it would have sufficed us.

Kulaini has narrated through good chains for Imam Ja'far Sadiq (a.s.) in the exegesis of the verse:

آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

"Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment."[17]

The Almighty Allah tested the Muslims during the Umrah of Hudaibiya through wild animals and they used to enter their tents, so close that they could be caught by bare hands or hunted by spears, like Bani Israel was tested with excess of fish on Saturday.

Qutub Rawandi has narrated that during the Battle of Hudaibiya, Muslims were struck by hunger and food was scarce, because they had to halt there for more than 10 days. When they complained about it to the Messenger of Allah (S) he told them to spread a sheet and bring whatever eatables they had. Some flour and a few date fruits were brought. The Holy Prophet (S) stood up and prayed for increase in the food. Then he called for their respective vessels, which the companions soon brought there. They filled their vessels with the food and took them away.

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1. Surah Fath 48:1
2. Surah Nisa 4:102
3. The author says: The Prophet spoke in this sharp tone with Umar when he criticized that the Prophet has gone back on his words. And Ibn Abil Hadid has by this derived that Umar ran away from Battle of Uhud also.
4. Surah Fath 48:1–3
5. Surah Fath 48:4
6. Surah Fath 48:5
7. Surah Fath 48:6
8. Surah Fath 48:18
9. Surah Fath 48:10
10. Surah Fath 48:11
11. Surah Fath 48:12
12. Surah Fath 48:15
13. Surah Fath 48:20
14. Surah Fath 48:24
15. Surah Fath 48:25
16. Surah Mumtahina 60:10
17. Surah Maidah 5:94

[1] [1]
SHARES

Conquest of Khyber and Ja’far’s return from Habasha

Shaykh Mufeed, Shaykh Tabarsi, Qutub Rawandi, Ibn Shahr Ashob and all tradition scholars of Shia and Sunni have narrated through different chains that the Messenger of Allah (S) returned from Hudaibiyah and stayed for 20 days in Medina.

Then he set out to conquer the forts of Khyber, a strong and celebrated Jew town. On approaching it, he ordered a halt and offered the following prayer: O Lord, O supporter of the seven heaven and all they overshadow and who supported the seven earths, and Lord of the devils, and everything that casts a shade; we entreat You to deliver us this town and its people and shield us from all harm it may offer us He then ordered his men to advance in the name of Allah, the Compassionate, the Merciful and besiege the town.

When they reached over there the Holy Prophet (S) sat down under a tree and a day and a half passed at that place. Then he called the people and when they came, they saw a man seated with the Holy Prophet (S). The Messenger of Allah (S) said: “I was sleeping when this man came and took my sword. When I awoke, I saw him standing over my head and saying: “Who can save you from me?” I said: “The Almighty Allah can.”

So he threw away the sword and is sitting here like this and he cannot move by the power of God. After that the Holy Prophet (S) forgave and released him. The siege lasted more than twenty days. In this period Ali suffered a violent attack of ophthalmia (sore eyes), which deprived him of sight. The Jews defended themselves with vigor being protected by walls and dry ditch.

One day they threw open a gate. and a distinguished champion, named Marhab at the head of a heavy column made a furious sortie on Muslims. The Prophet sent a detachment of Muhajireen and Ansaris under Abu Bakr to attack the Jews, but the Muslims were repulsed. The next day another sortie was made and Umar was defeated in an attempt to drive back the enemy. The Prophet now said, “Tomorrow I will give the banner to one who loves Allah and the Prophet, and whom Allah and the Prophet love.

He will not flee nor return till Allah by him conquers the foe. This declaration led every Muslim to hope that he should be honored with command the next day. However when they waited on the Prophet the next morning he inquired where Ali was. They replied that he could not attend because he was suffering so severely from sore eyes.

The Prophet ordered him to be brought and when he was led to the place, he said, “O Messenger of Allah (S), my eyes are so inflamed that I cannot see, and the pain in my head is extreme.” The Prophet caused him to lie down and put his head in his lap when he rubbed saliva from his blessed mouth on Ali’s eyes and head, saying, “O Lord protect him from the harm of heat and cold.”

Ali was then instantly cured, and the Prophet gave him the white standard assuring him that “Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. Victory advances before you and fear already fills the hearts of your enemies whose books forewarn them that their destroyer will be Ilyas, and when you announce yourself Ali they will be overcome Insha Allah! Advance deliberately and before joining battle summon them to embrace Islam.

Verify if Allah should give religious guidance to a single individual of them through your instrumentally, it will be a more glorious conquest than if you should capture all the red camels.” Ali, at the head of the Muslims then made an attack on the town, which Marhab came out to defend. He wore a coat of mail and a helmet upon which was a large stone ring.

Marhab recited the following Rajaz: “The Jews of Khyber know that I am Marhab. I dive into my weapons and I attack in a daring way.” Imam Ali (a.s.) said in reply: “I am one whose mother has named him Haider. I step into the battlefield like a ferocious lion, I will throw you away like a grain.” The two champions each chanting a boastful ode, engaged furiously, their first blows being mutually parried.

Ali’s second blow cleft the stone ring helmet and head of his adversary, who reeled and fell from his horse. In another report it is mentioned in that he said: I am Ali Ibn Abi Talib (a.s.). Upon this, a Rabbi said: “Now you Jews are defeated by the Book that the Almighty Allah sent for Prophet Musa (a.s.).

Then awe appeared in their hearts. When Imam Ali (a.s.) killed Marhab, the surviving Jews immediately sought shelter behind their walls barring after them the gate, which was so massive as to require twenty men, or according to another tradition forty men to open and shut it. Aided by divine power, Ali seized the outer ring of the gate and shook it so violently that the whole fortress trembled The gate broke away and Ali using it as a shield rushed into the town which he soon overcome.

He then hurled the gate forty cubits distance which seventy men to satisfy their curiosity tried in vain to lift. Abu Rafe says: I went with six men to move the gate, but we could not do so. Ahle Sunnat scholars have narrated from Imam Muhammad Baqir (a.s.) that Jabir bin Abdullah Ansari says: On the day of the Battle of Khyber Amirul Momineen (a.s.) held the gate and made it a bridge on the moat which all Muslims crossed and after that when he threw it away forty persons and according to another report, 70 persons could not lift it.

Abdullah Abu Abdul Jadli says that Amirul Momineen (a.s.) said to me: I broke the gate of Khyber and using it as a shield fought and drove them away by the grace of Almighty. After that I made it into a bridge which Muslims crossed. Then I threw it forty cubits away. A man said: “O Amirul Momineen (a.s.), what a tremendous load you had lifted!” He replied: “It was like the weight of this shield of mine.”

Marhab had a nurse who was a soothsayer and who liked and admired Marhab and often used to say that he should fight whoever he likes but one whose name is Haider would be victorious on him. Marhab would be killed if he confronts him.

He fought and defeated many Muslims; at last people complained to the Prophet to sent Amirul Momineen (a.s.) to confront him. So the Holy Prophet (S) summoned Imam Ali (a.s.) and asked him to get rid of Marhab. Amirul Momineen (a.s.) turned to the fort of Jews, recited the name of God and came out to confront Marhab. Marhab returned frightened and then came again and said: "I am one whose mother has named him Marhab."

Imam Ali (a.s.) rushed upon him saying: "I am the one whose mother has named him Haider." As soon as Marhab heard this name, he recalled the advice of the nurse and he fled from there. At that moment Shaitan appeared in the form of a Rabbi, who came in his way and asked: "Where are you running away?" He said: "This youth says that he is Haider." Shaitan said: "So what?" He said: "I have head from my nurse many times that one who is named thus would kill me."

Shaitan said: "May you be disgraced, is there only one person by the name of Haider? In spite of such a huge body you are running away from this youth on the words of a woman, while most of what women say is wrong. Even if she was right, there are many Haiders in the world.

Go back, perhaps you will be able to slay him and earn prestige among your people, and I will support the Jews to encourage you." Thus Marhab was deceived by this and he returned to fight. Imam Ali (a.s.) attacked him on his head and he fell down on his face. Other Jews started to run, screaming that Marhab has been killed.

Shaykh Tusi has narrated that on the day of the Battle of Khyber, a tall man with a large head came out of the front. He was named Marhab and the Jews considered him as their leader due to his physical prowess and material wealth. Whoever from the companions confronted him was told that he was Marhab and then he attacked, which used to make him run away from there.

Sunni scholars have narrated through many channels from Saad bin Waqqas that Ali is having three such merits, that if I had even one of them, I would have preferred to owning red camels. First: the Holy Prophet (S) left him as his representative in Medina during the Battle of Tabuk and he said: "O Messenger of Allah (S) you are leaving me with women and children?"

The Messenger of Allah (S) said: "O Ali, are you not satisfied that you are to me as Harun was to Musa? Except that there will be no prophet after me." Second: I heard that on the day of the Battle of Khyber, the Holy Prophet (S) said: I will give the standard to one who loves Allah and His messenger and they love him. So we craned our necks that perhaps we will be honored by this. But he called for Imam Ali (a.s.). At that time he was having sore eyes.

The Holy Prophet (S) applied his saliva and gave him the standard and the Almighty Allah conquered

Khyber at his hands. Thirdly: The verse of Mubahila was revealed and the Holy Prophet (S) called from Ali, Fatima, Hasan and Husain (a.s.) and said: “O Lord these are my Ahlul Bayt (a.s.).”

It is narrated from Imam Muhammad Baqir (a.s.) in *Ihtijaj* that the Holy Prophet (S) on the day of Khyber, gave the flag of Ansar to Saad bin Ubadah who went to confront the Jews, but returned defeated and injured. Then he gave the flag of Muhajireen to Umar, who did not engage in fighting. He ran along with his companions.

The Holy Prophet (S) said thrice: “Do Muhajireen and Ansar act like this?” At last he said: “Now I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him.”

Ibn Shahr Ashob has narrated that on the day of the Battle of Khyber, the Holy Prophet (S) tied the turban to Ali (a.s.), dressed him up in his garments and mounted him on his pony. And said: “O Ali, go Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. And my prayers are with you.” So Amirul Momineen (a.s.) conquered the fort, broke its gate and threw it forty cubits away.

Sunni and Shia scholars have narrated through many channels that Amirul Momineen (a.s.) presented many arguments to prove his superiority and also mentioned: Who among you is such that when on the day of Khyber, Umar returned unsuccessful with the flag of the Prophet blaming his companions of cowardice and the companions accused him similarly. He came running to the Prophet.

At that time the Messenger of Allah (S) said: “Tomorrow I will gave the standard to one who is He-man and who does not flee. Allah and His Messenger love him. He will not return till the Almighty Allah gives him victory. In the morning the Holy Prophet (S) called me and people said that Ali is having sore eyes. The Holy Prophet (S) said: “Bring him here.”

When I came to him, he applied his saliva to my eyes and said: “O Allah, protect him from heat and cold. And till date heat and cold have not bothered me. So I took the standard and drove the infidels away. Which of you is having this excellence?” “No one,” they said. Then he said: “I adjure you, except me which of you went to confront Marhab reciting the Rajaz.

Marhab was having such a huge head that instead of a helmet, he had kept a huge stone on his head. I landed a blow on his head which cut through the stone and put him to death. Who else from you has performed such a feat? “No one,” they said. Then he said: “I adjure you, except me which of you is such that has uprooted the gate of Khyber and carried it a hundred steps? After that forty men failed to move it. “No one,” they said.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that in the letter Amirul Momineen (a.s.) sent to Sahal bin Hunaif Ansari, he mentioned: “By Allah, when I uprooted the gate of Khyber and threw it behind me to a distance of forty cubits; it was not my physical

strength.

I was supported by heavenly power and my self was illuminated by the light of my Lord. I was like a lamp lit from another. By Allah, if all the Arabs had joined together to fight me, I would have neither turned back nor fled. If I get an opportunity I will strike off the heads of hypocrites and one who is careless of death is ever desirous of death. How can he be scared of fighting?"

Also, it is narrated from authentic chains that in reply to a Jew who asked about the tests Allah has taken from successors of the prophets, Amirul Momineen (a.s.) said: "In the sixth year of Hijra, we confronted your co-religionists at Khyber. When we reached there they came with their huge horses and innumerable weapons and they were lodged in heavily equipped fortresses and their numbers were uncountable.

They issued challenges and routed anyone who came to face them. All the companions became helpless and no one was prepared to confront them. They all clamored that Abul Hasan should be sent. At last the Holy Prophet (S) sent me to them. When I stepped into the battlefield, whoever came to confront me was dispatched to Hell with humiliation.

Till no one could dare to come before me. Then I attacked them like a hungry lion and drove them away. They hid in the fort, closing the door behind. I uprooted the gate and entered the fort alone and killed each of their men and I took their women as prisoners. Thus I conquered the fort alone and except for Allah, no one helped me.

Qutub Rawandi and Shaykh Tabarsi have narrated that the conquest of Khyber was in the month of Zilhajj, the sixth year of the Hijrat, others maintain that it was in the beginning of the seventh year. The Holy Prophet (S) besieged them for more than twenty days. There were fourteen thousand Jews in Khyber when it was taken. All their forts were captured.

Their strongest fort was called Qamus. The Holy Prophet (S) gave the standard to Abu Bakr to take it over but he came back running. Then he gave it to Umar and he also came back running. The Holy Prophet (S) said: "Tomorrow I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him.

He does not flee. He is an attacker." Hypocritical companions said: "We are sure of that the Prophet cannot imply Ali, because due to his sore eyes he cannot see his own feet." When Amirul Momineen (a.s.) heard this, he said: "O Lord, no one can bestow that which You stop. And when You give to anyone no one can stop it."

The next morning the Holy Prophet (S) came out of the tent and placed the standard in the front. All the people were vying for it. So much so Umar, in spite of the fact that he has tried himself, used to say: I never wished for it, except on that day. But the Holy Prophet (S) called for Ali (a.s.). People began to clamor: "His eyes are so sore that he cannot see what is before him." The Messenger of Allah (S) said:

“Call him here.”

When Amirul Momineen (a.s.) arrived, his eyes were cured by the saliva of the Prophet and the Prophet gave the standard to him saying: Put three options before them. Firstly: that they accept Islam and Islamic laws. They will retain their property. Second: that they agree to pay Jizya. In that case also their life and property will be assured.

Thirdly: That they fight with us. When Imam Ali (a.s.) came to them, they did not accept any of the options other than fighting. Marhab came to confront him. He slashed at him severing his legs. He fell down and the remaining fighters ran into the safety of the fort closing the gate behind them.

According to Qutub Rawandi there was a huge stone in which they had made a cavity. Amirul Momineen (a.s.) threw the bow from his left hand as he was holding the sword in his right hand. Then he pulled the stone with his left hand and pulled out the gate. Then he entered the fort carrying it like a shield.

When he chased the Jews away he threw the gate behind him with such a force that it fell at the end of the army. When the distance was measured it was found to be forty cubits. Then forty men together failed to move it.[1]
Shaykh Tabarsi has through trustworthy chains narrated from Imam Muhammad Baqir (a.s.) that when Imam Ali (a.s.) reached the Jewish fort, they closed the gates of the fortress. Amirul Momineen (a.s.) uprooted it and used it as a shield.

Then he placed it on his back and made it to serve as a bridge over the moat and all the people crossed over it, but he did not feel any weight. Then he threw the gate away. When the Holy Prophet (S) was given the glad tidings that Amirul Momineen (a.s.) has conquered the fort, he came to the fort.

Amirul Momineen (a.s.) came out to welcome the Prophet, who said: “I was informed about your appreciable efforts and bravery. Allah is pleased with you and I am satisfied.” Tears appeared in the eyes of Imam Ali (a.s.). “Why do you weep?” asked the Prophet. “These are tears of joy, because you gave the glad tidings that Allah and His Messenger are pleased with me.”

Among the captives was Safiya, the daughter of Huyy. Ali sent her to the Prophet but Bilal led her past her slaughtered kindred which awful sight so overpowered her as almost to deprive her of life and the Prophet reproached him saying, “Perhaps mercy is eradicated from your heart that you drag a woman by her slain relatives!”

The Prophet emancipated and married Safiya. A few days before she had been married to a Jew, named Kinanah bin Rabi Abil Haqiq and subsequently she dreamed that the moon fell into her lap. On relating this dream to her husband he slapped her on face saying. “Do you want Muhammad, king of Hijaz to take you!” And it is narrated in *Mashriqul Anwar* that when Safiya was brought to the Prophet, she was a beautiful woman.

The Prophet noticed the mark on her face and inquired the cause of it, when she told him that it was caused by her falling from her seat when Ali shook the castle, the Holy Prophet (S) said: “Safiya, Ali is having a great position with Allah. When he shook the gate of the fort not only was there a quake in the fort, there was a quake in the heavens and the earth; till the High Arsh also shook by the fury of that chosen one of Allah.” And when that lion hearted hero slashed Marhab into two, Jibraeel appeared before the Prophet in great amazement.

The Prophet inquired the cause. He replied, “The angels of heaven shout, there is no hero but Ali and no sword but Zulfiqar; but my wonder is this: I was once ordered to destroy the people of Lut and shook up seven of their cities from the foundation in the seventh earth, and carried them on one of my wings so high that the inhabitants of heaven heard their cocks crowing and their children crying.

I held them there till morning, awaiting the next order of the Almighty Allah and the weight of the seven cities was not even perceptible to me. But today when Ali shouted Allah Akbar! and gave Marhab that Hashemite blow. I was commanded by Allah to sustain the excess of it lest it should split the earth, the ox, and the fish into two. The blow fell vastly heavier on my wing than the weight of the seven cities, notwithstanding Mikaeel and Israfeel both caught Ali’s arm in the air to check its force.

Shaykh Tabarsi has narrated that Ibn Abil Haqiq sent a proposal of peace to the Holy Prophet (S), which was accepted. He came, met the Prophet and sued for peace on condition that they take all their belongings except the clothes on their bodies. This was accepted by the Prophet. When people of Fadak learnt about it, they also sent a similar proposal, which was also approved.

The captives of Khyber represented to the Prophet that they understood the cultivation of their fields better than any other people and begged to remain promising to give half the produce of their lands to the Prophet. He granted their petition with the proviso that he should dispossess them whenever he thought proper.

The same terms were bestowed on the people of Fadak. Thus Khyber became general booty since it was obtained through fighting and Fadak became the exclusive property of the Prophet, since it was gained without battle. It is narrated from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) became free from the conquest of Khyber, he wanted to send someone on the forts of Khyber. So he took the standard of victory and said: “Who is it that can carry this as it deserves. Zubair came forward to accept it, but the Prophet told him to keep away.

Then Saad came forward and was similarly told by the Prophet to go away. Then he called Ali (a.s.) saying: O Ali, this is your right.” Imam Ali (a.s.) took the standard and set out to Fadak with the condition that their lives will be secure and their properties will belong to the Prophet. That is why all the forts, orchards and properties became the exclusive properties of the Prophet in which Muslims did not have any share.

Jibraeel came down and said: “The Almighty Allah commands you to give the rights of your close

relatives. The Holy Prophet (S) asked: “Who are they and what are the rights?’ Jibraeel said: “Your relative is Fatima and Fadak is her right.” The Holy Prophet (S) called Fatima and wrote a document transferring the ownership of Fadak to Fatima. When the Holy Prophet (S) passed away, Abu Bakr and Umar seized Fadak from her.

Ibn Shahr Ashob has narrated that the Holy Prophet (S) turned to Fadak and the people of Fadak took shelter in a strong fortress. The Prophet called them and said: “If I leave this fort and seize all the other forts and other properties, what will you do?” We have appointed guards on those forts and we have the keys in our possession. The Holy Prophet (S) said: “The Almighty Allah has given the keys to us.” Then he showed the keys to them.

They scolded the one they had entrusted the keys to. He swore that he was having the keys. “I placed them in a bag and closed them in a box and hid the box in a strong house and locked the door.” Then the man went to that house and saw that the locks were in place but the keys were missing. He returned from there and said: “Now I have understood that he is a Prophet because I had kept the keys so secure. And since I used to think that he is a magician. I had recited some verses of Taurat to remove the effect of sorcery.

Now I saw that all the locks are intact but the keys are missing so I understood that he is not a magician.” The Jews came to the Prophet and asked: “Who has given you the keys?” The Holy Prophet (S) said: “The one who gave the tablets to Prophet Musa (a.s.), and Jibraeel has brought them to me. So they opened the gates of the fortress and came to the Prophet. Some embraced Islam. The Holy Prophet (S) took one fifth of their wealth and gave the remaining to them and all the property was seized of one who did not embrace Islam. At that time the following verse was revealed:

وَآتِ ذَا الْقُرْبَى حَقَّهُ

“And give to the near of kin his due...”[2]

The Holy Prophet (S) asked: “Who are close relatives and what is their right?” He replied: “Give Fadak to Fatima, which is an inheritance from her mother, Lady Khadija (s.a.) and her sister, Hind Abi Hala.” When the Holy Prophet (S) returned to Medina, he called for Lady Fatima (s.a.) and handed Fadak to her reciting the mentioned verses. Lady Fatima (s.a.) said: “O Messenger of Allah (S), I leave all my property to you.”

He said: “After me, people will dispute with you.” Then he summoned the companions and in their presence transferred the Fadak property to Fatima. Lady Fatima (s.a.) distributed all the wealth among Muslims with its income; she retained rations for herself and gave the rest to Muslims. After the passing away of the Prophet, Abu Bakr and Umar seized Fadak from Fatima.[3]

It is mentioned in *Ikhtisas* through authentic traditions from Imam Ja’far Sadiq (a.s.) that Umm Ayman

testified before Abu Bakr and Umar that one day she was at Lady Fatima's (s.a.) house when Jibraeel came down and said: "O Muhammad, the Almighty Allah has ordered me to draw a line on the sketch of Fadak.

The Holy Prophet (S) went along with Jibraeel and returned after some time. Fatima asked where he had been, to which he replied that Jibraeel has drawn lines with his wings on the boundaries of Fadak "and ordered me to give Fadak to you." After that the Prophet gave Fadak to her making me and Ali as witnesses.[4]

Kulaini and Shaykh Mufeed have narrated through good and trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) conquered Khyber, he returned it to the Jews on the condition that they will surrender half the agricultural produce to him. When the time of harvest arrived, the Holy Prophet (S) sent Abdullah bin Rawaha and he divided the fruits and crop into two equal estimates and then told them to make their own estimations if they did not consider it right. They accepted it observing that this was true justice.

Qutub Rawandi has narrated that when the Holy Prophet (S) besieged the Jews of Khyber, they called 1400 riders from Bani Ghitfan who were in alliance with them for help. Someone announced among them that they should go back as enemies have attacked their people, but when they returned they found no one there; so they understood that it was a warning from heavens.

The Holy Prophet (S) gained victory on the Jews and Imam Ali (a.s.) conquered their strongest fortress. Only one fortress remained, in which they had stored their wealth and rations. There was no way through which it could be attacked. The Holy Prophet (S) besieged it. After some days, a Jew approached the Prophet and on condition of safety to his life and wealth offered to inform him about the point through which that fort can be attacked.

The Holy Prophet (S) agreed and the Jew marked a spot where a hole can be made in the wall to penetrate into the fort into the passage which led to the source of their water supply. If their water supply was taken, they would soon surrender the fort. The Holy Prophet (S) said: "It is possible that the Almighty Allah may open up a better way. But the security I guaranteed you is as it is.

The following day, the Prophet mounted his beast and asked the Muslims to follow him to the fort. The disbelievers were throwing stones and arrows which fell to the left and right of the Muslim group without hurting anyone till he signed to the walls and they instantly sunk till the top was level with the earth and the Muslims marched over and took the place.

Qutub Rawandi has narrated from Amirul Momineen (a.s.) that: On our return from Khyber we reached to a river which was 14 fathoms deep and the enemies were in our pursuit. The Prophet whipped the water and prayed to Allah. Then all crossed the water body following the Holy Prophet (S) and even the hooves of our beast did not become wet.

Shaykh Tabarsi has narrated that the Holy Prophet (S), soon after the conquest of Khyber when the Prophet was quietly seated in the enjoyment of victory, Zainab binte Harith bin Salam, a niece of Marhab, the champion brought a roasted mutton shoulder strongly imbued with poison to the Prophet as a friendly offering.

The Prophet ate a morsel of it and Bashar bin Baraa bin Marur did the same. The Prophet withdrew his hand saying, “Touch it not for the shoulder tells me it has been imbued with poison.” The woman was summoned and she acknowledged the fact but excused herself by saying that she concluded if Muhammad were a Prophet he would know the mutton was poisoned but if he were only a king, they should get rid of him in that way. Such was the benevolence of the Prophet that he forgave her, although Bashar presently died of the poison.

When the Prophet was in his terminal sickness and the mother of Bashar visited him, he said to her: “Every year I feel more the effects of the morsel I ate with your son at Khyber.” And at length the Prophet died a martyr by that poison.

Through trustworthy chains, Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that before proceeding to Khyber, the Prophet sent Amr bin Umayyah Zumri with a letter to Najjashi king of Habasha, inviting him to Islam and summoned Ja’far and his companions. When he received the letter, he embraced Islam and dressed Ja’far and his companions in robes of honor and prepared their provisions of the journey in the best way and sent them to Medina.

Ja’far returned to the Prophet on the day Khyber was taken. Kulaini, Shaykh Tabarsi and Ibn Babawayh have narrated through good, true and reliable chains from Imam Ja’far Sadiq (a.s.) and some traditional reports are mentioned in *Tafsir Imam Hasan Askari* (*a.s.*), that on the day of the conquest of Khyber, the Holy Prophet (S) was informed of Ja’far’s return and he remarked: “I don’t know on which blessing I should rejoice; the conquest of Khyber or the return of Ja’far?” Meanwhile Ja’far arrived.

According to the report of Imam Hasan Askari (a.s.) the Holy Prophet (S) advanced twelve paces to meet Ja’far, embraced him wept and kissed him and asked: O Ja’far, do you want me to give you something? Curiosity of the people was aroused. The Holy Prophet (S) said: “I will teach you a prayer entitled the prayer of Ja’far Tayyar a repetition of which ensured full forgiveness of sin. If you recite it everyday it would be better for you than the world and all that there is in it. You will also have a share in the reward of one all those who performs it.”

Shaykh Tusi has narrated from Huzaifa bin Yaman in his *Amali* that when Ja’far came to Medina, the Prophet was camping at Khyber. Ja’far had brought gifts, including perfumes and garments for the Prophet; from which he picked a cover and said that I will give this to one who loves Allah and His Messenger and Allah and His Messenger love him. Companions craned their necks in curiosity.

The Messenger of Allah (S) asked: “Where is Ali?” and he was soon summoned by Ammar Yasir and the Prophet gave that sheet to him. Since it was made of gold threads, Imam Ali (a.s.) gave it to a

goldsmith in Baqi market to remove the threads and it yielded 1000 mithqal gold, which was sold and the proceeds distributed to beggars and poor people from Muhajireen and Ansar and then he came home without a particle of that gold.

The following day the Holy Prophet (S) met him when companions, including Ammar and Huzaifa had accompanied the Prophet. The Holy Prophet (S) said: “You have received 1000 mithqal gold; this group of companions will dine at your place today.” That day, there was nothing to eat in the house of Ali (a.s.) but he felt ashamed to refuse to the Prophet.

Huzaifa says: We were five persons including Ammar, Salman, Abu Dharr and Miqdad. Imam Ali (a.s.) asked Fatima to provide something. When we entered, we saw a bowl of steaming Tharid[5] placed in the center and it smelt of musk. Ali (a.s.) brought it to the Holy Prophet (S) and we all ate to satiation but there was no decrease in it.

The Prophet asked Lady Fatima (s.a.) from where she got it, to which she replied that it was from the Almighty Allah and He gives unlimited sustenance to whoever He likes. The Messenger of Allah (S) returned to us with tearful eyes he said: “Thanks be to Allah, I witnessed the honor for my daughter that Prophet Zakariya had seen about his daughter, Maryam.”

Shaykh Tabarsi has narrated from Abdur Rahman bin Abi Laila that sometimes Amirul Momineen (a.s.) wore two pieces of woolen garments in summer and light clothes during winter without caring for it. My friends asked me about it and I expressed ignorance. So they asked me to tell my father to inquire from Amirul Momineen (a.s.) as he often visited the Imam.

When my father asked Imam Ali (a.s.) about it, the Imam asked: “Were you not present at Khyber with us? Did you not hear when Abu Bakr and Umar brought the Prophet’s standard back from the battlefield the Prophet said: Tomorrow I will give the flag to one who loves the Almighty Allah and His Messenger and the Almighty Allah and His Messenger love him and the Almighty Allah will grant victory over the fort at his hands.

He is a ferocious attacker and he does not flee from the battlefield. Then he called me and handed the standard to me saying: O Lord, protect it from heat and cold. After that I never felt heat or cold.” This tradition is mentioned by Baihaqi, a well known Sunni scholar in *Dalailun Nubuwwah*.

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1. The author says: The flight of Abu Bakr and Umar and the statement of the Prophet that he would give the standard to one who loved Allah and His Messenger and Allah and His Messenger love him are from the continuously related traditions, which is recorded in Sahih Bukhari and Sahih Muslim and all Sunni tradition scholars have narrated in their books. Most merits of Imam Ali (a.s.) are mentioned in Sunni books. And this much is sufficient for one that has sense to prove the rightfulness of his Caliphate and the absence of such a right for Abu Bakr and Umar because every sensible person knows that after their flight, when the Holy Prophet (S) said: “Tomorrow, I will give the standard to one who is having those qualities,” it became clear that those who have run away lack these qualities. And one who does not love Allah and His Messenger and Allah and His Messenger do not love him, how can they have the right to become the Caliph of Allah and

leader of religion and the world?

2. Surah Bani Israel 17:26

3. The author says: Other reports are mentioned in the chapters of miracles to support this verse regarding the conquest of Fadak.

4. The author says: The incident of Fadak and its usurpation will be described shortly.

5. A dish of sopped bread, meat and broth.

[1] [1]
SHARES

Expedition of Umratul Qaza – letters inviting Kings to embrace Islam – events upto the Battle of Mutah

Ali bin Ibrahim has narrated that when the Prophet returned from the conquest of Khyber, he sent Usamah bin Zaid against some Jew town in the vicinity of Fadak. In one of these places was a Jew, Marwas bin Namaik Fadaki, who fled from the Muslims with his family to the mountain where being overtaken he repeated the creed of Islam, but Usamah not crediting his conversion put him to death When the detachment returned and reported their success, the Prophet blamed Usamah for slaying the confessing Jew but he said he was repeating the Kalimah merely through fear.

“Did you remove the veil of heart and learn that?” demanded the Prophet, “What have you to do with his heart?” Immediately the Almighty Allah sent down this verse:

وَلَا تَقُولُوا لِمَنْ أَلْقٰى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

“…and do not say to any one who offers you peace: You are not a believer.”[1]

So Usamah vowed that he would never fight one who recites the Kalimah and he didn’t even accompany Imam Ali (a.s.) in his wars. Thus the latter sin of Usamah was worse than his previous mistake.

Shaykh Tabarsi and other scholars have narrated that in the seventh year of the Hijrat, and a year after the treaty concluded at Hudaibiyah, the Prophet and his companions set out on a pilgrimage to Mecca, where according to the stipulation of the treaty, they remained there for three days. The idolaters cleared the city for him, and ascended the surrounding mountains, from whence they watched the ceremonies of the Muslims.

The Prophet ordered his followers to exhibit agility and strength in the courses between Marwah and Safa in order to inspire the infidels with awe of their prowess. Abdullah bin Rawaha was reciting a Rajaz before the Prophet and was carrying a sword.

It is related from Zuhri that previous to this pilgrimage, the Prophet had sent Ja'far bin Abu Talib to Mecca to solicit for him in marriage Maimoona, daughter of Harith and sister of Umm Fazl, the wife of Abbas. Maimoona constituted Abbas her agent and he settled the condition of her marriage with the Prophet.

Kulaini has narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) laid a condition on Quraish that they should clear all idols from Safa, so that Muslims can perform the Tawaf. There was a Muslim man who was so occupied that he didn't perform the Tawaf. So the Quraish brought their idols back and people told the Prophet that so and so has not performed the Sayy and Quraish have brought back their idols. At that juncture, the following verse was revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا

"Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously..."[2]

After three days, when the Holy Prophet (S) set out from Mecca, Hamza's daughter asked him not to leave her at Mecca. Amirul Momineen (a.s.) brought her to Fatima and told her to take her cousin along.

It is mentioned in some reliable books that in the sixth year of Hijri, the Holy Prophet (S) wrote to kings inviting them to Islam. In the same year, the Prophet set the example to Muslim of wearing a ring on his finger. About this epoch he sent six men with letters to as many kings, summoning them to embrace Islam; namely Khatib bin Abu Baltah to Maquqas; Dahyah bin Khalifa to emperor of Rum; Abdullah bin Huzaifa to Kisra, emperor of Iran; Amr bin Umayyah to Najjashi; Shujan bin Wahab to Harith bin Abu Shimr; and Saleet bin Amr to Hozet bin Ali. Maquqas honored the letter he received, kissed it, and wrote in reply, that he had known another prophet was to appear, and that he respected the claims of the Prophet, to whom he sent four girls, one of whom was Mariya, afterwards the mother of Ibrahim and another, her sister Sireen.

He likewise sent an ass named Afeer or Yafur, and a mule called Duldul. Maquqas did not became a Muslim. yet the Prophet accepted his present observing He has by this adorned his reign, but his kingdom shall not endure The Prophet kept Mariya for himself, and gave her sister, Sireen to Hassan bin Wahab.

Kaiser, whose proper name was Harqal, appearing dejected one morning his courtiers asked him the reason, that he had dreamed that king of the circumcised had arisen. His scholars answered that they

knew of no people but the Jews who practiced that rite as to these they are under your authority and if you please you can order them all to be slain and thus remove all ground of fear on this account.

While this conservation was going on, a messenger from the governor of Busra arrived. bringing with him an Arab whom he presented before the monarch with the explanation that the man brought news of several wonderful things which had occurred. Harqal then commanded his interpreters to question the Arab about the events alluded to. On being interrogated, the man said, “A person has arisen among us claiming to be a Prophet some believing in and obey him while others oppose him and consequently the flame of war and slaughter blazes among us.”

Harqal demanded if this Arab was circumcised and finding that he was exclaimed, “Now the interpretation of my dream is apparent.” The emperor immediately summoned his general and ordered him to search the whole kingdom of Shaam for some relative of the Prophet and if he found such a man to bring him to royal court.

The commander-in-chief soon found Abu Sufyan, who visited Shaam for trade, and brought him to Harqal, Abu Sufyan’s account of this matter as related by Ibn Abbas is that after he had concluded the truce with the Prophet, he went with a company of Quraish on a mercantile expedition to Shaam where he was met by a party of mounted men, who, understanding his relationship to the Prophet, carried him and his companions to Harqal.

Abu Sufyan was presented before the monarch who was surrounded by all the great men of Rum. Harqal then demanded through an interpreter, which of the Arab party was most nearly related to the man of their country claiming to be a Prophet. Abu Sufyan answering that he was the nearest related to the Prophet, the emperor ordered him to be brought near and the rest of the party to listen to what he said and confirm it if true, and confute it if false.

In relating the story Abu Sufyan observed, “Had it not been that I was ashamed to be convicted of lying before the king verily I had told him nothing but lies.” Harqal first demanded what was the family rank of the man claiming to be a Prophet. Abu Sufyan replied that his lineage was the most noble among the Arabs. “Has any one of your people ever before claimed to be a Prophet?” “No.” “Has any of this man’s ancestor been king?” “No.” “Do the chief and principle men follow him or the poor and needy?” “The latter class are his followers.”

“Do his adherents increase or diminish?” “They increase.” “Are any who embrace his religion afterwards ashamed of it?” “No.” “Before claiming to be a Prophet was he considered a liar among you?” “No.” “Did you ever witness anything like fraud in him?” “No we have formed a truce with him for a period and cannot tell if he will attempt stratagems against us in this matter; which,” added Abu Sufyan “was all I could say on that subject.”

Harqal continued: “Have you ever fought against him?” “Yes.” “What was the result?” “Our wars have been attended with alternate success.” “What does he enjoin on his followers?” “He required the

worship of god and forbids associating anything with the Deity, and commands us to forsake the precepts of our fathers, to perform prayers, to bestow charity, and to be chaste and benevolent." Harqal then said to Abu Sufyan through the interpreter: "If what you have stated is true, the Prophet will soon be master of this place. If it were possible I would go to him and would wash his feet."

Harqal then called for the letter addressed to him by the Prophet which was as follows: In the name of God the compassionate the merciful: This is a letter from Muhammad bin Abdullah, the apostle and servant of God to Harqal chief of Rum. The peace of God be on him that follows the true direction in religion. Now know you, I call on you to embrace Islam. Become a Muslim that you may be secure, punishment both in this world and the next.

Obey, that God may double your reward. If you do not accept the offer made you on you, will be responsible for the sin of your subjects who in consequence of your example do not believe. The letter concluded with this passage from the Qur'an: "O you who have received the scripture come to a just determination between us and you that we worship not any except God and associate no creature with Him; and that the one of us take not the other for lords beside God But if they turn back say, Bear witness that we are true believers."

Disputation and confusion now arose in the court and the Arabs were sent away. It is related by Qutub Rawandi that Harqal after reading the letter, summoned his chief scholar, whose name was Askaf, who examined the epistle, and declared that its author was Muhammad of whom Isa had announced the glad news.

"I acknowledge his truth," said Askaf, "and yield him obedience." "Should I do so," said Harqal, "My royalty would be forfeited." Kaiser indeed, wished to profess Islam. The Christian assembled to kill Askaf, who called Dahyah, the bearer of the letter and charged him to tell his master that he had acknowledged the unity of Muhammad, but the Christians did not regard his words. He came out and was martyred by the Christians.

It is related by Qutub Rawandi that Harqal sent a Ghassani man to the Prophet and charged him to observe what he sat upon who sat on his right and to get if possible, a view of the seal of prophethood. On his return, he reported to the king that he found the Prophet seated on the ground water boiling up under his feet, and his cousin, Ali sitting on his right.

I had forgotten the seal, said the man but he reminded me of it, and allowed me to see it between his shoulders. Harqal replied: "He is the Prophet predicted by Isa." Then he told them to go and tell the Prophet that he should come and share his rulership as he cannot leave his kingdom.

Kisra, the King of Iran, on reading the Prophet's letter tore it to pieces. The Prophet therefore pronounced the curse on him that his sovereignty should soon pass away, which was verified. The letter which was sent through Abdullah bin Hazafah, was as follows: In the name of Allah, the Compassionate, the Merciful:

This is a letter from Muhammad the Messenger of Allah (S) to Kisra chief of Fars: peace be to him that follows religious direction and believes in God and the Prophet and testifies to the unity of God who has no associate, and that Muhammad is His servant and apostle. I summon you in God's stead, for I am Messenger of Allah (S) to all people to inspire fear in all that live and to show divine signs to infidels. Become, then, a Muslim, that you may be secure from the wrath of God. If you refuse, all the sins of the Majoosis will rest upon you.

Kisra was so enraged he tore the letter to pieces, exclaiming, "Does my slave write me thus and put his own name before mine!" The Prophet cursed him that his kingdom will also be torn thus. According to another traditional report he sent a handful of dust. The Holy Prophet (S) said: Very soon my community will take over his lands as he has sent a handful of dust to me.

He then sent an order to Bazan, his governor in Yemen, to dispatch two strong men to seize the fellow in Hijaz that claimed to be a Prophet and had the audacity to write such a letter to the great king, and bring him prisoner to his presence.

Bazan accordingly sent Banuba and another man, Kharkasak or Firoz or according to another report, he told the Prophet to give up his claim or face dire consequences. He wrote saying, "The command of the king of Non-Arab is that you go with these men to his presence." On their arrival at Medina, they waited on the Prophet and said, "Kisra has commanded Bazan to summon you to appear before his Majesty.

If you go with me, I will intercede for you with the king so that no harm shall befall you if you refuse to go why then you know he will destroy you and your people and desolate the country." It is related that they appeared with their beards shorn and their mustaches hanging over their mouths.

The Prophet was disgusted at this fashion and said, "Who ordered you to appear in such a style?" They replied, "Our lord, Kisra." He replied, "But my Lord has commanded me to wear a long beard, and to trim the mustaches even with the upper lip." He then ordered them to withdraw, and visit him the next day.

When they waited on him as directed, he said, "My Lord has informed me that last night Kisra was slain. God has incited his own son Shiruyahs to kill him. Carry this answer to Bazan: that my kingdom will extend throughout the earth and the empires of Kaiser and Kisra will be conquered by my seat and tell him if he became a Muslim, I will leave him in the enjoyment of his present possessions."

The messengers returned to Bazan and reported the Prophet's answer and declared they never witnessed such power of inspiring awe as he possessed in any king notwithstanding he lived like a poor and humble man. Bazan said, "This report does not denote a king a king but a Prophet I will wait till his truth or falsehood is manifest.

After some days a letter from Shiruyah reached Bazan saying, "I have killed Kisra because he killed the chief of Fars. Take oath of allegiance to me and do not molest the man Kisra ordered you to punish, till

you receive further commands from me." Bazan and a party of Farsis who were with him now became Muslims. It is said that Firoz was one of the two men sent to the Prophet and that he became a Muslim and when Isa the false Prophet arose, the Prophet ordered Firoz to put him to death.

Ibn Shahr Ashob has narrated that an angel appeared three successive years to Kisra, with a staff, saying, "Become a Muslim or I will break this." Kisra replied: "Wait for sometime." Then he summoned his guard and scolded them for having allowed that man to enter his bedroom. Next year the angel came to him again and he again told him to wait for sometime. They third time the angel broke the staff and that night Kisra was slain by his son.

The Prophet sent Amr bin Umayyah to Najjashi, with a letter respecting Ja'far bin Abu Talib and his companions. the king honored the letter, kissed it, and raised it to his eyes. He humbled himself at the message of the Prophet so as to descend from his throne and sit upon the ground, and he became a Muslim.

It is related that he sent his son and sixty Habashis to meet the Prophet, but the vessel in which they embarked, floundered at sea, and all perished. Some affirm that this Najjashi was not the same individual to whom Ja'far went, but we shall not debate it as much has already been said about Najjashi. Harith bin Shimr Ghasani, to whom the Prophet addressed a letter did not believe, and his power soon passed away and he died in the year of the conquest of Mecca.

Hozet bin Ali honored the letter he received, and proposed to share his kingdom with the Prophet, who foretold that he would soon lose his dominions, and in the year Mecca was taken, he went to Hell. Qutub Rawandi has narrated from Jurair bin Abdullah Bajali that the Prophet gave him a letter and sent him to Zilakalah of Himyar and it had a better effect, for he embraced Islam and marched to Medina with a large army to join the Prophet.

On his way he passed a recluse's cell who, understanding his object, said it is probable that the Prophet has departed to the eternal world, for I was just now reading the book of Danyal and perused the account there given of the Prophet and of period of his life, and when I made a calculation, I found he must have departed this very hour. At this news, Zilkala returned home, and the bearer of the letter to him, Jurair bin Abdullah, proceeding on to Medina, found the recluse's calculation had been perfectly correct.

It is narrated that in the 6th year of Hijri, Khawla binte Thalaba came to the Prophet and complained about her husband, Aws bin Thabit that he had done Zihar with her. In the same year, the Prophet sent Alau bin Khazramy to Manzar bin Shazy, governor to Bahrain, to summon him to embrace Islam or pay tribute.

The country of Bahrain was under the dominion of the emperor of Non-Arab. Manzar with the Arabs embraced Islam, but the Jews and the Christian of that country agreed to pay tribute. Thus Bahrain was conquered without war. Shaykh Tabarsi has narrated from Zuhri that the Holy Prophet (S) after the

conquest of Khyber sent Abdullah bin Rawaha with 30 riders including Abdullah bin Anis to Bashir bin Wazam, the Jew, because it was learnt that he was mobilizing Ghatfan tribe to fight the Prophet.

When they arrived there, they said: “Prophet is calling you to appoint us as his governor in Khyber.” He agreed after much discussion and set out with 30 men. Each Muslim accompanied one Jew. After traveling for two farsakhs, Bashir regretted his decision and decided to slay Abdullah. Abdullah was a very sharp character; he at once understood and slashed his leg severing it.

He landed a blow with a stick on Abdullah’s head and it started bleeding. Muslims killed all the Jews, except one who escaped with his life. No one was killed from the Muslims. When they returned to the Prophet, he applied his saliva on Abdullah’s head and he was immediately cured. Then the Holy Prophet (S) sent Abdullah to Bani Marra and he killed some of them and arrested some and presented to the Prophet. The Holy Prophet (S) sent Uyyana bin Hasan to Bani Ambar. He also killed some of them and took some prisoners.

It is mentioned in some reliable Sunni books in the events of the seventh year that when the Holy Prophet (S) returned from Khyber, he camped near Masjid Shajara and asked Bilal to remain awake but he was overcome by sleep and all awoke after sunrise. That Prophet recited Qaza prayers with the companions.

Discussion about this in connection with mistakes has passed before. It is related that in this same year, the sun after setting, was brought back at the prayer of the Prophet, for Ali to perform worship, he having been prevented from doing so at the appointed hour by the Prophet laying his head in Ali’s lap and being detained there by a divine communication. Tahawi, a celebrated Sunni scholar, has narrated in *Mushkilus Hadith* from Asma binte Umais through two chains of narrators that the head of the Holy Prophet (S) was in Ali’s lap when descent of revelation began.

Imam Ali (a.s.) had not prayed the Asr prayer but the sun set. After the revelation was complete, the Prophet asked: “O Ali, have you offered the prayers?” “No,” said the Imam. The Prophet prayed and the sun returned from the west after it had set. This incident took place at Sahba, near Khyber. Tahawi says that it is an authentic report testified by reliable authorities.

It is narrated that in the same year, Najjashi proposed to Umm Habib, daughter of Abu Sufyan on behalf of the Prophet and sent her to him. It was in this year that Shiruyah killed his father on the tenth of Jamadius Thani on Monday night, seven hours after sunset. In the seventh year, also Maquqas sent Mariya and his other presents to the Prophet. That same year the Prophet married Maimoona, daughter of Harith.

In the eight year of the Hijrat, the Prophet married Fatima, the daughter of Zahak. She manifested dislike for him, being prejudiced by Ayesha and Hafasa. The Prophet therefore divorced her and sent her back to her family. In the eighth year, a pulpit was built in the Masjid for the Prophet, previous to which he had leaned against a date-tree post in addressing the people. Some say it was in the seventh year.

A woman's son worked as a carpenter, she asked him the Prophet if he would mind if he prepares a pulpit for him. The new pulpit had three legs. When the Prophet mounted the pulpit on Friday, the date-tree post began to wail in separation of the Prophet till it split. The Prophet descended from the pulpit and consoled it. Then he returned to the pulpit and completed the sermon.

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1. Surah Nisa 4:94
2. Surah Baqarah 2:158

[1] [1]
SHARES

Account of the Battle of Mutah

Shaykh Tabarsi and other tradition scholars have narrated that the expedition entitled Mutah was undertaken in the month of Jamadiul Awwal, in the eighth year of the Hijrat, and was occasioned in the following manner according to Ibn Abil Hadid: In this year the Prophet sent Harith bin Umair with a letter to the governor of Busra.

When Harith arrived at Mutah, Sharjil bin Amr Ghasani fell in with him, and learning that he was a messenger of the Prophet going to Shaam, ordered him to be beheaded. The Prophet was much distressed at his news and assembled a large army which he sent to that quarter. Sunnis say that the Prophet constituted Zaid bin Haritha as army chief, and in the event of his being slain, ordered the command to devolve on Ja'far, and if he also should fall a martyr, Abdullah bin Rawaha should succeed, and in case of his falling, the Muslims were to elect a commander themselves.

Shaykh Tabarsi has through trustworthy chains narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) first appointed Ja'far as chief, then Zaid and then Abdullah bin Rawaha. When the army reached Maan, news met them that Harqal, emperor of Rum, had advanced to Marib, where he was encamped with a hundred thousand men of Romans and hundred thousand Arabs.

And Aban bin Uthman relates that they learnt that Arab and non-Arab tribes of infidels, namely, Laham, Khudam, Bali and Khuza had gathered there camping at east. So Muslims camped at Maan for three days and counseled that enemies were present in large numbers. Abdullah bin Rawaha said: "We have never fought with military supremacy, we always fight with the strength of true religion, because of which the Almighty Allah has given us auspiciousness.

True said the Muslims and they set out with three hundred men and reached a village called Sharaf in Balqa. Muslims camped in Mutah and the battle took place there.

Another account says that the Muslims received intelligence that a vast multitude of Arab and Non–Arab infields were assembled and encamped in the eastern quarter. The Muslims were three thousand strong, and at length met the army of Rum at a village called Ashraf, in the district of Bulka, and retired to Mutah, where the battle was fought

Shaykh Tusi has narrated from Zuhri that when Ja'far returned to Medina from Habasha, the Holy Prophet (S) sent him to the Battle of Mutah and appointed him, Zaid bin Haritha and Abdullah bin Rawaha in turn to bear the standard. At the beginning of the engagement Ja'far raised the banner, and mounted on a red horse, fought till he received many wounds, when he dismounted, hamstring his horse, and fought on foot till he was slain.

He was the first Muslim that hamstrung his horse. Abdullah, who next took the command, was likewise slain, but Khalid bin Walid, who succeeded him, after continuing the action a short time, fled and sent Abdur Rahman bin Samrah to inform the Prophet of what happened. The messenger found the Prophet in the Masjid, and he ordered Abdur Rahman to be silent, that he might himself announce what had occurred, which he did.

The people wept at the mournful relation, but he said to them, "Weep not, for my community is like a garden whose owner cultivates it well, builds houses in it, prunes its trees that they may be more fruitful year after year. Verily, when Isa shall descend among my community, He will find a multitude of apostles like His own.

Qutub Rawandi has narrated that when the Messenger of Allah (S) sent the army to Mutah, he appointed three chiefs saying that after each is killed the other should take the command. At that time, a Rabbi was present there. He said: "If this man is a prophet, all three will be martyred." "Why?" asked the people.

He said: "Whenever a prophet of Bani Israel sent an army with similar instructions to a hundred persons, all of them were sure to be killed. It is narrated from Jabir that on the day the Battle of Mutah was fought, the Prophet went to the Masjid and announced to the people what was transpiring on the contested field. Among other particular statement, he said that Ja'far, having his right hand cut off, raised the banner in his left hand, which likewise losing, he sustained the standard by pressing it to his bosom with folded arms, till at length he fell a martyr.

Now the standard was bore by Khalid and after sometime he fled the battlefield and the Muslims also fled from the battlefield. On leaving the Masjid, he went to Ja'far's house, whose little son, Abdullah bin Ja'far, he took upon his lap and stroked his head. The mother, Asma binte Umais, observed that the Prophet's manner seemed to denote that the child was an orphan.

The Prophet then with tears declared that Ja'far was martyred; "before which," said he, "both his hands were cut off, and in exchange for them Allah has given him two emerald wings with which he now flies where he pleases among the angels of Paradise." Some say the wings were ruby; however that may be,

he is now called Ja'far Tayyar, or Ja'far the flyer.

Shaykh Tusi has through trustworthy chains narrated from Imam Ja'far Sadiq (a.s.) that when Ja'far Tayyar was martyred with fifty wounds, twenty-five of them were on his face.

Barqi and Kulaini have narrated from Imam Muhammad Baqir (a.s.) that on the day of Battle of Mutah, Ja'far dismounted from his horse so that people may not even think that he will flee from battlefield. And he was the first among Muslims to have hamstrung his horse.

Barqi has narrated that when the Prophet learnt about the martyrdom of Ja'far, he went to his house, called for his sons, Abdullah, Aun and Muhammad and stroked their heads. Asma, Ja'far's wife said: "O Messenger of Allah (S), you are stroking their heads as if they are orphans." The Holy Prophet (S) was surprised at her intelligence and he said: "Perhaps you don't know that Ja'far is martyred." When Asma heard this, she began to weep.

The Holy Prophet (S) said: "Don't cry, because the Almighty Allah has informed me that He has gifted two wings of red ruby with which he glides in Paradise." Asma said: "O Messenger of Allah (S), call the people and narrate his excellence to them, so that he is always remembered. The Holy Prophet (S) again appreciated her wisdom and he told his family members to send food etc. to Ja'far's house. Since then started the practice of sending food to the family in which death has occurred.

Barqi and Kulaini have narrated through reliable chains and Shaykh Tusi has through good chains narrated from Imam Ja'far Sadiq (a.s.) that when Ja'far Ibn Abi Talib was martyred, the Holy Prophet (S) asked Lady Fatima (s.a.) to send food for three days to Asma binte Umais and to console her and since then started this practice.

Kulaini had narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that one day the Holy Prophet (S) was in the Masjid, when suddenly the Almighty Allah lowered all high lands till he saw Ja'far that he was fighting the infidels till he was martyred. So he told his companions about it. And due to sorrow his stomach began to ache.

And it is narrated in *Jamiul Usul* that Abdullah says: "I was present in the Battle of Mutah. I found Ja'far among the dead carrying more than ninety wounds, all on his front, because he did not turn away from the enemies. According to another tradition, he received fifty wounds all in front.

Shaykh Tabarsi has narrated that Abdullah bin Ja'far says: I remember the day when the Messenger of Allah (S) came to mother with news of my father's martyrdom. He stroked my head in affection with tears in his eyes. Then the Holy Prophet (S) said: "O Lord, Ja'far has taken precedence in Your path, so please make his children inherit his bravery."

Then he said: "Asma, do you want me to give you a glad tiding; the Almighty Allah has gifted a pair of wings to Ja'far with which he flies in Paradise." Asma said: "Tell the people about it." The Holy Prophet

(S) arose, took me and came to the Masjid. Then he mounted the pulpit and made me sit at the lower step. With a sorrowful demeanor he said: “A man is followed in his footsteps by his sons and nephews.

Ja’far is martyred and the Almighty Allah has given him a pair of wings to fly in Paradise.” Then he came down and took me to his house and told them to feed me and also called my brother for this purpose. We stayed in his house for three days. The Holy Prophet (S) used to take us around his wives’s rooms and he sent us home after three days. Then he came to our house one day, when I was playing with my brother and pretending to purchase a sheep from him.

The Prophet prayed that I should become an expert in business and by his prayers, I have always made profit in all my dealings. And it is narrated from Imam Ja’far Sadiq (a.s.) that the Holy Prophet (S) told Lady Fatima (s.a.) to mourn for her cousin, Ja’far but not to utter words of heresy; and to narrate his qualities.

And in another tradition, he said: “People like Ja’far should be mourned,” and it is narrated from Urwah that when Muslims returned from the Battle of Mutah, the Holy Prophet (S) and his companions went out to meet them; those who came out of the city cast dust in the faces of the defeated army and reviled them by the name of runaways. The Prophet said, they do not deserve that reproachful epithet, and, Insha Allah, they will fight more successfully another time.

Ibn Abil Hadid has narrated that the people of Medina heaped such disgrace on the army as was never experienced. When they knocked at the doors of their houses, their own families would not open to them, but taunted to them, saying, “Why were you not slain with your comrades at Mutah?” Through shame, the officers did not venture to leave their houses till the Prophet had consoled them, and accepted their apology for their defeat.

It is mentioned in *Istiab*, that when Ja’far was martyred, he was aged forty-one years. And Ibn Abil Hadid has narrated from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said: “People are created from different trees and Ja’far is created from a single tree.” Once he told Ja’far: “You are like me in make-up and behavior.” And it is narrated from Saeed bin Musayyab that the Holy Prophet (S) said: “I was shown the faces of Ja’far, Zaid and Abdullah bin Rawaha.

They were seated in a tent on a throne of emerald. The necks of Zaid and Abdullah bin Rawaha were crooked but Ja’far’s neck was straight. I asked about it and was told that at the time of imminent death they tried to turn a little away from the battlefield but Ja’far did not do that.

And Ibn Babawayh has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that the Almighty Allah revealed to the Prophet that He liked the four qualities of Ja’far bin Abi Talib which the Prophet asked from Ja’far who said: If the Almighty Allah had not told you, I would have never revealed to you. First is that I never tasted wine, because it destroys intellect. Second: I never lied, because it destroys valor and modesty.

And I never indulged in adultery with anyone's wife, because I know that other may also do the same with my wives. And I never worshipped the idols because I know that they cause neither harm nor benefit. The Holy Prophet (S) placed his hand on his shoulder: You deserve to be given a pair of wings with which you can fly with the angels.

And Shaykh Tusi has narrated that the Holy Prophet (S) told Lady Fatima (s.a.) that: "Our martyr is better than all martyrs, and he is your uncle, Ja'far, who is from us; the Almighty Allah has given him a pair of wings that he uses to fly with the angels. It is narrated from Abu Hamza Thumali that Imam Zainul Abideen (a.s.) saw Ubaidullah, son of Abbas Ibn Ali, the standard bearer of Imam Husain (a.s.) and he wept at him and said: There was no day worse than the day of Battle of Uhud, when Hamza, the lion of Allah was martyred.

After that was the day of the Battle of Mutah when his cousin, Ja'far bin Abi Talib was martyred." Then he said: "There is no day like the day of Imam Husain (a.s.) when 30000 men came against the Imam and all claimed to be Muslims, and they sought divine proximity through killing him. Imam tried all means to advise them and warned them of divine wrath but they martyred him with injustice.

Then he said: "May Allah have mercy on uncle, Abbas who sacrificed his life for his brother. When the oppressors severed his hands, the Almighty Allah gave him a pair of wings with which he flies in Paradise with the angels, like He gave a pair of wings to Ja'far bin Abi Talib. And the status of Uncle Abbas is such that all martyrs will vie for it on Judgment Day.

It is mentioned in some reliable books that during the Battle of Mutah, the Holy Prophet (S) was on the pulpit of Medina and veils when were lifted from his eyes and he watched the scene of battle. He saw Ja'far being lifted on spears and he turned to the heavens and prayed: "O Lord, do not degrade my cousin." The Almighty Allah gave him a pair of wings in that condition with which he flew away to Paradise immediately. That is why he is called Zuljunahin and it is narrated that at that time he was aged forty-one years.[1]

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1. The author says: Traditions about the excellence of His Eminence, Ja'far will be mentioned in the coming pages, if the Almighty Allah wills.

[1] [1]

SHARES

Battle of Zatul Salasil

Ali bin Ibrahim, Shaykh Tusi, Shaykh Tabarsi and Qutub Rawandi etc. and all Shia and Sunni tradition scholars and commentators have narrated from Imam Ja'far Sadiq (a.s.) and Ibn Abbas that twelve thousand mounted men, of the valley of Yabis, assembled and covenanted upon oath, that they would not separate till they had slain Muhammad and Ali (a.s.).

Jibraeel informed the Prophet of the danger which threatened him, and ordered that Abu Bakr and four thousand Muhajireen and Ansaris should be sent against the army of Yabis. The Prophet accordingly ascended the pulpit, and announced the communication made to him, and exhorted the people to engage in the expedition with vigor on Monday.

Muslims made the necessary preparation and the Holy Prophet (S) gave Abu Bakr order to summon the enemy to embrace Islam, and if they would not accept it, to kill their fighting men, take their women and children prisoners, plunder their property, and destroy their houses and fields. Abu Bakr advanced by easy marches till he came up with the enemy, who send a detachment of two hundred armed men, demanding who the Muslims were, and what was their object, and furthermore, to have a parley with their chief.

Abu Bakr, with a party of his men, appeared to parley with the infidels, whom he advised to embrace Islam, but they swore by Laat and Uzza that were it not for some relationship between them they would kill him. "Go back," said they "and reckon it a great favor that we have nothing to do with you, though we will slay Muhammad and his brother, Ali."

Abu Bakr hereupon represented to his army the vastly superior power and advantages of the enemy, and ordered a retreat. The army replied, "You act contrary to the commands of the Prophet, fear Allah and fight with them." He replied, "I know what you are ignorant of," and marched his men back to Medina.

The Prophet rebuked him for his disobedience and cowardice, and then announced to the people, that he was divinely commanded to send Umar with four thousand mounted men on this expedition. Umar's fortune was precisely like that of Abu Bakr, and he received the same rebuke.

The Prophet now sent Ali with an army of Muhajireen and Ansaris against the formidable foe. Ali made such forced marches through unusual route that his men feared their horses would be quite exhausted, and themselves left behind through fatigue. He encouraged his army by saying that the Prophet had commanded him victory.

Ali encamped on approaching the enemy, and they send out their detachment of two hundred men, to demand who he was, and what was his object. He replied: "I am Ali bin Abi Talib, the cousin and brother

of the Prophet, and his messenger to summon you to testify to the divine Unity, and to the prophethood of the Prophet; therefore, embrace Islam and share the prosperity and adversity of Muslims."

The infidels replied: "You are just the man we wanted to encounter; get ready for battle, and be assured we shall slay you and your army. Let the only treaty between us be to meet in deadly onset tomorrow, at breakfast time." "Woe to you!" retorted Ali; "Do you think you can frighten me by your superior numbers?

I look to the aid of Allah, angels and Muslims, and verily, there is no might or power, but in the Almighty Allah." The parley ended, and both parties retired to their respective camps. Ali ordered the horses to be attended to, barley to be given them, to have them saddled and remain in readiness.

At earliest dawn the Muslims performed prayers, and it was yet dark when Ali attacked the enemy, whom he utterly routed. According to the command of the Prophet, he slew their fighting men, took their women and children prisoners, plundered their goods, destroyed their houses, and then returned to Medina.

On the morning of the victory, Jibraeel came to the Prophet and informed about the victory of Imam Ali (a.s.) and the Prophet mounted the pulpit and announced Ali's triumph, and that only two Muslims were slain in the engagement. The Prophet and people of Medina went out several miles to meet Ali and his victorious army on their return.

The Prophet and Ali dismounted from their horses, the Prophet embraced the hero, and kissed him between his eyes. According to Imam Ja'far Sadiq (a.s.) the Muslims had never before taken such valuable spoils, except at Khyber. Thus the Almighty Allah revealed Surah Adiyat:

﴿وَالْعَادِيَاتِ ضَبْحًا ﴾١

"I swear by the runners breathing pantingly..."

﴿فَالْمُورِيَاتِ قَدْحًا ﴾٢

"Then those that produce fire striking..."

﴿فَالْمُغِيرَاتِ صُبْحًا ﴾٣

"Then those that make raids at morning..."

﴿فَأَثَرْنَ بِهِ نَقْعًا ﴾٤﴿ فَوَسَطْنَ بِهِ جَمْعًا ﴾٥

"Then thereby raise dust. Then rush thereby upon an assembly..."

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦

"Most surely man is ungrateful to his Lord."

﴿وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧

"And most surely he is a witness of that

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨

"And most surely he is tenacious in the love of wealth."

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩

"Does he not then know when what is in the graves is raised..."

﴿وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠

"And what is in the breasts is made apparent?"

﴿إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ﴿١١

"Most surely their Lord that day shall be fully aware of them."

Imam Ja'far Sadiq (a.s.) said: "These verses were revealed about the hypocrisy of Abu Bakr and Umar who denied the bounties of the Almighty Allah and when they reached the Yabis valley they found the love of world opposing the command of God and His Prophet, so at the end of the Surah, the Almighty Allah informed that He is aware their infidelity and hypocrisy and that He will expose them on Judgment Day and recompense them.

Shaykh Mufeed has narrated with regard to the expedition of Zatul Salasil that one day a desert Arab came to the Prophet and reported that a party of Arabs had gathered in Ramal Valley and made an agreement to attack Medina. The Holy Prophet (S) collected the Muslims and told them that a party of disbelievers has plotted to attack them and they must be prepared to defend themselves. Ashab Suffa

volunteered in sincerity.

The Holy Prophet (S) drew lots from the eighty persons and appointed Abu Bakr as their chief and gave him the standard, instructing him to punish the Bani Sulaym. Idolaters had appointed watches on mountain peaks. Since Abu Bakr traveled by the highway he was at once detected and they armed themselves. When Abu Bakr reached the heavily wooded and rocky land and the infidels lived in a valley that was difficult to enter.

When Abu Bakr attempted to enter it, the disbelievers came out and slain many Muslims. At last Abu Bakr had to return unsuccessful from there. Then the Messenger of Allah (S) gave the standard to Umar and sent him on the same expedition. He also followed the usual route and was soon detected by the disbeliever who hid beneath the trees and rocks. When Umar stepped into their valley, they came out and drove him away.

When he also returned unsuccessful; the Holy Prophet (S) was extremely aggrieved. Amr Aas said: “O Messenger of Allah (S), please send me as the result of a battle depends on trickery, perhaps I can overcome them through my cunning.” He was also sent and he also followed the usual road and he also returned defeated. According to another report, Khalid bin Walid was sent instead of Amr.

Thus the Holy Prophet (S) was aggrieved for many days and he continued to condemn them. Then he called Imam Ali (a.s.) and gave him the Islamic standard and said: O Lord, now I have appointed one who is a fighter and he never flees from the battle. O Lord, You know that I am Your Messenger.

So help him for the sake of my sanctity and make him victorious. According to another report, Amirul Momineen (a.s.) came to Lady Fatima (s.a.) and asked for his special headwear and she asked where he was being sent to by her father. “Ramal Valley,” said the Imam. Lady Fatima (s.a.) was worried for the difficult expedition.

Meanwhile the Messenger of Allah (S) arrived and asked her why she was crying. He asked: “Do you think that your husband will be killed? Insha Allah it will not be so.” Imam Ali (a.s.) said: “Do you not want me to be killed and be rewarded with Paradise?” Thus he set out for the expedition and the Holy Prophet (S) accompanied him upto Masjid Ahzab. Amirul Momineen (a.s.) was astride a red horse and had a Yemeni sheet over his shoulders. He held the Khati spear aloft.

The Messenger of Allah (S) prayed for their success and returned and also sent Abu Bakr, Umar, Amr Aas or Khalid bin Walid with him. Imam Ali (a.s.) took the Iraq route leaving the usual highway. Companions thought that he was heading somewhere else. Amirul Momineen (a.s.) took them through a secret route.

They traveled during the nights and hid themselves in mountain passes during daytime. Amr Aas saw that the Imam was following an appropriate procedure which was sure to yield victory, so he was overcome with jealousy. He told Umar, Abu Bakr and other men that Ali is ignorant of these paths, while

we are experts of this terrain, “which is infested by wild beasts, which are more dangerous for our forces, so you must stop him from taking this route.”

People reported this talk to Amirul Momineen (a.s.) who said: “One who obeys Allah and His Prophet should follow me and one who intends to oppose Allah and His Prophet may go by any road he likes. All fell silent and followed the Imam. They passed mountain passes during the nights and concealed themselves during the day.

The Almighty Allah made the wild beasts obedient to the Imam and they did not harm the Muslims. Till the Imam reached upto the enemy territory. Ali (a.s.) told his men to tie up the snouts of the horses so that they may not make noises. So Muslims were stopped and he proceeded. When Umar saw that victory was near, he said: “There are many wolves, lions and wild beasts in this valley. Ask Ali to permit us to scale the mountain face.”

Abu Bakr tried to discuss the matter with Imam Ali (a.s.) but he paid no attention to him. Umar said: “Why should we kill ourselves? Come, let us climb up from this valley. Muslims said: “The Holy Prophet (S) ordered us to obey Ali. We will not disobey him and follow your ideas. This went on till the morning. Amirul Momineen (a.s.) launched a surprise attack and killed the men, took their women and children as prisoners.

Tied their remaining men in chains and ropes; that is why this battle is known as the Battle of Zatul Salasil. The field of battle was five marches from Medina. That same morning, the Holy Prophet (S) came out and prayed the Morning Prayer with the people. In the first rakat he recited Surah Adiyat. He said: “It is a chapter just revealed on me and the Almighty Allah has informed me that Ali has overcome the enemies,” and he explained the jealousy of Amr Aas as jealousy to him.

And *Qunud* is in the meaning of *Husud* and that is the love of world which was very strong in one who feared the animals. And in another report instead of Amr, Khalid bin Walid is mentioned. And according to the report of Ali bin Ibrahim the one who is jealous is a denier of bounty and they are Abu Bakr, Umar and Amr Aas who said that there are many wild beasts and they should take the usual road.

Thus Shaykh Mufeed has narrated that the Holy Prophet (S) informed the companions about the victory of Imam Ali (a.s.) and with them came out to welcome them outside Medina. Companions stood in two rows. When Imam Ali (a.s.) looked at the Holy Prophet (S), he jumped from his mount and ran to meet the Messenger of Allah (S) and kissed the feet and stirrups of the Prophet. The Holy Prophet (S) said: “Ali, get mounted as Allah and His Messenger are pleased with you.”

Imam Ali (a.s.) was moved to tears and they returned happily from there. War booty was distributed among Muslims. The Prophet asked some of the army what they had observed in their chief during the expedition. They replied, “We saw nothing bad in him, but his conduct was strange in one particular way; in every prayer we performed with him, he recited the Surah: Say, God is one God; the eternal God, he begets not, neither is he begotten: and there is not any one like unto Him.”

The Prophet inquired of Ali for what reason he did this. He said it was because he had a very great affection for that chapter: “and Allah loves you with a like warmth,” replied the Prophet. “Verily, were it not that I fear a community of my followers will say of you, what the Christians affirm of Isa, I would this day declare some things in your praise, so that you would pass no company that would not gather the dust on which you tread, for the blessing it confers.”

Furat bin Ibrahim in his *Tafsir*, has narrated from Salman Farsi that one day the elder companions except for Imam Ali (a.s.) were present in the house of the Prophet. Suddenly a desert Arab came and said: “O Messenger of Allah (S), I am from Bani Lakham and people of Bani Khatham tribe have formed an army under the command of Harith bin Makida.

They have, along with 500 fighters, sworn by Laat and Uzza that they will attack Medina and slay you with your companions.” The Prophet was extremely worried and he asked his companions who will volunteer for this expedition to remove their evil, “I will guarantee Paradise for him.” No one replied. The second time he offered them twelve palaces in Paradise. But no one responded. Meanwhile Ali (a.s.) arrived and he asked why the Prophet was so disconcerted. He told him that he had offered twelve palaces for one who will take up this task. Imam Ali (a.s.) said: “Please describe those palaces.”

Another tradition says that the Prophet promised twelve palaces in Paradise to any one who would defeat the people of Yabis, and Ali accepting the offer, desired to hear a description of the palaces. The Prophet said they were of gold and silver bricks, with a cement of musk and amber. The pebbles around them are pearls and rubies, the earth saffron, its hillocks camphor, and through the court of each palace, flow rivers of honey, wine, milk and water; the banks are adorned with various trees, and with pearls and coral.

On the margin of those celestial streams are bowers consisting each of one entire, hollow, transparent pearls. In each of those bowers is a throne with emerald feet, and adorned with ruby. On each throne sits a Hourie arrayed in seventy green robes and seventy yellow robes of so fine a texture, and she is herself so transparent, that the marrow of her ankle, notwithstanding her robes and flesh and bone, is as distinctly visible as a flame in a glass vessel, Each Hourie has seventy lock of hair, every one under the care of the maid who perfumes the lock with the censer which Allah has created to smoke with perfume without the presence of fire.

No mortal olfactory has ever breathed such incense as is there exhaled. “My father and mother be your sacrifice!” exclaimed Ali, “I will undertake the expedition”. The Prophet said: “O Ali, all this has been promised to you. Get up and march forward,” One hundred and fifty men were asked to accompany the Imam. Abbas said: “O Messenger of Allah (S), you are giving him only 150 men while the enemy force comprises of 500 fighters?”

And one of them is Harith bin Makida who is alone equal to 500 men?” The Messenger of Allah (S) said: “By Allah, even if they had been as numerous as particles of dust, Ali would have gone alone to fight

them and without any doubt had been victorious over them and would have brought their prisoners to me.

After that the Holy Prophet (S) arranged the forces and said: “Go, the Almighty Allah would protect you from all sides. And He is my Caliph on you. That instead of me, He is with you.” So Amirul Momineen (a.s.) set out from there.

Thus Imam Ali (a.s.) set out from there and when they reached till Zanhashib which is at one Farsakh from Medina, night fell and the army lost its way. Amirul Momineen (a.s.) looked at the sky and prayed: “O guide of all those who are lost and savior of all those who drown and the deliverer of all the aggrieved, do not make injustice overpower us and do not make the enemies victorious over us and guide us to the path of righteousness.”

The Almighty Allah made their horses’ feet strike against the stones in such a manner that it created so much sparking that their way became clear. At that juncture, the Almighty Allah revealed Surah Adiyat. In the morning, Amirul Momineen (a.s.) recited the Azan and when the enemies heard it, they said: “Perhaps some shepherd is remembering Allah on the mountains.

When they heard: I witness that Muhammad is the Messenger of Allah, they said: “This shepherd seems to be a followers of that magician liar (refuge of Allah!).” Among the principles of Ali (a.s.) was that he never began the battle till the complete morning had dawned and the angels of the day had not come down. Thus when he concluded his prayer and the day dawned, the standard was raised and the disbelievers saw and remarked to themselves: “The one you had been waiting for is here. It is Muhammad, who has come with his followers.”

A daring youth, who was most heretical and inimical came out from them and challenged: “O followers of magicians and liars, which of is Muhammad? Come out, so that I can fight you.” Imam Ali (a.s.) came to confront him and said: “May your mother mourn for you, you are a liar and a magician and Muhammad (S) is sent from the Almighty Allah with truth?”

“Who are you?” asked that shameless infidel. He replied: “I am Ali Ibn Abi Talib (a.s.), cousin and son-in-law of the Messenger of Allah (S). “So you are his close kin, so it is same whether I kill him or slay you,” said the accursed man and he launched an attack reciting a Rajaz. The Imam also recited a Rajaz and attacked. They exchanged a couple of blows and in the third blow Imam Ali (a.s.) dispatched him to Hell.

Then he called for another contestant. That accursed man’s brother came out and Imam Ali (a.s.) slew him in one blow and again asked for a competitor. Chief of the army, Harith bin Makida who was considered equal to 500 men, emerged and the Almighty Allah had remarked about him that:

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ

"Most surely man is ungrateful to his Lord."[1]

He recited a Rajaz and attacked Imam Ali (a.s.). The Imam repelled his blow and gave him a slash which split him into two and then again asked for a contestant. His cousin, Amr bin Fatak came out and reciting the Rajaz, attacked the Imam. Ali (a.s.) dispatched him to his brother in the first blow. After that he asked for another contestant but no one came out to confront him. So the valiant Imam attacked those deviated wolves and fell their fighters, took their children captives and plundered their wealth and took all of them to Medina.

When the Holy Prophet (S) received the good news of victory, he came out with companions to welcome the victors and met them at a distance of one Farsakh. The Holy Prophet (S) cleaned the dust from the face of Imam Ali (a.s.) and kissed his forehead and wept and said: "O Ali, I thank Allah, Who strengthened by arms with you and supported me. O Ali, like Musa (a.s.) prayed to Allah, to strengthen his arms by his brother and make him share his prophethood, I also asked the same from the Almighty Allah and He approved it."

Then he turned to the companions and said: "Do not ridicule me about the love of Ali, because I love him by the command of Allah. O Ali, one who has befriended you has befriended me and one who has loved me has loved the Almighty Allah and one who loves the Almighty Allah is loved by Him and accommodates them in Paradise. O Ali, one who is inimical to you, has been inimical to me. And one who is inimical to me, is inimical to the Almighty Allah. And the Almighty Allah hates and curses one who hates Him. And He will not accept any deed of the enemies of Ali (a.s.). It is mentioned in another report that Imam Ali (a.s.) killed a hundred and twenty men from them.

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1. Surah Adiyat 100:6

[1] [1]
SHARES

Conquest of Mecca

Shaykh Mufeed, Shaykh Tabarsi and Ibn Shahr Ashob etc. have narrated that the important event of the conquest of Mecca occurred in the month of Ramadan, in the eight year of Hijrat. The majority of writers declare that the conquest was achieved on the thirteenth of the aforesaid month, but some maintain that it was on the twentieth. The cause of renewed hostilities with the Quraish was that at Hudaibiyah, the Prophet concluded a truce with the Quraish and took under his protection the tribe of Khaza, while Kananah tribe leagued with Meccan chiefs.

Two years after the treaty, as a certain wretch of the latter tribe was satiring the Prophet, a man of Khaza rebuked him for it, and threatened, if he repeated the offence, to break his jaws. The other, not intimidated, chanted again his abusive ode, on which the man of Khaza struck him a violent blow on the face. Both parties calling their respective tribes to their assistance, a furious conflict ensued, in which the Kananah, being the weaker, were driven into Kaaba and many of their party slain.

The Quraish aided this tribe with animals and arms, and the Khaza dispatched Amr bin Salim to the Prophet to inform him what had occurred and call on him for help. The man in recounting the state of affairs chanted a number of odes, when the Prophet said to him, "Enough!" He then went to the house of his wife, Maimoona and called for water to perform ablutions, and while thus engaged, said, "I shall not be assisted unless I render assistance."

As he made preparation to march immediately on Mecca, he prayed that the Lord would restrain the spies of the Quraish, that they might enter their country before they were apprised of his movements. Ali bin Ibrahim, Shaykh Tabarsi and Shaykh Mufeed have narrated through many chains that Hatib bin Balta had embraced Islam and migrated to Medina, while his family was in Mecca.

Since the Quraish dreaded Prophet's entry into Mecca they came to Hatib's family and said: "Write to Hatib and ask him if Muhammad intends to enter Mecca." In reply Hatib wrote that the Holy Prophet (S) was planning to attack Mecca and sent it to Mecca through a woman named Safiya and according to another report through a woman named Sara, a freed slave girl of Abu Lahab. She concealed that letter in the folds of her hair.

Jibraeel informed the Prophet about this and he sent Zubair and Imam Ali (a.s.) in pursuit of that woman. When they caught up with her, they asked for the letter and she began to weep and swore having any letter. She was also subjected to a search but the letter was not found. Zubair said: "O Ali, she is swearing and in spite of searching her, the letter is not found. Let us go back to the Prophet and report the matter."

Amirul Momineen (a.s.) said: "The Messenger of Allah (S) has said that she is having the letter and the Holy Prophet (S) had not lied in saying that he has heard it from Jibraeel and neither has Jibraeel attributed falsehood to the Almighty Allah. Saying this, he pulled out his sword and said: "I will cut off your head if you don't give the letter."

She at last gave the letter. Imam Ali (a.s.) brought it to the Prophet, who summoned the Muslims in mosque and all gathered. He mounted the pulpit with the letter and said: "I had prayed to the Almighty Allah to keep our plans concealed from Quraish and one of you tried to inform them about it. So one who has written this letter should own up or divine revelation will expose him. No one stood up and the Prophet repeated his statement.

Now Hatib stood up trembling like a date branch in a sharp wind and he said: "I have written this letter, but neither have I become a hypocrite nor doubt your prophethood." "Why did you do this?" "Because

my family is in Mecca unaccompanied by my tribesmen, so I feared that idolaters would slay them. So I decided to do a good turn to them, so that they may not harm me. And this act was not committed due to doubt in religion."

Umar said: "O Messenger of Allah (S), allow me to strike off his head." The Holy Prophet (S) said: "He is from the fighters of Badr, perhaps he will repent and the Almighty Allah will forgive him. Send him out of the Masjid." People drove him out, beating him and he looked at the Prophet that perhaps he would forgive him. Then the Holy Prophet (S) ordered and he was brought back. Finally he was forgiven and the Holy Prophet (S) sought divine forgiveness on his behalf, saying: "Never repeat it." The Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ

"O you who believe! do not take My enemy and your enemy for friends: would you offer them love..."[1]

Shaykh Tabarsi has narrated from Imam Ja'far Sadiq (a.s.) that when Abu Sufyan, who was then in Shaam, heard that the Quraish had fought the Khaza and broken the truce with the Prophet, he came to Medina and waited on the Prophet, beseeching him to spare the blood of his kindred, and to renew and extend the truce. The Prophet replied, "If you have not yourselves broken the true, I shall still adhere to it."

Abu Sufyan next applied to Abu Bakr and Umar, and begged them to guarantee the security of Quraish. They replied that no one could do anything without the permission of the Prophet. He then went to his daughter, Umm Habiba, one of the Prophet's wives, and he was about to sit down on the carpet but she drew it away, saying, "The Messenger of Allah (S) has been seated on this carpet, and I will never allow you, an unclean idolater to sit on it."

At this severe repulse, he went to Fatima, the Prophet's daughter, and begged her to heighten her renown by confirming the treaty with Quraish and extending the period of truce. She replied that she would pledge whatever the Prophet did. He finally wished the young Imams, Hasan and Husain should be permitted to guarantee to safety of his tribe, but Fatima replied that they would do nothing without the sanction of their grandfather.

Last of all he applied to Ali, who told him to go himself to the door of the Masjid and proclaim that he, Abu Sufyan, guaranteed the security of the Quraish, and then start for Mecca. On reaching home he reported the rebuffs he had met with, and as a last resort, what he had done at the suggestion of Ali. At this, the Quraish exclaimed, "Ali has fooled you, you have stood security for your own tribe?"

The Prophet constituted Abu Lubabah bin Abdul Manzar governor of Medina, and commenced his march after the afternoon prayers, on Friday the second day of the blessed month of Ramadan, having

first summoned the chiefs of the tribes and ordered them to assemble their people and join him at Mecca. It is narrated from Imam Muhammad Baqir (a.s.) that at the commencement of the march, the army observed the fast, but on arriving at Kara Naeem, he ordered the people to eat by day, setting the example himself, and declaring some who will keep the fast, disobedient.

And they and their progeny were named thus till Judgment Day. Imam Muhammad Baqir (a.s.) said: I know their descendants. So the Prophet set out from there and reached till Amraz Zahran. Nearly ten thousand people were with him, four hundred of them were mounted on horses. The Quraish were still ignorant of his advance, and Abu Sufyan, Hakim bin Qiran, Budail bin Waraqa came out of Mecca with the view of procuring intelligence of him.

Previous to this, however, Abbas was permitted by the commander of the guard to wait upon the Prophet at Thinatul Uqab, but his two companions, Abu Sufyan bin Harith and Abdullah bin Umayyah were inhibited by Zain bin Usaid, Abbas saluted him saying, “May my father and mother be your sacrifice! I have brought with me the son of your uncle, and the son of your aunt, both of whom are penitent.”

The Prophet replied, “I have no need of them, they have acted dishonorably to me. And said that till I did not create a stream or a golden house, they would not believe in me.” Umm Salma interceded likewise for these men, and at last he pardoned them and called him to his presence. Abbas now concluded that if Muhammad entered Mecca in anger and power, all the Quraish would be destroyed.

He then mounted the Prophet’s white mule and rode about the country, hoping to find some wood-carrier or milk-seller and to apprise the Meccans of their danger, that their chiefs might come and wait on the Prophet and induce him to guarantee their security. It was now night, and Abbas found himself near three men, Abu Sufyan bin Harb, Hakim bin Kharam and Budail bin Waraqa, one of whom he recognized by the voice to be Abu Sufyan who was inquiring Budail the cause of numerous fires of which they had just got a view.

One of the men replied that the tribe of Khaza was encamped there. Abu Sufyan said that tribe was too small to have so many fires. Abbas now announced to Abu Sufyan, and told him that the fires were at the camp of the Messenger of Allah (S), who with twelve thousand men was come to take Mecca. “What hope is left?” replied Abu Sufyan. “This,” said Abbas, “that you mount behind me and go with me to the Prophet and obtain security for yourself and people.”

Abbas relates that the different parties of the army allowed him to pass, on recognizing that he was the Prophet’s uncle, but on passing Umar’s tent he, seeing Abu Sufyan ran out exclaiming Alhamdulillah! You have now fallen into our hands; and proceeded hastily to the Prophet’s tent, saying Abu Sufyan is brought here without pledged protection, give me permission to cut off his head.

Umar was always blamed for offering to kill chained and helpless prisoners but at sight of an enemy in the field of battle, he turned his back and fled. Abbas then informed the Prophet that he has given

personal security to Abu Sufyan, and brought him there. “Let him enter,” said the Prophet. He then approached and stood in the presence of the Prophet with the appearance of extreme abasement.

The Prophet said to him, “Have you yet found time to testify to the unity of God and my Prophethood?” “My father and mother be your sacrifice!” responded the humble chief; “how great is your clemency! if there had been another god besides God, he would have heard our cries at Badr and Uhud; but with respect to your prophethood, I have still doubt.” Abbas exclaimed, “Repeat the creed, or I will instantly cut off your head.”

Abu Sufyan complied, with a trembling stammering voice, forced by necessity, and according to Qutub Rawandi then went to lodge in Abbas’s camp where he heartily regretted the course he had taken, and thought that he might have taken on the Arab tribes and put the Prophet to fight. The Prophet knowing the train of his thoughts through the miracle of prophethood, shouted to him that if he had taken that way he would after all have been conquered.

The next morning, when Bilal pronounced the Azan, Abu Sufyan inquired what it meant. Abbas told him that it was the summons to prayers, and directed him to rise and perform ablutions, the mode of which Abbas taught him. They then waited on the Prophet, who was still engaged at his ablutions, and the Muslims were holding their hands to catch the water that fell from his hands, applying every drop they caught to their faces.

Abu Sufyan observed, “I never saw the emperors of Non–Arab and Rum treated with such veneration.” He then asked permission to go and put the Quraish in fear, and called them to Allah and the Prophet. The Prophet told him to go, and promised that all who would repeat the creed should be safe; with all who made no opposition, and all who sat down by the Kaaba’s without arms. Abbas observed that Abu Sufyan was a man who loved distinction, and wished some favor to be conferred on himself.

The Prophet added whoever enters Abu Sufyan’s house is safe and whoever remains in his own house and closes the door is safe. After Abu Sufyan had left the Prophet’s camp, Abbas said to the Prophet that Abu Sufyan was a man full of stratagems, and as he saw that the Muslims were scattered about, he might plot a against them. Abbas was hereupon ordered to pursue and detain him at the entrance of the defile till the army of Allah should march out in his presence.

On being overtaken Abu Sufyan said, “Do you practice deception on me?” “No,” replied Abbas, “but wait till you have seen the army.” When Khalid bin Walid appeared with his division, Abu Sufyan thought it must be the main body with the Prophet himself, and so he thought at the appearance of each successive division till at last came the great standard of Muhajireen and Ansaris, borne by Saad bin Ubadah, an Ansari.

These men were immersed in iron and nothing of them was visible but their eyes. “Your nephew has become a great king,” exclaimed Abu Sufyan. “He is not a king, but a Prophet,” returned Abbas, to which the other through fear assented. Saad approached Abu Sufyan, he accosted him in a threatening

manner, and told his men they would that day avenge the blood of their slain.

Abu Sufyan in alarm rushed through the ranks till he came to the Prophet, had kissing his blessed stirrups, reported what Saad has said. The Prophet replied that no violence should be offered to any that submitted peaceably, and ordered Ali to advance and take Saad's banner and calmly and quietly entered Mecca, which entrance he made with the happiest fortune.

On that day, Hakim bin Kharam, Budail bin Waraqa and Jubair bin Motam embraced Islam. Abu Sufyan, on being dismissed to announce the approach of the Muslims, ran his horse with all speed, and entered Mecca by the lower road, as the dust of the victorious army was rising above the surrounding mountains.

The Quraish who had not the least apprehension of his danger, asked him the news. He replied, "Muhammad is at hand with an innumerable army; run into your house and whoever enters my house is safe." When Hind, that cursed woman, heard this news from her husband, she tried to prevent the people from retiring, and endeavored to make them take up arms and fight the Muslims.

"Kill this base old fellow," cried she; "God curse him! What a bad news-bringer he is." "Woe to you," retorted Abu Sufyan, "I have seen a power before which the emperors of Rum and Non-Arab and the Kings of Kinda and Himyar will soon become Muslims: be still; truth has triumphed and calamity is near.

The Prophet had given orders that in entering Mecca none but those found in arms to oppose him should be slain, and two women that had chanted satires against him. Like Muqis bin Saba, Abdullah bin Sadda bin Abi Sarah, Abdullah bin Hanzal and two female singers. He commanded that these proscribed persons should be killed, though found clinging to the curtains of Kaaba.

Saeed bin Harith and Ammar bin Yasir found Ibn Hanzal clinging to the curtains of Kaaba and they proceeded to kill him and Saeed killed him first. Muqis was killed in the bazar. Amirul Momineen (a.s.) killed one of the women and another one ran away. Hawarith bin Nufail bin Kaab was also slain by Imam Ali (a.s.). Ali (a.s.) came to know that his sister, Umm Hani has given refuge to a group of Bani Makhzum including Harith bin Hisham and Qays bin Saib.

He armed himself and came to her place and asked her to send out all she had given refuge to. They began to tremble. Umm Hani came out but did not recognize him through the armor and she said: "O man, I am the cousin of the Holy Prophet (S) and sister of Ali Ibn Abi Talib (a.s.). go back from here." Imam Ali (a.s.) said: "Send them out."

Umm Hani said: "By Allah, I will complain about you to the Prophet." Imam Ali (a.s.) removed his helmet and Umm Hani embraced him: "I have sworn that I will complain about you." He said: "Go and fulfill your vow, the Holy Prophet (S) is standing at a certain place." Umm Hani came to him when the Prophet's tent was pitched and he was taking a bath and Lady Fatima (s.a.) was in his service.

He heard her voice and said: "Welcome Umm Hani." She said: "May my parents be sacrificed on you,

what all I saw from Ali (a.s.) today." The Messenger of Allah (S) said: "I have given security to whomsoever you have guaranteed." Lady Fatima (s.a.) said: "Umm Hani do you have to complain about Ali who has terrorized the enemies of the Almighty Allah and the Holy Prophet (S)?" Umm Hani said: "May I be sacrificed on you, forgive my mistake."

The Holy Prophet (S) said: "May the Almighty Allah reward well the efforts of Ali (a.s.), because he does not give concession to anyone in the path of God. I have given security to whomsoever Umm Hani has guaranteed, for the sake of the relationship she has with Ali (a.s.)."

Shaykh Tabarsi has narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that on entering Mecca, the Prophet asked for the keys of Kaaba, and learning it was with Shaibah's mother, sent him for it. She at first refused to delivered it, but on being threatened with death, gave it up, and the Prophet, calling Umar to rebuke him for having formally doubted his word in reference to the conquest just achieved, opened the Kaaba and returned the keys to Shaibah, with whose descendants it still remains. From Shaibah's posterity, Mahdi, will recover the keys, cut off and hang their hands on the Kaaba, and proclaim them thieves of that sacred place.

Kulaini has narrated through correct chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) found three hundred and sixty idols in the chamber of Prophet Ismail. Each idol the Prophet hit with his staff saying:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[2]

The idol used to fall head down and the Meccans used to remark that we have not seen a magician more expert than Muhammad.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) stood on Mount Safa and announced: "O sons, of Hashim, sons of Abdul Muttalib, I am the Messenger of the Almighty Allah to you. You should say that Muhammad is from us and you can do whatever you like.

By Allah, among you or others, my friend is only one who is pious. It shouldn't be that on Judgment Day you should come loaded with the dust of the world and that others carry the rewards of the Hereafter. I have completed the argument between you and me. I will be responsible for my deeds and you will be responsible for your deeds. I will not be held accountable for your deeds.

Kulaini and Ali bin Ibrahim have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the conquest, the Prophet sat in the Masjid and received the fealty of the men of the city, by the form of shaking hands till the time of Noon prayer, and the allegiance of the women. The

Almighty Allah then revealed this verse:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."[3]

When the Holy Prophet (S) recited these verses, Hind said: "We reared the children and you killed them." Umm Hakim binte Harith bin Hasham, wife of Akrama, son of Abu Jahl inquired what those good commands were in which we should not oppose you. He answered, "When calamities come upon you, do not strike your faces, nor scratch them with your nails, nor pluck out hairs, nor rend the covering of your breasts, nor put on black clothes, nor utter loud lamentations."

The women inquired in what mode their pledges should exchanged. The Prophet replied, "I will not extend my hand to that of a women: bring a vessel of water." He than put his blessed hand into the water, and taking it out, ordered the women to put their hands into the water, saying, "This is the form of pledge with you." Imam (a.s.) said: "The Holy Prophet (S) was purer than that he should have touched the hands of stranger women."

Shaykh Tabarsi has narrated that this allegiance with the women took place at Mount Safa. The cursed woman, Hind, who chewed Hamza's liver at Uhud, had veiled her face and mingled with the other women, being afraid of the Prophet. When he enjoined them to associate nothing with Allah, Hind observed, "You are exacting a condition of us, which you did not of the men." On commanding them not to steal, she said, "Abu Sufyan is a miser; I have taken some of his property, and do not know whether he will declare it lawful or not."

Abu Sufyan, her husband, replied that whatever she had taken or might afterwards take was lawful. At this Prophet, recognizing the woman, smiled, and asked if she were not Hind, the daughter of Atba. "Yes," she replied: "Pardon what is past; that God may pardon you." He then forbid them to commit lewdness. "Will a noble woman do that!" exclaimed Hind, who was noted for that crime. At this Umar laughed, for during the period of Jahiliyya he had been guilty with that very woman, and moreover her son, Muawiyah was the fruit of illicit intercourse. Then the Holy Prophet (S) said: "Do not eliminate your children."

Hind said: "We reared our children and you killed them." She remarked thus because her son, Hanzala

was killed in the Battle of Badr by Imam Ali (a.s.). The Holy Prophet (S) smiled and said: “Do not make allegations against anyone.” Hind said: “Making false allegations is a dirty deed, you command us good behavior.” When the Messenger of Allah (S) said: “Do not disobey in good deeds,” Hind said: “When we are sitting here, it is not hoped that we will disobey you.”

Ibn Shahr Ashob has narrated that on the day of the conquest of Mecca, Uthman bin Abi Talha Abdi locked the door of the Kaaba and climbed to the roof. He was asked to surrender the keys as the Messenger of Allah (S) was asking for them. He said: “If I accepted him as the Messenger of Allah (S), why I would have denied the keys to him?” Amirul Momineen (a.s.) climbed the roof and snatched the keys from him and passed to the Prophet, who opened the door and entered the Kaaba, prayed two rakats prayer. When he came out, Abbas said: “Return the keys to him.” At that juncture, the following verse was revealed:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Surely Allah commands you to make over trusts to their owners...”[4]

The Messenger of Allah (S) called Uthman and returned the keys. When he heard that the Almighty Allah had commanded thus, he embraced Islam.

Ayyashi has narrated from Imam Ja’far Sadiq (a.s.) that on the day of the conquest of Mecca, the Messenger of Allah (S) ordered that the idols of Quraish should be thrown out of the mosque and broken up. An idol of Quraish was placed on Mount Marwah. They prayed to the Prophet to spare it. The Holy Prophet (S) waited for a moment, then ordered them to demolish that also. At that juncture, the following verse was revealed:

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

“And had it not been that We had already established you, you would certainly have been near to incline to them a little...”[5]

It is narrated from Imam Hasan Askari (a.s.) that when the Almighty Allah raised up Muhammad (S) in Mecca and he initiated his open invitation stating his arguments and condemned their ancestors for idol–worship, they all became inimical to him and began to misbehave and harass the Prophet in every way. They began to demolish the rooms that Muhammad (S), Imam Ali (a.s.) and their followers had constructed around the Kaaba for religious propagation.

Idolaters did not leave any stone unturned to torture and harass them, which finally compelled him to leave Mecca and go to Medina. While departing from Mecca he addressed the city: Allah knows that I am fond of you. If your inhabitants had not expelled me, I would not have given priority to any other city.

Jibraeel came with divine greetings and glad tidings that soon the Almighty Allah will bring him back victorious as mentioned in Qur'an:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

"Most surely He Who has made the Qur'an binding on you will bring you back to the destination..."[6]

When the Messenger of Allah (S) told his companions about this promise and the people of Mecca also learnt about it, they made fun of him disbelieving that he would ever come back to Mecca. After that the Almighty Allah informed that very soon, He would make him overcome the Meccans and divine law will become supreme there and very soon He would ban their entry into Kaaba, and none will enter except in fear.

So this divine promise was fulfilled and the Holy Prophet (S) conquered Mecca. Itab bin Usaid was appointed as the governor of Mecca. When Meccans came to know about it, they said: "Muhammad is always trespassing on our rights and degrading us. He has now appointed an eighteen-year-old as the governor, in spite of the presence of many senior personalities among us and we are the inhabitants of holy sanctuary which is the most superior part of land in the world."

The letter appointing Itab as governor began as follows: "This is a communication of Muhammad, Messenger of Allah to the inhabitants of the Holy House and its neighbors. So to say: Whoever from you has brought faith in Allah and Muhammad, His Messenger and who testifies to his sayings and after Muhammad he loves Ali, his brother and successor and is the best creature, is from us and he will return to us.

And one who opposes one of them, should remain away as he is from the folks of Hell. And the Almighty Allah will not accept any of his deeds even though it might be great, he will remain in divine chastisement forever. Indeed, Muhammad, the Messenger of Allah has appointed Itab bin Usaid as the governor of Mecca and entrusted all official affairs to him.

So that he may control those of you who are wayward and teach the ignorant and work for your welfare and punish one who opposes the divine laws. And I have appointed him as your governor, because I know that he is having more excellence and he loves Muhammad, the Messenger of Allah and Ali the Wali of Allah. So he is our servant and a brother in faith.

Friend of our friends and enemy of our enemies; and he like a shading sky and comfortable earth. The Almighty Allah has given him precedence to you all in his love for Muhammad, Ali and their pure progeny. He is your ruler who will apply the divine law among you. May the Almighty Allah not take away Taufeeq from him like He has imbued his heart with love for Muhammad and Ali. He will not need to write to me asking each and everything.

The Almighty Allah will inspire him with correct decisions. So one of you who obeys him will deserve a good reward from the Almighty Allah and one who opposes him will fall into a severe chastisement. None of you should make his young age a pretext to disobey him, because no one has any excellence due to age." Itab entered Mecca with this proclamation, which he soon announced in public.

He said: "I am a fiery opponent of the hypocrites among and I am a sincere helper of the believer. I know well who among you harbor hypocrisy. Very soon I would have the prayers announced which all of you should attend. So that I may know who is a true believer and who is absent because of some valid excuse; otherwise I will strike off his neck according to the command of Allah and His Messenger, so that I may clean the holy sanctuary from the dirty presence of the hypocrites.

Know well that truthfulness is honesty and lying is dishonesty and sinfulness is not established in any community expect that the Almighty Allah makes them degraded. Know that your strong ones are weak for me till I do not restore the rights of the weak from them.

And your weak ones are strong for me till I don't take their rights from the disobedient ones. So fear Allah, and make yourselves honored by His obedience and do not degrade your selves in His opposition." Thus he applied the divine law and exalted the believers and humiliated the hypocrites.

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1. Surah Mumtahina 60:1
2. Surah Isra 17:81
3. Surah Mumtahina 60:12
4. Surah Nisa 4:58
5. Surah Isra 17:74
6. Surah Qasas 28:85

[1] [1]
SHARES

Expedition of Hunain and events upto the Battle of Tabuk

Shaykh Mufeed, Shaykh Tabarsi and other historians and tradition scholars have narrated that after the conquest of Mecca, the Prophet sent out detachments to various areas in the vicinity, summoning the Arab tribes to embrace Islam, but giving no orders to fight. Ghalib bin Abdullah was sent to Madlaj tribe; they said: "Neither do we rely on you nor live in your neighborhood."

The people urged the Prophet to declare a war against them. The Holy Prophet (S) said: “They are led by a wise and intelligent man and many people of that tribe will be martyred on the way of Allah.” Amr bin Umayyah was sent to Bani Dail tribe to invite them to Islam but they also flatly refused.

Companions advised war against them also but the Prophet said that they will soon embrace Islam. Abdullah bin Suhail was sent to Maharib tribe and they embraced Islam. Some of them also visited the Messenger of Allah (S). Ibn Babawayh and Shaykh Tusi have narrated from Imam Muhammad Baqir (a.s.) that Khalid bin Walid was sent to Bani Mustaliq, a branch of Bani Khuzaimah against whom in his youth he was hostile, and to gratify that old enmity he killed many of them by trickery and took much of spoils, although they claimed to be Muslims.

The survivors came to the Prophet along with the letter of amnesty to the Prophet and complained about Khalid. The Prophet was highly offended at this. Khalid arrived with a lot of gold and other booty. The Holy Prophet (S) gave it all to Ali to make all possible reparations to the tribes. And raising his foot said, “Trample the method of Jahiliyya like this,” that is judge according to the law of Islam.

When Imam Ali (a.s.) reached there, he decided the matter according to divine law and after satisfying them, returned from there and the Holy Prophet (S) asked how did he fare. He replied: “First I paid the blood money for each deceased and in place of a fetus which was aborted, gave them a male or female slave. And I paid up all their damages.

Then I gave the remaining amount in lieu of their utensils in which their dogs drank water and in exchange of the ropes that their shepherds used. After that I gave something in lieu of the terror caused to their women and children and in lieu of unknown things. After that I divided the balance amount among them so that they may be sincerely pleased with you.

The Holy Prophet (S) said: “Since you paid them to make them pleased with me, I pray that the Almighty Allah be pleased with you. You are to me like Harun was to Musa except that there will no prophet after me. According to another tradition, he said: “O Ali, you have pleased me, may Allah be pleased with you. O Ali, you are the guide of my Ummah. O Ali, successful is one who loves you and who follows your practice and the worst enemy till Judgment Day is one who opposes you and who detests your practice.

Among the events of eighth Hijri it is narrated that Akrama, the son of Abu Jahl, became a Muslim and after the conquest of Mecca apostasied and ran away to Yemen. His wife took amnesty of the Prophet on his behalf. He returned and reconverted to Islam. It is narrated that the same year, the eighth of Hijrat, the Prophet sent Khalid to break Uzza, the greatest idols of the Quraish, and Amr bin Aas was ordered to break Sawa, the idol of Huzail and Saad bin Zaid was commanded to demolish Manat.

Battle of Hunain

Shaykh Mufeed, Shaykh Tabarsi and Ali bin Ibrahim etc. have narrated that the cause of the Battle of Hunain was that when the Prophet set out for Mecca he had on the basis of exigency said that he was going to attack Hawazins, who made great preparations for defense, and having made Malik bin Auf Nazari, their general, advanced, with all their families, cattle, and property, to the valley of Autas, where they encamped and engaged in festivities in anticipation of victory.

Among these was a blind old chief named, Warid bin Alsamah Hashmi, the chief of Hasham, who drew his hand over the ground where they had encamped, and asked what valley it was, and being told, he said it was a fine place to maneuver cavalry, as the ground was neither too rough nor soft. He than inquired why he heard the cry of horses, cows, sheep and children. They replied that Malik bin Auf had brought the families and property as an inducement for the men to fight bravely.

He than swore by the Lord of the Kaaba, that Malik was a mere sheep feeder and knew nothing of war. He called for him and endeavored to persuade him to send back the families and cattle, admonishing him that he was to contend with a powerful enemy, demanding if he ever knew a flying army stop for wives, children, and property? Malik rejected this wholesome counsel, telling the chief that he was very old and his understanding was impaired.

Warid, the old chief, then inquired for Kaab and Kalab tribes, their allies, and finding they had not joined the army, sighed at the ill fortune that brooded over them. He asked who had come from Hawazin tribes and was told that Amr bin Aamir and Auf Aamir have arrived. He said neither they can benefit or harm and wished he were young again, to engage in the ensuing battle and pay the debt of heroism.

When the Messenger of Allah (S) heard that the clans of Hawazins were assembled in the valley of Autas, he collected the tribes of Islam, incited them to sacred war, and gave them assurance of victory and help from the Almighty Allah, who would cause them to triumph over their enemies, whose property and children and women should fall into their hands.

The people were now eager for the contest, and preparation for the march were quickly made. The Prophet gave the great standard to Ali, and ordered all battalions entering Mecca to join their respective colors. The Prophet then marched with the ten thousand men he had led to Mecca, and a division of two thousand who had joined him at the city.

According to the report of Abil Jarud from Imam Muhammad Baqir (a.s.), one thousand men belonged to Bani Sulaym tribe under the leadership of Abbas bin Mardas bin Salma, and the other half of the tribes of Mazniah. The Prophet's army encamped on approaching the position of Hawazin.

Their commander in chief, Malik bin Auf, hearing of the Prophet's advance, ordered his men to station themselves in front of their families and property, break their scabbards, and secreting themselves in

ravines and behind the trees, await the Prophet's advance and attack him on all sides while the morning was very dark, and put him to rout. This order was followed by the declaration that the Prophet never had encountered any who understood the art of war.

After the Morning Prayers the Prophet commenced his march down the valley of Hunain, which abounded in defiles and declivities. The Bani Sulaym who composed the vanguard of the Prophet army being simultaneously attacked on all sides by division of the Hawazins, gave way and fled, throwing the whole army, into disorder and flight, with the exception of Amirul Momineen (a.s.) and the few companions of the Prophet, before whom the fugitives rushed without paying any regard to him.

Abbas held the bridle of the Prophet mule's on the right, and Abu Sufyan bin Harith bin Abdul Muttalib on the left. The Prophet cried to the fugitives, "O company of Ansaris, where are you going! Come to me; I am Messenger of Allah (S)!" But no one turned back. Nasiba, the daughter of Mazinah, cast dust at the faces of the fugitives, saying, "From God and the Prophet whither do you flee!"

At length Umar passed her, to whom she said, "What is this which you do?" He replied, "Such is the providence of God." The Prophet than ran his mule to Amirul Momineen (a.s.), who with drawn sword was bravely defending the Muslims standard that he held. As Abbas was a tall man with a powerful voice, the Prophet ordered him to ascend an adjacent hill and shout to the people, "Where are you going? O companions of Baqarah and companions of the allegiance of the tree!

The Messenger of Allah (S) is here!" The Prophet raised his hand towards heaven and said, "O Lord, to You belongs praise and intercession, and You are help." At this juncture, Jibraeel descended and assured the Prophet that he had offered the prayer at which the sea was parted for Musa to save him from Firon. The Prophet ordered Abu Sufyan[1] to give him a handful of sand, which he cast at the idolaters, saying, "Ugly be your faces!"

He then raised his head towards heaven and said, "O Lord, if this company should be destroyed, no one will serve You hereafter." The Ansaris hearing the call of Abbas, returned, broke their scabbards, and crying, "Here we are!" passed the Prophet, but from shame did not approach him, and joined the standard of Ali. The Prophet asked Abbas who they were, and being told they were the Ansaris, the Prophet replied, "Now the furnace of war is hot!"

At that moment, angels descended to give the Muslims victory, and the Hawazins were routed and fled in all direction. The Muslims heard the clang of angelic arms in the air, but saw no one. Thus the Prophet triumphed over the idolaters, whose property, women and children fell into his hands. The Almighty Allah describes this battle in the following manner:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

"Certainly Allah helped you in many battlefields and on the day of (battle of) Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating."[2]

According to traditions "many battlefields" imply that the Almighty Allah helped the Prophet on eighty occasions. Then the Almighty Allah says:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ

"Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers."[3]

Regarding the word Sakina in the above passage, the Imam Reza (a.s.) observes that it is the name of a fragrant and agreeable wind of Paradise, which has a human form and attends to prophets.

Ali bin Ibrahim narrates that a man from Bani Nazar bin Muawiyah, called Shajra bin Rabia who became a prisoner of Muslims asked the Muslims where have the white-clad youths riding pie-bald horses gone and by whom the Hawazin were routed and slain, and in comparison with whom the Muslims were nothing. They replied, "Those were angels whom Allah sent to our aid." All this was according to the report of Ali bin Ibrahim.

Shaykh Tabarsi relates that before the Prophet marched to Hunain, hearing that Safwan bin Umayyah had a hundred coats of mail, he sent to borrow them on the condition of paying their value if they were damaged. According to traditions from this instance, a pledge given for borrowed articles was made binding in Islamic law. The Prophet divided these coats of mail among his companions, and marched against Hawazin at the close of Ramadan, or beginning of Shawwal, in the eighth year of Hijrat.

Shaykh Mufeed has narrated that the Holy Prophet (S) set out with ten thousand men for the Battle of Hunain and as the Muslims were so numerous, they had no doubt of being victorious. Abu Bakr remarked, "This is a wonderful army, and we shall now triumph." The Holy Prophet (S) said: "Our army has been struck with an evil eye. But the Almighty Allah willed them to know that victory did not depend on their numbers and arms, but on His own aid.

When therefore they engaged the enemy, they all fled with the exception of ten men, nine of whom were from Bani Hashim; the tenth, Ayman, son of Umm Ayman who fell a martyr. The Almighty Allah said regarding the unplaced remark of Abu Bakr:

إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

"...when your great numbers made you vain..."[4]

And the believers that the Almighty Allah mentioned with the Prophet that He sent tranquility on them were Amirul Momineen (a.s.) eight persons from Bani Hashim. One was Abbas, who was to the right of the Prophet and Fazl bin Abbas was to the left; Abu Sufyan bin Harith, the cousin of the Prophet was not Muawiyah's father Abu Sufyan, he was holding the mule's saddle when it was disturbed; and Amirul Momineen (a.s.) was in front of the Prophet slashing the idolaters and driving them away. Rabia bin Harith bin Abdul Muttalib, Abdullah bin Zubair bin Abdul Muttalib, Atba and Motab, sons of Abu Lahab were around the Prophet and all Ansar and Muhajireen had fled from there.

Shaykh Tusi has narrated through authentic chains from Naufal bin Harith bin Abdul Muttalib that on the day of the Battle of Hunain, all fled except seven sons of Abdul Muttalib: Abbas and his son, Fazl, Ali and his brother Aqil, Abu Sufyan, Rabia and Naufal, sons of Harith bin Abdul Muttalib. The Holy Prophet (S) had the sword drawn and mounted on Duldul was attacking the idolaters, reciting the following Rajaz:

"I am the Messenger of Allah (S) without any doubt. I am the son of Abdul Muttalib."

Harith bin Naufal said: "I heard from Fazl bin Abbas that when my father saw that all had fled and Imam Ali (a.s.) was also not visible, he said: "The son of Abu Talib has also deserted the Prophet in spite of all the feats he had shown in previous battles." I said: "Don't pass such remarks about your nephew." He asked: "Is Ali present here?" I said: "Look ahead in the front row, how he is fighting with his sword, in that flying dust, his Zulfiqar flashing, scorching the idolaters." My father said: "He is righteous and son of a noble, may his uncles be sacrificed on him."

Fazl says: "That day Ali clove forty of the enemy exactly into two, each at a blow." And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of Battle of Hunain Imam Ali (a.s.) eliminated forty daring men of the infidels.

Shaykh Tabarsi declares that when the Muslims fled, and the Prophet was left with only nine men about him, Malik bin Auf, the commander-in-chief of the Hawazin, rushed forward, shouting, "Show me Muhammad," and seeing him, made a furious charge, and was met by Ayman Ibn Umm Ayman, whom he slew, but he could not force his horse against the asylum of prophecy. At that perilous junction, Kalah, the brother of Safwan bin Umayyah, shouted, "Now the sorcery of the Prophet is destroyed!" Safwan, who had not yet become a Muslim, ordered his brother to be silent, saying, "God break your jaws! It is better that a Quraishi should be our king than a Hawazini."

Shaykh Tusi has narrated that when the Muslim army fled the battlefield it was yet dark; idolaters came out from ravines and bushes with weapons and the Prophet turned his luminous face towards the fugitives, beaming like the full moon, so that all saw him while he demanded what had become of the covenant they had made with Allah.

At this appeal they turned on the infields who were led on by a man mounted on a red camel and bearing a black flag on a spear. They slew every Muslim they overcome. The enemy advanced with great impetuosity, but black standard bearer, whose name was Abu Jardal, was met by Ali, who at one

blow brought his camel to the ground, and with the next stroke clove him in two.

This put the Hawazin to rout, and the Muslims in turn pursued, led on by Ali, making great slaughter and taking many prisoners. Imam Ali (a.s.) went on fighting till he had killed forty infidels. After the sun had risen high, the Prophet ordered it to be proclaimed that no more of the enemy should be slain, nor any of the prisoners be put to death.

Ibn Alaku, a spy of Huzail tribe was taken a prisoner who had come to the Prophet on the day of the conquest of Mecca. Umar recognized him as a spy and had him killed; but when the Prophet learnt about it, he was very indignant at this disobedience. After that Humail bin Mamar was also killed while being a prisoner and the Prophet condemned Umar's act. At last Umair bin Wahab came and asked the Prophet for forgiveness on behalf of the Ansar. Abu Bakr had displeased the Prophet at the beginning of the battle and in the end, Umar infuriated him.

Shaykh Tabarsi and Qutub Rawandi etc. have narrated that Shaibah bin Uthman bin Abi Talha Abdari was extremely inimical to the Prophet because Ali had killed eight standard bearers of his tribe in the Battle of Uhud. So he was always waiting for an opportunity to take revenge. But he was despaired on the day of the conquest of Mecca.

He joined the Battle of Hunain hoping to get a chance. He says: When Muslims fled, I came to the right side of the Prophet and saw Abbas and observed that he will not be deficient in defending his nephew. I came to the left and saw Abu Sufyan bin Harith and observed that he will not be deficient in helping his cousin. I came behind the Prophet and launched a blow but a flame came in between and was about to scorch me to death when I put my hand on my eyes.

But the Prophet called me, placed his hand on my chest and said: "O Lord, remove the Satan from him." Now when I glanced at the Prophet deep love developed in my heart for him and I began to love him more than myself." The Messenger of Allah (S) then said: "Shaibah, go and fight the idolaters." He says: "I began to fight with such sincerity that even if my father had confronted me, I would have slain him too."

After the battle, I came to the Prophet and he said: "Whatever the Almighty Allah intended about you was better than what you intended about yourself." And whatever passed in my heart was known to none but me and the Holy Prophet (S) told me all about it and I embraced Islam as a result of it.

Shaykh Tabarsi has narrated from Saad bin Musayyab that a man from the infidel army told me: "When we confronted the Muslims they fled in a few minutes and we pursued them, till we reached the Messenger of Allah (S) who was astride the mule, Ashab. Some white-faced men addressed us and said: "Ugly be thy faces. Go away from here." We turned back and the Muslims came out in our pursuit and we realized that they were angels.

It is narrated from Imam Ja'far Sadiq (a.s.) through trustworthy chains on the day of the Battle of Hunain

four thousands prisoners, and twelve thousands camels fell into the hands of Muslims besides other property. The Holy Prophet (S) sent the booty and captives to Jaranah under Budail bin Waraqa, while himself, with his army pursued the infidels, one hundred of whom are said to have been slain in the battle. And it is narrated from Zuhri that six thousand became prisoners and an unlimited number of properties and sheep, which Allah alone knows.

Shaykh Mufeed and Shaykh Tabarsi have narrated when the idolaters were defeated at Hunain they broke into two divisions and Arabs fled to Autas and Bani Thaqif to Taif, against both of which places the Prophet sent detachments. Malik bin Auf also went with them and they took refuge in the Taif fort.

The divisions under Abu Aamir Ashari and Abu Musa Ashari against Autas were successful after a sharp action in which Abu Aamir was killed. But the other, under Abu Sufyan bin Harb the accursed came back, saying that he was sent with those who could not even draw a bucket of water from the well. Upon this the Prophet himself immediately marched on Taif in Shawwal, which he took after a siege of more than ten days.

He sent some men with Imam Ali (a.s.) to destroy whatever he could lay his hands on and to destroy all the idols. Khatham tribe came with a huge army and attacked early in the morning and a stalwart Shahab from them challenged the Muslim army. Imam Ali (a.s.) set out to fight him but Abul Aas bin Rabi volunteered to get rid of him, but was restrained by Ali (a.s.) who said: “If I am killed you take over the command.” The people of Taif, on being conquered, become Muslims. The Holy Prophet (S) recited the Takbir and spoke at length with Amirul Momineen (a.s.) in isolation.

Shia and Sunni have through many channels narrated from Jabir bin Abdullah Ansari that when the Messenger of Allah (S) was conferring with Amirul Momineen (a.s.), Umar came and said: “You talk secretly to him and keep us aloof?” the Messenger of Allah (S) said: “I am not telling him the secrets, the Almighty Allah is.” Umar returned infuriated saying: “This is also like he said on the day of Hudaibiya that we will enter Masjidul Haram, but we returned from there without it.” The Holy Prophet (S) said: “I never said that we will enter it the same year.”

Thus Nafih bin Ghilan came out from the Taif fort with some people of Thaqif. The Messenger of Allah (S) sent Amirul Momineen (a.s.) to fight them. They met at the Valley of Dajj and Nafih was killed. Idolaters fled from there and some persons housed in the fort were overawed and they came out to embrace Islam.

Shaykh Tabarsi etc. have narrated that during the siege, a group of slaves came out of the fort and converted to Islam, one of them being Abu Bakra, slave of Harith Kaldah. Another was Mambas, whose real name was Masjah. The Holy Prophet (S) named him Mambas. There was one named Darzan, slave of Abdullah bin Rabi. When at last the people of Taif embraced Islam, they requested the Prophet to return their slaves. The Holy Prophet (S) said: “No, it is not possible, because they have been freed by the Almighty Allah.”

Shaykh Mufeed has narrated from Abdur Rahman bin Auf that the Messenger of Allah (S) laid siege to Taif for ten or seventeen days; then one day the Holy Prophet (S) mounted a horse when it was very hot climate, and said: O people, I am your intercessor and your chief. Our promised place is Kauthar. I advise you to be nice to my progeny and my Ahlul Bayt (a.s.).

By the one in whose hands is my life, it is obligatory on you to establish prayer and pay the Zakat or I will send on you one who is from me and is like my soul, who will kill you and make your children captives. Some thought that he implied Abu Bakr and some expected him to be Umar, but the Messenger of Allah (S) held the hand of Imam Ali (a.s.) and said: "This is the one."

Shaykh Tusi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) concluded the Hawazin expedition and came to the forts of Taif and laid siege to the people of Dajj for some days, they sued for peace with some conditions, which the Prophet accepted and returned to Mecca. Their messengers came to the Prophet and said: "We accept Islam but please excuse us from prayer and Zakat."

The Messenger of Allah (S) said: "It is not a religion that has no prayer, by the one in whose hands is my life, it is obligatory on you to establish the prayer and pay the Zakat, otherwise I will send such a man to you who is like my self. He will cut off your heads and make captives of your sons." Then he held the hand of Ali Ibn Abi Talib (a.s.) and said: "He is the one I am talking about." When they returned to Taif and reported the conversation, they agreed to pray, pay Zakat and agreed to fulfill all the conditions laid by the Prophet.

Then the Messenger of Allah (S) said: "No one will disobey me from my Ummah, but that I will throw an arrow of God to him." "Who is the arrow of God?" asked they. "Ali Ibn Abi Talib (a.s.), when I sent him on an expedition, I saw Jibraeel to his right, Mikaeel to his left. And an angel walked ahead of him and a cloud shaded him till the Almighty Allah helped that beloved of mine."

Qutub Rawandi has narrated that when the Messenger of Allah (S) besieged the people of Taif, Uyyana bin Hasan said: "Please permit me to go and talk to the people of the fort." The Prophet accorded the permission. He said: "Do you guarantee my safety, that I may discuss some points with you?" Abu Mahjan recognized him and said: "Come in."

When he stepped inside he said: "May my parents be sacrificed on you, your condition has pleased me. There is none like you among the Arabs. By Allah there is none like you among the companions of Muhammad." Uyyana said: "You have sufficient stocks and we have less space of camping. Be patient, do not surrender the fort to him." And he went away from there. Bani Thaqif said to Abu Mahjan: "We did not like his coming here and we fear that he will report all our weaknesses to Muhammad."

Abu Mahjan said: "I know him better than you. There is none among us more inimical to Muhammad even though he is among their forces." So when he came to the Prophet he said: "I told them to embrace Islam, by Allah, Muhammad will not move from here till you don't surrender. So seek his

amnesty and thus I threatened them much." The Messenger of Allah (S) said: "You are lying, you spoke to them in such and such manner." Companions condemned him and he sought divine forgiveness and promised not to repeat such a thing.

Shaykh Tabarsi has narrated that the Prophet conferred with his companions about the people of Taif. Salman Farsi said: "O Messenger of Allah (S). I think you should aim a catapult at the fort." The Prophet accepted the proposal and a catapult was prepared and loaded with skin full of oil. The people of the fort burnt the catapult and their trees were burnt in retaliation.

Sufyan bin Abdullah Thaqafi called out from the fort and announced: "Why are you destroying our property? All this will be yours if you are victorious. And if you are not victorious, have mercy for the sake of God and leave our properties intact." The Holy Prophet (S) replied: "Leave them for the sake of Allah."

It is mentioned in one report that the Holy Prophet (S) laid siege to Taif for around thirty days and after that he returned. Then the people of Taif came and embraced Islam. Shaykh Tusi has narrated through authentic chains of narrators from Abu Dharr that the Messenger of Allah (S) said that when the messengers of people of Taif arrived and I said that they must establish prayer and pay Zakat or "I will send to them one who is like my self, who loves Allah and His Messenger and Allah and His Messenger love him.

He will strike off your heads," companions craned their necks in anticipation but I held aloft the hand of Amirul Momineen (a.s.) and said: "He is the one." Abu Bakr and Umar said: "I have never seen this excellence in anyone."

Shia and Sunni scholars have mentioned that Imam Ali (a.s.) said on the Shura along with his other merits that: I adjure you before Allah, did the Messenger of Allah (S) say about anyone that: Bani Waliya should refrain from hostilities or I will send to them who is like my self. His obedience is my obedience and his disobedience is my disobedience.

One who will make them obey through the sword." All Shura members said: "None of us is like that." Then he said: I adjure you before Allah, is there anyone among you like me, to whom the Prophet spoke secretly on the day of the Battle of Taif and Abu Bakr and Umar had told him: "You speak to Ali in secret and conceal it from us." And the Prophet had told them: "I did not say anything of my own. The Almighty Allah had ordered me to do so." All said: "None of us is like that."

Shaykh Tusi etc. have narrated that after this conquest, the Prophet retired with his army to Jaranah, where he divided the booty taken at Hunain among his Quraish followers and the Arabs, and gave none, or very little to the Ansaris. His reason for such a division was to attach firmly to him those who had recently become Muslims.

For this purpose he gave a hundred camels to Abu Sufyan bin Harb, and the same number to his son

Muawiyah. Several other individuals, like Hakim bin Kharam of Bani Asad, Nazar bin Harith, Alaa bin Khalid Thaqafi, Harith bin Hasham and Jubair bin Motam and Malik bin Auf, al-Qama bin Alaqa, Aqra bin Habis, Uyyana bin Hasan enjoyed the same share.

A poet, Abbas bin Mardas, receiving only four camels was so enraged that he complained to the Prophet by chanting an extemporaneous ode. The Prophet hearing this, ordered Ali to go and cut out Abbas's tongue. Accordingly he led away the confounded man, who earnestly asked him if he really intended to cut out his tongue.

"I shall obey the prophet's order," replied Ali, who now led him into the camel-yard and bade him take four camels and rank with the Muhajireen, or hundred camels be classed with those that had received that number. At Ali's advice he contented himself with taking four camels.

Some Ansaris were also much offended at his division of spoils, and said, "the Prophet was for us in the day of his necessity, but now, when he has gained his own kindred to his cause, he forgets us." On being informed of these reproaches, the Prophet ordered the Ansaris to be assembled by themselves, when he came to them in anger, attended only by the Amirul Momineen (a.s.), and thus addressed them:

"When you were all on the brink of Hellfire, did not Allah through me give you salvation? and when you were at swords' points with each other, did not the Almighty Allah, through the blessing of my presence, inspire union and love in your heart?" To which they responded, "Yes, you were few and degraded when I came to you, and now, through my influence, you have become numerous and honorable."

In the way he enumerated the many favors he had conferred upon them. As they continued silent after he had concluded his address, he said, "Why do you not answer me?" they replied, "What answer can we give, O Messenger of Allah (S)? All our fathers and mothers be your sacrifice! all that we enjoy is from you." The Prophet replied, you might indeed say to me, "your people charged you with falsehood and expelled you from among them, but we acknowledged your truth and gave you an asylum, you came to us fearful, and we gave you assurance."

At this, the whole company wept aloud, and the old men came to the Prophet kissed his blessed hands, and feet, and knees saying, "We are satisfied to have God and his Prophet; do what please with our own property." He then said, "you were vexed with me for dividing the plunder among those that have recently embraced Islam, in order to attach them firmly to the faith, and make them your efficient coadjutors, while to you belonged the more excellent riches of the faith.

Are you not content that others should take the sheep and camels, while the Prophet is your portion?" He then declared the Ansaris peculiarly his own, the ark of his mysteries, and said if all the world were to go to one valley, and the Ansaris to another, he would certainly continue with them. He concluded by imploring pardon for them and their posterity.

Kulaini and Ayyashi has narrated through good chains of narrators from Zurarah that Imam Muhammad Baqir (a.s.) was asked about the meaning of the phrase:

وَالْمُؤَلَّفَةِ قُلُوبُهُمْ

"...and those whose hearts are made to incline (to truth)..."[5]

Imam (a.s.) said: "Those who adopted monotheism and gave up idol worship and confessed to the dictum of: There is no god except Allah, and Muhammad is the Messenger of Allah, in spite of the fact that they continued to doubt whatever the Prophet liked for them so the Almighty Allah ordered His Prophet to make them incline to faith through wealth and good turns so that Islam becomes good and they remain steadfast in are religion they have embraced.

Doubtlessly on the day of Battle of Hunain, the Holy Prophet (S) went out of his way to please people like, Abu Sufyan bin Harb and Uyyana bin Hasan like the chiefs of Arabs and Mudhir tribe but Ansaris were dissatisfied with this and they gathered around Saad bin Ubadah. So the Holy Prophet (S) brought them to Jaranah. Saad bin Ubadah asked permission to speak and then said that if the distribution of booty was according to divine instructions, it was all right and if not, the Ansaris were not prepared to accept it."

The Prophet asked them if what their chief was saying was claimed by all of them and they assented. Imam Muhammad Baqir (a.s.) says: Since that day the light of their faith decreased. And the Almighty Allah fixed a portion for those inclined to faith. The following year the Ansaris received a very large share of plunder, more than twice the booty of Hunain.

And many groups embraced Islam. The Holy Prophet (S) recited a sermon and said: "Whatever I said was better or what you said? A booty equal to the booty of Hunain has come to me and a large number of people have embraced Islam. By the one in whose hands is the life of Muhammad, I would like to pay a 100 camels to everyone in order to attract them to Islam."

Ayyashi has narrated that on the day of the Battle of Hunain, an Ansari objected to the Prophet's method. A companion said: "You utter such nonsense about the prayer?" Then he came to the Prophet and reports the talk of that Ansari."

The Messenger of Allah (S) said: "My brother, Musa was harassed more by the people but he observed patience for the sake of Allah. On the day of the Battle of Hunain, the Prophet gave a hundred camel to each of those who were inclined to faith.

Shaykh Mufeed, Shaykh Tabarsi and all Shia and Sunni tradition scholars have narrated from Abu Saeed Khudri etc. that on the day of the Battle of Hunain, when the Messenger of Allah (S) was dividing the booty, when Zulkhaisra from Bani Tamim came to him and said: "O Messenger of Allah (S) be just in

distributing." The Messenger of Allah (S) said: "Woe be on you, if I don't practice justice, who will?"

Umar bin Khattab said: "O Messenger of Allah (S), allow me to strike off his head." The Holy Prophet (S) said: "Let it be, he will rise with a group whose prayers you will consider superior to yours whose fasts you will consider superior to yours. They will be constantly reciting the Qur'an but it will not go beyond their throat. They will go out of Islam like an arrow leaves the bow.

Their sign is that a black man will lead them whose arms will have flesh protruding. He will rise against the best company of men." Abu Saeed said: "I testify having heard this from the Messenger of Allah (S) and testify that I was with Amirul Momineen (a.s.) in the Battle of Khawarij. Imam Ali (a.s.) told us to search for one whom the Prophet had indicated and he was found among the dead.
Shaykh Tabarsi has narrated that on the day of Battle of Hunain the Prophet was distributing the booty and after it was done, he mounted and set out from there.

People ran with him and beseeching him for more till they stopped him under a tree and pulled his robe off his shoulders. He said: "People, give my robe back. By the one in whose hands is my life, if I were to get as much booty as there are trees on the earth, I will give it all to you and you will not find me miserly then he plucked a hair from a camel and told them that he was not enriched by the spoil they had taken to the amount of that hair, except the fifth, which belonged to him, and even this he would give up to them.

And if you have taken even a needle from it wrongly, you must return it as it will make you liable for Hell. An Ansari came with a string saying that he had taken it to sew the sheet of his camel. The Holy Prophet (S) said: "I leave my share in it." That man said: "When the matter is so sensitive, I will leave it." And he returned the thread.

In the month of Zilqad the Holy Prophet (S) marched back to Mecca, and performed the rites of Umrah. He appointed Maaz bin Jabal and according to another report, appointed Itab bin Usaid as the governor of Mecca and left Maaz bin Jabal with him to instruct the people in faith.
Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Prophet was never in greater danger than at Hunain, for most of the nomadic tribes were opposed to him in that battle.

Shaykh Tabarsi etc. have narrated that a daughter of his nurse, Halima was there taken prisoner, and on being brought to the Prophet, said she was his sister, the daughter of his nurse, and that she was now a prisoner. He spread his cloak for her to sit on, and conversed with her for a long time, asking her many question. He did not take as much notice of her brother, assigning as a reason, that the daughter had been more dutiful to her parents than brother.

Shaykh Tabarsi has narrated that when some delegations from Hawazin came to the Prophet and embraced Islam and said: "People from our clan are taken prisoners and you know what trouble has afflicted us. So please do us a favor with regard to them, may Allah bless you. Zuhair bin Surd stood up

to speak: “O Messenger of Allah (S) if we had nursed Harith bin Abi Shimr or Noman bin Manzar and they had overcome us, they would have indeed done much favor on us and they are much better than you people.

These camps house your maternal aunts and their daughters in captivity. We don’t want money. Please free our women and children. Many of their prisoners had already been distributed among the companions. When his sister interceded on their behalf of the Messenger of Allah (S) said: “I have given up my share and the share of the sons of Abdul Muttalib; but you apply in my name for those who are in share of other Muslims, perhaps they will also free them.”

After Noon Prayer, Halima’s daughter began to canvass for her prisoners, which was immediately accepted by the Muslims and her people were released. But Afra bin Habis and Uyyana bin Hasan refused: “This community had taken many of our women prisoners, so we will not free their women prisoners. So lots were drawn for their shares and the Prophet prayed to Allah to decrease their shares. One got a servant from Bani Aqil and another got a servant from Bani Numair.

When they received their share they also gave up the claims. But regarding the women who were distributed first, the Holy Prophet (S) said: “Whoever gives up his share will get six shares from the next booty that we receive.” All freed their women and children. Then Halima’s daughter asked for amnesty for Malik bin Auf and the Prophet accepted. He came to the Prophet who returned his belongings and also gave him a hundred camels.

It is narrated that on the day the Holy Prophet (S) distributed prisoners in Autas Valley, he had it announced that pregnant women be not taken to bed, till the time of their deliveries and non-pregnant women must also not be touched till they have had one menstrual cycle.

It is narrated that the Holy Prophet (S) married Malika Kandia in the eighth year of Hijrat. Her father was killed on the day of the conquest of Mecca. Some of the Prophet’s wives said: “Are you not ashamed to marry a man who killed your father?” That unfortunate woman despised the Prophet and he separated from her.

The same year, in the month of Zilhajj, Ibrahim, the son of the Prophet by Mariya, was born. His midwife was Abu Rafe’s wife, freed slave girl of the Prophet. She told her husband that a son is born to the Prophet. Abu Rafe conveyed the good news to the Prophet who gave her a slave in reward and named his newborn son, Ibrahim. Seven days after the birth, the Prophet performed Aqiqa, gave the customary entertainment, shaved his son’s head and buried the hair, giving its weight in silver to the poor.

Ansar women competed with each other to nurse him, so the Holy Prophet (S) chose Umm Barda binte Manzar bin Zaid. It is said that in the same year, his adopted daughter, Zainab died; and he sent Kaab bin Umair on an expedition to Shaam, who, with his party, were all slain. He also sent Uyyana bin Hasan to Bani Ambar and he defeated them and took their women as prisoners.

Battle of Tabuk – Uqbah – Masjid Zirar

Ali bin Ibrahim has narrated that during summer a caravan from Shaam arriving at Medina, with garments and provisions for sale, gave information that the army of Rum, commanded by the emperor Harqal in person, who had been joined by many of the Arab tribes, like Ghassan, Kharam, Qahar and Hamla, had arrived at Humus, the main body of the army having advanced as far as Balqa, their object being to attack the Muslims.

The Prophet immediately made preparation to march to Tabuk, and summoned all the tribes of Medina and Mecca, like Qaza–a, Marina and Jahinia, with others, to the scared war. He ordered that those who had property should assist the poor in the expedition. Great and general contribution were made to defray the expense of outfit and charges of the war. After leaving the city and encamping at Sinyatul Wida, he made the following address to his army: Praise and thanksgiving be to Allah: O you people, verily the truest word is the book of Allah; the best discourse is that of piety; the best of community is that of Ibrahim, and the best of religious observances are those of the Prophet.

The most excellent utterance is praising Allah, the best of narratives are those of the Qur'an, the best of works are those which are moderate, and the worst of deeds is heresy. The best of religious directions are those of the prophets, and the best death is martyrdom. The worst of the blind are those of a blind heart, who wander after receiving religious instruction; the best deeds are those which confer advantages in the future world.

The best guidance is that which is followed and the worst blindness is the blindness of the heart. The hand that gives is better than the hand that receives and small charity is better than great wealth, which makes man forgetful of Allah. The best excuse is the excuse asked at the time of death. The worst regret is to ask for pardon at death, and the most degraded of penitents are those that appear as such at the judgment.

There are those who do not except rarely, assemble for worship on Friday, and same only occasionally think of Allah. But the worst sinners are those who are liars. The most perfect independence is that from appetite, and the best of necessaries is fearing the wrath of God. The beginning of wisdom is to fear God, and the best thing that comes to the heart of man is assurance in faith. Doubt in religion is infidelity, and distance from truth is part of ignorance.

Stealing from spoils is portion of Hellfire, drunkenness is a flame of Hell, poetry is of Satan, wine is the gatherer of all sins, and women are the nets of the devil. Youth is a branch of insanity. The worst earnings are the earnings of women and the worst of frauds is defrauding orphans. He is of a fortunate mind who receives admonition from states of others, and unfortunate whom Allah knows to be such before his birth.

Everyone of you will at last go to a narrow cell (grave), toward which all your acts tend. The worst device

is that of lying. Whatever is to come soon arrives. Enmity to believers is corruption, fighting them is infidelity, and slandering them is sin against Allah. Their property is as sacred as their blood.

Whoever trusts in God will be sufficiently assisted, and to the patient and persevering Allah will give the victory. Whoever pardons the fault of others, Allah will pardon his; whoever quells his anger, Allah will give him a great reward; whoever is patient under calamity, Allah will bestow on him a good recompense. Whoever wishes to make known his good deeds to men, Allah will degrade and expose him in their estimation.

Whoever keeps fasts will receive a double reward, but Allah will punish all that sin against Him. The Prophet then repeated several times: Lord, pardon me and my community, and turning to his followers, said: I ask forgiveness of Allah for you and for myself. He then incited them to fight manfully for faith.

The people after hearing this address, became eager for battle and all tribes whom the Prophet had invited became ready for Jihad. There was, however, a party of hypocrites who would not go to the war, and among them a man named Jadd bin Qays, to whom the Prophet said, “Will you not go with us? perhaps you may take a daughter of Rum prisoner.”

The wretch replied, “It is well known that there is no man fonder of women than myself; but what I fear is that on seeing the daughter of Rum, I shall not be able to restrain myself within proper bounds: do not therefore expose me to such temptation, but allow me to remain at Medina.” Jadd then advised his neighbors not to march in such a hot climate, saying there was nothing to be gained by it but fatigue.

His son reproved, and admonished him that presently some verses would be revealed from heaven denouncing his infidelity, and which men would read and curse him down to the Judgment Day. This apprehension was soon realized, for directly the Almighty Allah sent down his verse:

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

“And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.”[6]

Jadd further observed, “Muhammad thinks an engagement with armies of Rum is like the battles he has already fought, but none of his army will return.” But when these verses were revealed he and his followers were exposed and armies from all around gathered at Sinyatul Wida. The Holy Prophet (S) set out from there and Ali was left in command at Medina, which arrangement was so scandalized by the hypocrites, that at last Amirul Momineen (a.s.) took his arms and overtook the Prophet at Jarf.

The Prophet asked him why he had come. Ali replied that the hypocrites declared that he had been left, lest he should bring misfortune on the expedition. “That is false,” said the Prophet; “and are you not satisfied with being my brother, and holding in respect to me the rank of Harun to Musa, and to be

Caliph among my people, as there will never be a Prophet after me?" Thus consoled, Ali returned to Medina.

Then Amr bin Auf tribe and Salam bin Umair who were present in Badr came to the Prophet wailing and Bani Waqif Muddai bin Umair and Bani Haritha, Aliya bin Zaid and one who had revealed his hidden wealth to the Prophet and it was because one day the Prophet asked them to donate something to charity and people brought their contributions.

Aliya swore that he had nothing which he can give and he gave all his hidden wealth to the Prophet, who said that Allah has accepted his contribution. So Abdur Rahman bin Kaab, alias Abu Laila from Bani Mazin and from Bani Salma came Aman bin Ghalma and Bani Zariq bin Zajar, Bani Arna bin Saria came to the Prophet wailing and said that they were financially incapable to accompany him. The Almighty Allah revealed the following verse about them:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

"It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful."[7]

Ali bin Ibrahim has narrated that these people only wanted a pair of slippers, which they can wear and march forward. So the Almighty Allah said:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

"The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind..."[8]

Ali bin Ibrahim has narrated that eighty people remained behind from various tribes. Who were physically fit and had good intentions and there was no doubt about them. But they said that they will meet the Prophet ahead. Abu Khatima was one of them. He had two wives and owned two grape orchards, in which he had constructed thatches. His women performed the function of irrigating the garden. He provided his wives in the best way.

He said that it was not just for the Holy Prophet (S) whose past and future sins are forgiven to be exposed to sun and go for Jihad while people like me should enjoy life. He loaded his she-camel and joined the Prophet. When people saw him approach the Prophet said that it was Abu Khathima. Abu Dharr lagged behind for three days as he had a very thin camel who refused to move. Abu Dharr left it to walk on foot.

When the sun rose high, Muslims saw a person approach. The Holy Prophet (S) said: “It is Abu Dharr. Give him water, he is very thirsty.” He drank the water although he was already having a pot of water with him. The Holy Prophet (S) asked why he was thirsty when he had water, he said: “O Messenger of Allah (S), I found some rain water collected in a depression in a rock, but when I tasted it, I found that it was extremely sweet and cool.

So I vowed that I will not taste it till I have given it to my beloved, Messenger of Allah (S).” The Holy Prophet (S) said: “O Abu Dharr, may the Almighty Allah have mercy on you. You will live alone, die alone, will be raised alone on Judgment Day and enter Paradise alone. Some people from Iraq will perform your last rites.”[9]

The Prophet now ordered his army to be numbered, and it was found to be twenty-five thousand strong, besides slaves and servants. He then commanded the believers to be counted, and there were twenty-five persons who had not opposed him in that expedition.

Some believers and some hypocrites had not accompanied in the expedition. Believers were those who had wisdom in religion and sign of hypocrisy had not been seen in them. They were: Kaab bin Malik, Marara bin Rabi and Hilal bin Umayyah. Kaab says: “I was never as healthy and powerful as I was at the time of the Battle of Tabuk and I never was given two quadrupeds to ride. I thought that if I departed in a day or two I would be able to join the Prophet; but I continued to lie in laziness for many days.

Meanwhile I went to the market but I could not achieve anything. I saw Hilal bin Umayyah and Marara bin Rabi that they had also remained behind. We conferred among ourselves that the following day we will go to the market, complete our business and then leave for the battle. But the following day also, we could not achieve anything. This went on till we learnt that the Prophet was returning from Tabuk and we were much ashamed. When the Holy Prophet (S) reached near Medina we went out to congratulate him on his safe return. When we saluted, the Prophet did not respond. He turned away from us.

We saluted the believers, but they also did not respond. Our family members learnt about this and they also stopped talking to us. When we came to the Masjid, no one saluted us or spoke to us. Finally our wives went to the Holy Prophet (S) and said: “We know that you are infuriated with our husbands. If you want, we will separate from them.”

The Holy Prophet (S) said, “No, but do not go near them.” when Kaab bin Malik and his companions saw this, they said: “Why should we remain in Medina, when neither the Prophet speaks to us nor our friends or family members? Let us go to a mountain and stay there till the Almighty Allah accepts our repentance. Or we will die there only. Thus they climbed the Zubab mountains. They fasted during days and their family members brought them food which they placed in a corner without speaking to them. Thus they continued to cry and seek forgiveness for a long time.

After many days passed in this condition, Kaab said: “All are angry with us and no one is willing to talk to us; so let us separate from each other also?” So they took a vow that they will not speak to each other

till death or that their repentance is accepted. Three days passed when they did not even look at each other. On the third day when the Messenger of Allah (S) was at Umm Salma's place the Almighty Allah accepted their repentance and revealed the following verse:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

"Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness..."[10]

Imam Ja'far Sadiq (a.s.) said: The verse is revealed like this and not like how the people recite:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ

"Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes)..."[11]
One whose repentance was accepted was Abu Dharr, Abu Khathima, Amr bin Wahab, who lagged behind and then finally joined the Prophet. But the Almighty Allah revealed the following verse about Kaab and his two companions:

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ

"And to the three who were left behind..."[12]

Imam (a.s.) said that the verse revealed like this:

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ

"And to the three who were left behind..."[13]

That is the Almighty Allah accepted the repentance of the three who disobeyed the Prophet and did not go out to fight.

حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ

"until the earth became strait to them notwithstanding its spaciousness..."[14]

Imam (a.s.) said: It implies that the Prophet, their brothers in faith and their family members had boycotted them so it became difficult for them to live in Medina and hence they retired to the hills.

وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ

"...and their souls were also straitened to them..."[15]

Imam (a.s.) said: "It implies that they stopped interaction between themselves and separated from each other." At last the Almighty Allah accepted their repentance as He was aware of their true intentions.

Ali bin Ibrahim has narrated that a group of hypocrites set out for the Battle of Tabuk with the Prophet and on the way conferred among themselves that Muhammad thinks that the Battle of Rum is like the other battles that he has fought. None of them will return alive. Some of them sarcastically said: "How learned is that God, Who informs Muhammad about that which we talk among ourselves and that which passes through our minds and He reveals verses about them so that people may continue to read them forever.

The Holy Prophet (S) told Ammar Yasir to join their group, because he was so bold in words that he would irritate them. Ammar came to them and said: "What nonsense have you spoken that the Almighty Allah has informed your Prophet?" They said: "We have not said any untoward thing and it was all by way of jest." At that juncture, the Almighty Allah revealed the following verses:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ. وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

"The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear. And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked?"[16]

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

"Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty."[17]

Ali bin Ibrahim, in the commentary of this verse, has narrated from Imam Muhammad Baqir (a.s.) that these were the ones who brought faith with sincerity, but they had doubt in religion and became hypocrites; and they were four persons, one, Mujtabir bin Himyar was such that the Almighty Allah promised to forgive him. He confessed to his mistake and repented for it saying that his name was responsible for his calamity. So the Holy Prophet (S) named him as Abdullah bin Abdur Rahman.

He prayed: "O Allah, give me martyrdom at such a place that no one should come to know about my

whereabouts." The Almighty Allah accepted his prayer and he was martyred in the Battle of Musaylima and no one knew where he was. Thus he was forgiven by the Almighty Allah. But Ayyashi has through reliable chains narrated from Imam Muhammad Baqir (a.s.) that these verses were revealed about Abu Bakr and Umar and ten persons of Bani Umayyah, because these twelve had planned to assassinate the Prophet at the Uqbah of Tabuk.

They had planned that if they were detected, they would claim that they were joking, and if the remained undetected, they would eliminate the Holy Prophet (S). At that time the Almighty Allah had revealed these verses and forgiveness of some of them implies that Amirul Momineen (a.s.) under an exigency forgave Abu Bakr and Umar in the world by the order of Allah and cursed them from the pulpit and also cursed those ten persons.

When the Holy Prophet (S) returned from the Battle of Tabuk, believing companions objected to the hypocrites and condemned them. So they swore that they were steadfast on faith they had not become hypocrites so that believers may refrain from harassing them. So the Almighty Allah revealed the following verses about their falsehood:

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

"They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Apostle will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned."[18]

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that those hypocrites who took part in Battle of Tabuk on the night of Uqbah, the wicked infidels plotted to assassinate the Prophet on the Uqbah pass and those of the hypocrites who had remained behind in Medina decided to eliminate Ali Ibn Abi Talib (a.s.).

But they could not surpass Allah (Who was the protector of both of them). It was due to the fact that the Holy Prophet (S) had appointed Ali (a.s.) to a lofty position. At the time of departing for the Battle of Tabuk, the Messenger of Allah (S) appointed Ali in Medina as his representative and said: Jibraeel had come and said: After greetings, the Almighty Allah says: O Muhammad, either you go out and Ali (a.s.) remain in Medina or Ali (a.s.) may go and you remain in Medina. There is no other choice, so I have chosen Ali for one of the options. None except me knows the great rewards and majesty of one who will obey me in both these matters.

At last when the Holy Prophet (S) set out for the battle of Tabuk after appointing Ali (a.s.) as his deputy

in Medina, the hypocrites began to say many things about it. They said: Muhammad has had a tiff with Ali and he is displeased with his company. That is why he did not take him along on this expedition. Ali (a.s.) became very sad on hearing this, so he set out after His Eminence (S) and met him on the outskirts of Medina. On seeing him, His Eminence (S) asked: Why did you leave your place?

Ali (a.s.) said: "O Allah's Messenger (S), I heard such remarks from the people and I could not bear them." His Eminence (S) said: "O Ali, are you not pleased that you are to me as Harun was to Musa (a.s.), except that there will be no prophethood after me?" Thus Ali (a.s.) returned to Medina and the hypocrites devised a plot to eliminate him.

So they dug out a pit, fifty yard long, on the way, covered it with palm leaves and spread some mud upon it to conceal it. It was dug at a spot that he had to cross in any way, and it was dug quite deep, so that the Imam may fall into it along with his horse; and then stones may be thrown over him to bury him alive. When Ali (a.s.) reached near the pit, the horse turned its neck and by the power of God it became so long that its mouth reached to the ear of His Eminence (a.s.), and then it said: O Amirul Momineen (a.s.), the hypocrites have dug a pit over here and have planned to kill you. You know better that you must not pass from here.

His Eminence (a.s.) said: May Allah give you a good reward, as you are my well-wisher and concerned for my well being. Almighty Allah will not deprive you of His great kindness. Then His Eminence (a.s.) drove the horse till they came to the edge of that pit. The horse stopped, fearing that it would fall into it. His Eminence (a.s.) said: Go on by the order of Allah, you will pass over it safe and sound; and Allah will give an outstanding rank and make this matter of yours unique. At last the horse began to gallop over it and the Almighty Allah made the earth hard and smooth and filling up the pit, made it like other grounds.

When Ali (a.s.) passed over it, the horse turned its neck and putting the mouth on his ear said: Indeed your status is very venerable near the Lord of the worlds, that He enabled you to pass over this empty pit. His Eminence (a.s.) said: The Almighty Allah has rewarded you for your concern about me and made you pass over it safe and sound. Then the head of the horse turned to the back and the people who had planned it were also present there.

Some were at the back and some ahead. His Eminence (a.s.) told them to uncover the pit. When it was opened, it was found empty from inside, such that if anyone had stepped over it, he would have fallen into it. Seeing this miracle, the hypocrites were shocked and amazed. His Eminence (a.s.) asked: Do you know who has done this? They replied: We don't know. His Eminence (a.s.) said: But my horse knows. Then he turned to his horse and asked: What is the truth and who has done it?

The horse said: O Amirul Momineen (a.s.), when Allah wants, He makes something firm and ignorant people want to spoil it or when ignorant people want to make something firm and Allah wants to destroy it, then only Allah gains the upper hand and people are subdued. O Amirul Momineen (a.s.), this is the handiwork of so-and-so ten hypocrites and twenty-four other men whose advice was taken but who

have gone along with Allah's Messenger (S); and they have planned to kill His Eminence (S) at Uqbah, and Allah is the protector of His Messenger (S) and His Wali (a.s.).

Some companions of Amirul Momineen (a.s.) said: Let us inform the Prophet about it and send a message through a fast messenger. Amirul Momineen (a.s.) said: Allah's messenger and His letter will reach sooner than my messenger and letter. Don't worry, they can never succeed in this.

Thus when the Prophet reached near the cliff where the hypocrites had planned to kill him, he halted there and gathering the hypocrites said: "The Trustworthy Spirit has brought news from the Lord of the worlds that hypocrites planned to kill Amirul Momineen (a.s.) on the outskirts of Medina and Allah, by His Grace, made the ground hard below the hooves of his horse and feet of his followers and they passed over it safely.

Then they turned back and opened the pit. Allah emptied it just as the hypocrites had prepared it before, thus disclosing their wickedness. Some believers advised him to send a message to the Prophet but he replied that Allah's messenger and His letter will reach sooner than his messenger and message." But the Prophet did not tell them about the prophecy that Ali (a.s.) had mentioned to his companions at the gates of Medina.

That some hypocrites who were in the company of the Prophet intend to eliminate him and that the Almighty Allah will ward off their wickedness from him. When these twenty-four hypocrites heard this discourse of the Prophet that he delivered about Ali (a.s.), they began to talk among themselves: Muhammad is an expert in deception; some fast messenger or a carrier pigeon must have brought news that Ali has been killed in this way as it is the same thing that our associates had taken advice on, now he is hiding the facts from us, relating it in another way so that his companions may rest content and may not turn upon him.

It is a remote possibility and it cannot be to the contrary. By Allah, Ali's death has retained him in Medina and his death has brought him here. Ali has definitely been killed there and he will surely be killed here. Anyway, lets go and show joy at Ali's escape so that he may be content with regard to us and we may carry out our plan easily. So they came to His Eminence (S) and congratulated him of Ali's escape from the enemies.

Then said: O Allah's Messenger, tell us, who is excellent? Ali or the proximate angels? His Eminence (S) said: Angels are honored only because they love Muhammad and Ali (a.s.) and they have accepted their guardianship. And there is no devotee of Ali (a.s.) who is not purified of all spiritual dirt and made purer than the proximate angels. Angels were ordered to prostrate to Adam (a.s.) because they had the notion that if Allah takes them up and create others in their stead in the earth, they (the angels) would be superior to them and more cognizant of divine religion.

Thus Allah intended to make them aware that their thinking was wrong, so He has created Adam (a.s.) and taught him all the names and presented these named ones before the angels, but they failed to

recognize them. After that He commanded Adam (a.s.) to mention the names and identify those personalities, so that the angels may know that Adam was superior to them in knowledge.

Then He separated a progeny from Adam's loins, that included all prophets, Muhammad (S) and his progeny, which is superior to all; his virtuous followers and companions were all included. In this way, Allah made them aware that they are superior to angels. They are entrusted such duties that if angels are with them they would find it dreadful. They will have to contend with Shaitan and struggle with evils, fulfill family responsibilities and try to earn lawful sustenance.

They will suffer hardships and trouble from kings, cruel persons and thieves. They will bear difficulties of straits, mountains, hills, seas and jungles. Allah made them realize that virtuous people have to fight Shaitans and defeat them; keep their selves from desires and lustfulness. Besides this, Allah has collected in them lust and need of clothes, food, desires, prestige, kindness, pride etc. as a result of which they have to suffer a lot.

The shaitaans will try to create fear and temptations in their mind and mislead them, but they will overcome their evil suggestions. They will have to tolerate taunts, abuses, the desire for food and to escape from the enemies and bear difficulties in travel. Almighty Allah told His angels: O My angels, you are free from all this. You are not having lust and desires and have no fear of enemies of the world and Shaitan is unable to mislead you as he cannot interfere in this kingdom. I have kept you safe from his hands.

O My angels! One who obeys My orders from the children of Adam and tries to save the religion from troubles and difficulties, is deserving of My rewards that angels are nor eligible for. He has obtained some things from Me, that you have not. In short, Allah told His angels about the excellence of the followers of Muhammad (S) and Ali (a.s.), his successors and their believers and proved that the children of Adam (a.s.) were superior to them.

Then Allah ordered them to prostrate to Adam (a.s.) for the reason that the future generations were in him. This prostration was not for Adam (a.s.); he was their Qiblah and they prostrated to Allah. This prostration was for Adam's respect and not because he was deserving for it; and none is deserving of prostration except Allah.

If I order anyone to prostrate to other than Me I will order him to prostrate to that person who is the medium of the knowledge of the Wasi of the Messenger of Allah (S) and is sincerely devoted to the best of men after Muhammad, that is Ali Ibn Abi Talib (a.s.). And who in order to explain the rights of Allah is prepared to undergo untold great hardships and from His rights that Allah had revealed to him he does not deny anyone of them, whether he knew about them beforehand or came to know later.

After that the Messenger of Allah (S) said: Iblis disobeyed Allah and was ruined because he became arrogant about Adam (a.s.). And Adam (a.s.) disobeyed Allah when he ate the fruit of the tree forbidden by Allah, but was saved, because he did not add to his disobedience with pride against Muhammad and

Aale Muhammad; so Allah revealed to Adam (a.s.): Shaitan disobeyed Me with regard to you and was proud against you and that is why he was ruined.

If he had prostrated to you under My command and respected My order and majesty, he would have indeed become successful. And you disobeyed Me in eating the fruit of that tree and gained deliverance by according respect for Muhammad and Aale Muhammad (a.s.); and the shame that you earned through your mistake will go away.

So you must pray to Me through the sake of Muhammad and Aale Muhammad that I will fulfill your need. Thus Adam (a.s.) made Muhammad and Aale Muhammad his intercessors and prayed through their sake and obtained a great status of victory and deliverance, because he held on firmly to the love of us, Ahlul Bayt.

After that the Prophet (S) ordered his companions to march at midnight and announced to all Muslims not to ascend the hill until he (S) passes it. Then His Eminence (S) ordered Huzaifa to sit below the hill and watch who is passing first over it before him and inform him. Huzaifa (r.a.) was instructed to hide behind a rock but he said: If I see the faces of the leaders of your army sitting at the foothill and if they plan to kill they would come before you and if somebody finds me and thinks that I will inform you, they would kill me.

His Eminence (S) said: When you reach foothills, there is a big rock towards the jungle, you go to it and say that the Prophet (S) orders you to crack open for me, so that I can enter. Then say that the Prophet (S) orders you to keep a hole, so that you can watch who passes by and also that it may enable you to breathe and not die of suffocation. When you tell the rock, by the order of Allah the rock will act accordingly.

Thus Huzaifa (r.a.) gave the message of His Eminence (S) to the rock, it happened as predicted and he sat watching through the hole. At that time, the twenty-four persons arrived on camels; footmen walked before them saying to each other: If you see anyone here, kill him at once, so that he cannot inform Muhammad and hearing this, they might return from here and not climb till morning, and our plot may fail. Huzaifa (r.a.) heard them and they searched everywhere but could not see anyone as the Almighty Allah had concealed him in the rock.

After that, some of them climbed the hill, some left the usual path and some stood to the left and right of the foothills; other were saying: See how the plan to kill Muhammad is succeeding. He himself forbid the people to climb the hill before him so that we get privacy and can carry out our plan. Thus we shall be free before his companions arrive. Huzaifa (r.a.) could hear them from near and far and he memorized everything.

When they had settled in their places in the mountain, that rock spoke up by the command of Allah and asked Huzaifa (r.a.) to go to the Prophet and tell him what he had heard. Huzaifa (r.a.) said: How can I go out? Because if they see me, they would kill me, so that I may not reveal their plan. The rock said:

Allah provided a place in me for you and through the hole He made in me, conveyed air to you.

The same Allah will take you to His Eminence (S) and save you from the enemies. At last when Huzaifa (r.a.) intended to go, the rock split and Allah turned him into a bird and he started flying in the air and went to His Eminence (S). When he landed, Allah again changed him to his original form. Huzaifa (r.a.) told everything he had seen and heard. His Eminence (S) asked: Did you recognize them by their faces?

He said: They had veiled their faces but I recognized them by their camels. But later when they had inspected the place and could not find anyone there, they lifted the veils and I saw their faces and recognized them that they were such and such twenty-four persons. His Eminence (S) said: O Huzaifa! When Allah wants to save Muhammad (S) no one in the world can harm him. Because Allah will effect His affair through Muhammad (S) even if disbelievers do not like.

Then he said: O Huzaifa! You, Salman and Ammar come along with me and trust in Allah. And when we pass the difficult terrain, the people may be permitted to follow us. Then His Eminence (S) mounted his beast and climbed the hill. From Huzaifa and Salman (r.a.), one held the camel's nose string and the other drove it from behind, whereas Ammar (r.a.) walked by the side. The accursed hypocrites were on their camels and their footmen stood on various mounds of the hill.

Those who were above the pass, had with them pots filled with stones, so that when His Eminence (S) comes up, they will roll down the pots so that the camel along with His Eminence (S) may fall into the valley, which is so deep that one feels uneasy seeing it. At last when the pots filled with stones came rolling to the camel, they rose very high by the order of Allah and when the camel passed by, all the pots fell into the valley and the camel did not feel anything.

Then His Eminence (S) asked Ammar (r.a.) to climb the hill and beat their camels with his staff and make them fall down. Ammar (r.a.) did this. The camels started running helter skelter. Some of them fell down, some lost their hands and some their legs and ribs. On account of this, they suffered a lot and even after the wounds were healed, the marks remained on their bodies till death.

That's why His Eminence (S) said that Huzaifa (r.a.) and Ali (a.s.) know all these hypocrites very well because Huzaifa (r.a.) saw all of them from the foothill, whoever climbed the hill before the Holy Prophet (S) and Allah protected His Apostle and Messenger (S) from the enemies and he returned to Medina safe and sound. Allah disgraced those who had not accompanied the Prophet to the battle, and those who had planned to kill Ali (a.s.), Allah kept their wickedness away from His Wali (a.s.) and made them disgraced.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that when people tried to provoke the she-camel of the Prophet, she began to speak by the power of Allah: "By Allah I will not move from my place even I am cut up into pieces."

Ibn Babawayh has narrated through authentic chains of narrators from Huzaifa bin Yaman that when the

Prophet was returning from the Battle of Tabuk, those who tried to provoke the Prophet's she-camel were fourteen persons: Abu Bakr, Umar, Muawiyah, Abu Sufyan father of Muawiyah, Talha, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Abul Awar, Mughira bin Shoba, Salim, the freed slave of Abi Huzaifa, Khalid bin Walid, Amr Aas, Abu Musa Ashari and Abdur Rahman bin Auf, may Allah keep His mercy from them. These were the ones regarding whom the Almighty Allah said:

وَهَمُّواْ بِمَا لَمْ يَنَالُواْ

"...and they had determined upon what they have not been able to effect..."[19]

It is narrated in reliable traditions that the Holy Prophet (S) cursed Abu Sufyan on seven occasions, one of which was when they attacked the Prophet at Uqbah. They were twelve persons, seven from Bani Umayyah and five others. The Messenger of Allah (S) cursed them at that time.

Shaykh Tabarsi has narrated through Shia and Sunni channels that when the Holy Prophet (S) returned from the Battle of Tabuk, twelve hypocrites were hiding on the top of the cliff to eliminate him. Jibraeel came down and warned him of the impending danger and suggested to him to send someone to beat their camels. On that night Ammar was leading the Prophet's she-camel and Huzaifa was driving it from behind.

The Holy Prophet (S) told Huzaifa to hit on the snouts of the camels of those who stand on the cliff. Huzaifa drove them and returned to the Prophet, who asked him if he had recognized them and he replied in the negative. The Holy Prophet (S) said: "They were such and such... they had come to assassinate me." Huzaifa said: "Why don't you send someone to eliminate them?" The Holy Prophet (S) replied: "I don't want the Arabs to accuse me of eliminating ones who helped me gain victory once."

Qutub Rawandi has through trustworthy chains narrated from Imam Ja'far Sadiq (a.s.) that one night the Messenger of Allah (S) was traveling on his she-camel during the journey to the Battle of Tabuk and people were walking ahead of him. When he reached near Uqbah, Jibraeel came down and said: "Fourteen persons from your companions, six of whom are from Quraish," or he mentioned their names and said, "they wait on the cliff to provoke your she-camel and eliminate you."

The Messenger of Allah (S) called them by names that "you are waiting on the cliff to kill me," at that time, Huzaifa was behind the Prophet's she-camel and he was listening to the Prophet's discourse. The Holy Prophet (S) called him and asked if he had heard whatever he said to which he replied, "Yes." The Prophet told him to keep it confidential.

It is narrated from the same Imam through another channel that whatever the hypocrites used to talk, was revealed in Qur'an and they used to be exposed. So much so that they stopped talking out and they restricted their interaction through gestures of the eyes. Some of them said: "We are not content that a few verses should be revealed about us and we should be exposed forever. Let us wait for Muhammad

on that cliff and finish him off and get rid of him."

That cliff was called Uqbah Zeefataq. So they scaled the cliff and waited there. Huzaifa was driving the camel and he says: "When the Prophet wanted to sleep, I used to leave the camel so that it may amble slowly. That night I thought that it was a dark night and I should not leave the beast alone. So I was present with the Prophet.

Jibraeel arrived and warned that some persons sat on the cliff to provoke the she-camel. The Holy Prophet (S) called them by their names: "O so and so, O enemies of Allah." Then he noticed me and he asked: "Did you see them?" "Yes, O Messenger of Allah (S)." "Did you recognize them?" "Yes, they have veiled their faces, by I recognized them from their beasts." The Holy Prophet (S) said: "Don't reveal this to anyone." Huzaifa said: "They are from Quraish."

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Prophet set out for the Tabuk expedition in the month of Rajab in 8th Hijri because the Almighty Allah had revealed that they should proceed to the Battle of Rum and had informed him that they will not have to take part in actual fighting and that they will achieve their aims without fighting.

The aim of this battle was in fact to distinguish between the believers and hypocrites from the sincere companions, and that their hypocrisy should be exposed. So the Messenger of Allah (S) called them for the Battle of Rum at the time of harvest season in Medina and it was extremely hot. So the people found it very painful to set out at that time. It was an extremely long journey, the climate was hot, the enemy was stronger and they feared loss of their crops. So many companions made excuses and many came out reluctantly.

Then the Holy Prophet (S) wrote to the Arab tribes who had embraced Islam and motivated them for Jihad. When they were setting out from Medina he delivered an eloquent sermon and after divine praise motivated people to finance the journey of poor and spend in the way of Allah. Many hypocrites donated for show-off and some sincere believers also donated whatever was possible.

Uthman bin Affan gave some Awqiya silver and Abdur Rahman bin Auf, Talha and Zubair also contributed. Abbas donated a substantial amount. Then they camped at Saniyatul Wida and whoever had accepted the invitation of the Prophet gathered there from Muhajireen and Ansar and Arab tribes like Bani Kanana, Mazniya, Jahniya, Wati, Tamim and Meccans.

The Holy Prophet (S) appointed Imam Ali (a.s.) in charge of Medina so that he may oversee the affairs of Medina and family of the Prophet etc. and stop any mischief that may appear. And he said: "O Ali, it is necessary that one of us should remain in Medina," because the Holy Prophet (S) was aware of the true intentions of Arabs and most Meccans as he fought all of them and had slain their relatives and he feared that if he goes far away from Medina they may join with the hypocrites of Medina and may attack his family members and create mischief.

The Almighty Allah also knew that except for the sword of Amirul Momineen (a.s.) nothing could douse the flames of their enmity, so He revealed that Ali (a.s.) should be left in Medina. And since the hypocrites of Medina were against the Caliphate of Ali and they knew that in his presence they will not be able to create any mischief. And they also feared that if something happened to the Prophet, the Caliphate of Amirul Momineen (a.s.) will be permanent.

So they spread rumors about his being left in Medina that the Holy Prophet (S) had not left him in Medina because of his excellence, actually he is fed up with his company and he hates his companionship. Amirul Momineen (a.s.) thus came to the Prophet to expose those allegations. The Messenger of Allah (S) said: “My brother, go back to Medina, because your presence is necessary there and you are my caliph in my family and my town.

Are you not satisfied that you are to me as Harun was to Musa (a.s.), except that there will be no prophet after me?” Since the Holy Prophet (S) issued a correct text about the caliphate of Imam Ali (a.s.) it exposed the allegations of those hypocrites.

After that the Messenger of Allah (S) gave the standard of Muhajireen to Zubair and Talha was appointed on the right wing and Abdur Rahman to the left. They halted at Jarf where Abdullah bin Ubayy took some of his companions and went away without the permission of the Prophet. So the Prophet said:

“Allah is sufficient for me and He is the One who supported me by His help and with the believers and united their hearts.” Then they set out from there and reached Tabuk on a Tuesday of Shaban and stayed there for the remaining days of that month and some days of the month of Ramadan and conducted expeditions from there. Bakhta bin Ruwaiya agreed to pay tribute and the Prophet wrote a document of amnesty for him.

Similarly the people of Arba and Azra accepted suzerainty and were issued amnesty. During the Tabuk expedition, the Holy Prophet (S) sent Abu Ubaidah bin Jarrah to a group of Bani Khazan under the leadership of Nasnan bin Ruh Jazami, who brought some booty and prisoners. Saad bin Ubadah was sent to Bani Salim group and some groups of Bali tribes, who fled on seeing the Muslims. Khalid bin Walid was sent with some persons to Akidar, the king of Domatul Jundal and the Holy Prophet (S) miraculously said that the Almighty Allah would perhaps give him victory because of mountain goats.

He said: When you reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door. When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don’t tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you.

He replied: Who can dare to split from the army? Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these

wild animals would have run away. At last the king will came out to hunt the animals that fled from there. He followed them and was surrounded by Khalid and his men.

Thus what the Prophet (S) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want, but don't ask us to release you. Akidar said: Remove my royal garments and sword etc. and take me to His Eminence (S) in a simple shirt so that he does not see me in rich garments.

Perhaps he would have pity on me in that case. They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (S), these garments and ornaments look like garments of heaven. His Eminence (S) said: No. These are the garments of Akidar and this is his sword. If my cousin, Khalid and Samak are firm on my command, they will surely meet me at the Kauthar pool.

Their one handkerchief is better than all this. The companions asked: Their handkerchief would be better than this? His Eminence (S) said: Even if the space between the earth and sky is filled with gold, one thread of the handkerchief they will hold in Paradise, would be better than that.

When they brought Akidar to His Eminence (S), he said: Spare me so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (S) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you are really are the Prophet of Allah, and Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again.

At last the Holy Prophet (S) signed a treaty with him that he would pay a thousand 'Awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (S) returned to Medina

It is mentioned in some reliable books that on arriving at Tabuk, it appeared that the report of the emperor of Rum's advancing against the Prophet was false. When Harqal learnt of the Prophet's arrival, he sent a man of Anan tribe to ascertain if the signs mentioned about the prophet of the last age are present in him.

When he came to the Prophet and witnessed his praiseworthy qualities, he reported them back to Harqal who gathered his people and said: "The qualities we read in former books are all present in him. So let us go and accept faith at his hands." The people opposed him vehemently and he feared his throne and believed in his heart without revealing to his people and did not agree to fight him. The Prophet also did not receive divine permission and he went to Medina.

Many miracles were displayed by the Prophet during this journey. First it is narrated in *Tafsir Imam*

Hasan Askari (*a.s.*) from Ali Ibnul Husain that: Like Mecca, in Medina also there were hypocrites and weak-hearted Muslims and they also desired the destruction of Masjids there and throughout the world.

Those cursed ones had desires and intended to kill Ali (a.s.) in Medina and the Holy Prophet (S) on his way while crossing the vale of Aqaba, the Almighty Allah, in order to multiply the intelligence and eyesight of the faithful and to wipe out the plots of the rebellious hypocrites, issued such wonderful miracles through the hands of the Holy Prophet (S), during the expedition of Tabuk, which showed Allah's power and mercy towards His faithful servants.

One of those miracles is that when the companions of the Prophet, during the Tabuk journey, had, like Bani Israel, begged to the Holy Prophet (S): O Allah's Messenger! We are not satisfied with only one kind of food. So, in this matter, the miracle shown by the Holy Prophet (S) was in no way lesser than one shown by Prophet Musa (a.s.) to his community. By the command of Allah, while leaving Medina for Tabuk, the Holy Prophet (S) made Ali (a.s.) his deputy in Medina.

Amirul Momineen (a.s.) said: O Allah's Messenger! In no circumstances do I wish to disagree with you. But I also never desire to make myself deprived of seeing your holy and radiant face. The Holy Prophet (S) replied: O Ali! Do you not like that your rank, in my sight, should be like that of Harun (a.s.) in the sight of Musa (a.s.)? The only difference is that there will not be any prophet after me. So, O Ali! You will have to remain here.

You will get the same divine reward, which you would have gained in my company and also like of those who faithfully travel with me. Since you wish that you see every move and condition of mine, the Almighty Allah will call upon Jibraeel to raise up all the earth on which we move and all places where you remain and also to make your eyesight so powerful that you will be able to observe me and my companions during this journey. Thus you will also not need to write me any letter of inquiry.

When the statement of the Holy Imam (a.s.) reached this point, a hypocrite stood up and said: O son of Allah's Messenger! How is such a thing possible for Ali (a.s.)? It is reserved only for prophets. Imam Zainul Abideen (a.s.) replied: That also was a miracle of the Holy Prophet, of no one else, because, just as the Almighty Allah, in reply to the Prophet's prayer, raised up the ground, so also, responding to his request, made the eyesight of Ali (a.s.) powerful enough to observe all distant events.

Thereafter, Imam Muhammad Baqir (a.s.) said: The people of this community are very unjust to Ali (a.s.). They describe the gracefulness of others but deny the same honor to Ali Ibn Abi Talib (a.s.), though he is higher than all others in this matter. How do they deny to Ali (a.s.) what they grant to others? The companions requested Imam Muhammad Baqir (a.s.) to explain this matter.

The Holy Imam (a.s.) said: Those people befriend the friends of Abu Bakr bin Abi Qahafa and hate his enemies, whoever they may be. Similar is their attitude towards Umar bin Khattab and Uthman bin Affan. But in the matter of Ali (a.s.), they say: We do not love his friends and do not hate his opponents. Who knows how they adopted this attitude when the Holy Prophet (S) has already publicly pronounced:

O Allah! Love those who love Ali and be the enemy of those who are inimical towards Ali (a.s.). Help the helpers of Ali and deny help to those who deny help to Ali (a.s.). Therefore, not being against the opponents of Ali (a.s.) is not a just attitude

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Another injustice adopted by such people is that whenever graces and excellences are granted to Ali (a.s.) in response to the Prophet's prayer, are described to them, they deny the same[20] and when the same kind of praise is made for others, they accept it.

After all, what has prevented them from agreeing to the same excellence, which they have accepted for others?! For example, they describe that once Umar bin Khattab was giving a sermon. Suddenly he cried out loudly: O Saariya! Towards the hill! At the conclusion of his speech, when people asked about the said words of interruption, he replied: While giving sermon to you, I looked towards the grounds where your Muslim brothers are waging Jihad under the banner of Saad bin Abi Waqqas against the deniers.

The Almighty Allah removed all curtains from my eyes and I could see that some infidels had arrived there with the intention of surrounding the Muslims from behind to massacre them. Therefore, I cried out: O Saariya! Towards the hill! So that they may take cover in the mountains and be saved. The Almighty Allah has granted the villages and habitations of the disbelievers to your brothers-in-faith and so through their fight they may capture them victoriously. So remember this. Very soon, you will know about this event, though the distance between Medina and Nahavand is that of over 50 days' journey.

Imam Muhammad Baqir (a.s.) said: When this can happen for Umar, why it cannot be for Ali (a.s.)? But these people do not understand anything. They are talking too unjustly.
Thereafter, he reverted to the speech of Imam Zainul Abideen (a.s.) and said that Imam Sajjad (a.s.) said: When the Holy Prophet (S) proceeded to Tabuk, the Almighty Allah raised the ground on which Ali (a.s.) stayed and moved, so that he could watch the conditions of the Holy Prophet (S) and his army's movements.

Imam Sajjad (a.s.) also said: Whenever the Holy Prophet (S) set out to fight, he never mentioned the destination. But in case of Tabuk he spoke out openly and ordered all to prepare for the journey taking necessary materials with them. So they took with them flour, salted meat, honey and dates in large quantities. They did so because the Holy Prophet (S) had already informed them of the long distance and impending hardships and non-availability of food.

Finally, when many days passed in traveling and the eatables with them became stale, they did not like to eat the same things over and over again and desired for fresh food. So they said to the Holy Prophet (S): O Allah's Messenger! We are fed up with this stale food which is about to be putrefied and to give out foul smell. Kindly make some arrangement.

The Holy Prophet (S) asked them: What are you having now? They replied: Loaves of bread, dry salted

meat, honey and dates. The Holy Prophet (S) exclaimed: You have been like Bani Israel! They had said: We cannot pull on with one kind of food. Now tell me what you want? They replied: We want fresh and dried meat, chicken and sweetmeat. The Holy Prophet (S) said: Of course, you are differing from Bani Israel in one thing.

They had demanded cucumber, onion, garlic, masoor and vegetables. They desired to exchange good things for lower things but you desire higher in exchange of lower, However, I will soon request the Almighty Allah to fulfill your desires. At that time some of them said: We also have some who desire the lower grade things like Bani Israel. They also desire to eat onion, cucumber and vegetables etc. like Bani Israel. The Holy Prophet (S) said: All right, the Almighty Allah will soon grant you all that you want, you must testify my messengership and trust me and then said: O servants of Allah! The people of Prophet Isa (a.s.) asked him for a table of eatables from heaven. So when Isa (a.s.) prayed for it, the Almighty Allah said:

قَالَ اللهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لاَّ أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ

Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations. 21

Simply: Allah said: I will surely send down for you a table of eatables from the sky. But if after that, anyone from you becomes a disbeliever I will punish in a way none has been punished before. Thereafter, the Almighty Allah sent down to them Maidah (Food Table) from heaven. But thereafter some of them became deniers. Consequently Allah changed their faces for worse. He turned some of them into pigs, some into monkeys, some into cats, some into bears and some into land and sea animals as well as birds.

They were transformed into 400 different kinds of creatures. That is why, I do not request Allah to fulfill your demand of a heavenly table of food (Maidah), because if some of you become infidels thereafter, they will also be punished by Allah like those in the past. I am very kind towards you and hence I don't like to see you in punishment. Thereafter, the Holy Prophet (S) observed a bird flying in the sky. He asked one of his companions: Go and tell that bird, that the Messenger of Allah (S) orders you to drop to the earth.

The command was conveyed and the bird fell down. Then the Prophet asked his companions: Surround this bird from all sides. They did so. The bird had, as ordered become so big that more than ten thousand persons could surround it. Then the Holy Prophet (S) said: O bird! By the command of Allah, dissect your wings and feathers. It complied with the order instantly. Only flesh and skin was visible with bones inside.

Then the Holy Prophet (S) ordered the bird to separate its beak and bones and legs. It did so. All these parts of the bird were scattered on ground and people were seated all around it. Then the Holy Prophet (S) ordered the bones to turn into cucumber. They did so. Then he said: The Almighty commands these wings and the big and small feathers to turn into onions, garlic and different kinds of vegetables. The order was complied with at once.

Then the Prophet asked his companions: Extend your hands and eat the provision using your hands as well as your knives. They did so. Then a hypocrite said: Muhammad imagines that in Paradise also there are birds, which will enable the people of Paradise to taste roasted meat on one side and cobwebs from their other side, but he has not yet shown this phenomenon in this world. The Almighty Allah made the Prophet (S) know what that hypocrite meant.

So the Holy Prophet (S) told his companions: O servants of Allah! Everyone of you should pick up his morsel reciting *Bismillaahir Rah'maanir Rah'eem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen.*[22] When you put that morsel into your mouth you will taste meat, gravy or sweet as desired by you. The companions did so and got what they had desired. All got gratified. Then they said: O Allah's Messenger! We are satisfied with eatables.

Now we need some good drink. The Holy Prophet (S) asked: Do you want milk and other drinks? They replied: Yes, some of us do want it. The Holy Prophet (S) said: Take a piece from this bird's meat and put it in your mouth reciting *Bismillaahir Rah'maanir Rah'eem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen.* That morsel will turn into anything, giving you the desired taste of drinks. They did so and became fully satisfied.

Then the Holy Prophet (S) told that bird: O bird, the Almighty Allah orders you to revert to your original form and shape and all the organs and parts of your body which had become eatables should regain their earlier figure, form and size. So it happened. Then the Holy Prophet (S) said: O bird, the Almighty Allah commands your departed spirit to come back to you.

So that also happened. Then the Holy Prophet (S) said: O bird, now the Almighty Allah orders you to rise from ground and begin to fly in the sky as you were doing earlier. The bird, before the eyes of the companions, rose from the ground and flew away into the sky. When they looked on the ground they found none of the eatables.

Second Miracle: Qutub Rawandi has narrated that when the Messenger of Allah (S) camped at Tabuk and there was exchange of messengers between him and the King of Rum, and the period prolonged and there was shortage of rations; people complained to the Prophet and he told them to bring all the flour or dates that they may be having.

They brought a handful of flour and some dates. The Prophet spread a sheet and put the things on it. Then he called all of them to collect food from there. They brought their vessels and filled them up with flour and dates but there was no decrease in the original. When the Holy Prophet (S) came across a

water hole that had gone dry, he took out an arrow and gave it to companions and asked him fix it at the bottom. When he did so, twelve springs of water gushed out from there and all drank from it and filled their water skins.

Third Miracle: Qutub Rawandi has narrated that the Messenger of Allah (S) set out to Tabuk and his she-camel Ghazba was lost and a hypocrite Ammara bin Kharam sarcastically remarked that Muhammad informs us of the earth and the heavens and is ignorant where his she-camel is.

The Messenger of Allah (S) was informed through divine revelation and he said: "I only know that which the Almighty Allah has taught me. At the moment the Almighty Allah has told me that the she-camel is in such and such pass and its rein has got caught up in a tree. People went there to find it in the same condition.

Fourth Miracle: Qutub Rawandi has narrated that during the Battle of Tabuk, there were 25000 companions with the Prophet in addition to slaves and servants. On the way, they reached a mountain from which water was dripping slowly but running water was not available. Companions said: "This is strange."

The Holy Prophet (S) said: "This mountain is weeping." The companions were astonished. The Messenger of Allah (S) said: "Why are you weeping?" "O Messenger of Allah (S), one day Prophet Isa (a.s.) passed from here reciting the Injeel in which it is stated that there is a stone which will be used to burn fuel, so I am weeping from that day lest I also become such a stone."

The Messenger of Allah (S) said: "Rest assured as you are not that stone. It is the stone of arrogance." So the mountain was assured and no one saw it weeping again. Fifth Miracle: It is mentioned in some reliable books that when the Messenger of Allah (S) reached Wadiul Qura, he camped below a rock and informed that there will be strong wind that night and no one should venture out alone.

Also they must tie their camels securely. So a terrible storm appeared and no one came out alone except two persons from Bani Saida. One of them wanted to relieve himself and another went out in search of his camel. The first one was blown away by the wind and the next one was blown away to the mountain ranges of Bani Tai. The Holy Prophet (S) prayed for the first and he became alive and returned and the next one was sent back by Bani Tai when the Prophet returned to Medina.

Sixth Miracle: It is narrated that when the Prophet set out from below that rock and reached the next stage of journey none of the companions had any water and neither was it available there. People complained of thirst and the Prophet faced the Qiblah and prayed, soon clouds appeared and it rained so heavily that they drank to satiation and also filled up their water skins. Then the clouds disappeared.

Shaykh Tabarsi has narrated from Abu Hamza Thumali that three men of Ansar named: Abu Lubabah bin Abdul Manzar, Thalaba bin Rabia and Aws bin Khazam disobeyed the Prophet and remained in Medina and they came to know that Qur'anic verses were revealed about those who turned away from

battle and they became sure of their death.

So they tied themselves to the pillars of the mosque and remained like that till the Holy Prophet (S) returned from the battle and inquired about them. He was told that they would not untie themselves till they are not released by the Prophet himself. He said: “I also swear that I will not release them till the Almighty Allah does not send a communication regarding them. At last the following verse was revealed about them:

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

“…may be Allah will turn to them (mercifully)…”[23]

The Holy Prophet (S) came to them and untied their hands and accepted their repentance by the order of Allah. They returned home and brought their wealth to the Prophet and offered them saying: “These were responsible for our misfortune. You may accept them as charity.” The Holy Prophet (S) said: “I have not received any communication of the Almighty Allah regarding this. At that juncture, the following verse was revealed:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

“Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them…”[24][25]

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that at last when Saad Ibn Maaz was satisfied after the extermination of the Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (S) remarked: O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf which they want to establish in Medina, like it was done at the time of Musa (a.s.).

Then he said: Yes, by Allah, they want to do this. If Saeed were alive, he would not have allowed their plan to succeed. They will devise some plans, but Allah will nullify them. The companions asked how it would happen. His Eminence (S) said: Let it be, till Allah manifests His plan.

Imam Musa Kazim (a.s.) said: When Saad Ibn Maaz passed away and His Eminence (S) marched to Tabuk, the hypocrites from the Ummah of Muhammad made Abu Aamir Rahib their leader and gave him oath of allegiance; and decided to loot Medina and apprehend the family of Prophet, other families and children of companions; and made a plan to attack the Prophet and kill him on the way of Tabuk.

But Allah kept him safe in a beautiful way and disgraced these hypocrites. That is why the Holy Prophet (S) had said: You will follow the path of the previous nations just like a shoe follows another and one

feather of the arrow is like another; and you will resemble them totally. So much so, that if they had entered a snake hole, you will also enter it.

The audience asked: O son of Allah's Messenger, please tell us, who that calf is and what their plan was. Imam Kazim (a.s.) said: Listen, the Prophet (S) was getting messages from the king of Domatal Jindal, a big province near Syria, who used to threaten that he would attack Medina and slay the companions. The companions were afraid of this and twenty of them guarded the Prophet every day in turns and any time and whenever anyone screamed, they thought the king's army has arrived and the hypocrites also spreads false rumors making the companions fall in doubt and said that King Akidar has indeed prepared his army and horses and announced in all areas: I make it lawful for you to plunder Medina.

The hypocrites then created doubts in the minds of weak Muslims and said: How can the companions of the Prophet confront Akidar's men; he is about to attack Medina to kill the men and take women and children as captives. At last the believers were much hurt by these statements of hypocrites and complained to the Holy Prophet (S). After that the hypocrites came together and paid allegiance to Abu Aamir Rahib, whom the Prophet had labeled as a transgressor; they made him their leader making incumbent his obedience on themselves.

He said: I think I should go out somewhere from Medina, so that I remain free from blame till your plot is complete. Thus he sent a letter to Akidar in Domatal Jindal saying: Lay siege to Medina and we will help you to eliminate your enemies. When the hypocrite finalized their plot, Allah informed the Prophet (S) and ordered him to march to Tabuk.

Before this, when the Prophet led an expedition, the destination used to be kept confidential and other places were mentioned to mislead the mischief-makers. But this time he openly announced his intention and ordered the people to collect necessary equipments. This was the battle in which hypocrites were disgraced and Allah censured those who abstained from joining it.

The Almighty Allah informed the Prophet through revelation and he announced: Allah, the mighty would make me victorious on Akidar; he would be captured and make peace with us on the condition to pay a thousand tolas gold and two hundred garments in the month of Safar and same in the month of Rajab and I shall return to Medina safely within eighty days.

Then he said to his companions: Musa (a.s.) promised his community forty nights and I promise that I will return to Medina safely without fighting after eighty nights and don't have doubt on this. The hypocrites said: This will never happen thus, it would be his last defeat. After this, he will not recoup, because his companions will die of heat and polluted air and water of jungles; and those who escape, will be wounded and killed by Akidar or captured by him.

The hypocrites sought permission from the Prophet to exempt them, and put forth different kinds of excuses. Some said they were sick, some made the excuse of excessive heat and some mentioned

their children's illness and the Prophet continued to excuse them. When the departure to Tabuk was finalized, the hypocrites built a mosque outside Medina, which became known as Masjid Zirar.

Their intention was to gather there and tell the people they were gathering for prayer so that they succeed in their plan. After that some people came to the Prophet and said: Allah's Messenger, we live far away from your mosque and we also don't like praying solitary. That is why we have built a mosque there, please come and pray there once so that the mosque is blessed.

The Prophet (S) knew through revelation something but he didn't say it; and ordered them to bring a donkey. He mounted it and he and companions tried to drive it, but it did not move from its place; however when it was turned to another direction, it was willing to move. The hypocrites said: This donkey is afraid of something and it doesn't want to go this way.

The Prophet (S) dismounted and asked for a horse and mounted it. Again when he tried to ride to the mosque, the horse did not move; and when it was turned to another direction, it started moving. The hypocrites said: This horse is also afraid of something and doesn't want to go this way. Then His Eminence (S) said: Let us go on foot.

But when the Prophet and others decided to walk to Masjid Ziraar, their feet became stiff and could not move at all; and when they turned to go the other way, they found it easy to walk; their bodies become light and their hearts, happy. Seeing this, the Prophet (S) said: Allah does not like that we go there at a time when we are ready for a journey.

Wait for a few days till we return. After that we will do what Allah wants. Thus His Eminence (S) made efforts to set out for Tabuk at the soonest and the hypocrites decided to eliminate the remaining people in Medina after the Prophet leaves for Tabuk. Hence Jibraeel (a.s.) came from Allah and said: O Muhammad (S) after Durood and salutation, Allah says: Either you go on the journey, leaving Ali (a.s.) in Medina or send him on the journey and you remain here.

The Prophet (S) conveyed this divine command to Ali (a.s.) who said: I happily accept the order Allah and His Messenger, even though I don't want to leave the company of His Eminence (S) under any circumstance. His Eminence (S) said: Do you not accept that your status with regard to me is just as Harun was to Musa (a.s.) except that there will be no prophet after me? Ali (a.s.) said: O Allah's Messenger, I accept.

His Eminence (S) said: O Abul Hasan, by staying in Medina you will get reward of traveling in this journey. Allah has made you a Nation like Ibrahim (a.s.) [That is just as Ibrahim (a.s.) was commanded to confront alone the polytheists of that time, in the same way you will have to confront these infidels and hypocrites alone] and due to your awe, the hypocrites will not be able to cause any harm to the Muslims.

Thus when the Holy Prophet (S) set out to Tabuk and Ali (a.s.) went along to see him off, the hypocrites said that Muhammad (S) did not take Ali (a.s.) along with him because of his displeasure with him. His

intention is that we attack Ali (a.s.) and kill him. When this news reached the Prophet, Ali (a.s.) said: Allah's Messenger, have you heard what these hypocrites say?

The Prophet (S) said: O Ali, is it not enough for you that you are to me like vision is to my eyes and the soul to the body? After that His Eminence (S) set out with his companions, leaving Ali (a.s.) as his representative in Medina. Whenever the hypocrites thought of attacking the Muslims, they used to be afraid of Ali, the victor of Khyber and dreaded that others may also rise up in Ali's support and thwart their plans. But all the time they said that this would be the last journey of Muhammad and that he will not return.

At last, when there was only a short distance between Holy Prophet (S) and Akidar, one evening His Eminence (S) said to Zubair bin Awwam and Samak bin Khurasha to go with twenty Muslims to the palace of Akidar and capture him. Zubair said: Allah's Messenger, how can we bring him here? He has a huge army as you know, besides thousands of slaves and maidservants etc. His Eminence (S) said: Capture him by some trick.

They said: How can we do that? First of all, it is a full moon night and secondly the path is through an open plain, how can we hide ourselves from their sight? His Eminence (S) said: Do you want Allah to hide you from their sight and make your shadow vanish, so that there is no difference between the moonlight and your light? They said: Yes, Allah's Messenger, we want that.

His Eminence (S) said: Then it is obligatory on you to recite Durood on Muhammad and Aale Muhammad and have faith that Ali Ibn Abi Talib (a.s.) is most superior among all my progeny; and O Zubair, specially you stick to the faith that Ali (a.s.) is most deserving of leadership in whichever community he is present, and no one else is allowed leadership. When you do this, and reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door.

When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don't tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you. He replied: Who can dare to split from the army?

Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these wild animals would have run away. At last the king will came out to hunt the animals but they fled from there. He followed them and was surrounded by Zubair and his men.

Thus what the Prophet (S) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want but don't ask us to release you. Akidar said: Remove my royal garments and sword etc. and take me to His Eminence (S) in a simple shirt so that he does not see me in rich garments. Perhaps he would have pity on me in that case.

They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (S), these garments and ornaments look like garments of heaven. His Eminence (S) said: No. These are the garments of Akidar and this is his sword. If my cousin, Zubair and Samak are firm on my command they will surely meet me at the Kauthar pool.

Their one handkerchief is better than all this. The companions asked: Their handkerchief would be better than this? His Eminence (S) said: Even if the space between the earth and sky is filled with gold, one thread of the handkerchief they will hold in Paradise, would be better than that.

When they brought Akidar to His Eminence (S), he said: Spare me so that so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (S) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you really are the Prophet of Allah, and it was Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again.

At last the Holy Prophet (S) signed a treaty with him that he would pay a thousand 'Awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (S) returned to Medina.

Imam Musa Kazim (a.s.) said: The calf of the time of the Holy Prophet (S) was Abu Aamir Rahib; whom His Eminence (S) had labeled as a transgressor. When His Eminence (S) became victorious and returned to Medina and Allah nullified the deceit of the hypocrites, the Prophet (S) ordered to burn the mosque of Zirar and Allah sent the following verse:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

"And those who built a Masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars."[26]

Then Imam Musa Kazim (a.s.) said: Allah destroyed the calf that was present during the time of the Prophet (S). He became involved in leprosy and paralysis and this condition remained for forty days and after that he died and fell into a severe chastisement of Hell.

Ali bin Ibrahim and Shaykh Tabarsi etc. have narrated that when the Bani Amr Auf constructed a Masjid at Quba and asked the Prophet to pray there and he prayed there, some twelve or fifteen persons of Bani Ghanam bin Auf were jealous of this and they also said that we will also make a Masjid and not

attend the prayers led by Muhammad. According to the report of Ali bin Ibrahim they came to the Prophet and said: “O Messenger of Allah (S), do you permit us to make a Masjid for old, sick and night-worshippers at Bani Salim?”

The Prophet gave them the permission. When the Masjid was ready, they came to him and said: “O Messenger of Allah (S) we would like you to pray at our Masjid to bless us.” At that time the Prophet was leaving for Tabuk and he said: “I am already mounted. I will come on my return, Insha Allah.” So when he returned, they repeated the same request. At that juncture, the Almighty Allah revealed the verses about the Masjid and Abu Aamir Rahib stood exposed for heresy.

The incident of Abu Aamir is that during the period of Jahiliyya, he had adopted asceticism and donned a jute garment. When the Holy Prophet (S) migrated to Medina that accursed one used to instigate the infidels against the Prophet and harass him in various ways. When after the conquest of Mecca, Islam became strong, he fled to Taif.

When people of Taif embraced Islam, he fled to Shaam and converted to Christianity. He was the father of Hanzala who was martyred in the Battle of Uhud and was bathed by angels. Afterwards that accursed one sent a message to the hypocrites of Medina that they should be prepared and that they should construct a Masjid in which they should gather. “I am going to the Caesar of Rum to bring an army to attack Medina to drive Muhammad out.” So the hypocrites of Medina were waiting for him as the Almighty Allah has alluded to it. And before that accursed one died before he can reach the King of Rum. Then the Almighty Allah restrained the Prophet from praying there and He said:

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

“Never stand in it; certainly a Masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves. Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.”[27]

Kulaini, Ibn Babawayh, Shaykh Tusi and Ayyashi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Masjid about which the Almighty Allah says that its foundation was placed on piety, is Masjid Quba in Medina. Therefore the Almighty Allah has praised those who used water to purify themselves after urinating and Ali bin Ibrahim

has narrated from Imam Muhammad Baqir (a.s.) that the building about which the Almighty Allah said that it is on the verge of Hell is Masjid Zirar, which was constructed by the hypocrites in deceit.

When these verses were revealed, the Holy Prophet (S) sent Malik bin Waqsham Khuzai and Aamir bin Adi from the Amr bin Auf tribe to burn and demolish the Masjid. When they came near, Malik said: "Wait, I will bring fire from my home," and they put it on fire which destroyed the roof and pillars and it collapsed and the hypocrites ran away. After that they demolished the walls and returned from there. According to another report, Ammar bin Yasir and Wahshi were sent and the two of them destroyed it.

Revelation of Surah Barat

Shaykh Mufeed and Shaykh Tabarsi, rather all Shia and Sunni tradition and exegesis scholars have continuously related that since the Holy Prophet (S) had made a covenant with the infidels and they had broken the treaty, the initial verses of Surah Barat were revealed and the Messenger of Allah (S) was commanded by Allah to break the treaty and become aloof from them as mentioned:

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ. فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۙ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ.

"(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement. So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers."[28]

We should know that there is controversy regarding the four months in which the idolaters are given respite. Some say that it begins from the day of sacrifice to the 10th of Rabius Thani and this is verified by a true tradition from Imam Ja'far Sadiq (a.s.) and some say that they are from 1st Shawwal and others say that they begin from 10th Zilqad since those days, the idolaters used to perform Hajj and it was among their innovations that they rotated Hajj from one month to another.

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ.

"And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve."[29]

We should know that there is controversy in the meaning of Hajj Akbar between the exegesists. Some say that it is the day of Arafah and in the report of Amirul Momineen (a.s.) the same is recorded and

many reliable traditional reports from Kulaini and *Tahdhib* etc. from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the day of greater Hajj is day of sacrifice.

Then there is controversy with regard to the meaning of 'greater Hajj' some have said that which has come in Shia books that 'greater Hajj' is opposite of Umrah and Umrah is lesser Hajj although every Hajj is 'greater Hajj'. Some say that 'greater Hajj' is that Hajj when all Muslims and infidels came for Hajj after which idolaters were banned from there and Hajj remained restricted to Muslims. After that the Almighty Allah said:

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

"Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty)."[30]

Some say that it implies Bani Kanana and Bani Zumrah that nine months remained from their period and the Almighty Allah ordered them to complete that period because they had not committed anything against the treaty. Some have said that this command was common for all groups who made treaty with the Prophet and did not violate its terms.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful."[31]

It is narrated that in the ninth year of Hijra when these and later verses till the tenth were revealed the Holy Prophet (S) gave them to Abu Bakr and sent him to Mecca to announce them to the idolaters on the occasion of Hajj. When Abu Bakr traveled for some distance, Jibraeel came down and said: "The Almighty Allah greets you and says that except for you or one who is from you," and according to another report, "except you or Ali, no is eligible to convey My message."

The Messenger of Allah (S) called for Amirul Momineen (a.s.) and said: "Take Ghazba, my she-camel and take Surah Barat from Abu Bakr and recite it to the idolaters, break the treaty with them and send Abu Bakr back." According to another report: "Abu Bakr has the choice of going with you or returning to Medina." Imam Ali (a.s.) mounted Ghazba and set out at speed and reached Zilhalifah and according to

another report he reached Abu Bakr at Rauha.

When he saw Imam Ali (a.s.) he was dismayed and he asked: “O Abul Hasan, why have you come here?” “The Messenger of Allah (S) has sent me to take Surah Barat from you and deliver them to the Meccans.” Abu Bakr gave him the verses and returned to Medina and said: “O Messenger of Allah (S) you gave me the status that all were vying for it. But you dismissed me and called me back? Was some verse revealed about this?”

The Holy Prophet (S) said: “Jibraeel came and stated such and such command.” The same matter is related through various channels by Ayyashi and other commentators and it is also reported in many Sunni books.

It is mentioned in reliable traditions from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) set out with the verses and recited the first ten verses of Surah Barat to the idolaters on the day of Arafah at Arafat and on the eve of Eiduz Zuha in Masharil Haram and on Eiduz Zuha near Jamarat and all the days of halt in Mina. He had drawn out his sword and was calling out that no one should perform the Tawaf of Kaaba in nude. And no idolater should perform the Hajj of Kaaba. Four months are given to those whose term has expired.

According to another report it is narrated from Amirul Momineen (a.s.) that he said: “The Messenger of Allah (S) told me to mention four points: First, only the believers should enter Kaaba. Second, no one should perform the Tawaf in nude. Third, that after this year believers and idolaters will not gather in Masjidul Haram. Fourth, whoever has a treaty with the Prophet should remain faithful to it till the end and who has no treaty would be given amnesty till four months.
It is mentioned in many traditions through Shia and Sunni channels that one of the names of Amirul Momineen (a.s.) in Qur’an is Azan; as the Almighty Allah has said:

وَأَذَانٌ مِّنَ اللهِ

“And an announcement from Allah…”[32]

Because he was one who conveyed these laws to Meccans on behalf of the Almighty Allah and the Holy Prophet (S).

Shaykh Tusi has narrated that on the 1st of the month of Zilhajj, the Messenger of Allah (S) gave Surah Barat to Abu Bakr and sent him to Mecca. Jibraeel came down and said that none except he or one who is from him can convey the divine message. The Holy Prophet (S) called Amirul Momineen (a.s.) and sent him in pursuit of Abu Bakr. Imam Ali (a.s.) caught up with him at Rauha stage on the third day, took the Surah from him and recited it to the people on the day of sacrifice and Arafah.

Sayyid Ibn Tawus has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that when the

Messenger of Allah (S) conquered Mecca and wanted to complete his arguments for the second time and call them to the religion of Allah, he wrote to them and warned them of divine chastisement and encouraged them to refrain from evil deeds, at the same time promising them divine forgiveness and wrote the ten verses of Surah Barat.

Then he gave that letter to companions to take it to the Meccans. All found it very tiresome and excused themselves. Then he called Abu Bakr. Jibraeel came down and said: "O Muhammad, no one can carry your message except one who is from you." So Imam Ali (a.s.) said: "The Messenger of Allah (S) told me that the Almighty Allah has revealed thus and he sent me to Mecca. The enmity of Meccans towards me was obvious and if they had been capable they would have cut off each of my limbs and thrown it around the mountains. Thus I conveyed the Prophet's message to them and each of them expressed their enmity to me. I paid no heed to all this in carrying out the Prophet's instructions."

Tabari a reputed Sunni historian has mentioned in the events of the sixth year of Hijra that when during the Umrah of Hudaibiyah the Prophet wanted to send Umar with a message for Meccans he became fearful and excused himself. In the ninth year of Hijra the Holy Prophet (S) called and asked him to take his message to the Quraish chiefs.

Umar said: "O Messenger of Allah (S) I am fearful of Quraish," although he had not killed anyone from Quraish and was secretly supportive of them, yet he did not convey the message and Amirul Momineen (a.s.) whose sword blows had not spared the feelings of anyone in Mecca, did not care and stood among the thousands of idolaters and revoked their treaty and invalidated their religion.

Sayyid Ibn Tawus has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) sent Abu Bakr with the initial verses of Surah Barat to Mecca, Jibraeel came down and said: "The Almighty Allah orders you to send Ali Ibn Abi Talib (a.s.) instead as other than him no one can convey your message." The Messenger of Allah (S) ordered Imam Ali (a.s.) and he went took possession of the letter and sent Abu Bakr back to the Prophet who asked if some communication was revealed about him. Ali (a.s.) replied: "The Messenger of Allah (S) will inform you whatever is revealed."

When Abu Bakr came to the Prophet he said: "O Messenger of Allah (S) did you think that I will not be able to deliver your message?" The Holy Prophet (S) said: "On the contrary, the Almighty Allah did not want anyone other than Ali Ibn Abi Talib (a.s.) to deliver this message." When Abu Bakr protested further, the Messenger of Allah (S) said: "How was it possible for you to convey this to Meccans while you were so much frightened in the cave in spite of the fact that you were concealed from the idolaters?"

Thus Amirul Momineen (a.s.) went to Mecca and arrived in Arafat, from there he went to Masharil Haram and from there to Mina and sacrificed his animal, shaved his head and climbed a hillock, Shaab and called out thrice: "O people, I am sent by the Messenger of Allah (S)." Then he recited the initial verses of Surah Barat and continued to wave his sword. People asked who he was that stood alone fearlessly

talking like that.

Someone said that he was Ali Ibn Abi Talib (a.s.). Whoever knew him said: “He is the cousin of Muhammad and no one except the family members of Muhammad can have such daring.” Thus Amirul Momineen (a.s.) made the announcement all through the three days, day and night in the same way. At last the idolaters told him: “Tell your cousin that except for swords, we have nothing for him.” From there Amirul Momineen (a.s.) hurried to the Messenger of Allah (S).

During this time no revelation came to the Prophet and he was so much worried about Imam Ali (a.s.) that it became obvious from his countenance and so upset was he that he did not even approach his wives. People thought that perhaps the Almighty Allah has informed him about his death or he is involved in some illness. So they asked Abu Dharr to ask the Prophet about it as he was having great proximity to him.

He came to the Prophet and asked him about it but he said that none of these reasons were valid and he was in fact worried about Imam Ali (a.s.) as no revelation had come to him for a long time and it was not known in what condition he was. Indeed the Almighty Allah has given nine things to Ali (a.s.) three are related to the world and three related to the hereafter. Two are such that I am satisfied with them and I am only worried regarding one thing.

The three matters connected to the world are that he will perform my last rites, he will manage my family affairs and that he will be my successor in the Ummah. The three matters connected to the hereafter is that I will hand him the standard of praise on Judgment Day, I will depend on him on the occasion of intercession and he will help me in keeping the keys of Paradise in custody. The two matters I am assured about is that he will not deviate after me nor will he commit heresy. And that which I am worried about him is that the Quraish will conspire against him.

It was the practice of the Messenger of Allah (S) that after the Morning Prayers he continued facing the Qiblah reciting supplications till sunrise and Amirul Momineen (a.s.) used to turn back and permit the people to disperse so that they may go on their business. The Holy Prophet (S) had appointed Imam Ali (a.s.) for this task.

But when he sent Amirul Momineen (a.s.) to Mecca, he did not ask anyone else to take up this task; he fulfilled it himself. One day Abu Dharr sought the Prophet’s leave and went out to meet Imam Ali (a.s.) who was returning from Mecca. He met him, embraced him and kissed his forehead. He said: “Please allow me to first convey the good news of your arrival to the Messenger of Allah (S) as he was very much worried about you.”

Abu Dharr galloped to the Prophet and informed him that Ali (a.s.) has returned safe and sound. The Messenger of Allah (S) and other companions mounted and went out to meet Ali (a.s.). The Holy Prophet (S) embraced and kissed him and said: “I was worried about you because revelation came only after a long time.” Amirul Momineen (a.s.) told him how he had completed the mission entrusted to him.

The Prophet said: “The Almighty Allah was more knowledgeable about you that is why He ordered me to send you on this mission.”

Sayyid says that Ibn Ashnas Bazzaz in his book has narrated from Sunni channels that when Amirul Momineen (a.s.) came to Mecca with the verses of Surah Barat, Kharrash and Shoba, brothers of Amr bin Abde Wudd, whom the Imam had killed in Khandaq came and said: “Is it you who has given us respite for four months?

We are aloof from you and your cousin, Muhammad. We have nothing for you but swords and spears. If you want, we can begin it now and finish you off.” Imam Ali (a.s.) said: “Come, I will show you my sword strikes once again.” According to another report, in the same book, Imam Ali (a.s.) had it announced in Mecca: Henceforth no idolater will enter Mecca and neither will anyone perform the Tawaf in nude. And know that no one will enter Paradise, except Muslims and whoever has any treaty with the Prophet will be secure till the expiry of that agreement and there is no treaty with polytheists.

It is narrated that during the period of Jahiliyya, the Arabs had the custom of doing the Tawaf of Kaaba in nude saying how they can do Tawaf in clothes obtained through fraudulent means or in which they commit sins and that is why they claimed to do it ‘in the way they first came into the world.’33

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1. Abu Sufyan bin Harith bin Abdul Muttalib
2. Surah Taubah 9:25
3. Surah Taubah 9:26
4. Surah Taubah 9:25
5. Surah Taubah 9:60
6. Surah Taubah 9:49
7. Surah Taubah 9:91
8. Surah Taubah 9:93
9. The author says: That last part of this report will be quoted in full in the biography of Abu Dharr.
10. Surah Taubah 9:117
11. Surah Taubah 9:117
12. Surah Taubah 9:118
13. Surah Taubah 9:118
14. Surah Taubah 9:118
15. Surah Taubah 9:118
16. Surah Taubah 9:64-65
17. Surah Taubah 9:66
18. Surah Taubah 9:95-96
19. Surah Taubah 9:74
20. Against excellence of Ali they either deny or put forth weak arguments and raise doubts about the narrators with a view to prove that the narrations are not reliable. But when such excellence is uttered for others they gladly accept the same even though they are based on narrations of unreliable people and even if it is against reason. Their attitude has hardened to such an extent that they condemn Ali’s followers in extremely mean terms and propagate the praise of the opponents of Ali-lovers and Ali-admirers and those who give respect to Ahlul Bayt (a.s.). These people regard such writers as high as has been recorded in history. – Translator

21. Surah Maidah 5:115
22. In the name of Allah, the Beneficent, the Merciful and may Allah bless Muhammad and his Purified Progeny.
23. Surah Taubah 9:102
24. Surah Taubah 9:103
25. The author says: The story of Abu Lubabah's incident mentioned after the account of the Battle of Bani Quraiza is more reliable.
26. Surah Taubah 9:107
27. Surah Taubah 9:108-110
28. Surah Taubah 9:1-2
29. Surah Taubah 9:3
30. Surah Taubah 9:4
31. Surah Taubah 9:5
32. Surah Taubah 9:3
33. The author says: There was no purpose in first appointing Abu Bakr to announce the verses and then to dismiss him and send Imam Ali (a.s.) in his stead, except to highlight that when Abu Bakr was not fit to announce a few verses how he could be considered capable to lead the community. Also the Prophet could not have appointed him on his own as he never did anything without the guidance of divine revelation. Hence it can only be concluded that it was under the commands of the Almighty Allah.

[1] [1]
SHARES

An Account of the Mubahila (Imprecation) ceremony

We should know that the incident of Mubahila is from widely related reports (*Mutawatir*) and Sunni and Shia sects have mentioned in all commentaries, histories and books of traditions have related it with slight difference. Shaykh Tabarsi and others have narrated that a group of Christian nobles of Najran comprising of three persons, came to the Holy Prophet (S).

The first of them was Aqib, their leader and the second was Abdul Masih whose help was sought in sorting out all problems, and the third was Abu Haritha, one of their leaders and scholars. Roman kings had built churches for him and they used to send him gifts and presents due to his extensive knowledge.

When they came to the Messenger of Allah (S), Abu Haritha was astride a mule, which was driven by his brother, Karz bin Al-Qama, when the animal began to run fast and he passed a remark derogatory on the Holy Prophet (S). Abu Haritha said: "What you have said would happen to you only." "Why, brother?" he asked. Abu Haritha said, "He is the same Prophet we were anticipating." So Karz said, "Then why don't you follow him?" He said, "Perhaps you don't know how these Christians consider us. They have considered us their leader and made us rich and honorable. They are not prepared to follow

that Prophet. If we begin to follow him, they would take back everything from us." And when he came to the Holy Prophet (S), he became a Muslim.

The Christian delegation reached Medina at the time of Asr prayer, dressed in fine silk clothes and they came to the Messenger of Allah (S) as no one from Arabs had ever come dressed in such a way to salute the Prophet. The Holy Prophet (S) did not reply their salutations and neither did he speak to them. From there, they came to Uthman and Abdur Rahman bin Auf as they had known him from before and said: "Your Prophet wrote to us and we accepted his invitation and came to meet him; now he neither replies to our greetings, nor speaks to us."

Uthman and Abdur Rahman bin Auf brought the Christians to Amirul Momineen (a.s.) and took counsel from His Eminence. Imam Ali (a.s.) said: "Remove these silk garments and gold rings and go to meet the Prophet in ordinary clothes." They followed this advice and again came to meet the Messenger of Allah (S). They greeted the Messenger and he replied to them. After that he said, "By the One Who sent me with truth, when these people came to me the first time, they were also accompanied by Satan and that's why I did not reply to their greetings."

Thus, that day, members of the delegation posed questions to His Eminence and held discussions with him. At last their scholar said, "O Muhammad, what do you hold about Christ?" He replied, "He was a servant of God and His messenger." They said, "Have you ever seen any child come into this world without a father?" At that moment the following verse was revealed:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

"Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was."[1]

Thus when the discussion prolonged, and the opponents increased in their enmity to the Prophet, the Almighty Allah revealed the following command:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."[2]

When this verse was revealed, it was decided that the following day they will participate in a Mubahila ceremony and the Christians returned to their place of lodging. Abu Haritha told his companions, "If

tomorrow, Muhammad comes with his family members and Ahlul Bayt (a.s.), you must beware of divine punishment and if he is accompanied by his companions and followers, you must not worry, and go ahead with the Mubahila ceremony."

On the next day, the Messenger of Allah (S) came to the residence of Amirul Momineen (a.s.), took the hand of Imam Hasan (a.s.), picked up Imam Husain (a.s.) in his arms and Amirul Momineen (a.s.) walked before His Eminence and Lady Fatima Zahra (s.a.) followed the Messenger of Allah (S). In this way, these divine personalities came out in Medina. When they reached the Christians, Abu Haritha asked, "Who are these people with him?"

He was told, "The one walking in front is the cousin of Muhammad and the husband of his daughter and his most favorite person in the world' and the two boys are the sons of this man; and the one walking behind, is his daughter, Fatima, the most beloved person for him in the world." Thus His Eminence came forward and sat down to participate in the Mubahila ceremony. On the other hand Sayyid and Aqib took their boys and wanted to proceed for the ceremony.

Abu Haritha said, "Muhammad, is sitting in the style of prophets when they sit down for debates." So they turned back from there and did not dare to take part in the Mubahila ceremony, Sayyid asked, "Where are you going?" Abu Haritha said, "If they had not been on truth he would not have dared us for this Mubahila ceremony. If they have Mubahila with us, the year will not pass that there will not remain and single Christian on the face of the earth."

According to another report he said, "I am seeing such faces, that if they pray to the Almighty Allah to move the mountain from its place, Allah will indeed do so. Therefore, do not participate in this Mubahila as you will be destroyed and not a single Christian will remain on the earth." After that Abu Haritha came to the Holy Prophet (S) and said, "O Abal Qasim, refrain from Mubahila and sign a treaty with us with conditions that we can fulfill."

So they made peace with the Prophet with the condition that every year they will pay the Messenger of Allah (S) 2000 robes, each worth 40 dirhams and if there is a battle, they will give 30 coats of mail, 30 spears and lend 30 horses. After that His Eminence put the treaty in writing for them and returned from there.

The Holy Prophet (S) said, "By the One in Whose hands is my life, destruction come upon them, if they had gone ahead in Mubahila, all of them would have been transmogrified into monkeys and pigs. And indeed this whole valley would have been filled with fire and all of them would have been reduced to ashes.

The Almighty Allah would have destroyed the Christians of Najran so thoroughly that not even a bird would have survived on their trees and before the end of the year, all the Christians would have become extinct. Thus Sayyid and Aqib returned from there and back to the Messenger of Allah (S) after a few days and embraced Islam.

The author of *Kashaf* has narrated that the Bishop of Najran said, “O people of Najran, I can see such faces that if they pray, the Almighty Allah will move the mountain from its place. Therefore you must not take part in Mubahila with them as you would be destroyed. And when he refused to take part in the Mubahila, the Holy Prophet (S) told them to accept Islam. But when they also refused to become Muslims, the Prophet signed a treaty with them that every year they will pay 2000 robes in the month of Safar and 1000 robes in the month of Rajab and also 30 ancient coats of mail.

The author of *Kashaf* and Ahle Sunnat have narrated in Sihah (six canonical books) from Ayesha that on the day of Mubahila, the Holy Prophet (S) took a sheet of black hair, covered Imam Hasan (a.s.), Imam Husain (a.s.) and Fatima Zahra and Ali Ibn Abi Talib (a.s.) and then he recited the following verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”[3]

Ali bin Ibrahim has narrated through a good chain of narrators, from Imam Ja’far Sadiq (a.s.) that he said: When the Christians of Najran came to the Chief of the prophets, the Messenger of Allah (S) under the leadership of Ahtam, Aqib and Sayyid, and when it was time for their worship, they began to blow the bugle. Companions said, “O Allah’s Messenger, do you see how they are blowing the bugle and praying like the Fire-worshippers?”

The Holy Prophet (S) said, “Do not object to them, so that they may see my method and that the proof of Allah is completed for them.” When they finished their devotions they came to the Holy Prophet (S) and asked, “To what do you invite us?” The Prophet said, “To the Oneness of God and to my prophethood and to the belief that Isa (a.s.) is a servant and a creature of God. He used to eat and drink like human beings and also pass out refuse.”

They asked, “Who was the father of Isa (a.s.)?” At that moment divine revelation came to the Prophet: “What do you say about Adam (a.s.) who was a servant and a creature of God. He also used to eat and drink like human beings and have relations with women?” The Holy Prophet (S) asked, “Is it not so?” They replied that it was correct. Then he asked, “Who was the father of Adam?” They could offer no reply. At that moment, the following verse was revealed:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ. فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

“Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then

said to him, Be, and he was. (***This is***) ***the truth from your Lord, so be not of the disputers. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."***[4]

They said, "You have done justice to us." And it was decided to have a Mubahila ceremony. When they returned to their lodging, Sayyid, Aqib and Ahtam said, "If he comes with his followers, we would take part in the Mubahila, because it would be known that he is not a Prophet, because he does not have trust in his rightfulness, and that he has come with an army and a big group. If he comes with his Ahlul Bayt and special people, we will have Mubahila with him, because, if had not been true, he would not have taken the risk of cursing his family members.

In the morning, they came to the Prophet and saw that he has come with Amirul Momineen (a.s.), Lady Fatima, Imam Hasan and Husain (a.s.). They asked the companions, "Who are these personages?" They replied, "One of them is his cousin, successor and beloved, Ali Ibn Abi Talib (a.s.), one is his daughter, Fatima and the two (boys) are her sons, Hasan and Husain." They began to fear after being told this and they said, "Please excuse us from the Mubahila and we are prepared to accept any of your conditions." And at last they agreed to pay the Jizya and returned to their town.

Sayyid Ibn Tawus has mentioned that Muslim Ibn Abbas bin Mahiyar has narrated the tradition of Mubahila from 51 different Sunni and Shia channels. We mention one of the most comprehensive of them as follows: It is narrated from Mankadar bin Abdullah that when Sayyid and Aqib, leaders of fire-worshippers, who were from the nobles, came to Medina with seventy riders to ask the Prophet I was also present with them. One day the mule of Karz came in rapture; it was carrying rations. Karz said, "May he be destroyed to whom we are going." He implied the Messenger of Allah (S). Aqib said, "You yourself should be destroyed."

Karz asked, "Why?" Aqib said, "You have caused disrespect to Ahmad, who is the unlettered Prophet." Karz asked, "How do you know that he is a Prophet?" Aqib said, "Perhaps you have not read the fourth chapter of the New Testament. In which the Almighty Allah revealed to Jesus Christ: Tell the Bani Israel, how ignorant and foolish they are; that they apply fragrance so that when you meet people you smell nice, you your hearts are like filthy carrion in my view.

O Bani Israel, have faith in that Prophet of Mine who is the unlettered Prophet and he will be sent during the last period of time. Whose face would be bright and elegant and his forehead will broad. He will have good manners and nature. He would wear thick clothes. Among the past people, he would be the best and among the future ones he will be the most honored. He would be acting on My practices and adopt patience in difficulties for My pleasure.

He would himself fight Jihad with the polytheists. So inform the Bani Israel about the glad tidings of his

arrival and command them to honor and help him. Prophet Isa (a.s.) said, “O the sacred deity, O the most pure one, who is that chosen one whose love has appeared in my heart before I could see him?” The Almighty Allah said, “O Isa he is from you and you are from him, and your mother will be his wife in Paradise.

He will have few sons, more wives and he will be a native of Mecca which is the place of foundation of the House which was built by Ibrahim. And his generations will come out through a blessed lady, who will be a close companion of your mother in Paradise. And that Prophet will have great majesty. His eye sleeps but his heart does not go to sleep. He accept gifts but declines alms (Sadaqah), on Judgment Day, there will be for him a Pool, which would stretch from the well of Zamzam to the western horizon.

That pool will contain two types of water, Rahiq and Tasnim. Its banks will have goblets like the number of stars. One who drinks a gulp from that water will never feel thirsty again and it is from those merits that I have bestowed to him more than the prophets. His words will be according to his action. And his inner being will be like his outward appearance. So what can be said about him and those of his followers who live according to his practice and die on his Sunnat (practice).

And they will not separate from his Ahlul Bayt (a.s.) and they will always remain fearless, satisfied, in peace and with blessings. And that Prophet will appear at a time when famine and drought would have surrounded the earth. So those people would pray to Me and I will send the rain of mercy for that Prophet the signs of whose blessings will become apparent all over the world. I will bless whatever he puts his hand on.

Prophet Isa (a.s.) said: “O God, tell us what his name is?” The Almighty Allah said, “He is named Ahmad as well as Muhammad and he is My Prophet sent to all the worlds and he is the most honored of My creatures. And his intercession is most acceptable to Me. He will not command except for My pleasure and will not restrain from anything that I dislike.”

When Aqib finished his discourse, Karz said, “When that personage is such as you mention, why don’t you take me to him? So that we should have a discussion with him.” He said, “I am going to him so that we may listen to his arguments and observe his behavior. If he is same as the one whose qualities we have studied, we would have an accord with him.

So that he may not attack our religion, in such a way that he should not come to know that we have recognized him. And if he is a liar, we shall be safe from his evil. Karz said, “When you know that he is on truth, why don’t you bring faith in him, follow him and make peace with him?” Aqib said, “Can you not see this group of Christians; how they have behaved with us. They have considered us to be their leader and made us rich and honorable.

How many lofty and strong churches they have built for us and how they have exalted our name? In the same way, our self is not prepared to enter a religion in which the deprived and rich are equal.” Thus they entered Medina in such a manner that they were dressed in expensive clothes. Anyone of the

companions who saw them used to remark: We have not seen anyone from Arab delegations in such splendor. The hair was nicely styled and they had luxurious dresses on. When they entered the mosque, the Holy Prophet (S) was not present there.

When it was time for their prayers, they arose and began to pray facing the East. Some companions wanted to restrain them but the Holy Prophet (S) entered the mosque at that very moment. He said, “Let them continue.” Thus when they concluded their devotions, they came to the Holy Prophet (S) and began the discussions. They said, “O Abul Qasim, what do you say about Isa (a.s.)?” The Holy Prophet (S) replied, “He was a servant and a creature of God. He was a word of God, whom the Almighty Allah threw into Lady Maryam (s.a.).

He was a purified spirit that was fed to Lady Maryam (s.a.). Thus Isa (a.s.) was created in this way. On hearing this, someone from them said, “No, he was the son of God, and he is another god.” Some said, “No, he is the third god, that is the Father, the Son and the Holy Ghost.” And they mentioned absurd points with regard to this matter.

The Almighty Allah revealed the verses of Surah Aale Imran in reply to them and since even after the appearance of truth and the completion of argument they continued to hold their stand, the verse of Mubahila was revealed. And they decided to have a Mubahila ceremony with the Holy Prophet (S) the following day.

When they returned to their lodging, they counseled with each other and decided to see with whom the Holy Prophet (S) comes to take part in Mubahila the following day; whether he comes with a big group of common people and degraded persons or according to the practice of prophets, with a small group of righteous and chosen personalities.

The next day, the Holy Prophet (S) took Amirul Momineen (a.s.) on his right and Imam Hasan and Imam Husain (a.s.) on his left, and Lady Fatima (s.a.) followed behind. All of them were dressed in Yemenite robes. The Holy Prophet (S) was having a small sheet on his shoulders. When they came out of Medina, by his command, a spot was cleaned between two trees. He ties up his sheet to those trees and made his family members enter the shade.

Then he stood before them and kept his left shoulder in the sheet and leaned on a bow that he was carrying. Then he raised his right hand to the sky. People watched from a distance, what the Prophet’s next step will be. When Sayyid and Aqib watched this scene, their faces paled and their legs began to shake. They were about to faint. Then one of them asked another: “Shall we take part in Mubahila with them.” He replied: “Perhaps you don’t know that any community that did Mubahila with its Prophet, was completely destroyed.

But you must show as if we don’t care less for his Mubahila. But you may accept to pay him whatever monies or ornaments that he may demand. Because they depend on wars and they need weapons and tell them in a disdainful way: “Have you come with these personalities to take part in Mubahila with us?”

So that he must realize that we are aware of the excellence of his Ahlul Bayt (a.s.) and him from before."

Then they saw that the Holy Prophet (S) raised up his hands for Mubahila. One of them said, "Monkery is destroyed, go to him fast, so that not even a word of curse should be uttered by him. If it happens we would not be able to return with our folks and belongings, and we will be destroyed completely here only." So they came running to the Holy Prophet (S) and asked, "Have you come with these folks, to take part in Mubahila?

The Holy Prophet (S) said, "Yes, these are my closest ones in the world." They began to tremble at this reply and said, "O Abul Qasim, we will pay you a tribute of a thousand swords, a thousand coats of mail, a thousand shields and a thousand gold coins every year, with the condition that these weapons will be lent to you till the time we go those of our people who have not seen you and describe to them your behavior and manners and if they agree we all would become Muslims or agree to pay the Jizya and pay you every year whatever you may demand.

The Holy Prophet (S) said: "I accept. And by the One Who sent me with miracles and honor. If you had participated with me and those under the sheet, in Mubahila, indeed these plains would have been filled with fire for you and it would have reached your community in the blink of the eye and destroyed all of them wherever they may be."

Jibraeel (a.s.) descended at that very moment and said, "O Messenger of Allah (S), Allah, the High and the Mighty conveys His salutations to you and says swearing on His Might and Honor: If you had taken part in Mubahila with all the people of the heavens and the earth, against those who stand under the sheet, indeed all of them would have been disintegrated and the earth would have broken into pieces and ran on the surface of water."

The Messenger of Allah (S) raised his hands to the sky in such a way that the whiteness of his armpits became apparent. And he said, "Woe be to the one who oppresses you, usurps your right and reduces the recompense of my prophethood which the Almighty Allah has made as your love. The curse of the Almighty Allah will continue on him till Judgment Day."

Sayyid Ibn Tawus (r.a.) has narrated through correct chains of narrators from Abul Mufaddal Shaibani that he has written about the account of Mubahila and in the book of Ibn Ashnas Bazzaz which was written about the rituals of the month of Zilhajj, he has also related through reliable chains that when the Holy Prophet (S) conquered and all Arabs became subservient to him, and the Prophet dispatched letters and messages to all the countries, especially the King of Iran and Caesar of Rum and invited them to Islam and wrote that they must either accept Islam or pay Jizya and remain subjugated; or they should be prepared for war.

When this message reached the Christians of Najran, and the community that lived around them, and it was Bani Abuldan and the descendants of Harith Ibn Kaab and people of different faiths who had joined them and they had the sects like: Salwiya, Deenul Mulk, Maronite, Ubbad, Nestorians all of them

became fearful and were overawed. Despite the fact that they were in large numbers.

But their hearts were extremely fearful. Suddenly the messengers of the Messenger of Allah (S) came to them with a communication from him. And then Utbah bin Uzwan, Abdullah bin Umayyah, Huzair bin Abdullah Teemi and Suhaib bin Sinan Numri, came in order to invite them to Islam. It was mentioned in the letter of the Messenger of Allah (S) that all of them should accept Islam and if they accept, they would be considered as brothers in Faith and if they refuse and express arrogance, and do not accept Islam, they must in all humility pay the Jizya voluntarily. And if they refuse this also, and show enmity, they must be prepared for a great battle. And the following verse was mentioned in the letter:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims."[5]

People of different religions had been told that the Holy Prophet (S) never waged a war against anyone till he had not invited them to Islam so when the messengers of the Prophet reached them and recited the Prophet's letters to them and conveyed the message, they became more hateful to truth. They gathered in their biggest church and spread carpets on the floor, decorated the wall with curtains of muslin and brocade. And they installed a big cross of pure gold decorated with precious stones. It had been sent to them by the King of Rum.

Descendants of Harith bin Kaab were present in that gathering, and all of them were the valiant persons of that time and were famous among the Arabs since the age of Ignorance. They gathered to discuss the Prophet's proposal. When this information reached Bani Madhij, Akh, Hamir and Anmar tribes of Arabs, and those who were near to them in lineage or those who resided near them, like the people of Saba, all of them became infuriated, and a group that had embraced Islam in their vicinity, when they heard this news, due the bigotry of Ignorance, they apostasied.

Thus all the tribes reached an agreement that all of them should attack Medina in a united manner and fight the Holy Prophet (S). When Abu Hamid Husain bin Al-Qama, who was their greatest scholar and a teacher of theirs, belonging to the Bakr bin Wail tribe, saw that all of them were prepared to fight, he called for his turban and put it on to pull up his eyebrows which were sagging due to old age. He was a hundred and twenty years old.

Then he came out of his community and leaning on his companions, recited a sermon. He had faith in the Lord of the Worlds, and possessed the sciences of the other prophets. He was a monotheist and had

faith in Prophet Isa (a.s.). He had also brought faith in the Last Prophet (S), and he had concealed his faith from his companions and the deniers of his community. He began a speech: O sons of Abdul Daar, adopt a soft approach and whatever bounty, prosperity and success the Almighty Allah had bestowed you with should be treasured by you.

You must not allow it to be destroyed, because these two bounties are a part of peace and do not form a part of war. Delay this matter and think upon it. Do not follow each other blindly. Do not take any hasty step as carelessness does not carry good results. By Allah, can you do what you have never done so far? And whatever you have done, can you undo it? Indeed, there is good and well being in delay and contemplation. Indeed, it is best to delay and postpone many things.

Most problems should be solved through peace agreements and war is not the preferable option." With these words, he concluded his discourse. On hearing this, Karz bin Sireen Harithi turned to him. He was the chief of Bani Harith bin Kaab and a commander of their forces and the greatest personality among them. He said: "O Abu Harith, you must be mad. When you got this news, you became like one who has seen a lion and lost his senses.

You mention such examples to us and frighten us with fighting. Indeed you know the merit of fighting in defense of Faith. And it is a great thing to fight for God. And fighting is a mode of reform of the religion of the powerful God. Although all of us are officials of the government, light and rulership. Which period of fighting can you deny for us when we did not dominate our enemies? Or what allegation can you lay against us?"

His statement was yet incomplete when the arrowhead he was holding pierced his hand in his excitement and he was unaware of it. When Karz bin Sireen cooled down, Aqib turned to him, his name was Abdul Masih bin Sharjil and he was an elder of the community and his people did not take any step without his leave. Aqib said to Karz: "May you succeed, may all those who take refuge with you be exalted and one whom you assure security should not be oppressed by anyone. You have by the right of dust smeared foreheads mentioned lineage and honor.

But Abu Sirah, there is an occasion for every statement and a time for every bravery and every person about the next day is like the similitude of his present age and the days of fighting are different. They destroy one party and give victory to another, but prosperity is the best garment and there are some causes for calamities and sorrow. And the most important cause is that man himself should choose the path of sorrow.

Saying this, Aqib fell silent and he bowed down his head. Then Sayyid turned to the one who was named Ahtam bin Noman and he was an scholar of Najran and like Aqib, an important personality of his community. He was from the learned and had joined the Laham tribe. He said: O Abu Wasila, may your efforts bear fruits, may your star be exalted, every shining thing possesses light and there is a Noor in every true statement but by the One who has bestowed intelligence, only one who has eyes can

understand that light.

Doubtlessly, all three of you have adopted such an approach in your discourses that some of them are level and some unleveled. And the view of each of you is like his intelligence, shows hopefulness. And sometimes our fixed matter is decided itself. Indeed, the great chief of Quraish has called for an important matter, so tell us what your opinion is? Either you unite on his obedience or discuss about his opposition.

On hearing this, Karz held on to his view and said in an extremely harsh manner, “Shall we leave our religion on which we have been brought up? Although our forefathers have followed only this faith and the rulers of the world know us because of this and respect us. Shall we agree to pay Jizya in humiliation? No, by Allah, we cannot accept either of the options till we do not take out the swords from the scabbards and till we have not widowed innumerable women.

Or that our blood is shed in the presence of Muhammad (S). We will fight him till the Almighty Allah bestows victory to whomsoever He likes.” On hearing this, Sayyid said: “O Abu Sirah, have mercy on yourself and us, because if we remove one sword against Muhammad, innumerable swords would come out from his side, because all Arabs have become subservient to him and all the tribes have accepted his suzerainty. And his rulership has spread to all the towns and deserts. The King of Iran and the Caesar of Rum are helpless before him.

So what is your worth that you want to oppose him? Very soon you and those who fight in your support will be destroyed in such a way that no one will utter your name. You will be like the twig which is carried away in floods. Or like a piece of meat that is thrown on a rock.”

Among them was a person, from among the heretics of Christians, Jahiz bin Sarakha Barikhi, who was a very respectable personality in the view of Christian King and he lived in Najran. Sayyid said: O Abu Saad, you also express your opinion in this case, because important decisions are taken in this conference. He said: In my view, we should go to Muhammad and accept his obedience and give whatever he demands.

Then correspond with Christian Kings. Especially the greatest one, who is the Caesar of Rum and the black kings of Naubah, Habsha, Alwa, Raa-a, Rahat, Mareeth, Qeet, as they are all Christians. In the same way, of Shaam and Christian kings from areas in its surroundings, Ghassan, Laham, Juzaam and Qaza-a etc. as they also follow your religion and are loyal to you. In the same way, the righteous people of Jira etc. and those who are inclined to the religion of Muhammad.

Also you must dispatch letters and messengers to the tribes of Taghlib and Binte Wail etc. who are from Rabia Nazar, and call them for the help of your religion so that forces may come from Rum and the blacks may be called like the folks of the elephant and the Christian Arabs, who are from the Rabia tribe and have settled in Yemen, they should also come to you. When you receive help from all sides, you must mobilize the people of your tribe who may be prepared to help you.

After that you must together turn to confront Muhammad and then his army will not dare to engage and all of them will be humiliated and defeated. You will be able to destroy them in a short time and the fire of mischief will be extinguished and then you will be considered to be the greatest in the world; like the Kaaba which is in Tahama and to which people head from all the corners of the world.

This is my opinion and it should be considered to be the best option, there is no need think more on this or to discuss the matter further. Everyone liked this suggestion of Jahiz bin Sarakha and it was decided to adopt it as a resolution. They wanted to break up the gathering when a person from the descendants of Qays bin Thalaba, from the tribe of Rabia bin Nazar; named Harith bin Aasaal; stood up. He was also a Christian. He turned to Jahiz and recited some couplets by way of examples which meant the following:

"How long can you go on trying to stall the truth with falsehood?
Although truth does not remain concealed, if you want, you can make even the mountains subservient to you through the power of truth.
And if you don't enter the house through the door, you will continue to wander in confusion.

And if you approach through the door, you can enter the house."

After that he turned to Sayyid and Aqib, the scholars and religious personalities of Christians addressed them as there was no one other than them at that place: Hear and understand, O inheritors of knowledge and wisdom and those who establish proof and evidence. By Allah, successful is the one who lends the ear to good advice and does not turn away from truth. Indeed, I urge you to fear the Almighty and remind you about the bequest of Prophet Isa (a.s.).

Then he explained in detail the bequest of Prophet Isa (a.s.) and his appointing Yusha bin Yuhanna as his successor and his narration of those incidents that would come about in his nation; that people would adopt the religion of falsehood, and he said that the Almighty Allah revealed to Prophet Isa (a.s.): "O son of my slave-girl, act on My Book with all your strength and power, and narrate the interpretation of it for the Syriac people in their own language.

And inform them that I am God, except who there is no god. I am Ever-living, never to die, I exist with My own being. I am that same God, Who created all the worlds with nothing. I am the Eternal one, who will never decline, and I don't change from one condition to another. Indeed I sent My messengers to the world and by My mercy sent scriptures for My creatures in order to save them from going astray.

Then, indeed, I will send the most honorable of the prophets, Ahmad, whom I have chosen from all the prophets. And from all the words, I have chosen Parcelete, from all creatures, who is My servant and My friend. I will send him at a time when the world would be devoid of a guide and I will raise him from the place of his birth which is in the honored Mecca and which is the place of his father, Ibrahim.

And I will send as a Noor, from which the sightless eyes, the deaf ears and ignorant hearts may receive

illumination. What can be said of the fortune of the one who would be present during his time, who hears his discourses and brings faith upon him and follow his Shariat and book. So, O Isa, when you mention that Prophet, you must invoke blessings on him (Salawat), as all My angels also invoke blessings on him.

The narrator says that when the discourse of Haritha bin Asaal reached this point, there appeared darkness under the eyes of Sayyid and Aqib. Because they did not like that this bequest of Prophet Isa (a.s.) should be recounted in that gathering, as the two of them commanded great respect among the Christians of Najran, and they were highly honored in the view of Kings. They used to send gifts and presents for them. In the same way, common people also sent presents to them.

Therefore they feared that people would abandon them and give their obedience. And if they become Muslims, they would lose all their respect and influence. Therefore Aqib said: “O Haritha, think upon it and consider what you say. Arguments in refutation of these statements are more than acceptable arguments and many statements are more exalted than those who make them and concealing hidden wisdom creates hatred in the hearts, therefore beware of the hatred of the hearts.

Because on that must be said, which is deserved to be said and there is an occasion for every statement. Everything cannot be spoken up in public. On that must be said, which can bring felicity and which is not harmful for anyone. I have fulfilled the right of good advice, so do not utter another word. After that Sayyid also tried to support Aqib and told Haritha: “I always considered you a knowledgeable and wise person, because the wise were attracted to you; so do not adopt helplessness and shame.

And instead of water do not take the people to wine. If someone considers excused in this discussion, in fact you are not excused. If Abu Wakhir had spoken in a harsh tone, he is not liable for it. Indeed all his words and actions are ours, he is our leader. If he criticized you, you must act on his advice. As you should know that the tenure of the religion of chief of Quraish, that is Muhammad is very short, and it will be over in a short time and after time a long period of time will elapse.

At the end of which a Prophet will come with wisdom and eloquence and with sword and kingship, would be owner of a great kingdom. His followers will control the East and the West and through his progeny will come a pure king who will dominate all the kings, and all the religious people will join his faith. And his kingdom will stretch to everything in the world. O Haritha, it is not known how long that period will be. Therefore, you must remain firm on your religion and do not join any other faith as it will become extinct soon or be destroyed in some accident.

And do not be concerned about that which is going to come, because today we are only bound to this faith, and whatever will come in the future is the concern of those who will come in the future. On hearing this, Haritha bin Asaal replied: O Abu Khara, keep quiet, what this day can benefit one who is not concerned with tomorrow. Fear God, so that He may grant refuge to you, because other than Him, there is no one in the world who can give refuge.

You have issued those statement about Aqib because he is your elder and leader and Christians are inclined to you. If you want to reject truth in order to preserve your greatness and leadership, you are free to do so. But advice is for the deserving ones. And you are more deserving of this. It is so because our hearts are inclined to you and both of you are our leaders in faith. O both elders, make reason as your guide and do only that which is advised by reason.

And think on the back and surrounding of that which has come over you. Do not delay the matter. Try to gain the pleasure of the Almighty like He grants His mercy and blessings upon you every day. Do not allow your shamelessness to gain an upper hand over you, because one who forsakes control of his self, heads to destruction. One who keeps an eye on his end, is safe from destruction. One who makes use of his intellect, gains lesson and he does not serve as a lesson for others.

One who dispenses good advice for the sake of Allah and obtains the pleasure of Allah, the Almighty Allah makes him inclined to Allah and he obtains greatness and success in the world and Hereafter. After that he turned to Aqib in anger and said: O Abu Wasila, you had said that one who rejects your statements is ahead of the one who accepts them. By Allah, you were more deserving of that no one should have mentioned this about you. Indeed you know that we are all followers of the New Testament.

Whatever Prophet Isa (a.s.) told his companions and all the believers of the community of Isa, know that whatever I have mentioned is correct and whatever you have said is wrong and whatever you have done is a mistake. Nothing but repentance and acceptance of what you have denied can make amends for it. Again he turned to Sayyid and said: “There is no sword which does not err and there is no scholar who does not make a mistake. Successful is one who amends his mistake.

He has found the Straight Path. Unfortunate is one who insists on his mistake. O Sayyid, you said that two prophets will come after Prophet Isa (a.s.). Where is it mentioned in divine scriptures? Don’t you know what Prophet Isa (a.s.) said to Bani Israel? When I go to your and my father, and after sometime two persons will come to you; a truthful one and a liar, what will you do at that time?

People asked Prophet Isa (a.s.): Who are those people and he said: “The Prophet will be from the descendants of Ismail and the liar will be from Bani Israel. The truthful one will be sent with mercy and there will be for him rulership and kingdom till the time the world remains established. And the liar will the one entitled Masih Dajjal (Antichrist).

His rule would be of a short duration and the Almighty Allah will slay him through my hands at a time when I will be sent into the world for the second time. After this discourse, Haritha said: O people, we admonish you to give up the actions of your predecessors. Those who expressed fear and said that two Christs will come. One would be a Christ of mercy and guidance and another one would be of misguidance and narrated the signs of both of them.

So common Jews rejected the Christ of guidance and falsified and brought faith in the Christ of misguidance, who is in fact Dajjal, and they are also in anticipation of him. And they created such

mischiefs in all affairs and cast the Book of Allah behind their back and eliminated the divine prophets. They also killed those who were appointed with justice from the Almighty Allah.

So the Almighty Allah, as result of their evil deeds, destroyed their insight and due to their oppression and mischief ended their rulership; instead they were subject to humiliation and disgrace. God fixed for them Fire of Hell as their abode. Aqib said: O Haritha how do you know that the Prophet who has risen in Medina is the same who is mentioned in divine scriptures? It is possible that it could be your cousin, Musaylima of Yamama, who has also claimed prophethood like Muhammad the Qarshi.

And both of them are descendants of Ismail. Both have followers who testify to their prophethood and accept their messengers. Do you think there is some difference between them or can you describe what is the difference between them? Haritha said: Yes, by Allah, there is difference of heavens and earth and cloud and dust; and the truthfulness of the proofs of Allah, that is prophets and messengers is proved for the servants of Allah, who obtain lessons. Musaylima, the liar of Yamama; regarding him it is sufficient what your messengers and other people and travelers who have visited his place, and the residents of Yamamah who have visited you say.

All of them informed you that Musaylima had sent a delegation to Muhammad in Yathrib in order to investigate his circumstances. They found in Ahmad the qualities of the previous prophets and upon their return described that Ahmad has some to Yathrib even though all their wells were dry, there was a lot of salty water in them. And before his coming all of them contained water that was not potable and tasty. When he arrived, he put his saliva in some wells and in some gargled, so they all became sweet and filled up to the brim.

Some people have said that the Holy Prophet (S) applied his saliva to those who had sore eyes, and they were cured and some had wounds that were also cured by the saliva of the Prophet. They narrated many miracles of the Prophet. The people demanded from Musaylima to show the same miracles that Muhammad had shown. Upon their insistence, he went to a well that already had sweet water. When he gargled into the well, it became salty and un-potable and when he dropped his saliva in a well that had less water, it dried up completely and not a drop remained. A man was suffering from sore eyes was brought to Musaylima.

When Musaylima applied his saliva, the man lost his vision completely. A person had a bodily injury, when Musaylima applied his saliva, the patient became leprous. When people saw these extraordinary happenings and asked him to show the right miracle, he said that they were bad followers for their prophet. And you are bad companions for your prophet and yourself. You demanded some things from me before revelation can come to me.

Now I have received permission from Allah about your bodies and not for your wells, so that I may grant cure to you. So one who has faith in me will be cured and one who had doubt in my prophethood will be worse of it. Now whoever likes may approach me and I will apply my saliva to him as a cure. They said:

We don't want you do anything which may cause the people of Yathrib to ridicule us. So they turned away from him lest they become targets of the ridicule of the people of Yathrib. Sayyid and Aqib began to laugh at this.

So much so that they began to stamp their feet in delight saying: What relation Noor has with darkness and truth has with falsehood? There is not as much difference between Noor and darkness and truth and falsehood as there is so much difference between the truth and falsehood of these two. According to narrators when Aqib saw that the matter of Musaylima became false and invalid, he wanted to make amends for it. So he said: Musaylima is wrong in his claim that the Almighty Allah has sent him as a Prophet.

But it is better that he has kept away his people from idol worship and he has faith in the Almighty Allah. Haritha said: I put under the oath of the Almighty Allah who widened the world and lighted up the Sun and the Moon, is it not mentioned in heavenly books that the Almighty Allah says: I am the God, except whom there is no god and I am the one who will recompense the deeds on Judgment Day.

I have sent My books and appointed My prophets in order to save My servants from the deception of the Satan. And I sent to the world My prophets like the stars of the heavens so that they may guide the people according to My command. Those who obeyed them, it was as if they obeyed Me and those who opposed them, it was as if they had disobeyed Me. Indeed, I, angels and all the creatures of the world have cursed him.

Whoever denies My divinity or considers one of My creatures to be My partner or rejects anyone of My prophets and says that I have sent revelations to him whereas I have not revealed anything to him, or he conceals My godhood or claims divinity or misguides My servants, or make them blind from the path of truth, indeed from My creatures one who worships Me knowing what I want from My servants, and he serves Me in accordance with it, one who does not walk the paths clarified by My prophets, his worship will only increase the distance from Me.

Aqib said: I testify that you have said the truth. Haritha said: There is no option other than the truth and there is no refuge other than truth. I have only said what you have said in this regard. Sayyid who was an expert in debates and discussions, said: I believe with regard to that Qarshi (Muhammad), that he is a Prophet for his people who are descendants of Ismail. But he claims that he is a Prophet for all the people of the world.

Haritha said: O Sayyid you know that he is sent to his people from the Almighty Allah. Yes, said the Sayyid. So Haritha said: Do you testify his prophethood from that aspect? Sayyid said: Who can deny in presence of clear proofs. Indeed, I testify to it and there is no doubt in it. He is mentioned in all heavenly scriptures and all prophets have informed about his advent. When he heard this, Haritha began to laugh and he started making lines on the ground.

Sayyid asked: Why do you laugh? He replied: I am astonished and amused. Sayyid said: Perhaps what I

said was astonishing and this is what has made you laugh. He said: Yes, is it not a matter of surprise that one who claims knowledge and wisdom, should say that the Almighty Allah has chosen for prophethood such a person and bestowed him specially with messengership. And has helped him through his spirit and wisdom.

One who is false, and says that revelation has come to him, whereas it is not so, and like the soothsayers, he mixes up truth with falsehood who sometimes utter lies and sometimes state the truth. Sayyid was ashamed and he regretted saying what he had said. Narrators say that Haritha was not from Najran. He was a poor man who had settled down in that area. At last Aqib turned to him and said: Keep quiet brother, do not argue, because many things are such that if they are spoken up they lead the speaker to the depths of the well and many things make friends of the enemies.

So give up saying that which is unacceptable even though you are excused in saying it. Listen and you will understand as there is a form of everything and the face of man is his reasoning power and the face of reason is good manners. Good manners are of two types: One is natural and the other is acquired. And the best of the manners are those which the Creator of the World has commanded.

And one of them is that the honor of ones ruler must be maintained as it is his right and this right does not belong to anyone else, because the ruler is the connection between God and His creatures. And rulers are also of two types: One is having a hot temperament and is harsh and the other has wisdom and rules according to the law of religion. And he has greater right and O Haritha, you know that the Almighty Allah has bestowed us precedence among the Christian kings and then to other people, therefore you must understands everyone's rights and this is sufficient for your admonition as you don't have any consideration for the true kings.

Then he said: You mentioned the brothers of Quraish; that is Muhammad and stated that he has brought miracles. You were right. We also agree and have faith in his messengership. And we testify that he has in his possession miracles and signs of the previous prophets, except for one which is the greatest and clearest and it is like a head. And these signs possessed by him are like the body. And what is the value of headless body?

Have patience so that we can investigate his circumstances and think upon his signs and miracles. If the most important sign is verified, we would join his religion before you and obey him before you do. Haritha said: Whatever you said in the discourse of truth was heard by us and we are prepared to obey you. What is that sign, which if absent would render all these signs defective? Aqib said: Sayyid had mentioned it, but you did not pay attention to it.

And you rendered all these things useless. Haritha said: May my parents be sacrificed on you, please repeat what that sign is? Aqib said: Successful is one who accepts the truth after knowing the truth and he does not turn away from it. Doubtlessly both of us know that and in addition to us, scholars of the divine Book also know whatever is mentioned in this book from the past sciences and whatever is to

occur in the future. Indeed, this glad tiding has been explained in detail in all books that a Prophet, Ahmad will come.

He would be the last of the prophets. His community will dominate the East and the West and he and the people of his nation will rule for a long time. Then they will oppress a king who would be the best among his followers from the aspect of lineage and excellence and the most proximate to the Prophet. They would abandon the bequest of their Prophet in oppression and injustice.

Then for many years Caliphate will turn into rulership and their rulership will be great. So much so that there will be no house in the Arabian Gulf whose residents will not be inclined to them and some of them will be fearful of them. Then their power will decline and others would ruler over them from among their former servants and slaves.

They would leave evil habits and vices in the world. Their rulership will be accompanied with injustice and force. After that their rulership will be decreased from all sides and the disbelievers will overpower them. After that terrible calamities would befall them and tragedies will surround them from all sides. So much so that due to increase in oppression and injustice they would prefer death. Their elders would not be capable of leadership.

At last the religion will go out of their hands and only the name of religion will remain with them. During that period, believers will be poor and religious people will be few in number. Except for some very few persons, most of them will have despaired of deliverance from the Almighty Allah. Due to the difficulties surrounding them some of them will think that the Almighty Allah will not help them. At last after their despair the Almighty Allah will from the progeny of their Prophet bring out a person to save them and he will rise from a place unknown to them. Angels in the skies are invoking blessings upon him.

All that is in the earth, like the human beings, birds and animals, would all be elated due to his reappearance. The earth would reveal its treasures and blessings. So much so that it would again become as it was during the period of Adam (a.s.). During the tenure of this person, poverty, calamities and diseases would disappear that used to befall the previous nations.

And peace will be established in all towns. The venom of every poisonous creature and claws of beasts will all become harmless. So much so that little girls will play with baby snakes without being caused any harm. And the lions will be like the shepherds for the sheep and goats. Wolves would act like helpers of sheep.

The Almighty Allah would make that person dominate all the religions of the world. He will rule on all the countries till the limits of satisfaction till not a single person remains but that he would be on the religion of truth. The religion liked by Allah, on which He has prophets from Adam to the Last Prophet.

Reply of Haritha and the Absurd Discourse of Aqib

When Aqib reached this point Haritha said, I testify, for the God Who has created all the things, O respectable and learned gentleman, truth has become clear from your discourse and the world has become illuminated by your true statements. The truth is same as you have mentioned. Whatever Allah has revealed in the books that He sent down for the guidance of His servants. Not a letter of it is against divine scriptures. But what was it that you wanted to mention? Aqib said, “What you believe respecting Ahmad the Qarshi, is only error.

Haritha said, “Have you not acknowledged that people have testified to his apostleship, prophethood and miracles?” “Yes”, replied Aqib, “But between Isa (a.s.) and judgment, two Prophet are to appear, the name of one of which is derived from that of the other; one is Muhammad and the other Ahmad. Musa has announced the advent of the first, and Isa (a.s.) has proclaimed the coming of the second. This Qarshi is raised up for his own people, but after him a Prophet will appear, whose empire will be great and his reign long.

Allah, the Most High will send him to complete faith, and will be the proofs for all people. After Muhammad, seditions (Fatra) will arise, in which the foundations of all religion will be destroyed. Then the Almighty Allah will send one who would strengthen the foundations of religion, and subdue all opposing religions to his faith. After him, righteous kings will reign all over the world, like the earth and mountains and every dry and wet thing. They will inherit the earth like Adam and Nuh had inherited. These kings of such exalted rank will wear the dress of mendicants and will be majestic and great. Therefore they are the best of all creatures.

Through that Prophet his townsmen and all the servants of the Lord will achieve guidance. After a long period, Isa (a.s.) will descend to the last of them. After them there shall be no great kingdom or any good in life, for there will be various companies of fools in whose period the Judgment Day will occur in the age of the worst of creatures. It is the promise that Allah will give many miracles to Muhammad. Like He had sent for Ibrahim the Khalil as mentioned in divine scriptures.

Haritha now inquired of Aqib if he was sure that there was no doubt the two names he had mentioned belonged to different individuals in different time periods? He replied in the positive. Haritha asked him if he had any proof about it? He replied that the truth of this was more evident to him than the sun; on which Haritha looked at his toes and began to draw lines on the ground.

Then he said: Destruction lies in the fact that person should possess wealth but does not spend it. Or that he possesses a sword but that he keeps it as an ornament without using it to fight battles or that he has the reasoning capacity but does not act on it.

Haritha's arguments bewilder Sayyid and Aqib

Aqib said that Haritha has mentioned a very rough matter. Who is it? Haritha swore by the truth of the Lord, by whom the heavens and earth are supported, that the two names under discussion belong to one and the same person and the same Prophet and messenger; about whom informed Musa bin Imran and whose advent Isa bin Maryam announced, and about whom before them, Ibrahim in his book foretold.

This amused the Sayyid and he laughed so that people may think that he was ridiculing Haritha and was astonished at what he had said. After that Aqib said to Haritha in a critical manner that Sayyid is laughing for no reason on your absurd things. Haritha said that if he was laughing, it was a matter of shame and a calamity that he has brought upon himself. It is an evil deed committed by him. Have you not seen in the wisdom of the divine inheritance in which it is mentioned that it does not befit a wise man to make faces or to laugh at something that is not amusing.

Have you not received information from your chief and master, Christ, that he said: The vain laughing of a learned is that carelessness that becomes apparent from his heart? Or it is ecstasy that had made him oblivious of the worry about Judgment Day. Sayyid said: O Haritha, no one is proud of his intellect except one who thinks bad of others. If I am needy of your reports in my knowledge, I am not a scholar.

Have you not received the information from our leader, the Christ, that there are some servants of the Almighty who laugh only apparently because of divine mercy, whereas their hearts weep in secret? Haritha said: If it is thus, it is nice. He said: What else can it be? Therefore you must not think ill of others. Let us conclude our discussion as the discord between us has prolonged.

The Third Day of Debate

Narrators say that it was the third day of the debate between them and it was the third meeting of their conference. Sayyid said: O Haritha, did Abu Wasila not inform you in the most eloquent words that which all have heard and did he not remind you? But it had no effect on you and your companions. Now let me explain this in a different way.

I adjure you in the name of God and what He has revealed on Isa (a.s.), have you not seen in the book of Zajerah translated from the Syriac language into Arabic? That is the book of Shamun bin Hamun al-Safa, who was the successor of Isa (a.s.). His book has been transmitted from hand to hand, till it reached to the people of Najran. After mentioning many other things, it declares that when a certain period shall elapse, men will wander in error and cut asunder the ties of mercy and kindred, and the precepts of the prophets will be obliterated.

Then Allah, the Most High will raise the Parcelete and send him in mercy and justice to the people, to separate between truth and falsehood. They inquired from Isa (a.s.), O Christ of the time, who is

Parcelete? He replied: Parcelete is Ahmad, the seal of the prophets, and heir of all their wisdom.

By him the most High will send mercy on him during his life, and show him mercy after his death, on account of his pure and sacred descendant. That Prophet will be raised up in the end of time, when all the cords of religion and guidance are broken, and the light of the Prophet extinguished, and in a short period he will restore the faith of Islam in a short time, as it was at first.

Sayyid again confesses to the Qualities of Prophet Muhammad (S)

Allah, the Most High will establish His empire, and send other righteous people after him so that His kingdom is established throughout the earth. Haritha said, “What all you have said is true, and in truth there is nothing to fear: and the heart is not satisfied except with truth. But who is that personage you have described? The fact is that he would not be without offspring said Sayyid. True, rejoined Haritha, and he is no other than Muhammad.

That is the point in dispute, returned Sayyid: Have not our own messengers and other than that travelers informed us that the sons that Muhammad had, namely, Qasim, from the Quraishi lady, Khadija, and Ibrahim, the son of Mariya, the Copt, are both dead, and he is now left childless, like a sheep with a broken horn about to die? Therefore if Muhammad had a son, your reasoning would have been acceptable; for in the book of Shamun it is mentioned that the son of the Prophet shall conquer the world. But since Muhammad has no son, he cannot be the one Isa (a.s.) foretold.

Haritha said: By Allah, admonitions are many but those who heed are few, and proofs are obvious, if only eyes see them. As those who have enflamed eyes cannot look at the sun, on account of the agony it would give them, so those who have weak understanding cannot comprehend weighty arguments. Then turning to Sayyid and Aqib, he continued: If Muhammad has no child, will you not follow him? Proof has been established by Allah, by the knowledge He has given you and by the evidences that you possess.

In spite of that Allah has given you honor over the common people as well as the kings and made all follow you so that they refer to you in all matters of faith and you are not in need of them. They act on whatever you order, therefore, whoever is given nobility and position by the Almighty Allah he should thank for the divine bounties by humility for the pleasure of Allah, because the Almighty Allah has exalted him and he should be advisor of Allah and must not distort the divine message.

You have yourself mentioned Muhammad and about the prophecies mentioned about him in the divine scriptures and for your information he had already arrived. But you say that he is sent only for his people and not for all the world? Then you say that he is not the same prophet who is the seal of the prophets and is the one who will preside over Judgment Day and all creatures will be judged through him. And that he is the heir of all the prophets and would have come after all of them. But you say that he is

childless. Did you not say this? Sayyid and Aqib said: “Yes, it is so.”

Haritha defeats Sayyid and Aqib through his arguments

Haritha said: If it is known that he has sons, would you still doubt that he is the heir of all the prophets and that his religion will not subdue all the faiths and he is not the seal of the prophets and the messenger for all the people? The two said: No, after that there will be no doubt. Haritha said: In spite of this debate you still have faith in it? Yes, replied Sayyid and Aqib. Haritha exclaimed: Allah Akbar! Truth is manifest.

They said: Why have you exclaimed thus? Perhaps you have ridiculed and blamed us. Haritha said: The truth has become manifest and falsehood is destroyed. And the self becomes restless to hear it. Verily it is easier to change the direction of the ocean and to break up the mountains is easier than to remove one who is appointed by the Almighty Allah, because he is the living truth of God. And it is impossible to enliven the one made dead by Allah, because he is falsehood.

And know that Muhammad is not without offspring, and he is the seal of the prophets, in the period of whose faith the judgment will come. There is no Prophet after him. It is during his tenure that the Judgment Day will be established. And only God will be the inheritor of the earth and all that are in it will be destroyed. From his posterity will arise that righteous king you described, and who will be the king of the East and the West and the Almighty Allah will make him conquer through Ibrahimic faith, all idolatrous religions.

The two opponents now said: If Muhammad had offspring, Haritha you have won the debate, but told him that his mode was fox-like and they he does not give up his claim.

Haritha proves his claims through Jamia on the Fourth Day

Haritha said: I bring evidence from your side only which would soon free you from doubt, and impart health to your hearts. He then turned to Haritha bin Al-Qama, their greatest scholar and learned man and said: O respected father, I beseech you to bestow contentment and joy on our minds, by bringing forward the book entitled *Jamia* (collection).

Narrators say that it came about on the fourth day, it was a hot afternoon and hot wind was blowing there. Sayyid and Aqib now proposed to adjourn to the next day, as it was near noon of a summer’s day, and they declared themselves quite exhausted. It was decided that the next day the books of *Zajerah* and *Jamia* would be produced, and a decision be made in accordance with them and the gathering dispersed.

The next day all the people of Najran, with devotees and scholars, gathered to hear the debate of Sayyid and Aqib with Haritha and what was produced from *Jamia* on the subject. When Sayyid and Aqib

described the multitude ready to listen to what was mentioned in *Jamia*, they felt ashamed, for they knew that the book appealed to was against them, therefore they did not like this debate to be held in public. Sayyid and Aqib, were like Satans in deceit.

Thus Sayyid said to Haritha: You have delivered long speeches and you don't want the truth to become manifest. Haritha said: The fact is that you and Aqib don't want the truth to be manifested. Now you may say what you like. Aqib said: I have said all I wanted to say, now I repeat it again. Doubtlessly we want to inform you and don't want to conceal the divine proof and to deny the divine signs.

We don't attribute falsehood to the Lord of the Worlds, as whoever the Almighty Allah has sent with prophethood we should say that he is not a Prophet! O Haritha we agree that from the progeny Ismail, Muhammad (S) is the messenger of God to his people. But from the Arabs and non-Arabs, we don't think that they are obliged to forgo their previous faith and adopt his religion. Haritha asked: Why do you accept such a thing?

They said because it is mentioned in New Testaments and all divine books and it has become apparent for us thus. Haritha said: If it is obvious that Muhammad is a Prophet, in brief or in detail, how can you say that he is not the heir and not the one who will preside on the judgment and that he is not sent for all the worlds. He replied: You know that, and also know that the proof of Allah is never invalidated. And it is a command effected by the Almighty Allah so that remains in force forever.

And the world is never devoid of the divine proof till this world would endure and even if two persons survive on the earth, one of them will the divine proof on another and before this we used to think that the proof would be Muhammad and he would keep this religion established, but since he has no male issue surviving, and made him heirless we thought that he is not the same Muhammad, because he is heirless and divine proof and the last Prophet of God will not be heirless. This is mentioned in all divine scriptures.

Therefore we thought that after Muhammad the Prophet who comes after him and who will survive, whose name Muhammad would be derived from Ahmad about whom Christ has informed and that his son would be the ruler of all the world and keep all the creatures of the Almighty Allah on His religion. And these matters will come not through him but through his progeny that will be the owner of the world and all that is in it. And all scholars are having consensus; who know the New Testament by heart and before this we have discussed this fully, so what is the use of repeating all this?

Haritha said: We all know this but are repeating it so that if someone has forgotten it, he may be reminded of it and if someone is making a mistake, he may correct it. And that he may be satisfied. You have mentioned that after Masih there will be two prophets, both from the progeny of Ismail. The first of them will rise in Medina and after him the second is Ahmad, and Muhammad who is from Quraish is the same one who is residing in Medina.

But we believe that he is the same Ahmad who is mentioned in all the books. He is the same proof of

the Almighty Allah; he is only the seal of the prophets and heir of the messengers. Other than him, or after him, there will be no Prophet or messenger between him and the Judgment Day.

Sayyid and Aqib swear that if they see the prophecy of Prophet Muhammad (S) in Jamia, they would accept him as a Prophet

Yes, his progeny will continue through his chaste and infallible daughter, and she will get a son who will invite all the creatures to religion and will dominate the countries of the world from the East to the West. So you have said what you wanted to say and you believe in the prophethood of Muhammad and if his progeny continues you will have no doubt that he is the most excellence of the prophets and the last of them.

They agreed to it. Haritha said that since they had doubt about the other Prophet, therefore the book of *Jamia* will adjudicate between them. People acclaimed aloud and called for *Jamia* since they were fed up with debates. They were thinking that when the book is brought it would be known that truth is with Sayyid and Aqib as they had made big claims in gatherings. Abu Haritha sent a servant to bring the *Jamia*, which was very large and weighty book, and the servant brought it in on his head.

The narrator says that a person from Najran informed me that; he used to be present in the service of Sayyid and Aqib. He used to work for them and was knew most their circumstances. He says that when Jamia was brought, Sayyid and Aqib almost died of anger, for they knew it contained a history of Prophet of God, of his character, family, times, and posterity, what should happen in his community, his companion, and all the events down to Judgment Day.

Sayyid and Aqib now had some private exchange, in which they said that the day was not in their favor and public disgrace threatened them, such a situation is impossible that all the people should gather at one place. In which such a talk is held and in which the people do not gain the upper hand. The other one said: To be defeated by common people is the worst tragedy.

After that it is very difficult to reform them. Because their making mischief is like demolishing a house and their reform is like the construction of a house and whatever occurs in the word of their mischief cannot be corrected in a whole year.

The narrator says that during this time Haritha got an opportunity to send secretly, an agent to a party which had just returned from a visit to Muhammad, to summon them by way of precaution. So Aqib and Sayyid could neither close the meeting nor postpone it to the next day. Since all the Christians of Najran had attended the meet, and all wanted to see the qualities of the Messenger of Allah (S) mentioned in the book of *Jamia*.

And the people sent by the Prophet were present there. Abu Haritha, a senior member of Christian faith also used to support Haritha. The narrator says that the trustworthy Christian man narrated to me those

scholars decided among themselves that whatever Haritha tells them and to whatever matter he invites them, they cannot deny it.

So that people may not think that they are on the wrong. And they expressed the same attitude that they were eager to see the book of *Jamia* and to act on its correct directions, so that they may not be insulted in the view of the people. Thus Sayyid and Aqib arose and came to *Jamia* which was with Abu Haritha and Haritha Ibn Asaal also stepped forward. Audiences also craned their necks and the companions of the Prophet also surrounded that book.

When Abu Haritha gestured, *Jamia* was opened and they first produced from it the book of Adam, which related to the kingdom of the Most High, what He has created, and what He has decreed in heaven and earth respecting things temporal and eternal. This book, which contained all sciences, was transmitted by the father of mankind, to Sheeth. Sayyid and Aqib began to read from it in order to know the qualities of the Holy Prophet (S) so that the dispute between them be resolved. All the assembly gave the strictest attention to the book, in the second chapter of which was written:

In the name of Allah, the Beneficent, the Merciful. I am the Lord, besides whom there is no Lord, self-existent in My nature. I created the universe, and the life of all is bestowed by Me. I have appointed one period to succeed another, and in everything have made the true and the false manifest, and according to My own intention have given causes their power. Every difficult thing is easy for Me. I am the great, beneficent Lord, and gracious giver.

I give and forgive, My mercy precedes My wrath, and My favor outstrips punishment. I have created My servants to worship me, and completed the proof for all. Indeed I will send to them My prophets and My books, from the beginning of time, the first of mankind, Adam to the era of Ahmad, My Prophet, on whom I will send salvation and mercy make in his heart a place for My blessing and by him complete the list of my prophets.

Adam inquired, O Allah, who are those prophets, and who is Ahmad, and whom thou bestowest such exaltation and greatness? The Lord of the universe replied, “They will all be from your progeny, and the last of them will be Ahmad.” “For what,” said Adam, “Would You raise and send them?”

The Most High declared, “I send them on account of My unity, and to make known My oneness. I will communicate by them to mankind, three hundred and thirty religious dispensations, and will complete this system on Ahmad. Therefore I have decreed that whoever comes to Me according to one of these dispensations, with faith in Me and my Prophet, shall enter Paradise.”

The next passage of the book was to this purport: The Most High caused Adam to know the Prophet and the rest of his posterity. His attention was fixed by a light of spirit among them that illumined all the East, and increased till it likewise filled the West and arose to heaven. This is recognized to be the Muhammadan light, and the fragrance shed by that luminous spirit perfumed the world.

Around this spirit, he beheld four others; they were to left, right and before and behind him; that in fragrance and splendor resembled it more than any others of his posterity. Next he saw the spirit of those specially aided by the five luminous spirits, and bearing a similitude to them, and around these again, a multitude like the star of heavens of various degrees of brilliance, but all inferior in splendor to those they surrounded.

The blackness like a dark tempestuous night arose round the whole horizon. The darkness, on nearer approach, proved to be innumerable multitudes of horrid shapes and hideous features, emitting the most putrid odors.

Adam was confounded at this wonderful sight and said, “O knower of all secret and forgiver of sins, the Lord of omnipotent power and victorious intentions, who are these blessed towering lights surrounding that eminent one?” The Most High replied, “They are your heirs, those who eagerly take My mercies and are near me as intercessor, and whose intercession for sinner, I will accept.

This great light is Ahmad, the best of them and of all creatures, whom I have chosen according to My own knowledge, and derived his name from one of My own titles; I am Mahmud and he is Muhammad. The light which resembles him is his vizier and successor, by whom I impart strength to Muhammad, and I bestow on that one My blessing.

He would be pure of all sins. This other light is the best of My handmaids, the heir of My knowledge, and daughter of my Prophet, Ahmad. These two other lights are the grandchildren of Muhammad, and the successors of other in the knowledge and perfection. The lights which sorround these are their children, who will be the heirs of their knowledge. Verily, I have chosen them all, and made them pure and innocent, have bestowed blessing on them all, and imparted to them My perfect mercy, and have made them the cause of illumination to the universe.

Looking down this train of luminous spirit, Adam beheld one that shone like the Morning Star. “By the blessing of that favored servant of mine”, declared the Most High, “I will take away the chains of oppressors from the necks of My servants, remove calamity from them and fill the earth with light, mercy and justice, after it has been over followed with cruelty, anarchy and tyranny. Adam rejoined, “Lord, verily he is great whom You have exalted, and he is ennobled whom You dignify, and whomever You exalt is worthy of the rank: but why are these servants of Yours so highly exalted?

The Lord of universe declared, I am the Lord, besides whom there is no Lord. I am the forgiving and benevolent, the great and beneficent God, and omniscient over all. I know every thought, and the time and manner of every event, and the circumstances of that which will never transpire had it pleased Me to give it existence. And if something transpired, how it would transpire?

Verily on examining the heart of my servants, I have found none more obedient to me and benevolent to my creatures, than the prophets, which reason I bestowed on them My wisdom and apostleship, and laid on their shoulders the burden of the doctrine of prophecy. And chose them for My messengership. After

that according to the grades of the prophets, I appointed a special group from their successors so that I can entrust them with My proof.

And make them the leader of the people. And through them remove the defects of the people. And to correct the deviations of the people. As I am aware about them and their hearts. And My mercy is in their favor. When I looked among the prophets, I found no one that obeyed me better, or who was more benevolent toward My creatures that Muhammad, My chosen, and best of My creatures. I chose him in my wisdom, and exalted his name by My own.

Those others I found peculiar to him and resembling him in heart; therefore I united them to him and constituted them heirs of My books and of divine communications, the abodes of My wisdom and illumination. I swore by My own nature that I would never punish anyone by fire who should not have sinned against the doctrine of My unity, and who should have seized the cord of the love of My chosen ones.

Qualities of the Prophet and his Ahlul Bayt (a.s.) in the scroll of Sheeth (a.s.) from the Book of Jamia

Abu Haritha now directed them to look into the book of Sheeth, which had been transmitted as a heritage to Idris, from hand to hand. The book was written in the ancient Syriac script. Here it was recorded that when Idris was in the house of his devotions, in the land of Kufa, his people assembled around him, and he addressed them saying: “One day a dispute arose among the offspring of Adam, on the question, as to who was the most exalted creature: some maintaining that this dignity belonged to Adam, since Allah created him with His own hands and make the angels prostrate to him and gave him the successorship of the earth and made all creatures subservient to him.

Others insisted that the honor must be the property of the angels who had never disobeyed the divine commands, some said particularly the archangels Jibraeel, Mikaeel and Israfeel. Some declared that Jibraeel must be greatest of all as he was entrusted by the Most High with divine communications. They came at length and referred their dispute to Adam and told him what they had said on the subject.

He replied, “I will tell you, my children, who is most exalted before God. Verily, by Allah, when spirit was breathed into me, and I sat up, the great divine empyrean was beaming in my sight, and on it is written. There is no God but God; Muhammad is the Prophet of God. One of them is the chosen one of God and another is the trustworthy one of God. And he mentioned some names that were joined to the names of Muhammad.

Then Adam (a.s.) said: This I found written all over heaven so that there was no blank left the size of a page. The name of every believer was written on the empyrean, twelve of which Adam repeated, and said: “O my children, Muhammad (S) and those twelve persons are dearest and most exalted of all creatures with the most High.”

The narrator says that after this Abu Haritha next referred to the Salawat of Ibrahim that the angels had brought from the Almighty Allah; and notwithstanding the objections of Sayyid and Aqib, who said that quotations enough had been made, insisted on having the testing of that book brought forward.

It was written: The Most High chose Ibrahim for friendship, exalted him with favors, and made him the Qiblah and leader of those who should come after him, and established in his posterity the prophethood and imamate, and possession of the divine books. The Most High gave him by inheritance an ark of Adam which related to science and wisdom. Due to which he became superior to the angels.

Qualities of the Prophet in the scroll of Ibrahim (a.s.) from the Book of Jamia

When Ibrahim (a.s.) looked in the Ark, he found cells equal to the number of those prophets sent to teach all mankind, and to the number of their respective successors. He broke into all the cells and came at length to that of Muhammad, the last of the prophets, on whose right hand was Ali Ibn Abi Talib (a.s.) represented in a gigantic portrait beaming with light, with his hand resting on the girdle of Muhammad. On the portrait was the inscription: This is the similitude of Muhammad, and who is aided by divine victory.

Ibrahim inquired, “O my lord and Master, who is this illustrious creature?” The Lord of the universe answered, “This is My servant and chosen one, who will open the chapters of knowledge and wisdom to the people, and he is the seal of the Prophet and whose successor is the heir of his wisdom and is represented by this portrait. Ibrahim asked, “Who is the opener and the seal?”

The Lord declared, “He is Muhammad, My chosen one whose spirit I created before all other creatures. He is My great teacher among creatures, and I created him a Prophet and chose him when as yet Adam as an unfinished body of clay. I will raise him up in the end of time so that he may perfect My religion, and will complete in him My apostleship. This is Ali, his brother and faithful witness.

I have put brotherhood between them; I have chosen them and sent salvation on them, and have encircled them with My blessing before I created heaven and earth. And made them infallible and chose them as the righteous and good ones from his posterity before I created the heavens and the earth and all that is in them. My choice was made from knowledge of goodness and purity of their hearts, for I am omniscient to know the character of My servants.

Ibrahim then looked and saw twelve portraits dazzling with light and beauty, and bearing a resemblance to Muhammad and Ali, and whose names he inquired. The Lord replied, “This is the light of my handmaid, the daughter of my Prophet, Fatima Zahra, of spotless purity, whom with her husband, I have constituted the parents of the offspring of my Prophet. And these two lights are Hasan and Husain, and this is so and so and that is so and so till he reached to the master of the Age.”

Then He said, “This is My Light, by whom I will spread My mercy among mankind, manifest My religion, and guide My servants, when they despair of My attending their cry.” Ibrahim pronounced blessings on them, and said, “O Lord, bless Muhammad and the family of Muhammad, as You have chosen and perfectly purified them.”

The Most High added, “Blessed to you be the exaltation I have conferred on you in making Muhammad and his chosen ones of your posterity, and descendants of your first son, Ismail. Rejoice, O Ibrahim for the invocation of blessing on you shall be connected with the same blessings on their behalf. My blessings and mercy shall be continued to My creatures till their period ends, which I have specified. I am the owner of the heavens and earth, and those who are in it. They all shall die after which I will them raise up in my own justice, to bestow divine equity and mercy upon them.

The narrator says that when the companions of the Prophet heard all that was mentioned in *Jamia* about the praise and qualities of the Holy Prophet (S) and the extolling of the Prophet in the books of the ancients and the qualities of his Ahlul Bayt (a.s.) who were mentioned with the Prophet and their stations before Allah, their faith and certainty increased and they were so overjoyed that their soul were near flying away.

Qualities of the Prophet in the Old Testament (Tohra)

The narrator says that the attention of the assembly was now turned to the books of Musa and in the second book of the Torah was found written this declaration of the Lord of the universe: “I will send, of the children of Ismail, a Prophet, to whom I will communicate my own book. I will raise him up with a true righteous dispensation for all My creatures and will bestow My wisdom on him and assist him with My angels and hosts.

His offspring shall be from his blessed daughter whom I will give him in blessing. From that daughter, I will cause two sons to spring like two branches, Ismail and Ishaq, I will multiply exceedingly in two great branches, from which I will establish twelve imams for the preservation of that which I will complete by the instrumentally of Muhammad, who is the seal of the Prophet, and in the period of whose nation I will set the Judgment.

Haritha now exclaimed, “The morning of truth appears for all who have eyes to see, and the way of truth is obvious to one that prove the religion of truth. Is there still in your hearts any disease of doubt of which you want to be healed? Sayyid and Aqib made no reply. Abu Haritha rejoined, “Take the last crowning evidence from the words of your Sayyid, His Eminence, Isa (a.s.)!

Attention was now directed to the books of the New Testament (Injeel) which Prophet Isa (a.s.) had brought. In the fourth book of these divine communication was written: “O Isa (a.s.), son of a pure woman without husband, hear My word, and strive in the executions of My commands. Verily, I created you without father, and made you a sign to the universe.

Then serve and trust me. Take this book, and strive with all your might in its performance, and in expounding it to the people of Syria. That I am Lord, besides whom there is no Lord: I am the living, and the life of all is derived from me; and I am without change or variation. Believe in me and in My Prophet whom hereafter I will send, who shall come in the end of time and be a mercy to the worlds.

He will be raised up for mercy and religious war, and shall bring My servants into the way of the truth by the sword. He is the first and the last; that is, he is the first of all in respect to creation of his sprit, and the last in his manifestation as a Prophet, and is raised up for all creatures, and in his period, the judgment will occur. Announce the glad tidings of his advent to the children of Yaqub.

Prophet Isa (a.s.) replied, “O Master of all periods, and knower of all secrets, who is that righteous servant whom I love before seeing him? The divine response was, “He is My chosen Prophet, who shall fight with his own hand, and whose word and acts accord with each other, and what he manifests is like what he conceals.

I will send him a new light, that is, the Qur’an, by which I will enlighten blind eyes, and cause deaf ears to hear, and make foolish hearts understand. I have reposed him the sources of knowledge and understanding. Blessed is he, and Blessed is his nation. Prophet Isa (a.s.) asked: “What is his name and what is the sign of his nation? And what will the tenure of his rule? Would he have descendants?”

The reply was: “O Isa, His name is Ahmad, and he is the chosen one of the offspring of Ibrahim and Ismail. His soul is like the moon, and his forehead luminous. He will ride camels. His eyes will sleep, but not his sprit. I will raise him up among an untaught people who have no share in knowledge, and his kingdom will endure till the judgment takes place.

His birth will be in the city of his grandfather Ismail, in Mecca. His wives will be many, but his children few, and his posterity will descend from an immaculate daughter, who will have two illustrious sons, both of whom will be martyred, and from whom the Prophet’s descendants will spring. Tooba is for these two sons, and those that love them, take refuge in their protection, and aid them. Isa (a.s.) inquired, “O Lord, what is Tooba?”

He responded, “Tooba is a tree in Paradise whose trunk and branches are gold, and its leaves beautiful garments. Its fruit resembles breasts of virgins, and is sweeter than honey, and softer than butter. The tree is watered by the fountain of Tasnim, and were a wild crow to fly from the time it is first fledged to old age, it would not reach the top of the tree. So immense is Tooba, that it shades, by some of its branches, every abode in Paradise.

Sayyid and Aqib confess to what is written in Jamia

These convincing accounts respecting Muhammad, drawn from the Jamia, abashed Sayyid and Aqib, and gave the palm of victory to Haritha. The two could make alterations in the Jamia and thus they

decided to give up the debate. They thought that they had left the straight path and deviated. So both returned to their respective Churches to think up some plan.

But the Christians of Najran now gathered around then humbled champions, and asked them what they intended to do, and what was to become of their religion. They declared that they had not abandoned their faith, and exhorted the people to continue firm in the same, until the religion of Muhammad should be better known, and it is known to what he is inviting. The narrator says that when Sayyid and Aqib decided to proceed to Medina to the Holy Prophet (S).

On this journey Sayyid and Aqib were accompanied by fourteen hundred Christians of Najran, eminent for knowledge and rank, and seventy of the principle men of the Bani Harith bin Kaab. The narrator says that Qays bin Husain and Yazid bin Abidaan, who were scholars of Hadhramaut, and were then at Najran, started with the party for Medina.

So they mounted their horses and led their empty camels and headed for Medina. Since there was delay in news of the companions of the Prophet who had gone to Najran, the Holy Prophet (S) sent Khalid bin Walid with an army to them in order to see what had retained them. On the way, he met the Najran delegation. The Christians said that they had come to make inquiries about religion.

On approaching Medina, Sayyid and Aqib, who wished to make a display of their grandeur, caused their companions to halt, wash and refit themselves in costly silk garments of Yemen, and perfumed themselves with musk. They then mounted their horses and carried their spears upright, and being more portly in person than the other Arabs, they attracted great admiration on entering Medina.

They found the Prophet in the Masjid, where they were introduced to him. When the hour for their prayers came, they turned their faces towards the east, and performed their devotion, which some companions of Prophet wished to prohibit, but the Holy Prophet (S) ordered that they should be left to their own way for three days, during which time they might gain some knowledge of him and his faith.

After three days, the Prophet summoned his visitors to embrace Islam. They replied, O Abul Qasim, we have found in you every characteristic of the Prophet who should arise after Prophet Isa (a.s.), all which are described in the divine and glorious books, with one exception which outweighs all the rest. “What is that important characteristic?” inquired Muhammad.

They replied, “We have read in Injeel that the Prophet will come after Masih, bearing witness to his truth, and having faith in him; but you call Him worthless and false and consider Him a servant. The narrator here observes that their dispute with Muhammad was not in respect to anything except Isa (a.s.).

Muhammad replied, “It is not as you say, but I declare His truth and have faith in Him and testify that he is a Prophet of the Most High. Yet, I say He is the servant of the Lord of the universe, and not the master of his own advantage or harm nor of his own life or death.” They asked, “Can a servant do what He did?

Has any Prophet by his own power wrought such miracles as He manifested? Did he not raise the dead, give sight to those born blind, and heal the leprous? Did he not tell what is in the heart of men and what they had stored in their housed? Can any but the Most High do these things, or one who is truly the son of God?" They said much to this effect, ascribing divinity to Isa (a.s.) from which the Almighty Allah is uncontaminated by such words, in his holy and glorious exaltation.

Debate with the Holy Prophet (S)

The Holy Prophet (S) replied, "What you asserted that my brother Isa (a.s.) raised the dead and healed the blind and leprous and told people what was in their hearts and houses is true; but He did all these things by the power and permission of the Most high, whose servant Isa (a.s.) is not ashamed to be, nor is he aspiring.

Verily, Isa (a.s.) had flesh blood, and He ate and drank, which all are characteristics of a creature; and His lord is the sole Lord, and in truth there is no similitude of Him and no likeness to Him." They rejoined, "Show us one who like Prophet Isa (a.s.) had no father." Muhammad replied, "In respect to his creation, Adam is more wonderful than Isa for he was born without father or mother. But no one mode of creation is more difficult than another with the Most High whose power is such that whatever He wishes to create, He says to it, "Be" and it is. The Prophet then recited this verse:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

"Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was."[6]

They said, "Our belief respecting Isa remains unshaken and we will neither forsake it nor acknowledge that what you say concerning Him is true. Now therefore let us make an appeal to God and let His curse be on either us that lies and let the truth be speedily manifested. And very soon the truth becomes manifest. At that time, the following verse of imprecation was revealed:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"Then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."[7]

The Holy Prophet (S) communicated this verse to them and told them that the Almighty Allah has commanded me to accept your suggestion about imprecation ceremony and if you agree you must do as you say. They said we shall gather tomorrow and invoke divine curse on the liars.

Sayyid Aqib and their companions now retired to their quarters out of the town where they had halted on a hill and said to one another, “Muhammad has decided such a course of action that it will decide our dispute with him. Let us see if Muhammad appears tomorrow with multitude, or with a chosen few who are the chosen ones from the pious, because this is always a small group.

If he comes with many men of worldly rank and riches, we shall be victorious; but if he comes in the manner of the prophets, then take warning by it and avoid the trial. Because it would be a sign for you. So you must see what he does.” In this way Sayyid and Aqib showed that they feared the consequences of the imprecation ceremony.

The Holy Prophet (S) brings his family members

Muhammad ordered a place between two trees to be swept, and a black cloak to be spread on the trees where at the appointed hour he took his position. Aqib and Sayyid made their appearance with their two sons, Al-Mohsin and Abdul Munim and from their wives, Sarah and Maryam. They were attended by the Christians that came with them from Najran and the riders of Bani Harith bin Kaab, all in splendid array. All the people of Medina came out with banners and making their best display to see the issue of the ordeal.

The Prophet remained in his house till the morning was considerably advanced when he proceeded to the place of divine appeal attended by Ali and Fatima, and their two sons, the young Imams, Hasan and Husain. These five illustrious persons placed themselves under the cloak which had been spread upon the trees. Then sent a man to Sayyid and Aqib to call them for the ordeal. Sayyid and Aqib appeared and demanded of the Prophet if he would make the appeal with only that young man and woman and those two boys, and not with the principal men of his nation.

He replied that he was so ordered by the Lord. At this declaration the color of Sayyid and Aqib turned pale and they went back to their companions, who inquired of them what had happened to which they made no reply. A young scholar of their party now exclaimed. “Woe be to you! You must never engage in the ordeal with them; call to mind what you read in the *Jamia* respecting Muhammad. Verily, you know he is true. It won’t be long for you to be transformed into apes and pigs, therefore fear God.” As they knew the young man wished them well, they were silent

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The narrator says that Manzar bin Al-Qama was a brother of Abu Harith, and himself a scholar and an accomplished man. Although the Christians respected him a great extent he was not present in the assembly of Najran and he reached when they were setting out for Medina. So he also accompanied them and because he found them differing.

Now he took Sayyid and Aqib aside, and after assuring them of his sincere friendship, which they professed not to doubt, warned them that all who had ever engaged in an ordeal with a Prophet had been destroyed; reminding them at the same time all who had any knowledge of the divine books knew

that Muhammad was that Prophet whom all the others had announced, with description of him and his family. And even now, open your eyes to the alarming portends of nature.

The sun is changed in appearance, the trees bow down, the birds lay their heads and spread their wings on the ground; also see the mountains shivering; through divine fear, notwithstanding they are sinless, and this is only because they see signs of impending wrath. Observe, besides, the trembling of the mountains, and smoke covering the earth, and although it is the clear season of summer, see fragments of black clouds beginning to appear.

Look, Ahlul Bayt (a.s.) have raised their hands in prayer, and are waiting for you to accept the trial by imprecation. Be assured, then if one word of imprecation proceeds from them, we shall never return to our families and possessions again, but all be destroyed. Sayyid and Aqib now trembled and were almost bereft of reason and they knew that if they went ahead with the imprecation, they would be chastised.

Manzar bin Al-Qama saw that they were fearful, so he continued: "If you become Muslims you will be safe in this world and the next; but if you want only the world and cannot forsake the rank you enjoy among your people. I have nothing to say to you. But it is not nice that you are challenging Muhammad to a divine appeal. It was due to your foolishness. Muhammad accepted your challenge and when prophets decided something, they don't stop till they have fulfilled it.

If you intend to retreat from the appeal, do it speedily, and make peace with Muhammad for your situation is like that of the people to whom Yunus was sent who repented when the signs of divine wrath appeared.

Sayyid and Aqib send Manzar with an offer of peace

Sayyid and Aqib now commissioned Manzar to negotiate for them with Muhammad. The deputy accordingly waited on him and addressed him. Peace be on you. I testify that besides the Lord of the universe there is no Lord, and you and Isa (a.s.) are both servants of God, and sent by Him to mankind. Thus Manzar became a Muslim, and then laid the object of his mission before Muhammad, who on his part empowered Ali to conclude peace with the Christians of Najran.

Amirul Momineen (a.s.) said: May my parents be sacrificed on you, on which conditions should I make peace? The Messenger of Allah (S) said: O Abul Hasan, that which is best according to you as what you say or do is same as what I would say or do. It was stipulated that they should pay an annual tribute of two thousand good robes, and one thousand mithqal[8] of gold, one half to be delivered in the month of Mohurrum, and the other half in the month of Rajab.

Ali (a.s.) now introduced Aqib and Sayyid, who were greatly abashed, to the Prophet in whose presence they ratified the treaty to their own humiliation. Muhammad, in declaring his acceptance of the treaty,

said that if his opponents had joined issue with him and those under the cloak, in the appeal by imprecation, the whole valley would have been filled with fire and the whole Christian party would have been instantly destroyed.

The Prophet and his sacred family now returned to the Masjid, where presently Jibraeel met them, saying. The most High send you salutation, and declares that His servant, Musa, with Harun and his children, made a divine appeal against Qarun who with all his party and property, were swallowed up by the earth. And if you, O Ahmad, with your family, had met in ordeal all other creatures, verily the heavens had been rent in pieces, the mountains pulverized and the earth had sunk.

But it was against My will. The Prophet immediately fell in adoration, and then raised his hands in such way that the whiteness of his armpits became apparent, and rendered thanks to God saying: “Thanks be to the giver of bounty”, thrice. People asked him the reason for happiness that was seen on his face. His Eminence replied: I have thanked the Almighty for the bounty that the Almighty Allah has mentioned about my Ahlul Bayt (a.s.). Then he mentioned the message that Jibraeel had brought.

The author says: Accounts of this Mubahila, transmitted down from hand to hand by Shia and Sunni without much difference, in many respects prove the prophethood of Muhammad, the Imamate of Ali and the exalted rank of those under the cloak. First, if the prophet had not full confidence in his own truth, he would not have been so bold in making a divine appeal, nor would he have exposed those dearest to him to imminent danger.

Second, he forewarned his opponents that if they joined issue with him in the ordeal, the wrath of God would descend upon them, and to bring on the appeal, which, if he had not been perfectly confident of success, would have only exposed his own falsehood, a result which no sensible man would have risked.

Third, the Christians backed out from Mubahila, and if they had no certainty in the veracity of the Prophet, they should not have cared for the curse of few people and they should have taken up the challenge like they used to be prepared to fight and sacrifice their blood and their families for their faith, since retreat was injurious to their own rank among their people and besides, they submitted to the humiliating terms of tribute. Fourth, all accounts declare that the Christians restrained one another from participating in the ordeal, by saying: “The truth of Muhammad is manifest, and it is evident that he is the promised prophet.”

Fifth, it was proved that His Eminence, Amirul Momineen (a.s.) and Fatima, and Hasan, and Husain, next to the Prophet, were the most exalted of mankind, and dearest of all to Muhammad, as indeed is admitted by our opponents, the Sunni; for instance, by Zamakhshari, Baidhawi, Fakhruddin Razi and others.

Zamakhshari, who is the most bigoted of them all, in the book entitled *Kashaf*, says, “Since the Prophet challenged his enemies to a divine appeal, in order to make evident which party was true and which

false, of what use it was then to bring to that trial women and children?" I answer: "His doing so proves more perfectly his own confidence and faith in his religion, than if he had made the appeal by himself alone.

For, in bringing them to the ordeal, he exposed those dearest to him – parts of his own liver – and those of all mankind he loved best, to divine curse and destruction, which he never would have done had he not been sure that his enemies were liars, and he wished them and those most dear them to be destroyed if they joined issues with him in the trial, because they are dearest of all and closer to the heart more than any others, and often it happens that a man will expose himself to death in order to protect them, for which reason they have been sometimes taken with an army to prevent flight and therefore verse communicated respecting the ordeal required their presence."

To the above Zamakhshari adds, "This is the most weighty proof possible of the exaltation of the people of the cloak, or those who were privileged to sit under it with the prophet." So far if is evident that they were the dearest of mankind to the prophet, every man of sense must see they were the best of creatures, and in that time, next to him in excellence, for it is obvious that his love was not due to their relationship, but that those dearest to God were most beloved by himself. Now if they are better than others, it is not proper that others should take precedence over them.

Sixth, this account proves that the Imams Hasan and Husain were the children of the Prophet, for in the verse Allah, the Most High says, "Our sons and your sons," and Muhammad introduced none but these in the ordeal. Fakhruddin Razi observes that the Shia from this verse maintain that Ali Ibn Abi Talib (a.s.) is superior to all the prophets except Muhammad, and more exalted than all companions of Muhammad, for Allah the Most High has declared in this text, "Let us call ourselves and yourselves;" the reference here not being to Muhammad, for he makes the challenge with respect to others, since a man does not call himself.

This term must therefore mean another than the Prophet, and it is agreed on all hands that no one but a woman and children was there present except, Ali Ibn Abi Talib (a.s.), who therefore must here be denoted by the term soul or self. And as no two souls can be one and the same, the Prophet must here speak metaphorically, and a meaning which lies near the literal implication of a word is preferable to a sense which is remote.

In the case under consideration, the comparison holds in every point, except that Ali does not share with Muhammad in prophethood. And since Muhammad is superior to all other prophets. Fakhrruddin Razi states this as being held by the Shia, and answers it in the following manner: It is conceded that Muhammad is superior to Ali, and in the same way it may be proved that all the prophets are superior to all those who did not enjoy the gift of prophecy.

But he gives no answer to show that Ali is not superior to the other companions of the prophet, for the plain reason that he had none to give. And what he says respecting the superiority of the other prophets

over Ali is obviously futile, for the Shia do not agree that superiority rests solely on the ground of Sunni consensus, so what is their consensus worth?

If they say that all Ummah had consensus it is not acceptable, because most Shia scholars believe that Amirul Momineen (a.s.) and the other Imams are superior to all the other prophets, with which view the authority of the Imams themselves concurs. Eighth, most Shia and Sunni traditionists concur that the party the Holy Prophet (S) brought to the ordeal were next to himself, the dearest of creatures.

More will be said on this subject in the book relating to the eminence of Ali, although what has here been stated is sufficient for one who sincerely seeks the truth. Verily God is the guide to the right path.

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1. Surah Aale Imran 3:59
2. Surah Aale Imran 3:61
3. Surah Ahzab 33:33
4. Surah Aale Imran 3:59–61
5. Surah Aale Imran 3:64
6. Surah Aale Imran 3:59
7. Surah Aale Imran 3:61
8. 1.234 grammes

[1] [1]
SHARES

Events that took place till the Farewell Hajj]

Part One:

Battle of Amr bin Mady Karb. Shaykh Mufeed and Shaykh Tabarsi have narrated that when the Holy Prophet (S) returned to Medina from the Battle of Tabuk, Amr bin Mady Karb came to the Prophet and the Holy Prophet (S) asked him to accept Islam so that the Almighty Allah may secure him from the harsh punishment of Judgment Day. He asked what the ‘harsh punishment’ is because there is nothing that terrifies me.

The Messenger of Allah (S) said: the terror of Judgment Day is not as you perceive. Indeed a sound would be uttered at which all the dead would return to life, and all the living die, except those whom the Almighty Allah wants to keep alive. And then a second sound would restore to life those who had died due to the first sound.

Then both classes will be formed in a single line. And the heavens at that awful signal would fall in

pieces, the earth would be destroyed, the mountain crumble to atoms, and the flames of hell blaze forth in conceivable fury. No living thing will be such who is shattered by this phenomenon. Everyone would recall their sins and be involved in personal problems quite oblivious of the circumstances of other people.

Except one whom the Almighty Allah intends to keep calm and fearless. O Amr, what do you know about this phenomenon and where have you ever witnessed such a scene." Amr asked: "What is that great news?" Amr became a Muslim along with those who had arrived with him and subsequently they returned to their community. By chance, Amr met Abi Ibn Asath Khathami, whom he brought to the Holy Prophet (S) and asked the Prophet to avenge the blood of his father.

But the Prophet said that he could not now be punished for an act committed in his former state of ignorance, since he has become a true believer. Hearing this Amr apostasied from Islam and returned from there. Then he eliminated a group from Bani Harith bin Kaab and then returned to his tribe. When Prophet was informed of this, he sent Ali (a.s.) as the chief of the migrants, to the Bani Zubayd tribe, and sent Khalid bin Walid as the chief of Arabs and sent him to the Jofi tribe.

And emphasized the point that wherever they meet the forces of Amirul Momineen (a.s.) they must all subject themselves to Ali's command. Amirul Momineen (a.s.) set out and Khalid bin Saeed bin Aas was appointed as the vanguard. Khalid himself appointed Abu Musa as his vanguard. When Jofi tribe heard that Khalid bin Walid was approaching them, they split into two groups; one went to Yemen and another joined the Bani Zubayd clan.

When Amirul Momineen (a.s.) learnt of this development he wrote a communication to Khalid that he must immediately halt on the receipt of his letter but that transgressor did not obey the Prophet's command. So Amirul Momineen (a.s.) wrote to Khalid bin Walid to stop him on the way and wait for Ali (a.s.). Khalid bin Walid stopped him till Amirul Momineen (a.s.) reached there and scolded him for disobeying his commands.

They returned from there and reached to confront the Bani Zubayd tribe. When that clan saw His Eminence, Ali (a.s.), they said to Amr: O Abu Thawr, what will be your consequence when this Qarashi youth duels with you and demands taxes from you? Amr said: When he duels with me he will come to know how he collects the taxes from me. When the two armies came to confront each other, Amr came out to challenge.

When Amirul Momineen (a.s.) wanted to step forward to accept the challenge, Khalid bin Walid came to His Eminence, and said: May my parents be sacrificed on you, allow be to duel with him. Imam Ali (a.s.) said: "If you consider my obedience obligatory, you must stay where you are, so that I can eliminate him myself.

Saying this His Eminence, came to the field and called out like a lion in such a terrifying manner that Amr was shocked and he fled from there. Ali (a.s.) eliminated his brother and nephew and took as

prisoner his wife named, Rukana binte Salama and many other women of his clan. Then Imam Ali (a.s.) returned with a large booty leaving Khalid bin Saeed to collect Zakat from Bani Zubayd tribe to give security to those of them who return from flight and accept Islam.

After issuing these directions Amirul Momineen (a.s.) returned to Medina. On the other hand, Amr bin Mady Karb also returned and asked permission to meet Khalid bin Saeed. Khalid permitted him. Amr came and again accepted Islam and pleaded that his wife and children be restored to him. Khalid returned them. Amr was standing at the door of Khalid bin Saeed waiting for permission to enter. He saw a camel lying there slaughtered. He gathered its legs together and slashed them with his sword called, Samsama. When Khalid returned his wife and children to him, Amr gave this sword to Khalid bin Saeed.

Ali, who had plundered them had appropriated from himself a maid. Since Khalid bin Walid was a deadly enemy of Imam Ali (a.s.) he sent Buraidah Aslami to the Messenger of Allah (S) with the complaint that Imam Ali (a.s.) has misappropriated booty and taken from Khums a maid for himself, and to say whatever else against Ali (a.s.). When Buraidah Aslami came to the Holy Prophet (S), Umar was present there who asked about the outcome of the battle and the purpose of his visit.

He was told that he had come to complain about Ali (a.s.) and mentioned the matter related to the slave girl. Umar was elated at this and he ushered Buraidah inside so that the Holy Prophet (S) is sure to be angry with Ali (a.s.) since he was married to the Prophet's daughter. Buraidah entered into the Prophet and delivered Khalid's letter. The Prophet opened the letter and it was read out to him. As he noted the account of the 'misappropriation' of Imam Ali (a.s.), his fury intensified and his complexion altered.

Then Buraidah said: O Messenger of Allah (S), if people are allowed such discretion in booty, the share of Muslims would be destroyed. The Holy Prophet (S) said: Woe be on you, O Buraidah, have you become a hypocrite. You should remember that Ali is entitled to all that from booty as I am entitled. Ali Ibn Abi Talib (a.s.) is best for you from all the people and is better than all the people of my Ummah after me. O Buraidah keep away from Ali's enmity. If you have enmity with him, the Almighty Allah will have enmity with you.

Buraidah says that at time he was so embarrassed that he wished the earth would swallow him. He said: I seek refuge from the fury of Allah and from the fury of the Messenger of Allah (S). O Messenger of Allah (S) seek forgiveness on my behalf from the Almighty Allah. After this I would never harbor enmity to Ali (a.s.) and will not say anything except good with regard to him. So the Holy Prophet (S) prayed for his forgiveness and his sin was forgiven.

Part Two: Deputation of Amirul Momineen (a.s.) to Yemen

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Messenger of Allah (S) now sent Khalid bin Walid to the people of Yemen in order to invite them to Islam; and a group of Muslims also accompanied him, in which Baraa bin Azib was also included. In spite of staying there for six months they could not

convert a single person there. The Prophet now sent Ali to Yemen and asked him to send back Khalid with his army saying: “And if any of his companions wants to remain there with you, allow him.”

Baraa bin Azib says that he remained behind with Amirul Momineen (a.s.). He says: When we reached the Yemenite borders and the people were informed of our arrival, they gathered there. Amirul Momineen (a.s.) prayed the Morning Prayer with us and standing before us addressed those people and after praise and glorification of the Almighty Allah read out Prophet Muhammad’s letter to them, and in one day, the tribe of Hamadan became Muslims. Ali communicated this news to the Prophet, who was greatly rejoiced and fell in adoration and thanksgiving to God, and on rising said: “The mercy of God be on the tribe of Hamadan.” The conversion of all Yemen followed that of this tribe.

Amr bin Shas complains about Amirul Momineen (a.s.)

Shaykh Tabarsi has narrated that the Holy Prophet (S) sent Ali to Yemen in order to call the people to Islam and collect religious taxes from him and teach the laws of Islam and what is lawful and what is prohibited. He was also commissioned to collect tribute from Christians of Najran. Moreover, Shaykh Tabarsi and all Shia and Sunni tradition scholars like Bukhari and Muslim etc. have narrated from Amr bin Shas that he said that he was with a group of people in the company of Ali Ibn Abi Talib (a.s.).

Ali did something which we did not like and I was angry at him. When I came to Medina, I complained to the Prophet and some people who were with him. Again one day, I came to the Prophet when he was in the mosque. He looked me and I sat down with him. The Holy Prophet (S) said: O Amr bin Shas you have hurt me. I said: Surely we belong to Allah and to Him we shall return. I seek Allah’s refuge from the fact that I should hurt the Messenger of Allah (S). The Prophet said: One who hurts Ali has hurt me.

Kulaini has narrated through reliable chains from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) said: The Messenger of Allah (S) sent me to Yemen and told me not to fight anyone before inviting him to Islam. By Allah, if Allah guides a single person through you, it would be better for him than the possession of all the things in the world, and you are the heir of one who has no heir. Even if people make allegations against you.

It is mentioned in *Basairud Darajat* that Amirul Momineen (a.s.) said: The Messenger of Allah (S) summoned me and sent me to Yemen so that I may guide them. I said that they were in large numbers and I was a young man. The Holy Prophet (S) said that when I reached the mountain pass of Afiq, I should say aloud: O trees, rocks and lands, the Holy Prophet (S) have conveyed his salutations to you. So when I reached Yemen, I found the people ready to attack me. I called out aloud as the Prophet had advised. All those addressed by me responded by trembling and said in a united voice: Peace be upon the Holy Prophet (S) and upon you, O Amirul Momineen (a.s.)! The Yemenites were terrified at the miracle and they received him with great respect and embraced Islam. So I conveyed the message of Islam to them and returned from there.

The Prophet prays for Imam Ali (a.s.)

Shaykh Tabarsi has narrated from Amirul Momineen (a.s.) through a reliable chain of narrators that he said: When the Messenger of Allah (S) ordered me to go to Yemen, I declined saying I was young and did not know how to judge. The Prophet passed his hand over my chest saying, “O Allah, guide his heart and make his tongue speak the truth. By the one in whose hand is my life, after that I never had any doubt in any judgment that I pronounced.

Complaint against a judgment of Ali (a.s.)

Qutub Rawandi has narrated through authentic chains of narrators that when Amirul Momineen (a.s.) went to Yemen, it so happened that a horse ran away from its owner and trampled a man to death. His heirs caught hold of the owner and brought him to Amirul Momineen (a.s.) demanding revenge. The horse owners said that the horse had run away and it was no fault of his. Imam Ali (a.s.) did not make him liable for blood money.

Heirs of deceased came to the Holy Prophet (S) and complained that Imam Ali (a.s.) has not given the right decision. The Holy Prophet (S) said that Ali Ibn Abi Talib (a.s.) is never unjust and after me he is the Imam and guide. His decision is right and his statement is correct, his judgment is not rejected by anyone except a disbeliever and only the believer is satisfied with his decision. When the people of Yemen heard this they said: We are satisfied with the judgment of Amirul Momineen (a.s.). The Prophet said: This statement of yours will serve as your repentance to what you claimed previously.

Obedient Horses

Kulaini has narrated through reliable chains of narrators from Imam Ali Reza (a.s.) that when Amirul Momineen (a.s.) returned from Yemen, he brought as gift for the Messenger of Allah (S) four horses. The Holy Prophet (S) asked him to explain the qualities of those horses. Imam Ali (a.s.) said that they were of different colors. The Prophet asked if there was one with some white? He replied: Yes, there is a red horse with some white on it.

So the Holy Prophet (S) told that it should be kept aside for him. Two horses are pure red and also have whiteness. The Messenger of Allah (S) said that they should be given to Imam Hasan (a.s.) and Imam Husain (a.s.). Imam Ali (a.s.) said that one was black. The Prophet said that he should be sold and the cash obtained through it must be used for his household expenses, since the auspiciousness of the horses is in the whiteness on its mane and legs.

Part three: Arrival of Arab delegations and events that occurred

till the Farewell Hajj

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that in the ninth year of the Hijrat, the Arab chiefs and tribes came to the Prophet and accepted Islam. It is said that in this year, envoys of the chiefs of Himyar, came to the Messenger of Allah (S) with letters of those princes in which they mentioned their acceptance of Islam.

These letters were brought by Harith bin Kalal and Naeem bin Kalal. Other groups had also arrived. It is likewise said that in that year an unchaste woman was stoned to death, by order of the Prophet, as she had confessed committing adultery four times over.

That year the Holy Prophet (S) had effected curse between Awaimar bin Harith and his wife, as stated by Shaykh Tabarsi narrating from Ibn Abbas that when the verse of penalty for obscenity was revealed, Asim bin Adi asked, "O Messenger of Allah (S), if one of us sees a man with his wife and mentions it in public, will he receive eighty stripes, and if he goes to bring four witnesses, will not the guilty man run away?"

The Prophet replied, "The verse is thus communicated.[1] Asim returned, but on his way home met Halal bin Umayyah, who was reciting the verse of "We belong to Allah..." Asim asked him why he was reciting the verse of return. Halal swore he had found Shareek bin Simha in bed with his wife. Asim returned with Halal to the Holy Prophet (S), who, after hearing the story, summoned Halal's wife and stated the charge made against her.

The woman replied that Shareek sometimes came to their house to learn the Qur'an from them, and that her husband often left them together, and she did not know if he were excited by jealousy or by inability to provide for her, to charge her falsely with so heinous a crime.

The Most High now sent down verse of cursing[2]. Accordingly the Prophet divorced Halal and his wife, and declared that the unborn child belonged to its mother and had no father, and that the woman should not be accused of adultery. He then said if the child should posses certain characteristics, they would pronounce it was the husband's child, but if it had certain other marks the child must be someone else's. When the child was born he resembled that other man.

Among other events of this year, King Negus expired in the month of Rajab, and the Prophet performed prayers for him the same day at Medina as was previously mentioned. A light was constantly seen in his tomb. Umm Kulthum, a girl the Prophet had brought up, died in the month of Shaban, the same year. The same year Abdullah bin Salool, the hypocrite, departed for Hell.

It is mentioned that in the tenth year of the Hijrat, the group of Salaman came to the Prophet and the tribe of Ajarib also joined the farewell pilgrimage. The same year Azud tribe, under the leadership of Zard bin Abdullah also joined up.

The chiefs of Ghasan, Amir, and the tribe of Bani Zubayd including Amr bin Mady Karb, with group of Abdul Qays and chiefs of Kinda, including Ashath bin Qays this year embraced Islam, as did likewise the chiefs of the Bani Hanifah, in which tribe was Musaylima, the liar, who on returning to his own region apostated and claimed to be a Prophet. The tribe of Bahila became Muslims, including Jarid bin Abdullah Bajali.

He had arrived with 150 persons of his community. That same year, Sayyid Aqib had come with Christians of Najran and agreed to pay the tribute. That same year people of the tribe of Abas and tribe Khawlan had arrived to embrace Islam. That same year people of the tribe of Amir bin Saasa had come to the Prophet, including Amir bin Tufayl and Arbud Qays.

Shaykh Tabarsi has narrated that Amir said to Arbud: I will engage the Prophet in conversation and when his attention is diverted thus, you slay him with the sword. So Amir began to converse with the Prophet: I want you to become friends with me. The Prophet said: I will not befriend you till you don't accept Islam.

Amir repeated his request twice and the Prophet replied in the similar manner. Thus when the Prophet did not accept his request, Amir flared up saying: By God, I will fill up Medina with soldiers and fight a battle with you. According to another version, he asked what he stands to gain if he accepted Islam? The Holy Prophet (S) said: You will have the same rights and duties as other Muslims have.

He said: You must appoint me as your successor. The Messenger of Allah (S) said: It is not something that I can decide, it is decided by the Almighty Allah. He bestows it to anyone He likes. So that man asked: So what should I do? The Messenger of Allah (S) said: Take up the reins and fight Jihad for the Almighty Allah. He said: It is in my hands, why I should need your permission? So he returned from there.

When he turned away, the Prophet prayed to the Almighty to keep him safe from his mischief. When the two of them came out, Amir asked Arbud why he had not carried out the instructions? He said: By Allah, whenever I wanted to attack him, I found you obstructing my hand. Would you have liked me to kill you also? On his way back, Amir was struck with divine chastisement of plague and he halted at the house of a lady of Bani Salool.

When death approached him he asked if he had a tumor like the ostrich and that he was dying at a woman of Bani Salool whereas their presence in that tribe was a matter of shame. He died in that condition and Arbud bin Qays buried him and returned home with his men. On the way the Almighty Allah hit him with a bolt of lightning as a result of which he died with his camel. And it is mentioned in the book of Aban bin Uthman that Amir and Arbud had come to the Holy Prophet (S) after the Battle of Bani Nuzayr.

Shaykh Tabarsi has narrated that Urwah bin Masood Thaqafi came to the Holy Prophet (S) and embraced Islam and requested the Prophet's permission to return to his people. His Eminence, said that

he was afraid that his people might kill him. He said: O Messenger of Allah (S), when they see me sleeping they do not awaken me.

So the Prophet said farewell to him. He reached Taif and invited the people to Islam. He also propagated nice things but the people condemned and abused him. The following day he stood on his attic to pray and people heard him recite the Azan and testimonies of faith. An accursed man of the tribe shot him with an arrow killing him, and thus the miracle of the Holy Prophet (S) became obvious. After he died, ten nobles of that tribe came to the Holy Prophet (S) with the message of the tribe and embraced Islam.

The Holy Prophet (S) accorded welcome to them and presented them with gifts and appointed Uthman bin Abil Aas bin Bashar, who knew some chapters of Qur'an by heart as their leader. Thus when the people Thaqif tribe embraced Islam, all the chiefs of Arab tribes, and delegations came to the Prophet one by one, who were accompanied by Aqra bin Habis, Zirqan bin Bud, Qays bin Asim, Uyyana bin Hasan Farari and Amr bin Hatam. The Messenger of Allah (S) welcomed them cordially.

It is mentioned that the Messenger of Allah (S) sent his agents to collect Zakat from the people of various regions in that same year. It is also narrated that in that same year, verses were revealed approving the testimony of People of Book with regard to bequests. Thus it is narrated by Ali Ibn Ibrahim that Ibn Teedi and Ibn Mariya were two Christian men, and there was Muslim named Tamim Darami. The latter traveled with these two with the following goods: A bag, a mirror etched with gold and a necklace, so that he may sell them.

When they reached near Medina, Tamim fell ill and was about to die. He entrusted his belongings to the two Christian companions and asked them to convey them to the heirs. When they reached Medina, they conveyed those things to the heirs of Tamim but they retained the mirror and the necklace with them. Tamim's heirs asked them if Tamim had been ill for long that so much was spent in his treatment?

They said that it was not so, and that he had died only after a few days of illness. They asked if his belongings were stolen but they replied in the negative. They asked if he had made loss in trade? The reply was again negative. So the heirs of Tamim said: We did not find the mirror of gold and the necklace among the belongings of Tamim. They said that they have passed on to them whatever was entrusted to them by Tamim. Tamim's heirs brought the two of them to the Holy Prophet (S) and claimed from them that they had cheated them.

The Holy Prophet (S) according to the prevalent Islamic practice made them swear, after which they went away. After some days the mirror and the necklace was found in their possession. This information was conveyed to the Messenger of Allah (S), so he waited from divine instructions about it. The Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ

أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ

"O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are traveling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners."[3]

The Messenger of Allah (S) summoned the heirs of Tamim and the two men and made them swear as mentioned in the verse. When they swore, the mirror and the necklace was taken from them and restored to Tamim's heirs. Such details are mentioned in books of jurisprudence and are well known among the scholars.

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1. And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors...
وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاء فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ
2. And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones. And the fifth (time) that the curse of Allah be on him if he is one of the liars. And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars; And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاء إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ
3. Surah Maidah 5:106

[1] [1]
SHARES

Farewell Hajj – description of Hajj and Umrah rituals

Kulaini has narrated through correct and good chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) after his flight to Medina remained there for ten years, during which period he had not performed the Hajj, till the Almighty Allah revealed the following verse:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

"And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy."[1]

After the revelation of this verse, the Messenger of Allah (S) ordered the callers to proclaim that the Holy Prophet (S) was going to perform the Hajj that year, so those who were in Medina were informed about it as did the people who lived around Medina. Then the Prophet wrote to all those who had accepted Islam, that all those who had the capacity for Hajj should join the Prophet for Hajj.

Multitudes assembled at Medina, diligently observing and following the example of the Prophet in respect to the method of Hajj. He started four days before the end of Zilqad. When they arrived at Zil Halifa, it was noon. Here the Holy Prophet (S) commanded the people to remove unwanted hair and to take bath, leave off all sewn garments, and put on unsewn cloths. After that the Holy Prophet (S) performed the ritual bath of Ihram and entered Masjid Shajra and performed the Noon Prayer and only made an intention of Hajj in which Umrah was not included, as the command for Hajj Tammato had not arrived.

Then he put on the Ihram and set out from the Masjid. When he reached near the first Meel at Bayda, the people formed two columns occupying each side of the road, and the Prophet alone shouted: Labbaik! O You who has no associate, Yours are praise and thanks. He pronounced Labbaik many times on particular occasions. Or when seeing a mounted man, or ascending or descending a hillock, at the end of night, and after prayers.

The number of camels he took with him for sacrifice is differently stated at sixty-four, sixty-six, and a hundred according to another correct report. He entered Mecca on 4th Zilhajj. When he reached the gate of the Sacred Mosque, he entered through the gate of Bani Shaibah. Standing at the gate of the Mosque he praised and glorified the Almighty and invoked blessings of his noble ancestor, Ibrahim (a.s.).

Then he came to the Black Stone, drew his hand over it and kissed it and he went around the holy Kaaba seven times. He prayed two units of Tawaf prayer behind the Place of Ibrahim. Then he went to the Zamzam well and tasted the water and said: O Lord, verily, I have asked of thee that wisdom which profits and that healing which is sufficient for all ills. He recited this prayer facing the Kaaba, and came again to the black stone, over which he drew his hand and kissed it, and then started for Safa, reciting this passage of the Qur'an:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ

اللَّهَ شَاكِرٌ عَلِيمٌ

"Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing."[2]

Then he ascended Mount Safa, and turning to Rukn-e-Yamani, rendered praise and thanksgiving to the Allah, the Most High, and prayed as long as one would read Surah Baqarah. He then descended from this hill and ascended mount Marwah, where he continued as long as he had done on Safa. After this, he went again to the latter mountain and prayed and returned to Marwah, and thus continued to pass from one to the other till he had visited each seven times (*Sayy*).

When this task was performed, and was yet standing on Marwah, he turned to the people and recited praise and thanksgiving to Allah. He then made a sign behind himself and said, "This is Jibraeel, and he commands me to order all who have not brought sacrifices with them, to withdraw by themselves and change their Hajj to an Umrah, which if I had known before, I would not have brought a sacrifice myself.

But I have brought sacrifices and I cannot back out from Hajj. Umar asked, "How is it possible for us to quit Hajj when the water of Ghusl Janabat is dripping from our heads?" The Prophet answered, "You will never believe in Hajj Tamatto."

Sarafa bin Malik bin Jathan Kalani arose and said, "O Messenger of Allah, we understand the rules of our religion but as if we had been this day created; tell us, then if what you have ordered is peculiar to this year, or pertains to every Hajj?" The Prophet replied, "This order is forever. He then closed his hands by intersecting his fingers together, and said, "The Umrah has entered the Hajj, to be united with it till the Judgment Day."

At this juncture, Amirul Momineen (a.s.) returned from Yemen as the Prophet had called him in Mecca, and going directly to his house found his wife, Fatima had completed the Hajj and dressed in colored garments was smelling of perfume. In astonishment he inquired the cause of this premature joy, to which she replied that the Prophet had so commanded.

Imam Ali (a.s.) came to the Prophet to know the facts. He said: O Messenger of Allah (S), I saw Fatima free from restrictions of Hajj. The Prophet said: I have thus commanded the people. On what have you tied up the Ihram? He replied: Like you. The Holy Prophet (S) said: Remain with Ihram, like me and share in the animals of sacrifice.

Imam Sadiq (a.s.) says: The Prophet and his companions in coming to Mecca encamped at Abtah (and not in anyone's house) near noon on the eighth of the month Zilhajj. He there gave orders for the people to perform the ritual bath and dress in Ihram according to the directions of the Almighty Allah:

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists."[3]

It implies Hajj Tamatto. He then advanced with his companions and cried, Labbaik! till he reached Mina, where the prayers for noon, evening, night, sleep and dawn, were performed. On the morning of the ninth day, the Prophet and his companions advanced to Mount Arafat. One of the many innovations of Quraish was that they refused to advance further than Mashar-ul-Haram, saying they belonged to the sacred place and would not leave it.

The rest of the people advanced to Arafat, and on their return to Mashar, the Quraish joined them and proceeded with them back to Mina. The Quraish had hoped that the Prophet would be influenced to keep with them, but they were disappointed, for the Allah, the Most High revealed the following verse:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful."[4]

The Messenger of Allah (S) said that those referred implied Ibrahim, Ismail and Ishaq (a.s.) and those prophets who succeeded them, all of whom visited Arafat. When Quraish saw that the canopy of Messenger of Allah (S) had passed from Mashrul Haram to Arafat, they began to feel regret as they had expected the Prophet to halt with them.

But he went upto Numrah and pitched his tent there opposite the 'piloo' trees,[5] and the people pitched their tents around his. When the sun began to decline from the meridian, the Holy Prophet (S) performed the ritual bath and came to Arafat with Quraish and other people, where he ceased to cry Labbaik. He advanced to the place which is called the Prophet's mosque, where he addressed the people who assembled around him, enjoining them what to do and prohibiting what they should not.

Noon and afternoon prayers were performed there with one Azan and two Iqamah. He then went to the place of Wuqoof and waited there as the people crowded to approach him, so he took his camel forward and they followed. The Holy Prophet (S) reproved them saying the proper standing ground of Arafat was extensive. So the people dispersed around him. The same method was followed in Masharul Haram.

Thus people remained at Arafat till after sunset. Imam Ja'far Sadiq (a.s.) said that infidels started back before sunset but the Holy Prophet (S) observed that the Hajj was not performed by racing horses, nor running camels. Fear ye God, and perform the rites properly: Do not run over poor people on foot. He held his own camel so strongly, that the camel's head was drawn back to the saddle. In this way he

entered Mashar-ul-Haram.

The Maghrib and Isha prayers were performed with one Azan and two Iqamah and the night was spent there. The Morning Prayer was performed at that place. The elders of Bani Hashim were sent to Mina at night. According to another narration, the ladies were sent at night accompanied with Usamah bin Zaid, ordering them not to throw stones at the pillar of Satan in Aqabah till sunrise, at which hour he left Mashar-ul-Haram and proceeded to Mina, and then threw seven stones at the pillar. And the animals of sacrifice numbering sixty-four or sixty-six and those brought by Amirul Momineen (a.s.) numbering thirty four or thirty-six.

Some traditions say that Imam Ali had brought no camels for sacrifice, only the Prophet was having a hundred camels and he made Imam Ali (a.s.) share in his sacrifice. He gave him thirty seven camels and then sacrificed sixty six camels and Imam Ali (a.s.) slaughtered thirty-four camels. By the order of the Prophet, a piece of flesh was taken from all camels and cooked in a stone pot. The soup prepared from these pieces was shared by the Prophet and Amirul Momineen (a.s.), thus tasting of the hundred camels.

The rest of the meat was fed to others. The skins, blankets, and ornaments of the camels were not given to the butchers, but all were bestowed in charity on the poor. After that the Prophet shorn his head, went the same day and performed the circuits of the Kaaba, and performed the Sayy between Marwah and Safa, after which he moved to Mina, where he remained till the thirteenth of the month, which are called as 'Ayyam Tashriq'. On the same day, he three times repeated the ceremony of throwing seven stones at the pillar in Aqabah and then packed up and returned to Mecca.

When they reached Abtah, Ayesha said: O Messenger of Allah (S), all your wives perform Hajj and Umrah together, but I only perform the Hajj. The Holy Prophet (S) stayed at Abtah and sent her brother Abdur Rahman with her who took her to Taneem where she put on the Ihram of Umrah and made circuit around Kaaba, prayed at the place of Ibrahim and performed Sayy between Safa and Marwah. After that she returned to the Holy Prophet (S). They set out the same day. At the time of departure they entered the elevated part of Aqbah Madinain and entered from Zee Tawa on the lower side of Mecca.

Through reliable chains of narrators, it is narrated from Imam Muhammad Taqi (a.s.) that on the day of sacrifice a group of Muslims came to the Holy Prophet (S) and said that they had made the sacrifice before stoning the Satans. Then they said: We had our heads shorn before slaughter. Some of them performed earlier acts that should have been performed later and some did vice versa. The Holy Prophet (S) said: Since you did this unknowingly, there is no problem.

It is mentioned in *Khisal* that during the Farewell Hajj, the Surah Nasr was revealed on second day the Prophet was at Mina which made the Prophet think that it was his last pilgrimage. He considered that chapter a proof that the faith was established, and that he was now released from human work and that Allah has now commanded him to offer praise and seek forgiveness.

He then mounted his she-camel, Ghazba and after praise and glorification of Allah said: “O people, all the blood you shed in the period of Ignorance is pardoned. There is no blood money for it. And first of all I pardon the blood of Harith bin Rabia bin Harith, who was nursed in Bani Huzail tribe and was killed by Bani Laith or vice versa. That is why there had been perpetual enmity between the two tribes.

Then he said: Every usury that was applied during the period of Ignorance is now invalid. The first usury that I pardon is that of Abbas bin Abdul Muttalib that is outstanding with the people. O people, verily this day is like the one on which God created the heavens and the earth, and established years and months, of which the number of the months was fixed as twelve since the day the Almighty Allah created the heavens and the earth.

Of these, four are sacred; and their observance is obligatory and there must be no hostilities during these months. Namely: the month of Rajab, formerly called Mazar, and which falls between Jamadi II and Shaban, and the three months of Zilqad, Zilhajj, and Mohurrum. So do not oppress yourself during these months and refrain from ‘Nasih’ which was practiced by Arabs.

It is injustice and infidelity. And they used to follow that which the Almighty Allah had prohibited. That is they used to consider Mohurrum as Haraam and the next year considered Safar as Haraam and Mohurrum was regarded as lawful. So much so that during the Farewell Hajj this practice was stopped and the Prophet specified the sacred months.

The Prophet continued: “O people, Satan has despaired of being followed in your land in the form of idolatry, but he is satisfied to be served in other ways of polytheism. So if anyone of you is having something held in trust, he or she must restore it to the owner. See that your women are prisoners taken as divine trusts, and made lawful to you by religious rites, of their obligations are these: that they defile not your conjugal bed, nor disobey you respecting good deeds.

If they act so, it is obligatory for you to arrange according to their need, food and clothing, and you must not beat them. O people, I leave among you the two important things, if you remain attached to them, you will never go astray; they are the Book of Allah and my progeny, so hold fast unto them. O people, what is this day? They replied: It is an honorable day.

What is this month? They replied: It is an honorable month. What city is this? They replied: It is an honorable city. The Prophet said: Indeed the Lord has made your own blood sacred, and likewise your property, neither of which must you take from each other. Let those present report to those who are absent. Verily, after me there will be no Prophet, and no nation.

Then the Holy Prophet (S) raised up his hands in such a way that the whiteness of the armpits became visible. Then he prayed: O Lord, be witness that I have imparted to them what was necessary. It is narrated from Ibn Abbas in *Khasail* that the Prophet performed four Umrahs: Umrah Hudaibiyah, Umrah Qadha, Umrah Jarana and Umrah with Hajj.

In *Ilalush Sharai* it is narrated through reliable chains from Imam Sadiq (a.s.) that the Holy Prophet (S) made the Hajj twenty times secretly, and one each occasion dismounted to urinate at the pass of Mashar-ul-Haram. The narrator asked why he did that? The Imam replied: Because that was the place where idols were first worshipped.

From that same place a stone was taken to cut it into a great idol of Quraish, called Hubal, and which Amirul Momineen (a.s.) at last threw down from the Kaaba, after having mounted the shoulders of the Messenger of Allah (S). After that the Prophet ordered it to be buried at the gate of Bani Shaibah, for which reason it became meritorious to enter that gate trampling over Hubal.

Ibn Idris has narrated through correct chains from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed twenty Hajjs, concealing them from Quraish. Ten or seven of which he performed before the start of his ministry. He commenced performance of prayer when he was four years old, on a journey with his uncle, Abu Talib to Busray in Shaam where Quraish of Mecca used to travel for business.

It is narrated by Kulaini and Shaykh Tusi that after coming to Medina the Messenger of Allah (S) had performed only one Hajj and he had performed all other Hajj pilgrimages before Hijrat. It is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed ten secret Hajjs and in all of them he used to dismount and pass urine at the beginning as explained above. It is narrated from many other chains that the Holy Prophet (S) had performed twenty Hajjs and in each of them he used to dismount at a small spot of Mashar and urinate there.[6]

Kulaini has through correct chains of narrators narrated from Imam Ja'far Sadiq (a.s.) that during the Farewell Hajj the caretaker of the camels of the Prophet was Nahiya Ibn Jundab Khuzai and the person who shorn the Prophet's head was Muammar bin Abdullah, a son of Ubayy bin Kaab. When he was shaving the Prophet's head the Quraish said: "Muhammad is in your hand and you are holding the scalpel."

Muammar said: "I consider it a great divine honor for myself." Muammar used to serve as the litter maker of the Prophet. One night the Holy Prophet (S) said that the litter was loose. Muammar said: "May my parents be sacrificed on you, I had tied it securely as usual but some people who are jealous of me because of being in your service, they have loosened the litter so that you may fire me and appoint someone else." The Prophet said: "I will never do that. I will not replace you by someone else."

Through correct chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that the Prophet had performed three Umrah: In one he put the Ihram from Asfan and it was Umrah of Hudaibiyah. The second whose Ihram was put on from Johfa, was the Umrah of Qadha of Hudaibiyah. The third Umrah was that whose Ihram was taken up from Jarana, while he was on his return from the Battle of Hunain.

In another trustworthy traditional report it is mentioned that all three Umrahs occurred in the month of Zilqad. In another report it is said that the Holy Prophet (S) put on the Ihram in Yemenite cottons, one of

which was from Eer and the other from Zafar and the Prophet was also buried in the same garments.

In another trustworthy traditional report it is mentioned from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) passed from Kaab bin Ajra and lice was dropping from his hair and he had tied up the Ihram. The Holy Prophet (S) asked him if the lice were troubling him? He replied: Yes. At that juncture, the following verse was revealed:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

"But whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing..."[7]

The Messenger of Allah (S) ordered him to shave his head and fast for three days and give alms to six poor persons to the extent two mudd and sacrifice a sheep.
Through good chains it is narrated from the same Imam that the Messenger of Allah (S) at the time of making circuits of the Kaaba the Holy Prophet (S) was astride his she-camel, Ghazba, and was driving her with a crooked stick and he used to kiss the Black Stone with the stick.

Birth of Muhammad bin Abi Bakr

Through good and correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Asma binte Umais had post natal discharge; that is Muhammad bin Abi Bakr was born in Baidha when the Prophet was going for the Farewell Hajj. When Asma wanted to put on Ihram from Zil Halifa, the Messenger of Allah (S) commanded her to put cotton at her genitals and tie a cloth over it to soak the bleeding, and then wear the Ihram for Hajj.

When they came to Mecca and performed the rituals, Muhammad bin Abi Bakr was eighteen days old. The Prophet told Asma to perform the ritual bath, complete the circuits and pray the Tawaf prayer. But as yet her post natal bleeding had not stopped.

Among the miracles of the Prophet during the Farewell Hajj, a miracle is mentioned in reliable books of traditional reports as follows that in Mecca, a newborn infant was brought to the Prophet on the day it was born. The Prophet asked the child: Who am I? The child miraculously replied: "You are the messenger of Allah." "You are right, may God bless you," said the Prophet. After that occasion, the child did not speak till he came of age. The effect of the Prophet's power was that he was named Mubaraka Yamama.

Imam Ali (a.s.) reaches Mecca before his troops and meets the

Prophet

Shaykh Mufeed and Shaykh Tabarsi have narrated from through Shia and Sunni channels that when the Messenger of Allah (S) decided to undertake the Hajj, he had it announced in all Islamic territories, as a result of which multitudes gathered to participate in the Hajj with the Messenger of Allah (S). The Prophet departed from Medina on the 26th of Zilqad. Since Amirul Momineen (a.s.) was in Yemen, he wrote to the Prophet that he would directly go from there to Mecca and join the pilgrimage. But he did not mention what type of Hajj he has intended.

Thus the Holy Prophet (S) had set out with the intention of Hajj of Qur'an, driving the camels of sacrifice and put on Ihram from Zil Halifah. He began to chant the slogan of Labbaik from a distance of one mile. People also followed his example and between Medina and Mecca the sound of Labbaik echoed and reached upto the place called Kara al-Yaqeen. Some people were astride camels or horses and some were on foot.

The pedestrians were finding it difficult to walk and they were extremely exhausted and worried. They complained about their discomfort to the Prophet and requested for beasts of burden. The Prophet told them that since no such facility was available, they must be determined and continue to walk. When they followed this advice, it became easy for them.

On the other hand, Amirul Momineen (a.s.) and his troops set out for Mecca carrying with them the robes they had collected from Najran tribute. When the Prophet neared Mecca, he was met by Imam Ali (a.s.) before his troop in order to meet the Messenger of Allah (S) leaving the troops under the command of his representative. So as soon as the Holy Prophet (S) reached Mecca, he was met by Imam Ali (a.s.) who greeted him and informed him about their activities in Yemen.

Also told him about the Jizya collected from the people of Najran. Ali (a.s.) said that he came ahead of his troops in order to meet the Prophet as soon as possible. The Messenger of Allah (S) was elated to meet him and he asked: "O Ali, what type of Hajj have you intended at the time of putting on the Ihram?" Imam Ali (a.s.) said: "Since I didn't know which Hajj was intended by the Prophet I made an intention of the same Hajj that was intended by the Prophet, and I have brought thirty-four camels."

The Prophet said: "Allahu Akbar, I have brought sixty-six and you brought thirty-four and you share my hajj, rituals and sacrifice. So continue to donn the Ihram and do not become free from Ihram. Go to your troops and bring them here soon so that we may gather in Mecca by the will of the Almighty Allah. Imam Ali (a.s.) departed for his troops and he had not traveled a long distance when he met the troops. He saw that they were wearing the robes that were kept in their charge.

He was extremely angry at this and asked his representative to explain why they were given the garments before being presented to the Prophet. He said that they wanted to dress up in those robes and then put on the Ihram, after which they would return them. Ali (a.s.) took back the robes from them

and packed them up. Due to this they developed malice for Ali (a.s.). Upon reaching Mecca they complained to the Holy Prophet (S) about Imam Ali (a.s.). The Messenger of Allah (S) had it announced among them that they must restrain themselves from complaining about Ali Ibn Abi Talib (a.s.) because he is very strict about the obedience of God, and he did not give any concession to anyone with regard to religion of Allah.

So they stopped complaining and understood the position of Ali (a.s.) in the view of the Prophet that he is angry at one who complains about Imam Ali (a.s.). Imitating the Prophet, Imam Ali (a.s.) continued to wear the Ihram. There were many among the Muslims who had not come with animals of sacrifice, so the Almighty Allah revealed the following verse:

وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلهِ

"And accomplish the pilgrimage and the visit for Allah."[8]

The Holy Prophet (S) said that Umrah has entered Hajj till Judgment Day and interlaced his fingers and said: If I knew it would be so, I would not have brought animals of sacrifice. Then he had it announced that those of you have not brought sacrificial animals should come out of Ihram. And he must change the intention of his Ihram for Hajj into Ihram for Umrah. And one who has brought sacrificial animals should remain in his Ihram.

So people obeyed these instructions and some did not and there was much difference of opinion among the people in this regard. Some used to say that the hair of the Holy Prophet (S) is smeared in dust of worry so how can we wear stitched clothes? And how we can mingle with our women and apply fragrant oil to our bodies?

Some said: "Are you not ashamed that you are going from Mecca to Arafat while the water of Ghusl is dripping from your heads while the Holy Prophet (S) is in Ihram?" After hearing these disputes, the Prophet again counseled those who were opposing this matter. And he said: "If I had not brought sacrificial animals, I would have also removed the Ihram of Hajj and changed it to Umrah. Therefore those who have not brought sacrificial animals should come out of the Ihram."

After this advice, some obeyed the Prophet and some remained firm on their stance and one who remained firm on his stance was Umar bin Khattab. The Holy Prophet (S) summoned him and asked why he had not removed the Ihram. "Perhaps you have brought sacrificial animals?" He replied: "No."

The Prophet asked: "Then why have you not removed the Ihram when I commanded it?" He said: "O Prophet of Allah, as long as you are in Ihram, I will also not remove mine." The Prophet said: "You will not believe in Hajj Tamatto as long as you are alive."

And as the Prophet had predicted he remained a denier of Hajj Tamatto till during his Caliphate one day

he went to the pulpit and stopped people from Hajj Tamatto. And he issued strict orders that no one must perform it. So Shia and Sunni scholars have widely narrated that Umar said: “Two Mutahs were allowed during the time of the Holy Prophet (S). I prohibit both. And I will punish severely one who performs them: one is the Mutah of women and one is the Mutah of Hajj.”

The Messenger of Allah (S) completed the Hajj rituals and made Imam Ali (a.s.) share in his sacrifice and then packed up and departed for Medina. Amirul Momineen (a.s.) and all Muslims were traveling with the Holy Prophet (S). When he reached Ghadeer Khum, which at that time was not a usual halt for travelers, because there was neither potable water not pasture.

But the Holy Prophet (S) halted there and all Muslims also stopped. The Holy Prophet (S) had halted there because verses of Qur’an were revealed on him with insistence that he must appoint Amirul Momineen (a.s.) for Caliphate after him and before this also revelation had come to the Prophet but not with the same insistence. The Prophet had delayed the matter lest there is dispute in community and some people deviate from religion.

The Almighty Allah knew that if they cross the junction of Ghadeer Khum, all the people will divert to their respective routes, and that is why He wanted all Muslims to gather at Ghadeer so that all may hear the Religious Text (*Nass*) on Ali (a.s.) and that the proof is completed in this regard and no excuse remains for anyone to say that he has not heard:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

“O Apostle! Deliver what has been revealed to you from your Lord (about announcing the appointment of Ali Ibn Abi Talib (a.s.) as the Caliph).”[9]

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“And if you do it not, then you have not delivered His message, and Allah will protect you from the people.”[10]

This verse had emphasized propagation and warned the Prophet of delay and assured him that he would be protected from the mischief of the people. That is why the Prophet halted at a place which was not a normal halt and all Muslims also gathered around him. Summer was at its zenith and by the command of the Prophet, ground under a tree was swept and a pulpit was made of camel saddles. Announcement was made so that all may come together and hear what the Holy Prophet (S) was going to announce.

Most of the people, due to extreme heat had their covering sheets tied around their feet. When all had gathered, the Prophet mounted the pulpit of saddles and called for Amirul Momineen (a.s.) and made

him stand to his right. After that he recited a sermon in which he praised and glorified the Almighty and dispensed eloquent advices and informed the people of his approaching end.

He said that he has been summoned by the Lord and very soon he would have to harken to the call. The time has come for him to be separated from the people and say farewell to this temporal world and move on to the perpetual abode." Indeed, I leave among you two things such that if you remain attached to them you will never deviate after me: the Book of Allah and my progeny, my Ahlul Bayt (a.s.). The two of them will never separate till they join me at the Pool of Kauthar."

Then he asked them loud and clear: Am I not having more authority on you? All replied: "By Allah, you are having more right on us than we have on ourselves." The Holy Prophet (S) caught the shoulders of Imam Ali (a.s.) and lifted him so high that the whiteness of his armpits became apparent. And he said: "Of whomsoever I am the master and have right upon him, this Ali is also his master and is having more right upon him.

O Allah, love those who love Ali and be inimical to those who are inimical to Ali. Help one who helps Ali and abandon one who abandons Ali." After announcing this, the Holy Prophet (S) descended from the pulpit. The decline of the Noon was near and the heat was at its maximum. The Prophet performed two rakat prayer and the decline started. The Muezzin called the Azan and the Messenger of Allah (S) led the Noon prayer and returned to his tent.

Then he issued commands to pitch a tent for Amirul Momineen (a.s.) near the Prophet's tent. Imam Ali (a.s.) seated himself in it and the Messenger of Allah (S) ordered the Muslims to go in groups to him and congratulate him for Imamate and Caliphate. That they must salute him for his becoming the chief of believers saying: Peace be on you, O Amirul Momineen. After that the Messenger of Allah (S) ordered his wives and other Muslim women to go to Ali (a.s.) and congratulate him and salute him for the leadership of all Muslims.

All obeyed and the most remarkable was the congratulation of Umar bin Khattab, who announced in apparent delight: "Congratulation, O son of Abu Talib, today you have become my chief and of all the believers." Hassan bin Thabit came to the Holy Prophet (S) and sought his permission to recite an elegy in praise of Amirul Momineen (a.s.) containing the incident of Ghadeer, his appointment as Caliph and the supplications of the Prophet in his favor.

When he got the permission he recited the panegyric that has been recorded in Shia as well as Sunni sources. The Messenger of Allah (S) praised Hassan and said: "You will be supported by Ruhul Qudus as long as you continue to praise us." The Prophet wanted to indicate that he would not remain under the Wilayat of Amirul Momineen (a.s.) as was revealed after the passing away of the Messenger.

Sayyid Ibn Tawus and Shaykh Ahmad bin Abi Talib, Tabarsi etc., and tradition scholars of Shia and Sunni have from multiple channels, narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) conveyed all the laws of religion with the exception of the rituals of Hajj and the guardianship

(Wilayat) of Ali Ibn Abi Talib (a.s.).

Jibraeel came down from the heavens and said: O Messenger, the Creator of the universe sends you His greetings and says that I never took up any of My prophets without having fulfilled the religion and proofs. Therefore, two important matters are yet to be conveyed to your followers: one is concerned with the rituals of Hajj and the other is the matter of Wilayat and Caliphate.

Because I have never kept My earth devoid of the divine proof and I will not let it to remain thus till Judgment Day. Therefore you are commanded to teach the people about the rituals of Hajj. So you may go for Hajj and each of those who are capable from Muslims should also accompany him. All those who are present here or who live around Medina in the desert, should be taught the Hajj rituals as you have taught them prayers, fasting and Zakat etc.

So the Holy Prophet (S) had it announced to the people that he was going for Hajj and he wanted to teach them the rituals of the Hajj. Then the Holy Prophet (S) set out and people accompanied him from Medina for Hajj. They carefully observed all the actions of the Prophet and followed suit, till he completed the Hajj rituals.

Residents of Medina and its surroundings, and the Arabs, totally numbering 70000 or more than the followers of Prophet Musa (a.s.) who numbered 70000 and Prophet Musa (a.s.) had taken their pledge of allegiance from Prophet Harun (a.s.). They had broken the pledge and worshipped the calf and followed the Samiri.

In the same way the Holy Prophet (S) took the pledge of allegiance from a group of people with regard to Ali (a.s.) who were equal in number of the followers of Prophet Musa (a.s.). They also broke the pledge and followed the calf and Samiri of this Ummah. And it was an example of the past deviated ones.

When the Holy Prophet (S) set out for Hajj, due to the multitudes, the sound of Labbaik echoed between Mecca and Medina. When the Holy Prophet (S) camped at Arafat, Jibraeel arrived and said: O Muhammad, the Lord of the universe greets you and says that your end is near and your tenure is about to terminate, so you must fulfill your covenant and take your bequest forward.

And whatever sciences and knowledge you possess, and the knowledge of the past prophets, leave all of it to your successor, who is My proof on the creatures. That is entrust all these things to Ali Ibn Abi Talib (a.s.). Make him a standard and a sign among the people through whom the people may find the path of guidance.

And renew his obedience and covenant on the people and whatever oath I have taken from them about Ali Ibn Abi Talib (a.s.) that he is my friend and rather the master of all believing men and women, I have sent from before; you must remind them of it and strengthen it, because I have never made any of My prophets die before completing the religion and perfecting My bounties, with the condition that they

would love My friends and hate My enemies.

On this is the worship of My Oneness and it is only My religion. And the perfection of My bounties on My creatures is through the obedience of My Wali. It is so because I never leave the earth without a guide. Therefore I have today perfected for you your religion and completed My blessings upon you and I have chosen for you the religion of Islam with the Wilayat and love for Ali, who is My slave and the successor of My Prophet and the Caliph after him and My perfect blessings are on My creatures, whose obedience is the obedience of Muhammad and his obedience is My obedience.

So one who obeys Ali (a.s.) has obeyed Me and one who disobeys him has disobeyed me. I have made as a standard and a sign between Myself and My creatures; one who recognizes him is a believer and one who has denied him is a disbeliever. One who makes someone else as his partner in allegiance is a polytheist. One who comes to Me with belief in his Wilayat and Imamate, would enter Paradise and one who arrived with his enmity will go to Hell. Therefore, O Muhammad, make Ali (a.s.) as a standard in the people and take from them allegiance for him.

I have already taken the covenant from them when I asked: Am I not your Lord? You remind them of it. Indeed I will take you up from the world to My neighborhood. The Holy Prophet (S) became fearful from his followers after hearing these instructions, lest the hypocrites and malicious ones of his community disperse and go back to their infidelity. Because the Prophet well knew how inimical they were to Imam Ali (a.s.) and how much hatred had filled their hearts.

So he asked Jibraeel (a.s.) to request the Almighty to keep him secure from the mischief of the hypocrites and the Holy Prophet (S) had been waiting for Jibraeel when he brought from the Almighty Allah the good news of this security. Therefore the Holy Prophet (S) delayed that announcement till Masjid Kheef. Again Jibraeel (a.s.) came down in Masjid Kheef and reiterated the call for announcing Ali Ibn Abi Talib (a.s.) as his successor.

But he did not mention the guarantee of security that the Messenger of Allah (S) had requested; so he again delayed the matter and they reached till Karaul Ghamim which is between Mecca and Medina. At that place Jibraeel came to him again without the verse of security. So the Holy Prophet (S) said: O Jibraeel, I am afraid of my people that they would falsify me and won't accept my statement about Ali (a.s.).

They set out for there and reached to Ghadeer Khum which is three miles before Johfa. Jibraeel (a.s.) came down at noon and brought an insistent command accompanied with guarantee of security and said: O Messenger of Allah (S), Allah, the Mighty and Sublime sends you His greetings. And O great Prophet, announce the command that has been conveyed to you with regard to Ali (a.s.). If you don't do that it would be as if you have not conveyed the message itself. And the Almighty Allah will secure you against the mischief of the people.

The first group of pilgrims had reached Johfa. Jibraeel told the Holy Prophet (S) to call back those who

have gone ahead and wait for those who are behind. Till you don't appoint Ali as Caliph and convey to the people what the Almighty Allah has revealed about Ali. He was assured that the Almighty Allah would keep him safe from the machinations of the people.

When the Lord's promise arrived to keep him secure from the mischief of the people, it was announced that all should gather in the audience of the Holy Prophet (S) and those who had gone ahead were called back while the remaining were made to halt there. Jibraeel (a.s.) told him that the Almighty Allah desires him to turn to his right, where Masjid Ghadeer is located today.

There were some thorny trees in that vicinity. By the command of the Holy Prophet (S) the ground was swept below them and some camel saddles were gathered to make a pulpit so that he may address the people.

Sermon of the Prophet in Ghadeer Khum

Thus all gathered at that place; those who had gone ahead were recalled. The Prophet mounted that pulpit and praised and glorified the Almighty. He said:
All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end.

He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him.

He is Generous, Clement and Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him.

He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; there is no god but He, the Omnipotent, the Wise One. He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a

preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him or frustrated His designs.

He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred. I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits.

He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil. Never has there been any opponent opposing Him nor a peer assisting Him.

He is Independent; He neither begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise.

In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist.

He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers.

I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His “oppression.” I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord.

I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship.

There is no god but He, for He has informed me that if I do not convey what He has just revealed to me

in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people. *(Qur'an, 5:67).*

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Jibraeel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali Ibn Abu Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Harun to Musa except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying,

"Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay Zakat even as they bow down" *(Qur'an, 5:55),*

and, Ali Ibn Abu Talib the one who keeps up prayers, who pays Zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

I asked Jibraeel to plead to the Peace to excuse me from having to convey such a message to you, O people, due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying:

"And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (uthun; i.e. he always listens to Ali). Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment." *(Qur'an, 9:61).*

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:

O Messenger! Convey what has (just) been revealed to you (with regard to Ali), and if you do not

do so, you will not have conveyed His Message at all, and Allah shall protect you from (***evil***) ***people.*** (*Qur'an, 5:67*)

O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity.

His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him. O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.

Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is al-Imam al-Mubin (the evident Imam) whom Allah mentions in Surah Yasin:

"...and everything We have computed is in (***the knowledge of***) ***an evident Imam"*** (*Qur'an, 36:12*).

O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it.

He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me.

I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake. O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has

appointed him (as your leader).

O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early Jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances.

O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it.

Jibraeel himself has informed me of the same on behalf of Allah Almighty Who he said (in Jibraeel's words):

"Anyone who antagonizes Ali and refuses to accept his Wilayat shall incur My curse upon him and My wrath." "...and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah" (*Qur'an, 59:18*), ***"And do not make your oaths a means of deceit between you lest a foot should slip after its stability"*** (*Qur'an, 16:94*),

"Allah is fully aware of all what you do" (*Qur'an, 58: 13*).

O people! He (Ali) is the side of Allah (*janb–Allah*) mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

"Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn." (*Qur'an, 39:56*).

O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I

am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali Ibn Abi Talib, my brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kauthar).

They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Amirul Momineen (Commander of the Faithful) save this brother of mine; no authority over a believer is permissible after me, except to him.

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Amirul Momineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit, while Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

O people! This is Ali, my brother, Wasi, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Amirul Momineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

"My Word shall not be changed, nor am I in the least unjust to the servants" (*Qur'an, 50.29*),

and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to effect Your own appointment of him this very day did You say,

"This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (*Qur'an, 5.3*);

"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (*Qur'an, 3:85*).

Lord! I implore You to testify that I have conveyed (Your Message).
O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be null and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

"…their torture shall not be decreased, nor shall they be given a respite" (*Qur'an,2:162*).

O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

"Has there not come over man a long period of time when he was nothing (not even) mentioned?" (*Qur'an, 76:1*)

nor was this Chapter revealed except in his praise.

O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your wasi is the best of all wasis, and his offspring are the best of wasis.
O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Amir Momineen Ali.

O people! Iblis caused Adam to be dismissed from the garden through envy; so do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How then will be your case, and you being who you are, and among you are enemies of Allah?

Indeed, none hates Ali except a wretch, and none accepts Ali's Wilayat except a pious person. None believes in him except a sincere believer, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah:

"In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" (*Qur'an, 103:1–2*)

except Ali, who believed and was pleased with the truth and with perseverance.

O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message).

O people!

"Fear Allah as He ought to be feared, and do not die except as Muslims" (*Qur'an, 3:102*).

O people!

"...believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" (*Qur'an, 4:47*).

By Allah! He did not imply anyone in this verse except a certain band of my companions whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so let each person deal with Ali according to what he finds in his heart of love or of hatred.

O people! The noor from Allah, the Exalted One and the Sublime, flows through me then through Ali Ibn Abu Talib then in the progeny that descends from him till al-Qaim al-Mahdi, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.
O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment.

O people! Allah and I are both clear of them.
O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable indeed is the resort of the arrogant ones. Indeed, these are the folks of the scroll; so let each one of you look into his scroll!

O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who

are absent, and let the father convey it to his son, and so on till the Day of Judgment.

And they shall make the Imamate after me a property, an usurpation; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!
O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown.

O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (authority over it, and surely Allah's promise is true.

O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" (*Qur'an, 77: 16-19*).

O people! Allah has ordered me to do and not to do, and I have ordered Ali to do and not to do, so he learned what should be done and what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing, so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.

O people! I am the Straight Path of Allah whom He commanded you to follow, and after me it is Ali, then my offspring from his loins, the Imams of Guidance: they guide to the truth and act accordingly.

Then the Prophet recited the entire text of Surah Fatiha and commented by saying:
It is in my honor that this (Surah) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners.

Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness.
Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying,

"You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" (*Qur'an, 58:22*).

Indeed, their (Imams') friends are the believers whom Allah, the Exalted One, the Sublime, describes as:

"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided." (*Qur'an, 6:82*).

Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!"

Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.
Indeed, their enemies are the ones who shall be hurled into the fire.
Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh.
Indeed, their enemies are the ones thus described by Allah:

"Whenever a nation enters, it shall curse its sister…" (*Qur'an, 7:38*).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire." (*Qur'an, 67:8–11*).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

O people! What a difference it is between the fire and the great reward!.
O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah.

O people! I am the Warner (*Nazeer*) and Ali is the one who brings glad tidings (*Basheer*).
O people! I am the one who warns (*Munzir*) while Ali is the guide (*Hadi*).
O people! I am a Prophet (*Nabi*) and Ali is the successor (*Wasi*).
O people! I am a Messenger (*Rasul*) and Ali is the Imam and the Wasi after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the Imams from among us is al–Qaim al–Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one

who subdues every tribe from among the people of polytheism and the one to guide it.
He is the one who shall seek redress for all friends of Allah.

He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him.

None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.
O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me, explain everything to you.

At the conclusion of my sermon, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me.

I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

"Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." *(Qur'an,48:10).*

O people! The pilgrimage (hajj) and the Umrah are among Allah's rituals;

"So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both." *(Qur'an, 2:158).*

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished.

O people! No believer stands at the standing place [at Arafah] except that Allah forgives his past sins till then; so once his pilgrimage is over, he resumes his deeds.
O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).

O people! Uphold prayers and pay the Zakat as Allah, the Exalted One and the Sublime, commanded you; so if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and Haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Amirul Momineen and to the wasis after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.
O people! I never refrained from informing you of everything permissible or prohibitive; so do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else.

I am now repeating what I have already said: Uphold the prayers and pay the Zakat and enjoin righteousness and forbid abomination.

The peak of enjoining righteousness is to resort to my speech and to convey it to whoever that did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with an infallible Imam.

O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

"And he made it a word to continue in his posterity so that they may return." (*Qur'an, 43:28*)

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)."

O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing" (*Qur'an, 22:1*).

Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed, shall be rewarded for it, and whoever commits a sin, shall have no place in the Gardens.

O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Amirul Momineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins.

You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali (Amirul Momineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected.

We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali (Amirul Momineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: Hasan and Husain and to whoever is appointed (as such) by Allah after them.

The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating therefrom. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us."

O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

"Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray." (***Qur'an, 17:15***).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Amirul Momineen, and to Hasan and Husain and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

"Whoever reneges (***from his oath***)***, he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward."*** (*Qur'an, 48:10*).

O people! Repeat what I have just told you to, and greet Ali with the title of authority of Amirul Momineen

and say:

"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course." *(Qur'an, 2:285),*

and you should say:

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us." *(Qur'an, 7:43).*

O people! The merits of Ali Ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.

O people! Whoever obeys Allah and His Messenger and Ali (and the Imams to whom I have already referred) shall attain a great success. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.
O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.

Companions pay Allegiance to Imam Ali (a.s.)

When the Holy Prophet (S) concluded the sermon, all companions called out aloud: We have heard and obeyed the command of Allah and the Messenger with our hearts, hands and all the organs of our body. All of them gathered around the Holy Prophet (S) and Amirul Momineen (a.s.) and they shook hands with them and paid allegiance to them.

The first of those who paid allegiance to the Holy Prophet (S) on the Wilayat of Amirul Momineen (a.s.) was Abu Bakr and after him was Umar and then Abu Ubaidah Jarrah and then Abu Salim, the slave of Huzaifa and then Saeed bin Aas. They had together signed an agreement against Ali (a.s.) and it is possible that Uthman also may have been included among them. After that all Muhajireen and Ansar and the rest of the people paid allegiance according to their status. The whole day passed in that allegiance and the time of Maghrib arrived.

The Holy Prophet (S) performed the Maghrib and Isha prayer combined and then the allegiance resumed. This continued for three days, till all the people had paid allegiance. When each group used to pledge allegiance, the Holy Prophet (S) used to say: I praise Allah Who accorded us excellence over all the world. Due to this, he made it ritual of putting one hand over the other in allegiance. So much so,

that those who had no right to Caliphate or those who usurped the Caliphate also used to accept allegiance in this manner.

It is mentioned in *Irshadul Quloob* that an Ansari came to Huzaifa bin Yaman at the time of his death in Madayan and asked him about the usurpers of Caliphate and those who turned away from this Ummah. Huzaifa after talking about this and that said: When the Messenger of Allah (S) was commanded by the Almighty Allah to perform the Hajj, he had it announced in areas surrounding Medina etc. to call the people for Hajj. When people gathered from all sides, the Holy Prophet (S) set out with them to perform the Hajj and taught them the rituals connected to Hajj pilgrimage. When he completed the rituals of Hajj, Jibraeel came down to him and brought the first verses of Surah Ankabut and said: O Messenger of Allah (S) read:

الم ﴿١﴾ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ
الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ

"Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us? Evil is it that they judge!"[11]

The Messenger of Allah (S) asked: O Jibraeel, what mischief is it? He replied: O Messenger of Allah (S), the Almighty Allah sends you His greetings and says: I did not send any prophet, but that I ordered him at the time of his death that he appoint as his successor among his followers one who is worthy to be his successor; who will continue his practices in the community.

So those who obey the Prophet in what he commands them, only they are truthful as mentioned in this verse. And those who disobey his command are liars. O Messenger of Allah (S), indeed the time is near when you have to go back to your Lord and to Paradise the Almighty Allah orders you to appoint Ali Ibn Abi Talib (a.s.) after you in your Ummah and make bequest to him for Islamic law, he is your Caliph. He is your successor in your subjects and Ummah whether they obey him or not, as they will indeed do. This is the trial that this Ummah would be subjected to.

The Messenger of Allah (S) transfers Divine knowledge to Ali (a.s.)

And the Almighty Allah orders you to teach Ali everything that the Almighty Allah has taught you and asks to observe all that Allah has charged you with. Entrust all the things that have been entrusted to you as he is the trustworthy one of the believers. Allah, says O Muhammad, I have chosen you among My servants for My message and I have chosen Ali to be your successor. After getting this message, the

Holy Prophet (S) summoned Amirul Momineen (a.s.) and remained with him in private for a day and a night and taught him all the sciences and wisdom that the Almighty Allah had entrusted to him, and mentioned to him whatever revelation Jibraeel had brought.

It was the turn of Ayesha. So she said: “Your confidential meetings with Ali (a.s.) are becoming longer by the day.” The Holy Prophet (S) turned away from her and did not say anything. Ayesha said: “Why do you turn away from me without any reply? Perhaps there is some good in it for me.” The Messenger of Allah (S) said: “You are right, there is goodness for one whom the Almighty Allah gives good fortune and gives the good sense to accept it and bring faith in it. And I have been ordered to call all the people to him. When I will be there to implement it.

At that time, O Ayesha you will also know it. Ayesha asked: Why don’t you say it now, so that I can be the first to act on it as there is goodness in it for me? The Messenger of Allah (S) replied: I am telling upon the condition that you keep it secret till I don’t make a public announcement. So if you don’t reveal, it the Almighty Allah will keep you safe from the harms of the world and the Hereafter. And you will have excellence in precedence of faith in Allah and the Prophet. And if you waste this opportunity, and do not follow my instructions, you will become a heretic and all your good deeds will be destroyed.

The Almighty Allah and the Prophet will become aloof from you and you will also be of those who suffer loss. And your actions will cause no harm to Allah and His Messenger. She swore that she will keep the matter confidential and bring faith in it. The Messenger of Allah (S) told her: The Almighty Allah has informed me that my end is approaching and I have been ordered that I should appoint Ali (a.s.) as a standard and sign among the people and to make him an Imam and leader of the people, and appoint him as my Caliph as the past prophets had appointed their own successors.
And I am obedient to the command of my Lord and I fulfill His orders, so you, O Ayesha, should keep this matter confidential, till the Almighty Allah does not allow me to announce it in public. Ayesha agreed to all conditions.

Abu Bakr and Umar learn the Secret

Ayesha agreed to all conditions and the Almighty Allah informed the Messenger of Allah (S) about the conspiracy hatched by Ayesha, Hafasa and their fathers. Thus Ayesha immediately informed Hafasa about it and the two of them mentioned it to their respective fathers. After that Abu Bakr and Umar joined together and leaked the information to the freed slaves of Mecca and the hypocrites.

Some of them said to others: Muhammad is walking in the footsteps of Caesar and Kisra so that rulership may forever remain in his family. By Allah, you will not gain anything from life if Caliphate goes to Ali (a.s.). Indeed, Muhammad also feigns indiscriminate behavior but Ali would behave according to your behavior. So think upon it and decide from beforehand what your course of action will be in such eventuality.

Thus they discussed various options and plans till it was agreed upon that the She-camel of the Prophet should be disturbed in such a way on the steep incline that it throws down the prophet and he dies. The same conspiracy had been hatched and executed during the Battle of Tabuk, but the Almighty Allah saved His Prophet from their mischief. After that hypocrites used to hatch various conspiracies to eliminate the Messenger of Allah (S) but none were successful.

Thus on return journey from Farewell Hajj, the hypocrites of Quraish from his enemies and those who had accepted Islam under duress and the hypocrites of Ansar, and those people of Medina who had planned becoming heretics once again, they all came together and reached consensus and swore that they would instigate the Prophet's she-camel from the cliff.

They were fourteen person and the Holy Prophet (S) wanted to upon his return to Medina, appoint Amirul Momineen (a.s.) as the Imam. That is why the Holy Prophet (S) traveled continuously for two days and nights. On the third day, Jibraeel came with the last verses of Surah Hijr:

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

"So, by your Lord, We would most certainly question them all, As to what they did. Therefore declare openly what you are bidden and turn aside from the polytheists. Surely We will suffice you against the scoffers,"[12]

So the Messenger of Allah (S) set out immediately in order to reach Medina as soon as possible and make Ali (a.s.) as his Caliph. On the 4th night Jibraeel came to him in the last hours of the night and brought the following verses:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

"O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people."[13]

Huzaifa said: Unbelieving ones implies those who had planned to assassinate the Prophet. So the Messenger of Allah (S) said: O Jibraeel, see how fast I am going to Medina, so that I may reach there and make the authority of Ali (a.s.) applicable to all. Jibraeel said: The Almighty Allah commands you to announce the Wilayat of Ali (a.s.) and then set out from here. The Holy Prophet (S) said: I will do this only.

Then the Prophet ordered and people set out from there. They reached Ghadeer Khum and halted

there. The Messenger of Allah (S) prayed with the people and when he ordered, they came to him and the Prophet summoned Amirul Momineen (a.s.) and taking his left hand and raised it and loudly announced his Wilayat, making his obedience obligatory on all. He ordered them not to turn away from Ali (a.s.) after the Prophet has passed away.

He also stated that whatever he was saying was by the command of Allah, and he said: "Am I not having more authority on the lives of the believers, than they have over themselves?" People cried: "Yes, you indeed have such authority." The Messenger of Allah (S) said: "Of whomsoever I am the master, this Ali is also his master. O Allah, love those who love Ali and be inimical to one who is inimical to Ali and help those who help Ali and degrade one who degrades Ali.

Then he commanded the people to pay allegiance to Imam Ali (a.s.). So all paid allegiance and no one objected. Abu Bakr and Umar had gone ahead to Johfa before the allegiance. The Messenger of Allah (S) called them back and told them in a sharp tone: O son of Abu Qahafa and O Umar, pay allegiance to Ali as he is after me the Wali Amr and Imam.

They asked: Is this order from himself or from Allah? So they paid allegiance and they all set out from there. They continued to travel during the day and the night till they reached the mountain pass of Harshi. Abu Bakr and Umar had already reached there carrying tin cans filled with pebbles. Huzaifa says that when the Messenger of Allah (S) neared the mountain pass, he summoned me and Ammar Yasir, and ordered Ammar to catch hold of the head of the she-camel and continue to pull it and he told me remain behind the beast.

In this way we reached to the top of the mountain pass and Abu Bakr and Umar were following us. They threw the cans between the legs of the Prophet's camel as a result of which it was terrified, and was about to bolt throwing down the Prophet. His Eminence, called out to the she-camel: Be quiet, nothing will happen to you. At that time the Almighty Allah made her speak up and she said in eloquent Arabic: "O Messenger of Allah (S), by Allah, I will not move my legs as long as you are on my back."

The two came near the she-camel to topple her, but I and Ammar drew out our swords and ran to them and they fled from there in the dark night failing in their plot to assassinate the Prophet. Huzaifa says: I asked, "O Messenger of Allah (S), who were these people who acted in this manner against you?" The Messenger of Allah (S) replied: "O Huzaifa, they are hypocrites in the world and the hereafter." I said: "Why don't you send someone to behead them?"

He replied: "The Almighty Allah has commanded me not to fight them lest people blame me for eliminating my own followers after having invited to Islam and after fighting the enemies and then killed them after gaining victory over the enemies. O Huzaifa, leave them, the Almighty Allah would punish them on Judgment Day. He has given a little respite in this world. After that He will throw them into a dreadful chastisement."

The Prophet identifies the hypocrites for Huzaifa

I asked the Messenger of Allah (S) whether these hypocrites were from the Muhajireen or Ansar. The Holy Prophet (S) mentioned each of them by name and also informed me of a group regarding whom I didn't want it to be included, so I kept quiet. The Prophet said: O Huzaifa, perhaps you have doubts about some of them, just look up.

So I looked up and saw all of them standing on the cliff. Suddenly there was a flash of lightning, which illuminated our surroundings for such a long time that I thought that the Sun was up. In that light, I recognized each person of that group and found each of those whom the Prophet had named, who were fourteen in all, nine from Quraish and five from other people.

The reporter of this narration, Ansari said: O Huzaifa, may Allah have mercy on you, please mention their names to me. Huzaifa said: By Allah, they were: Abu Bakr, Umar, Uthman, Talha, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Muawiyah bin Abi Sufyan and Amr bin Aas, from Quraish; and another five were: Abu Musa Ashari, Mughairah bin Shoba Aus bin Hadsan, Abu Huraira and Abu Talha Ansari.

Huzaifa says that when we came down from the cliff it was already dawn. The Holy Prophet (S) came down from his she-camel and after performing ablutions, began to wait for his companions. I saw those hypocrites descending from the cliff and mingling with the people also joined the Prophet in prayers. When the Holy Prophet (S) concluded the Morning Prayer, he saw Abu Bakr, Umar and Abu Ubaidah Jarrah in a huddle. The Prophet ordered that announcement be made prohibiting the assembly of three or more persons.

Salim reveals his enmity to Ali (a.s.)

After that Prophet Muhammad (S) departed from there and when he reached the next station, Salim, the slave of Huzaifa saw Abu Bakr, Umar and Abu Ubaidah in a huddle. He asked them if the Prophet of Allah had not prohibited assembly of three or more persons talk secretly. By Allah, if you don't confide me with the secret you were discussing, I will complain to the Holy Prophet (S) about you.

Abu Bakr said: O Salim, I place you under oath, that if we tell you this secret you may also join us in this matter, for which we have gathered and you can also become our associate. If you like you can guard our secret and do not expose it to Muhammad. Salim agreed and promised them that he would do that, because more than his loyalty to Abu Bakr and company, he was extremely inimical to Imam Ali (a.s.).

They also knew this point and that is why they confided in him that they had come together to take an oath that they would not accept whatever the Prophet has announced about the Wilayat of Ali (a.s.), and that they would not obey the Prophet's orders. Salim said: I am the first to take this oath and I agree to this and will not oppose you. By Allah, I don't hate any clan more than Bani Hashim and I don't have as

much malice against anyone of Bani Hashim as I have against Ali.

So you may proceed with your plans; I will support you. All of them took an oath and made promises to each other and dispersed from there. When the Prophet ordered the people to march on from there, these persons came to him. He asked them: What secret matter did you discuss among yourself even though I had prohibited you to talk secretly?

They said: We did not meet anyone today, except that we are meeting you. The Messenger of Allah (S) looked at them in astonishment: Are you more knowing of the Almighty Allah? Who is more unjust than one who knowingly conceals testimony? The Almighty Allah is not ignorant of all that you do. After that he set out from there and reached Medina. The hypocrites gathered and wrote down a document of covenant and mentioned whatever they had proposed to do.

The first point mentioned in that document was to break the oath of allegiance they had given to Amirul Momineen (a.s.). And that only Abu Bakr, Abu Ubaidah and Salim were concerned with this and no one else had any relation to it. Thirty-four persons from hypocrites joined this conspiracy, fourteen of whom were those who had been present on the cliff.

Then the written document was handed over to Abu Ubaidah Jarrah and he was told to keep it in a secure place. Now that Ansari asked Huzaifa: The hypocrites, namely Abu Bakr, Umar and Abu Ubaidah bin Jarrah agreed to join because they were from Quraish, but why did they admit Salim? He was neither from the Quraish nor from the Muhajireen or Ansar.

He was a freed slave of an Ansari lady. Huzaifa said: Due to the jealousy of hypocrites, they wished that Ali should not get the Caliphate. They were inimical to Ali (a.s.) because the Imam has slain their infidel relatives on the path of religion and his slashing sword had hurt their beings, so they wanted to take revenge from him. Since they considered Salim also in support of this, they admitted him.

Ansari asked Huzaifa to relate to him the matter of the written document executed by the hypocrites. Huzaifa said that it was reported to him by Asma binte Umais as she was the wife of Abu Bakr at that time. She says that the rebellious group met at Abu Bakr's place and Asma heard them. She got to their conspiracy till they reached consensus and ordered Saeed bin Aas Amawi to put it all in writing and he followed their instructions. The text was as follows:

Text of the Document

In the name of Allah, the Beneficent, the Merciful. The nobles of Muhajireen and Ansar, whom the Almighty Allah had praised in His Book through His Messenger have reached consensus after much consideration that this document is prepared with much love and regard of Muslims so that the generations that come in the future may follow this document.

The Lord of the worlds, sent Prophet Muhammad (S) with His mercy and chose him for His message

and sent him to all humanity. So the Holy Prophet (S) conveyed the message and propagated the laws sent by Allah. He also made it obligatory on us to remain steadfast on all those matters. So much so that he completed our religion, obligated the duties and fixed the practices.

Then the Almighty Allah raised the status of the Prophet and then summoned him to the heavens. This was without the Prophet having appointed anyone as his Caliph, leaving the choice to the people so that they may appoint one they trust. Indeed it is obligatory on Muslims to follow the Holy Prophet (S) as he deserves to be followed. Thus the Almighty Allah has said in the Holy Qur'an:

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

"Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day."[14]

Indeed the Messenger of Allah (S) did not appoint anyone as his Caliph so that this successorship should not remain in one family; it should not become a dynastic rule whereas the other Muslims are deprived of it. And that the affluent ones may rotate it among themselves. So that any claimant of Caliphate may not be able to say that this post will remain in his descendants till Judgment Day.

After the death of one Caliph, it is obligatory on Muslims that their elders must come together and discuss this matter and appoint as Caliph one they find eligible. After that if anyone claims that the Holy Prophet (S) has appointed him as the Caliph and had issued text in support of his Caliphate, his claim is invalid and his statement is false as known by the companions of the Prophet.

In this way he has opposed the ranks of Muslims and if anyone claims that the successorship of the Prophet is inherited, it is an absurd statement because the Holy Prophet (S) has said: We the group of prophets, do not leave any inheritance. Whatever we leave is Sadaqah. If anyone claims that Caliphate is restricted to only one man and no one is eligible for it, because Caliphate is the successorship of the Prophet; hence such a one is a liar, because the Holy Prophet (S) has said: My companions are like stars, you will gain salvation if you follow any of them.

If anyone claims that he is deserving for Caliphate and Imamate due to his relationship to the Prophet and it is for him and after him his sons as one son inherits his father in every age, and no one else can get that inheritance. This will continue till the earth and whatever is in it reaches to the Almighty Allah as inheritance and is destroyed. Therefore caliphate is not for one who makes such statement and neither is it there for his sons even if he is closely related to the Holy Prophet (S). Because the Lord of the Worlds says that all are obliged to obey His commands.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)."[15]

And the Messenger of Allah (S) has said that the refuge of Muslims is one who gives refuge to the lowest of the Muslims and all of them are like a hand for one who is not from them and they remain united against their common enemy. Such a person brings faith in Allah and His Book and accepts the practice of the Prophet, such a person is on the Straight Path is inclined to the truth and he has chosen the right path.

And one who detests the character of Muslims and their appointment of Caliph has opposed the truth and the Book of Allah and has gone out of the Muslim community. Therefore he must be eliminated. Because eliminating would be in the interest of the community. Indeed the Messenger of Allah (S) has said: Kill the one who divides my community when they have united. And kill the one who separates from the opinion of the Ummah, whoever he may be. Indeed congregation is a blessing and living in disunity brings divine chastisement.

My Ummah can never have consensus on deviation and wrong path. Indeed, all the people of the Ummah are like a single hand because no one separates from the Muslim community except one who becomes aloof to them and who harbors malice to them and helps their enemy against them. The Almighty Allah and the Prophet have legalized the elimination of such a person.

This document was written by Saeed bin Aas in the month of Mohurrum in the tenth year of Hijra with the consensus of a group of people, whose names are mentioned at the end of the document. And praise be to Allah, the Lord of the Worlds, and may Allah bless our Chief, Muhammad and his family.

The Document is buried in Kaaba

After that the document was entrusted to Abu Ubaidah to bury it in Kaaba, and it remained there till the Caliphate of Umar Ibn Khattab. He dug it out and when Umar was killed and Amirul Momineen (a.s.) came on his bier, he said: I hope to meet the Almighty Allah with the document of this person who is sleeping the sleep of death, and whose head and face is covered with a sheet.

Thus after writing this document, they left the house of Abu Bakr. The Messenger of Allah (S) concluded the Morning Prayer and was reciting the post-prayer supplications till the sun arose. The Prophet glanced at Abu Ubaidah and said by way of ridicule: Who can be like you! Now you are the trustee of the community. Then he recited the following verse:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

"Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn."[16]

Then the Messenger of Allah (S) said: The example of this group is like those who seek Allah's forgiveness, while the Almighty Allah is with them when they spend their time in things that Allah does not like. And Allah has encompassed their deeds and He knows well. Then His Eminence, said: In this Ummah also there are some who have written a scroll like the people of the period of Ignorance and they have placed the scroll in the Kaaba. And Allah, gives them respite so that He may test them and those who are to come after them and that He may separate the evil from good.

If it had not been so, the Almighty Allah would not have told me not to oppose them due to some exigencies. Otherwise I would have killed all of them. Huzaifa said: By Allah, we saw those hypocrites trembling when the Holy Prophet (S) was talking about them. They were so much affected that their dishonesty became clear to all. And all understood that His Eminence, was speaking about them; examples were given about them and verses of Qur'an were recited in their condemnation.

Ayesha reveals the Secret

Then Huzaifa said that when the Messenger of Allah (S) returned from this journey and stayed in the quarters of Umm Salma for a month and did not visit any of his wife as was his usual practice. Ayesha and Hafasa complained to their fathers about this. They said: We know why the Prophet is acting in this way. Both of you go to him and speak in a nice manner with him. Keep him happy. Since he is extremely modest, he might reveal what he intends. Make him devoted to you. Ayesha came alone to the Holy Prophet (S).

The Prophet was in the quarters of Umm Salma. Amirul Momineen (a.s.) was also with him. The Messenger of Allah (S) asked: O Humaira what is the purpose of your visit? "I am highly disconcerted with the fact that you did not come to my house this time," said Ayesha, "I seek the refuge of Allah from your displeasure." The Messenger of Allah (S) said: "If you had been true in your claim you would not have revealed the secret that I entrusted to you, even though I had insisted you not to. But you have certainly destroyed yourself and also destroyed a group of persons."

The Holy Prophet (S) authorizes Ali (a.s.) to divorce any of wives

The Prophet then called for the maidservant of Umm Salma and told her to summon all his wives. When all gathered in the house of Umm Salma, the Prophet said: "Listen carefully to what I have to say." Then he pointed to Imam Ali (a.s.) and said: "This is my brother, my successor and inheritor and the caretaker of all religious and secular affairs of the community after me. Therefore you must obey what he commands and in no case must you disobey him or you shall be destroyed."

Then he said to His Eminence, Ali (a.s.): “I commend you to take care of these women as long as they remain obedient to you and continue to pay for their maintenance. And continue to order them your obedience. And keep them away from doubtful acts. If they disobey you, you may free them from my wifehood and you may divorce them.” Amirul Momineen (a.s.) said: “O Messenger of Allah (S), they are women, they are lazy and weak in opinion.”

The Holy Prophet (S) said: “Be kind to them as much as possible, and if in spite of that they do not obey, you must divorce them in the manner approved by the Almighty Allah. All the wives fell silent on hearing this discourse. But Ayesha said: “O Messenger of Allah (S), we can never go against your commands.” The Prophet said: “It is not so. You have disobeyed me in the worst type of disobedience.

By Allah, you will oppose what I have just told you and you will disobey Ali after I have passed away. And you will openly go out of the house, where I have restricted you. You will be surrounded by thousands of people and you will rebel against Ali (a.s.) and become a sinner to your Lord. And on the way you travel, the dogs of Hawwab will bark on you; and this would indeed come to pass.” Then he sent away all the wives to their respective quarters.

After that the Holy Prophet (S) summoned the group of hypocrites who had written the document and who has been present on the cliff, along with the freed slaves of Mecca and the other hypocrites who had followed them. They were four thousand in number and appointing Usamah bin Zaid as their commander, they were ordered to march to Shaam. They said: We have just returned with you from a journey and we again have to prepare for another journey. So allow us to stay in Medina for some days so that they may arrange for the rations of the journey. The Holy Prophet (S) allowed them and gave them whatever they required.

The Prophet orders Usamah’s army to march at the earliest

And ordered Usamah bin Zaid that he must take them out of Medina and camp at a place one Farsakh from the city limits. Usamah camped at the place the Prophet had mentioned and he began to wait so that hypocrites and other people may complete their chores and join him. The aim of sending that group under the command of Usamah bin Zaid was that they should all be out of Medina and that no hypocrite should remain in Medina.

And the Messenger of Allah (S) made elaborate arrangements for their journey and continued to encourage them. Suddenly the Holy Prophet (S) fell ill and later passed from the world. When the hypocrites saw the Prophet’s illness, they began to delay the departure of Usamah’s army. When the Prophet came to know about the delaying tactics, he ordered Qays bin Saad bin Ubadah, who used to mobilize soldiers for the Prophet’s army, and Khabbab bin Munzir and sent him with a group of Ansar to convey the hypocrites forcibly to join Usamah.

So Qays and Khabbab forced them out of Medina and took them to Usamah’s cantonment. They told

Usamah not to delay his departure anymore and march forward immediately so that we can inform the Prophet that you are on your way. Usamah marched forward immediately and Qays and Habbab came to the Prophet and reported the departure of Usamah's forces. But the Messenger of Allah (S) said that they will not go and this is what happened.

After the return of Qays and Khabbab, Abu Bakr, Umar and Abu Ubaidah and a group of their companions asked Usamah: Where are you going? Do you want to empty the whole of Medina? Whereas it is necessary for us to remain in Medina at this juncture." Usamah and his companions asked: "What is the real motive of this statement of yours?" They said: "The Prophet's death is near. If we leave Medina at this point, such events will occur that cannot be rectified."

The Trio leaves Usamah's Army

They continued: So we shall remain in Medina and see how the Prophet fares and only after that can we march in the army." Saying this, they came out of the army and headed for Medina. Usamah and his companions camped at that place and sent a man to inquire about the health of the Prophet. The messenger came to Ayesha secretly and asked about the Prophet's condition.

She told him to inform Abu Bakr and Umar and those who are with them not to move from their place as the Prophet is in a very serious condition. I will continue to send reports of his health." Thus the Prophet's condition deteriorated. Ayesha sent Suhaib to Abu Bakr that the Prophet was so serious that no hope remained of his survival, therefore he must come immediately with Umar and Abu Ubaidah and whoever he considered necessary and to reach Medina at the earliest, and enter the city secretly after dark.

The Prophet informs that a great mischief has entered Medina at night

When they received this information, they caught the hand of Suhaib and came to Usamah and told him about the severity of the Prophet's illness said: "How is it possible for us to leave the Prophet in this condition?" and they asked for Usamah's permission. Usamah allowed them but asked them to go secretly. If the Prophet is in health they must return to the army and if he passes away they must inform Usamah about it so that he may also come with the people.

Abu Bakr, Umar and Abu Ubaidah Jarrah entered Medina at night. The Prophet's illness had intensified. When there was some respite, His Eminence, said: "Tonight a great mischief has entered our town." He was asked what that was and He replied: "A group of those whom I sent in the army of Usamah have returned in disobedience of my orders. You should know that I seek immunity from them from the Almighty Allah."

Then he continued to emphasize that Usamah's army must be sent forward immediately and those people should be sent in his army. "May Allah curse the one who does not join the army of Usamah." He repeated this statement again and again and when Bilal, the Muezzin of the Prophet, recited the Zuhr Azan, His Eminence, used to lead the prayers even with difficulty. If he did not have enough strength, he used to instruct Ali Ibn Abi Talib (a.s.) to pray with the people. Amirul Momineen (a.s.) and Fazl bin Abbas never left the side of the Prophet in that condition.

On the night the hypocrites entered Medina, Bilal recited the Azan and came to the house of the Prophet in order to inform him that Prayer time has arrived. Since the illness of the Prophet had intensified, Bilal was not allowed to meet the Prophet and the Prophet was not informed of Bilal's arrival. On one hand Ayesha sent Suhaib to her father, Abu Bakr and told him that the Prophet's illness has intensified, so he cannot go for prayers, Ali (a.s.) is taking care of the Prophet; so you go and pray with the people as it is a good opportunity and this prayer will be very useful for you later on.

People gathered in the Masjid and waited for the Prophet or Ali (a.s.) to come and pray with them. Suddenly Abu Bakr entered and said: The illness of the Prophet is severe and he has ordered me to pray with you. One of the companions of the Prophet asked: "When did you receive this order, you were in the Usamah's army? By Allah, I don't think the Prophet has sent anyone to us to ask you to lead the prayers." Bilal said: "Wait a bit, let me ask the Prophet." And he rushed to the Prophet's house and knocked loudly.

The Messenger of Allah (S) heard him knocking and asked: "See why there is such a loud knocking at the door?" Fazl bin Abbas came out, opened the door and saw Bilal. He asked, "Why are you knocking the door so hard?" Bilal said: "Abu Bakr has come to the mosque and is standing at the place of the Prophet. He is saying that the Prophet has ordered him to lead the prayers. Fazl was surprised. He said: "Perhaps, Abu Bakr is not with Usamah's army.

By Allah, it is the same great mischief, about which the Prophet stated that the great mischief has entered Medina last night." Thus Fazl brought Bilal to the Prophet. Bilal narrated all the events connected with Abu Bakr to the Prophet. His Eminence, said: "Help me to get up and take me to the mosque. By the One in whose hand is my life, a great tragedy has struck Islam." Then he came out wearing a turban and leaning on the shoulders of Amirul Momineen (a.s.) and Fazl bin Abbas.

He was dragging his feet and in this manner he entered the mosque. Abu Bakr was standing at the place of the Prophet and was surrounded by Umar, Abu Ubaidah, Salim and Suhaib and some who had entered Medina with them. Most people had not followed them and were waiting for the Bilal's information. They saw that in spite of the illness and weakness, the Prophet was entering the mosque. They considered it a serious matter.

The Holy Prophet (S) came near the Mihrab and pulled back Abu Bakr from there. Abu Bakr and companions loyal to him went to the rear and mingled with the people and the rest performed the

prayers under the lead of the Messenger of Allah (S). His Eminence, recited the prayer in the sitting position and the sound of his Takbir could not be heard by the people and Bilal used to convey it to them till the prayers came to an end. The Messenger of Allah (S) turned back but could not see Abu Bakr. So he said:

“O people, are you not astonished at the son of Abu Qahafa and his associates? I had sent them with Usamah’s army and had ordered them to go where I have said. They disobeyed my commands and they have come back to Medina to create mischief. The Almighty Allah has cast them into a trial.” Then the Messenger of Allah (S) asked them to make him sit on the pulpit. People held him and assisted him to mount the pulpit. His Eminence, sat on the first step and after praise and glorification of the Almighty Allah said: “O people, indeed I have received that from Allah, which you must follow.

Doubtlessly I have left you on the illuminated straight path and have made it so clear that its nights are like the days. Therefore do not fall into dispute after me like Bani Israel did. O people, I have not made anything lawful for you except that which is made lawful by Qur’an and I have not made anything unlawful, except that which is made unlawful by Qur’an. Indeed, I leave among you two heavy things, as long as you remain attached to them you will not go astray.

The two are the Book of Allah and my progeny, my Ahlul Bayt (a.s.). They are my successors among you and the two will not separate from each other till they reach me at the cistern of Kauthar. Where I shall demand from you how you regarded them. Verily, on that day some people will be driven away from my fountain, like when watering the camels you drive away the strange ones.

Some of them will say, “I am such a one, and such a one,” I will answer, I know you, but after my departure from the world you become reprobates and left the religion, therefore distance from the mercy of God nearness to His wrath be there for you.”

The Prophet then descended from the pulpit and returned to his holy house, and till he passed away, Abu Bakr remained concealed in Medina. The Ansar did what they did in opposing the right of the family of Muhammad, to which the Most High had ordained them, and his was the reason that other wretches took the Caliphate violently.

After doing this to one Caliph of God, then the other Caliph, which was the book of God they mutilated and changed and made it into what they pleased. Huzaifa said to the reporter of this narration: O Ansari, there is more in my discourse for one whom Allah wants to guide. Ansari said: Tell the names of those others who were partners in that conspiracy and who had signed the document of rebellion.

Huzaifa said: They were: Abu Sufyan, Akrama bin Abi Jahl. Safwan bin Umayyah bin Khalaf, Saeed bin Aas, Khalid bin Walid, Ayyash bin Abi Rabia, Bashar bin Saeed, Sahal bin Umar, Hakim bin Kharam, Suhaib bin Sinan, Abu Awar Aslami, Mutee bin Aswad Badri and some other people whose names and number I have forgotten.

The Ansari youth again asked Huzaifa: “What was the position of this group such that all companions turned away from religion?” Huzaifa said: “They were the chiefs of their tribes and their elders, and each of them had many followers. The love of Abu Bakr had deep roots in their hearts just as in the hearts of Bani Israel were devoted to the calf and Samiri as the Almighty Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

“And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief.”[17]

After that the lucky youth said: I swear by the Lord of the world, I will be inimical to them forever and I announce immunity from them and their deeds. I will always remain in the service of Amirul Momineen (a.s.) so that I get martyrdom as soon as possible, If Allah wills. Then he took leave of Huzaifa and met Ali (a.s.) when the Imam was leaving Medina for Iraq.

He went to Basra with the Holy Imam (a.s.) and was the first to be martyred in that battle. He was the same youth whom His Eminence (a.s.) had handed Qur’an and sent him to the opponents and those people martyred him as will be mentioned in the events of the Battle of Jamal.

Events of the 10th year of Hijri

It is mentioned in some books in the events of the 10th year Hijri that when Bazan, the governor of Yemen died, his place was taken by his son, Shahr bin Bazan and Amir son of Shahr bin Thawr and Maaz bin Jabal was sent to Yemen and Hadhramaut to teach them the law of religion. That same year Jareer bin Abdullah was sent Zil Kallagh Himyari, the king of Taif. He became a Muslim and accepted the obedience of the Holy Prophet (S).

That same year Farwa Jazami, the governor of King of Rum, embraced Islam and wrote a letter to the Holy Prophet (S) about his acceptance of faith. He sent a person named Masud bin Saad to the Prophet. He also sent a white ass, a horse and a mule and some silk garments spun with threads of gold. The Messenger of Allah (S) replied to his letter and ordered Bilal to give 12.5 Awqiya of silver or gold to his messenger.

When the King of Rum learnt about Farwa’s acceptance of faith, he summoned him and tried to persuade him to recant, but he did not agree. So he had him crucified. It is said that Ibrahim, the son of the Prophet, died in the month Rabiul Awwal, in the tenth year of the Hijrat, and was buried in Baqi.

Events of the 11th year of Hijri

It is mentioned among the events of the 11th year of Hijri that a group of two hundred persons came from Yemen and embraced Islam, which was the last party that visited the Prophet for such a purpose. They had pledged allegiance at the hands of Maaz bin Jabal. It is narrated that in the same year, the Messenger of Allah (S) was commanded to pray for the forgiveness of those buried at Baqi.

The Holy Prophet (S) went to Baqi and prayed for them and then addressed the departed souls: "Happy be your state you are in; you have escaped the sedition which will arise after me like a dark night. One after another and each of them will be worse than the previous.

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1. Surah Hajj 22:27-28
2. Surah Baqarah 2:158
3. Surah Aale Imran 3:95
4. Surah Baqarah 2:199
5. Salvadora Persica
6. The writers says: Of the different traditions narrated about the Hajj of the Holy Prophet (S) it is possible that some of them can be based on dissimulation (Taqayyah) or some Umrah may have been counted as Hajj. Or the tradition of Hajjs relies on Hajjs that he performed after the beginning of his prophethood and his secret performances of Hajj, in spite of the fact that the infidels of Quraish had no objection against Hajj or it may be from the aspect of their choice of considering the 'Nasih' months and that they used to perform Hajj other than in its season. Or it may have been due to the heresies they had included in Hajj and the Prophet was not ready to imitate their heresies.
7. Surah Baqarah 2:196
8. Surah Baqarah 2:196
9. Surah Maidah 5:67
10. Surah Maidah 5:67
11. Surah Ankabut 29:1-4
12. Surah Hijr 15:92-95
13. Surah Maidah 5:67
14. Surah Ahzab 33:21
15. Surah Hujurat 49:13
16. Surah Baqarah 2:79
17. Surah Baqarah 2:93

[1] [1]

SHARES

Miscellaneous points about the Prophet –

details of his companions –debates with polytheists, Jews and Christians etc.

Shia and Sunni commentators have narrated that one day the Messenger of Allah (S) was in the company of Salman, Bilal, Ammar, Suhaib and some poor Muslims. Suddenly Aqra bin Habis Tamimi, Uyyana bin Hasan Farazi and other persons of doubtful faith arrived to meet the Prophet and looking at those poor companions in disdain they said: O Prophet of Allah, what will happen if you drive away these people from you and we adopt your company?

Because Arab nobles come to visit you and we don't want them to see us in the company of these slaves. You can recall them after we go away from your assembly. According to another tradition some people visited His Eminence and seeing him, the company of those persons said: Have you selected only these from your community and you want us to follow them. Is it the same group with which the Almighty Allah has favored us?

Remove them from your company. If you drive them away, perhaps we will begin to obey and follow you. Some have narrated that since he very much desired them to become Muslim, he agreed to that and he called for Ali (a.s.) to write a document about this. Some narrate that the Prophet did not accept this proposal, and this is a stronger report. The following verse was revealed at that time:

> وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ. وَكَذَٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ.

"And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust. And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?"[1]

Salman, Bilal, Ammar and such people have narrated that when the Almighty Allah revealed these verses, the Holy Prophet (S) turned to us, and called us nearer to him said:

> كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

"...your Lord has ordained mercy on Himself..."[2]

After that we all used to remain in the service of the Holy Prophet (S) and whenever the Prophet wanted, he used to leave us and go away. So the Almighty revealed the following verses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ

"And withhold yourself with those who call on their Lord morning and evening..."[3]

After that the Messenger of Allah (S) used to make us sit so close with him that our knees used to touch his. And he never arose before us. When we used to realize that it was time for the Prophet to get up, we use to arise and go away from there.

The Holy Prophet (S) used to get up from the assembly before us and say to us: "I thank the God, Who did not take me away from the world till He commanded me to please myself with a group of my community; that is you all. And that I live with you all my life and I will be with you even after my death."

Ali bin Ibrahim has narrated from Imam Muhammad Baqir (a.s.) in the commentary to another verse that Salman Farsi had a fur sheet on which he used to eat and then use it to cover himself at night. During the day he used it as a covering. One day, he was in the company of the Prophet when Uyyana bin Hasan Farazi arrived and when he sat down he did not like their sheets smelling of sweat and he said: "O Prophet of Allah, when we come to meet you must remove these people from your company and you can call anyone when we are gone." The following verse was revealed at that juncture:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا

"And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance..."[4]

That is Uyyana. In the same way, Ali bin Ibrahim has narrated with regard to previous verses that there was a group of poor people in Medina which was known as the Ashab Suffa, because the Prophet had made a platform (Suffa) for them near his mosque and had told them to stay there. His Eminence, used to personally supervise their affairs and often used to put away his share of food for them and bring it to them.

They used to always remain in the Prophet's company and he used to make sit near to him and was affectionate to them. When the rich and affluent companions visited him, they used to dislike the Prophet close interaction with these destitute and they used to say: "O Prophet of Allah, keep these people away."

One day man of Ansar visited the Messenger. At that time a member of Ashab Suffa was in the Prophet's company, sitting close to him and talking with him. Seeing this, the man from Ansar sat away from the Prophet. The Messenger of Allah (S) called him near but he didn't approach. At last the Messenger of Allah (S) asked him: "Do you fear that the poverty of the poor will be transferred to you?" He said: "You remove these people from you." At that juncture, the Almighty Allah revealed the following verses and made it obligatory for the Prophet to salute those who repent after committing sins.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

"And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself,* (*so*) *that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful."[5]

Ali bin Ibrahim has narrated that when people used to bring Zakat money to the Prophet, the Messenger used to spend it on the poor and needy people and he never gave anything from it to the rich. This was highly despicable to them and they used to object to the Prophet about this and say: "We participate in battles, defend the Prophet from enemies and strengthen his religion. But he spends the Sadaqah amount on those who neither help him or give him any benefit. At that juncture, the following verses were revealed:

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

"And of them there are those who blame you with respect to the alms; so if they are given from it, they are pleased, and if they are not given from it, lo! they are full of rage. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us* (*more*) *out of His grace and His Apostle too; surely to Allah do we make our petition."[6]

Through good chains of narrator, it is narrated from Imam Muhammad Baqir (a.s.) that a Muslim lady came to the Prophet and according to another traditional report she was named Khawla, who was the wife of Aus bin Samit. She said to the Holy Prophet (S): "I have devoted myself for my husband's service and help him in his religious and secular affairs. I never do anything against his desires. But now I have come to complain about him."

The Prophet asked her what her complaint was. She said: "He has said your back is like that of my mother and he had expelled me from home." During the period of Ignorance, uttering this statement was equivalent to giving of divorce. His Eminence said that the Almighty Allah has not revealed any

command regarding this and I cannot say anything of my own accord. She returned from there weeping and asking for help.

The Almighty Allah revealed the first verses of Surah Mujadila and commanded the Prophet to convey them to the people. The Messenger of Allah (S) summoned Khawla and asked her to bring the husband to the Prophet. When he arrived, the Prophet asked him if he had indeed made that statement? “Yes,” he replied.

The Messenger of Allah (S) said: “The Almighty Allah has revealed some verses about you and your wife,” and he recited the verses and told him to take the wife home and not to separate from her, because you have made an inappropriate and false statement. So do what Allah has commanded you. And Allah has forgiven you whatever you said. Don’t repeat it in future. The man returned from there, repenting from what he had said. The Almighty Allah ordained this action detestable so that no one from the believers may utter such a thing.7
The verses were as follows:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

“Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing. (***As for***) ***those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are none others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.”***8

Ali bin Ibrahim and Shaykh Tabarsi have narrated that Dahiya Kalbi before embracing Islam used to carry some edible items from Syria to sell them in Medina. When he used to visit Medina, he used to lodge in a place called Ahjaruz Ziyyat. He then used to play the drums to attract the attention of people and they used to land there to purchase these goods.

Companions leave the Prophet to buy merchandise

One Friday, the Prophet was reciting the sermon when the drums started playing and people left the congregation and ran out except twelve persons, and according to other reports, except for eleven or eight persons, all ran out leaving the Prophet so that others may not come before them and finish the stocks. The Almighty Allah revealed the following verse at this juncture:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ

الرَّازِقِينَ

"And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers."[9]

The Messenger of Allah (S) said to the remaining people that: If all of you had gone leaving me alone indeed the Almighty Allah would have sent a fire in this valley, which would have scorched everything. And according to another tradition, stones would have rained from the sky.

Shaykh Tusi has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that a boy from Medina frequently visited the Prophet and was sometimes sent by him on errands. Sometimes the Prophet used send his letters through this boy.

When he remained absent for some days, the Prophet inquired the reason, and learning that the boy was seriously ill, went to see him with a group of companions. It was a blessing of the Holy Prophet (S) that whenever he used to speak to a person who could not speak up, by the Prophet's blessing he used to begin speaking and he definitely gave replies to the Prophet. The Messenger of Allah (S) went to the boy and called out his name.

The boy immediately replied: "Here I am, O Abal Qasim." He told him to say: I witness that there is no god Except Allah, and testify that I am the messenger of Allah. The boy looked to his father, but he didn't say anything. Again the Prophet urged him and again he looked at his father but he again kept quiet. The Prophet told him the third time to repeat the words.

The father at last told him to do as he pleased. He immediately repeated the creed and died. The Prophet performed the funeral rites and thanked Allah that he had saved a child from Hell.

A Bedouin embraces Islam and then dies

Qutub Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) told his companions during one of his journeys: A person will appear from these passes whom Satan has not visited since three days and have not been able to control him. That same moment a person appeared having such thin stature that he was only a bundle of bones and skin, and his eyes had sunk in his sockets. His lips had become green for eating grass so frequently.

When he came near the army of the Prophet he asked for the Prophet and came to him and asked him to teach the religion of Islam. The Messenger of Allah (S) said: "Say: I testify that there is no god, except Allah and Muhammad is the messenger of Allah." He recited the creed with sincerity. The Holy Prophet (S) told him that he was bound by religion to recite the five daily prayers, fast during the month of Ramadhan and he said: "I accept."

Then the Prophet said: “Perform the Hajj of the Kaaba, pay Zakat and also perform Ghusl Janabat.” He agreed to following all these things. Then the Holy Prophet (S) moved on and he had not traveled when the camel of that Bedouin lagged behind. The Holy Prophet (S) waited there and inquired about him. Some persons went back to see what had happened to him.

When they reached to the end of the army, they saw that the leg of his camel was stuck in a hole. He was lying there with a broken neck and the Bedouin also lay dead with a broken neck. They told the Messenger of Allah (S) about him and he said: Pitch a tent and give Ghusl to him. After he was bathed, the Holy Prophet (S) went in the tent and shrouded him.

People heard the movements of the Prophet and when he came out, perspiration was dripping from his forehead. The Holy Prophet (S) said that he had died of hunger. And he is from those who brought faith and never smeared their faith with injustice and sin. Therefore Houries of Paradise were competing with each other to insert the fragrance of Paradise in his mouth and were saying: O Prophet, allow me to become the wife of this Bedouin in Paradise.

Story of Jumana binte Zahaf Ashjai

Ibn Shahr Ashob has narrated that during a battle of the Messenger of Allah (S) Bilal captured Jumana binte Zahaf Ashjai. When he reached the Al-Anaam valley, the lady overpowered him and slashed him a couple of times and taking some silver and gold items fled on a horse from there. She met Shahab bin Mazan, who was known by the title of Kaukab Durri. Before that Shahab has asked for her hand but Jumana’s father had refused.

When there was delay in Bilal’s return the Holy Prophet (S) sent Salman and Suhaib to go and see what has delayed him. When they reached the valley they found Bilal dead and bleeding. They came back to the Prophet and narrated the whole incident. The Prophet told them to stop weeping and to bring him there, and he was brought there.

The Holy Prophet (S) prayed two units of prayers and after that he supplicated. Then taking a handful of dust sprinkled on Bilal, who was immediately revived. He got up and threw himself at the Prophet’s feet, which he began to kiss with respect. The Messenger of Allah (S) asked who had killed him. Bilal replied: “Jumana, the daughter of Zahaf, although I am in love with her.”

The Prophet said: “Glad tidings to you Bilal, I will send an army to bring her for you.” Then the Prophet turned to Amirul Momineen (a.s.) and said: I have just been informed by the Almighty Allah through Jibraeel that after hitting Bilal, Jumana has ran away to Shahab who had previously asked from her hand but her father had declined.

When she reached to Shahab and explained her predicament, Shahab has set out with his army to confront us. Therefore Ali, you go to confront him with the Muslims, Allah will bestow victory to you and I

am going to Medina. Amirul Momineen (a.s.) departed with a contingent of Muslims and reached to Shahab in a short time and engaged him in fighting.

He was soon overpowered and Shahab and Jumana, along with the army became Muslims. Imam Ali (a.s.) brought all of them to Medina and all of them renewed their faith in the presence of the Holy Prophet (S). The Prophet asked Bilal what he wanted now. He said: I was her lover once but now Shahab is more deserving of her. When Bilal expressed this desire, Shahab gave him two maids, two horses and two camels as gifts.

Sending of an army under Zaid bin Haritha

It is mentioned in *Tafsir of Imam* that the Messenger of Allah (S) on a certain occasion, sent a detachment to attack a town of infidels under the command of Zaid, but when he did not return for many days, he sent some persons to see what the problem was. One day the Prophet was having his afternoon siesta when a man brought good news of their victory over the enemy.

They had killed many of them and injured a large number and also taken many prisoners after having plundered their belongings and after having taken their women and children as prisoners. When the victorious army returned to Medina the Holy Prophet (S) came out with his companions to welcome them. The commander of the army was Zaid bin Haritha.

When Zaid saw the Holy Prophet (S), he jumped down from his she-camel and fell down at his feet and kissed his hands. The Holy Prophet (S) embraced him and kissed his head. Then Abdullah bin Rawaha also came and kissed the hands and legs of the Prophet, who embraced them also. Then the whole army dismounted and came to the Prophet.

Slogans of Durood ringed in the air. The Holy Prophet (S) blessed all the people then asked them to describe what had passed between them and the enemies. They had brought a large number of captives and a good quantity of silver and gold. They said: O Prophet, you will be greatly astonished at our story. The Prophet said: “I had not before, but right now Jibraeel has informed me that; and I didn’t know anything about the book and religion but the Almighty Allah informed me, as the Almighty Allah says:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

“And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path.”[10]

Strange incidents of the army of Zaid

The Messenger of Allah (S) said: “You narrate to your believer brothers what passed on you so that they may testify for you. Jibraeel has already informed me of what all has passed on you.” They said: O Prophet of Allah, when we reached the enemies, we sent a scout to survey their position and number. He reported that they numbered around one thousand. And our forces were 2000 strong. Those thousand persons came to of the city leaving behind three thousand.

Our messenger had only informed that they were saying to each other: We are only one thousand and the enemy is 2000 strong. We don’t have the capacity to fight them, so there is no option but to remain in a siege in the village so that the enemies may tire of the siege and go back. Due to this we mustered courage and attacked them. They entered the city and closed the gates.

We laid siege to them. In the middle of the night when all of us slept and only four persons were awake, from them from a side of the army, Zaid bin Haritha was busy in prayer and supplication. On the other side, Qays bin Asim was also reciting the Qur’an and prayers. Those people in the severe darkness of the night opened the city gates and attacked us with arrows. Since, it was their village and they were conversant with the ways and paths of the area, and we were new there, we were terrified and we thought that we would all be destroyed.

It was impossible for us to escape the arrows of the enemy in the dark night. Suddenly we saw a light emanating from the mouth of Qays bin Asim resembling a blaze. Another light like the light of Jupiter and Neptune emerged from the mouth of Qatada bin Noman, and another light came out of the mouth of Abdullah bin Rawaha like the rays of the moon in the dark night.

Then another light came out of the mouth of Zaid bin Haritha like a blazing sun. thus in those lights the surroundings became more illuminated than the light of the day. Our enemies were in complete darkness. We could see all of them but they were not able to see us. Zaid sent us to attack them. We were like the seeing and they were like blind.

We pulled out our swords and fell on them like hordes. We killed many, injured many and made others captive. Then we entered the city and took their women and children captives and took charge of their belongings. And all these are being presented to you. O Prophet, we have not seen anything stranger than the light that came out of the mouth of our companions that blinded our enemy, so that we could easily eliminate them.

Excellence of the rituals of beginning of the month of Shaban

The Messenger of Allah (S) said: “Say praise be to Allah, the Lord of the worlds, and pay thanks to Allah Who blessed you with excellence due to the month of Shaban.” That battle was fought on the first night of the month of Shaban. They had departed for the battle during the month of Rajab which is one of the

holy months in which fighting is not allowed.

And the lights that came out of their mouths were as a result of their good deeds that they had performed in the first night of Shaban. The Almighty Allah rewarded those deeds with the light at night. Companions asked: What are those rituals, teach us also, so that we may also perform them and gain heavenly rewards."

Excellence of repayment of debt

The Holy Prophet (S) said: Qays bin Thabit exhorted people for good deeds and restrained them from evil at the beginning of Shaban. Due to this, the Almighty Allah before their Amaal of the night, bestowed them the miraculous Noor when they were reciting the Qur'an. And Qatadah had repaid his debt during the day, that is why the Almighty Allah bestowed him that light during the night.

Abdullah bin Rawaha used to do many good turns to his parents, that is why the Almighty Allah gave him a great reward. When it was day, his parents said: We love you but your so and so wife harasses us and blames us and we have no assurance that our errands will be complete and the enemy might overpower us in some battle and you are killed and your wife is our partner in your property, and she will harass us more.

Abdullah said: I never knew that she harasses you and you despise her so much. If I knew this, I would have divorced her. But now I am divorcing her so that you may rest in peace. I can never like that which you hate. Therefore the Almighty Allah bestowed him that light. The Noor that came out of the mouth of Zaid bin Haritha was because he was the best of those people and the Almighty Allah knew that he would perform a nice deed, so He chose him and bestowed him with excellence.

The Noor shone out due to this good deed through which Muslims could overpower the infidels. It was that on the night the Muslims were victorious, a hypocrite came to Zaid and wanted to create dispute between him and Ali (a.s.) and to destroy their mutual amity. He said: O Zaid, congratulations to you, you are an equal in Ahlul Bayt of the Prophet. Due to this victory, you have greater favor on Islam and your majesty and nobility became apparent because of the Noor that came out of your mouth at night.

Zaid said: "O man, fear Allah, and do not exceed the limits and do not exalt me more than I deserve. Or you will become a disbeliever by opposing Allah and His Prophet and if I also accept your statement, I will also become a Kafir. O man, do you want me to inform you about what happened at the beginning of Islam and after it. Till the Holy Prophet (S) migrated to Medina and along with and married Fatima Zahra to Ali Ibn Abi Talib (a.s.) and through them were born Imam Hasan and Imam Husain (a.s.).

The hypocrite said: "Yes." Zaid said: "The Messenger of Allah (S) used to love me very much and even called me a son. The people also began to address me as Zaid bin Muhammad. So when Imam Hasan and Imam Husain (a.s.) were born I did not like that I should be called as the son of the Prophet.

So if anyone called me Zaid bin Muhammad, I used to ask him to call me as Zaid, the freed slave of the Messenger of Allah (S), because I didn't like to compete with Imam Hasan and Imam Husain (a.s.). This continued till the Almighty Allah verified my attitude and revealed the following verses:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ

"Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons."[11]

After that He said:

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

"And the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book."[12]

Zaid told him that when these verses were revealed, people stopped addressing me as the son of the Holy Prophet (S) but began to call me as the brother of the Messenger of Allah (S), but I didn't like this also. So much so that the Holy Prophet (S) declared Ali Ibn Abi Talib (a.s.) as his brother after which no one called me as the brother of the Prophet; so O man, Zaid is the freed slave of Ali Ibn Abi Talib (a.s.) like he is the freed slave of the Messenger of Allah (S).

Therefore do not compare him to Imam Ali (a.s.) and do not exalt his status more than it deserves otherwise you shall be like the Christians, who exalted Isa (a.s.) beyond limit and they became infidels. After that the Holy Prophet (S) said: Due to this the Almighty Allah accorded excellence to Zaid and gave him the Noor, because he had recognized Ali (a.s.) as he deserved and perfected his love for him. By the One who has sent me with truth, whatever the Almighty Allah has kept in store for Zaid due to the perfect faith in the hereafter is much more than this.

The light that you witnessed from him is nothing in comparison to this. Indeed Zaid will come in the Field of Gathering and his Noor will accompany him from the right and the left from the front and the back, from above and from below. It will remain visible for a distance of 1000 years.

Heavenly rewards during illness

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that one say the Messenger of Allah (S) glanced at the sky and smiled. When people asked him about it he said: "I was astonished at those two angels, who came down to the earth from the sky and searched for a believer at the place of his prayer so that they may write that good deed of his during that night and day.

But they did not find him at the prayer mat and they returned to the heavens and said: "O Lord, we saw Your servant on the prayer night, so that we may write his deeds of the day and night but we could not find him there. We found him in Your custody and that he was ill." The Almighty Allah said: "Write that same deed for him that he used to perform in the state of his health. Because My servant is My custody therefore My mercy demands that I write the same reward for him."

Allah likes Generosity

Kulaini has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that a group of Yemenite nobles came to the Messenger of Allah (S) and among them was a person whose speech was most eloquent and he began to dispute with the Prophet. The Prophet became angry, his eyes and face became red. So he looked down for some time. Jibraeel descended from the heavens and said: "After greetings Your Lord says that this man is generous and brave, he feeds the poor."

The Prophet's anger was immediately dispelled and then he said: "If Jibraeel had not informed me that you are generous and brave and that you feed the poor, so I would have given you such a punishment that it would have served as a lesson for your companions who are coming behind you. The man asked: "Does your Lord like generosity?" the Holy Prophet (S) replied in the positive. He said: "I testify to the Oneness of Allah and your messengership, and I swear by the same God who sent you with truth that I never turned back anyone without giving something from my property.

An angel subjects a person to a test

Through reliable chains of narrators it is narrated from the same Imam that a man came to the Holy Prophet (S) and said that I have become old and I have a large family. Weakness has overpowered me, and I have no money, can you help me in these hard times? The Messenger of Allah (S) glanced at the companions and the companions looked at the Prophet. The Prophet said: "He has related his circumstances to me and to you all."

A person arose and said: "I was in the same condition sometime ago but now the Almighty Allah has given me a lot of wealth." Then he took that person home and gave him a large bag full of gold and silver. The old man asked: "Are you giving me all this?" The companion replied in the positive. The old man said: "Take back your wealth, because I am neither a Jinn nor a human; I am an angel sent by

Allah to test you. So I found you thankful to the bounties of Allah. May Allah, reward you in a nice way.

The Prophet restrains from anger

It is narrated through trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: "O Allah's messenger, dispense some advice to me." The Prophet said: "Never become angry." He said: "I will act on this." And he returned from there. When he came to his people, he found them in a serious dispute divided into two ranks and they were all armed. When he saw this he was infuriated.

He also armed himself to fight when he remembered the Prophet's advice. He immediately took off the weapons and came to the group that was inimical to his party. He said: "O people, I shall recompense you for whatever wounds you have suffered and all those who have been killed from you." They said, "We forgive all that we have lost in the battle and we are more deserving of this generosity." So peace was made between the two parties and anger was removed from their hearts.

Verse in condemnation of Walid

It is mentioned in *Tafsir Furat*, through Ali bin Ibrahim that the Messenger of Allah (S) sent Walid bin Uqbah to the tribe of Bani Waliya to collect Zakat. There was enmity between Walid and that tribe during the period of Ignorance. When Walid reached there, they came out in order to see if Walid still retained that old enmity.

But Walid became frightened and returned to the Holy Prophet (S) and said that Bani Waliya wanted to eliminate him and they did not give the Zakat. When the people of that tribe came to know this, they came to the Messenger of Allah (S) and said: O Messenger of Allah (S), Walid has lied to you. The fact is that during the period of Ignorance there was enmity between us and we feared that he would be harsh to us due to that enmity.

The Holy Prophet (S) said: "Give up disobedience or I will send such a man to you in order to punish you who will kill your men and enslave your boys." And keeping his hand on the shoulders of Amirul Momineen (a.s.) he said: "It is this man." At that time, the Almighty Allah revealed the following verse about Walid:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."[13]

In this verse, the Almighty Allah has referred to Walid as 'Fasiq' (transgressor).

Cheating in business condemned

Kulaini has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) was roaming the bazar of Medina. He found very fine quality wheat at a shop. He told the shopkeeper: “You are having a very fine stock, what is the rate?” The Almighty Allah revealed to him at that same moment to check the grain which was under the top layer. When he did so, he found it of a very low quality. He said: “You are cheating the Muslims.”

Control over tongue

Ibn Babawayh has through reliable chains narrated from Imam Ja’far Sadiq (a.s.) that a Bedouin came to the Holy Prophet (S) and said in a ridiculing manner: “Are you not the best and most exalted among us from the days of Ignorance and Islam? This angered the Prophet and he said: “O Bedouin, how many veils are there on your tongue.”

“Two veils,” He replied, “Lips and teeth.” The Holy Prophet (S) said: “Is none of them able to restrain the harshness of your tongue from us?” Then he said: “From all that which is given to man in the world, nothing harms him more than the excessive use of the tongue. O Ali, cut off his tongue.” People thought that it will be done literally, by Amirul Momineen (a.s.) gave him a few dirhams and sent him away.

Restlessness of a companion about the Prophet

Shaykh Tabarsi has narrated that Thauban, the freed slave of the Prophet used to love the Messenger of Allah (S) very much and could not bear separation from him. He came to the Prophet one day and his face was pale, body weak and thin. The Holy Prophet (S) asked him why he was so pale? He said that he was not suffering from any illness but that till he did not see the Prophet, he used to be restless and eager and till he did not come to the Prophet, he could not get rest.

Then I remember the hereafter, how I will come to the presence of the Messenger of Allah (S), although I know that you will get the loftiest grades of Paradise with the divine prophets. If I also reach Paradise, I will be at a much lower station than yours. And if I cannot reach Paradise, I will never be able to see you again. The following verse was revealed at that time:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”[14]

The Holy Prophet (S) said: “By the One who sent with truth, no man is perfect in faith till he does not consider me dearer to him than his parents, family and all other people.”

Persons of uncertain faith

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that those having an uncertain faith are these, whom the Almighty Allah has mentioned in the Holy Qur’an: Abu Sufyan father of Muawiyah, Suhail bin Amr, Hammam bin Amr, Safwan bin Umayyah, Aqra bin Habis, Uyyana bin Hasan Farazi, Malik bin Auf and Al-Qama bin Alana. The Messenger of Allah (S) had gifted them more or less a hundred camels with all accessories.

Condemnation of a hypocrite

It is narrated that Abdullah bin Nufail was a hypocrite and he used to attend the company of the Prophet and listen to his discourses, raise objections to him and report all this to the other hypocrites. Jibraeel came and said: O Prophet of Allah, a hypocrite tells tales about you to other hypocrites. He asked: Who is it?

Jibraeel said: “He is dark skinned, hairy, having very big eyes. Satan speaks from his tongue.” The Prophet summoned him and told him what Jibraeel had said. He swore that he was innocent. The Prophet apparently said: I accept your word, but don’t do it again, although His Eminence, knew that he was lying.

The hypocrite came to his associates and said that Muhammad has very long ears, he comes to know whatever is said about him and the Almighty Allah has informed him that I talk about him to my friends and mention about him to his enemies. So he accepted the word of Allah and when I said that I don’t do that he accepted that also. So the following verse was revealed:

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

“And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful.”[15]

Ali bin Ibrahim says that he testifies to what the Almighty Allah reveals upon him and he also apparently accepts the excuse of the hypocrite, but he does not testify it from his heart. Here believers imply those who have apparently accepted faith although they are really infidels.

It is narrated that the Almighty Allah has asked a loan from believers and each of the companions gave Sadaqah according to his capacity and status to the Messenger of Allah (S). Salim bin Umair Ansari brought a Saa-a of dates and said: O Messenger of Allah (S), I completed a job and earned two Saa-a

of dates; I kept aside one for my family and brought one Saa–a to loan it to my Lord.

The Holy Prophet (S) ordered them to put the dates in the alms that had been collected. Hypocrites began to ridicule that by Allah, Allah is needless of his dates but they only want to show off to the Prophet by offering Sadaqah. So the following verse was revealed:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

"They who taunt those of the faithful who give their alms freely..."[16]

A Verse is revealed about Uthman

Through good chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that there was a dispute about an orchard between Amirul Momineen (a.s.) and Uthman bin Affan. The Messenger of Allah (S) asked Uthman: "Are you satisfied from the fact that Allah and His Messenger should judge the matter between you?"

Abdur Rahman bin Auf told Uthman not to accept the arbitration of the Holy Prophet (S) as he will take the side of Ali; on the contrary ask for the arbitration of the Ibn Abi Shaibah, the Jew." Uthman mentioned this to Ali and they went to him. Ibn Abi Shaibah said: "You consider Muhammad trustworthy regarding heavenly revelation but don't you consider him honest about this matter. The following verse of Qur'an was revealed at that juncture:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ.

"And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside."[17]

The above was revealed about their infidelity and evil.

Condemnation of Amr bin Aas and Uqbah bin Muit

It is narrated that one day the Holy Prophet (S) passed by an orchard, where Amr bin Aas and Uqbah bin Muit were drunk and ridiculing the martyrdom of Hamza, the chief of the martyrs by reciting some couplets about it. The Messenger of Allah (S) said: "O Allah, involve them in such mischiefs as they deserve to be. And burn them in Hellfire as it deserves to be."

Paradise in exchange of a tree

It is narrated that a man of Ansar had a tree which grew into the house of his neighbor. So he entered into his house without his permission. The owner complained to the Holy Prophet (S). The Prophet called the owner of the tree and asked him to surrender that date tree to him in exchange of which he would be given a tree in Paradise.

That unlucky fellow refused and the Holy Prophet (S) said: “You sell it to me, and in exchange I will give you a garden in Paradise.” But he did not agree and returned from there. Abul Dahada Ansari purchased it from him and came to the Prophet and said: “Give me the price you were paying to that Ansari for this tree and take it from me.” The Holy Prophet (S) said: “You will get many gardens in Paradise.” The following verse was revealed at that juncture:

﴿فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنٰى ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرٰى ﴿٧﴾

“Then as for him who gives away and guards (against evil), and accepts the best, We will facilitate for him the easy end.”[18]

These were revealed in praise of Abu Dahda who had testified the divine rewards and the other verses were revealed about the Ansari man who had resorted to miserliness and did not testify the reward of the hereafter. These verses are as follows:

﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنٰى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنٰى ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرٰى ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدّٰى ﴿١١﴾

“And as for him who is Parsimonious and considers himself free from need (of Allah), and rejects the best, We will facilitate for him the difficult end. And his wealth will not avail him when he perishes.”[19]

And at the end of the Surah, the Almighty Allah has called Abu Dahda to be more pious and has praised him and called that Ansari man more evil and promised him Hell. And the same point is mentioned in *Qurbul Asnad*, relating through correct chains of narrators from Imam Ali Reza (a.s.) in which it is mentioned that Abu Dahda had given a whole orchard in exchange of that single tree.

Shaykh Tabarsi has mentioned the context of revelation of this Surah that a man had a date tree in his own house and its branch had gone into the house of the neighbor. The neighbor was poor and he had a family. When the man used to climb his tree to break the date fruits, some fruits also used to drop in the house of the neighbor and his children used to pick up the dates.

After coming down from the tree, he used to snatch away the dates that the children had picked and if by

chance they had put any of them into their mouth he used to insert his finger and extricate it from their mouth. At last the poor man complained to the Prophet who told him to summon the man. When he arrived, the Prophet asked him: Give me the branch that has grown into the house of your neighbor, and in exchange I will give you a date tree in Paradise. That unlucky man said: “Although I own many date trees, I like its fruits best.”

Since Abu Dahda was present there he was watching all this. When he went away, he also arose and asked the Prophet: “O Messenger of Allah (S), if I purchase that tree and give it to you, will you give what you had offered its owner?” “Why not?” said the Prophet. Abu Dahda went to the owner of the said tree and expressed his desire to purchase it. He said: “Did you hear the Holy Prophet (S) was giving me a tree in Paradise in exchange but I did not accept.”

Abul Dahda asked: “Do you want to sell it or not?” He replied: “I will not sell it till I don’t get in exchange the maximum anyone can pay for it.” He asked: “How much do you want?” He said, “I want forty trees.” Abu Dahda said, “How nice, that in exchange of a crooked tree you are asking for forty!” All right I will give that much. He said: “Call some people and let them witness the transaction, so that you might not deny it later.”

Abu Dahda called a group of people and made them witness their deal and purchased that tree for forty trees and then he came to the Messenger of Allah (S) and said: “O Allah’s Messenger, I have purchased that tree and I hand it over to you.” After that the Prophet went to that poor man and said: “This tree now belongs to you and your family.” The above verses were revealed at that juncture.

Ibn Babawayh has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that three persons used to make many allegations and attribute much falsehood to the Prophet, Abu Huraira, Anas and Ayesha. In *Qurbul Asnad*, it is narrated through trustworthy chains that three persons had testified against Fatima with regard to Fadak, and attributed falsehood to the Holy Prophet (S) that no one inherits from him: Ayesha, Hafasa and Aws bin Hadsan.

The Holy Prophet (S) prays for the King of Yemen

Qutub Rawandi has narrated from Wail bin Hajar that when I received the news of the advent of the Prophet, I was a great king in Yemen and the whole community was subservient to my commands. I left the throne and adopted the obedience of Allah and His Messenger and joined the service of the Holy Prophet (S).

Companions of the Prophet told me that three days prior to my arrival, the Prophet had informed that Wail bin Hajar is coming from the remote area of Hadhramaut in such way that he is inclined to Islam and wants to follow the truth and he has royal ancestry. When I arrived, I said: “O Allah’s Messenger, I learnt about your advent. I was previously a king.

The Almighty Allah favored me that I abandoned all power and rulership and adopted Allah and the Prophet and became inclined to the religion of truth. The Holy Prophet (S) said: “You are right, may the Almighty Allah bless Wail and his progeny and the progeny of his children.”

Abu Rafe sleeps between the Prophet and the snake and the Prophet informs him about the excellence of Amirul Momineen (a.s.)

Shaykh Tusi and Shaykh Najjashi have narrated from Abdullah bin Abi Rafe and his father Abu Rafe that he says: One day I visited the Messenger of Allah (S) and found him as if he was asleep or revelation was descending on him. And there was a snake in the corner of the house. I didn’t like to kill the snake as the disturbance might awaken the Prophet, so I lay down between him and the snake so that if it attacks anyone it may attack me and the Prophet may remain safe. During this time, the Holy Prophet (S) awoke and I heard him recite the following verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”[20]

After that he said: “Thanks be to Allah, who completed His favor for Ali and blessed be the bounty that Allah has bestowed him with.” Then he glanced at me and saw that I was lying down facing the house. He asked me: “O Aba Rafe, why are you lying in this manner?” I mentioned that snake to him and he told me to get up and eliminate it. I killed the snake.

Then His Eminence, caught my hand and asked: “What do you say about those who fight against Ali (a.s.) even though Ali (a.s.) would be on the right and they shall be in the wrong?” I said: “It is right to support him on the path of truth and one is unable to participate in it should deny that group with his heart.” Then I requested the Prophet that when I reach to the time of that group, the Almighty Allah should give me the strength to fight those people.

The Messenger of Allah (S) prayed for him: “O Allah, keep Abu Rafe alive till that time and grant him strength and support him.” Then the Holy Prophet (S) came out of the house and came to those who had gathered there and said: “O people, one who wants to see my life and my trustworthy man should see this Abu Rafe.”

A similar narration is narrated from Aun bin Abdullah bin Abi Rafe who says that when people, after the Caliphate of Uthman, paid allegiance to Amirul Momineen (a.s.) and Muawiyah opposed him and Talha and Zubair went to Basra, Abu Rafe has said: It was the time that the Holy Prophet (S) had mentioned

and said that very soon Ali would kill a group of people while he would be on the right. After that he sold his house and the land he owned in Khyber in order to gain the status of martyrdom.

He left Medina along with his sons in the company of Amirul Momineen (a.s.) and at that time he was an old man of eighty-five. He used to say: "Thanks be to Allah for my present condition and no one is having such status as that of mine. I have pledged two oaths of allegiance: the allegiance of Aqbah and the allegiance of Rizwan. And prayed to two Qiblas and performed three migrations (Hijrat). The narrators asked what those three were.

He replied: The first was to Abyssinia with Ja'far bin Abi Talib, the second was with the Messenger of Allah (S) to Medina and the third was with His Eminence, Ali (a.s.) to Kufa. Abu Rafe always remained at the side of Imam Ali (a.s.) till he was martyred. Then he came back to Medina with Imam Hasan (a.s.) because he neither owned any house nor land so Imam Hasan (a.s.) had divided Imam Ali's house between himself and Abu Rafe and also gave him some tillable lands which Ubaidullah Ibn Abi Rafe sold to Muawiyah for 180000 dirhams.

Love for Ahlul Bayt (a.s.) causes Salvation

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that the Messenger of Allah (S) said: "O people love my freed slaves and my family for the sake of Allah. By the one who sent Muhammad with truth, the Almighty Allah will benefit you as a result of this. Companions asked: "How can their love benefit us?"

He replied: "On Judgment Day they will come in a large group to Ali (a.s.), numbering more than the tribesmen of Rabia and Mudhir. And they will say: O brother of the Messenger of Allah (S), this group used to love us for the sake of the love of the Messenger of Allah (S) and your love." So Amirul Momineen (a.s.) will write a letter for them by which they would be able to cross the Sirat Bridge easily and enter Paradise safely."

Thalaba bin Hatib and prayer of the Prophet

Shaykh Tabarsi has narrated that a man from Ansar, Thalaba bin Hatib requested the Messenger of Allah (S) to pray for him that Allah makes him wealthy. The Holy Prophet (S) said: "A little wealth for which you can pay thanks is better than a lot of wealth for which you cannot pay thanks. Do you not like to have less wealth like the Messenger of Allah (S). By the one in whose hands is my life, if I want, all the mountains of the world can convert into gold and walk with me."

After some days he repeated his request and said: "By the one who has sent you with truth, if the Almighty Allah bestows me wealth, I will give it to every person deserving of it." So finally His Eminence prayed for him. Thalaba started a sheep farm and there was much increase in a short time, such that he found Medina too small for his enterprise and he shifted to nearby vale. He progressed further and that vale also became short for his herd.

So he relocated further away and was thus deprived from attending the Friday congregations and prayers. So one day the Holy Prophet (S) sent a representative to collect Zakat applicable to the sheep he owned. He refused to pay saying that it was like Jizya! When the Holy Prophet (S) learnt of this, he said: “I regret the condition of Thalaba,” twice. The Almighty Allah revealed the following verses in his condemnation at that juncture:

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ. فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ.

“And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.”[21]

After that many other verses revealed about his disbelief and hypocrisy. Kulaini has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that a Yemenite called Juwair embraced Islam in the presence of the Holy Prophet (S) and his faith remained safe and he was a man of a short stature, had a worried appearance and was a very poor man having a dark skin and ugly face.

The Holy Prophet (S) included him in his family and began to take care of him. Everyday he gave him dates according to the ancient Saa–a and also gave him two pairs of clothes and appointed him for maintenance of the mosque and told him that he could sleep in the mosque. Thus a long time passed in this. Till many needy and poor people entered the folds of Islam and there was no space for them in the Mosque.

The Almighty Allah revealed to the Prophet to evict them from the Mosque and all the doors opening into the Mosque should be closed, except that of Ali Ibn Abi Talib (a.s.) and Fatima Zahra. And that they must stop passing through the Mosque to and fro their house, and that neither strangers should enter the Mosque nor any poor and needy man sleep there.

The Messenger of Allah (S) ordered closure of all doors that opened into the Mosque except the door of Ali Ibn Abi Talib (a.s.) and he was allowed to keep it open and the house of Fatima remained as it was in the Mosque. Then upon the command of the Prophet, a clean platform was constructed for poor and needy Muslims and the destitute believers began to reside over there. The Holy Prophet (S) took up the responsibility of their welfare.

He sent them wheat, barley, dates and raisins whenever he received these commodities. Other Muslim people also for the sake of the Prophet behaved with them with consideration and affection and brought their Zakat and alms for them. One day the Holy Prophet (S) said to Juwair with affection and love, “If only you had married and been safe from sensuality and your wife had helped you in your world and the hereafter.”

He said: “May my parents be sacrificed for you, “Who would marry me and which woman would have inclination for me? I neither have lineage and ancestry and nor have I any wealth. I also don’t have elegance of appearance.”

The Holy Prophet (S) said: “O Juwair, through Islam the Almighty Allah has degraded those who were exalted during the period of Ignorance and honored with Islam those who were degraded and removed all those who used to pride upon about their lineage. So today, white and black, Qarshi and Arabs and non-Arabs all are equal and all are the progeny of Adam. The Almighty Allah created Adam from dust so that his progeny may adopt humility.

Indeed, in the view of Allah, on Judgment Day the best is one who would have obeyed Him most and had been most pious. And Juwair I don’t know of any Muslim who might have precedence over you except one who is more pious than you and who has obeyed the Almighty more than you. O Juwair, go to Ziyad bin Labeed, the best in lineage from the tribe of Bani Bayaza.

And tell him that I have been sent by the Messenger of Allah (S) who has asked you to give the hand of your daughter, Dalfa to Juwair. He went to Ziyad when he was seated in his house with the people of his community. Juwair entered the house and saluted: O Ziyad the Messenger of Allah (S) has sent a message for you. Shall I mention it in private or speak it out openly?” Ziyad said: “Mention the Prophet’s message openly as it would increase my dignity.”

Juwair said: “The Messenger of Allah (S) has asked you to give the hand of your daughter, Dalfa in marriage to me.” Ziyad asked: “Has the Holy Prophet (S) sent this message?” Juwair said: “Yes, how can I attribute falsehood to him?” Ziyad said: “We do not marry our daughters to those who are from the Ansar and who are not equal to us in social class.” O Juwair, you may go now, I will personally go to the Prophet and excuse myself.” Juwair returned saying: “By Allah, Qur’an is not revealed for this and neither the prophethood of Muhammad has become apparent for this.”

Dalfa heard Juwair’s dialogue with her father from behind the curtains. She called Ziyad and asked him about it. Ziyad related the story to her. Dalfa said: “Juwair cannot attribute falsehood to the Prophet and that too in the city in which the Prophet is present.” So call him back fast so that he may not convey such an unsuitable reply to the Prophet.

Ziyad sent a man to recall Juwair and said: “O Juwair, welcome to my home, just wait a bit. I will go to the Prophet and come back immediately.” Thus he came to the Messenger of Allah (S) and said: “Juwair has brought your message to me and I didn’t speak with him in a cordial manner. On the contrary I told him that we married our daughters only to Ansar having same social status as us.”

The Holy Prophet (S) said: “Juwair is a believer and a believer is complimentary and equal to a believer woman. So give your daughter’s hand to Juwair and don’t consider him unfit to be your son-in-law.” Ziyad returned home and narrated the Prophet’s reply. She said: “O respected father, if you oppose the commands of the Prophet, you will become an infidel.

So give my hand in marriage to Juwair." Ziyad came out and brought Juwair to his community and according to the command of Allah and His Prophet, married his daughter to him and agreed to pay the dower from his own pocket. Then he came back and prepared the goods to be presented to his son-in-law. He asked Juwair if he had a place to live where he can keep his daughter.

Juwair said: "By Allah, I don't have a house." So they dressed up the bride and prepared a house and decorated it with floorings etc. gave two pairs of clothes to Juwair and also sent Dalfa there. When Juwair entered the place he found the bride extremely beautiful and the house was very comfortable and luxurious. It was fragrant with many perfumes. Juwair went into a corner and spreading out the prayer mat began to pray and this continued till the morning next.

When they heard the morning Azan both came out of the house. The bride performed ablution and prayed. She was asked how Juwair had behaved with her. She said that he was praying the whole night and he came out after the morning Azan. The following night was also same and this matter was concealed from Ziyad.

The third night was also spent in that manner. When Ziyad came to know about it he came to the Messenger of Allah (S) and said: "May my parents be sacrificed on you, O Prophet of Allah, you commanded me to give the hand of my daughter to Juwair, and by Allah he didn't have a status deserving of it but since it was your order it was obligatory for me to accept it. The Messenger of Allah (S) asked him what he did not like in Juwair.

He replied: "I arranged a house for him and decorated it every way and sent my daughter there and Juwair was also taken there. He neither spoke to my daughter, nor looked at her or approached her. On the contrary he stood in a corner and prayed the whole night and only came out on hearing the Morning Azan. The same thing happened on subsequent two days. I feel as if he is not interested in women. So you think upon this matter what should be done about it."

When Ziyad went away the Prophet called for Juwair and said: "Perhaps you have no desire for women?" Juwair said: "Am I not a man? On the contrary I am very much fond of women." So the Holy Prophet (S) mentioned Ziyad's complaint. And he said: "If you like women, why are you behaving like this?"

Juwair said: "O Prophet of Allah, they took me to a big house which was decorated with valuable items and had clean floorings; and a beautiful woman fragrant with perfume was ready for me. At that time I remembered my poverty that once I was needy and helpless and had no one to care for me. I used to live as a poor and destitute.

So when I saw that the Almighty Allah has bestowed such bounties to me, I wanted to thank Him and seek His proximity; so I went into a corner of the house and spent all my time in praying and reciting the Qur'an till the morning Azan was heard. And I made an intention of fasting that day. And I spent three days and nights in this way, but I consider it less in comparison to the blessings of the Almighty Allah on

me.

But I will please the girl and her relatives tonight, Insha Allah. When the Holy Prophet (S) summoned Ziyad once again and narrated his conversation with Juwair, Ziyad and his family members were pleased. Juwair fulfilled his promise on the fourth night. In the meantime the Messenger of Allah (S) went to fight a battle, Juwair was accompanying the Prophet and he was martyred in that battle.

He was met by the mercy of Allah, and in exchange of Dalfa he obtained the Houries of Paradise and instead of Ziyad's house was blessed with heavenly palaces. Imam Muhammad Baqir (a.s.) said: "There was no woman better than the wife of Juwair. Her being the wife of Juwair in no way harmed her social status. On the contrary she had many suitors and she became more honored in her community."

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that during the time of the Messenger of Allah (S) there was a poor believer among the Ahle Suffa who used to be present in all congregational prayers led by the Prophet and he never missed any of the prayers. The Holy Prophet (S) used to often weep at his difficulties and poverty and used to say: O Saad, if I receive any wealth, I will make you needless."

By chance many days passed and nothing was received from anywhere and the Holy Prophet (S) used to be very much worried about him. Jibraeel descended and brought two dirhams saying: "O Prophet, the Almighty Allah knows that you are every much worried about Saad. So would you like to make him wealthy." "Yes," said the Prophet. Jibraeel said: "Take this money and tell Saad to start a business."

The Prophet took the money and when he came out of the house for the noon prayer, he saw Saad waiting for him at the door. The Messenger of Allah (S) asked him, "O Saad, can you do business?" "By Allah, I don't have any capital with which to start a business." The Holy Prophet (S) gave him two dirhams and said: "Start a business with this and ask Allah for livelihood." Saad took the money and set out with the Holy Prophet (S).

He prayed the Zuhr and Asr prayers with the Prophet and after that the Prophet told him: "O Saad, get up and start working to obtain your livelihood. I was much concerned about you." Thus Saad began trading and the Almighty Allah bestowed increase in it. Whatever he used to purchase in one dirham, he used to sell in two dirhams and whatever he bought in two dirhams was sold in four. In this way Saad progressed very soon and his wealth increased.

He set up a shop at the gate of the mosque and began to trade from there. When Bilal used to recite the Azan and the Holy Prophet (S) used to come out of his house he used to see Saad busy in worldly affairs, without ablution and unprepared for prayers contrary to before. The Holy Prophet (S) used to say: O Saad, the worldly things have made you oblivious of prayers. Saad used to say: "Shall I leave my merchandise so that it is destroyed?"

I have sold my goods to a man and want to collect the money and pay to the one from whom I have

purchased the goods." The Holy Prophet (S) was highly distraught at this condition of Saad. Again Jibraeel arrived one day and said: "O Messenger of Allah (S), the Almighty Allah has seen your worry about the condition of Saad. Now what do you think was better for him. The previous condition or the present one?"

He replied: "O Jibraeel, I like his previous condition because worldly life has destroyed his hereafter." Jibraeel said: "Love and wealth of the world are such mischiefs which make man oblivious of the hereafter. Tell Saad to return those two dirhams that you had given him; if you take them back he will revert to his previous condition."

The Holy Prophet (S) came out of his chambers and went to Saad and asked: "O Saad, will you not return to me the two dirhams that I had given you?" Saad said: "Yes, I return them to you and give you another 200 dirhams." The Messenger of Allah (S) said: "I don't want anything else." Saad returned the two dirhams to the Prophet and his circumstances changed in such a way that he lost all the money that he had made. Thus he returned to his previous condition.

Excellence of Tashbihat Arba

Through correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) passed by a man and saw him planting a few trees in his orchard. His Eminence stood besides him and asked: "Shall I not tell about a tree which has very firm roots and which produces fruits very quickly and which are long-lasting?" He replied: "Yes O Messenger of Allah (S)."

The Prophet said: "Recite every morning and night: *Subhanallaahi wal hamdu lillaahi wa laa ilaaha illallaahu allaahu akbar.*[22] When you recite this the Almighty Allah in exchange of each recitation gives you ten trees in Paradise carrying different fruits. And these recitations are from the *Baaqiyatus Saalihat* (Perpetual good deeds mentioned in Qur'an).

The fortunate man said: "O Allah's messenger, I make you as a witness that I endow this orchard of mine for poor Muslims and also hand over the possession of the endowment. So the Almighty Allah revealed the following verses about him:

﴿فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنٰى ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرٰى ﴿٧﴾

"Then as for him who gives away and guards (against evil), And accepts the best, We will facilitate for him the easy end."[23]

Safety from trouble of Neighbor

Through trustworthy chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that a person

came to the Prophet and complained to him about his neighbor who used to harass him much. The Prophet told him to be patient. So he came the second time and His Eminence, said: Be patient. When he complained for the third time, the Prophet said: “When people gather for Friday prayers, take out your household things and keep them outside so that all those who come for prayers may notice them.

When they ask you about it you should say that you are leaving the house due to the harassment of your neighbor. He did as he was told. His neighbor came and said: “Take your things inside again, I swear that I will not trouble you again.”

Divine rewards of relations with one’s wife

Through reliable chains of narrators, it is narrated from Imam Ja’far Sadiq (a.s.) that he said: The Messenger of Allah (S) came to the chamber of Lady Umm Salma and perceived a fragrant smell. So he asked her if some cockeyed woman had visited her complaining of her husband that he does not maintain any relation with her?

The woman also came at that time and complained to the Prophet that her husband never paid any heed to her. He told her: “Use more perfume, perhaps he would be attracted by you.” She said, “I have tried all perfumes but he still maintains a distance from me.” The Holy Prophet (S) said, “Does he not know what reward awaits him if he comes to you?”

She asked, “How much divine reward is there for it?” He replied: “When the husband has intercourse with the wife, two angels stand to his left and right and the Almighty Allah rewards him with the reward of one who fights with a sword in the path of Allah and when he is involved in the act, his sins fall off from him like leaves drop down during autumn. When he performs the ritual bath, he is absolutely purified of all sins.”

The Prophet condemns husbands who resort to abstinence

It is narrated from Imam Ja’far Sadiq (a.s.) through reliable chains of narrators that three ladies came to the Messenger of Allah (S). One of them complained that her husband did not take meat, the second woman said that her husband avoided use of perfume and the third one said that her husband resorted to abstinence.

The Messenger of Allah (S) came out of his house infuriated while his cloak trailed behind him. He mounted the pulpit and after praise and glorification of Allah said: What has happened to my companions that they refrain from meat, they do not use perfume and abstain from women? Indeed, I use meat. Apply perfume and approach women. Thus one who does not adopt my practice is not from my community.

Prayer seeking forgiveness

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that during the time of the Holy Prophet (S) when a person suffered death pangs people informed the Messenger of Allah (S). The Prophet went to see him accompanied with his companions and found him delirious. The Holy Prophet (S) asked he what he could see and he said he was seeing excessive whiteness and blackness.

The Prophet asked him which of them was more in volume. He replied that whiteness was closer to him. The Prophet told him to recite the following supplication: "O Allah, forgive most of my disobediences and accept from me most of the obediences." After that the young man lost consciousness.

The Prophet told the angel of death: Wait for some moments, I want to ask him something. So when he became conscious again, the Holy Prophet (S) asked him what he could see now. He replied: I can see maximum whiteness and blackness. He asked which of them was closer to him and said that whiteness was closer. The Prophet said: "O people, the Almighty Allah has forgiven this man." So Imam Ja'far Sadiq (a.s.) said: "When you go to a person who is in his death pangs you must make him recite the above supplication.

Certainty on the promise of divine rewards and punishment

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that one day the Messenger of Allah (S) prayed the Morning Prayer in the mosque and then he glanced at a youth named Haritha bin Malik that his head was drooping due to lack of sleep, his color had turned pale and body was extremely weak; he had sunken eyes. The Prophet asked him what was wrong with him and he replied: "I awoke with certainty."

The Prophet said: "People claim something for which there is some reality, sign and testimony. So what is the reality of your certainty?" He replied: "It is that it always keeps me distraught and sad; keeps me awake during the nights, makes me fast on hot days and has turned me away from worldly affairs and made me detest all that is there in the world and my certainty has reached to such a level as if I can see the throne of the Almighty which has been erected for accounting on Judgment Day and all creatures are being gathered.

As if I am standing amidst them and as if I can see the people of Paradise deriving pleasure from the blessings of Paradise seated on sofas, speaking to each other reclining comfortably. As if I can see the folks of Hell being punished there and crying out for help. As if I can hear the sound of the burping of Hell." The Holy Prophet (S) said: "This is man whose heart the Almighty Allah has illuminated with the light of Faith."

Then he told him: "Retain this attitude." He said: "O Messenger of Allah (S), pray that Allah grants me martyrdom." The Prophet prayed for him and after some days he was dispatched to Jihad in the

company of Ja'far and was martyred after nine persons.

A person believes in the Prophet before his migration to Medina

Through reliable and correct chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that Baraa bin Maroor Ansari lived in Medina at the time the Holy Prophet (S) was still in Mecca. Baraa bin Maroor had already embraced Islam.

Till the time he passed away, the Holy Prophet (S) used to pray facing the Baitul Maqdas. Baraa made a bequest that when he is buried he should be made to face the Prophet and Qiblah. This practice started from that time. He has made a bequest that one-third of his property should be spent in charity. Therefore the same command was revealed in Qur'an and the same practice became prevalent.

One who does not ask is made needless by Allah

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that a companion of the Prophet was in very bad financial position. So his wife suggested him to approach the Prophet and seek help. He came to the Prophet and before he could say anything, the Messenger of Allah (S) said: "I will give to anyone who asks me for something.

And Allah will make needless one who does not ask for anything." The man said to himself that the Prophet was talking about him only so without saying anything he returned from there and came to his wife and narrated all that he had heard. His wife said: "The Prophet is a giver of glad tidings and he does not know the unseen; go back to him and mention your problems."

The man again came to the Prophet and he repeated the same statement when he saw him there. This was repeated three times and every time the Holy Prophet (S) said the same thing. At last the companion went away for there and borrowed an axe from someone and went to the mountain and cut down some wood.

Then he took them to the market and sold them in exchange of one and half Mudd[24] flour, which he brought home and shared it with his children. The following day, he brought and sold more wood. Thus he continued to work hard in this way till he bought his own axe.

He continued till he purchased two camels and a slave and diversified his business interests and finally became a very rich man. Then once he visited the Messenger of Allah (S) and narrated his whole story. The Holy Prophet (S) said: "I told you that I will give to one who asks me and one who adopts a needless attitude will be made needless by the Almighty Allah."

Emphasis on refraining from asking for something

It is narrated from good chain of narrators through Imam Ja'far Sadiq (a.s.) that a group of Ansar came to the Messenger of Allah (S) and all of them greeted the Prophet. the Prophet replied to their greetings. They said: O Messenger of Allah (S), we have a request from you." The Prophet said: "Mention it." They said it was a big request.

The Prophet said: "Mention it." They said: "Our request is that you become our guarantor of Paradise for us." The Prophet fell into contemplation. After a few moments he said: "I promise what you have asked me for, but with the condition that you will not ask anyone for anything."

Imam Ja'far Sadiq (a.s.) has said: "They followed this advise, and sometimes when one of them was on a journey and he dropped the whip, he never asked anyone to pick it from him. He used to dismount and pick it up himself. And sometimes it used to happen that one of them used to sit at the dinner table and another person was having water at the same table, but this person never asked him for water. He used to get up himself and take water."

Silk garments detested

It is narrated from Imam Ja'far Sadiq (a.s.) by reliable chains of narrators that the Messenger of Allah (S) gave Usamah a robe of silk and Usamah put in on and came out of his house. When the Holy Prophet (S) saw him, he said: "Remove these garments; indeed only one wears such clothes as one who has no share in the hereafter. Give it to your wives.

Miserliness criticized

From another chains of narrators it is narrated from the same Imam (a.s.) that when the Messenger of Allah (S) asked the Bani Salma tribe: "Who is your chief?" they said, "O Messenger of Allah (S), our chief is a miserly person." The Holy Prophet (S) said: "There is no illness worse than miserliness, in fact your chief is a fair complexioned man called Baraa bin Maroor."

Allah does not like one who does not suffer any loss

From another reliable chains of narrators it is narrated from the same Imam (a.s.) that a man invited the Messenger of Allah (S) for dinner. When the Holy Prophet (S) reached to his place he saw a hen perched on a wall and it laid an egg which fell down from there but got stuck to a nail, without breaking and without falling to the ground.

The Holy Prophet (S) was astonished at this. The man said: "O Messenger of Allah (S), are you surprised at that egg. By one who sent you with truth, I have never had to suffer any loss." The Prophet got up from there immediately and did not dine at his place and said: "Allah does not like one who does

not suffer any loss."

Arrogance of a rich man and humility of a poor man

Through another reliable chain, it is narrated from Imam Ja'far Sadiq (a.s.) that a rich man came to the Prophet dressed in very fine clothes and sat down in the assembly. After some time a very poor man arrived in extremely dirty clothes and sat down besides him. The rich man pulled away his garment from under his knee.

The Prophet became infuriated and he asked: "Are you afraid that his problems will be transferred to you?" "No" he replied. "Do you think that your prosperity will be transferred to him?" "No" he said. The Prophet asked him, "Are you afraid that your clothes will get dirty?" "No" he said. "Then" the Prophet asked him "Why did you behave in this manner?"

He said: "O Prophet, I have a companion (Satan) who makes every bad thing to seem good to me and shows every good thing in a bad light. So in order to compensate for the insult that I caused him, I give him fifty percent of my property." The Prophet asked the poor man if he accepted the offer. He replied: "No." The man asked, "Why?" He said, "I fear that the same arrogance may come over me."

The worst is one whose tongue is feared by the people

Through trustworthy chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) was at home with Ayesha when a person asked for permission to enter. The Holy Prophet (S) heard his voice and said: "He is bad for his people."

Ayesha went into another room and the Prophet called him inside and spoke to him in the most cordial manner. After their conversation was over he bid farewell to the man. Ayesha returned to the Prophet and asked: "O Allah's messenger, first you called him bad by when he came in, you dealt with him in the most cordial way?" The Messenger of Allah (S) said: "The worst is one whose loose talk is avoided by the people."

Through another chain of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: "I am so and so, son of so and so; he was the son of so and so..." in this way he mentioned nine infidels and expressed pride over them. So the Messenger of Allah (S) said: "You will be the tenth of them in Hell."

Don't cheat in selling

It is narrated from trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that one day the cockeyed Zainab, perfume seller came to the wives of the Prophet. The Prophet also came and said to her: "When you come to our place, our homes also become fragrant.

Zainab said: O Allah's messenger, your houses are more fragrant by your smell, than the fragrance of my perfumes. The Holy Prophet (S) said: "O Zainab, when you sell, be nice to the customers and don't cheat them. Indeed it accounts for greater piety for the pleasure of Allah, and in this way He gives increase in wealth."

Strictness is allowed in unauthorized entry into homes

It is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through trustworthy chains of narrators that Samra bin Jundab was having a date tree that grew into the house of another person. When Samra came to his tree, he used to pass the house of that Ansari without informing him or taking his permission.

At last the Ansari man said, "When you come to your tree you should inform me." But Samra did not follow this advice. So the Ansari went and complained to the Holy Prophet (S) who sent a message to Samra that he must take that Ansari's permission when he visited the tree. Samra refused to obey the Holy Prophet (S). The Prophet told him sell the tree to him, but he refused this as well.

Then the Prophet raised the offer price but Samra declined. Finally the Prophet offered a very high price but Samra was unmoved. The Messenger of Allah (S) said: "Give me that tree and I will guarantee a tree in Paradise whose fruits you can obtain easily at any time." Yet the unlucky fellow didn't agree. The Holy Prophet (S) told the Ansari: "Go, uproot that tree and throw it upon him as Islam does not prohibit this."

Through good chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) used to recite five Takbirs in the funeral prayers of some people and he used to recite four Takbirs in the funeral prayers of some people. When he recited four Takbirs, people used to know that the deceased was a hypocrite.

A man embraces Islam after being released by the Prophet

It is narrated through good chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) prayed: "O Allah, give victory over Shamama bin Asaal who is the chief of the polytheists." The Almighty Allah granted his wish and a company of the Prophet's army reached to the infidel, captured him and brought him to the Prophet.

When the Messenger met him, he said: "I give you three choices and I will do that which is chosen by you. First: Shall I kill you?" He said: "If you do this, you would have killed a great man." So he said: "Shall I take your ransom and free you?" He said, "You will get much ransom for me." Third: "I do a good turn to you and leave you without ransom."

He said: "If you did that, you will find me a giver of thanks." The Holy Prophet (S) said: "I do a good turn

to you and leave you without ransom." Shamama embraced Islam at that very moment and recited the testimony of faith. Then he said: "I knew you were the Messenger of Allah when I saw you for the first time. But I didn't like to convert as long as I remain in your custody."

An ugly face is also a divine blessing

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that there was an extremely ugly man during the time of the Messenger of Allah (S), due to which he was called as Zul Numra. One day he came to the Messenger of Allah (S) and said: "O Allah's messenger, inform me of the duties that are made obligatory on me by the Almighty Allah." The Prophet said: "The Almighty Allah has ordained for you 17 rakats of prayers everyday and to keep fast during the month of Ramadhan.

And when you become capable, Hajj is ordained for you as is ordained Zakat." The Prophet explained the conditions and quantity of Zakat. Zul Numra said: "By the one who has sent you with truth, I will not do more than which is made obligatory on me." "Why will you not do more?" asked the Holy Prophet (S). Zul Numra replied: "Because Allah has created me with such an ugly appearance."

Jibraeel came down at that juncture and said to the Prophet: "Your Lord asks you to convey greetings to Zul Numra and ask him if he not pleased by the fact that on Judgment Day the Almighty Allah will give him an elegance equal to that of Jibraeel?" When Zul Numra heard this, he said: "My Lord, I am happy and swear by Your majesty, I will worship you in such a way that You will be pleased with me."

The Prophet announced immunity from the hypocrites

Through reliable chains of narrators it is narrated from the same Imam that the Messenger of Allah (S) said: "If I did not dread the saying of people that Muhammad eliminated the same people who helped him to gain victory on the enemies, I would have eliminated many of the companions, because I know that they are hypocrites.

Testimony of Khuzaimah bin Thabit was equal to the testimonies of two persons:

It is narrated from reliable chains of narrators from Imam Ja'far Sadiq (a.s.) in the book of *Ikhtisas* etc. that one day the Messenger of Allah (S) purchased a horse from a Bedouin. He liked the horse very much but the hypocrite group of companions felt jealous of the Prophet. So they told the Bedouin that he had sold it at a very low price and if he had sold it in the market he would have got very good rates.

The Bedouin fell to greed and said that I will go and ask him to return the horse. The hypocrites said: "Don't do this, because he is a pious man, when he brings the payment, you say that I didn't sell it at this cost. When you say this he will return your horse. So when the Prophet brought the payment, the

Bedouin under the instigation of the hypocrites said he had not sold at that rate. The Prophet said: “By the one who sent me with truth, you sold it in this much amount only.”

The same point was being debated when Khuzaimah bin Thabit arrived and heard the story from the Bedouin. He said: “You had sold it only at the rate the Holy Prophet (S) is claiming.” Bedouin said: “When I effected the sale no one was present there so how can you claim thus?” The Messenger of Allah (S) also asked: “O Khuzaimah, how did you witness this?”

Khuzaimah said: “May my parents be sacrificed on you, you convey information from the Almighty Allah and tell us about the heavens and all of us testify to it, so shall we not testify to the cost of a horse?” The Holy Prophet (S) at that very moment through the command of Allah said: “Take the testimony of Khuzaimah as equal to the testimony of two persons.” That is why he got the title of Zul Shahadatain (one having two testimonies).

Reward of prolonging the Sajdah

Shaykh Tusi has narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that some people came to the Messenger of Allah (S) and said: “O Allah’s Prophet, please become a surety for Paradise for us on behalf of your Lord.” The Prophet said: “Help me by prolonging the Sajdah.” They agreed to do that, so the Prophet became their surety for Paradise.

Drinking the Fasad blood of the Prophet

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that man from the tribe of Bani Bayadha opened a vein of the Prophet in cupping and when he completed it, the Prophet asked what he had done with the blood. He replied: “I have drunk it.” The Prophet said: “It was not the right thing for you to do but since you did that in ignorance, the Almighty Allah has appointed a curtain between you and Hellfire.”

A man’s love for the Prophet and the Prophet prays for his well being

Kulaini has narrated through authentic chains of narrators, from Imam Ja’far Sadiq (a.s.) that a man who traded in oil was deeply devoted to the Holy Prophet (S) and it was his practice that he did not do anything till he has not seen the Prophet everyday. The Prophet had become aware of this habit of his so whenever he approached the Prophet, he used to raise up his head from among the people so that he may be able to see him.

One day, he arrived as per his habit and after seeing the Prophet became occupied in his work. Then he came back quickly. When the Prophet noticed this, he gestured him to be seated. The Messenger of

Allah (S) said: “It was your usual practice to see me and go away, why did you return today?” He said: “By the one who has sent you with truth, I was so occupied by your love and remembrance that I cannot do anything, so I came back so that I may see you once more.”

The Holy Prophet (S) prayed for him and praised him. After that he didn’t come for some days, so the Prophet inquired about him and was told that the companions had also not seen him for many days. The Prophet put on his sandals and went to the oil-sellers with his companions, but that man’s shop was closed. When he asked, his neighbors informed that the man has passed away. He was a truthful and an honest man. But he had an improper manner.

He used to flirt a lot. The Holy Prophet (S) said: “By Allah, he was so much devoted to me that even if he had been a human trafficker, the Almighty Allah would have forgiven him.”

Who are intelligent ones?

It is mentioned in *Tamhees* narrating from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was returning from some battle when he was met by a group of people. The Holy Prophet (S) asked them who they were. They said: “We are believers.” The Prophet asked: “On what level has your faith reached?”

They replied: “We are patient in calamities and are thankful for the bounties of Allah and are satisfied by what He has destined for us.” The Prophet said: “They are forbearing and wise, very soon they could reach the level of prophets due to their intelligence.” Then he addressed them: “If you are same as what you claim to be, you must not construct houses, because you will not live in them forever, and do not gather that which you will not consume and beware of the punishment of Allah, as you all will return to Him only.”

Psychology of Women

Kulaini has narrated through authentic chains of narrators that one day the Messenger of Allah (S) was seated when a woman in nude came to him and said: O Messenger of Allah (S), I have committed fornication, so purify me by giving me the legal punishment for adultery.” Suddenly a man followed her there and covered her with clothes.

The Holy Prophet (S) asked him in what way was that woman related to him. He said that she was his wife. I was in private with my slave girl when this woman was aroused and she committed this act.” The Holy Prophet (S) told him to take her home and said: “When a woman is aroused, she cannot differentiate between lawful and unlawful.”

Obedience of the husband

It is narrated through authentic chains of narrators from narrated from Imam Ja'far Sadiq (a.s.) that during the time of the Messenger of Allah (S), a person went on a journey telling his wife that she must not go out of the house till he returns. By chance the father of the woman fell ill. She sent a message to the Holy Prophet (S) that, "my husband is on a journey and has ordered me not to leave the house till he returns. But my father is ill.

Do you permit me to visit my father?" the Holy Prophet (S) said: "Stay at home and be obedient to your husband." After that the father's illness intensified. The woman again sent a messenger to the Holy Prophet (S) seeking permission to visit her father but the Prophet replied in the same manner till the father passed away.

So the lady asked the Holy Prophet (S) to allow her to attend her father's funeral, but the Prophet said: "Stay at home and be obedient to your father." At last the deceased father was laid in the grave. The Holy Prophet (S) sent a communication to the lady: "Due to your obedience to your husband, the Almighty Allah has delivered you and your father."

Majority of women will go to Hell

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that on a day of Eid Qurban the Holy Prophet (S) passed a group of women on the outskirts of Medina mounted on a bare-backed camel and halting there said: "O women, give alms and obey your husbands. Because most of you will go to Hell. The women began to wail on hearing this: "O Prophet, would we remain with infidels in Hell? By Allah, we are not infidels." The Holy Prophet (S) said: "You are disbelievers in the rights of your husbands."

Misbehavior to the husband

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that once the Messenger of Allah (S) addressed the women in an address: "O women, give charity even it be your jewellery or it is a piece of date or half of it. Indeed most of you are fuel of Hell, because you abuse too much and deny the favors of your relatives."

An intelligent lady of Bani Saleem said: "O Allah's Prophet, are we not mothers of males that we undergo hardships of nurturing and feeding them? Are there not any patient ones from among us who observe patience in houses and are kind sisters?" The Prophet in affection for us said: "Indeed, those of you who bear the load of affection, are kind mothers and thankful to relatives. If you had not misbehaved with your husbands, none of you would have gone to Hell."

A worshipper who is engaged in some business is better than one who is unemployed

Through authentic chains of narrators it is narrated from Sabat bin Salim that he came to Imam Ja'far Sadiq (a.s.) who asked about Umar bin Muslim. He said that he was in health, but that he has given up his business. His Eminence said thrice: "This is Satanic behavior; perhaps people are unaware that the Holy Prophet (S) had engaged in trade and purchased goods from the caravan from Syria and made so much profit that he repaid his debts and helped his relatives.

The Almighty Allah says: "Successful are those whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate." And Ahle Sunnat scholars who are storytellers wrongly claim that companions of the Prophet never engaged in trade. They did engage in business but prayed at the best time. Such a man is superior to one who though habitual of praying on time is not involved in some trade.

It is mentioned in authentic traditions that when women migrated and came to the Prophet one of them was Umm Habib, who performed circumcision on females. The Prophet asked her if she still practiced that; she replied in the affirmative, but that she would abandon it if he so commanded. He told her to continue the rite. Come, I will teach what you should do.

When you circumcise the females you must not cut deep, just make a small incision which makes the face illuminated and the complexion becomes clear; and the woman becomes dear to her husband. Then Umm Atiyya and her sister arrived who was a ladies beautician. The Prophet told her: "When you make up the face of your clients, you must not rub the faces with cloth and leave alone the eyebrows and you must not tie borrowed locks to their hair."

Hypocrites ask the Prophet to show them their stations in Paradise

In the version of *Kitab Sulaym Ibn Qays Hilali* that has passed through my hands is the traditional report narrated by Salman, Abu Dharr and Miqdad that some hypocrites gathered and they were discussing that Muhammad talks of Paradise and the bounties that are prepared for his followers there and also speaks about Hell and its punishment which is there for his enemies.

If he is really truthful, he should show us what position our male and female ancestors are having in the hereafter so that we may know what position we are having in the world and the hereafter. When the Messenger of Allah (S) learnt of this, he asked Bilal to announce that they should gather in the Masjid. People gathered at the Masjid and no place was left.

After that the Holy Prophet (S) came out in such a condition that he was extremely angry and had

wrapped up his hands and feet with a cloth. He mounted the pulpit and after praise and glorification of the Almighty said: “O people, I am also a man like you.

The Almighty Allah sends divine revelation to me and He has specialized me with His message and chose me for prophethood and gave excellence over the whole progeny of Adam. He informed be of the unseen as much as He liked. So you can ask me whatever you like. By the one in whose hands is my life, I can definitely inform about the place of you and your ancestors in Paradise or Hell.

This Jibraeel is standing to my right and is conveying it to me from the Almighty Allah. So you can ask me whatever you want. A person who was a sincere believer in Allah and the Prophet arose and asked: “O Messenger of Allah (S) who am I?” “You are Abdullah bin Ja’far.” Ja’far was his father whom people correctly considered as his father.

That man was pleased when he found that his parentage was legitimate. Then a hypocrite malicious of the Prophet stood up and asked for his parentage and instead of his father was told that he was born from such and such shepherd of Bani Asma, which is the worst branch of Bani Thaqif, who disobeyed the Almighty in the worst way and the Almighty Allah had degraded them.

Hence that hypocrite was badly exposed and humiliated, although before that he was considered to be a noble of Quraish lineage. Another hypocrite who was full of doubts asked whether he will go to Paradise or Hell. The Prophet told him that his final destination will be Hell and he was also insulted badly.

After that Umar bin Khattab arose, fearing that he might be the next one to be exposed by the Prophet and he said: “O Messenger of Allah (S), we are satisfied at the lordship of the Almighty Allah and we have chosen Islam as our religion and accepted you as our prophet and we seek refuge from the Almighty Allah and His Messenger. Please forgive us so that the Almighty Allah may also forgive us and keep our defects concealed so that the Almighty Allah may keep you concealed by the veil of infallibility.

The Messenger of Allah (S) said: “You can ask whatever you like.” “Please forgive your nation,” and he did not think it advisable to pose any questions. After that Imam Ali (a.s.) stood up and said: “O Messenger of Allah (S), please explain my parentage so that people may know my close relationship with you.”

The Holy Prophet (S) said: “O Ali, the Almighty Allah has created me and you from two pillars of the same light which were seen below the Arsh and both the pillars used to praise and glorify the Almighty Allah two thousand years before the Almighty Allah created the creatures. Then from those two pillars the Almighty Allah created two sperms which were clinging to each other.

Then he continued to transfer those seeds from pure loins to clean wombs, till half of it came into the loins of Abdullah and half in Abu Talib. Thus I was created from one half and you from the other as the Almighty Allah says:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا

"And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."[25]

Therefore man implies Amirul Momineen (a.s.) who is joined by the Almighty to the Holy Prophet (S) in close relationship and nobility. Then the Prophet said: "O Ali, you are from me and I am from you; your flesh is mixed with my flesh and your blood is mixed with my blood and only you are the connection between the Almighty Allah and His creatures.

Thus one who denies your Wilayat, has cut off the connection between himself and the Almighty Allah, which would have taken him till the elevated stations. O Ali, Allah cannot be recognized except through me and after me through you. Thus one who denied your Wilayat has in fact denied the lordship of Allah.

O Ali, you are the great sign of Allah on the earth and a great pillar of Allah on Judgment Day; so one who will be in the shade of your affection on Judgment Day will be successful. Because the accounting of the creatures will be through you and their return is to you and the balance (Mizan) of Judgment Day is your balance and the Sirat bridge is yours and the halting places in Qiyamat shall belong to you and the accounting of that day will be your accounting. So one who is inclined to you will be successful and one who opposes you, will be destroyed. After that he said twice: "The Almighty Allah be a witness," then he came down from the pulpit.

Sulaym Ibn Qays has also narrated from Salman Farsi that he said: It was the habit of Quraish that they used to talk among themselves and if they saw anyone approach from the Ahlul Bayt of the Prophet they used fall silent. Once someone from them said, "The simile of Muhammad among the intellectuals is like that of date tree which has grown up on a dunghill."

When Prophet heard about this, he came out infuriated to the Masjid and sat on the pulpit, till the people gathered. He praised and glorified the Almighty and then asked: "O people, who am I?" "You are the Messenger of Allah." "I am the Messenger of Allah and Muhammad bin Abdullah bin Abdul Muttalib," and he mentioned his genealogy till Nazar.

Then he said, "I and my Ahlul Bayt were some lights that moved in front of the Divine throne two thousand years before the Almighty Allah created Adam. When those glorified the Almighty, the angels used to follow in its steps. When the Almighty Allah created Adam (a.s.), and placed that light in his loins, and then sent him to the earth, and then placed that light in the loins of Prophet Nuh (a.s.) and made it enter the Ark, that same light was present in the loins of Ibrahim when he was thrown into the inferno.

And our light was always transferred in pure and noble loins till He brought out the gems of our nobility from the best wombs and cultivated our tree from the best ancestors and the purest wombs. None of

them had gone near fornication. Indeed we, the sons of Abdul Muttalib, that is me, Ali, Ja'far, Hamza, Hasan, Husain and Fatima and Mahdi of the last age, are from the elders of the folks of Paradise.

Doubtlessly, the Almighty Allah looked at the earth and selected two men; one is me. Whom he sent with prophethood and messengership and the second is Ali Ibn Abi Talib (a.s.). Then He revealed to me that I should make him as my brother, friend and successor. Indeed, after me, he is having more authority over all believers than they have on their own selves. The Almighty Allah loves one who loves him and the Almighty Allah hates those who are inimical to him.

None shall love him, but the believers; and none shall hate him, except the infidels. He is the tent peg of the earth after me. The earth would remain stable through his auspiciousness. He is the word of piety and his love is cause for deliverance from Hellfire. He is the firm rope of Allah whose recommendation causes salvation. Do you want to blow out the light of Allah, although he is going to perfect His light even though the disbelievers are averse to it.

After that the Almighty Allah looked at the creatures and chose from them eleven successors from us Ahlul Bayt and chose each of them one by one after me. Like the stars; when one sets, another rises. And he is the leader of the guides and the guided ones. No one can harm them except those who resort to deceit with them and one who abandons them and does not help them. They are the Divine Proofs on the earth and the witnesses between the creatures and the Almighty Allah.

They are the treasurers of Divine knowledge and those who explain His revelation and the mines of His wisdom. One who obeys them, has obeyed the Almighty Allah and one who disobeys them, has disobeyed the Almighty Allah. They the extractors of knowledge and the Qur'an is with them. They cannot separate from Qur'an, till they reach me at Hauz Kauthar. Therefore convey this discourse to those who are absent. And then he said three times: "O Allah, please witness this."

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1. Surah Anaam 6:52–53
2. Surah Anaam 6:54
3. Surah Kahf 18:28
4. Surah Kahf 18:28
5. Surah Anaam 6:54
6. Surah Taubah 9:58–59
7. The actual incidents that before Islam it was a tradition that if anyone in anger called his wife, mother, she used to become unlawful for him forever. Thus one day, Khawla binte Thalaba was praying and her husband Aws bin Samit became aroused. Khawla refused to attend to his need and he immediately said: "Your back is like that of my mother's." She became highly troubled and weeping and wailing came to the Prophet. He, according to the usual tradition said: "You have become unlawful for each other." She was further troubled by this and she said: "I have become old, how can I bring up my young children without a husband?" He said: "You have become unlawful and I cannot say anything without divine command." She complained to the Almighty. After her repeated pleadings, the command arrived that though she has become unlawful, if her husband gives the expiation, she can become lawful again. (Marginal notes of Urdu translation of Maulana Farman Ali).

8. Surah Mujadila 58:1–2
9. Surah Jumua 62:11
10. Surah Shura 42:52
11. Surah Ahzab 33:4
12. Surah Ahzab 33:6
13. Surah Hujurat 49:6
14. Surah Nisa 4:69
15. Surah Taubah 9:61
16. Surah Taubah 9:79
17. Surah Noor 24:48
18. Surah Lail 92:5–7
19. Surah Lail 92:8–11
20. Surah Maidah 5:55
21. Surah Taubah 9:75–76
22. Glory be to Allah, and praise be to Allah, and there is no god, except Allah, and Allah is the greatest.
23. Surah Lail 92:5–7
24. A unit of weight
25. Surah Furqan 25:54

[1] [1]
SHARES

An Account of the Prophet's Children

It is narrated through authentic chains of narrators from Imam Sadiq (a.s.) that Lady Khadija bore Qasim and Tahir, alias Abdullah, and Umm Kulthum, and Ruqaiyyah and Zainab, and Fatima, who was married to Amirul Momineen (a.s.). Zainab married Abul Aas bin Rabiah from Bani Umayyah; and Uthman bin Affan married Umm Kulthum, but before she was taken to his house she departed from this life. When the Holy Prophet (S) was about to march to the Battle of Badr, he gave Uthman his other daughter, Ruqaiyyah. Mariya, the Copt, bore to the Prophet his son, Ibrahim. Mariya was presented to the Prophet along with a mule and other gifts.

Ibn Babawayh has narrated through authentic chains of narrator from Imam Ja'far Sadiq (a.s.) that among the children of the Prophet were Qasim, Tahir, Umm Kulthum, Ruqaiyyah, Zainab and Fatima from Lady Khadija. Tahir was named Abdullah. The Holy Prophet (S) married Fatima to Amirul Momineen (a.s.).

Zainab was married to Abul Aas bin Rabiah from Bani Umayyah. Umm Kulthum was married to Uthman bin Affan. But before she could be sent to his house as a bride, she passed away. Then the Holy Prophet (S) proceeded for the Battle of Badr, and married Ruqaiyyah to Uthman. Ibrahim was born from Mariya the Copt. She was a slave girl called Umm Walad.

Shaykh Tusi and Ibn Shahr Ashob etc. have narrated that no children were born to the Prophet except through Lady Khadija, except for Ibrahim who was born from Mariya, the Copt. It is well known that the Prophet had three sons: The eldest was Qasim from whom the Prophet was given the Kunniyat of Abul Qasim.

Qasim was born before Prophet's declaration of prophethood, and his second son, Abdullah, was born after that event, for which reason he was surnamed Tayyib and Tahir. The third was Ibrahim and it is said that the Holy Prophet (S) had five sons: Apart from Abdullah, they think that Tayyib and Taher are two other sons. But the first report is more famous and correct. It is well known that Qasim was born before Abdullah but some people say to the contrary and there is consensus that both died in Mecca. Ibrahim died in Medina.

It is well known that the Holy Prophet (S) had four daughters all from Lady Khadija. The eldest was Zainab. The Holy Prophet (S) had married her before his proclamation of prophethood and before command arrived not to give daughters to infidels, to Abil Aas bin Rabia, from whom Amamah binte Abil Aas was born and Amirul Momineen (a.s.) married her after the passing away of Lady Fatima Zahra, according to the bequest of Fatima. After the martyrdom of Imam Ali (a.s.) Amama married Mughaira bin Naufal bin Harith bin Abdul Muttalib.

And Ibn Babawayh has narrated through authentic chains of narrators that Amama binte Abul Aas was born from Zainab, after the passing away of Fatima Zahra (s.a.), married Amirul Momineen (a.s.) and after his martyrdom she became the wife of Mughaira bin Naufal. After that she was struck with a serious illness and she became dumb. Imam Hasan and Imam Husain (a.s.) came to her when she could not speak.

They told her to make her bequest, but Mughaira didn't want her to make a bequest. Imam Hasan and Imam Husain (a.s.) asked her: "Would you like to emancipate so and so slave?" She gestured positively. Then they asked if such and such action may be performed on her behalf. She nodded in assent and in this way she made her bequest and authorized the two Imams to carry out her will after her death. It is narrated that when Abul Aas was taken as a prisoner in the Battle of Badr, Zainab brought her slave who was given to her by Lady Khadija as a ransom to the Prophet for her husband.

When the Holy Prophet (S) saw him, he was reminded of Lady Khadija and he began to weep. So he requested the companions to forgo the ransom and release Abul Aas without ransom. Companions complied with his request and the Holy Prophet (S) released him with the condition that when he goes back to Mecca he will send Zainab to the Prophet. He fulfilled his promise and sent Zainab.

Then he also came to Medina and embraced Islam as was mentioned in brief before. According to one report Zainab passed away in 7 A.H. and according to another report in 8 A.H. The second daughter, Ruqaiyyah, was said to be betrothed to Atba bin Abu Lahab, but she was divorced before the consummation of marriage; she afterwards married Uthman at Medina. A son, Abdullah was born to her

but he died in childhood. Ruqaiyyah died in Medina at the time of the Battle of Badr. The third daughter was Umm Kulthum and she was also married to Uthman. It is said that she died in 7 A.H.[1]

It is mentioned by Kulaini and Qutub Rawandi through authentic chains of narrators from Yazid bin Khalifa that he says: I was with Imam Ja'far Sadiq (a.s.) when Isa bin Abdullah Qummi asked the Imam if ladies can attend the funeral prayers? The Imam replied: Mughaira bin Abil Aas claimed that in the Battle of Uhud he broke the teeth of the Prophet and injured his lips and killed Hamza; he lied in all these matters; he had come with the polytheists to fight in the Battle of Ahzab, and on the night the infidels had fled from there, the Almighty Allah had made sleep overpower him and he remained sleeping till the next morning.

When he awoke in the morning, he feared that he might be captured. So he wrapped a piece of cloth on his head and entered Medina in such a way that no one recognized him. He showed as if he was a man from Bani Saleem tribe, who used to supply horses, sheep and oils etc. for Uthman. So he asked for the house of Uthman and hid there. When Uthman came home, he saw him and said: "Woe be to you, you claim that you injured the Prophet with arrows and stones and killed Hamza. Then why have you come to Medina?"

He related his predicament to Uthman. When the daughter of the Prophet, Uthman's wife, heard this, she began to scream and cry. Uthman comforted her and requested that she does not mention this to her father. Because Uthman himself did not have faith that the Holy Prophet (S) received divine revelation. But the Prophet's daughter said that she will not conceal the enemy of the Prophet from her father.

Uthman knew the Holy Prophet (S) has legalized the killing of Mughairah bin Aas, and announced that whoever finds him should kill him. So he concealed him under a seat covered him with a piece of cloth. Divine revelation came to the Prophet at that same moment that Mughairah was hiding in Uthman's house. The Messenger of Allah (S) called for Amirul Momineen (a.s.) and told him to take his sword and go to Uthman's place and on finding Mughairah there, should slay him immediately. Amirul Momineen (a.s.) came to Uthman's place but didn't see Mughairah there.

His Eminence, said that Jibraeel tells me that he is concealed under a chair and covered with a cloth. After Imam Ali (a.s.) departed from Uthman's place, Uthman brought Mughairah to the Holy Prophet (S) and according to another report he came to the Prophet alone. When he saw Uthman, he looked down and did not pay any attention to him because he was extremely modest.

Uthman said: "O Prophet of Allah, this is my Uncle, Mughairah and by the one who sent you with truth, you had given amnesty to him or I have given amnesty to him. Imam Ja'far Sadiq (a.s.) says that by the one who sent the Holy Prophet (S) with truth, Uthman had made a false statement when he said that the Holy Prophet (S) had given amnesty to Mughairah.

Thus the Holy Prophet (S) turned away from Uthman on hearing his statement so he came to the right

side and repeated his statement. The Holy Prophet (S) again turned his face away. He came to the left and repeated his words. In this way he repeated this false statement four times. The fourth time, the Holy Prophet (S) said: “I give him amnesty for three days, for your sake. If I find him in Medina or its outskirts after three days I will eliminate him.

Uthman turned away and the Holy Prophet (S) said: “May the Almighty Allah curse Mughairah, and curse the one who gives shelter to him in his house, and the one who makes him mount, curse him one who feeds him, curse one who gives him water, curse one who arranges for his journey, curse one who gives him water skin, slippers, rope or bucket or some utensil or camel litter, and he counted all this upto ten on his fingers.”

Even then Uthman took him home and gave him shelter, fed him, arranged for his journey, and Uthman performed all those acts that the Prophet had cursed. On the fourth day he sent him out of Medina, and he had not even gone beyond the limits of Medina when the Almighty Allah killed his animal. He walked for some distance, his shoes broke and his feet were injured. He walked on all fours for some distance, but his knees were injured and was compelled to halt under a thorny tree. Revelation came to the Prophet that the hypocrite was at that place.

The Holy Prophet (S) called for Amirul Momineen (a.s.) and said: “You take Ammar and one more man and go to such and such place. You will find Mughairah there; eliminate him.” According to another report the Holy Prophet (S) sent Zubair and Zaid.

When they reached that place, according to first report Amirul Momineen (a.s.) killed the hypocrite and according to another traditional report, Zaid bin Haritha told Zubair, “Wait, I will kill him, because he has claimed to have killed my brother.” He implied His Eminence, Hamza by this, because the Holy Prophet (S) has established brotherhood between Zaid and Hamza.

When Uthman came to know about the killing of Mughairah, he came to his wife, the daughter of the Prophet and asked: “Did you inform your father that Mughairah was concealed in my house? He has been killed finally. The poor lady said that she has not informed the Prophet, but Uthman did not believe. He took a stick and beat her so much that she was badly injured.

She sent to her respected father, a complaint against Uthman and explained her circumstances. The Holy Prophet (S) told her to observe modesty as it was very humiliating that a lady of good religion and lineage should complain about her husband. But she had to make similar complaints a number of times and each time the Holy Prophet (S) consoled her in the same manner. At last she sent message that Uthman has almost killed me.

This time the Holy Prophet (S) called for His Eminence, Ali (a.s.) and said: “Take your sword and bring your cousin from the house of Uthman and if he restrains you, you can eliminate him. The Prophet also followed Imam Ali (a.s.) and he was filled with grief. When the Holy Prophet (S) came to Uthman’s place, Amirul Momineen (a.s.) had brought her out. When she saw her father, she began to weep aloud.

The Prophet also wept much on seeing her condition and then he brought her home. On reaching home she displayed her back to the Holy Prophet (S). It was badly injured. He said thrice: “Why did he beat you, may Allah kill him.” All this happened on a Sunday. When night fell, Uthman committed fornication with a slave girl while the Prophet’s daughter remained in pain for two days and then died on Wednesday. All attended the funeral prayer.

The Holy Prophet (S) came out with her bier and ordered Lady Fatima to accompany the bier with the ladies for believers. And Uthman also joined the funeral. When the Holy Prophet (S) saw him, he said: “One who has slept with the slave girl last night may not walk with the bier.” The Prophet repeated this statement thrice, but Uthman didn’t turn back. On the fourth time the Holy Prophet (S) said: “That person should go away or I will announce his and his father’s name and expose him among the people.”

Uthman was afraid that the Holy Prophet (S) would expose his hypocrisy and infidelity. So taking the support of a slave he caught his belly and said to the Prophet: “O Prophet, please excuse me, as I am having a ache in my belly. Please allow me to go home.” He said this in order to make sure that he is not exposed. After that he went away. And Lady Fatima Zahra (s.a.) and believer ladies recited the funeral prayer of the oppressed and martyred daughter of the Prophet and returned.

Ruqaiyyah is saved from the squeeze of the grave

Kulaini has through trustworthy chains of narrators, reported that a person asked the Imam if it is possible for anyone to escape the squeeze of the grave? Imam (a.s.) replied: “When Uthman martyred Ruqaiyyah and she was buried, the Holy Prophet (S) stood by her grave and raised his head to the sky and tears were falling from his eyes.

Then he said to the people: “I remembered the atrocities that she had to suffer, so I stood in the court of the Almighty in order to supplicate that she be saved from the squeeze of the grave. Then the Messenger of Allah (S) prayed: “O Allah, keep Ruqaiyyah safe from the squeeze of the grave for my sake.” And the Almighty Allah forgave her for the sake of the Messenger of Allah (S).

Through reliable chains of narrators, it is narrated from the same Imam that when Ruqaiyyah, the daughter of the Prophet passed away, the Messenger of Allah (S) addressed her: “Join the righteous one of our deceased. Uthman bin Mazun and his companions and Lady Fatima (s.a.) was sitting besides the grave and tears were flowing from her eye and the Messenger of Allah (S) was wiping the tears of his daughter and standing on the side of the grave, he was praying. Then he said: “I knew her weakness, so I prayed to the Almighty Allah to save her from the squeeze of the grave.

Ibn Idris has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) gave the hands of his daughters to two hypocrites: one was Abul Aas bin Rabi and the other was Uthman. But the Prophet did not mention their names due to dissimulation (*Taqayyah*).

Ayyashi has narrated that people asked Imam Ja'far Sadiq (a.s.) if the Prophet had given the hand of his daughter to Uthman. "Yes," replied the Imam (a.s.). The narrator asked: "When he killed the Prophet's daughter, he gave the hand of his second daughter also?" "Yes," replied Imam (a.s.), "and the Almighty Allah has revealed the following verse in connection with his incident:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُهِينٌ

"And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement."2

Especially about Ibrahim, son of Prophet and his mother – some circumstances of their life

There is agreement between Shia and Sunni scholars that Mariya, the Copt was the mother of Ibrahim. And it is famous that Ibrahim was born in 8A.H. in Medina. And when he died he was one year, two months and eight days old. According to another report, he was one year, six months and some days. It is more famous that Mariya was sent by Maquqas, King of Alexandria, as a gift for the Holy Prophet (S) and some that she was sent by Najjashi (Negus).

Ibn Babawayh has narrated through authentic chains of narrators that people asked Imam Ja'far Sadiq (a.s.) why any male issue of the Prophet did not survive? The Imam said: "Since the Almighty Allah had made him as a prophet and created Imam Ali (a.s.) for his successorship, if any male issue of the Prophet had survived, in the view of the people he would have been more deserving than Ali (a.s.) to be the successor of the Prophet. Therefore the successorship of Amirul Momineen (a.s.) would not have been proved.

Ibn Shahr Ashob has narrated from Ibn Abbas that one day the Messenger of Allah (S) had placed his son, Ibrahim on his left knee and Imam Husain (a.s.) on his right. He kissed each of them in turn. In the meantime, revelation descended upon him. When the condition returned to normal, he said: "Jibraeel had just came from the Almighty Allah and brought the message and said: "The Almighty Allah sends His greetings and says that He will not allow you to keep both of them with you and you must sacrifice one of them on the other."

Then the Holy Prophet (S) looked at Ibrahim and then at Imam Husain (a.s.) and then he wept and said: "Ibrahim is my son, if he dies, no will be aggrieved except me. But Fatima and Ali are the parents of Husain, who is my beloved daughter and my cousin respectively. If Husain passes away, my daughter Fatima and my cousin Ali, both will be shattered and I will also be devastated. So I chose only my sorrow than make all of them sad.

O Jibraeel, I give Ibrahim as a ransom for Husain and I approve his death. So Ibrahim died after three days. After that whenever the Holy Prophet (S) used to see Imam Husain (a.s.) he used to embrace him and kissing his lips say: “I am a ransom on you, O one on whom I sacrificed my son, Ibrahim.”

Kulaini and Barqi have narrated through reliable chains of narrators from Imam Musa Kazim (a.s.) that when Ibrahim the son of the Prophet died, his death was accompanied by three strange phenomena: the first was a solar eclipse on that day, so the people said that it was because of Ibrahim’s death.

When the Holy Prophet (S) heard this he mounted the pulpit and after praise and glorification of the Almighty Allah said: “O people, sun and moon are among the signs of the Almighty Allah that move according to His command and are subservient to His commands; no one’s death or life eclipses them.

So when there is solar or lunar eclipse, you must perform the special obligatory Ayaat prayer. After that he came down from the pulpit and prayed the Ayaat prayer with the people. When he concluded the prayer, he told Imam Ali (a.s.): “O Ali, arrange for the funeral of my son. Amirul Momineen (a.s.) arose and gave the funeral bath to Ibrahim, applied camphor on his forehead etc. put shroud upon him and set out for the graveyard.

The Holy Prophet (S) accompanied the bier and reached at the grave. Then people said: “The Prophet has forgotten to pray his funeral prayer due to the shock of the tragedy. The Prophet arose and said: “Jibraeel has informed me of what you said. It is not what you think. Allah, the kind and the informed one has made five times prayers obligatory on you and for your departed ones, instead of each prayer kept one Takbir.

And He has ordered me not to pray for those who have not prayed and only pray on those who have prayed.” Then he said: “O Ali, go down into the grave from the foot side and lay my son in it.” Amirul Momineen (a.s.) entered the grave and laid the child in the grave. People said: “It is not appropriate for anyone to lay his child in the grave and to enter his grave, because the Prophet did not go down into the grave of his son.

The Holy Prophet (S) said: “It is not unlawful for you to descend into the grave of your sons, but I am not satisfied that if one of you enters the grave of his child, and opens the cords of the shroud, and Satan overpowers him and makes him protest in such a way that would destroy his divine rewards.” Saying this he returned from the grave.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that when the Messenger of Allah (S) came to the grave of his son, Ibrahim he sat down at it facing the Qiblah and told them to place Ibrahim, head first into the grave and that the grave should be raised up.

From authentic chains of narrators, it is narrated from Imam Ja’far Sadiq (a.s.) that Ibrahim passed away from the world and the Prophet wept saying: “The eyes weep and the heart is full of grief, but we don’t

say anything which may displease the Almighty Allah." Then addressing Ibrahim said: "We are sorrowful because of your death." Then he noticed a hole in the grave and he closed it saying: "If anyone of you does something he should complete it."

Then he said: "O Ibrahim, join your pious ancestor, Uthman bin Mazun." And it is mentioned in another report that when the Holy Prophet (S) became sorrowful for Ibrahim, companions remarked: "O Allah's Messenger, you are also weeping?" His Eminence replied: "This weeping is not by way of complaint. It is due to the sadness and mercy of the heart. If a person is not merciful, the others are also not merciful on him.

According to authentic traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that a date palm grew over Ibrahim's grave shading the tomb. And as the sun went around the grave the tree used to turn in its direction so that no sunlight ever fell on the grave. So much so that the tree dried up and the grave disappeared. Then no one knew where it was.

Through authentic chains of narrators, it is narrated from the same Imam that he told his companion: "When you visit Medina, you must also visit the chambers of the mother of Ibrahim, because it was home of the Prophet and a place of his prayers."

Ali bin Ibrahim and Ibn Babawayh have narrated through trustworthy chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that when Ibrahim died, the Holy Prophet (S) was very aggrieved. Ayesha said to the Prophet: "Why are you so much aggrieved on him. He was a son of Jarih the Copt, who used to visit Mariya in Medina.

The Messenger of Allah (S) was infuriated at this and he summoned Amirul Momineen (a.s.) and told him to cut off the head of Jarih. Amirul Momineen (a.s.) took up the sword and said: "May my parents be sacrificed on you, O Allah's Messenger, you are sending me on an errand; shall I perform it immediately like a heated rod enters the camel fur or I shall think on this for sometime so that the facts are known to me?"

The Holy Prophet (S) said: "Think upon it and don't make haste in this matter." Amirul Momineen (a.s.) set out in Jarih's direction. It is mentioned in one report that Jarih was in an orchard. Amirul Momineen (a.s.) knocked at the door. Jarih came to open the door but he saw from the hole that Ali was in red fury and carrying a naked sword.

So he did not open the door, Amirul Momineen (a.s.) scaled the wall of the orchard. Jarih fled from there and Ali followed in pursuit. When he saw that Ali was going to catch him, he climbed a date tree; but when Imam Ali (a.s.) reached there, Jarih fell down from the tree in fear and his genitals were exposed. Ali's glance automatically fell there and he saw that he was neither a male nor a female. According to another narration, he went to Ibrahim's house and climbed the attic from window.

When he saw Amirul Momineen (a.s.) he ran away and jumped down climbed a tree. When Ali (a.s.)

reached the tree, he said: “Come down, Jarih.” Jarih said: “O Ali, fear God and don’t be suspicious about my fidelity, because I am castrated.” Then he exposed himself and Ali (a.s.) saw that he was in fact as he claimed. So Ali (a.s.) brought him to the Prophet who told him to explain how all this happened.

He explained: “It is customary among the Copts that the servant who goes into their houses is castrated. And since Copts do not like non-Copts, Mariya’s father sent me as her servant to remain with her as a companion.” The Holy Prophet (S) said: “I thank the God, Who keeps away all evils from us and Who exposes the lies of the liars.” At that juncture, the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”[3]

Thus the Almighty Allah revealed the verses of Qazaf which Ahle Sunnat say were revealed in praise of Ayesha. They were in fact revealed about the infidelity and hypocrisy of Ayesha.
Ali bin Ibrahim has narrated through authentic chains of narrators that Abdullah bin Bukair asked Imam Ja’far Sadiq (a.s.): “May I be sacrificed for you, did the Messenger of Allah (S) at anytime order the killing of Jarih? Did he know that he was wrongly blamed for it or not? And the Almighty Allah only to prove this had saved him from the sword of Amirul Momineen (a.s.).

The Imam said: The Messenger of Allah (S) was knowing that it was an allegation but he commanded thus due to some exigency; if he had ordered it seriously, Amirul Momineen (a.s.) would not have returned without killing him. But he only commanded thus so that when Ayesha comes to know that an innocent person is being killed she would repent from her sins. But Ayesha did not recant, and didn’t find the killing of an innocent Muslim disagreeable.

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1. The author says: That which can be concluded from the traditional reports is that Umm Kulthum married and died before the marriage and death of Ruqaiyyah. This report is more authentic and another version is also famous and a group of Shia and Sunni scholars believe that they were not real daughters of Lady Khadija, but were daughters of her sister.
It should be clear that opponents of Shia object that if Uthman had not been a Muslim, the Holy Prophet (S) would not have married two of his daughters to him. This objection is invalid due to some reasons: Firstly, this could have been before the command arrived prohibiting giving the hand of daughters to disbelievers. So by the consensus of opponents, Zainab was married to Abul Aas when he was a disbeliever and in the same way Ruqaiyyah and Umm Kulthum were married to the opponents, Atba and Atiq due to their fame in the community, but who were disbelievers, before marrying them to Uthman. The second possibility is that there was no controversy in Uthman being a Muslim at the time the Holy Prophet (S) married his daughters to him. If he had in the end denied the Nass of the Caliphate of Amirul Momineen (a.s.) and did all that makes one a disbeliever and he became a disbeliever and an apostate. The third possibility is most accurate that they were among the hypocrites and they made a display of Islam due to fear and greed, but they were actually disbelievers. And the Almighty Allah on the basis of divine wisdom had commanded the Holy Prophet (S) to act according to their apparent Islam.

And he must include them among Muslims in all matters of purity, marriage and inheritance etc. therefore, the Holy Prophet (S) did not segregate them from Muslims in any matter and never acted as if they were hypocrites. Thus it is narrated by Shia as well Sunni scholars that in order to make them inclined to Islam, the Holy Prophet (S) had prayed the funeral prayer of Abdullah bin Ubayy who was a well known hypocrite. Thus if he gave a daughter to Uthman because he was apparently a Muslim, it does not prove that he was not a disbeliever from inside. And in his inclination and taking their daughter in marriage and giving ones daughter in marriage to them, the custom of Islam and exalting the word of truth had a great share. And there were many exigencies in it which are not concealed from any intelligent person who considers this matter. If the Messenger of Allah (S) had behaved with them according to their hypocrisy and did not accept their apparent Islam, except for a few weak persons no would have remained with the Prophet, as only four persons remained with Amirul Momineen (a.s.) after the passing away of the Holy Prophet (S). Its detail will come in the following pages. Fatima was his fourth daughter, whose details will be mentioned after this in the next volume.

(The Urdu translator says: If discounting the traditional report you think upon this matter, logically, it is not likely that the Holy Prophet (S) had any daughter other than Lady Fatima Zahra (s.a.) because he has not mentioned any excellence of any of his daughters. If he had some other biological daughter, she would also have had a status equal to Fatima, because the education and training of the Prophet should have had equal effect on all his children. As many achievements of Lady Fatima, like her worship, charity and sacrifice etc. are found in books of traditions, not even one percent is mentioned about any other daughter. And as many incidents illustrating the love of the Holy Prophet (S) for Fatima, are not found with regard to any other daughter. There is not even a single incident like it, which shows that except for Fatima he had no other daughter, otherwise being the chief of the prophets it is against his equality of kindness and affection etc. as he used to teach these things to other people. Of the four daughters, how he could express, love for others. Would it not have saddened the other daughters? Such a course is very unlikely from the beloved of Allah.

This matter is not confined to this, blame comes upon the Almighty Allah also that He displayed the holy five, namely, Ali, Fatima, Hasan and Husain on the empyrean, and showed them to Prophet Adam (a.s.) and when he inquired, He mentioned their merits, which are found in all Islamic sources. But the other three daughters of the Prophet are completely omitted. Is it justice? Thus one can safely conclude that they were not biological daughters of the Prophet, otherwise such a thing would have been impossible.

2. Surah Aale Imran 3:178

3. Surah Hujurat 49:6

[1] [1]
SHARES

Wives of the Prophet – their number and a brief account of them

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) married fifteen women and established relations with thirteen of them. He left nine widows and two ladies with whom the Holy Prophet (S) had not established relations. One was Umrah and another was Shanawa.

The remaining thirteen are as follows: Khadija binte Khuwailad, Sauda binte Zamaa, Umm Salma, who was named Hind, she was the daughter of Abi Umayyah, Ayesha binte Abu Bakr, whose agnomen was

Umm Abdullah, Hafasa binte Umar bin Khattab, Zainab binte Khuzaimah al-Harith, who was referred to as Ummul Masakeen, Zainab binte Jahash, Ramla binte Abu Sufyan, whose agnomen was Umm Habib, Maimoona binte Harith, Zainab binte Umais, Juwairiya binte Harith, Safiya binte Huyy bin Akhtab, Salma binte Hakim who gifted her self to the Prophet; and there were two special slave girls who also had their turns as the wives had.

One was Mariya and another was Raihana Khadafiya. And the nine wives who survived the Prophet are as follows: Ayesha, Hafasa, Umm Salma, Zainab binte Jahash, Maimoona binte Harith, Umm Habib binte Abu Sufyan, Safiya binte Huyy bin Akhtab, Juwairiya binte Harith. Saudah binte Zamaa. The best of all was Khadija binte Khuwailid, after her was Umm Salma.

It is narrated from through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "May Allah have mercy on the sisters of the folks of Paradise and then he mentioned their names as follow: Asma binte Umais Khathimiya, who was initially married to Ja'far, Salma binte Umais, a sister of Asma who was initially married to Hamza. And five ladies from Bani Hilal tribe; one of them was Maimoona binte Harith, a wife of the Prophet, second Ummul Fazl, wife of Abbas, she was named Hind. Third was Amisa, mother of Khalid bin Walid, fourth was Gharra, wife of Hajaz bin Galaz. Fifth was Hamida who had no issue.

Kulaini has through authentic chains of narrators, narrated about the wives of the Prophet and their number that at the time of the passing away of the Prophet, he was having nine wives: Ayesha, Hafasa, Umm Habib binte Abu Sufyan, Zainab binte Jahash, Saudah binte Zamaa, Maimoona binte Harith, Safiya binte Huyy bin Akhtab, Juwairiya binte Harith. Ayesha was from Bani Tamim tribe, Hafasa was from Adi, Umm Salma from Bani Makhzum, Saudah from Bani Asad bin Abdul Uzza.

Zainab binte Jahash also was from Bani Asad but she was considered to be from Bani Umayyah. Umm Habib binte Abu Sufyan was from Bani Umayyah. Maimoona was from Bani Hilal and Safiya from Bani Israel. In addition the Prophet had married some other women. One of them had gifted her self to the Prophet. Another one was Khadija binte Khuwailid who was the mother of the children of the Prophet and the third was Zainab binte Jahash, whom people instigated and deprived from having relations with the Prophet. The fourth was a lady from Kinda tribe.

Shaykh Tabarsi has narrated that the first lady whom the Prophet married, was lady Khadija. At that time, the Messenger of Allah (S) was aged twenty-five. Before that she was the wife of Atiq bin Ayad Makhzumi and had a daughter from him. After Atiq, Abu Hala Asadi married her. From this husband Hind bin Abu Hala was born. Then the Holy Prophet (S) married her and took her son, Hind under his charge.

Sayyid Murtaza and Shaykh Tusi have narrated that when the Holy Prophet (S) married Lady Khadija, she was a virgin and she did not marry anyone before the Prophet, but the first report is more famous. And the Messenger of Allah (S) did not take another wife as long as she was alive. She spent twenty-

four years and one month with the Holy Prophet (S). The amount of her dower was 12.5 Awqiya. Which was according to the value of that time 1500 dinars. Same was the amount of the dower of all the wives of the Prophet and the first son born of her was Abdullah, whose titles were Tayyib and Tahir. Qasim was born after him.

Later it is mentioned that Qasim was elder to Abdullah. And four daughters were also born from her: Zainab, Ruqaiyyah, Umm Kulthum and Fatima Zahra. The next wife of the Prophet was Sauda binte Zama-a; before marrying the Messenger of Allah (S) she was the wife of Sakran bin Umar. Sakran embraced Islam and died in Abyssinia. The third wife was Ayesha binte Abu Bakr. His Eminence had married her in Mecca when she was seven years old. Except for Ayesha the Prophet did not marry any virgin lady. Seven months after migration to Medina, the Prophet consummated his marriage to Ayesha, when she was nine years old.

She lived to a ripe age of seventy, till the time of Muawiyah's reign. The fourth wife of the Prophet was Umm Shareek, who had gifted her self to the Prophet. Her name was Ariya binte Dauran bin Abir. Before marrying the Prophet, she was the wife of Abul Askar bin Sami al-Azdi, through whom a son named Shareek was born. The fifth wife of the Prophet was Hafasa binte Umar bin Khattab. Her first husband was Khanees bin Abdullah, after whose death the Messenger of Allah (S) married her.

His Eminence had sent Khanees to serve as a barber to the King of Iran. He died in that same journey without leaving any issue. Hafasa stayed in Medina till the reign of Uthman and Ibn Shahr Ashob has said that she survived till the last period of the Caliphate of Amirul Momineen (a.s.). The sixth wife of the Messenger of Allah (S) was Umm Habiba binte Abu Sufyan and her name was Ramla. Before coming into the marriage of the Holy Prophet (S), she was married to Abdullah bin Jahash.

Abdullah had migrated with her to Abyssinia, where he embraced Christianity and died. The Holy Prophet (S) then married her and the attorney was Amr bin Umayyah. The seventh wife of the Prophet was Umm Salma. Her mother, Atika was the sister of Abu Talib, the paternal aunt of the Prophet and some have said that Atika was the daughter of Amir bin Rabia and she was named Binte Abu Umayyah. She was the daughter of Abu Jahl's uncle.

It is narrated that the Messenger of Allah (S) proposed to Umm Salma through her son to marry her to the Prophet. So Umm Salma appointed her son as the agent, and he married Lady Umm Salma to the Messenger of Allah (S). King Negus of Abyssinia sent 400 gold coins as her dower at the time of her marriage. Some say that King Negus had sent gold coins for the dower of Umm Habiba. Umm Salma survived all the wives of the Prophet.

Before marrying the Prophet, she was the wife of Abi Salma bin Abdul Asad. Abu Salma's mother was Baraa the daughter of Abdul Muttalib. From Abu Salma a daughter, Zainab and a son Umar was born to Umm Salma. In the Battle of Jamal, Umar was in the service of Amirul Momineen (a.s.). Imam Ali (a.s.) appointed him as the governor of Bahrain. The eighth wife, was Zainab binte Jahash from the Bani Asad

tribe.

Her mother was Maimoona, daughter of Abdul Muttalib, the paternal aunt of the Holy Prophet (S). Ibn Shahr Ashob has referred to Amima as the daughter of Abdul Muttalib. She was the first to pass away from the wives of the Prophet during the reign of Umar Ibn Khattab. Before she married the Holy Prophet (S), she was the wife of Zaid bin Haritha. Her story will be quoted after this. The ninth wife of the Holy Prophet (S) was Zainab binte Khuzaimah Hilaliya and before that she was married to Ubaidah bin Harith bin Abdul Muttalib.

Some have said that she was the wife of Tufayl Ibn Harith's nephew and she was called Ummul Masakeen. She also died during the lifetime of the Prophet. The tenth wife was Maimoon binte Harith. The Messenger of Allah (S) married her in Medina and consummated his marriage with her at Saraf which is at a distance of three Farsakh from the holy city of Mecca. Her death also occurred at that same place in 36 Hijri and she was buried there.

Before marrying the Prophet, she was married to Abu Sira bin Abu Daham Amir. The eleventh wife of the Prophet is Juwairiya binte Harith from Bani Mustaliq tribe; she had come to the Prophet as a captive in that battle. The Holy Prophet (S) emancipated her and then took her as his wife. She died in 56 A.H. The twelfth wife was Safiya binte Huyy bin Akhtab, who was chosen by the Prophet for himself from the booty of Khyber and he fixed her emancipation as her dower. She passed away in 36 A.H. The Holy Prophet (S) had consummated his marriage to all of them. He had performed Nikah with eleven of them and one wife had gifted herself to the Prophet.

Those ladies with whom the Holy Prophet (S) did not consummate his marriage were as follows: The first was Aliya binte Tabiyan. When she was brought to the Holy Prophet (S) he divorced her before consummating marriage. The second lady was Qeela, sister of Ashath bin Qays, who died before her marriage was consummated and some say that the Holy Prophet (S) divorced her before consummating marriage with her. It is said that the passing away of the Messenger of Allah (S) Akrama bin Abu Jahl proposed to her.

Third is Fatima binte Zahak, whom the Holy Prophet (S) married after the death of her sister, Zainab. And when the verse of Takhyyur (choice) was revealed and the Holy Prophet (S) gave choice to his wives to either select him or the world, she chose the world and she separated from the Prophet. After that she became involved in such hard times that she used to dry camel dung into fire wood and lived on the income. She used to say that she was unfortunate to have chosen the world. The fourth was Shaniya binte Sult whom the Holy Prophet (S) married but before she could be brought into the household of the Prophet, she passed away.

The fifth was Asma binte Noman bin Sharjeel. When the Prophet married her, Ayesha and Hafasa felt jealous of her and deceived her that when the Holy Prophet (S) comes to her house she must not let him overpower her immediately. In this way he would be attracted to her and the unfortunate woman was

deceived by her. When the Holy Prophet (S) came to her, she said: “I seek the refuge of Allah from you.” The Prophet said: “You have adopted a very strong refuge, I give refuge to you; go back to your house.” The sixth was the princess of Lithia.

It is narrated that when she was brought to the Prophet he told her to gift her soul to him, but she said, can a princess gift herself to a common man? When the Prophet came to her, she said “I seek the refuge of Allah from you.” So the Prophet divorced her and after paying her some money sent her home. The seventh was Umra binte Yazid. When she was brought to the Holy Prophet (S) he noticed white patches on her and did not consummate the marriage, and divorced her.

The eighth was Laila binte Khateem Ansariya. When she was brought to the Holy Prophet (S) she expressed dislike from him and he sent her back. Ibn Shahr Ashob says that her house was attacked by a wolf. The ninth was a woman of Bani Hamza tribe, who proposed to give herself to the Prophet but her father didn’t like the match and made an excuse that she had white spots.

When he went home he saw that by the miracle of the Prophet she really got the white spots. The tenth report is that there was a woman named Umra and her father used to describe her good qualities and one of them was that she had never fallen sick. When the Holy Prophet (S) heard this, he said: “Such a woman has no merit in the sight of Allah.”

And he did not take her in marriage. Some have said that the Holy Prophet (S) had married her, but he divorced her when he came to know this fact. Thus on the basis of this report, the Messenger of Allah (S) had twenty wives. Shaykh Tusi says that the Holy Prophet (S) married eighteen women, and some have mentioned fifteen as mentioned previously.

Shaykh Tusi has narrated that the Holy Prophet (S) had two slave girls, with whom he had established relations and as he had fixed nights for his other wives, he had fixed nights for them also. One of them was Mariya binte Shamoon the Copt and the other was Raihana binte Zaid Qardiya.

The two of them were sent to the Prophet by Maqooqas, King of Alexandria. Some have said that the Holy Prophet (S) had emancipated Raihana and then married her. Mariya died five years after the passing away of the Messenger of Allah (S). Some have narrated that the Holy Prophet (S) selected a slave girl from Bani Quraiza, named Tukana. She was under the charge of the Holy Prophet (S) till he passed away. After the passing away of the Holy Prophet (S), Abbas married her.[1]

Kulaini has narrated through good chains of narrators from Imam Muhammad Baqir (a.s.) that a lady from Ansar came to the Prophet in perfect make-up and in a very fine dress. At that time the Prophet was in Hafasa’s room. She said: “It is not appropriate for the woman to offer herself to a man, but a long time has passed, and I have neither a husband nor any issue. If you like, I can gift myself to you.

The Holy Prophet (S) prayed for her and said O Ansari lady, may the Almighty Allah give you a good reward. Indeed your men helped me and your women were inclined to me. But Hafasa began to

condemn that lady and said: “How shameless you are and how desirous you are of men that you present yourself with such audacity. The Prophet said: “Be quiet, Hafasa, she is better than you as she is inclined to the Prophet of Allah and you condemn her and pick defects in her.”

Then he addressed her and said: “Go, may Allah have mercy on you, indeed Allah had decreed Paradise to you as a reward of being inclined to me and you preferred my love and happiness. And my intercession will be there for you, Insha Allah.” At that juncture, the following verse was revealed:

وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ

“And a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- specially for you, not for the (rest of) believers.”[2]

Imam Muhammad Baqir (a.s.) has said that the Almighty Allah has made lawful for women to gift themselves to the Prophet and not for anyone else. Ali bin Ibrahim has also narrated this report but he has mentioned Ayesha instead of Hafasa.

Kulaini etc. have narrated through authentic chains of narrators that the Almighty Allah has only allowed women to gift themselves to the Holy Prophet (S) and it is not allowed to marry women without paying the dower. There is consensus of Shia and Sunni scholars that marriage with the word of Hiba (gift) is among the specialties of the Holy Prophet (S).

Kulaini has through authentic chains of narrators, narrated that the Holy Prophet (S) married a woman named Sanat from Bani Aamir bin Saa-a tribe. She was the most beautiful woman of her time. When Ayesha and Hafasa saw her, they said that she would overpower them, because she was more beautiful and attractive and that she would take away the Prophet from them.

So they resorted to trickery and deceived her that she must not express her love for the Holy Prophet (S). When the Prophet came to her, the unfortunate deceived woman said: “I seek the refuge of Allah from you.” So His Eminence divorced her and sent her to her relatives. After that the Holy Prophet (S) married a woman of Kinda, binte Abil June when his son, Ibrahim died, that woman said that if he had been a Prophet, his son would not have died.

So the Prophet divorced her before consummating the marriage and sent her home. When the Holy Prophet (S) passed away from the world, both ladies of Bani Aamir and Bani Kinda came to Abu Bakr and asked him that people wanted to marry them, so what was his advice. Abu Bakr and Umar discussed among themselves and said: “You have the choice of remaining unmarried or to marry.” The unfortunate women got married.

At last by the miracle of the Prophet one of their husbands contracted leprosy and the other suffered from insanity. Umar bin Azina, who is the narrator of this report says: “When I mentioned this tradition to

Zurarah and Fazl, they narrated it to Imam Muhammad Baqir (a.s.) and the Imam said: “The Almighty Allah has not prohibited anything but that people committed it and disobeyed Him, so much so that they even married the wives of the Prophet after him.”

Then the Imam narrated the incident of the women of Bani Aamir and Bani Kinda. And he said: “If you ask Sunni scholars that if a man marries a woman and divorces her without consummating the marriage, would that woman be lawful for the son of that man? They will reply in the negative. Then the sanctity of the Holy Prophet (S) is more than fathers.[3]

Barqi has through correct chains of narrators and Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that when Najjashi married Amina binte Abu Sufyan, who was also known as Umm Habiba, to the Holy Prophet (S), the latter organized a dinner (Walima) and he said: “It is from the practice of the prophets to call people to dinner on the occasion of marriage.”

And the same authors have narrated from Imam Ja’far Sadiq (a.s.) that when the Messenger of Allah (S) married Maimoona binte Harith, he held a dinner and served half ground cereal, oil etc. to the people.

Kulaini has narrated through reliable chains of narrators that when the Holy Prophet (S) used to propose to any woman, he used to send a lady to see her telling her to smell her neck, if it is fragrant, her whole body will be fragrant; and to pay attention to her shank, if it is meaty, her whole body will be meaty.

Shaykh Tusi has narrated that during the battle of Hunain, Safiya, the wife of the Prophet arrived and said: O Prophet of Allah, I am like other women. I bore the killings of my father, uncle and brothers for the sake of Holy Prophet (S). If something happens to you, who will get your Caliphate and successorship? The Holy Prophet (S) pointed out to Amirul Momineen (a.s.) and said: “Imamate and all matters related to your Ummah will be related to him.”

It is narrated through authentic chains of narrators that Safir bin Shajra Amari, came to the wife of the Prophet, Maimoona daughter of Harith in Medina and after taking permission entered the house. Maimoona asked him from where he was coming? He replied: “From Kufa.” “What tribe are you from?” she asked. “Bani Aamir,” he replied. She said that his arrival was welcome but what was the purpose of his visit.

Safir said: “O Mother of believers, when dispute erupted among the people, I was afraid of getting involved in some trouble. So I have come to you.” She asked, “Have you paid allegiance to Ali?” “Yes,” he replied. She said, “Go back and don’t leave the army of Ali. By Allah, neither he has deviated nor can anyone be deviated because of him.”

Safir said, “O Mother of believers, will you narrate a tradition about Imam Ali (a.s.) that you have heard from the Messenger of Allah (S)?” “Yes,” she said, “Listen, the Messenger of Allah (S) said: Ali is a sign of truth, and the standard of guidance, Ali is the sword of Allah, which Allah removes from the scabbard to slay infidels and hypocrites.

So one who is devoted to Me, will be devoted to him because of My love and one who is inimical to him, has in fact been inimical to Me. Indeed one who is inimical to Me is inimical to Ali. When he meets the Lord on Judgment Day, he will have nothing to justify his stand.

Ali bin Ibrahim has narrated that Ayesha and Hafasa used to harass Safiya, abuse her and call her a daughter of a Jew. Safiya complained to His Eminence, who asked her why she did not reply to them. She asked, “O Prophet of Allah, what reply shall I give?”

He replied: “My father, Harun was the prophet of God and my Uncle, Musa (a.s.) was the Kalimullah (one spoken to by Allah) and my husband, Muhammad, is the messenger of Allah. So what do you deny and what defect can you see in me?” When Lady Safiya replied to them in this manner, they said, “These are not your words, the Holy Prophet (S) has taught you.” At that juncture, the following verses were revealed in their condemnation:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.”[4]

Shaykh Tabarsi has mentioned the following as the context of revelation of this verse: One day Umm Salma had a white cloth around her waist, whose both end were hanging behind. And the garments were trailing on the ground. Seeing this Ayesha said to Hafasa: “See what she is hanging behind her, it seems to be the tongue of a dog.” Some say that Ayesha ridiculed her for her short stature.

Himyari and Kulaini etc. have narrated from correct and very reliable chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) did not fix more than five hundred dirhams as the dower of any of his daughters or wives.

Kulaini has narrated through correct chains of narrators from Imam Ja’far Sadiq (a.s.) that people asked him about the exegesis of the following verses:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Prophet! surely We have made lawful to you your wives whom you have given their dowries,

and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful."[5]

The narrator asked Imam Ja'far Sadiq (a.s.): "How many women were lawful for the Holy Prophet (S)." Imam Ja'far Sadiq (a.s.) replied: "As many as he liked." The narrators asked him what is the meaning of the following statement of Allah:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ

"It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses..."[6]

Imam Ja'far Sadiq (a.s.) replied: "It was allowed for the Messenger of Allah (S) to marry the daughters of his uncle and paternal aunts, paternal uncles and maternal aunts and marry the ladies who had migrated with him to Medina.

And it was lawful for him to marry believing ladies and it is in form of a gift. And no lady is allowed to gift her self to anyone except the Holy Prophet (S) and no one is allowed to do Nikah without paying the dower (*maher*) as the Almighty Allah has said in the Holy Qur'an." The narrator then asked: "What is the meaning of the following verse:

وَتُؤْوِي إِلَيْكَ مَن تَشَاء

"...and you may take to you whom you please..."[7]

The Holy Imam (a.s.) replied: "It implies that the Holy Prophet (S) can marry anyone. And the statement of Allah that after that it was not lawful for them implies those who are made unlawful for others in the next verse; that is mothers, daughters and sisters, and all prohibited women.

If the verse had implied that which Ahle Sunnat think it does, that after the revelation of this verse it became unlawful for the Holy Prophet (S) to propose to any woman. And the women he had as his wives cannot be changed. Then indeed the Almighty Allah must have made lawful for you the women that were not allowed for the Prophet. Because you have the choice to change the aged wife and you can send proposal to anyone you like."[8]

Kulaini has narrated through reliable chains of narrators from Imam Ali Reza (a.s.) that the Holy Prophet (S) had the sexual prowess of forty men. And he had nine wives and he used to meet them every day.

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) returned from the Battle of Khyber and the treasure of the sons of Abil Haqiq fell into his hands, the wives asked him to distribute that treasure among them. The Holy Prophet (S) said that he has distributed it all among the Muslims. The wives were angry and they said: "You think that if you divorce us, we would not find anyone according to our status."

The Almighty Allah did not like this reply and He commanded the Messenger to become aloof from those wives and stay in the house of the mother of Ibrahim. The Holy Prophet (S) separated from those wives and started to reside in the chamber of Ibrahim's mother, which was near to the mosque. So much so that those women had their menses. The Almighty Allah revealed the following verse of choice at that juncture:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا. وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا.

"O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward."[9]

When the Holy Prophet (S) recited this verse to them, Umm Salma arose first of all and she said: "I chose the Prophet over the world." After that all the women embraced the Prophet and repeated the same sentence. At that moment the following verse was revealed:

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ

"You may put off whom you please of them, and you may take to you whom you please..."[10]

Then the Almighty Allah addresses the wives of the Prophet:

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا. وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا.

"O wives of the prophet! Whoever of you commits an open indecency (like going out to Basra to confront Ali), the punishment shall be increased to her doubly; and this is easy to Allah. And whoever of you is obedient to Allah and His Apostle and does good, We will give to her reward doubly, and We have prepared for her an honorable sustenance."[11]

It is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrators that "Fahisha Mubaiyyana" (open indecency) and the sins which exposes is to undertake armed uprising which was committed by Ayesha.

Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Allah was ashamed about His Prophet that some of his wives said that Muhammad thinks that if he divorces them, they would not find any man in the community willing to marry them. According to another tradition Zainab said: "In spite of being the Prophet of Allah, you are not just among us."

Hafasa said: "If he divorces us we can choose someone else from our community." According to another traditions this statement was also made by Zainab. When the verse of choice was revealed the Holy Prophet (S) separated from all his wives for 29 nights and resided in the chambers of Maria. And according to another report no revelation descended on the Prophet for twenty days. After that, when the verse of choice was revealed, the Prophet summoned his wives and gave them choice of himself or the world.

If they had chosen the world, they would have become unlawful on the Prophet, which means irrevocable divorce. And according to another report, if they had chosen the world, the Prophet would have divorced them and then it would never have been possible for them to choose the Prophet and he never could have inclined to them. According to another report, when Zainab binte Jahash's turn arrived, she came running to the Prophet, kissed his hands and said: "I choose Allah and His Prophet."
It is mentioned in many reliable traditions that this was a command restricted only for the Prophet and not for others to give such choice to their wives.[12]

Account of the marriage of Zainab

Ibn Babawayh etc. have narrated from reliable chains of narrators from Imam Ali Reza (a.s.) that one day the Holy Prophet (S) went to the house of Zaid bin Haritha bin Sharjeel Kalbi. When he entered, he saw that the wife of Zaid was taking a bath. The Holy Prophet (S) said: "Glory be the one Who has created you." By this statement he meant that she must consider the Almighty Allah as pure and free from the saying of infidels who say that angels are the daughters of God, as the Almighty Allah has Himself said:

أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

"What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying."[13]

When the Holy Prophet (S) saw her bathing, he said: "I consider pure the one who has created you from

the fact that he should have a son who is needful of purification and bath." When Zaid returned home, Zainab told him about what the Prophet had said. Zaid thought that the Prophet had stated thus because he found Zainab beautiful. Then he came to the Prophet and said: "My wife is having a bad nature, I want to divorce her."

The Prophet said: "Protect your wife and fear the Almighty, because the Almighty Allah had revealed to him the number of his wives and their names of the world and the hereafter, and Zainab was among them and the Prophet knew this, but he did not reveal this to Zaid or anyone else fearing that people would say that Muhammad tells his slave that "your wife will be married to me one day."

And according to another report, the Prophet feared that the hypocrites will say that Muhammad considers wives of others as his wife and mother of believers. And thus they would make allegations about the Prophet. Therefore the Almighty Allah ordered His Prophet to keep the matter concealed, that which the Almighty Allah was about to reveal and the Prophet continued to fear the allegations of the people.

Thus Zaid bin Haritha divorced Zainab and after the waiting period the Almighty Allah married her to the Prophet and revealed those verses, because He knew that the hypocrites will make allegations against the Messenger of Allah (S), so He revealed the following verse:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

"There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute."[14]

Imam Ali Reza (a.s.) said that the Almighty Allah never became a guardian for the marriage of anyone of His creatures except for Hawwa and Adam and for Zainab and the Messenger of Allah (S) because He has said:

زَوَّجْنَاكَهَا

"We gave her to you as a wife..."

And married Lady Fatima Zahra to Imam Ali (a.s.).
Shaykh Tabarsi has narrated that since Zainab binte Jahash whose mother was Amima binte Abdul Muttalib, and the Holy Prophet (S) has asked for her hand for Zaid, but she furiously declined to become Zaid's wife. And Zainab's brother, Abdullah bin Jahash also said the same thing, upon which the following verse was revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ

"And it behoves not a believing man and a believing woman..."[15]

Thus Zainab said: I have agreed and given authority to the Holy Prophet (S). The Prophet married her to Zaid and sent ten gold coins and sixty silver coins as her dower and a veil and a covering sheet, a shirt and a pair of pajama, fifty seers of food and thirty Saa–a (120 seer) dates.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) married Zainab himself, since he liked her very much, he gave dinner in which he invited the companions. When all companions has finished eating they wanted to remain with the Prophet and converse with him, whereas the Holy Prophet (S) wanted privacy with Zainab. At that moment the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished– but when you are invited, enter, and when you have taken the food, then disperse– not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah."[16]

Account of Lady Umm Salma

It is narrated by Ibn Babawayh from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day Umm Salma came to know that one of her emancipated slaves had said something against Amirul Momineen (a.s.). She summoned him and said: "Sit down, may your mother mourn for you, let me narrate for you a tradition of the Holy Prophet (S): after that you may choose whatever you like. Indeed, we nine women were married to the Prophet.

On one of my turns, the Holy Prophet (S) came to my place. And Noor (light) was shinning from his forehead and he was holding the hand of Imam Ali (a.s.). He said to me: "O Umm Salma. Go away from here and leave the house for us.: So I went out from there and the Prophet began to converse with Imam Ali (a.s.) in private. I could hear their voices but I was not able to make out what they were saying.

When it got very late I went to the door and said: "O Messenger of Allah (S), can I come in?" My heart

was full of joy, but I turned back thinking that the Prophet might have been angry at me or some bad news had been revealed to him about me from the heavens. After sometime, I again came to the door and sought permission, but no permission was forthcoming. And I was happier than before. Then I went there for the third time and asked for permission.

This time the Prophet told me to enter. When I entered, I saw Imam Ali (a.s.) kneeling before the Prophet and saying: “May my parents be sacrificed on you, what do you advise me to do in such circumstances?” He replied: “I advise you patience.” Ali (a.s.) again asked the same question and the Prophet again advised patience to him.

When on the third time he asked the same question, the Prophet said: “O Ali, O my brother, when it comes to this, you must take out the sword and prepare to fight. You must not worry even if blood is dripping from your sword when you come to me.” Then the Messenger of Allah (S) turned to me and asked: “O Umm Salma, why are you so sad?” I replied, “Because you sent me away a number of times.”

The Holy Prophet (S) said, “By Allah, I did not send you away because I was angry with you, and you have no defect in my view. Indeed you are on the good for Allah and His Prophet. But when you came, Jibraeel was to my right and Ali was on the left and Jibraeel was informing about the events that are to occur after me. And had emphasized me to make bequest to Ali (a.s.) what he should do in those mischiefs. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my Vizier in the world and the hereafter.

O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my standard bearer in the world and the hereafter. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my successor and legatee after me and one who would fulfill my promises and one who will drive away the enemies from Hauz Kauthar. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is the chief and leader of Muslims and the leader of the pious, one who will take the believers to Paradise and who is the killer of Nakiseen, Qasiteen and Mariqeen.”

I asked, “O Messenger of Allah (S), who are the Nakiseen?” He replied: “Those who will pay allegiance to Ali (a.s.) at Medina and break the pledge at Basra,” I asked, “Who are the Qasiteen?” He replied: “Muawiyah and the Syrians obedient to him.” I asked, “Who are the Mariqeen?” He replied: “The Khawarij of Nahrawan.” When Umm Salma narrated this traditional report to her slave, he said, “You have delivered me and opened the knot of my heart. May Allah give prosperity to you. By Allah, I will never say anything wrong about Ali (a.s.).”

Shaykh Tusi has narrated through reliable chains of narrators from the slave of Abu Dharr that he said: “I was fighting on the side of Amirul Momineen (a.s.) in the Battle of Jamal. When I saw Ayesha in the front ranks of our enemies, a doubt appeared in my heart, like other people were in doubt with regard to her. When afternoon came, the Almighty Allah removed that doubt from my heart and became busy in

fighting the opponents with the army of Amirul Momineen (a.s.).

After that when I came to Umm Salma, the wife of the Prophet and narrated my position, she asked: "What did you do when the hearts of the people had flown away from their abodes?" I said that I had also fallen into doubt and I thank the Almighty that He removed that curtain and I fought the enemies of Imam Ali (a.s.) well." Umm Salma said, "You have done a nice thing." I have heard the Messenger of Allah (S) that he used to say: "Ali is with Qur'an and Qur'an is with Ali. They will not separate from each other till they reach me at Hauz Kauthar."

It is mentioned in *Qurbul Asnad Himyari* from Imam Ja'far Sadiq (a.s.) through authentic reports that there was a lady among the Ansar, named Hasrat. After the passing away of the Messenger of Allah (S) she used to visit the Ahlul Bayt (a.s.) and was deeply devoted to them. One day Abu Bakr and Umar saw her on the way and asked where she was going.

She said that she was going to the Progeny of Muhammad to fulfill their rights and to renew her pledge. They said, "Woe be upon you, they don't have any right. It was only restricted to the lifetime of the Prophet." Hasrat returned on hearing this. After some days she again came to the Ahlul Bayt of the Prophet. Umm Salma asked her, "It had been a long time." She said, "I had met so and so and they had said this and that." Umm Salma said, "They made a wrong statement, the right of the progeny of Muhammad is incumbent on Muslims till Judgment Day."

Umar bin Abi Salma, son of Umm Salma is quoted in *Basairud Darajat* to have said that Lady Umm Salma said: One day the Holy Prophet (S) made Ali (a.s.) to sit in my quarters and called for a sheepskin. The Holy Prophet (S) was dictating and Ali was writing, till the skin was full. The Messenger of Allah (S) gave that skin to me and said: "After me a person will come to you and mention such and such signs, so you give this skin to him."

When the Messenger of Allah (S) passed away from the world, and Abu Bakr usurped his Caliphate, my mother, Umm Salma told me to go and see what that person does in the mosque. I came to the mosque and saw Abu Bakr mounting the pulpit, delivering a sermon, then he came down and went home. I returned to my mother and narrated what all I had seen or heard. She fell silent. When Umar became the Caliph, again my mother sent me to the mosque.

I returned and told her that Umar has also done what Abu Bakr had done. Again my mother fell silent. When Uthman became the Caliph, like before, my mother again sent me to the mosque and I returned and reported that he also acted like his two predecessors. When Amirul Momineen (a.s.) became the Caliph, my mother sent me to the mosque and said: "See what this man does." I came to the mosque.

Imam Ali (a.s.) recited a sermon and upon descending from the pulpit summoned me and said: "Go and take permission from your respected mother that I want to meet her in short while." I came to my mother and delivered the message of Amirul Momineen (a.s.).

She said, “By Allah, I wanted to call him myself. Then Ali (a.s.) arrived and asked her for the writing that the Holy Prophet (S) had entrusted to her. My mother arose, opened a casket, removed another casket from it, opened it and taking out the sheepskin, gave it to Ali (a.s.). Then she said to me: “Always remain in the service of Ali and never leave his side, because after the Holy Prophet (S), I don’t see anyone as his successor.”

Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) proposed to Umm Salma through her son, Umar bin Abi Salma and he married her to the Prophet even though he was not yet mature.

Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that one day Abu Bakr and Umar came to Lady Umm Salma and asked her, “You were married to someone else before the Holy Prophet (S), tell us whether the Prophet was sexually stronger than him or not?” Lady Umm Salma said, “He is also like other men.”

After that the Holy Prophet (S) arrived and Umm Salma regretted what she had said. And she feared that some verse might be revealed about her, so she herself told the Prophet about what those two had said. The Messenger of Allah (S) was so infuriated that his complexion changed and there was perspiration on his brow. He came out of the house in such a way that his cloak was dragging on the ground. Then he came into the mosque ascended the pulpit and called the Ansar.

When they saw the Prophet in this condition, all armed themselves and presented themselves before the Prophet. The Messenger of Allah (S) praised and glorified the Almighty, why are some hypocrites busy to find some defects in me.

By Allah, I am greatest among you from the aspect of lineage and most pure of you from the aspect of birth and the most obedient one to the Almighty in the absence of the people. Of one of you asks me who his father is, I can tell you about it.” A person asked, “Who is my father?” The Holy Prophet (S) said, “It is so and so shepherd.”

Another man asked, “Who is my father?” The Holy Prophet (S) said, “So and so black slave.” Then a third person asked, “Who is my father?” The Holy Prophet (S) said, “Your father is same that people relate you to.”

Then Ansar arose asked, “O Prophet forgive us so that Allah may exalt your ranks, indeed the Almighty Allah has sent you as a mercy.” Since the Prophet had a habit that when people spoke to him in humility and requested him, due to shame, the forehead of the Prophet used to perspire and he used to conceal their defects.

Thus the Messenger of Allah (S) descended from the pulpit and went to his house. Next morning Jibraeel (a.s.) came down with a bowl of Paradise food and said: O Messenger of Allah (S), this is prepared for you by the Houries. You may eat it and except for you, Ali and his sons, no one may eat

from it, because except for you no one is capable of it.

Thus the Holy Prophet (S), Ali, Fatima, Hasan and Husain (a.s.) sat down to eat from that bowl. Due to this, the Almighty Allah gave to the Prophet, the sexual power of forty men. After that it was such that whenever the Holy Prophet (S) wanted he could have intercourse with all of his wives on a single night.

It is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that Mughaira's son, Walid died. Umm Salma said to the Prophet: "Mughaira's family has organized a condolence meeting, please allow me to go."

The Prophet allowed her. Umm Salma dressed up to go there. She was as beautiful as a fairy. When she used to stand up and untie her hair, her whole body used to be covered with them. She used to tie up the ends of her hair with her anklets. Thus she began to weep and wail for her son and the Prophet did not restrain her and neither did he say that she had committed any mistake.

It is narrated from the same Imam through authentic chains of narrators that one day the Messenger of Allah (S) came to the house of Umm Salma and asked her, "Why don't I see any *barakah* in your place. Umm Salma, said, "There is a lot of *barakah* in my house due to your presence. The Holy Prophet (S) said, "Allah, has sent three blessings, water, fire and sheep."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day the Messenger of Allah (S) saw a woman that he liked. So he came to the house of Umm Salma, and it was her turn that day; and the Holy Prophet (S) associated with her, then he performed the ritual bath and came out of the house. The water of his bath was dripping from his head. Then he said: "O people, glancing is due to the Shaitan, therefore if on seeing a woman, one of you feel desirous of sex he must come to his wife and sleep with her so that his desires are cooled."

Account of Ayesha and Hafasa

The Almighty Allah says:

> يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ. قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ.

"O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise."[17]

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that the above verses were revealed at the time when Ayesha and Hafasa came to know that the Prophet had had relations with Mariya.

And the Prophet swore to them that he will never again go to Mariya. So the Almighty Allah revealed the following verses so that he may pay the penalty for his oath and he must not give up his relations with Mariya. It is also narrated that these verses were revealed when one day the Holy Prophet (S) was at Hafasa's place and Mariya the Copt was in his service.

During that time Hafasa went out on some errand and the Prophet had relations with Mariya. When Hafasa came to know about this, she was very angry and she said: O Messenger of Allah (S), you had relations with a slave girl on my bed, and on the day of my turn?" The Prophet was embarrassed at this and he said, "Cool down, I will not have relations with Mariya again. I have made her unlawful for myself." These verses were revealed at that time.

It is narrated from Shaykh Tabarsi that after the Morning Prayer the Prophet used to visit all his wives and ask about their well being. And if someone sent honey to Hafasa, he used to spend a few moments at her place to have some honey.

When Ayesha saw this, she conspired with some other wives that when the Prophet comes to them they must say that his mouth is smelling of 'maghafeer', which is a smelly gum on which if the honeybee sits, the honey becomes so smelly. And Ayesha knew that the Prophet disliked mouth odor. Thus when the Holy Prophet (S) went to Saudah, she said due to the fear of Ayesha, what smell was it that she could perceive from the mouth of the Prophet?

Perhaps he has eaten Maghafeer. The Prophet said: "No, I have consumed honey at Hafasa's." After that whenever the Prophet visited any of his wives they told him the same thing. Till he came to Ayesha. She closed her nose and said: "Why do I smell Maghafeer from your mouth?" the Holy Prophet (S) said that he had taken honey at Hafasa's place. Ayesha said that perhaps that honeybee has sat on Maghafeer.

The Holy Prophet (S) said: "By Allah, I will never taste honey again." Some say that the Prophet had taken honey at Umm Salma's and some say that he had taken it at Zainab binte Jahash's and Ayesha and Hafasa had conspired that when the Prophet comes to them both should issue the same statement that his mouth smells of Maghafeer. It was for this reason that the Holy Prophet (S) made honey unlawful for himself.

Shaykh Tabarsi and Sunni commentators have reported that one day the Messenger of Allah (S) was in Hafasa's place and she asked the Prophet if she could visit her father. The Prophet allowed her and she departed. The Prophet called for Mariya and remained in privacy with her. Hafasa returned to find the door closed till the Prophet opened it. Perspiration was dripping from his face. Hafasa was extremely angry at the Prophet. the Holy Prophet (S) said: "She is my slave girl and the Almighty Allah has made her lawful for me. But I have made her unlawful to me for your sake. However you don't mention this to anyone."

After that the Holy Prophet (S) went away from there. Immediately she began to beat with a stone the

wall separating her quarter from that of Ayesha's and she said: "Congratulations to you O Ayesha, the Holy Prophet (S) has made his slave girl, Mariya, unlawful from himself. It is good riddance for us." Then she narrated the whole story to Ayesha as the two of them were united in harassing the other wives of the Prophet. At that time, the following verses were revealed. So the Holy Prophet (S) divorced Hafasa and kept away from all his wives for 29 days.

He stayed in the attic of Mariya till the Almighty Allah revealed the verse of choice. Some have said that the Prophet had relations with Mariya on the day of Ayesha's turn and Hafasa had come to know about it. The Holy Prophet (S) had told Hafasa not to mention it to Ayesha as he has made Mariya unlawful for himself. But she immediately informed Ayesha and told her not to mention it to anyone. At that juncture, the Almighty Allah revealed the following verses:

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

"And when the prophet secretly communicated a piece of information to one of his wives- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the Aware one, informed me."[18]

Ali bin Ibrahim and Ayyashi have narrated that when Hafasa came to know about Mariya and she became infuriated at the Prophet, he told her to drop the matter as he was making Mariya unlawful for himself for her sake. But he told her that she must keep this matter concealed otherwise the divine curse will be upon her and the anger of the angels and the ridicule of all people. Hafasa said that she will maintain the secret.

But what is the secret? The Prophet said: "It is that Abu Bakr will become the Caliph after me through injustice and oppression and after him, your father will become the Caliph." Hafasa asked him, "Who has told you this?" The Holy Prophet (S) said that "the Almighty Allah has informed me about it." Hafasa revealed this secret to Ayesha the same day and she mentioned it to her father, Abu Bakr.

Abu Bakr came to Umar and said that "Ayesha has quoted Hafasa thus, but I don't trust her statement, you ask Hafasa directly if this is true." Umar came to Hafasa, "Is it true what Ayesha has mentioned on your authority?" Initially Hafasa denied having said any such thing to Ayesha. Umar said, "Don't conceal this from us if it is true, so that we may plan about it beforehand."

Hafasa said, "Yes, the Holy Prophet (S) had mentioned thus." Then the two men and their daughters plotted to poison the Prophet. Jibraeel came down with those verses. And the secret that the Almighty Allah had mentioned is the same secret. And apart from that the Almighty Allah had informed His Messenger about some other secrets. And they had decided to expose the secret and to eliminate the

Prophet.

And the saying of the Almighty Allah that the Prophet had mentioned some things and left out some, means that His Eminence, asked Hafasa why she revealed the secret and did not fear the curse of Allah and His angels? And those who had planned to eliminate the Prophet and the Almighty Allah had informed the Prophet about this plot of theirs; so the Almighty Allah in order to punish Ayesha and Hafasa said:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ. عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا.

"If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the believers that do good, and the angels after that are the aiders. Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins."[19]

After that the Almighty Allah in order to remove the doubt that ignorant people may not ask how is it possible that wives of the prophet can be infidels and hypocrites? The Almighty Allah has mentioned an example for them in which their disbelief was revealed for every sane person. As mentioned after these verses that:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

"Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter."[20]

Ali bin Ibrahim has narrated that one of their dishonesty was Ayesha's going to Basra with Talha and Zubair in order to fight Amirul Momineen (a.s.). And the Imam of the Time (a.s.) will enliven Ayesha by the permission of Allah and would issue a penalty for this dishonesty.[21]

Shaykh Tusi and Sayyid Ibn Tawus have narrated through reliable chains of narrators from Amirul Momineen (a.s.) that he said: One day I was with the Prophet when Abu Bakr and Umar were also present there. I also sat down between the Prophet and Ayesha. Ayesha said: "Did you not get any place except for the lap of the Prophet and me?"

The Holy Prophet (S) said: “Shut up, Ayesha, don’t hurt me about Ali, indeed in the hereafter he is my brother and chief of the believers. On Judgment Day, the Almighty Allah will make him sit on the Sirat Bridge and he will send his friends to Paradise and send his foes to Hell.
Ibn Babawayh has narrated through reliable chains of narrators from Imam Ja’far Sadiq (a.s.) that three persons had attributed falsehood to the Prophet most: Abu Huraira, Anas bin Malik and Ayesha.

And Ibn Babawayh and Barqi have narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that when the Qaim of Aale Muhammad will reappear, he will enliven Ayesha and punish her and take the revenge for Lady Fatima Zahra (s.a.). The narrator asked, “May I be sacrificed on you, why would he punish her?”

Imam (a.s.) said, “She had made allegations against Mariya, the Copt also.” The narrator asked why the Prophet had not punished her? And why did the Almighty Allah postpone this matter till the time of the Qaim. Imam Muhammad Baqir (a.s.) replied, “Because the Almighty Allah sent the Prophet as a mercy and appointed the Qaim Aale Muhammad for taking revenge.

Shaykh Tusi has narrated through reliable chains of narrators from Umm Salma that the Messenger of Allah (S) had taken all his wives for the Farewell Hajj and he used to live with each of them for a day and a night, because he was married to them and he wanted to be equitable among them.

When it was Ayesha’s turn, the Prophet conferred secretly with Imam Ali (a.s.) for a long time, so this act of his was very hard for Ayesha. Umm Salma says that Ayesha told me: “I feel like going to Ali and calling him cruel and lazy, why he has kept away the Messenger of Allah (S) from me?” I tried all means to restrain her from this but she did not refrain. She rode her camel to him and returned soon to me crying. I asked her why she was weeping.

She said that when she went to the Messenger of Allah (S) and told Ali (a.s.): O son of Abi Talib, you always keep away the Holy Prophet (S) from me, but the Prophet said: O Ayesha, don’t come between me and Ali; indeed no one is apprehensive about me with regard to him.

By the one in whose hands is my life, no believer hates him and no infidel loves him. Indeed, after me truth is with Ali, in whichever direction he turns, the truth will turn with him and truth will never separate from him till they both come to me at Hauz Kauthar.” Umm Salma said: “O Ayesha, I had stopped you from this, but you never paid any heed to me.”

Ibn Tawus has narrated from Amirul Momineen (a.s.) through reliable chains of narrators that he said: Before the revelation of the verse of Hijab, once I went to the Prophet when he was seated in Ayesha’s room. I sat down between Ayesha and the Prophet. She said, “O son of Abu Talib, did you not get any seat except my lap? Go away from here.” The Prophet immediately slapped her back and said, “Woe be on you, what do you want from the King of believers and one who is more superior to successors of prophets and one with an illuminated face and limbs?”

Kulaini has narrated through reliable chains of narrators that Ibn Umm Maktum, who was a blind Muezzin of the Prophet came to the Prophet one day. Ayesha and Hafasa was with the Prophet. The Prophet told them to go inside. They said, “But he is blind.” The Prophet said, “Even though he cannot see you, you can see him.” According to another report he said, “Even though he is blind, you are not.”

Through reliable chains of narrators it is narrated from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) married Ayesha in the month of Shawwal. Also through reliable chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that one night the Holy Prophet (S) was sleeping with Ayesha.

He arose during the night and began to pray the supererogatory prayers. When Ayesha awoke, she did not see the Prophet on his bed. She thought that he must have gone to his slave girl. So she arose in fury and began to search for the Prophet. Suddenly she placed her foot on the neck of the Prophet when he was weeping in Sajdah and imploring the Lord:

“My body and soul and all prostrate to You. And my heart has brought faith on You. I confess for all the bounties from You to me and I confess to all sins and I have done and oppressed my soul to forgive me.

Except for You no one can forgive this great sin. I seek refuge in Your forgiveness from Your chastisement. And I seek refuge in Your pleasure from Your anger. And I seek Your refuge in Your mercy from Your anger. And I seek Your refuge and I cannot reach Your praise and glorification. You are same as You have praised Yourself and I seek Your forgiveness and turn to You.”

When the Prophet completed the Sajdah, he said, “O Ayesha, you have hurt my neck. Did you think that I had gone to some slave girl of yours?”[22]

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1. It is possible that the Holy Prophet (S) had not taken that maid slave as his wife and she was only appointed to serve him, or it would not have been possible from Abbas to marry her, as according to the Holy Qur’an she would have been among the mothers of believers and she would have unlawful for every person of the Ummah.

2. Surah Ahzab 33:50

3. The author says: Ibn Idris etc. have narrated this tradition from reliable sources and there is no difference of opinion among the Shia and Sunni scholars. There is no doubts in it that the woman with whom the Holy Prophet (S) had consummated the marriage, she would remain in the marriage of the Prophet till her death. No one is allowed to marry her. And the woman whom the Prophet has divorced during his lifetime or has not consummated her marriage with him, there is difference of between Shia and Sunni scholars whether she can marry anyone else or not. Most Sunni scholars believe that she is lawful for others. But in the view of Shia, the most common opinion is that she is unlawful for others; even the tyrant rulers had not opposed the Holy Prophet (S) in this matter. And they married to others the women with whom the Prophet had not consummated the marriage. This does not prove any deficiency of the Prophet and Ayesha’s mounting the camel and in the company of thousands of infidels and hypocrites, and going out to fight Amirul Momineen (a.s.) and to martyr the beloved grandson of the Prophet is much worse. Therefore, it is not lawful to reject all these reports due to improbability. Ali bin Ibrahim has narrated that when the Almighty Allah said: “And his wives are their mothers,” and made it unlawful to marry them, Talha was very angry at this. And he said: “Muhammad has made his women unlawful to us, and he marries our women. If Muhammad dies, I will also do what he does with our women. At that moment this verse was revealed by the

Almighty Allah:

وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

And it does not behove you that you should give trouble to the Apostle of Allah, nor that you should arry his wives after him ever; surely this is grievous in the sight of Allah. (Surah Ahzab 33:53)

4. Surah Hujurat 49:11

5. Surah Ahzab 33:50

6. Surah Ahzab 33:52

7. Surah Ahzab 33:51

8. The author says: There are many traditions on the subject and some commentators have explained this verse in the same way and some say that after that the Holy Prophet (S) gave choice to his wives either to choose him or choose the world. And if they chose the Holy Prophet (S) the Almighty Allah made it lawful for him to take up other women or to replace them with other women. Some have said that it was applicable at the beginning and then abrogated later on. And whatever is mentioned in the tradition is reliable and in agreement with other statements of Ahle Sunnat.

9. Surah Ahzab 33:28–29

10. Surah Ahzab 33:51

11. Surah Ahzab 33:30–31

12. The author says: It is famous among Imamite jurist that the choice to separate from her husband was only available for the wives of the Prophet. But some have said that this rule is also applicable for others, but there is difference of opinion in its application whether it can be effected through revocable or irrevocable divorce. And more clear is that this order was restricted to the Prophet, therefore it is useless to think upon its derivations or make any comments about it. The Almighty Allah is more cognizant of what is best.

13. Surah Isra 17:40

14. Surah Ahzab 33:38

15. Surah Ahzab 33:36

16. Surah Ahzab 33:53

17. Surah Tahrim 66:1–2

18. Surah Tahrim 66:3

19. Surah Tahrim 66:4–5

20. Surah Tahrim 66:10

21. The author says: The Almighty Allah has in these verses explained the infidelity and hypocrisy in these verses and their unity on conspiring to harass the Prophet in such a way that it is not concealed from any sane person. And due to the clarity of these verses their infidelity is obvious. Zamakhshari and Fakhre Razi in spite of extreme bias have said that the Almighty Allah has mentioned about the wife of Firon in this verses and the verse after this, it is a great indication about the two mothers of believers, who had united to harass the Prophet and their exposure of the secret they were supposed to maintain. The Almighty Allah has explained it in these examples that due to infidelity and hypocrisy, relationship of lineage or marriage ties does not give any advantage. If that relationship is even with the greatest creation, who are prophets and messengers and due to having faith, relationship with infidels does not create any harm even if that infidel was like Firon. In the beginning of the Surah, the scolding that the Almighty Allah has mentioned to the Holy Prophet (S) is obviously extremely kind: That is, O my beloved, why do you, for the sake of those women, forsake the pleasures that the Almighty Allah has made lawful for you? And the Prophet's forsaking of those pleasures, especially when there be some exigency, was not unlawful. And neither that act of the Prophet can be disobedience of Allah. And the scolding that appears in the verses is in fact applicable to the same wives. As for their sake why should he refrain from those pleasures? And their statement about the Caliphate of Abu Bakr and Umar, if it is really a tradition there are many exigencies in it, in which there is trial for them and an expression of their infidelity and hypocrisy. And there are many exigencies, which cannot be understood by the people, for example the purpose behind the creation of Satan, presence of desires in human psychology and their control on evil actions. And the believer, must in all matters, remain steadfast on faith and he should not leave any scope for doubts on himself and must not be caught in the instigations of Satan, and he must not deny whatever he obtains from the Imams of religion and he should leave the knowledge of those things to the Imams.

22. The author says: Many examples of Ayesha's cruelty and deviation will be mentioned in the account of the Battle of Jamal, if Allah wills.

[1] [1]
SHARES

An Account of the relatives and servants of the Prophet

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that The Messenger of Allah (S) had nine uncles, all sons of Abdul Muttalib. They were Harith, Zubair, Abu Talib, Hamza, Ghaydaq, Zirar, Muqawwam, Abu Lahab, whose name was Abdul Uzza, and Abbas.

Only four of the Prophet's uncles left offspring: Harith, Abu Talib, Abbas and Abu Lahab. As for Harith, he was the eldest of Abdul Muttalib's children, and Abdul Muttalib's agnomen was Abul Harith. Harith assisted his father, Abdul Muttalib in digging the well of Zamzam. Harith had five male children: Abu Sufyan, Mughairah, Naufal, Rabiah and Abde Shams. Abu Sufyan became a Muslim during the year of the conquest of Mecca.

He left no offspring. Naufal, who was older than Hamza and Abbas, accepted Islam during the siege of Khandaq. He left offspring after him. As for Abde Shams, the Messenger of Allah (S) changed his name to Abdullah. His children lived after him in Syria.

As for Abu Talib and Abdullah, the Prophet's father, they were children of the same mother. Their mother was Fatima daughter of Amr bin Aidh bin Imran bin Makhzum. Abu Talib's name was Abde Manaf, and he had four male children. These were: Talib, Aqil, Ja'far and Ali. His female children were Umm Hani, whose names were Fakhta and Jumana. The mother of all these children was Fatima daughter of Asad, Aqil was ten years older than Ja'far. Talib had no children, and he died three years before the Prophet migrated to Medina.

The Messenger of Allah (S) was protected from all harm in Mecca with his status secure, until Abu Talib died. Then Mecca rejected him, nor could he carry out his mission, until Jibraeel finally came to him and said: "Allah sends you salutations of peace and says to you, "Depart to Mecca, for your supporter is dead.'" When Abu Talib died, Ali went to the Messenger of Allah (S) and informed him of this.

The Prophet said to him: "Go O Ali, and take charge of washing shrouding and anointing him, but when you have laid him out on his bier, come and inform me!" Ali did so, and the Prophet stood before the corpse and exclaimed: "You have indeed acted kindly towards your next of kin; may you therefore be

well rewarded, O uncle, for you were a good guardian of the one whom you brought up as a youth. You also assisted him and offered support to him as a grown up man!" The Prophet then turned to those present and said: "By Allah, I shall intercede on my uncle's behalf with an intercession at which both men and Jinn shall marvel!"

As for Abbas, his agnomen was Abul Fazl, and to him belonged the rite of offering water to the pilgrims, as well as the guardianship of the well of Zamzam. He accepted Islam at the time of the Battle of Badr. He also received the Prophet at al-Abwa at the time of the conquest of Mecca, and accompanied him when he entered it.

With him the Hijrat (migration of Muslims) was completed. Abbas died in Medina during the Caliphate of Uthman, after losing sight due to old age. He had twelve children, nine males and three females. They were: Abdullah, Ubaidullah, Fazl, Qutham, Mabad, Abdur Rahman and Umm Habib. The mother of all these was Lubabah daughter of Fazl bin Harith al-Hilaliya, the sister of Maimoona daughter of Harith, the wife of the Prophet. The other children of Abbas were born of different mothers; they were: Tammam, Kathir, Harith, Amina and Safiya.

As for Abu Lahab, his children were Utaibah, Utbah, Uqbah and Muattab. Their mother was Umm Jamil daughter of Harb and sister of Abu Sufyan, **'the carrier of wood'** (Qur'an, chapter 111).
The Prophet's paternal aunts were six, the children of different mothers. They were: Umaymah, Umm Hakim, Barrah, Atika, Safiya and Arwa. Umaymah was the wife of Jahash bin Riab al-Asadi, Umm Hakim – known as al-Bayda (the fair one) – was the wife of Karir bin Rabiah Ibn Habib Ibn Abde Shams.

Barrah was the wife of Abdul Asad Ibn Hilal al-Makhzumi, for whom she bore Abu Salamah, who was the husband of Umm Salma (before the Prophet married her). Atika was the wife of Abu Umayyah Ibn Mughairah Makhzumi. Safiya was the wife of Harith Ibn Harb bin Umayyah. She then married Awwam Ibn Khuwailid, for whom she bore Zubair. Arwa was the wife of Umair bin Abdul Uzza Ibn Qusayy. The only one among the Prophet's aunt who accepted Islam was Safiya. It is also reported that three became Muslims: Safiya, Arwa and Atikah.

The Messenger of Allah (S) had no maternal relatives except the foster siblings. This is because his mother, Amina daughter of Wahab had no brothers or sisters, who would have been the Prophet's uncles or aunts. Yet the men of the tribe of Banu Zuhra claimed to be his uncles because Amina was a member of that tribe. Nor did his parents, Abdullah and Amina have any other children, who would have then been his blood brothers and sisters.

The Prophet had a maternal aunt in nursing called, Salma, who was the sister of Halima (as-Sadiya, his foster mother), daughter of Abu Dhuwayb. He also had two foster brothers, Abdullah bin Harith and Anisah bin Harith, whose father was Harith bin Uzza bin Saad bin Bakr bin Hawazin.

Among the Prophet's male clients was Zaid bin Harith, who was bought as a youth for Khadija by Hakim Ibn Hizam at the market of Ukaz for 400 dirhams. But after the Messenger of Allah (S) married Khadija,

she gave him Zaid as a gift. The Prophet, however set him free and adopted him. He also married him to Umm Ayman, who bore him Usamah. Zaid was known as 'the son of the Messenger of Allah (S)' until Allah sent down the verse of: **"Let sons be called only after their fathers"** (Holy Qur'an 33:5).

Another of the Prophet's clients was Abu Rafe, whose name was Aslam. He belonged to Abbas (the Prophet's uncle), who gave Abu Rafe to the Prophet as gift. When Abbas accepted Islam, Abu Rafe hastened with the news to the Prophet, who was so pleased that he set him free. The Prophet also had Abu Rafe married to Salma, his maidservant, who bore him Ubaidullah Ibn Abi Rafe, who was Ali's scribe during the latter's Caliphate.

Another client was a man called Safinah, whose name was Rabah. The Messenger of Allah (S) bought him and set him free. Nawban, a man of the tribe of Himyar, whose agnomen was Abu Abdullah, was taken captive, and the Messenger of Allah (S) also bought him and set him free.
Yassar, a Nubian slave, was also bought by the Messenger of Allah (S) and set free.

Yassar was killed by the man from the tribe of Urainah who raided the orchard of the Messenger of Allah (S). Other clients were Shuqran, whose name was Salih, and Abu Kabshah, whose name was Sulaiman. Another client was Abu Damirah, whom the Prophet set free and for whom he wrote a deed of surety which remained with his descendants after him. Mudim, who was also a client of the Prophet, was shot with an arrow at Wadiul Qura (near Mecca), where he died.

Other clients were Abu Muwayhibah, Ansah, Fudalah, Tahmna, Abu Ayman, Abu Hind and Anjashah. Anjashah was the man to whom the Prophet said: "Be not in haste O Anjashah, be gentle with the crystals (that is, women, as being fragile)!"

Tenth was Abu Muwayhibah, who was from the tribe of Mazinah. The Holy Prophet (S) had freed him. Eleventh is Abniya Ibn Kurdi, who was an Iranian, and he was martyred in the Battle of Badr. Some say that he died during the time of Abu Bakr. Twelfth is Fazalah, who was gifted to the Prophet by Rafa bin Zaid, and he was martyred in Wadiul Qura.

Thirteenth was Tahman, fourteenth was Abu Ayman; he was named Abu Rabah. Fifteenth was Abu Hind. Sixteenth was Anjasha. Seventeenth was Salih. Eighteenth was Abu Salma. Nineteenth was Abu Usaib. Twentieth was Abu Ubaid. Twenty-first was Aflah. Twenty-second, Ruwaifih, twenty-third Abu Laqit, twenty-fourth Abu Rafi (the younger), twenty-fifth, Yasaar (the elder), twenty-sixth, Karkarah, whom Hauda bin Ali had gifted to the Prophet and he freed him.

Some say that he remained a slave till his death. Twenty-seventh, Rabah, twenty-eighth Abu Lubabah whom the Prophet had emancipated after buying him. Twenty-ninth is Abul Yusr. Thirtieth was Salman Farsi. Thirty-first was Bilal Habashi. Thirty-second, Suhaib Rumi. Thirty-third, Abu Bakra, who was named Baqi. He had come to the Prophet from the fort of Taif and was freed by the Prophet. Thirty-fourth Aslam Rumi. Thirty-fifth was Habsha Habshi. Thirty-sixth was Mahir, whom Maqooqas had sent for the Prophet. Thirty-seventh was Abu Thabit. Thirty-eighth was Abu Niraz. Thirty-ninth was Mehran.

As for the Prophet's maidservants, first al-Muqawis, the ruler of Alexandria (Egypt), presented to him two maidservants, one of whom was Mariya the Copt, who bore him Ibrahim, dying five years after the Prophet in 16 A.H. The other maidservant (who was given to him along with Mariya), he gave to Hassan bin Thabit.

Umm Ayman was the Prophet's special maid, whom he inherited from his mother. She was a black woman, and her name was Barakah. The Prophet set her free and gave her in marriage to Ubaid al-Khazraji in Mecca. She bore Ubaid a son called Ayman. Then he died, and the Prophet married her to Zaid, for whom she bore Usamah, who was also black resembling her. Thus Usamah and Ayman were two brothers of the same mother.

Another was Ruqaiyyah, daughter of Shamun, whom the Prophet captured with the booty from the tribe of Bani Quraiza.

The Prophet's freemen and women servants were: Anas bin Malik, and Hind and Asma, daughters of Kharijah of the tribe of Bani Aslam.

Some say that the Prophet had a eunuch called Mayora in his service. And among the freemen of the Prophet were Anas bin Malik and Hind and Asma, daughters of Kharijah. Of the scribes of the Prophet, Amirul Momineen (a.s.) was the scribe of revelation and other than revelation.

Ubayy bin Kaab and Zaid bin Thabit also sometimes noted down the revealed verses of Qur'an. Zaid and Abdullah bin Arqam wrote letters addressed to different rulers. And Alaa bin Uqbah and Abdullah bin Arqam used to write real estate deeds. Zubair bin Awam and Jaham bin Sult were scribes of taxes and Zakat. Huzaifa was the scribe of taxes on dates. The following persons are also mentioned among the scribes: Uthman bin Affan, Khalid bin Saeed, Aban bin Saeed, Mughairah bin Shoba, Husain bin Numair, Alaa bin Hadhrami, Sharjeel bin Hasna, Hanzal bin Rabi, Abdullah bin Saad bin Abi Sara who had been dishonest in writing the verses of Qur'an.

The Holy Prophet (S) cursed him and he became an apostate. It is narrated from Ibn Abbas that one day the Holy Prophet (S) called for Muawiyah to write down a letter. People said that he was eating his dinner. When the Holy Prophet (S) called for him the second time, he was still reported to be eating. The Holy Prophet (S) said, "May Allah never fill up his stomach." Therefore due to the curse of the Prophet he was always involved in hunger, till his death.

Anas bin Malik was the gate keeper of the Holy Prophet (S) and there were some Muezzins of the Prophet: the first of whom was Bilal who recited the Azan for the Prophet. Another Muezzin was Umar bin Umm Maktum, whose father's name was Qays.

Third, Ziyad bin Harith, fourth Aws bin Mughairah, fifth Abdullah bin Zaid Ansari. Abu Talha was the caller of the Prophet. And those who killed the infidels before the Prophet were Ali Ibn Abi Talib (a.s.), Zubair, Muhammad bin Muslima, Asim bin Aflah and Miqdad. And those who used to support the

Prophet on various occasions was Saad bin Maaz, who roamed in guarding the Prophet on the day of the Battle of Badr and Zakwan bin Abdullah was also guarding the Prophet.

And in the Battle of Uhud, Muhammad bin Muslima acted as his bodyguard. In the Battle of Khandaq, Zubair bin Harith was the bodyguard. On the night the Prophet consummated his marriage to Safiya, Saad bin Abi Waqqas and Abu Ayyub Ansari were his guards. And in Wadiul Qura, it was Bilal. On the eve of the conquest of Mecca, it was Ziyad Ibn Asad. Some other persons were appointed to guard the Prophet but when the Almighty Allah revealed the verse of: **"And Allah will protect you from the people,"** the Holy Prophet (S) relieved his guards of their duty.

Among the governors of the Holy Prophet (S) were Amr bin Khuddam, whom the Prophet had appointed as the governor of Najran. Ziyad bin Usaid was appointed as the governor of Hadhramaut. Khalid bin Saeed was appointed to govern Sana. Abu Umayyah Ghazwi governed Kinda and Sadaqah. Abu Musa Ashari was appointed as the governor of Zuwaid, Zamaa Adan and Sahil. Maaz bin Jabal was appointed on some provinces of Yemen. Amr bin Aas was appointed to govern Oman along with Abu Zaid Ansari. Yazid bin Abu Sufyan was appointed to collect taxes from Najran. Huzaifa and Bilal were ordered to collect taxes on fruits. Ibad bin Bashir Ansari was charged with the collection of taxes of Bani Mustaliq.

Afra bin Habis was put in charge of collecting taxes from Bani Yarbu. Adi bin Hatim was in charge of the taxes of Bani Daram. Zirqaan bin Badr was collecting taxes from Bani Awf. Malik bin Nuwairah was collecting taxes from Bani Yarbu. Adi bin Hatim was the collector of taxes from Bani Asad. Uyyana bin Haseen was in charge of the taxes of Qararah. Abu Ubaidah bin Jarrah was in charge of taxes of Maziniya and was the governor of Budhail and Kanana.

The Messenger of Allah (S) had six messengers: Hatib bin Abi Balta was sent to Maqooqas; Shuja bin Wahab was sent to Harith bin Shimr; Wahiya Kalbi to the King of Rum; Suleet bin Amr to Zah bin Ali Hanafi; Abdullah bin Hazafah to the King of Iran; Amr bin Umayyah to King of Abyssinia.
The following were the poets who eulogized the Prophet: Kaab bin Malik, Abdullah bin Rawaha, Hisaan bin Thabit, Nabigha Judi, Kaab bin Zuhair, Qays bin Sarma, Lubaid bin al-Zabari, Umayyah bin Sult, Abbas bin Mardas, Tufail Ghanawi, Kaab bin Namat, Malik bin Awf, Qays bin Nahr Ashjai, Abdullah bin Harb As-hami, Nahr bin Abi Salma, Abu Wahbal Hamji.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the wife of Uthman bin Mazun came to the Prophet and said: "O Messenger of Allah (S), Uthman, mostly fasts during the days and spends the nights in worship, and he does not come near me." The Holy Prophet (S) came out of his house in fury, in such way that he was carrying his slippers in his hands. And he reached the residence of Uthman in this condition.

He found Uthman praying, and when Uthman saw the Prophet he concluded his prayer and came to the Messenger of Allah (S). The Prophet said: "O Uthman, the Almighty Allah has not sent me to propagate monkery and abstinence from the world. He has sent me with an easy set of commandments. I also fast,

pray and have relations with my wives. Thus one who wishes to follow my religion should following my practice. And it is my practice to associate with women."

It is narrated from the same Imam that when Uthman bin Mazun died, His Eminence kissed him after his death. It is narrated from the same Imam that when the Holy Prophet (S) was walking besides the bier of Uthman bin Mazun, he heard the voice of a woman who was saying: "O Saib, congratulations for gaining Paradise." The Holy Prophet (S) asked: "How do you know that he will go to Paradise?" You should only say that he was devoted to Allah and His Prophet." And when Ibrahim, the son of the Prophet died, the Messenger of Allah (S) said: "Join your excellent elder, Uthman bin Mazun."[1]

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) gave Ziyaa binte Zubair bin Abdul Muttalib, his cousin (sister) to Miqdad bin Aswad and said: I have married Ziyaa to Miqdad so that people may stop giving importance to lineage and ancestry. And that they start following the practice of the Messenger of Allah (S) because the most pious is one most honored in the view of the Almighty Allah. And Imam Ja'far Sadiq (a.s.) has said that Zubair, Abdullah and Abu Talib were full siblings.

It is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrator that when Quraish plotted to assassinate the Prophet, they said: "What should we do with Abu Lahab, so that he does not act as a hurdle in this plot?"

Umm Jamil, wife of Abu Lahab said: "I will keep you safe from his mischief. I will tell him to remain at home so that we can have a morning drink." Thus when the others moved out to kill the Prophet, Umm Jamil detained Abu Lahab at home and kept him busy in taking drinks. His Eminence, Abu Talib called for Ali (a.s.) and said: "Go to the house of your uncle, Abu Lahab and ask them to open the door. If they don't open the door, break it open yourself and enter the house and say: "My father says that if the uncle of the community is a leader it is not possible for that community to be degraded."

Amirul Momineen (a.s.) came to the house of Abu Lahab and found the door closed. In spite of knocking the door no one opened it. So Ali (a.s.) broke open the door and entered the house. Abu Lahab asked: "O nephew, what is the purpose of your visit?" Imam Ali (a.s.) conveyed the message of His Eminence, Abu Talib. Abu Lahab said: "Your father is right, but what has happened?" He replied: "Your nephew is being killed and you are busy in drinking wine?" Abu Lahab jumped up and picked his sword and tried to leave the house. Umm Jamil, the hypocrite woman, put her arms around him.

Abu Lahab slapped her so hard that she lost the sight of one of her eyes. And he came out of the house with a naked sword. When the Quraish saw him so infuriated, they asked: "What has happened to you O Abu Lahab?" Abu Lahab replied: "I opposed my nephew in your support, so you decided to eliminate him? By Laat and Uzza, I have decided to become a Muslim and then I will show you what I can do." The Quraish began to plead with him and at last persuaded him to return home.

It is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that the

Messenger of Allah (S) said: “I testify that Umm Ayman was destined to Paradise.”

It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that a foster sister of the Messenger of Allah (S) came to him and when he saw her, he was elated and he laid down his chador for her and asked to her to sit on it. And he spoke with her cheerfully. When she returned, his foster brother arrived, but the Prophet did not act in the same cordial manner. The companions asked: “O Messenger of Allah (S), why did you pay more respects to his sister?” He replied: “It is so because she is nicer to her parents than he is.”

It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that the Messenger of Allah (S) had two Muezzins: Bilal and Ibn Umm Maktum. Since Ibn Umm Maktum was visually handicapped, he used to recite the Azan at night and Bilal recited it after morning had risen. That is why the Prophet used to say that when you hear the Azan of Bilal in Ramadhan you must leave eating and drinking and know that it is morning.

Ali bin Ibrahim has narrated that the Messenger of Allah (S) was appointed to the office of prophethood on Monday. And on Tuesday, Amirul Momineen (a.s.) embraced Faith.[2] After that Lady Khadija, the Prophet’s wife, brought faith. His Eminence, Abu Talib came to the house of the Prophet and saw him praying and Imam Ali (a.s.) was following him, standing to his right. Abu Talib said to His Eminence, Ja’far at-Tayyar: “Correct the arms of your cousin and stand to his left.” Ja’far stood to the right. The Prophet moved forward. Thus for a long time except for Ali, Ja’far, Zaid bin Haritha and Khadija, no one prayed with the Prophet till the 94th verse of Surah Hijr was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

“Therefore declare openly what you are bidden and turn aside from the polytheists.”[3]

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: My best brother is Ali and my best uncle is Hamza. And Abbas is a root after me and the Imam said that the Prophet recited seventy Takbirs at the bier of His Eminence, Hamza.

Also it is narrated from authentic chains of narrators from Ibn Abbas that one day the Holy Prophet (S) came out of his house holding the hand of Ali (a.s.) and said: “O Ansar, O sons of Hashim and Abdul Muttalib, I am Muhammad the Messenger of Allah and three persons from my Ahlul Bayt, Ali, Hamza and Ja’far are created from the blessed essence. And it is narrated from Sunni channels from Anas bin Malik that the Messenger of Allah (S) said: We, sons of Abdul Muttalib are among the elders of Paradise, I am the Messenger of Allah, Hamza is the chief of the martyrs, Ja’far, who will be given two wings by Allah, and Ali, Fatima, Hasan and Husain and Mahdi.

In *Qurbul Asnad* it is narrated from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) said: “From

among us the Messenger of Allah the leader of the first and the last prophets and he is the seal of the prophets. His successor is the best of the successors of the prophets. And his two sons, Hasan and Husain are the most excellent of the sons of the prophet. And the most excellent of the martyrs is Hamza, his uncle. And Ja'far who flies around with the angels and Qaim Aale Muhammad.

Ali bin Ibrahim has narrated through authentic chains of narrators that the Messenger of Allah (S) said: The Almighty Allah has given excellence to me due to three persons from my Ahlul Bayt. I am the most excellent and pious of them, but I don't feel proud of it. And He chose me and two sons of Abu Talib: Ali and Ja'far and Hamza, son of Abdul Muttalib. One day we were sleeping in Abtah covering ourselves with our sheets. Ali was on my right, Ja'far at the left and Hamza was sleeping near my feet. Suddenly I could hear the sound of the wings of angels and feel the coolness of the hands of Ali on my chest.

I saw Jibraeel with three more angels. One of the angels asked Jibraeel: "To whom are you sent from these four?" Jibraeel gestured to me and said: "This Muhammad (S) is the best of the prophets and this Ali is the best of the successors. And that is Ja'far who will fly around in Paradise with colored wings. And that is Hamza the best of the martyrs. Moreover the statement of the Almighty Allah is there:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;"[4]

The Holy Imam (a.s.) said: It implies that among the believers are those who fulfilled the covenant to Allah that they will not flee from the battlefield till they are killed. So, the death of some of them arrived and they fulfilled the covenant and passed away from the world. That is Hamza and Ja'far. And some of them are waiting for their death and they may achieve martyrdom through death: and it is Ali Ibn Abi Talib (a.s.) and he has never made changes in religion. Moreover, in the commentary of this verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them..."[5]

...it is narrated that it was firstly revealed in honor of Ali, Hamza and Ja'far and after that it was applicable to all the people. That is, it was promulgated for those with whom the infidels fight and who have been oppressed, so the Almighty Allah is capable to help them.

It is narrated from Imam Muhammad Baqir (a.s.) in *Khisal* that the Messenger of Allah (S) said: People are created from different trees and I am from the tree whose root is Ali and Ja'far is the branch. Moreover it is also narrated that Amirul Momineen (a.s.) said on the day of Shura: I adjure you to say if

anyone of you have any brother like that of Ja'far, whom the Almighty Allah has bestowed with a pair of wings to fly between the different levels of Paradise.

And does any of uncles is like my Uncle, Hamza, who is the lion of Allah, and the lion of the Prophet and the best of the martyrs." All said: "There is none among us like this." And it is narrated from Imam Muhammad Baqir (a.s.) in *Basair* that it is written on the empyrean: Hamza is the lion of Allah, the lion of the Prophet and the chief of the martyrs.

Kulaini has narrated through authentic chains of narrators from Imam Zainul Abideen (a.s.) that no ones sense of honor has enabled anyone to enter Paradise except that of His Eminence, Hamza, as he embraced Islam for the sake of the Prophet when infidels of Mecca threw the entrails of camel on the back of the Messenger of Allah (S).

Furat bin Ibrahim has narrated that the following verses:

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ

"Whoever hopes to meet Allah, the term appointed by Allah will then most surely come..."[6]

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

"And whoever strives hard, he strives only for his own soul..."[7]

...were revealed in the honor of His Eminence, Hamza.

Kulaini has narrated through good chains of narrators that Sudair asked Imam Muhammad Baqir (a.s.) that where was the honor and glory of Bani Hashim when after the passing away of the Messenger of Allah (S), Amirul Momineen (a.s.) was overpowered by Abu Bakr and Umar and all hypocrites? Imam (a.s.) asked: "Who was remaining from Bani Hashim? Ja'far and Hamza who were foremost and first in Faith and possessed perfect belief had departed for their perpetual abodes.

Two of them had weak faith as they had recently accepted faith: that is Abbas and Aqeel. They were taken prisoners in the Battle of Badr and then set free. They did not have such a strong faith. By Allah, if Hamza and Ja'far had been alive, Abu Bakr and Umar would never have dared to usurp the right of Amirul Momineen (a.s.) and if they had tried, they would have indeed eliminated the mischief makers." A similar type of report is recorded in *Ihtijaj* from Amirul Momineen (a.s.).

Account of that truthful; one who was a friend of the Prophet

before his declaration of prophethood

Kulaini and Himyari have narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before the Besat, the Prophet went to meet a person who was very polite to him. When the Messenger of Allah (S) was appointed with prophethood, people said to him: "Do you know who that prophet is that has just risen?" "I don't know," he replied. People said, "It is the same who visited you one day and you acted so politely with him." He set out to meet the Prophet and on reaching him said: "O Messenger of Allah (S), did you recognize me?" His Eminence asked, "Who are you?"

"I am the same whom you visited on so and so day at so and so place and I served you such and such food." The Holy Prophet (S) said, "Welcome, you may ask me whatever you like." He said, "I would like to have a hundred sheep along with the shepherds." The Prophet considered this for a few moments and then issued the order that he should be given the sheep etc. The Holy Prophet (S) told his companions: "What has stopped this man from asking the like of that lady of Bani Israel?"

People asked: "What did the old lady ask for?" His Eminence replied: "The Almighty Allah revealed to Prophet Musa (a.s.): "When you go out of Egypt, you must carry out the bones of Prophet Yusuf (a.s.) and take them to Baitul Maqdas." Musa (a.s.) asked the people, "Where is the grave of Prophet Yusuf (a.s.)?" No one could give him this information. A very old man said: "So and so old lady knows the location." Musa (a.s.) summoned her and asked if she knew the location of the grave of Prophet Yusuf (a.s.). Musa (a.s.) said: "Tell me about it and I will guarantee Paradise for you."

The old woman said: "By Allah, I will not inform you, till you don't do for me what I ask you to." Musa (a.s.) said: "I guarantee Paradise for you." She said, "No, till you don't give me what I ask for, I will not tell you about it." Divine revelation descended on Musa (a.s.): "You can accept whatever she asks as nothing is impossible for Me." So Musa (a.s.) said: "You may ask whatever you want." She said, "I want to live at the same level of Paradise as you." The Messenger of Allah (S) said, "Why did that man not ask me the same?"

Moreover Kulaini has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before his Besat, the Prophet was having contact with a person with whom he used to have transactions. When he was appointed to the office of prophethood, and he met that person, he said: May Allah give you a good reward, you are a good friend of mine. You always supported me and never had an argument with me." The Prophet told him, "May Allah, also give you a good reward; you always dealt honestly with me and never charged usury to me. And neither were you greedy of my wealth."

Through good chains of narrators, it is narrated from the same Imam that there were two sects during the period of Jahiliyya of the Arabs: Halam and Hamas. Quraish was known as Hamas and all the other Arabs were known as Halam. It was obligatory on all Halams to be related to one of the Hamas who lived in the sanctuary.

And if someone from the Arabs came to Mecca who did not have any acquaintance with a Meccan, he was not allowed to circle the Kaaba except in nude. Because in the view of Meccans such people had garment in which sins had been committed. Therefore it was not allowed to circle the Kaaba in those clothes. If they had acquaintance with a resident of the sanctuary, they used to take off their garments and wear the garments loaned by their friends. The Holy Prophet (S) was the benefactor of Ayaz bin Jamaz Majashi and Ayaz was a very respected person of his community and the Qadi of the people of Ukaz.

When Ayaz used to come to Mecca, he used to remove his clothes and put on the pure garment of the Prophet and after the Tawaf used to put on his clothes again. When the Holy Prophet (S) declared his prophethood, Ayaz brought a gift for the Messenger of Allah (S), which he did not accept and said: "I will only accept it if you become a Muslim, because the Almighty Allah does not like for me the gifts of polytheists." So Ayaz became a Muslim and his Islam was fruitful. When he brought a gift for the Prophet, he accepted it.

Brief Account of Muhajireen, Ansar and Companions

Ibn Babawayh has narrated through authentic chains of narrators from Abi Imamah that the Messenger of Allah (S) said, "Cheers for one who sees me and brings faith." And he repeated this statement seven times.

Through good chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that he said: "The Messenger of Allah (S) had 12000 companions; 8000 from Medina, 2000 from Mecca and 2000 emancipated persons. None of them was Qadariya who believe in the divine compulsion and neither was there any Murjia who say that the faith of every person is distinct.

And neither was there any Hururia who talk ill of Amirul Momineen (a.s.) and neither was there any Mutazali who say that the Almighty Allah cannot interfere in the actions of people and those who did not say anything regarding the religion of Allah and they used to weep and wail day and night and say: O Allah, please capture our souls before we receive the news of the martyrdom of Imam Husain (a.s.). According to another report they used to say: Give us death before we eat bread prepared from Maidah.[8]

Through another chains of narrators it is narrated from the Messenger of Allah (S) that he said, "Cheers be for one who saw me and what to say about one who meets one who has met me. And what can be said about one who has seen one who has seen me!"[9]

Shaykh Tusi has narrated through authentic chains of narrators from Amirul Momineen (a.s.) that he said: "I advise you about companions of the Prophet that you must not abuse them. And the companions of your Prophet are those who have not created innovations in religion after the Prophet and neither have they given shelter to anyone who has created innovations. Indeed the Messenger of Allah (S)

requested me about them."

Moreover it has been narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) performed the Morning Prayer in Iraq with the people and after that addressed the gathering, himself wept and made other people also weep of the fear of Allah.

Then he said: "I swear by Allah, that I saw a group of people during the period of my friends, the Prophet who spend their days in night in such a condition that their hair were in disarray, smeared with dust, empty stomachs, their foreheads like knees of goats due to excessive prostrations. They spent the nights in remembrance of God. Sometimes they were in Qiyam, sometimes in Ruku and sometimes in Sujood. And they used to tire their foreheads and legs. They always beseeched their Lord in whispered prayers, and weeping, plead to Him to free them from the punishment of Hellfire. And by Allah, I always found them terrified of divine chastisement.

Through another chain of narrators, it is narrated from Abdur Rahman Jehni that he said: "One day I was in the company of the Messenger of Allah (S); suddenly we decried two riders.

When the Messenger of Allah (S) saw them, he said: These two are from the tribe of Madhij tribe. When they came near, it was known that they were indeed from the Madhij tribe. One of them came to the Prophet to pay allegiance. When the Holy Prophet (S) held his hand for allegiance, he said: O Messenger of Allah (S), inform me of the reward of one who visits you, brings faith on you, testifies to your prophethood and follows you." His Eminence replied: "There is Tooba for him." So the man paid the oath of allegiance and went away.

Then the second approached the Prophet and held his hand to pay the oath of allegiance and he said: "O Messenger of Allah (S), inform me of the reward of one who brings faith in you, believes in your statements and follows you, but who has not met you." His Eminence replied: "There is Tooba for him also." That man also paid the allegiance and went away.

Through another chain of narrators it is narrated from some companions of the Prophet that: One day we were having breakfast in the company of the Prophet when we asked: O Messenger of Allah (S), is there anyone better than us? Because we accepted Islam and performed Jihad in your service. His Eminence replied: "Yes, better than you are those from my Ummah who will be born after me and have faith in me."

Through authentic chains of narrators, it is narrated by Kulaini that Abu Amr Zubairi asked Imam Ja'far Sadiq (a.s.) if there were different grades of faith due to which believers have excellence over each other in the view of Allah. His Eminence replied: "Yes." Amr said, "Please explain so that I may also understand." The Imam said, "The Almighty Allah has kept competition between believers like horses are raced after laying bets. And the believers are made to compete with each other in good deeds and no one has precedence on one who precedes him. And no inferior one has any precedence on one who is superior to him.

Therefore those who accepted faith at the end of this Ummah and if those who had precedence in faith had no excellence, everyone who brought faith later, the last of the Ummah would have joined the first. Rather due to good deeds he would have even achieved excellence over him. Therefore there is no excellence of those who have believed first. But due to the different grades of faith, the Almighty Allah has considered foremost those who accepted faith before.

Because we see some believers who brought faith later, that their prayer, fasting, Hajj and Zakat, Jihad and charity etc. is more than the ones who came later. If there had been no excellence of precedence of faith, those who accepted faith later, would have gained precedence over the former ones due to their excessive good deeds. Thus one who is given precedence by Allah cannot be considered less than the one who is kept behind." Abu Amr said, "Please tell me about those matters that the Almighty Allah has encouraged in order to increase the grades of faith." Imam (a.s.) said, "The Almighty says:

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ

"Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles..."[10]

Then He said:

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ.

"And the foremost are the foremost, these are they who are drawn nigh (to Allah)."[11]

And then He says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"And (as for) the foremost, the first of the migrants (from Mecca) and the helpers (among the people of Medina), and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him..."[12]

Then He said:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

"We have made some of these apostles to excel the others, among them are they to whom Allah

spoke, and some of them He exalted by (many degrees of) rank…"[13]

Then He said:

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

"… and certainly We have made some of the prophets to excel others…"[14]

Then He said:

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

"See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence."[15]

Then He said:

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ

"There are (varying) grades with Allah."[16]

Then He said:

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

"…and bestow His grace on every one endowed with grace…"[17]

Then He said:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

"Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah…"[18]

Then He said:

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا. دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً...

"Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward: (High) degrees from Him and protection and mercy..."[19]

Then He said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا

"...not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards..."[20]
Shaykh Tusi has narrated that the Messenger of Allah (S) said: "Indeed the Ansar are my shield in warding off the enemies. Therefore forgive them their mistakes and help the good ones among them."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: "When people were joining the religion of the Messenger of Allah (S) in groups, there arrived a delegation for the Azd tribe; the people of this clan were sweet spoken and tenderhearted. Companions said: "O Messenger of Allah (S), we have understood the delicateness of the hearts, but why are they so sweet spoken?" He replied: "Because they used to brush their teeth during the period of Jahiliyya."

And Shaykh Tusi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "Swords of the Muslims did not come out and their rows were not formed in prayers and jihad and the Azan was not recited in a loud voice, and the verse of: 'O people who believe,' was not revealed in Qur'an before the tribes of Aws and Khazraj (Ansar) embraced Islam."[21]

Ibn Babawayh has narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) heard a Quraish man talking to a Shia person that he was boasting of his lineage. The Imam in its reply said to the Shia man: "You tell him that you are more excellent than him due to Wilayat and devotion of Ahlul Bayt (a.s.)."

Through correct chains of narrators, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was fond of people of four tribes: Ansar, Abdul Qays, Aslam and Bani Tamim. And he despised four tribes: Bani Umayyah, Bani Hunaif, Thaqif and Bani Hudhail. And he used to say that my mother has not given birth to me because I am Bakari or Thaqafi. And he used to say: "There is a noble in every tribe except in Bani Umayyah."

Shaykh Tusi has narrated that one day Amirul Momineen (a.s.) said: Call the Ghani and Bahila tribes so that they may take their share of gifts. By the God Who split the grain and created the creations, they have no concern with Islam and I will testify at Hauz Kauthar and Maqam Mahmud that they are my enemies in the world and the Hereafter and if my Caliphate is established I will transfer some tribes to others; and indeed I will legalize the killing of sixty tribes because they have no share in Islam."

1. The author says: Uthman bin Mazun was an extremely pious and religious companion, and he had participated in the two migrations of Abyssinia and Medina and was among the first of the companions who expired in Medina. He died 30 months after Hijrat. And according to another report it was after 20 months. Shia and Sunni scholars have narrated that after his death, the Holy Prophet (S) kissed him and after burying him said: "He was our good elder."
2. Amirul Momineen's acceptance of Faith means that he testified to the prophethood of the Prophet; otherwise his Noor was joined to the Noor of the Prophet whose details have been mentioned in the first volume of this book.
3. Surah Hijr 15:94
4. Surah Ahzab 33:23
5. Surah Hajj 22:39
6. Surah Ankabut 29:5
7. Surah Ankabut 29:6
8. Superfine flour
9. The author says: This tradition is related through Sunni chains and there is no doubt that faith is necessary for this.
10. Surah Hadid 57:21
11. Surah Waqiah 56:10-11
12. Surah Taubah 9:100
13. Surah Baqarah 2:253
14. Surah Bani Israel 17:55
15. Surah Bani Israel 17:21
16. Surah Aale Imran 3:163
17. Surah Hud 11:3
18. Surah Taubah 9:20
19. Surah Nisa 4:95-96
20. Surah Hadid 57:10
21. The author says: The praise and excellence mentioned in these verses for Companions, Muhajireen and Ansar are in fact for those who neither left the fold of Islam nor gave way to hypocrisy; who never followed anyone except Amirul Momineen (a.s.). And the companions who became infidels and apostates, and who helped the enemies of Amirul Momineen (a.s.), are worse then infidels. Thus the Holy Prophet (S) said: "Many of my companions on Judgment Day will be driven away from Hauz Kauthar; so I will say: they are my companions; the Almighty Allah will say: O Muhammad you don't know what they did after you. After you they turned on their heels and apostasied from faith." Numerous traditions will be mentioned through Shia as well as Sunni channels in the coming pages on this topic.

[1] [1]
SHARES

An Account of some Senior Companions

Ibn Babawayh has narrated from Kariza bin Salih that he said: I heard from His Eminence, Abu Dharr that he said that the Messenger of Allah (S) mentioned three points about Amirul Momineen (a.s.): That even if one of them had been in my favor, I would have preferred it over the world and whatever is in it. First: O Allah help him and seek help through him only and help him and take revenge from his enemies.

Indeed he is Your slave and the brother of Your Messenger." Then Abu Dharr said: "I testify that Ali is

the Wali of Allah and the brother of the Messenger and his successor." Then Kariza said: "This testimony gives him precedence on all Muslims like Salman Farsi, Ammar Yasir, Jabir bin Abdullah Ansari, Abul Hasheem bin Taihan, Khuzaimah bin Thabit Zul Shahadatain, Abu Ayyub Ansari and Hashim bin Atba Naufal (r.a.), who were senior companions of the Prophet."

Through reliable chains of narrators, it is reported that people asked Amirul Momineen (a.s.) about His Eminence, Abu Dharr. He said: "He was having the knowledge of truth and he had tied up its end secretly in such a way that nothing can be lost from it." Then they asked him about Huzaifa. Ali (a.s.) said that he well remembered the names of the hypocrites. Then they asked him about Ammar. He said: he was such a believer whose bone marrow was filled with faith. And he used to forget errands and when people reminded him, he used to remember immediately.

Then they asked about Abdullah bin Masud. He said: He recited the Qur'an and it was revealed before him. People asked him about Salman Farsi. His Eminence said: He achieved the knowledge of the formers and latters. And he is an endless ocean of knowledge and he is from us, Ahlul Bayt (a.s.). People said: O Amirul Momineen (a.s.): "Tell us about yourself." The Imam said: "I was such that when I asked a question the Holy Prophet (S) used to bestow knowledge and when I was silent he initiated the discussion."

Moreover, it is narrated from Habba Arafi that Abdullah bin Umar found ten persons arguing about Ammar. Each was claiming to have eliminated him. Abdullah said: "You are fighting to get priority in going to Hell. Because I have heard from the Holy Prophet (S) say that the killer of Ammar, one who plunders his weapons and one who removes his garments, will all go to Hell." It is also narrated that when His Eminence, was killed, people came to Huzaifa and said that Ammar has been killed and people are debating whether he was on the right or not, so what was his opinion? Huzaifa said: "I have heard from the Holy Prophet (S) that he repeated thrice: Abul Yaqzan is firm on the nature Islam and he will not leave it as long as he lives."

It is also narrated from Ayesha that the Holy Prophet (S) said: "When Ammar is given two choices, he opts for one which is the most difficult."

It is mentioned in *Qurbul Asnad*, through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "Allah has commanded me to love four persons. Companions asked who they were. The Holy Prophet (S) said: "One of them is Ali Ibn Abi Talib (a.s.)," and then he fell silent. Then he said: "The Almighty Allah has commanded me to love four persons." "Who are they," asked the people. He replied: "Ali Ibn Abi Talib (a.s.), Miqdad bin Aswad, Abu Dharr Ghiffari and Salman Farsi."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that when the Almighty Allah revealed the following verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives..."[1]

... the Holy Prophet (S) arose and said: "O people, the Almighty Allah has made a duty incumbent on you with regard to me. Will you fulfill it?" No one replied. The Prophet returned without any assurance. The Messenger of Allah (S) again came to his companions the next day and asked the same question but again he did not receive any response. On the third day the Messenger of Allah (S) repeated the same question.

When no one responded, the Holy Prophet (S) said: "O people, whatever the Almighty Allah has made incumbent on you with regard to me is not from gold, silver or any edible item." Then the people said: Then tell us what it is?" The Holy Prophet (S) said: "The Almighty Allah has revealed this verse and has made love of my Ahlul Bayt (a.s.) as the recompense of my prophethood." Then the people said: "We accept." After that Imam Ja'far Sadiq (a.s.) said: "By Allah, this promise was not fulfilled by anyone except the following seven persons: Salman, Abu Dharr, Ammar, Miqdad, Jabir bin Abdullah Ansari, freed slave of the Prophet, known as Thabeet and Zaid bin Arqam (r.a.)."

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

"Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise."[2]

This verse revealed in praise of Abu Dharr, Miqdad, Salman and Ammar (r.a.) and the Almighty Allah has fixed Jannatul Firdos as their final abode.

Ibn Babawayh and Shaykh Mufeed etc. have narrated that the Messenger of Allah (S) said: "Allah has commanded me to love four of my Companions and He himself loves them. Companions asked: "Who are they, we all like to be from them?" The Holy Prophet (S) said: "They are: Ali Ibn Abi Talib (a.s.), Salman, Abu Dharr and Miqdad."

Ibn Babawayh has narrated from the Messenger of Allah (S) through authentic chains of narrators that Ammar Yasir used to say in the Battle of Siffeen: "I have fought thrice under this banner in the service of the Prophet, and this is the fourth time. By Allah, if these people kill me, or take us to date orchard of Hijr, even then we will continue to believe that we are on the right and they are wrong."

Moreover, it is narrated from Imam Ali Reza (a.s.) through authentic chains of narrators that the Holy Prophet (S) told Amirul Momineen (a.s.): "Paradise is eager for you, Salman, Abu Dharr, Ammar and Miqdad."

Through authentic chains of narrators, it is narrated from Amirul Momineen (a.s.) that His Eminence, said: “Five persons have precedence in faith: I am the first among Arabs, Salman is the foremost among Iranians, Suhaib is the first among Romans, Bilal is the first among the Abyssinians and Khabab from the Copts.”

Through authentic chains of narrators, it is narrated from Imam Ja’far Sadiq (a.s.) and Imam Ali Reza (a.s.) that love and Wilayat of those believers is obligatory who after their Prophet didn’t make any changes in the Caliph of Allah and the religion of Allah. For example: Salman Farsi, Abu Dharr Ghiffari, Miqdad bin Aswad Kindi, Ammar bin Yasir, Jabir bin Abdullah Ansari, Huzaifa bin Yaman, Abu Haitham bin Taihan, Suhail bin Hanif, Abu Ayyub Ansari, Abdullah bin Samit, Ubadah bin Samit, Khuzaimah bin Thabit, Zul Shahadatain and Abu Saeed Khudri and those who walked on their path and performed deeds like them.

It is narrated from Amirul Momineen (a.s.) that the world was created for the following seven persons, for whose sake the inhabitants of the world get their livelihood and through their auspiciousness rain falls, and only through their sake are the people helped. And they are: Abu Dharr, Salman, Miqdad, Ammar, Huzaifa and Abdullah bin Masud (r.a.).” After that His Eminence said: “I am their Imam and chief. And it them alone who were present at the funeral prayers of Fatima Zahra (s.a.).”[3]

Through authentic chains of narrators, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: “Ammar will be on the right when he will be killed between two armies. One of them would be on my religion and Sunnah and the other would have gone out of the pale of religion.”

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that when the Holy Prophet (S) came to Medina, the Jews, who were enemies of Allah, came with Abdullah Bin Surya to His Eminence (S). Ibn Surya asked His Eminence (S): O Muhammad, what is the condition of your sleep? Because we know about the sleep of prophets. His Eminence (S) said: My eyes sleep, but my heart is awake. Abdullah said: That is right, now tell me whether the child is created from the father or mother? His Eminence (S) replied: Bones, muscles and veins are from the father and flesh, blood and hair from the mother. He said: It is so.

Then he asked: O Muhammad, how is it that sometimes a child resembles his maternal uncle and not the paternal uncle? And sometimes he resembles his paternal uncle and not the maternal? He (S) said: He resembles one whose fluid is dominant over the other. Abdullah said: That is right.

Then he said: O Muhammad, how is it that some have issues and some don’t? His Eminence (S) said: When the sperm becomes red and turbid, a child cannot be conceived and when the sperm is clean, a child is conceived. Then he asked: Tell me, what your Lord is? Allah revealed Surah Tauheed. Ibn Surya said: It is right. Now one point is left, if you give me the right answer, I shall bring faith on you and obey you. Tell me, which angel brings the divine commands to you? His Eminence (S) said: Jibraeel (a.s.).

He said: This angel is our enemy who arrives with battles, severity and calamities of war. Our

ambassador is Mikaeel (a.s.), who brings peace and happiness for us. If angel Mikaeel (a.s.) brought Allah's commands to you we would bring faith. Mikaeel used to make our kingdom strong whereas Jibraeel destroyed it, that is why he is our enemy. Salman Farsi (r.a.) asked: How did this enmity begin?

He replied: Yes, Salman, he has always been inimical to us. It was the time when Allah revealed to His prophets, that an unfortunate person will destroy Baitul Maqdas and in that time also we got this information. And Allah brings one command after another, as He likes, and does what He wants. When we came to know about Baitul Maqdas, our elders sent a man, whose name was Daniyal; he was a prophet at that time. He was very famous and a strong fighter in Bani Israel.

He was sent to search out that person and eliminate him; he was also sent with a lot of wealth and many things. When he went in his search, he found a man in the city of Babel who was very thin and weak. Our man wanted to kill him, but Jibraeel (a.s.) forbid it and said: If he is the one Allah has appointed to destroy you, you will not be able to subdue him and if he is not such, why do you want to kill him?

Our companions agreed and returned to us again and informed us about it. Nebuchadnezzar became very strong and after becoming a king, came to fight us and destroyed Baitul Maqdas. That is why we consider Jibraeel our enemy. Salman (r.a.) said: O! Ibn Surya, you don't use your common sense and are misguided. See, your elders selected a man to kill him, how was his action? Allah had informed His prophets in His books that Nebuchadnezzar will become a king and he would destroy Baitul Maqdas.

Now they intended to falsify Allah's apostles and their information and blamed them; or they accepted Allah's information and wanted to overwhelm Allah. Those who went to fight Nebuchadnezzar were infidels. How is enmity possible from Jibraeel (a.s.)? He (Jibraeel) restrained him from falsifying divine prophecy and overwhelming Allah. Ibn Surya said: Indeed Allah informed through His Apostles, but He erases whatever He wants and sets up what He likes.

Salman (r.a.) said: If it is so, then do not believe in any information of Taurat; first or last, because Allah erases what He likes and sets up whatever He likes. Hence, it is also possible that Allah might have cancelled the prophethood of Musa and Harun (a.s.); and what they informed you that it will occur, may not occur and what they informed will not occur, may occur.

In this way their saying that such and such thing occurred, may not be true for it might not have occurred. And Allah has promised you reward but may be He cancels it and also erases the chastisement. Because Allah erases whatever He likes and whatever He wants to establish, He does. At last, Salman (r.a.) said: You are unaware of the meaning of:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ

"Allah makes to pass away and establishes what He pleases."[4]

Because you are disbelievers and falsify the divine messages and you have gone out of the pale of religion.
Then Salman (r.a.) said: I witness, that those who are enemies of Jibraeel are also enemies of Mikaeel and they both are enemies of those who are inimical to them and they are at peace with those who are at peace with them. Then Allah revealed the following verse in support of Salman's (r.a.) statement:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

"Say: Whoever is the enemy of Jibraeel..."[5]

O Muhammad, tell them, those who are enemies of Jibraeel (a.s.) because he helps the friends of Allah against their enemies and he descends with Ali's greatness by the command of Allah they are My enemies and I am also their enemy.

فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

"...for surely he revealed it to your heart by Allah's command..."[6]

How Jibraeel (a.s.) brought this Qur'an on your heart by Allah's command?

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

"...verifying that which is before it..."[7]

That verifies all the heavenly scriptures that descended before it...

وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

"...and guidance and good news for the believers."[8]

And it guides the misguided ones and it is a good news for those who believe in the prophethood of Muhammad and Wilayat of Ali and the other Imams (a.s.), who are, in fact, the true friends of Allah.

After that His Eminence (S) told Salman (r.a.): Salman, Allah has verified your words and Jibraeel (a.s.) says from Allah that Salman and Miqdad are two brothers, who sincerely love you and your brother, your successor and your chosen one, Ali Ibn Abi Talib (a.s.) and they are from your companions just as Jibraeel and Mikaeel (a.s.) are from the angels. One who bears enmity with one of them, both are his enemies. And one loves both of them and you and Ali (a.s.), they love him.

And one who bears enmity to Muhammad and Ali and their friends, they are his enemies. And if the people of the world had sincerely loved Salman and Miqdad, just as angels of the empyrean and the heavens love the two and Muhammad and Ali (a.s.) and their friends and enemies of their enemies, because of this, Allah would not have punished any of them.

It is mentioned in *Ihtijaj* from Amirul Momineen (a.s.) that he said: "When the Holy Prophet (S) passed away and I buried him after giving him shroud and bath and began to collect the Qur'an, and when I concluded it, I held the hands of Fatima, Hasan and Husain and went to the houses of all the companions of Badr and those who had precedence in faith and adjured them of my right and asked for their help, but except for four persons, no one accepted it and they were Abu Dharr, Salman, Miqdad and Ammar and according to another report, twenty-four persons paid allegiance to him.

Imam Ali (a.s.) told them to shave off their heads the next day and come to meet him fully armed and that they should swear that they will not forsake him till death. But no one arrived the next morning, except for Salman, Abu Dharr, Miqdad and Ammar. Imam Ali (a.s.) called the people in this manner for three consecutive nights but except for these four persons no one responded.

Through authentic chains of narrators it is narrated from Salman that: "When Amirul Momineen (a.s.) concluded the shrouding and funeral bath of the Prophet, he called me, Abu Dharr, Miqdad, Fatima, Hasan and Husain. He stood in front of us and we formed a row behind His Eminence and we prayed the funeral prayer of the Messenger of Allah (S) in this manner. Ayesha was in the same room but Jibraeel had closed her eyes and she could not see us."

It is narrated from Asbagh bin Nubatah that Abdullah bin Kawwa asked about the companions of the Prophet. Amirul Momineen (a.s.) said: "Whose circumstances do you want to know?" "Abu Dharr Ghiffar," he replied.

Imam Ali (a.s.) said, "I have heard from the Messenger of Allah (S) that he said: The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Dharr." Then he asked about His Eminence, Salman (r.a.). He said: "Salman is from us, Ahlul Bayt (a.s.) and how can the earth bring anyone else one who is like the Hakim Luqman? He was cognizant of the former as well as the latter sciences." Then the inquirer asked about Ammar.

Imam Ali (a.s.) said: "He was such that his flesh and blood the Almighty Allah has prohibited for the fire of Hell." Then the inquirer asked about Huzaifa bin Yaman. Imam Ali (a.s.) said: "He was such that he knew the names of the hypocrites and if you ask him about the divine penalties, you will find him aware and intelligent." Then the inquirer said: "Please say something about yourself." Imam Ali (a.s.) said: "I was such that when I asked a question the Holy Prophet (S) used to bestow knowledge and when I was silent, he initiated the discussion."

According to some authentic reports, a group of people came to Imam Ali Reza (a.s.) and said: "We are Shia of Amirul Momineen (a.s.)." Imam (a.s.) did not allow them audience and they were not able to

meet the Imam for a long time.

When at last they were permitted, they complained why they were denied access to him for so many days. “Why should I not have stopped you when you falsely claimed to be Shia of Amirul Momineen (a.s.), while the truth is no one is Shia of Amirul Momineen (a.s.) except Hasan, Husain, Salman, Abu Dharr, Miqdad, Ammar and Muhammad bin Abi Bakr. They were such that they did not disobey the Imam in anything.”

Shaykh Tusi has narrated through authentic chains of narrators from Husain Asbat that he said that he heard from Amirul Momineen (a.s.) when he was busy in the Battle of Siffeen: “O Allah, if I come to know that Your pleasure lies in that I throw myself from this mountain, I will do it. And if Your pleasure lies in that I lit a fire and jump into it, I will do that also. And I am not fighting the Syrians except for Your pleasure. And I hope that You will not make me despair of that which I have decided.”

Sayyid Ibn Tawus has narrated from Sunni channels from Anas bin Malik that the Messenger of Allah (S) said: “Paradise is eager for four persons of my Ummah.” But the awe of the Prophet prevented me from asking him who they were. So I went to Abu Bakr and asked him to inquire from the Prophet.

Abu Bakr said: “If I will not be from those four, Bani Tamim will condemn me.” So I went to Umar and asked him to ask the Prophet. He also said that if he is not from the four, Bani Adi will ridicule him. After that I went to Uthman and requested to make this inquiry. He also said that if I am not from the four, Bani Umayyah will condemn me.

At last I came to Ali Ibn Abi Talib (a.s.) who was watering his orchard. I said: The Messenger of Allah (S) has said that Paradise is eager for four persons. I plead you to ask the Prophet who the four are? He said: By Allah, I will indeed ask him about it. If I am from those four, I will thank the Almighty.

If I am not from them, I will ask Allah to make me of them and I will love them. Thus Imam Ali (a.s.) set out to make the inquiry and Anas followed. When they came to the Prophet, they saw that the head of the Prophet was in the lap of Dahiya Kalbi. When Dahiya Kalbi saw Amirul Momineen (a.s.) he stood up to pay respect and said: Take your cousin’s head, as you are more deserving of it.

When the Holy Prophet (S) awoke and found his head in the lap of Ali (a.s.), he said: “O Ali, perhaps you have come to ask something?” He said: “May my parents be sacrificed on you, when I came here, I saw your blessed head in the lap of Dahiya Kalbi. So he arose and after greeting me said: “Take your cousin’s head in your lap.” The Holy Prophet (S) said: “Did you recognize who he was?” Ali (a.s.) said: “It was Dahiya Kalbi.” The Holy Prophet (S) said: “He was Jibraeel, who addressed you as Amirul Momineen.”

Imam Ali (a.s.) said: “May my parents be sacrificed on you, O Prophet of Allah, Anas told me that the Prophet has said that Paradise was eager of four persons from my Ummah. So please tell us who the four are?” The Messenger of Allah (S) pointed to Amirul Momineen (a.s.) and said thrice: “By Allah, you

are the first of them." Then Amirul Momineen (a.s.) asked him: "May my parents be sacrificed on you, who are the other three?" The Holy Prophet (S) said: "They are Miqdad, Salman and Abu Dharr."

Ibn Idris has through authentic chains of narrators narrated from Mufaddal that he asked Imam Ja'far Sadiq (a.s.) about a group of people who had apostasied from faith after the passing away of the Prophet. I was mentioning each name and the Imam was saying: Be away from me. Till I mentioned the name of Huzaifa bin Masud. The Imam continued to say that. Then he said: If you want to know about those who were not haunted by the least doubt, they were Abu Dharr, Miqdad and Salman."

Ayyashi has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) passed away from the world, except for the following four persons all had become apostates: Ali Ibn Abi Talib (a.s.), Miqdad, Salman and Abu Dharr. The narrator asked what the Imam says about Ammar? Imam (a.s.) said: "If you ask about those who never had an iota of doubt, they were only these three."

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that the Holy Prophet (S) turned towards his companions and asked: Has anyone of you today given any benefit to your believer brother employing your rank? Ali (a.s.) replied: O Allah's Messenger! I have done so. The Holy Prophet (S) said: Describe the event. Ali (a.s.) said: Today I happened to pass by Ammar Yasir who was apprehended by a Jew, who had loaned him thirty Dirhams. Ammar complained to me: Dear brother of Allah's Messenger!

This Jew has apprehended me only to harass and disgrace me and that too only because I befriend you, Ahlul Bayt (a.s.). Kindly use your rank and position and get me released. I intended to request that Jew to favor Ammar with kindness, but Ammar (r.a.) spoke up: Dear brother of Allah's Messenger! Your honor in my eyes and heart is much more than that you make recommendation to him, who would never reject your word, even if you ask him to give feast to the whole world.

Please just request Almighty Allah to help me to return his money and protect me from seeking loans in future. So I raised my hands to the sky and prayed: O Allah! Please fulfill Ammar's need. Thereafter I said to him: Pick up any stone or brick in front of you from the ground and it will turn into gold by Allah for you. So he picked up a stone weighing a few kilograms. It became gold in his hands.

Then he asked the Jew: How much do I owe you? He replied: Thirty dirhams. He was asked how much in gold coins? He replied: Three Dinars. Ammar (r.a.) prayed to Allah Almighty: O Lord! Kindly make this gold soft so that I may slice it off and give to this Jew. Allah softened the metal. He took off three Mithqal gold and gave it to that Jew. Then looking at the remaining gold, he said: O Allah: I have heard that You have said in Holy Qur'an:

إِنَّ الْإِنْسَانَ لَيَطْغَىٰ. أَنْ رَآهُ اسْتَغْنَىٰ.

"Nay! man is most surely inordinate, because he sees himself free from want."[9]

I don't wish to be that much wealthy. Therefore, O Allah: for the sake of one, for whom You made this stone, gold, please return it to its original form. So it became a stone and Ammar (r.a.) threw it away and exclaimed: O dear-most brother of Allah's Messenger! Your friendship in this world and Hereafter is enough for me.

Upon hearing this, the Prophet of Allah (S) said: Ammar's contentment made even the angels wonder. They described Allah's glory. Allah's mercy continues to rain on him from high heavens. Then turning towards Ammar Yasir (r.a.) he said: O Abal Yaqzan: Good news for you. You, in honesty, are Ali's (a.s.) brother and are the most high ranking in his friendship.

You are among those who will be killed due to your devotion for him. You will be killed by a rebellious group and in this world, your last provision will be some uncooked milk and your soul shall join with the souls of Muhammad and his progeny (a.s.). You are, in my sight, among the desired Shias.

It is mentioned in the same *Tafsir* that when Muslims suffered a great shock in the battle of Uhud, after a few days some Jews met Ammar Ibn Yasir and Huzaifa Ibn Yaman and said: See how much you grieved on the day of Uhud? And the battle of Muhammad (S) is like that of kings who are worldly persons. Sometimes he wins and sometimes he loses.

If he were a prophet, he would not have been defeated; he would have been victorious every time. You should give up his religion. When Huzaifa (r.a.) heard this, he said: Woe on you. I am not sitting with you and not talking with you or hearing your arguments. I am afraid of my belief and soul because of you and I am running away from here; and saying this he went away from there.

And Ammar (r.a.) continued to sit there and said to them: O Jews, Muhammad had taken promise from Muslims on the day of Badr that if they observe patience, they will succeed. So they were patient and got victory. In Uhud also, they were promised victory on being patient but they took to cowardice and opposition, so they had to suffer. If they had obeyed and remained patient and not opposed the order of His Eminence (S), they would never have been defeated and indeed succeeded.

The Jews said: O Ammar, if you obey Muhammad, would you gain an upper hand on the chiefs of Quraish in spite of your thin shin bones? Ammar (r.a.) said: Indeed, by one except whom there is no deity, who sent Muhammad as a true prophet, His Eminence (S) has filled me up with excellence and knowledge, because he taught the excellences of his prophethood and excellence of his brother, successor and best of creation after him, and explained and ordered me to be obedient to his purified progeny and also that I should pray through their sake in difficult times.

Then Ammar said: If the Prophet orders me something and I do it with full concentration, obeying the Prophet; indeed I shall be able complete it. So much so, that if the Prophet orders me to bring the sky down to the earth and carry the earth to the sky, then indeed Allah will give me strength despite my thin shinbones to obey his orders. On hearing Ammar's arguments, the Jews said: It is not so, O Ammar. By Allah, the status of Muhammad is lesser near Allah, contrary to what you say and your status is also

lesser near Allah and Muhammad, than what you claim.

At that time, forty hypocrites were also present among the Jews. Ammar (r.a.) stood up from there and said: I have fully conveyed the proof of Allah and advised you also but you don't like it. And Ammar (r.a.) returned from there and came to His Eminence (S). His Eminence (S) said: O Ammar, I know everything about you two. Huzaifa (r.a.) came here running to save his religion from Satan and his companions and he is one of the true believers of Allah and you have struggled in the religion of Allah and are also a well-wisher of Muhammad (S) and you are also included among warriors in the way of Allah.

The Prophet, Ammar and Huzaifa were discussing this, when the Jews who were talking with Ammar came there and said: O Muhammad, your friend says that if you order him to raise the earth to the sky and bring the sky to the earth and if he has faith and is obedient to you, Allah will definitely help him. If you are a prophet, we don't want more. If Ammar (r.a.) picks up this rock, despite his thin shinbones it would be enough for us. At that time the Prophet (S) was outside Medina and that rock was lying before him. It was so huge and heavy that even two hundred men would not be able to move it.

The Jews said: O Muhammad, if Ammar tries to lift this rock, he cannot even move it and if he lifts it, his shin bones will break and his body will disintegrate. His Eminence (S) said: O Jews! Don't underestimate Ammar's shinbones, because they are heavier than Mount Thawr, Mount Basir, Mount Hira and Mount Abu Qubais; rather heavier than the whole earth and all it has. And on account of reciting benedictions on Muhammad and Aale Muhammad, things heavier than this rock have become light; like the empyrean, which seems light on the shoulders of eight angels, even though before that numerous angels could not lift it.

After that His Eminence (S) said to Ammar (r.a.): O Ammar, believe in my obedience and pray: O Allah, for the sake of Muhammad and Aale Muhammad's excellence give me strength to lift this rock, make it easy for me just as You made it easy for Kalib bin Yohanna to pass over the sea and he crossed it on horseback, because he prayed to Allah through Muhammad and Aale Muhammad. Ammar (r.a.) prayed thus, placing faith in the Prophet and lifted the rock and exclaimed: Allah's Messenger, by One Who sent you as a true Prophet, this rock seems lighter than a twig in my hands.

Then His Eminence (S) pointed to a mountain, three miles away and told him to throw that rock on the top of that mountain. Ammar (r.a.) threw it in the air and that rock rose up high and fell down on the peak of that mountain. After that the Prophet said to the Jews: Have you seen Ammar's strength? They said: Yes. Then His Eminence (S) said to Ammar (r.a.): Go to the mountain peak, you will find a rock heavier than this one.

Bring it to me. Ammar (r.a.) took a step to move, the earth drew close together and in the second step, he reached the mountain peak, picked that rock and in the third step came back to His Eminence (S). The Prophet (S) told him: Throw it hard on the ground. Seeing this, the Jews ran away in fear. Ammar (r.a.) threw it with force on the ground and it disintegrated and dispersed in the air. After that His

Eminence (S) said to the Jews: O Jews! You have seen the signs of Allah, now you must accept faith. Some Jews believed and some were overpowered by wretchedness and remained deprived of faith.

Then His Eminence (S) said: O Muslims! Do you know what this rock is like? They said: No. The Prophet (S) said: By One Who sent me as a true prophet, when one of our followers, whose sins are many times more than the earth, mountains and the sky, seeks forgiveness and renews the Wilayat of us, Ahlul Bayt (a.s.) in his mind, his sins hit against the ground harder than this rock was hit. Besides, there is a man whose worship acts and obedience is like mountains, seas, skies and earth but he does not believe in our Wilayat; his worship acts and devotion will be thrown away as Ammar (r.a.) threw the rock and it dispersed in air.

When he will be brought in the hereafter, he will find nothing good in his record of deeds and his sins will be greater than skies and earth and his account will be taken very severely and he will remain in chastisement forever.

When Ammar (r.a.) got this much strength that he threw the rock with full strength on the ground and broke it into small pieces, he said: O Allah's Messenger, allow me to fight the Jews and destroy them. His Eminence (S) said: O Ammar, Allah says:

فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

"...but pardon and forgive, so that Allah should bring about His command..."[10]

That is His chastisement, victory of Mecca and other things that He has promised.
In the mentioned book it is narrated from Imam Zainul Abideen (a.s.) that the verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

"And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants."[11]
...was revealed about the good companions of the Prophet whom the people of Mecca oppressed and tortured so that they may recant their faith of Islam. And they were: Bilal, Suhaib, Khabbab,

Ammar bin Yasir and his parents. Bilal was purchased by Abu Bakr bin Abi Qahafa in exchange for two black slaves. When he came to the Prophet, he paid more respects to Amirul Momineen (a.s.) than he was respectful to Abu Bakr. So a group of mischief makers said: O Bilal you have shown thanklessness and caused disrespect of Abu Bakr who is your master, who had purchased you and set you free from the infidels.

Although Ali has not done any such favor on you and you respect him more than Abu Bakr, it is nothing

but thanklessness." Bilal said: "Is it necessary for me to respect Abu Bakr more than the Prophet?" They said: "How can we say this?" Bilal said: "This statement opposes your previous saying that I cannot honor Ali (a.s.) more than Abu Bakr, because he has purchased and emancipated me."

They said: "The Holy Prophet (S) and Ali is not equal, because the Prophet is most excellent of all the creatures. Bilal said: Ali is also in the view of Allah better than all after the Messenger of Allah (S), because when the roasted bird was brought for the Holy Prophet (S) he prayed: O Allah, send me one who is most beloved to You so that he can share this bird with me. So Ali (a.s.) arrived and joined him.

And Ali is most resembling the Prophet because the Almighty Allah made him as his brother in religion; therefore Abu Bakr cannot hope from me that which you people state, because he knows that Ali is superior to him and Ali has more right on me. It is so because it is Ali who saved me from divine punishment. And due to his love and for considering him superior to others I became eligible for perpetual bounties of Paradise."

Imam (a.s.) said with regard to Suhaib: "He used to tell the infidels: I am an old man and my company with you will not give you any advantage and neither will my separation harm you. Therefore take away my money and leave me on my religion. So the infidels took away all his belongings. The Holy Prophet (S) asked: "How much wealth did you possess?" He said: "Seven thousand dirhams." His Eminence, asked him if he had surrendered that amount willingly. Suhaib replied: "By the one who has sent you with truth.

If the whole world had been of pure gold and I had owned it all, I would have given it all just to glance at your elegance and the face of your brother and successor, Ali Ibn Abi Talib (a.s.)." The Holy Prophet (S) said: "You have made the treasurers of Paradise helpless to be in your favor for the wealth the Almighty Allah has given you in exchange of the wealth you sacrificed, because no one except Allah can encompass all that."

Imam (a.s.) then mentioned the merits of Khabbab bin Aras that when infidels tied him in heavy chains and put an iron collar in his neck, he beseeched the Almighty Allah in the name of Muhammad and his Purified Progeny. The Almighty Allah through their Barakat made that chain into a horse on which he mounted and converted that iron collar into a sword which he wore and came out of that place.

When the infidels saw him in this condition, no one dared to approach him and he used to say: Whosoever from you likes may come to me and see how I prayed in the name of Muhammad, and Ali and his Progeny and I know that if along with this faith, I hit this sword on Abu Qubais, it will also split into two." Thus none of them approached him and he came to the Holy Prophet (S).

Then Imam (a.s.) explained about the mothers of Yasir and Ammar that they had observed patience in order to seek the pleasure of Allah till the infidels martyred them after a severe torture.

Regarding Ammar he said: "Abu Jahl was harassing him when the Almighty Allah made the ring of his

finger so tight on his finger that he fell down due to the pain and He made his garments so heavy on his body that they became heavier than a coat of mail. So Abu Jahl asked Ammar to release him from this trouble “because it is only due to the strange phenomena of Muhammad.”

Ammar removed the ring from his finger and took off his clothes. Abu Jahl said: “Now you don’t remain in Mecca or you would cause embarrassment to me and say that you have taken off my ring and garments. So Ammar set out for Medina. When he came to the Prophet, companions said: “Khabbab was freed through the miracle that was shown for him. What is the reason that your parents were tortured till death?”

Ammar said: “It was the command of that God who saved Ibrahim from the fire and involved Yahya and Zakariya to be killed.” The Messenger of Allah (S) said: “You are very intelligent.” Ammar said: “Only this much is sufficient for me in knowledge that you are the Messenger of Allah and the best among His creatures, and that your brother, Ali is your successor and Caliph and he is the best of those who will survive you.

And your statement and his statement is truth. And your behavior is truth and I know that the Almighty Allah has not given me good sense except to remain devoted to you in the world and the hereafter.” The Messenger of Allah (S) said: “You are right, Ammar, and indeed the Almighty Allah will strengthen the religion through you and cut off the excuses of the careless ones and expose the malice of the enemies, when you will be killed by a group of those who have rebelled from their rightful Imam.”

Then he said: “O Ammar, reach to the level of excellence due to knowledge, and increase your knowledge so that your excellence increases. Because when a man goes out to seek knowledge, the Almighty Allah calls him from the Empyrean: “Welcome O slave, do you know what position you are seeking? You are trying to be like proximate angels. I will indeed fulfill your wish and complete your mission.”

Shaykh Mufeed has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: “I heard Jabir Ansari say: If Salman and Abu Dharr are made alive again, and they see the group who claims the love of Ahlul Bayt (a.s.) they will say that they are liars. And if the claimants of your love, see people like Salman and Abu Dharr, they would indeed exclaim that they are insane.”

Kulaini etc. have narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that faith is having ten levels. And Miqdad was on the eighth level, Abu Dharr was on the ninth and Salman was at the tenth level.

It is narrated from Imam Musa Kazim (a.s.) in *Ruzatul Mawaizeen* etc. that on Judgment Day a caller will call out from the Almighty Allah: “Where are the close companions of Muhammad bin Abdullah, who did not break their oath of allegiance and who remained faithful to their covenant as long as they lived?” Salman, Abu Dharr and Miqdad will arise. Again it will be announced: “Where are the close companions of successor of Muhammad, Ali?” Amr bin Hamaq Khuzai, Mitham Tammar, Muhammad bin Abi Bakr

and Owais Qarni will arise.

It is mentioned in the same book that a person asked Imam Muhammad Baqir (a.s.) what he said about Ammar. Imam (a.s.) said thrice: “May Allah have mercy on Ammar. He fought Jihad on the side of Amirul Momineen (a.s.) and was martyred.” The narrator says that I thought to myself that there cannot be anything greater than this.

Imam (a.s.) said: “Do you think he can be like those three: Salman, Abu Dharr and Miqdad? It’s a pity, it’s a pity.” The narrator said: “Did Ammar know that he would be martyred that day?” Imam (a.s.) said: “On that day when he saw that the battle was raging and becoming more intense and more people were being killed, he separated from all and came to Amirul Momineen (a.s.). He asked: “Is it time for my martyrdom?” Imam Ali (a.s.) said: “Go back to your row.”

Ammar asked this question thrice and every time Imam Ali (a.s.) gave the same reply. Finally he said: “Yes.” So Ammar the brave came back to his row and began to fight valiantly, saying: “I will meet my friends today who are from Muhammad and his group.”
Moreover it is reported in the same book from the Holy Prophet (S) that he said: “Paradise is eager for three persons.”

“Who are the three?” asked Amirul Momineen (a.s.). He replied: “You are the first, then it is Salman Farsi, indeed there is no arrogance in him. He is your well wisher, so you must consider him as your friend. Third is Ammar bin Yasir; who will be on your side on many occasions and on each occasion his good deeds will be more, his effulgence will be great and his reward will be more.”
Moreover, Imam Ja’far Sadiq (a.s.) has mentioned that there is a noble from every family and the noble from the worst family is Muhammad bin Abi Bakr.
Furat bin Ibrahim has narrated from Imam Ja’far Sadiq (a.s.) in the exegesis of the following verse:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

“Except those who believe and do good, so they shall have a reward never to be cut off.”[12]

…that His Eminence, said: This verse was revealed about Ali Ibn Abi Talib (a.s.), Salman, Abu Dharr, Miqdad and Ammar (r.a.).
It is narrated in *Ikhtisas* that Hamza bin Isa asked Imam Ja’far Sadiq (a.s.) about the four persons about whom the Holy Prophet (S) had stated that Paradise was eager for them. Imam (a.s.) said: “Yes, they are Salman, Abu Dharr, Miqdad and Ammar.” The narrator asked: “Who is the best of them?” Imam (a.s.) replied: “Salman.” After a moment he again said: “Salman possessed such knowledge that if Abu Dharr had that knowledge he would have become infidel.”[13]

Through authentic chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that Jabir Ansari said: I asked the Messenger of Allah (S) about Salman Farsi. The Prophet said: “Salman is the ocean of

knowledge and no one can reach to its extreme end.

Salman is exclusive in every knowledge. Allah hates one who hates Salman, and loves one who loves him." Jabir asked what the Prophet said about Abu Dharr. The Prophet replied: "He is from us, Allah hates one who hates him and loves one who loves him. Jabir asked what the Prophet said about Miqdad. The Prophet replied: "He is also from us, Allah hates one who hates him and loves one who loves him." Jabir asked what the Prophet said about Ammar.

The Prophet replied: "He is also from us, Allah hates one who hates him and loves one who loves him." Jabir says that I took the leave of the Prophet and came out so that I could give them the glad tidings of what the Prophet had said. Again the Prophet called me and said: "O Jabir, you are also from us. May Allah hate one who hates you and may He love one who loves you." Jabir says: I asked: "O Messenger of Allah (S), what do you say about Ali?" The Prophet said: "He is the dearest to me."

I said: "What do you say about Hasan and Husain?" He replied: "They are my souls and their mother, Fatima is my daughter. One who hurts her, hurts me and one who pleases her, pleases me. I hold Allah as a witness that I am at war with one who is at war with them and I am at peace with one who is at peace with them. O Jabir when you want to supplicate Allah and you wish Him to accept your supplication, you must supplicate through their names, because these names are the favorites of the Almighty Allah."

Shaykh Kishi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said: "The earth has become straitened for seven persons through whom the inmates of the earth receive their sustenance and through who they are helped. Among them are Salman, Miqdad, Ammar and Huzaifa."

Amirul Momineen (a.s.) says that I am their Imam and it is they who attended the funeral prayer of Fatima." Moreover, through authentic chains, it is narrated from Imam Ja'far Sadiq (a.s.) that people become deviated after the Messenger of Allah (S) except for Salman, Abu Dharr and Miqdad. Then they were joined by Abu Sasan, Ammar, Shatita and Abu Amr thus they were seven persons in all."

It is mentioned in *Ikhtisas* through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) said: "O Salman, if your knowledge is revealed to Miqdad, he will become a disbeliever," and he told Miqdad, "If your patience is presented to Salman, he will be become an apostate."[14]

It is narrated from Salman Farsi: "One day I came out of my house after the passing away of the Messenger of Allah (S) and met Amirul Momineen (a.s.) on the way. His Eminence, said: "Go to Fatima, she has received a gift from Paradise which she wants to share with you." So I came to the honorable lady.

She said: "Yesterday I was sitting at the same spot yesterday in a pensive mood and the door was

closed and I was thinking that we have been deprived of divine revelation and the angels have stopped visiting our home. Suddenly the door opened and three girls entered; such that no one must have seen more beautiful, delicate and fragrant than them." I stood up and asked: "Are you from Mecca or Medina?"

They said: "O daughter of Prophet, we are not from the folks of the earth. The Almighty Allah has sent us to you from Paradise. We were very much eager to visit you." I asked the name of the one who seemed to be eldest of them and she replied: "Maqduda." I asked why she was named thus? She replied that because I am created for Miqdad bin Aswad. Then I asked the name of the second girl.

She said: "My name is Zarra." When I asked why she was named thus, she said that she had been created for Abu Dharr Ghiffari. I asked the third and she said: "Salma." I asked the reason she said that she was named thus as she is created from Salman Farsi." Lady Sayyidah says that after that those girls took out some dates for me which were as big as a bread. Whiter than snow and more fragrant than musk.

Salman says that Lady Fatima gave one of the dates to me and said: "Break your fast with this date today and bring the seed to me tomorrow." I took it from her and returned. Whenever I passed a group of companions they used to ask if I was carrying Musk, and I always replied in the positive. When I broke the fast with it, I could not find any seed in it. The following day I came again to Lady Fatima and stated that there was no seed in it.

She said: "How it could have any seed, because it was from the tree that the Almighty Allah has created in Paradise due to the supplication that my respected father has taught to me, and which I recite every morning and night. Salman said: "Please teach it to me also." She said: "If you want that you should not have fever as long as you remain alive you must recite the following supplication regularly. It is as follows:
"In the name of Allah, the Beneficent, the Merciful. In the name of Allah the light. In the name of Allah light of the light. In the name of Allah light upon light. In the name of Allah Who is the controller of the affairs. In the name of Allah, the One Who has created the light from the light. Praise be to Allah, the One, Who created the light from light.

And sent down the light upon Tur in a written book in a scroll that is spread in a limited quantity upon the delighted prophet. Praise be to Allah, the One having celebrated power and by the pride which is well-known. And upon all sorrows and joys I am thankful. And may Allah bless our chief Muhammad and his purified progeny."

Salman says that he learnt it and taught it to more than a thousand people of Mecca and Medina who were sick with fever. All of them were cured of their illness by the leave of Allah, the Exalted.

Excellence and good qualities of Salman Farsi

Ibn Babawayh has narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that a person asked him:

“O son of Allah’s Messenger, will you not tell us what was the reason Salman Farsi accepted Islam? He replied: my father (a.s.) informed me that one day Ali Ibn Abi Talib (a.s.), Salman Farsi, Abu Dharr and a group of people from Quraish had congregated at the tomb of the Holy Prophet (S) when Amirul Momineen (a.s.) said to Salman Farsi: O Aba Abdillah will you not tell us the beginning of your story? Salman said: By Allah, O Amirul Momineen, if anyone other than you had asked, I would not have told anything.

I was a resident of Shiraz and the son of a farmer and my father loved me very much. One day I was going with my father to attend a festival of that town when by chance we passed by a monastery in which a man was screaming: I testify that there is no god except Allah and that Isa is the spirit of Allah and Muhammad is the beloved of Allah. Thus the description and praise of Muhammad permeated my flesh and blood and after that I was interested in neither eating nor drinking.

My mother asked: What is wrong with you son, that today you did not prostrate at the time of the rising of the sun? When I opposed her, she fell silent. When I went to my room, I saw a letter hanging from the roof. I asked my mother what that letter was. She said: O Ruzbah when we returned home after celebrating our festival, we found it hanging from the roof. So you don’t go near it. If you do so, your father will kill you. Salman said that he continued to argue with his mother. When night fell and my parents went to sleep, I arose and took up the letter. I saw written therein: In the Name of Allah the Beneficent the Merciful.

It is a covenant from Allah with Adam that He will create a prophet from his loins who will be named Muhammad. He will teach the best of morals and restrain the people from idol-worship. O Ruzbah, go to the legatee of Isa, accept the Faith and leave the Majoosi[15] religion. He (Salman) says that after this he screamed and fell down unconscious and his trouble increased. He says: Thus my father became aware of this and he cast me into a deep pit. He said: Come back to your religion or I would kill you. I told him: You do whatever you like with me.

The love of Muhammad will not leave my heart. Salman says: Before reading that letter I didn’t know Arabic and Allah, the Mighty and Sublime taught me this language from this day. He says: I remained in that pit and they used to throw small pieces of bread to me.
When my matter became prolonged I raised up my hands to the heavens and prayed: O my Lord, You have put the love of Muhammad and his legatee in my heart. So I beg you in their name that You hasten my deliverance and take me out from the condition I am in.

At that moment a person came to me dressed in white. He said: Ruzbah, get up. After that he held my

hand and took me to the monastery. I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The person who resided in the monastery came to me and asked: Are you Ruzbah? “Yes,” said I.

He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don’t know anyone who follows my beliefs except a monk who lives in Antioch. Thus if you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died, I gave him the funeral bath, shrouded and buried him and taking the tablet set out for Antioch.

When I reached the monastery in Antioch, I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The resident of the monastery came to me and said: Are you Ruzbah? “Yes,” said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don’t know anyone who follows my beliefs except a monk who lives in Alexandria.

Thus when you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died, I gave him the funeral bath, shrouded and buried him and taking the tablet reached the monastery he had indicated. Upon reaching there, I began to chant: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. Thus that monk came to me and asked: Are you Ruzbah?

“Yes,” said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death, he said: I am going to die. I asked him: On whom are you leaving me? He said: I don’t know anyone in the world who follows my beliefs and indeed the birth of Muhammad bin Abdullah bin Abdul Muttalib is near. So if you meet him, convey my salutations to him and give this tablet to him.

When he died, I gave him the funeral bath, shrouded and buried him and set out taking the tablet with me. I met a group of people and I offered to serve them if they gave me food and water and they agreed. When their mealtime arrived, they tied up a sheep and beat it to death. After that they prepared Kebab with some of the meat and some they roasted red on the fire. When I declined to partake it, they said: Eat it! I told them: I am a monk and a young man that spent his life in a monastery and monks do not eat meat.

They began to beat me and were about to take my life when some of them said: Wait till the wine arrives. And know that he would not take wine also. When they brought the wine, I said: I am a monk and a young man who lives in a monastery and the people of monastery do not imbibe wine. They tied me up and decided to eliminate me. I said: O people, do not beat me or put me to death as I have confessed to be a slave of yours. And I agreed that I was a bondman of one of them.

That person saved me from those people and sold me to a Jew for three hundred dirhams. Salman says

that the Jew asked me about my story and I told him about it and said that I had no fault except that I loved Muhammad and his legatee. The Jew said: Then know that I hate you and Muhammad. He took me outside his house where there was a huge quantity of sand. He said: O Ruzbah, if you are not able to shift all the sand till the morning next I will surely kill you.

Salman says: I spent the whole night shifting that sand from one place to another. When I was absolutely exhausted, I raised my hands to the sky and prayed: O my Lord, You have filled up my heart with the love for Muhammad and his legatee. So I ask you in their names, please hasten my deliverance and save me from this terrible situation. So Allah, the Mighty and Sublime sent a windstorm that transferred all the sand to the spot that Jew had specified. In the morning the Jew was surprised that I had shifted all the sand.

Then he said: O Ruzbah, since you have proved to be a sorcerer, I shall throw you out of this town so that you may not destroy the locals. Thus he externed me from there and sold me to a kind-hearted lady. She was very kind to me. She had an orchard which she put at my disposal and said: It is for you, you can take whatever you want from it or give to anyone or spend in charity.
Salman says that: I lived in that orchard for a very long time.

One day I was sitting there when a group of seven persons shaded by a cloud came towards me. I said to myself: By Allah all of them cannot be prophets but one of them is definitely a prophet. They moved forward and entered the orchard and the piece of cloud was also moving with them. The group that entered the orchard comprised of the Messenger of Allah (S), Amirul Momineen (a.s.), Abu Dharr, Miqdad, Aqil bin Abi Talib, Hamza bin Abdul Muttalib and Zaid bin Haritha.

They entered the orchard and began to eat the date fruits that had fallen from the trees. The Messenger of Allah (S) was saying: Eat the fallen date fruits and do not spoil anything that belongs to these people. So I went to my owner and said: Please give me a tray of fresh dates. She said: You can have six. Salman says that he took up a tray of fresh dates and said to himself: If one of them is a prophet he would not eat Sadaqah and he would not mind eating a present.

So I kept the tray before them and said: This is Sadaqah. The Messenger of Allah (S) said: Eat it. But he himself abstained from eating as did Amirul Momineen (a.s.), Aqil bin Abi Talib and Hamza bin Abdul Muttalib. Zaid was told to go ahead and eat. I said to myself that this was the first sign of prophethood. Then I went to my mistress and said: Give me another tray. She said: You can have six. Salman says that I picked up a tray and came to them and placed the fresh dates before them and I said: This is a present.

The Messenger of Allah (S) stretched out his hand and uttered: In the Name of Allah…eat. All of them began to eat the dates. So I said to myself: This is the second sign. After that when I moved towards his back, the Holy Prophet (S) became attentive to me and said: Ruzbah, are you looking for the mark of prophethood? “Yes,” I said. He displayed his shoulders and I saw the mark of prophethood on him and

above it were some hair. Salman says that he fell down at the feet of the Messenger of Allah (S) and began to kiss them.

He (the Prophet) said: Ruzbah, go to that lady and say that Muhammad bin Abdullah is asking if she would sell this slave to him. So I went to her and said: Muhammad bin Abdullah is asking if you would sell this slave to him? She replied: I will not sell the slave except in exchange of four hundred date trees two hundred of which should be yellow and two hundred golden. Salman says that when he conveyed this to the Holy Prophet (S) he said: How easy is that which she has asked. Then he said: Arise, O Ali and gather all the date seeds.

Ali gathered all the seeds and sowed them in the ground. The Prophet told him to pour water on them which Ali did. He had hardly finished watering that the trees grew up so much that they began to strike one another. Then the Prophet told me to go to the lady and tell her: Muhammad bin Abdullah is saying: Take your thing and give me mine. Salman went and told the lady. She came out, saw the trees and said: By Allah, I will not sell him unless all the trees become yellow. Salman says: Jibraeel descended and touched his wings to those trees. All of them became yellow.

Then the Messenger told me: Go and tell her: Muhammad is saying: Take your thing and give me mine. Salman says that when I conveyed this to her she said: By Allah, one of those trees is more precious to me than your Muhammad and you. I said: By Allah, a day in the company of Muhammad is more precious to me than you and everything including you. After that the Messenger of Allah (S) emancipated me and named me Salman."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Salman used to say: I am surprised about six things; three of them make me laugh and three make me cry. The three things that impel me to cry are separation of friends, and they are Muhammad (S) and his companions. Secondly: the terror of death and the circumstances after death. Third: To stand before the Almighty for accounting.

And the three things that make me laugh is firstly the man who is in pursuit of the world while death is in his pursuit. Secondly the one who is oblivious of the circumstances of the hereafter even though the Almighty Allah and His angels are not oblivious of this and they have surrounded his deeds. Thirdly, the one who opens his mouth to laugh and he does not know whether Allah is pleased with him or He is infuriated.

Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a companion of Salman fell ill. When he could not meet him for some days, he asked the people where he was. He was told that he was ill. Salman said: "Let us pay him a visit." Thus people accompanied there and reached the place of that man to find him near his death. Salman addressed the Angel of death to be lenient and kind with the friend of Allah.

The Angel of death replied in a voice that was heard by all those who were present there: "O Abu

Abdullah, I am kind to all believers and if I ever come before anyone in such way that he could see me, it will be you."
Shaykh Ahmad bin Abi Talib Tabarsi has narrated in *Ihtijaj* that when the second Caliph after Huzaifa's son, appointed Salman as the governor of Madayan and Salman accepted the post by the permission of Amirul Momineen (a.s.) and departed for Madayan, the Caliph wrote a letter to him raising some objections.

Salman replied: "In the name of Allah, the Beneficent, the Merciful. This is a letter from Salman, the freed slave of the Messenger of Allah (S) to Umar bin Khattab. I received your communication in which you condemned me and written that you have appointed me as the governor of Madayan and follow the practice of the son of Huzaifa and emulate his way of governance. So how can I inform you of all the good and bad things even though the Almighty Allah has restrained me in His clear verses from all that you order me to do? And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ

"O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah..."[16]

So it can never happen that I should disobey the Almighty Allah and obey you with regard to the son of Huzaifa.

And what you have written to me that I weave baskets and consume barley; these are not any such things about which one could criticize a believer and try to change these habits. O Umar, by Allah, I prefer weaving of baskets and consuming barley bread to usurping the rights of believers and claiming that which I don't deserve, in the view of Allah. And it is nearer to piety. Indeed I have seen the Holy Prophet (S) that when he received barley bread he used to be happy and was never sorry at it.

And what you have mentioned that all that I earn I give it away in charity, it is only that which I am sending for the day of need and poverty (in hereafter). O Umar, I swear by Allah, I don't care that the food that reached my mouth and goes down my throat is whether it is wheat flour or brain of a goat or barley husk. And what you say is that I have made the divine rule weak and degraded my self and made myself a public servant. So much so that the people of Madayan do not consider me as their ruler and they take me for a bridge over which they pass and place their loads upon it.

So you have written that all this causes weakness of and insult to the rule of Allah. So you should know that being humiliated in obedience of Allah, in my view is better than being exalted in the disobedience of Allah. And you also know that the Holy Prophet (S) used to have sympathy for the people and used to

remain close to them and people used to obtain his nearness and sit close to him in spite of his majesty and prophethood. So much so that he was one among them. Due to his closeness with them the Prophet used to have ordinary food and wore coarse garments.

All Quraishite and Arabs and black and white were all equal in religion in the view of the Prophet. And I testify that I heard the Holy Prophet (S) say: "One who rules over seven Muslims after me and does not deal with them with justice and he meets the Almighty Allah, He will be infuriated with him." So, O Umar, I hope to be relieved from the governorship of Madayan safely. And become same as you allege: one who considers his self to be lowly and one who serves in favor of Muslims. Therefore, O Umar, what would be the condition of one who is the caretaker of the whole Ummah after the Messenger of Allah (S)? Certainly the Creator of the Universe says:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)."[17]

And you should know that I am not inclined to their punishment and I don't apply any legal penalty for them except through the advice of a leader and possessor of intellect.

Therefore, I have adopted the middle path among them on the lines of the same leader and I behave only with his practice. And I know that if the Almighty Allah desires the well being of this Ummah, He would have intended betterment and guidance for them, and then he would have appointed over them a ruler who is better and wiser than them and if this Ummah had feared the Lord of the worlds, and had followed their Prophet and recognized the truth, it would not have addressed you as the chief of believers.

Thus you may issue any command you like, it cannot be applicable to us except in this worldly life. Therefore do not become arrogant as Allah has given you respite, and instead of that do not show off about it. Know that the Almighty Allah will catch you for your injustice and oppression in the world and the hereafter and He will ask you about the deeds that you have sent ahead. And you will see the consequences of your deeds."

Qutub Rawandi has narrated through authentic chains of narrators that Salman used to say that I was a resident of a village of Isfahan, named Ji and my father was the village headman. He loved me very much and kept me at home like girls are protected. I was a child and knew nothing about religion except for fire-worship which I used to see. So much so that my father got a building constructed. He had a farm. One day he said to me: "O son, I am so busy in this construction that I have no information about my agricultural lands.

So you go to the farms and instruct the workers in such and such manner. But don't be late in returning."

So I set out for the farms. On the way there was a church in which I heard their voices. I asked: Who are they?" "They are Christians, and they are praying." I entered the church to study their practice. I liked the way they worshipped and I stayed with them till sunset. My father sent people to look for me. I returned home at night without having visited our farms.

My father asked where I had been and I told him that I way on way to the farms when I passed by a church. I liked their method of worship and devotions. My father said: "O son, the religion of your ancestors is better than theirs." I said, "No, by Allah, it is not so. They worship Allah, supplicate Him and recite the prayers. Whereas you worship fire, which you lit yourself and if you don't pay attention to it, it goes out." My father put me in chains and imprisoned me at home. I sent a messenger to the Christians and inquired from them where foundation of their religion lies?

They said it was in Syria. So I sent a message to them to let me know when they received visitors from Syria. They agreed to do so. After some days when traders from Syria visited the church, I was informed about it. I told them to inform me when they are about to return. They agreed and after some days when they were departing for Syria, I was informed about it. I removed the chains and joined their group which was on way to Syria. When I reached Syria, I asked: Who is the greatest scholar of this religion.

People directed me to the biggest chapel in charge of a Bishop. He was the most knowledgeable of them. I went to him and beseeched him to allow me to remain with him so that I can learn the points of truth. He accepted my request and I began to live with him, but he was an incapable person and ordered the fire worshippers to bring the charities to him, which they brought and he used to hoard them without giving them to the poor. Thus I remained with him for some days and he died.

When Christians came to bury him, I told them that he was not a righteous man. And I informed them about the treasure he had collected. They removed seven pots full of gold and crucified him and stoned him. In his stead, another scholar was appointed and I did not find anyone more pious than him. He was most religious and pious. I always used to be present in his service and was very fond of him. Till one day he was about to die when I asked him to whom he was entrusting me?

He said: O son, I don't consider anyone better than the scholar at Mosul. Go to him and when you reach him you will find him like me. Saying this, he passed away from the world. I went to Mosul to that scholar and he was also similarly abstemious and pious. I told him that such and such scholar had sent me to him. He said: "O son, stay with me. I lived with him till the time of his death.

I asked him to whom he was entrusting him?" He said that he didn't know any such person except one who lived in Nasibiyyan, so I should go to him. Thus after he died, I buried him and went to Nasibiyyan. I came to the monk of Nasibiyyan and told him that so and so scholar has sent me to him. He said: "O son, stay with me." I lived with him till the time of his death. He was also extremely knowledgeable and a pious man.

When his death approached, I asked him to whom he was entrusting him? He said that he didn't know

any such person except one who lived in Amuriya Rum. “If you go to him you will find him like me.” After his death I went to Amuriya and found him like those scholars. I lived with for a long time and earned some goat and sheep and some money.

When his death approached, I asked him to whom he was entrusting me? He replied: “I don’t know of anyone who is like us in this time. But the time is near for the rise of the Prophet who will come from Mecca. And who will migrate to a place between two mountains, rich with many date trees. Many distinguishing signs will appear about that Prophet and the seal of prophets will be found on his back. He will not consume charity but accept gifts.

If you can reach there, you should do so.” Salman says: After burying him, I continued to live there till a caravan of Bani Kalab arrived from Arabia. I asked them to take me to Arabia in exchange of the things I possessed. They agreed to do so. So I accompanied them till Wadiul Qura. They began to oppress me and making me a slave sold me to a Jew. When I saw the date trees, I began to hope that it is the same place that was described to me. That the last of the prophets will arise from there.

Thus I remained with that Jew till one of the Jews of Wadiul Qura, a person of Bani Quraiza arrived and purchased me and brought me to Medina. When I reached Medina, I found it same as the monk had described to me. So I lived with that Jew for a long time. Till I heard that the Holy Prophet (S) has appeared in Mecca. Since I was a slave, I could not get more information about the Prophet.

Till the time the Holy Prophet (S) migrated to Medina and halted at Quba. I was working in one of the orchards of that Jew. One day the cousin of that Jew came to the orchard and said: May Allah kill Bani Qaila (Ansar) all of them have gathered around a person who has come from Mecca and they all consider him to be a prophet. By Allah when I heard this about the Prophet I began to tremble so hard that I was about to fall down before my master.

I asked: What is the fact? Who is that man from Mecca? My master slapped me at the chest and asked: Why are you concerned about it? Mind your own business. Thus at night I took a little food and came to the Messenger of Allah (S) at Quba. I asked: “I have heard that you are a superior person and there are some companions with you. I have some things of Sadaqah, which I have brought for you to eat.”

The Holy Prophet (S) told his companions to eat from it but himself did not touch it. I said that it was the first sign. Then I brought something else and said that since he did not eat anything from Sadaqah, I have brought it as a gift for him. So the Prophet ate from it as did his companions.

I said to myself that it is the second quality which the monk has told me of. I came to the Prophet for the third time when he was going with a bier. He was wearing two old garments and was accompanied by the companions. I began to circle the Prophet to see if the seal of prophethood was visible on his back. When I reached behind him, the Prophet understood through the intelligence of his prophethood that I was looking for that sign of prophethood.

So he removed the cloth from his shoulder and I could see the seal between his shoulders as the monk had told me. I fell down on seeing that; I kissed it and continued to weep. The Prophet said: O Salman, come before me. I returned to him and he said: Narrate your story for the benefit of the companions. I narrated my whole story to them. Then the Holy Prophet (S) said: O Salman, pay your master and obtain your freedom.

I came to my master and had myself freed with the condition that I will plant 300 trees for him and give 40 Awqiya of silver. Companions helped me with date saplings. Some gave me 30 and some 20. Thus all gave according to their position till they came to be 300. The Holy Prophet (S) said: I will plant myself. So I dug the ground where it was planned that the trees will be planted.

And the Prophet arrived there. I presented the saplings to His Eminence, and he planted each and I watered and threw soil on each; till we completed them all. And by the one who sent the Prophet with truth not a single was wasted. All grew into good trees. Then a person gave to the Prophet a piece of gold as big as an egg. So the Prophet asked where that Persian is who has freed himself from my master.

I came and the Prophet said: Take this gold and clear the debts that remain upon you. I asked: How can it be equal to the amount that I still owe? The Prophet replied: The Almighty Allah will bless it so much that it will repay all the debts owed by you. By the one in whose control my life is, I paid 40 Awqiya silver from that piece of gold and secured my freedom for that Jew.

Thus I was not able to take part in the Battles of Badr and Uhud. I came in the Khandaq Battle and participated in all battles thereafter. In another report, it is narrated from Salman that when it was time of the death of the monk of Amuriya, he said: “Go to Syria, there are two forests there.

A person comes out of one every year and enters another. At that time people suffering from chronic diseases wait on his way and get cure through his prayers. So you must also meet him at that time and ask him about the Hanif religion which is the religion of Ibrahim. I went to that glade and waited for him for a whole year, till that person came out on an appointed night and entered another.

He had hardly emerged when I put my arms around him and said: “May Allah have mercy on you, I want to know about the Hanif religion from you which is the religion of Ibrahim.” He said: “You have inquired something that people do not inquire in this age. Indeed, the time is near when a prophet will appear from the Holy Kaaba which is in the sanctuary of Mecca. And he will be sent with the religion about which you are inquiring. So if you meet him, it would be as if you have met Isa (a.s.).”

Through another chain of narrators it is mentioned in *Al-Jaraih* that when the Messenger of Allah (S) was staying at Quba and had said that till Ali does not join him, he will not proceed to Medina, when Salman used to ask the people about the Prophet at that time he had been enslaved to a Jew of Medina and he used to work in his date orchard.

When Salman came to know that Prophet was staying in Medina, he took a tray of dates and came to him and said: I have heard that you are poor people staying at this place, so I brought these dates as my Sadaqah, please eat from them. The Holy Prophet (S) told his companions to eat from it with the name of Allah, but he did not eat from it himself.

Salman watched all this with interest and remarked in Persian that it was the first sign. Then he filled the tray with dates and told the Prophet: I noticed that you did not partake from the dates of Sadaqah, so I have brought these dates for you as gift. The Prophet partook from them and also told his companions to follow suit.

After that Salman picked up the tray and remarked: This is the second sign. And he went to the back of the Prophet and noticed the seal of prophethood. And pleaded to the Prophet that he was enslaved to a Jew, so what he advises him? He said: Go and make a deal with him to free you at a cost, so that I can arrange it and have you freed. Salman came to his Jew master and said: I have become a Muslim and have started following the Prophet who has arrived in this town. So you will not be able to gain anything from me.

Please take an amount of cash and free me. He said that he would free him only if Salman planted 500 date trees for him. And that he would serve him only till they bear fruit; and also to give him 40 Awqiya of gold and each Awqiya is equal to 40 Mithqal. Salman reported this to the Prophet who said: Go and accept his conditions. Salman went there and made the agreement.

The Jew was under the impression that this will take a few years. Thus Salman remained with the Prophet according to that agreement. The Prophet said: Go and bring 500 seeds of date. I presented them. The Holy Prophet (S) said: Give them to Amirul Momineen (a.s.) and show me the place where the man wants the trees planted. The Prophet came to that place with Ali (a.s.) and Salman.

He made holes in the ground with his finger and told Ali (a.s.) to put a seed in each. Then he cast some earth on it and when he separated his fingers, water used to gush out of them. The same procedure was carried out with the next seed. When he finished with the second seed, the first used to become a tree. And when he sowed the third, the second grew into a tree and the first bore fruits.

In this way all the seeds were sowed and 500 trees grew up and fructified. When the Jew witnessed this strange phenomenon, he said: The Quraish are right that Muhammad is a magician (Refuge of Allah). He said: Now bring the gold. The Prophet picked up a rock which turned to gold by his miracle. The Jew said: I have not seen gold better than this. Then he weighed it and it was exactly 40 Awqiya, neither less nor more. Salman says that I returned with the Prophet a freed man and I began to live with him.

Shaykh Kishi has narrated from Imam Ja'far Sadiq (a.s.) that Misab which is among the orchards owned by Lady Fatima (s.a.) is that same orchard which the Holy Prophet (S) had planted in order to get Salman freed. The Almighty Allah took it away from that Jew and restored it to the Messenger and he had given it to Lady Fatima (s.a.) and she had turned it into an endowment for the poor.

Ibn Shahr Ashob has narrated that the Messenger of Allah (S) for the tribe of Salman who lived in Gazron, wrote a document about this as follows: This is a document executed by Muhammad bin Abdullah which Salman has requested for him to execute. In the name of his brother, Mahar bin Qaroh bin Mahiya and for all his relatives who will come after him through his line and those who remain Muslims and follow the religion faithfully.

Peace be on you, I praise the Almighty Allah indeed the Almighty Allah had ordered me to testify that there is no god except Allah, the one who has no partner. I testify to it and also ask others to testify this. The command belongs only to Allah and He is one who has created everything and He it is that gives them death and He will enliven them again and all will return to Him one day.

After that many points were mentioned in praise of Salman. For example it was also mentioned that – shaving of head, paying of Jizya, accepting Khums and Ashar (10th part), and had exempted them from all taxes. Thus if they ask you for anything, you give it to them. If they call for help, help them. If they seek refuge, give it to them. If they commit a mistake, forgive it.

And if people act badly to them you restrain them. And give them 200 robes and 100 Awqiya silver every year from the Muslim Public Treasury because Salman is deserving of these honors on behalf of the Prophet. And in the last lines prayed for one who acts on this and cursed those who harass them. And this document was entrusted to Amirul Momineen (a.s.). Ibn Shahr Ashob has said that this document is still treasured with the descendants of Salman and people act according to the command of the Prophet and it is one of the miracles of the Holy Prophet (S).

If the Prophet had not known that his religion will spread all over the world, he would not have written such a document for those rulers who were not under his control at that time. It is mentioned in *Rijal Kishi* narrating from Imam Ja'far Sadiq (a.s.) that: "Salman has mastered the prior and latter sciences. And he was an endless ocean of knowledge he is from us Ahlul Bayt (a.s.). Such was the level of his knowledge that one day he came across a man who was standing in a crowd.

Salman told him: O servant of Allah, seek the forgiveness of Allah from the act that you committed last night in the privacy of your house." And then Salman went away from there. People told him that Salman had attributed evil to you but you did not refute him? He replied: Salman informed of that about which no one except Allah and me were aware of. In another report it is mentioned that it was Abu Bakr.

Through another authentic chain of narrators it is narrated from Imam Muhammad Baqir (a.s.) that he asked Fudail bin Yasar: Do you know what the statement that: Salman had the knowledge of the former and latter, means. Fudail said: It means that he had the knowledge of Bani Israel and knowledge of the Holy Prophet (S). Imam (a.s.) said: "No, it does not means this, on the contrary it means the knowledge of the Prophet and knowledge of Amirul Momineen (a.s.). And he was aware of the most extraordinary matters related to the Messenger of Allah (S) and Amirul Momineen (a.s.)."

Also, Shaykh Kishi and Shaykh Mufeed, had through authentic chains related from Imam Muhammad

Baqir (a.s.) that one day Abu Dharr came to the house of Salman. The bowl of Salman was full of soup and fat. During their conversation it so happened that the bowl overturned but nothing fell out of it. Salman straightened it and then continued talking. Abu Dharr was astonished at this. By chance that bowl again overturned but nothing fell out of it.

Abu Dharr's astonishment increased and he arose from there in deep thought. Suddenly he saw Amirul Momineen (a.s.) there. Imam Ali (a.s.) asked Abu Dharr why he has come away from Salman and what had horrified him? Abu Dharr narrated the strange happening. Imam Ali (a.s.) said: If Salman informs you of the matters he knows, you will indeed say: May Allah bless the killer of Salman.

O Abu Dharr, Salman is the court of Allah on the earth. One who recognizes him is a believer and one who denies him is an infidel. Indeed Salman is from us, Ahlul Bayt (a.s.). Shaykh Mufeed has narrated that Amirul Momineen (a.s.) came to Salman and said: "O Salman, welcome your companion and do not reveal to him the matters that they cannot bear."

Kulaini, Kishi and Shaykh Tusi have through authentic chains of narrators narrated from Imam Muhammad Baqir (a.s.) that one day Salman was sitting with a group of Quraish in the mosque of the Prophet.

They were boasting about their superior lineage etc. till it was Salman's turn. Umar bin Khattab said: "Tell us, O Salman, what is your parentage and family tree." Salman said: "I am a son of an ordinary man. I was misguided and Allah guided me through the blessing of Muhammad. I was in hard times and the Almighty Allah made me self-sufficient for the sake of Muhammad. I was a slave and the Almighty Allah freed me through the goodwill of Muhammad. This is my lineage and descent."

They were discussing this when the Holy Prophet (S) came out and Salman said: "O Messenger of Allah (S), how much I have been insulted by these people! I was seated in their company and they began to boast about their lineage and finally turned to me. And Umar bin Khattab asked such and such question." The Holy Prophet (S) asked what reply he offered. Salman quoted his answer. The Prophet announced to Quraish: "The lineage of man is his religion and his valor are his good manners; and the root of man is intelligence: the Almighty Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful* (*of his duty*)*..."[18]

If you are the most pious of them you are most excellent of them. Moreover, Kishi has narrated that when Salman used to see a camel called Askar, on which Ayesha mounted in the Battle of Camel he used to lashed it and express distaste about it. People asked Salman why he despised that animal?

Salman replied: “It is not an animal, this Askar was son of Canan the Jinn, who has assumed this shape to mislead the people.”

Then he told the Bedouin owner of that camel, “Your camel is valueless here, take it to the boundaries of Hawwab and you will get whatever price you demand, there.” It is narrated from Imam Muhammad Baqir (a.s.) that the army of Ayesha purchased that camel for 700 dirhams at the time they were marching to confront Imam Ali (a.s.).[19]

Moreover Kishi has narrated through Imam Ja’far Sadiq (a.s.) from authentic chain of narrators that Salman married a woman of the Kinda tribe. When he reached her place, he saw a slave girl and that a curtain hung from the door. Salman said: Perhaps a sick person was lying there. Or you have brought the holy Kaaba over here. People said that the lady has put this curtain for herself. Salman asked: Who that slave girl is? People said: This woman was very rich, therefore she purchased this slave girl to serve her.

Salman said: I have heard from the Messenger of Allah (S) that a person who possesses a slave girl and who does not have relations with her or does not arrange for a husband for her, and if that slave girl falls to adultery, that person will be as much liable for that sin as that slave girl. And if one lends an amount to someone it is as if he has given half his wealth in charity. And if he gives a loan a second time it is like giving up all his wealth in charity. And fulfillment of right of the owner is that you take the money to his place and pay him there.

Kishi has narrated through authentic chain of narrators that one day someone mentioned Salman in the presence of Imam Muhammad Baqir (a.s.) and the Imam said: He is Salman Muhammadi and he is from us Ahlul Bayt (a.s.). Salman used to say that people have turned away from Qur’an to traditions, because they found Qur’an to be a lofty Book in which it is clearly mentioned that even the smallest deed will be accounted for even it is equal to a grain of rye. That is why you found the laws of Qur’an difficult and people turned to traditions which simplified the matters.”

Shaykh Kishi and Mufeed have narrated through authentic and reliable chains of narrators from Imam Ja’far Sadiq (a.s.) that one day, Salman was passing by the iron mongers lane in the Kufa market, and there he saw that a young man had fainted and people had surrounded him. People said to him: This youth had a fit, please recite some supplication in his ear, perhaps he will gain consciousness.

When Salman came near him, he became conscious. He said: “O Abu Abdullah, I am not suffering from the illness that these people think, but when I was passing by the iron mongers, I saw their hammers with which they pound the iron, and I recalled the statement of the Almighty Allah that is mentioned in Qur’an:

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ

"And for them are whips of iron."[20]

Thus I lost my senses due to the fear of Allah and I fell down unconscious." Salman took that youth to be his brother and the sweetness of his love appeared in his heart only for the sake of the Almighty Allah. He cultivated his company and fulfilled the conditions of brotherhood, till that youth fell ill and Salman paid a visit to him. He sat down at his bedside and realized that he was on the verge of death. Salman said: "O Angel of Death, be lenient to my brother." The Angel of Death replied: "O Salman, I am lenient and kind to every believer."

Also, Kishi has through authentic chains of narrators, narrated from Musayyab bin Najiya that when Salman Farsi arrived as the governor of Madayan, all of us came out of the city to welcome him. When we reached Kerbala with him, Salman asked what that place was called. We told him that it was Kerbala. He said: It is the place of the martyrdom of our brothers. This is the point where they will place their belongings and it is here that their camels will be tied.

This is the place where their blood will be shed. It was on this land that prior good people were killed and it is here that the best of the coming generations will be martyred here. Thus we reached upto Harura with him, which was the place of conglomeration of the Khawarij of Naharwan. Salman asked what that place was called. "Harura," we said. He said: "This is the place from where the worst of the people will rise up in revolt." When they reached Kufa, he asked: Is this Kufa? We replied in the positive. He said that this was the dome of Islam.[21]

Once Salman Farsi (r.a.) passed by a group of Jews. They requested Salman (r.a.) to sit near them and relate whatever he heard from Muhammad (S). Longing for their becoming Muslims, Salman (r.a.) sat before them and said: Today, I heard from Muhammad (S) that the Lord of the world says: O My servants!

Does it not so happen that someone wants something from you but you do not intend to fulfill that need, but when he brings to you a person who is very friendly with You and who recommends his case, you fulfill the need? O My servants beware and know that My Messenger, Muhammad (S) and his brother Ali (a.s.) and thereafter his truthful Imams (a.s.) are the means of approaching Me from the entire creation and they are most honorable in My sight.

So, whoever has a need or whoever wants to be protected from any harm, should request Me in the name of Muhammad (S) and his pious progeny. I will fulfill his need in the best way. Hearing this, the Jews mockingly told Salman (r.a.): O Abu Abdullah! Then why do you not give the mediation of those persons and request God to make you the richest and wealthiest person in Medina?

Salman (r.a.) replied: I have requested Almighty Allah to grant me a thing greater than the kingship of the whole world and which is most beneficial and it is that He may grant me a tongue which may continue praising Him and give me a heart which may constantly thank Him and also a mind that may value His bounties and that I may be patient during hardships. Almighty Allah has answered my appeal

and granted that, which is more valuable than everything in the world.

The Jews laughed at Salman (r.a.) and told him: You have indeed asked for a very great rank from your Lord. Now we want to test the truthfulness of your intention.

Just see, we are hitting you with this whip. Request your Lord to stop our hands from hitting you. Salman (r.a.) supplicated: O Lord! Grant me patience and forbearance in this calamity. The Jews began to hit Salman (r.a.) with their whips so much, that they became tired, but Salman (r.a.) said nothing except, O Lord! Grant me patience.

When the cursed ones got extremely tired, they said: O Salman! We never imagined that anyone could remain alive after such whipping. We wonder why you did not ask your Lord to prevent us from giving you so much pain?! Salman (r.a.) replied: Such request would be against patience. Rather, I am pleased with the respite given by God to you. I have requested Him to grant me forbearance.

After a while, the Jews once again took up their whips and advanced towards Salman (r.a.) saying: Now we will continue hitting you, till the time you either die or deny the messengership of Muhammad (S). Salman (r.a.) replied: I can never do the latter, I can never deny the messengership of Muhammad (S), because Almighty Allah has revealed this verse to Muhammad (S) in His Holy Qur'an: **'Those who believe in the unseen'**.

Hence your oppression is easier for me to bear, so that God may admit me to the group which has been praised in this verse. Hearing this, the cursed ones hit Salman (r.a.) till their hands could move no more. So they sat down and said: O Salman! Had God raised your rank because of your belief in Muhammad (S) He would have answered your supplication and prevented us from hitting you.

Salman (r.a.) said: You are extremely ignorant. How could the Most Mighty Lord accept the request quoted by you? Had He accepted it, it would have been against my desire. I appealed Him to grant me patience and He accepted my request. I never asked Him to prevent you from oppressing me. Had it been so, it would have been against my desire. Your imagination is quite wrong.

Thereafter they started hitting Salman (r.a.) for the third time. But Salman (r.a.) continued to recite the same supplication, that is, O Allah! Grant me patience to bear this oppression due to my love for Your selected friend, Muhammad (S). Then the Jews said: Woe unto you. Did Muhammad not allow you to speak something against your belief by way of dissimulation during such hard times?

Salman (r.a.) replied: Indeed God has given me such permission, but it is not obligatory. It is permitted that I may not allow you to fulfill your evil intentions and continue to bear this oppression, as it is better and more honorable in my sight. Hearing this, the cursed ones once again took up their whips and hit him so much that blood oozed out from his body. Then laughing more, they said: Why do you not request your God to prevent us from hitting you so that you may not have to utter what we want.

If you are true in your faith, God will not reject your supplication. So request Him, giving mediation of Muhammad and his progeny, to destroy us. Salman (r.a.) replied: I regard it bad to ask for your destruction, because perhaps there may be someone among you about whom God knows that he would believe after some time.

If I do as you say, it would mean that I asked for preventing that man from becoming faithful. After hearing this reply, the unfortunate and cursed ones said: Request God to destroy that man about whom He knows that he would not refrain from his high-handedness and rebellious haughtiness. In this way, you will be saved from what you fear.

Finally, when the Jews said so, a wall of the house in which they and Salman (r.a.) were present tore apart and Salman (r.a.) could see the Holy Prophet (S) and hear him saying: O Salman! Pray for the destruction of this community as none from them is ever going to come to the true path. It is just like the time when Prophet Nuh (a.s.) knew, after final investigation, that none from his community except those who put faith, would believe, he prayed to God for their destruction. Then Salman (r.a.) asked the Jews what kind of divine punishment they would like.

They replied: Ask your God so that He may turn all of these whips into pythons and every python may attack its owner and chew away his bones. Salman (r.a.) prayed accordingly. Consequently, Allah Almighty turned every whip into a big snake having two heads.

Every snake held the head of its holder in one mouth and with another mouth held the owner's right hand that held the whip. Then the giant snakes broke and chewed their bones and finally swallowed them all. At that time, the Holy Prophet (S) addressed his audience and said: O group of believers! Almighty Allah has helped your brother-in-faith, Salman (r.a.) against twenty Jews and hypocrites.

Come, let us go and see the snakes which broke the oppressors' bones and swallowed them up; the snakes that have been appointed by Allah to protect Salman (r.a.). When the Holy Prophet (S) and his companions reached the house in which Salman (r.a.) was oppressed, the snakes were killing the oppressors and the latter were screaming loudly. Hearing their screams, the Jews and hypocrites in neighborhood also had arrived there to see what was happening. But they could not go near them for fear of the deadly pythons.

When the Holy Prophet (S) reached there, all of them came out of that house and gathered in the street which was too narrow to accommodate all of them. But Almighty Allah due to the auspiciousness of the holy steps of the Holy Prophet (S) widened that street ten times. When the snakes saw the Holy Prophet (S), they jointly spoke out in pure language: Peace be on you, O Muhammad! O the leader of the formers and latters.

Thereafter, they saluted Amirul Momineen (a.s.): Peace be on you, O Ali, leader of the legatees. Thereafter, saluting the purified progeny of the Holy Prophet (S) they said: Peace be on your Pure and Pious progeny whom Allah has made the establisher of the affairs of the entire creation. May our

salutations reach them. We are the whips of the hypocrites. Allah has turned us into snakes due to the prayer of this faithful, Salman (r.a.).

Then the Holy Prophet (S) said: All praise befits Allah Who brought this servant of His in my community. He, initially due to refraining from cursing and continuing forbearance and finally cursing the oppressors after getting totally disappointed, is like Prophet Nuh (a.s.). Then the pythons said: O Allah's Messenger! We are extremely furious against these denier infidels. In the Kingdom of God, your and your legatee's orders are binding on us.

We wish that you pray to God that He may turn us into those giant snakes of Hell who may override these infidels, whereby like here in this world, we may continue to crush them in the Hereafter. The Holy Prophet (S) replied: Your request has been accepted by God. Now throw out the pieces of the bodies of these oppressors out of your bellies and then go away into the lowest part of Hell so these oppressors may be more disgraced and that their disrepute may last longer.

When they will be buried in the burial ground of Muslims, many believers will take lesson by looking at their graves knowing that they were destroyed due to the curse of a great friend of Muhammad (S), that is, Salman (r.a.). Accordingly the snakes threw out the oppressors' parts out of their mouths. Their relatives collected them and buried them. Many disbelievers became faithful and many hypocrites turned into true believers. Also many infidels turned more stone-hearted and said: This is clear magic.

The Holy Prophet (S) turned towards Salman (r.a.) and said: O Abu Abdullah! You are our special faithful brother. God's special angels love you from their hearts. In their sight, your excellence is higher than that of the sun over all from down in earth upto high heavens when there is nothing like darkness all around with no sign of any cloud. You are greater than all who have been praised by God in the verse: **'Those who believe in the unseen'**.

Shaykh Tusi has narrated through authentic chains of narrators that a person said to Imam Ja'far Sadiq (a.s.): "We used to often hear about Salman Farsi. Imam (a.s.) said: "Don't say Salman Farsi, say Salman Muhammadi. Do you know why we remember him so much?" "No," said the narrator.

Imam (a.s.) said: "It is because of three qualities: firstly he preferred the desire of Amirul Momineen (a.s.) to that of his own; secondly he used to love the poor and preferred them to the wealthy people. Thirdly, he loved knowledge and scholars. Indeed, Salman was an extraordinary man, and he used to avoid every falsehood and was inclined to truth. And he was a true Muslim, and he did not adopt any kind of polytheism.

Ibn Babawayh has narrated through correct chain of narrators from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: "Once it so happened that there was an argument between Salman and another person. So that man asked: O Salman, what are you? Salman replied: Both of us have originated from an impure sperm and our end is filthy carrion. But when Qiyamat is established, the balance of deeds will be installed, so whosoever has more good deeds will be honored and whoever has less good deeds

is unfortunate and degraded.

It is mentioned in the book of Husain bin Saeed through authentic chain of narrators that Salman Farsi used to say: If the worship of Allah and company of pious persons, who speak good things, had not been good, I would have wished for death.

Ibn Abil Hadid has narrated from Abu Wail that he said: I went along with a friend of mine to Salman and he said: If the Holy Prophet (S) had not prohibited us to go out of the way to serve the guest, I would have indeed done it for you. And it denotes getting something through difficulty that which he does not have. Then he brought a loaf of bread and ground salt unmixed with anything.

My companion said: It would have been better if Satar22 had been there with this. Salman pawned his pot and brought Satar. When we finished eating, my companion said I thank the one who made us content with the sustenance that He provided to us. Salman said: If you had been content on what Allah had destined for you, my pot would not have been pawned.

Moreover, Abil Hadid has mentioned that Salman was a subject of King Hurmaz of Iran and some say that he lived in Ji, a village of Isfahan. He was among the friends of the Holy Prophet (S). His agnomen was Abu Abdullah. When he used to be asked whose issue he was he used to reply that he was the son of Islam and a descendant of Adam. It is also narrated that he had remained as a slave of more than ten different people and was sold from one to another till he reached to the Holy Prophet (S).

Ibn Abde Barr has mentioned in *Istiab* from Hasan Basri that Salman used to receive 5000 dirhams annually from the Public Treasury. Whenever this amount was paid to him, he used to give it all in charity and obtain his livelihood through the labor of his own hands.

He possessed a sheet half of which he spread and with the other half he covered himself. He did not own his own house and lived in the shade of walls and trees. One day someone told him that a house can be constructed from him if he wished. He replied: I don't need a house.

But that person insisted much on this and at last he said: I know what type of a house you require. Salman told him to describe it. He said: I will build such a house for you that when you stand up your head will touch the roof. And if you spread your legs they will reach to the walls.

Salman said: Yes, I want such a house. So the same type of house was constructed from him. Moreover it is mentioned in *Istiab* that the Holy Prophet (S) said: If religion had been in Suraiyyah star, Salman would have surely obtained it." Also it is narrated from Amirul Momineen (a.s.) that Salman Farsi is like Hakim Luqman and it is narrated from Kaab al-Ahbar that Salman is brimming with knowledge and wisdom.

Kishi has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that Ali Ibn Abi Talib (a.s.) was one who spoke to the angels and Salman was one with whom the angels spoke

(*Muhaddath*). And it is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Salman being a *Muhaddath* means that the Imam used to mention traditions to him and teach him secretly and not that he received divine revelation directly.23

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that people asked him about the fact that Salman was a *Muhaddath.* Imam (a.s.) said: The angels used to talk to him in his ear. In another authentic tradition he said: A big angel used to talk to him. The narrator said: If Salman was such, how Amirul Momineen (a.s.) must have been? Imam (a.s.): Mind your own business and have no concern with these things.

And in another tradition he said: An angel used inspire in his heart in such and such way. In another tradition he said that Salman was from among the *Mutamusimeen,* that he used to know about the circumstances of the people through wisdom. Through another authentic chains it is narrated from Imam Ja'far Sadiq (a.s.) that Salman was knowing Isme Azam (the great name).

Moreover, it is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that Taqayyah was mentioned one day in the presence of Amirul Momineen (a.s.). Imam (a.s.) said: If Abu Dharr had known what belief Salman had, he would have indeed killed him. Even though the Messenger of Allah (S) had established brotherhood between them. So what do you think about others?24

Moreover, it is narrated through authentic traditions that Salman sent a proposal to the daughter of the second Caliph. He refused initially and then regretted it later and wanted Salman to accept it. But Salman said that he was not interested, he only wanted to see if the discriminations of the period of Ignorance and disbelief were still haunting him.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that one day the Holy Prophet (S) asked his companions: Which one of you fasts all the year around? Salman said: I, O Messenger of Allah (S). The Prophet asked: Which of you prays the whole night?

Salman said: I, O Messenger of Allah (S). Then the Prophet asked: Which one of you completes the whole Qur'an everyday? Salman said: I, O Messenger of Allah (S). Umar was infuriated at this and he said: This person from Faras thinks that he can be proud on us Quraish? He is a liar. He never fasted most of the days, and sleeps most of the nights and on most days he did not recite the Qur'an.

The Messenger of Allah (S) said: He is like Hakim Luqman, you ask him and he will explain the matter. When Umar asked Salman, he said: As for fasting the year round, the fact is that I fast three days every month and the Almighty Allah says that one who does a good deed, He rewards with ten so it is equal to a whole year. In spite of the fact that I also fast through the month of Shaban and join it to the month of Ramadhan.

Remaining awake in prayer the whole night means that I sleep with ablution since I have heard from the Prophet that one who sleeps with ablution is like one who has prayed the whole night. Completing the

Qur'an everyday means that everyday I recite Surah Ikhlas thrice, and I have heard the Prophet say that he said to Amirul Momineen (a.s.): O Ali, you are in my Ummah like Surah Ikhlas, one who recites it once has recited one-third of Qur'an and one who recited it twice, recited two-third of Qur'an and one who recited it thrice is like one who has completed the whole Qur'an.

O Ali, one who befriends you verbally has one-third of faith. One who befriends you with the tongue as well as the heart has achieved two-third of faith. And one who befriends you with the tongue as well as the heart and who helps you with his hands, has achieved complete faith. O Ali, by the one who sent me with truth, if the folks of the earth had loved you like the inmates of the heavens, the Almighty Allah would not have punished anyone with Hell. Umar was dumbfounded as if his mouth was filled with stones.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Taqi (a.s.) that one day Salman invited Abu Dharr and placed two loaves of bread before him. Abu Dharr began to turn the loaves here and there. Salman asked why he was turning the loaves in this way.

He said: I notice that they are not fully baked. Salman was infuriated: How you dare to turn about these loaves, by Allah, in this bread that water has worked which is below the heaven and angels had spread it and wind had conveyed to the clouds and the clouds have sprinkled it on the ground. And Raad and angels, have all worked with it and conveyed its drops to their respective places.

Then earth, wood, iron, quadrupeds, fire, fuel and salt etc. have worked in it; such that I cannot encompass them, so how you can give thanks to this bounty? Abu Dharr said: I repent before Allah, and ask you to forgive me for what I have said. Imam (a.s.) said: The next day, again Salman invited Abu Dharr and removed two pieces of dry bread from the bag, moistened them in his pot and brought them for Abu Dharr.

Abu Dharr remarked: How nice this bread is. If only it would have been accompanied with salt. Salman arose, went out and pawned his pot; then he brought the salt from that money. Abu Dharr sprinkled it on bread and began to eat saying: I praise the Almighty who gave us this sustenance with contentment. Salman said: "If you had been content, my pot would not have been pawned."

It is mentioned in *Basairud Darajat* from Fazal bin Isa that: Once I and my father came to Imam Ja'far Sadiq (a.s.) and my father asked: Is it true that the Holy Prophet (S) has said that Salman is from us Ahlul Bayt (a.s.)? Imam (a.s.) replied: "Yes." My father asked: "Was he from the progeny of Abdul Muttalib?" Imam (a.s.) said: "He was from us, Ahlul Bayt (a.s.)." Again he asked the same question and got the same answer. Again my father said: "I don't get you." Imam (a.s.) said: "You should know that he was from us, Ahlul Bayt (a.s.)."

And the Imam pointed to his chest and said, "It is not as you think. The Almighty Allah has indeed created our essence from Illiyyin and created the essence of our Shia from one grade lower than that. So he is from us and the essence of our enemies is created from Sijjin and the essence of their friends is

created from one grade lower than that. Therefore they are from them and Salman is better than Luqman."

It is mentioned in *Rauzatul Waezeen* from Ibn Abbas that: I saw Salman in my dream and asked him if he was Salman and he replied in the positive. I said you are not the one who was emancipated by the Holy Prophet (S). "Yes," he said. I saw a crown of rubies on his head and he was wearing different types of robes and embellishments.

Then I said: O Salman, what a lofty grade the Almighty Allah has bestowed to you! Yes, he replied. I said: After believing in Allah and the Prophet, which act did you find to be the best in Paradise? He said: "After believing in Allah and the Prophet, nothing is better in Paradise than the love of Ali (a.s.) and his obedience."

Moreover it is narrated from the Messenger of Allah (S) that Paradise is more eager for Salman, than Salman is eager for it. And Paradise is as much crazy about Salman as much as Salman is obsessed with it. Kulaini has through authentic chains narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) established brotherhood between Salman and Abu Dharr, and told Abu Dharr not to oppose Salman.

It is narrated in *Ikhtisas* from Amirul Momineen (a.s.) through authentic chain of narrators that Asbagh bin Nubatah asked Imam Ali (a.s.) about the excellence of Salman. Imam (a.s.) said: what can I say about the one who is created from our Teenat (essence) and whose spirit is connected to ours? The Almighty Allah has made him special with knowledge of the first and the last and the outward and inward." Imam Ali (a.s.) says: I went to the Holy Prophet (S) and Salman was also present there. A Bedouin came and removed Salman from his seat and himself sat down there.

The Holy Prophet (S) was infuriated at this so much that the nerve between his eyes swelled up and his eyes reddened and he said: "You are removing the one whom the Lord of the worlds loves? Whose love is announced in the heavens and whom the Messenger of God loves on the earth. O Bedouin you are removing such a person, that when Jibraeel comes down, he conveys the greetings of the Almighty Allah for Salman.

O Bedouin, Salman is from me and one who oppresses him is as if he has oppressed me and one who has hurt him has hurt me and one who has driven him away is like he has driven away me and one who had brought him near is like he has brought me near. O Bedouin, do not make a mistake about Salman; because the Almighty Allah has commanded me to inform him about the time of the death, calamities and lineage of the people and tell about things that separate the truth from falsehood.

Bedouin said: O Prophet of Allah, I never knew that the deeds of Salman were of such a level. Was he not a fire-worshipper and then he became a Muslim? The Prophet said: O Bedouin, I narrate the excellence of Salman from Allah and you still say that Salman was a Majus? Indeed he was never a Majus, he only displayed polytheism on the basis of Taqayyah and he kept his faith concealed, Have you not heard the Almighty say:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission."[25]

So, O Bedouin, you should accept what I say and be from the thankful ones. And do not deny my statements or you will be eligible for divine chastisement. And obey the Prophet so that you may be of them too.[26]

Moreover, it is mentioned in *Ikhtisas* through reliable chain of narrators that one day Salman Farsi entered the gathering of the Messenger of Allah (S) and the companions paid respects to him and preferred him over others and escorted him to the front. And they honored him for the sake of the specialty that he possessed with the Prophet and his Ahlul Bayt (a.s.). After that arrived Umar and saw that Salman was seated at the best place in the gathering. He remarked: Who is this non-Arab seated like a chairman among the Arabs?

The Messenger of Allah (S) went up to the pulpit and said: "Since the time of Adam till date all the people are like the teeth of a comb and there is no excellence of Arab over non-Arab and neither for a white over black, except through piety. Salman is a never-ending ocean and an endless treasure. Salman is from us, Ahlul Bayt (a.s.). Salman bestows wisdom and expresses arguments of truth."

Moreover it is narrated in *Ikhtisas* that once a mention was made of Salman and Ja'far Tayyar in the presence of Imam Ja'far Sadiq (a.s.) while the Imam was reclining on the pillow. Some were saying that Ja'far was more excellent. Abu Basir was also present there. He said: Salman was a fire-worshipper and then he became a Muslim. Imam (a.s.) sat upright and said angrily: "O Abu Basir, the Almighty Allah made Salman an Alawaite after being a Majusi, and made him a Quraishite after being a Farsi. So may Allah's mercies be on him and indeed Ja'far has a lofty status in the view of Allah and he glides around in Paradise with the angels."

Ibn Babawayh has narrated through authentic chain of narrators that one day Salman was seated with group of people when Amirul Momineen (a.s.) passed by mounted on the camel of the Prophet. Salman said: "Why don't you get up and catching hold of his skirt you ask him questions about your religion? By the one who split the seed and created the creatures, no one except him will make you aware of the practice of the Prophet. Because he is knowledgeable about the earth and his task on the earth is all divine work, and through his blessings is the earth stable. If he goes away from you, you will not find knowledge and see everyone in denial mode."

Ibn Abil Hadid has said that Salman passed away during the reign of Uthman in year 35 A.H. Some have said that it was in the beginning of 36 A.H. and some other say that he died during the reign of Umar. But the former statement is more popular.[27]

It is mentioned in *Fadail Shazan bin Jibraeel* from Asbagh bin Nubatah that he said: I was with Salman when he was the governor of Madayan in the beginning period of the Caliphate of Imam Ali (a.s.). He was appointed by Umar as the governor of Madayan during his reign and he continued in that post till the first part of the Caliphate of Imam Ali (a.s.). I went to him one day to find him ill and he passed away in the same illness.

I used to visit him regularly till his illness intensified and he told me: O Asbagh, the Messenger of Allah (S) has informed me that a dead man will speak to him when the time of my death is near. So I want to know if the time of my death is near. Asbagh asked him what he wished. Salman told him to bring a wooden plank and spread a sheet over it and lift me up like a bier and take me to the graveyard.

Asbagh says: I will do the same. After that I came out in haste and returned very soon and did what Salman had told me to do. I called for some people who carried him to the graveyard. When he was placed on the ground he told the men to make him face the Qiblah. Then he said aloud: "O folks of the old and decayed field, peace be on you. O those who are veiled from the earth, peace be on you."

The next time he said: "Peace be on you O that group for which the earth is made as a place of eating. Peace be on you O that group for which the earth is made as a blanket. Peace be on you O that group who are being recompensed for their worldly deeds. Peace be on you on those who await for Israfeel to blow the horn so that you they come out of the graves.

I adjure you in the name of the Almighty Allah, the noble Messenger, I am Salman Farsi, the freed slave of the Holy Prophet (S) and the Prophet has informed that a dead man will speak to me when my death is near. So I want to know if my death is near. When Salman completed his discourse, a dead body spoke up from its grave: "Peace be on you, and the mercy of Allah and His blessings. O those who construct buildings for destruction and those are involved in the world. I can hear you, O Salman, and I am replying to you.

Ask me whatever you want, may Allah have mercy on you." Salman said: "O one who speaks after his death, are you from the folks of Paradise or Hell?" He said: "I am from those whom the Almighty Allah has blessed with Paradise." Salman said: "Tell me how you found the hardships of death and what did you see?"

He said: "Wait a bit, don't make haste, because by Allah, the sawing of my body and cutting up with a scissor is easier than the hardship of death in my view. O Salman, the Almighty Allah gave me the good sense to perform good deeds in the world, fulfill the religious duties, recite the Qur'an and did good turns to the parents, abstained from unlawful acts and was terrified of oppressing others.

Day and night I strived to earn lawful livelihood because I feared the day I will have to appear for accounting before the Almighty Allah. Thus on a day when I was extremely happy with life, I fell ill and remained in that illness for some days till my life came to an end. At that moment a very ugly and horrible appearance came to me and stood suspended in air.

He gestured to my eyes and made me blind; then he gestured to my ears and I became deaf. He pointed to my tongue and I became dumb. I could neither see or hear or speak anything. My relatives began to weep and wail and my brothers and neighbors came to know about this. I asked that person: "Who are you that you are separating me from my family and property?" He replied: "I am the Angel of Death. I have to transfer you from the world to the hereafter.

Because your tenure on the earth is over and it is time for your death." Meanwhile he was joined by two more persons; they were in a beautiful human form; one stood to my right and another to my left. They said: Peace be on you, and the mercy of Allah and His blessings. We have brought your scroll of deeds; you can read it yourself." I asked; "What type of scroll is it that I have to read?" They replied: "We are the two angels that accompanied you every moment of your life.

We used to record your good and bad deeds and this is the same record." I began to read the book of my good deeds. And it was held by the angel named Raqib. Thus as much I saw my good deeds, I used to be happy at them and then I began to peruse my bad deeds, which was held by the other angel, who is named Ateed. When I read it, I became very sad and finally began to weep.

The angels said: "Glad tidings to you, you shall have a good end." The Angel of Death arrived and began to pull out the soul from my body and it was the most painful thing in the world. I was in that condition when my soul reached to my chest. Then the Angel of Death attacked me with a weapon such that if he had placed it on mountains they would also have melted. At last my soul was taken away through my nose. My family members began to weep and wail aloud. I was able to hear and see them.

When they wept more intensely, the Angel of Death addressed them: "Why are you weeping and wailing like this? By Allah, I have not done any injustice to him that you may protest. Don't cry as I and you are all the servants of same God. If God had ordered you something about us, as He has commanded me about you, indeed you would also have obeyed Him with regard to me as I am obeying Him with regard to you.

By Allah, I have not captured his soul, except that his destined sustenance had ended and his appointed tenure was over and he has gone to the court of his Kind Lord, who will do what He wants about him and He is powerful over everything. So if you are patient, you will be rewarded, and if you are impatience and weep and wail, you will be sinful and I have to visit you many times.

I will take away your sons, daughters, fathers and mothers. Thus he moved away from my body taking my soul with him. Another angel came and took my soul from him and wrapped it up in a silk cloth and conveyed it to Allah in a flick of the eye. Then my soul was presented to the Almighty Allah and I was questioned about each of my small and big deed.

And I was asked about Prayers, fasting, Hajj, recitation of Qur'an, Zakat, Sadaqah and every act that I had performed during my life. And obedience of parents and wrongful murder, usurping the property of orphans, oppressing the people, worshipping at night, when others sleep, and whatever such deeds that

I had performed were also subjected to an inquiry from my soul. After that my soul was sent back to the earth by the order of Allah.

Those who wanted to give me the funeral bath approached me, removed my clothes and began to bathe me. My soul called out: O men, be lenient with this weak body as I broke each of his nerve when I came out, and I didn't come out of his body but that I shattered it. By Allah, if that person had been able to hear this voice he would never have bathed the body.

Then water was poured on my body and I was washed three times. And I was shrouded in three pieces of shroud and Hunut (anoint) was given and this was the ration with which I set out to the abode of the hereafter. Then he removed the ring from my right hand. Thus after completing my Ghusl, they entrusted my body to my elder son and said: May Allah reward you for the calamity of losing your father and bestow you endless divine rewards; then they wrapped me up in a white cloth and recited some devotions.

My family members and my neighbors were called to bid farewell to me. They came near me and bid farewell to me. Then I was placed on a wooden plank. At that time my soul was between my mouth and shroud. My funeral prayers were recited and then I was taken to the grave.

When I was placed in the grave, I witnessed a great terror, O Salman, as if I fell down from the sky to the earth. Then I was placed in the grave and the grave was closed with bricks and filled up with soil. My soul returned to my tongue and ear. When people were asked to move away from my grave, I felt a great regret and I said: Alas, if I had also returned with them. Someone said from the corner of the grave: It is not possible. And he recited the following verse of Qur'an:

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

"Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised."28

Barzakh is the distance between the world and the hereafter. I asked who are you? He replied: I am Mamba, an angel, whom the Almighty Allah has appointed on all creatures so that after their death, their deeds may be shown to them so that I will seal the proof for them. He pulled me and made me sit up. And told me to write my deeds. I said I don't remember anything. He said: Have you not heard the statement of the Almighty Allah that He made in the Holy Qur'an?

أَحْصَاهُ اللَّهُ وَنَسُوهُ

"...Allah has recorded it..."29

Then he said, I will dictate and you write down your deeds. I asked, “Where is the paper?” He pulled out a piece from the corner of the shroud and I saw that it was a piece of paper. And he said: “This is your scroll.” I asked, “From where can I get a pen?” He told me that my index finger was my pen. I asked, “Where is the ink?” He replied: “It is your saliva.” Thus he began to tell me about whatever I had done in the world, and nothing was missed by him as the Almighty Allah has said:

وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

“And they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.”30

Then that angel took away the writing, placed a seal upon it and put it around my neck. I felt as if all the mountains of the world have been placed on my neck. I asked him: “O Mamba, why have you done this to me?” He replied: “Have you not heard what your Lord has said:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا. اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا.

“And We have made every man’s actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open: Read your book; your own self is sufficient as a reckoner against you this day.”31

Mamba said: “It is a discourse with which you will be addressed and you will be presented for accounting. And the scroll of your deeds will be unfurled before your eyes and you will be your own witness for your self. Then Mamba went away from me and the angel named Munkar, arrived carrying an iron mace, which was so heavy that even if all the men and jinn try to move they cannot do so.

He told me in such a terrifying voice that if the people of the earth had heard they would have died of fright. He asked: Tell me who your Lord is? What is your religion? Who is your Prophet and who are your Imams? What were your beliefs in the world?” I was speechless due to fear and didn’t know what to reply.

Each joint of my body was shattered till the mercy of Allah came to my rescue, which supported my heart and made my tongue vocal. So I said: “O creature of Allah, why do you make me afraid: I witness that Allah is One and Muhammad Mustafa (S) is the Messenger of Allah. And I witness that the Lord of the worlds is my Lord and Muhammad Mustafa (S) is my Prophet. Islam is my religion, Qur’an is my Book, Kaaba is my Qiblah and Ali is my Imam.

I will meet my Lord on Judgment Day with the same beliefs." The angel said: "Glad tidings for you, you have indeed got salvation." Then he went away. After that the angel named Nakeer arrived and told me in such a terrifying voice: that like before my limbs entangled into one another. And he said: O man, narrate your deeds to me.

I was bewildered and could not say anything. Then the Almighty Allah removed the terror and inspired the answer: and He gave me the best Taufeeq and certainty. I said: O creature of Allah, be lenient with me as I am coming from the world. I witness that except for the One God, there is no other god and neither does he have a partner. And I witness that Muhammad (S) is the servant of Allah and His Messenger.

Paradise is truth, Punishment of Hell Fire is truth, Sirat is truth, Mizan (scale) is truth, accounting of creatures is truth, questioning of the grave is truth, enlivening of the dead on Judgment Day is truth, bounties of Paradise that the Almighty Allah has promised is a fact, and the chastisement that He has warned about in Hell is a fact, and there is no doubt that Qiyamat is imminent, and that the Almighty Allah will raise to life again, those who are in the graves. The angel said: "Glad tidings to you for perpetual blessings and rewards." Then he made me lie down in the grave and said: "Sleep like a bridegroom."

And he opened near my head a door into Paradise and door to Hell at my feet. And he said: "O slave of Allah, look at the bounties of Paradise that you will get and also look at the fire of Hell, which you have escaped." Then he closed the door leading to Hell and left the door to Paradise open through which I regularly received fragrance of the blessings of Paradise.

He also widened my grave as far as the sight could perceive and then he went away from there. O Salman, I have not seen anything more worthy than these three things in the view of Allah: First: Praying on the cold nights; Second: Fasting on the hottest days; Third: Giving Sadaqah in such a way that the left hand should not come to know what the right hand has given.

This is all that I have experienced and I testify to the Oneness of Allah and Messengership of Muhammad (S); and I testify that death is imminent, so you must be contemplative about it and keep fearing the inquiry of your deeds by Allah. Thus concluded the discourse of that dead man. Salman said: Lay me down on the earth. When we placed his head on the ground, he said: "Give me the pillow." We obliged him. Salman gazed at the heavens and said:

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

"Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?"[32]

"O One in whose control is the power of everything and to whom all go back and He is refuge to all and

none gives refuge to Him. I brought faith on You and followed Your Prophet and testified to Your Book. And I have received all that You promised. O One, Who does not go back on His word. Take my soul to Your mercies and land me in the court of Your honor as I testify that there is no god except Allah, the One Who has no partner and I witness that Muhammad is His servant and messenger."

When he concluded, his soul flew away to the abode of eternity and he joined the services of the Messenger of Allah (S) and the Holy Imams (a.s.). Asbagh says: We were shocked by these events when a person appeared riding a piebald pony whose face was under a veil.

When he came close to us, he greeted us and we replied. When he began to speak, we realized that it was Amirul Momineen, Ali Ibn Abi Talib (a.s.). He said: "Arrange for the funeral rites of Salman." We began to prepare for the same and tried to procure shroud and anointments. His Eminence, said: "No need for all that, we have it with us."

So we brought the wooden plank and water. The Imam performed the funeral bath himself and shrouded the body. Then he stood in the front and we followed behind him in the funeral prayers. After that His Eminence, placed the last remains in the grave with his own hands.

When we were returning from the funeral, I said: "O Amirul Momineen (a.s.), how did you come here and who informed you of Salman's death?" The Imam said: "O Asbagh, I adjure you in the name of Allah that you will not reveal this secret as long as I am alive." I asked, "O Amirul Momineen (a.s.), will I pass away before you?"

He replied: "No." "Then you may put me under the oath. I will not disclose it to anyone, till the Almighty Allah does not issue the command about you and He is powerful over everything." Then the Imam said: The Prophet (S) had informed me that Salman will pass away at that time. I recited the prayer at Kufa mosque and went home and went to sleep.

I dreamt that someone was saying: Salman has passed away. I woke up at once and mounted my pony taking the necessary items for the funeral, like the shroud and camphor etc. and set out from there. The Almighty Allah made Madayan very near and I reached here so soon." Saying this His Eminence, disappeared from my sight and I could not understand whether he went to the heavens of the earth. When I reached Kufa I heard that the same day the Imam reached Kufa and prayed the Maghrib Prayer there.[33]

Ibn Shahr Ashob has narrated from Jabir bin Abdullah Ansari that one day Amirul Momineen (a.s.) prayed the Morning Prayer with us and turning to us said: "O people, may Allah reward you for the calamity of the passing away of Salman."

This made the people talk among themselves. Ali (a.s.) tied the turban of the Prophet and wore his garments, took up his staff and tied up his sword, mounted the Prophet's she camel, Ghazba, and told Qambar, count ten steps, Qambar says that when I reached to ten, we had reached the door of Salman.

Zazan has also narrated that when time approached for the death of Salman, I asked him who would give the funeral bath to him? He replied: “One who bathed the Messenger of Allah (S). I said: “You are in Madayan and he is in Medina?” Salman said: “O Zazan, when I pass away and you close my lips you will hear a voice.” So when I closed his mouth after his death I came to the door and saw Amirul Momineen (a.s.). He said: O Zazan, Abu Abdullah Salman, has entered the mercy of Allah.”

When he removed the sheet from Salman’s face, Salman smiled. Imam Ali (a.s.) said: “Bravo, O Abu Abdullah, when you meet the Prophet you narrate to him all that passed on his brother at the hands of his Ummah.” After that Imam Ali (a.s.) began his funeral rites. When he recited the funeral prayers, I heard his Takbir in a loud voice. Then we saw two persons with the Imam.

We asked who they were and we were told that it was Ja’far, brother of Ali (a.s.) and the other was Khizr. And they are accompanied by seventy thousand rows of angel, each row having a thousand angels. It is mentioned in *Mashariqul Anwar* that when Imam Ali (a.s.) removed the sheet from Salman’s face, he smiled and tried to get up. Imam Ali (a.s.) told him to go back to his condition of death, so he reverted to his former condition.

Qutub Rawandi has narrated that one morning Amirul Momineen (a.s.) came to the mosque of Medina and said: “I saw the Prophet in my dreams, saying that Salman has passed away from the world. And Salman has made a bequest to me that I will perform his final rites. So I am going to Madayan to fulfill his wishes.

Umar said: “Take his shroud from Baitul Maal.” Imam Ali (a.s.) said, “It is already arranged.” Then he came out of Medina with a group of companions and set out for Madayan. People returned to Medina and Imam Ali (a.s.) came back before Noon. And he said: “I have buried Salman.” Many refused to believe this story so much so that after some days, a letter arrived that Salman had died that day and a Bedouin had performed his last rites. All were astounded on being informed of this.

It is narrated from Saad bin Abi Waqqas in *Rauzatul Waizneen* that he paid a visit to Salman when the latter was ill. He found him crying. “O Abu Abdullah,” asked Saad, “Why are you crying?” Although when the Holy Prophet (S) passed away from the world, he was satisfied with you and you are going to him to Hauze Kauthar.”

Salman said, “I am not crying due to death and neither am I sorrowful of the world. It is because the Holy Prophet (S) has taken oath from us and said that each of you should possess the necessary luggage as travelers usually have. And I can see those things around me that make me sad.

There was a mat, a cup and a pot with him. Shaykh Kishi has through reliable chains of narrators, narrated that Salman said: “The Holy Prophet (S) said: ‘When it is time of your death, some groups will visit you and find good and bad smell. They would not be consuming food. That is they will be angels.’”

Then Salman took out a small bag and said: “The Messenger of Allah (S) has gifted it to me.” And it was

a nice fragrance. And he said: “Dissolve it in water.” Then he sprinkled it around himself. Then he told his wife to shut the door. She arose and obliged him. When she returned, she found that his soul had flown to the holy abode.

An Account of Abu Dharr

We should know that according to traditions it seems that Abu Dharr was the second most important companion of the Prophet. His name, according to the most reliable report was Jundab bin Junadah, and his agnomen was Abu Dharr. He was a member of the Arab tribe of Bani Ghiffar.

Kulaini has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) told one of his companions: Shall I not tell about the story of the conversion of Salman and Abu Dharr to Islam? He said he was aware of the story of Salman, and would like to know how Abu Dharr embraced Islam.

And he made a mistake of not asking about the account of both the companions. The Messenger of Allah (S) said: He used to graze his sheep at Abu Batan Markah, which is at a distance of one station from Mecca. Suddenly a wolf attacked his flock from the right and Abu Dharr chased him away with his staff.

Then he attacked from the left and Abu Dharr striked it with his staff and said: I have not seen a worse wolf that you. The wolf began to speak by the miracle of the Prophet: By Allah, the people of Mecca are worse than me. The Almighty Allah sent a messenger to them and they say that he is a liar. They call him names and consider him incapable. When Abu Dharr heard this, he told his wife to pack some victuals, pot and staff.

Taking these items he set out for Mecca on foot to investigate the information he had received from the wolf. Thus after many hardships and a long distance he at last entered Mecca. He was feeling extremely thirsty. On reaching the Zamzam well, he pulled out a bucket of water and saw that the bucket was full of milk. He thought that it was a proof of what the wolf had said.

And it was also a miracle of the Prophet. Thus he drank the milk and came to a corner of the mosque. He found a group of Quraish and sat down with them. They were talking ill of the Prophet as the wolf had mentioned. They were occupied in this whole day. In the evening, Abu Talib arrived and when they saw him, they said: Keep quiet, Muhammad’s uncle is here!” So they fell silent. When Abu Talib arrived, they began to converse with him.

After dusk when Abu Talib took their leave, Abu Dharr also followed him. He turned to me and asked: “What do you want?” “I am searching for the Prophet who has appeared among you,” I said. “What do you want from him?” he asked. I said: “I want to start believing in him, testify to his truthfulness and follow him.” Abu Talib asked, “Will you really do this?” “Doubtlessly,” said I.

So he said: “Come tomorrow at the same time and I will take you to him.” Abu Dharr says that he spent the night in the holy mosque of Mecca and joined the gathering of the same infidels in the morning. Like the previous day, they again began to talk ill of the Messenger of Allah (S) and when Abu Talib arrived, they stopped their discussions and began to converse with him.

Thus when Abu Talib arose from there I also set out with him. Like the previous day he again asked the same question and I replied in the same way. Then he asked with emphasis if I would indeed act on what I was saying and I agreed. So he took me to a house in which Hamza was present. I greeted him and he asked the purpose of my visit. I gave the same explanation.

So he asked me if I testified to the Oneness of Allah and that Muhammad is the Messenger of Allah? I said: I testify that there is no god except Allah, and Muhammad is the Messenger of Allah. Hamza took me to the house in which there was Ja’far Tayyar. I greeted him and he also asked the purpose of my visit. I again offered the same explanation. He told me to recite the two testimonies (Shahadatain) and I recited the same.

Ja’far took me to the house of Amirul Momineen (a.s.) and he also first asked about the purpose of my visit and then asked me to recite the dual formula of faith. Then he took me to the house in which the Messenger of Allah (S) was seated. I greeted him and took my seat. The Messenger of Allah (S) also asked me about the purpose of my visit and then taught me the dual Kalimah (Shahadatain).

I recited the same and the Prophet said: O Abu Dharr, go back to your native place, and by the time you reach, there your cousin would have passed away from the world and except for you there will no heir. Take his property and live with your family, till the time I declare my prophethood. After that you can join me. So Abu Dharr returned home to find that the son of his uncle had expired.

He took charge of all his property and continued to live there till the Holy Prophet (S) migrated to Medina and the religion of Islam gained popularity. After that he came to Medina and met the Prophet. Imam Ja’far Sadiq (a.s.) said: This was the account of Abu Dharr’s acceptance of Islam. And the narrator felt sorry that he had declined to hear about the account of Salman’s acceptance of faith. Then he requested the Prophet to mention the story of Salman also, but the Prophet refused to oblige him.

Ibn Abde Barr, a great Sunni scholar, has mentioned in *Istiab*, from the Messenger of Allah (S) that Abu Dharr was an example of the piety of Prophet Isa (a.s.) in this community. According to another tradition, he was a facsimile of Isa bin Maryam (a.s.) in piety. Moreover it is also narrated that Amirul Momineen (a.s.) said: Abu Dharr has obtained some such sciences which people cannot bear and he has placed some knots over it, so that nothing comes out of it.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that one day Abu Dharr came to the Prophet and Jibraeel (a.s.) was speaking to the Prophet in private in the form of Dahiya Kalbi. Abu Dharr thought that it was really Dahiya Kalbi talking about some confidential matters so he went away from there. Jibraeel said: O Messenger of Allah (S), Abu Dharr passed away

from here and did not even greet us? If he had greeted we would have replied to him. O Prophet, there is a supplication of his which is famous among all the folks of the heavens. When I go away you ask him.

So when Jibraeel flew away to the heavens, Abu Dharr arrived there again and the Prophet asked him why he had not greeted them previously. He said: I thought that perhaps you had called Dahiya Kalbi for a private meeting. I didn't like to disturb you. The Prophet said: "It was Jibraeel and he complained about you for not having greeted us."

Abu Dharr felt very sorry. The Messenger of Allah (S) asked: "What is that supplication through which you supplicate Allah, about which Jibraeel said that it was well known among the folks of heavens?" He said: I recite this:
"In the name of Allah the Beneficent the Merciful. O Allah! Indeed I ask You for safety and faith from You. And the testimony from Your Prophet and release from all the calamities. And thankfulness upon salvation and needlessness from evil people."

It is mentioned in *Tafsir Imam Hasan Askari* (*a.s.*) that: Once the Holy Prophet's (S) close and sincere companion, Abu Dharr Ghiffari, approached the Prophet and said: O Allah's Messenger! I have sixty female sheep.

If I take them for grazing to the forest, I cannot bear separation from your honor. On the other hand, if I hand them over to any shepherd for grazing, I fear he may behave harshly with them and not graze them properly. Please suggest what I should do to overcome this confusion. The Holy Prophet (S) replied: You yourself go and graze them. So Abu Dharr went with his animals to the jungle and returned on the seventh day.

The Holy Prophet (S) asked him: O Aba Zar! What did you do with your animals? The latter replied: A very strange thing happened. When I was busy performing my prayer, a wolf attacked them. I became perplexed and could not instantly decide whether I should interrupt my prayer or continue it, overlooking the fate of my sheep. Finally I preferred the prayer. At that time Satan inserted doubt in my heart saying: If the wolf eats up your animals, you will lose your source of sustenance.

I told the Satan: In any case my faith in the Oneness of God, in His Prophet, in his cousin Ali (a.s.) and his progeny would remain with me and so also my love and friendship with them and my enmity towards their enemies. So, in such a case, losing and missing every other thing of the world would be easy for me to bear.

I continued my prayer. What I then saw was that a wolf caught hold of a sheep but at the same time a tiger jumped on the wolf and tore it into two pieces, freed the lamb and sent it to its group and told me: O Aba Zar! Continue your prayer and do not worry about your animals, as Allah Almighty has appointed me to protect them until you finish your prayer.

Upon hearing this, I busied myself with my prayer. This surprised me to an extent known only to Allah Almighty. When I completed my Prayer, that tiger came to me and said: Go to the Holy Prophet (S) and tell him: Allah Almighty has given honor to your companion and the protector of your Shariat and has appointed a tiger to protect his animals
Hearing this event all in the audience were surprised. Then the Holy Prophet (S) said: O Aba Zar! I, Ali, Fatima, Hasan and Husain (a.s.) believe in what you said. But those who were hypocrites said: This is the result of a preplanned affair between Muhammad (S) and Abu Dharr (r.a.).

He wants to deceive us in this way. Twenty of them decided to go and look personally into the reported matter about the sheep. Let us see, they said, whether a tiger really protects the sheep when Abu Dharr is engaged in Prayer. They themselves observed that the tiger was taking rounds near Abu Dharr; that the tiger sends back any lamb to the flock when separated so long as Abu Dharr prays.

They themselves saw that when Abu Dharr finished his worship, the tiger called on him and said: Take care of your sheep. They are safe. Then that tiger addressed the hypocrites saying: O group of hypocrites! Did you deny that Allah Almighty may make me an obedient servant of one who is the friend of Allah, His Prophet, Ali (a.s.) and their progeny and of those who take intercession so that I should take care of his animals?

I swear by the Holy Being, Who has given honor and excellence to Muhammad (S) and to his purified progeny and declare that Almighty Allah has made me a slave of Abu Dharr to such an extent that if he orders me to tear all of you into pieces, I would do so instantly. I swear by that Being, swearing by Whom is the highest of all swearing, and announce that if Abu Dharr requests Almighty Allah giving mediation of Muhammad (S) and his purified progeny that He may turn the water of all the oceans into the oil of Zambaq and Baan and turn all the mountains into musk, amber and camphor and to turn the branches of all the trees in the world into emeralds, Almighty Allah would never turn down his request and would do whatever he asks.

When Abu Dharr (r.a.) came to the Holy Prophet (S), the latter told him: O Aba Zar! Since you have obeyed Allah properly, He has made an animal your slave so that it may prevent your enemies from attacking you and thus you are the best of those persons in whose praise Almighty Allah had said:
"...and keep up prayer..."

Kulaini has narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that Abu Dharr said: "I am sick of the world and I denounce it. Except for two loaves of barley bread, from which I eat one in the morning and one at night. Except two garments of woven hair, from which one I tie to the waist and cover myself with another."

Moreover, it is narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that Abu Dharr in his sermon used to observe: O seeker of knowledge, there is nothing in the world whose merit does not benefit and its demerit does not harm, except for the one that the Almighty Allah blesses. Therefore seek

that about which you hope would benefit you.

O seeker of knowledge, your family, wealth and property should not make you so much involved, because on the day you will be separated from them you will be like a guest who stays the night with some people and separates from them the next morning. And except for a little sleep from which you will awake soon there is no difference between death and resurrection.

O seeker of knowledge, before that day send good deeds on the day you will stand to give account of your deeds. And on that day you will get the reward of your deeds and will be recompensed for all that you do

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Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a man asked Abu Dharr why people were inclined to death?

Abu Dharr replied: Because you have attached yourself to the world and destroyed your hereafter. And that is why you don't want to be transferred from the world to the hereafter. Then that man asked: How we would be presented before Allah?

He replied: It would be like a traveler who returns home and the sinners among you like the runaway slave who is brought back to his master. Then he asked: What will be our condition before the Lord? Abu Dharr replied: "Present your deeds according to the Book of Allah as He says:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ.

"Most surely the righteous are in bliss, and most surely the wicked are in burning fire..."[34]

That man asked: "Where is the mercy of Allah?" He replied: "Near the righteous." Moreover it is narrated from the same Imam that a person wrote to Abu Dharr to bestow him with some new knowledge. Abu Dharr replied: "There is no end to knowledge and there are countless sciences, but if possible you should not wrong one you befriend." He said: "Have seen anyone wronging one that he likes?" "Yes," said Abu Dharr, "Your life is most beloved to you, when you disobey Allah, you cause harm to your self."

It is narrated from the same Imam that there was a man in Medina, who used to attend the mosque of the Prophet. One day he entered the mosque and said: O Allah, remove my loneliness and grant me a good companion. When he finished supplicating, he saw a person seated in the corner of the mosque. He approached him and saluted and asked: O servant of Allah, who are you? Abu Dharr said: I am Abu Dharr. That person said: Allah is the greatest.

Allah is the greatest. Abu Dharr asked him why he recited the Takbir. He replied: When I entered the mosque, I had prayed that the Almighty Allah should honor me with your meeting. Abu Dharr said: I was

more rightful of saying the Takbir as I am the deserving companion. Indeed I have heard from the Messenger of Allah (S) that he said: I and you will be standing on an elevated place on Judgment Day, till the people complete their accounts. O man, go away from me, because Uthman has banned my company, and I don't want you to have any problem."

Through trustworthy chains of narrators, it is narrated from the same Imam that one day Abu Dharr came to the Prophet and said: "O Messenger of Allah (S), the climate of Medina does not suit me, do you allow me to take my nephew and move to the area of tribe of Mazniya?"

The Holy Prophet (S) said: "I fear that a group of Arab riders will attack you and kill your nephew; and that you will return in bad state and stand before me leaning on your staff. And say: The son of my brother has been killed by the oppressors and they have seized our animals." Abu Dharr said: "If Allah, wills the best will come about."

At last the Messenger of Allah (S) allowed him and he left Medina with his wife and nephew. When he reached the Mazina tribe, after some days a group of riders from Farara tribe attacked them and Uyyana bin Haseen seized his sheep and slew his nephew. They also kidnapped his wife who was from the Bani Ghiffar tribe. At last Abu Dharr rushed to the Messenger of Allah (S) and narrated the story to him.

He displayed the point of the spear with which he had been hit and it had almost reached his stomach. Thus Abu Dharr leaned on his staff and said: "Allah and His Messenger had spoken the truth, it happened as you said. Now I stand before you leaning on my staff." The Holy Prophet (S) called the Muslims for help and they rushed out of Medina, pursued the Farara tribe, and seized back from them all they had plundered from Abu Dharr. They also killed a group of idolaters.[35]

It is narrated from continuous reports of Shia as well as Sunni scholars that the Messenger of Allah (S) said: The sky has not shaded and the dusty earth has not borne the weight of any speaker more truthful than Abu Dharr." And Ibn Babawayh has through authentic chains of narrators narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: "Abu Dharr is the Siddiq of this Ummah."
Shaykh Tabarsi has narrated through authentic chains of narrators that the Messenger of Allah (S) said: "O Abu Dharr, I only prefer for you that which I prefer for myself.

I find you weak bodied, so don't become the leader of even two persons and never become the trustee of orphans' properties."

Ibn Babawayh has narrated through authentic chains of narrators that a person asked Imam Ja'far Sadiq (a.s.) if Abu Dharr was better or Ahlul Bayt (a.s.)? Imam (a.s.) asked: "How many months are there in a year?" He replied: "Twelve." Imam (a.s.) asked: "How many of them are sacred?" The narrator said: "Four."

Imam (a.s.) asked: "Is the month of Ramadan included in them?" The narrator said: "No." The Imam (a.s.) asked: "Sacred months are superior or the month of Ramadan?" "Month of Ramadhan," replied

the narrator. Imam (a.s.) said: “Same is the case of us, Ahlul Bayt (a.s.) that no once can be compared to us.” One day Abu Dharr was sitting in the company of the companions of the Prophet. They were discussing the excellence of this Ummah.

Abu Dharr said: “The best person of this Ummah is Ali Ibn Abi Talib (a.s.) and he is the distributor of Paradise and Hell and he is Siddiq and Farooq of this Ummah and the Divine Proof on this Ummah.” When the hypocrites heard this, they turned away from him and alleged that he was lying. So Abu Amala Bahili arose and went to the Prophet and reported the statement of Abu Dharr and narrated the denial of those people. The Messenger of Allah (S) said: “The green sky has not shaded and the dusty earth has not borne the weight of any speaker more truthful than Abu Dharr.”

Moreover it is narrated through authentic chains of narrators that a person asked Imam Ja’far Sadiq (a.s.) about this same tradition if the Holy Prophet (S) had really mentioned thus. Imam (a.s.) replied, “Yes.” So the reporter asked, “Then what is the position of the Messenger of Allah (S) himself, Amirul Momineen (a.s.) and Hasan and Husain?” Imam (a.s.) said: “Our example is like that of the month of Ramadhan whose one night is equal to a thousand nights.” All senior companions are like the sacred months and thus no one can be compared to us, Ahlul Bayt (a.s.).”

In the book of Hasan bin Saeed it is narrated from Imam Muhammad Baqir (a.s.) that one day a person came to Abu Dharr and gave him glad tidings that his sheep have multiplied much. Abu Dharr said: “I am neither pleased at their increase and nor am I fond of them. On the contrary I prefer only that which is less and sufficient. Because I heard from the Messenger of Allah (S) that he said: “Kindness to relatives and trustworthiness will be present on both the edges of Sirat, when such a person passes on it who has been very kind to his relatives and who has not betrayed anyone’s trust, the Sirat will not put him into Hell.”

According to correct chains of narrators, it is narrated from the same Imam that during the period of the Messenger of Allah (S) one day Abu Dharr condemned a person for having a mother who was black. The Messenger of Allah (S) said: “O Abu Dharr, do you ridicule him about his mother?” Abu Dharr threw himself on the ground and wept and smeared his face and head with dust. At last the Prophet was pacified.

Shaykh Tusi has narrated through reliable chains of narrators that people told Abu Dharr: O companions of Messenger of Allah (S), how did you begin your day?” He replied: “I began the day in two bounties. One that the Almighty Allah has concealed my sin and another that people praise me. And one who becomes proud of his praise is under a misunderstanding.

Shaykh Kishi has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that one say Abu Dharr went in search of the Messenger of Allah (S) and found him sleeping in an orchard. He wanted to know if the Prophet was really sleeping, so he broke a dried piece of wood; the Prophet raised up his head and said: O Abu Dharr are you trying to joke with me? Do you not know that I also see your deeds

in sleep as I see them when I am awake? My eyes sleep, but my heart does not."

Ibn Babawayh has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that most of the worship of Abu Dharr was in contemplation of praise of the Almighty Allah and to seek lessons from nature.

Qutub Rawandi has narrated from Abu Dharr that he said: "One day, I and Uthman came together to the Prophet. The Messenger of Allah (S) was seated in the mosque and we sat down near him. After sometime Uthman went away and continued to sit there. So the Messenger of Allah (S) asked me what confidential conversation was I having with Uthman?

I said: I was reciting a chapter of Qur'an. His Eminence said: Very soon he will become inimical to you and between you two the most unjust will go to Hell. So I said: Indeed we belong to Allah and to Him we shall return. So I asked the Prophet which of us would be more oppressive? The Holy Prophet (S) said: O Abu Dharr, speak the truth even though it is bitter. So much so that you meet me on Judgment Day with the oath that I have taken from you."

Through authentic chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that Abu Dharr cried so much due to the fear of Allah, that his eyes were hurt. People asked him to pray that the Almighty Allah cures his eyes. Abu Dharr said: "I don't care." So they asked him which calamity has made him oblivious of his eyes.

He said that he was confronted with two great questions and they concerned Paradise and Hell. Ibn Babawayh has narrated from Abdullah bin Abbas that one day the Messenger of Allah (S) was seated in Quba Masjid and companions were sitting around him. He said: "The first to enter from this door will a man of Paradise."

When companions heard this a group of companions arose to try to enter first. The Holy Prophet (S) said: The group that enters now and competes with each other and informs me about the Roman month of Azar will be the one to enter Paradise. So Abu Dharr entered with that group. The Messenger of Allah (S) asked which Roman month was it? Abu Dharr said: Azar was over.

The Messenger of Allah (S) said: "I know that, but I wanted the companions to know that you are from the folks of Paradise. And why you shouldn't be when you will be removed from my sanctuary due to your love for my Ahlul Bayt (a.s.) and you will live in solitude and die in loneliness, and a group of Iraqians will complete your last rites. And that group will be in my company in Paradise which the Almighty Allah has promised to the righteous."

Ali bin Ibrahim has narrated that in the Battle of Tabuk, Abu Dharr was left behind at a distance of three day's travel, because he was on thin and weak camel. When he realized that the animal cannot reach to the caravan he hoisted his luggage on his back and set out on foot. When it was day, and the sun arose high, Muslims saw him approaching.

The Holy Prophet (S) said: It is Abu Dharr and he is very thirsty. Take water to him as soon as possible. People brought water for him. He drank it and came running to the Prophet. He was carrying the pot. The Messenger of Allah (S) asked: O Abu Dharr, you are carrying water, then why were you thirsty?"

Abu Dharr said: "On the way I passed a rock on which rain water had collected. When I tasted I found it very cool and sweet so I vowed that till my beloved, the Prophet of Allah, does not drink it, I will not do so." The Messenger of Allah (S) said: "O Abu Dharr, may Allah have mercy on you, you will live in strange land and you will die in solitude and you will be raised alone and you will be sent to Paradise alone and some people of Iraq will perform your last rites."

Reliable biographers have narrated that Abu Dharr went to Syria during the time of Umar and he stayed there till the time of Uthman. When he learnt of the corruption of Uthman's rule, especially the ill-treatment of Ammar, he began to denounce the third Caliph openly and talk about his high-handedness.

When Abu Dharr witnessed the injustice of Muawiyah he used to condemn him and encourage people to love and devotion of Imam Ali (a.s.). He used to narrate the excellence of Ali (a.s.) and he had inclined many people to Shiaism. It is famous that it is according to the efforts of Abu Dharr that we find some Shias in Syria and Jebel Amil.

Muawiyah complained about him to Uthman and said that if Abu Dharr stayed there for some more time he would mislead the people from Uthman. Uthman replied: "When you receive my letter, you should make Abu Dharr sit on a fast camel and send him with a nasty driver. He should make the camel run continuously till he reaches Medina. Abu Dharr should not be able to sleep, so that he may forget us and he may remain restless for sleep."

When Muawiyah received this letter, he called Abu Dharr and mounted him on the bare back of a refractory camel and handed him to a nasty driver to take him to Medina. Abu Dharr was tall but very thin. At that time he had aged and his hair had turned grey. So the driver continued to drive the camel fast. There was no saddle or litter upon it, therefore Abu Dharr's thighs were injured. So much so that his flesh broke away.

It was in such a condition that he reached Medina. When people brought him to Uthman he said: "May no one be pleased to see you O Jundab." Abu Dharr said: "My father had named me Jundab, but the Messenger of Allah (S) had called me Abdullah." Uthman said: "You claim to be a Muslim and allege that we say that the Almighty Allah is poor and we are wealthy? When did I claim thus?"

Abu Dharr said: "I never issued such a statement, but I witness that I heard the Messenger of Allah (S) that when the descendants of Abil Aas reach upto thirty, they would use the funds of the Almighty Allah to obtain power and consider the people as their servants and practice dishonesty in the religion of Allah. After that the Almighty Allah will save the people from their clutches. And Ali Ibn Ibrahim has mentioned in his *Tafsir:*

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ. ثُمَّ أَنْتُمْ هٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ.

"And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do."[36]

Ali bin Ibrahim has mentioned that these verses were revealed about Abu Dharr and Uthman due to the fact that when Abu Dharr entered Medina in a bad condition and stood before Uthman leaning on his staff, at that time, an amount of 100000 dirhams was piled before Uthman from the Public Treasury and his companions were eyeing the money, expecting it to be distributed among them.

Abu Dharr asked: "What money is it?" He replied: "It is an amount of 100000 dirhams brought for me from the surrounding areas and we are waiting for an equal amount so that I can spend it in any way I like." Abu Dharr asked: "O Uthman, what is more 100000 dirhams or four dinars?"

He replied: "100000 dirhams." Abu Dharr said: "Do you remember I and you had visited the Prophet one night to find him extremely worried and he did not even speak to us. When we visited him the next morning, we found that he was very happy and satisfied. We said: May our parents be sacrificed on you. Why was His Eminence so gloomy last night and that he is happy this morning?"

The Messenger of Allah (S) said: "Last night, I had received four dinars of public wealth and I was not able to distribute it. I feared that if I died in that condition and that money should remain with me what my position will be. By now it is given away, so I am comfortable." Uthman turned to Kaab al-Ahbar and asked: "What is your opinion about one who paid the Zakat applicable on his wealth? Is anything else obligatory on him?"

And according to another report he said: "O Kaab, what restrains the Imam to sanction some amount to the Muslims from Public Treasury and retain some amount so that he may give it to whomsoever he likes according to the exigencies of time?" Kaab said: "There is no problem if you melt them into gold and silver ingots." Abu Dharr brought down his staff on Kaab's head and said: "O son of a Jewess, what concern have you to interfere in the affairs of Muslims? The statement of the Almighty Allah is correct or your words? When He says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ. يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ.

"...and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded."[37]

When Abu Dharr recited these verses, Uthman said: "You have become a nasty old man, you have gone mad. If you had not been a companion of the Prophet I would have put you to death." Abu Dharr said, "O Uthman, you are a liar, you cannot kill me. My beloved, the Holy Prophet (S) had informed me that neither can anyone make me deviate from my religion nor kill me. As for my intellect, it is that I remember well the tradition that the Messenger of Allah (S) has stated about you and me."

Uthman asked: What is it?" Abu Dharr replied: "I never issued such a statement, but I witness that I heard the Messenger of Allah (S) that when the descendants of Abil Aas reach upto thirty, they would use the funds of the Almighty Allah to obtain power and consider the people as their servants and practice dishonesty in the religion of Allah.

And they will distribute the amount among themselves. They will interpret the Qur'an wrongly. They would enslave the people and take dishonest persons as their advisors and dispute with the righteous." Uthman asked: "O companions of the Prophet, has anyone of you heard this tradition from the Prophet." All denied having heard such a thing in order to please Uthman. Uthman said: "Call for Ali Ibn Abi Talib (a.s.)." When he arrived, Uthman said: "See what this aged liar is uttering."

Imam Ali (a.s.) said: "It is enough Uthman, you cannot accuse him of lying, because I have heard the Holy Prophet (S) say about him: "The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Dharr." All the companions present there said: "By Allah, Ali is right, we have indeed heard this from the Messenger of Allah (S)." Abu Dharr began to weep and he said: "You are all eyeing this money greedily and accuse me of lying and attributing falsehood to the Holy Prophet (S)."

Then he asked the hypocrites: "Which of you is best?" Uthman said: "Do why think that you are better than us?" "Yes," said Abu Dharr. "Since I have separated from my beloved Prophet, I am wearing the same robe. I have not sold away my religion in exchange of the world and you have created heresies in the religion of God.

You have destroyed the religion for the sake of the world and spent public wealth in wrong ways. The Almighty Allah will ask you and He will not ask me." Uthman at last asked: "I adjure you in the name of the Prophet, tell me the truth." Abu Dharr said: "Even if you had not adjured me I would have stated the truth."

Uthman asked: “Which city do you like most?” “The city which is the sanctuary of God and sanctuary of the Messenger, I wish to worship there till death.” Uthman said: “I will not send you there, because you have no respect in my eyes.” Abu Dharr fell silent. Uthman again asked: “Which place you hate most?” “Rabza,” he replied, “where I had lived in infidelity.” Uthman said: “I will send you there.” Abu Dharr said: “I told you the truth whatever you asked me.

Now you must also tell me truly whatever I ask you. If you send an army to confront the enemy and I am also in that army and if I am taken a prisoner and the enemy demands one-third of your wealth to release me, will you pay that amount to get me freed?” “Yes,” said Uthman. Then he asked: “If they ask for half of your wealth?” “Yes,” said Uthman. Then he asked: “If they ask for all of your wealth?” Uthman said: “I will give up all my wealth as a ransom to get you released.”

Abu Dharr said: “Allahu Akbar, my beloved the Messenger of Allah (S) told me one day: O Abu Dharr what your condition will be when you will be asked about your favorite place and you will say that it is Mecca. So your residence there will not be accepted. Then you will be asked which you hate most and you will say that it is Rabza and that you will be sent there only?”

I asked: O Messenger of Allah (S), would such a time really come to pass?” He replied: “Yes, by the one in whose control my life is, this would really come to pass.” I said: “O Messenger of Allah (S), on that I will take out my sword and fight Jihad valiantly.” But the Holy Prophet (S) said: “No, keep quiet and don’t oppose anyone, if he is a black slave. Indeed between you and Uthman the Almighty Allah has revealed a few verses of Qur’an and the Holy Prophet (S) recited the verses mentioned above.

And their connection with this incident is obvious to all. Thus is Abu Dharr’s exile from Medina and his dialogue about his ransom. So Uthman ordered Marwan bin Hakam to extern Abu Dharr and his family from Medina and send him to Rabza. And he emphasized that none of the companions should go to see him off. But Ahlul Bayt (a.s.) disobeyed Uthman along with a particular group of people.

They went to say farewell to Abu Dharr and comforted him in his troubles. Thus Muhammad bin Yaqub Kulaini has narrated that when Abu Dharr set out from Medina, Amirul Momineen (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Aqil, brother of Amirul Momineen (a.s.) and Ammar Yasir accompanied him to see him off and at the time of farewell, Amirul Momineen (a.s.) said: “O Abu Dharr, you became angry for the pleasure of Allah, so you must hope for rewards only from Him.

These people feared that you might take control of their world and you feared them for the sake of your religion and you secured your religion from them, that is why they externed you and subjected you to troubles. By Allah, if the paths of the earth and sky are closed for one who is righteous, the Almighty Allah appoints calamities for him.

O Abu Dharr, your reality and loneliness and your being aloof from falsehood is your companion.” Then Aqil said: “O Abu Dharr, you know that we, Ahlul Bayt (a.s.) consider you dear and we know that you are devoted to us and you honor us for the sake of the Prophet and except for some truthful ones, all have

disregarded it. So your reward is upon the Almighty Allah and you are being exiled as a result of the love of Ahlul Bayt (a.s.), may Allah reward you for it.

O Abu Dharr, know that running away from troubles is cowardice and to ask for immediate release is due to hopelessness. Therefore, do not allow despair and cowardice near you and say: Allah is sufficient for me, the best of the protectors. After that Imam Hasan (a.s.) said: O Uncle, we all know how those people have dealt with you and the Almighty Allah is aware of everything.

Remove the remembrance of the world through the remembrance of His separation. And ease the hardships of the world through hope in comforts of the hereafter, and be patient in difficulties. So that when you meet the Holy Prophet (S) he should be pleased with you." Then Imam Husain (a.s.) said: "O Uncle, the Almighty Allah is able to change this hardship into comfort. But every act of Allah is in accordance with the exigencies suited for every day and every occasion.

These people stopped you from their luxury and you prevented them from spoiling your religion. How needless you are from that from which you were prevented and how needful they are from that which is secured from them. May you find patience good, which is the best good deed and it is from noble qualities. Give up grief and sadness which is of no use. Then Ammar said: "May Allah subject to loneliness and trouble one who has subjected you to this trouble and may He terrify one who has terrified you.

By Allah, nothing prevents one to state the truth except the love and desire of the world. And by Allah, the worship of Allah is in the congregation of Ahlul Bayt (a.s.) and the kingship of the world is for those who obtain power over it through force. That group called people to materialism and they came and entrusted their religion to them; so they suffered loss in the world as well as the hereafter and it is a terrible loss." Abu Dharr said: "Peace be upon you all and the mercy and blessings of Allah. May my parents be sacrificed on these countenances. Indeed, when I see you all, I am reminded of the Holy Prophet (S). I have nothing to do with Medina except your company and devotion.

Uthman dislikes my stay in Medina just as Muawiyah despised my stay in Syria. Uthman swore that he would send me out of Medina to some other place and I was hoping that he would send me to Kufa. But he feared that I will wean away Kufians from the obedience of his brother. So he didn't like and accept my going there and he swore that he would send me to a place where I have no companion and where I cannot meet any of my friends. By Allah, I don't want any company except that for Allah. And when Allah is with me, I don't care for my loneliness. He is the Lord of the Mighty Throne and is powerful over everything. Salutations on the Messenger of Allah (S) and his purified progeny."

Shaykh Mufeed has narrated through his chains from a Syrian man that when Uthman externed Abu Dharr from Medina and sent him to Syria, he used to preach to us moral stories and when he began he first praised and glorified the Almighty Allah and invoke blessings on Muhammad and Progeny of Muhammad and then say: "So to say: We were living in ignorance before the revelation of divine book

and before the Holy Prophet (S) could be sent to us.

In the period of Ignorance, we were such that we fulfilled the covenants and spoke the truth and observed the rights of neighbors. And honor the guests and adopt equity with the poor. And made them share our wealth. When the Almighty Allah revealed the Book and sent His Prophet (S) to us, we found those practices to be liked by Allah and the Prophet and the followers of Islam more deserved to follow those practices.

And they remained on that practice for a long time, so much so that the tyrant rulers created such heresies which were never seen before and they destroyed the practice of the Prophet. They falsified one who spoke the truth and gave preference to the impious over the righteous servants of God. O Allah, whatever you have for me if it is better; call me to Yourself before something is changed by me in your religion.

Or I might alter a practice of Your Prophet." And he repeated this in public many a times and these statements were reported to Muawiyah by Habib bin Muslima. Abu Dharr was accused of instigating the people against Muawiyah and Muawiyah wrote to Uthman about it and Uthman told him to send Abu Dharr to Medina. When he was brought to Medina, he was exiled from Medina to Rabza.

Moreover it is narrated from some Syrians that when Uthman sent Abu Dharr to Syria, he used to stand among the people everyday and dispense good advice and encouraged them obedience of the Almighty Allah. He used to time and again speak about the excellence of Ahlul Bayt (a.s.) that he had heard from the Messenger of Allah (S) and attract the people to become attached to these holy personalities. When Muawiyah learnt of these activities, he wrote to Uthman: "So to say: People gather around Abu Dharr every morning and evening and he preaches such things.

If you are in need of the people of Syria, you must immediately recall Abu Dharr, or he would soon wean away the people from me and you." Uthman replied: "As soon as you receive my reply, send Abu Dharr to me immediately. Was Salaam." When this letter arrived, Muawiyah summoned Abu Dharr and read out Uthman's letter to him. He said: "Go to Medina as soon as possible." Abu Dharr returned, loaded his belongings on the camel and set out from there.

People of Syria had gathered around him and they were saying: "O Abu Dharr, may Allah have mercy on you." Abu Dharr said: "He had sent me to you in anger and now I being recalled to be punished. I think that such dealings will continue between me and him, till a pious man is laid to rest or till people are saved from the mischief of a corrupt man." With these words he departed from there. When general public learnt that Abu Dharr was leaving Syria, they ran out to see him off and they came upto Daire Maran. Abu Dharr halted there and the people also camped there.

Abu Dharr recited the prayers with them and he led the prayers. After prayers, he said: O people, I advise you that which is beneficial to you. I don't want to prolong the discussion. And he said: I praise the Creator of the worlds. The audience also said: Praise be to Allah. Then he testified to the oneness of

Allah and prophethood of the Prophet. People also followed him in this.

Then he said: I witness that resurrection is truth, Paradise is truth, Hell is a fact and I confess to all that the Messenger of Allah (S) had brought from the Lord. And I make all of you witnesses on this belief of mine. All said: We testify to all that you have said. Then Abu Dharr said: “All of you who die on these correct articles of faith should get the glad tidings of salvation, provided he does not co-operate with the sinner and must not hold the actions of oppressors to be good and neither should he help them.

O people, along with your prayer and fasting you must consider it necessary to be angry with the people for the sake of the Almighty, when you see that they are disobeying the Almighty Allah and you must not please your rulers through those actions that invite the anger of the Almighty Allah. If people create heresies in the religion of Allah, whose reality is unknown to you, you must be aloof from them and condemn them even if they are hard on you and throw you out of their court and deprive you of their bestowals and exile you from their towns so that the Almighty Allah is pleased with you.

Because the Almighty Allah is more majestic and higher than all and it is not proper for anyone to please a creature and anger Him. May Allah forgive me and you, I entrust you all to the Almighty Allah and invoke His mercy for you.” People said: “May the Almighty Allah grant you health and may He have mercy on you. O Abu Dharr, O companion of the Messenger of Allah (S), would you not like us to take you back to our city?

And protect you from the mischief of the enemies?” Abu Dharr said: “May Allah have mercy on you. Go back, because I am more patient on calamities than you are. You must never fall into disunity.” With these words, he set out from there and reached Medina and came to Uthman. Uthman said: “May Allah not give the eyes such a lifespan.”

This saying was common about aged people among the Arabs. Abu Dharr said: “By Allah, my parents did not survive that long. But may Allah, not keep alive one who disobeys Him and becomes a slave to his selfish desires.” Kaab al-Ahbar arose and said: “O old man, are you not afraid of Allah that you speak in this way in the presence of the chief of believers?” Abu Dharr beat his staff upon Kaab’s head and said: “O son of a Jew, who are you to interfere in the affairs of Muslims. By Allah, Judaism has not left your heart.”

Uthman said: “By Allah, I and you will not live in the same city. You have become senile and mad. Take him away! Mount him on the bare back of a camel and drive it to Rabza with speed, so that he may live there alone without any companion or helper till the Almighty Allah does with him what He likes.”

Thus he was thrown out disrespectfully and beaten with sticks. Uthman ordered that no should accompany him to the gates of the city. When Amirul Momineen (a.s.) came to know about it, he wept so much that his beard became wet with tears. And he said: “Does such a behavior befit a companion of the Prophet?

Surely we belong to Allah and to Him we shall return." Then he came to see him off with Imam Hasan (a.s.), Imam Husain (a.s.), Ubaidullah, Qatham, Fazl and Abdullah, sons of Abbas. When Abu Dharr saw them, he came and began to weep in their separation and said: May my parents be sacrificed on these countenances, when I saw these faces, I used to be reminded of the Messenger of Allah (S) and I used to be surrounded by blessings.

Then he raised his hands to the sky and said: "O Allah, I am devoted to them. Even if they cut me into pieces, I will not give up their love for the sake of Your obedience and seeking the rewards of the Hereafter. You all may go back now, may Allah have mercy on you. I pray to the Almighty Allah that He bestows me with Caliphate among you, the best of Caliphate. Then they said farewell to Abu Dharr and returned from there weeping in his separation.

Shaykh Kishi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Uthman called his two freed slaves, gave each of them 200 dinars to go to Abu Dharr, convey his greetings to him and ask him to take the amount and use it as he wished. They brought Uthman's message. Abu Dharr asked: "Has he given the same allowance to all Muslims?"

"No," said the servants. Abu Dharr said: "I am also a Muslim and it is not lawful for me to take more than what the others are given." "Uthman says that it is his personal wealth and swears by the One, except whom there is no god that nothing unlawful is included in it." Abu Dharr said: "I don't need this money and I began this day in such a condition that I am needless of all the people."

The servants said: "May Allah make you prosperous, this money will help you, as we cannot see anything with you with which you may obtain comfort." Abu Dharr said: "There are two loaves of dry barley bread under this mat, some days old. What will I do with these gold coins? By Allah I will not take them and Allah knows that I am not powerful on less or more.

Indeed, I began this morning with needlessness; and love for Ali Ibn Abi Talib (a.s.) and his progeny, who are the guides of humanity and are themselves guides, pleased at the pleasure of Allah and the best creatures of the Almighty. They guide the people with truth and behave with justice. I have heard the Messenger of Allah (S) say thus about them. And it is extremely shameful for an old man to lie. So take this money back and tell him that I neither need this nor any other money he has, till I will meet my Lord and He will judge between me and him."

Shaykh Mufeed has narrated that when Abu Dharr was brought from Syria to Uthman he asked: "O Abu Dharr, which is your favorite town?" Abu Dharr replied: "The city to which I migrated." Uthman said: "You can never remain in the city in which I reside." Abu Dharr said: "You may send me to Mecca, the sanctuary of God."

Uthman said: "This is also not acceptable." Abu Dharr said: "Send me to Kufa as companions of the Prophet reside there." "No," said Uthman. Abu Dharr said: "I don't like any other place and I will not like to go there." Uthman said: "Go to Rabza." Abu Dharr said: "The Messenger of Allah (S) has

commanded me to accept the command of tyrants and allow myself to be taken wherever I am taken, even if my nose and ears are cut off like that of a black slave." At last Abu Dharr left for Rabza and after remaining there for sometime came back to Uthman. He saw two rows of people standing before Uthman.

Abu Dharr said: "O Uthman, you threw me out of this city and sent me to a place which is neither tillable nor do I possess animals except for a few sheep and neither do I have a servant except for a freed slave girl. And neither is there any shade except that of the trees. Therefore, give me a servant and some sheep so that I may arrange to live off them." Uthman turned his face away.

Abu Dharr went to the other side and completed the proof by repeating his demand. But Uthman didn't relent. Habib bin Muslima said: "O Abu Dharr, I give you a thousand dirhams, a servant and 500 sheep." Abu Dharr said: "Give them to someone who is more in need. I don't want anything from you; I only ask from Uthman the right which the Almighty Allah has fixed for me in His Book."

At that moment Imam Ali (a.s.) entered and Uthman told him: "Why don't you take this fool away from me?" "Who is a fool?" asked Imam Ali (a.s.). "Abu Dharr," replied Uthman. Amirul Momineen (a.s.) said: "He is not a fool. I heard the Messenger of Allah (S) say that: The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Dharr.

O Uthman, consider him to be the believer of the people of Firon. If he lies, it will harm him only and if he is truthful, some of what he promises will indeed befall you."
Shaykh Kishi has narrated through Abdul Malik bin Abu Dharr Ghiffari through authentic chains that when Uthman tore up a number of copies of Qur'an, Amirul Momineen (a.s.) called me and asked me to bring my father.

When I conveyed the message of Imam Ali (a.s.) to my father he hastened to the Imam immediately. His Eminence, said: "O Abu Dharr, a great matter has occurred in Islam today! They have torn up the Book of Allah and placed a piece of iron in it. It is incumbent on the Almighty Allah to apply iron to the body of one who has applied iron to the Qur'an and cut it up into shreds."

Abu Dharr said: "I have heard from the Messenger of Allah (S) that the tyrants who had ruled on Musa (a.s.) fought against the family of the prophet and overpowered them and they continued to slay them for a long time. At last the Almighty Allah sent some youths upon them who had come from another town and they confronted them. And O Amirul Momineen (a.s.), in this Ummah you are like them." Amirul Momineen (a.s.) said: "O Abu Dharr, so you have predicted my death?" He said: "By Allah, I know that from the Ahlul Bayt (a.s.) people will initiate the killings with you."

Moreover, through authentic chains of narrators, it is narrated from Huzaifa bin Usaid that he says: I saw Abu Dharr clinging to the knob of the Kaaba and saying: I am Jundab, one who knows me, knows me and one who does not know me should know that I am Abu Dharr son of Junadah. I have indeed heard from the Messenger of Allah (S) that: Whosoever deviated from me for first, second and third time would

be among the followers of Dajjal (anti-Christ). Indeed, the example of my progeny in this Ummah is like that of the Ark of Nuh. One who boarded it was saved and one who left it was drowned. I have conveyed whatever I was supposed to convey."[38]

Ibn Abil Hadid has narrated from Ibn Abbas that when Uthman exiled Abu Dharr to Rabza he also prohibited everyone to see him off; and he appointed Marwan bin Hakam to take Abu Dharr out of Medina. Thus everyone was cowed down by Uthman's fear and no one went out to see off Abu Dharr.

But His Eminence, Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Aqil and Ammar Yasir accompanied him. When they came to Abu Dharr, Imam Hasan (a.s.) began to speak with Abu Dharr. Marwan said: "Perhaps you are unaware that Uthman has prohibited talking with this man? If you were unaware you should know it now." Amirul Momineen (a.s.) whipped Marwan and said: "Get out from here, may Allah humiliate you and put you into the fire." Marwan came to Uthman infuriated and reported everything to him.

Uthman was also enraged. When Amirul Momineen (a.s.) returned to Medina after saying farewell to Abu Dharr, people told him that Uthman was enraged with him for having accompanied Abu Dharr." Imam Ali (a.s.) said: "His anger on me is like the fury of the horse which chews at the reins. But how much ever he may chew, it is of no use to him." Thus when he met Uthman, he asked: "Why did you send my messenger and disregarded my command?"

Amirul Momineen (a.s.) said: "Your messenger wanted to send me back, therefore I sent him back. And since your command was against the command of Allah, I could not have acted on it." There was a heated exchange between Uthman and Amirul Momineen (a.s.) and Imam Ali (a.s.) arose from the meeting in anger. Since the dispute was of no good consequence a group of companions pacified both the parties.

Moreover, Ibn Abil Hadid has narrated that Abu Dharr's exile to Syria through Uthman was due to the fact that when Uthman began to misappropriate public wealth, and started distributing money according to his wish to Marwan and other hypocrites, Abu Dharr began to protest about it in streets and publicly recite the following verse of Qur'an:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.

"...and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement..."[39]

Uthman continued to receive reports of these protests, but he was busy in his affairs and he paid no attention to Abu Dharr, but when many complaints piled up, Uthman sent a freed slave to Abu Dharr and told him to refrain from these activities. Abu Dharr said: "Uthman restrains men from reading the Book of Allah. And he stops me from condemning one who disobeys the command of God. By Allah, if I please

the Almighty it would be more preferable to him than to please Uthman. Rather than I keep Uthman pacified and make God angry. Uthman was further infuriated by this, but he did not confront him due to some exigency.

Then one day Uthman asked in his assembly: “Is it allowed for the Imam to borrow something from Baitul Maal which he may later repay?” Kaab al-Ahbar said that there was no problem in it. Abu Dharr said: “O son of two Jews, will you teach us our religion?” Uthman said: “O Abu Dharr, this is the limit of your harassment to me and my companions.” Then he ordered that Abu Dharr should be exiled to Syria. In Syria, Abu Dharr observed the unholy behavior of Muawiyah and began to condemn him too.

One day Muawiyah sent 300 gold coins to Abu Dharr. Abu Dharr told the messenger: “If it is my share, which you did not give me this year, I will accept it and if it is a gift and favor from you, I am not in need of it.” And he returned it. When Muawiyah constructed the Green Palace in Damascus, Abu Dharr said: “O Muawiyah, if it is made from the wealth of Allah, you have been dishonest, and if you have got it made from personal wealth, you have been extravagant.”

In the same way, Abu Dharr used to say in Syria, some heresies have appeared in this age, which are neither according to the Book of Allah nor conform to the practice of the Prophet. I see that truth is being trampled upon and falsehood is being popularized. The truthful are regarded as liars and the share of the righteous is given to the sinners.” At last Habib bin Muslima Fehri said to Muawiyah: “Abu Dharr will mislead the people of Syria from you, so you must do something about him.”

Moreover, it is narrated from Julam bin Jundal that: During the reign of Uthman I was the agent of Muawiyah in Qansarin. One day I came to Muawiyah for some errand. Suddenly I heard someone screaming at the door: “A line of camels is coming to you on which is loaded the fire of Hell. O Allah, curse those who restrain others from evil but themselves act upon it.”

This infuriated Muawiyah and he asked: “Do you know this man?” “No,” I replied. Muawiyah said: “He is Jundab bin Junadah. He comes every day to the entrance of my palace and calls out in the same manner.” Then he ordered that he should be eliminated. Some people caught hold of Abu Dharr and brought him to Muawiyah. Muawiyah said: “O enemy of Allah and Messenger. Everyday you come and talk in this way? If I could kill any companion of the Prophet without the permission of Uthman, I would have killed you.

But I will take permission from Uthman about you.” Julam says: “I tried to see Abu Dharr, because he was from my tribe. When I saw him, he was wheat complexioned and tall and thin man. His beard was sparse and due to old age his waist had become absolutely thin.” Thus in reply to Muawiyah, Abu Dharr said: “I am not the enemy of Allah and the Messenger. On the contrary, you and your father is the enemy of Allah. You accepted Islam for convenience, whereas you were really infidels.

And the Messenger of Allah (S) had often invoked curse on you and prayed that may you never become satiated by eating. The Messenger of Allah (S) had informed that when the ruler of this Ummah will be

one with big eyes and long neck, he will be a glutton and he would never feel satiated. At that time the people of my Ummah should beware of his mischief. Muawiyah said: I am not that person. Abu Dharr said: “Only you are that same one, the Messenger of Allah (S) has informed me that it is you.

One day you passed the Prophet and I heard that the Prophet was saying: O Allah, curse this man and never make him satiated of food except in grave. Then I heard him say that his abode was in the Fire. Muawiyah laughed at this and ordered Abu Dharr to be taken into custody. After that he wrote about all this to Uthman who called him to Medina as was previously mentioned.

Shaykh Tusi has narrated that Abu Sahla said: I set out for Hajj with Salman. When we reached Rabza, we went to visit Abu Dharr. Abu Dharr said: “After me, mischief will appear. When it occurs, it is must upon you to remain attached to the Book of Allah and the leader of religion, Ali Ibn Abi Talib (a.s.); and you must not leave them, because I have heard the Messenger of Allah (S) say: Ali is the first of those who believed in me and he testified before all others.

On Judgment Day he would be first to shake hands with me. He is the Siddiq Akbar of this Ummah and the Farooq Azam who separates the truth from falsehood. He is the king of believers and master of property of hypocrites.[40]
Ibn Babawayh has narrated from Naeem bin Qanab that he said: I went to Rabza to visit Abu Dharr and saw a lady there.

I asked where Abu Dharr was. She said that he had gone out. Suddenly I saw him coming pulling two camels behind him. Each of the camels had a water skin hanging from their necks. I arose, greeted him and then sat down again. When he entered the house, I heard that he was telling his woman as the Prophet had said that: Woman is like a curved bone, if you try to straighten it, it will break, and if you leave it as it is, you will benefit from it.

Then he placed a bowl before me containing a roasted animal like Asfar and he told me to eat as he himself was fasting. Then he performed two rakats prayers and after that he came and began to eat. I said: “Wow, I never knew that a person like you could lie in this way. You said that you were fasting!” Abu Dharr said: I have fasted three days in this month and thus earned the reward of fasting for the whole month. Now I have the choice of fasting the remaining days or not.”

Ibn Tawus has through authentic chains narrated from Muawiyah bin Thaliba etc. that when Abu Dharr was in his terminal illness, we went to visit him and asked him to make his bequest. He said: I have appointed Amirul Momineen as my legatee. I said: Do you mean Uthman? “No,” I call only Amirul Momineen, who is the rightful chief of believers, that is Ali Ibn Abi Talib (a.s.). He is the spring of the world through whom the earth is stable and inhabited.

Only he is the divine scholar of this Ummah. If he goes away from you, you will see endless evil and corruption in the world.” I said: “We know that you love much the one whom the Holy Prophet (S) loved. Tell me whom do you love most?” He replied: “The most beloved to me in the world is that oppressed

elder whose rights have been usurped by the people, that is Ali Ibn Abi Talib (a.s.)."

Barqi has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that one day in Rabza, people saw Abu Dharr watering his mule. They asked him if he had no servant to do this? He replied: I have heard from the Messenger of Allah (S) that he said: Every morning the quadrupeds supplicate: O Allah, give me a master who feeds and gives me water, and who does not put a load more than which I could bear. That is why I water him myself."

Shaykh Kishi has narrated that the Messenger of Allah (S) said in favor of Abu Dharr: "The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Dharr. He will live alone, enter Paradise alone and will be raised alone." He used to publicly announce the excellence of Amirul Momineen (a.s.) and say that only he is the legatee and Caliph of the Holy Prophet (S). That is why he was externed from the sanctuary of Allah and the Prophet and he was made to mount the bare-backed camel to be taken to Medina.

He used to regularly call out that rows of Hellfire are being brought for you. And he used to say that I heard from the Messenger of Allah (S): When the descendants of Abil Aas reach upto thirty, they would corrupt the religion of Allah; consider the people as their servants and consider the wealth of Allah as their own. That is why he was killed in starvation and poverty and he continued to observe patience.

Moreover it is narrated that when the time of Abu Dharr's death approached he told his wife to slaughter a sheep and to cook the mutton, and when he was dead, to go and sit on the road to Iraq and say to the first caravan that arrives: O servants of Allah, a companion of the Prophet has passed away in this area. Please could you take the trouble to perform his last rites? Then Abu Dharr said: The Messenger of Allah (S) had informed me that I would die in a strange land and some righteous people of his Ummah will perform my last rites.

Then Al-Qama bin Aswad Nakhai has narrated that we were traveling for Hajj with Malik Ashtar along with some other believers. When we reached Rabza, we found a lady by the road. She said: O servants of Allah, O righteous Muslims, a companion of the Prophet, Abu Dharr has passed away in this strange area. And there is no one who can help me with his final journey.

So we looked at each other and thanked Allah for giving us such an opportunity. But we were much aggrieved at this and said: Verily we belong to Allah and to Him we shall return. Thus we went along with that poor lady and began to perform the last rites of Abu Dharr. There was a dispute among us as each of us wanted to shroud him with his own money. At last it was decided to share the expenses equally.

After that we jointly performed his funeral bath. After that Malik Ashtar led the funeral prayers and we buried him. Then Malik Ashtar stood by his grave and said: O Allah, this Abu Dharr is the companion of Your Messenger, he worshipped with Your worshippers and fought Jihad with the polytheists for Your pleasure and he did not make any change in any of Your dispensations. But he opposed through his

tongue and heart, all the innovations that were created in Your religion by the hypocrites.

That is why he was oppressed and thrown out of his hometown in degradation after being deprived of his rights. And he continued to live in a strange land. O Allah, destroy the glory and power of the one who deprived him of his rights and who externed him from the place of his migration and the sanctuary of the Messenger. We all raised our hands.

Then the lady of the house brought the roasted animal and said: Abu Dharr had adjured you not to step out of this house till you don't partake this dish. So we partook from it and then returned from there.
Shaykh Tusi has narrated this incident from Imam Musa Kazim (a.s.).
It is mentioned in *Rauzatul Waezeen* that someone asked Abu Dharr at the time of his death, where his property was.

He replied: "It is my deed." People said: "We are asking you about silver and gold." Abu Dharr said: "I never passed any day on the earth in possession of anything. I have heard from my beloved, the Messenger of Allah (S) that he used to say: "The treasure of man is his grave."
Ibn Abil Hadid has narrated through another report that they reached Abu Dharr when he was yet alive.

Abu Dharr told them: "I have heard the Messenger of Allah (S) tell some people among whom I was also there: one of you will die in loneliness and a group of believers will be present to perform the last rites. And all of those among whom the Holy Prophet (S) issued this prophecy have passed away in their native towns, except me.

So I am that man. If I or my wife had possessed a garment sufficient to act as my shroud, I would never have accepted anyone giving me a shroud. And I adjure you in the name of Allah, that none of you should give me a shroud who has served as a ruler. Or who has served as a leader of a group or have been a friend of an oppressor or had served as a messenger of an oppressor.

There was an Ansari man in that group who had never participated in any type of rulership. He said: O respected Uncle, I will shroud you in this same sheet that I have covered myself with and the two pieces of cloth that are present in my luggage. Their thread was spun by my mother and I have myself woven those clothes. Abu Dharr said: "All right, only you must give me the shroud."

Shaykh Mufeed has narrated from Abu Amama Bahili that when Uthman sent Abu Dharr to Rabza, Abu Dharr wrote a letter to Huzaifa bin Yaman: In the name of Allah, the Beneficent, the Merciful. So to say: O brother, fear Allah, as is wont to be feared so that your weeping is more and free the heart from the attachments of the world and remain awake at nights in the worship of Allah and impose hardships on your body in obedience of the Lord, because He is deserving of this weeping and austerity; one who knows that Hell is for those on whom the Almighty Allah is angry, that is why his weeping and austerity and remaining awake at nights in worship is more.

Till he comes to know that the Almighty Allah is pleased with him. And he is deserving for it who knows

that Paradise is for one with whom the Almighty Allah is pleased. That is why he is inclined to truth. Perhaps through this he may achieve salvation and in order to obtain the satisfaction of Allah he may consider it easy to leave his family and property and his wakefulness of nights and fasting of the days, and consider it easy to fight Jihad with oppressors and apostates.

So much so that he should come to know that the Almighty Allah has made Paradise compulsory on him all this cannot be known except after death. And one who wants to be in vicinity of divine mercy in Paradise and in the companionship of prophets, it is necessary for him to become just as I have described. O my brother, you are from those whom I can confide my sorrow and complain to them that these oppressors have helped each other in causing pain to me.

Indeed, I have myself seen and heard the oppressions of these oppressors and if I refused them, they deprived me of their bestowals and exiled me from one place to another, separating me from my brothers and relatives and threw me out from the sanctuary of Allah and His Messenger. And I seek refuge from the Almighty that my complaint should be registered with Him that they have acted in this way with me. I tell you that I am pleased with what the Almighty Allah has chosen for me and whatever He has commanded for me.

I am describing my circumstances to you so that you may pray to Allah for my and other people's salvation and that you may supplicate the Almighty Allah to bestow me and other Muslims with that which is more beneficial and whose consequence is better. And peace be upon you."
In reply to this, Huzaifa wrote: In the name of Allah, the Beneficent, the Merciful. So to say: O my brother, I received your letter in which you warned me of my return in Judgment Day and emphasized fearing disobedience of God.

You encourage me to adopt all such actions in which my well being lies. O brother, you have always been the well wisher of me and all Muslims and had always been affectionate for us all and have always been fearful with regard to us. You have always commanded good and refrained from evils.

But no one is guided to the pleasures of the Almighty except that they be from Allah and no one escapes His anger and chastisement except through His mercy and forgiveness. Therefore I ask Him for myself and special friends and all the people of this Ummah, His general blessings and encompassing mercy. My brother, through your letter we came to know whatever oppression you are meted out, like being exiled to a strange land etc. all this was extremely sad for us.

My brother, if I knew that your problems could be solved through wealth, I would have most willingly sacrificed all my wealth for you. By Allah, if it had been possible to share your woes, and if I can take up half of your problems, I would have asked them for it. But all these matters are only as much for us as is acceptable to the Almighty Allah. O brother, we and you together should petition the court of the Almighty and become inclined to His rewards and save ourselves from His chastisement.

Indeed, they will soon torture us and very soon they will cut off the fruits of life from our bodies and

summon us in the court of Almighty and we would have to submit. Then our deeds will be presented before Allah and we shall be helpless of the deeds that we have sent in advance. O brother, do not regret whatever has been wasted by you and don't be aggrieved at whatever pains you have received.

On the contrary ask the Almighty Allah to give you a good reward for them and continue to hope for a great reward from Him. O brother, I find death better than worldly life for yourself and myself, because countless mischiefs have appeared that are approaching continuously like dark nights. People of the world have prepared their steeds and are trampling the wealth of the world with their hooves. In these mischiefs, swords will be unsheathed and death will overpower the people. One who comes out or is involved with them or who rides through them, will be doubtlessly killed.

And Arab tribes, whether they be townsmen or gypsies, will take part in these mischiefs, and in that period the most oppressive will be the most respected and one who is the most pious, will be the most degraded. Therefore may the Merciful Allah keep us in His refuge from such circumstances, in which the condition of the people would be such. Indeed, I will not omit praying for you in any position, because the Almighty Allah has commanded in the Holy Qur'an and promised its fulfillment:

ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased."[41]

Therefore we seek refuge of Allah from His disobedience in worship and deviation from His obedience. We pray that the Almighty Allah may give me and you salvation and a goodly end. And peace be upon you."

Ali bin Ibrahim and Kulaini have narrated that Abu Dharr had a son named Zar. He died in Rabza. When Abu Dharr had buried him, he stood besides his grave and placing his hand on his grave said: O Zar, may Allah have mercy on you; you were a dutiful son of your parents and when you passed away from the world, I was satisfied with you. Your separation has not put me to any loss and except for the Merciful Lord, I don't have any need from anyone nor do I seek any benefit from anyone that I should be perturbed with any loss.

If after death, there had been no hardship and fear, I would have liked to be in your place. I am aggrieved not because of you and I don't weep for your separation but I weep upon you. If only I had known what questions were posed to you and what replies you offered. O Allah, You had made some duties obligatory on him and also made him responsible for some of my rights.

O my Lord, I have forgiven him my rights, You also forgive Your rights to him and forgive me, because you are more deserving of generosity and mercy.
Abu Dharr owned some sheep through which he subsisted along with his family. But once they all were

destroyed in some epidemic.

His wife also expired in Rabza. So he lived alone with his daughter. She says that three days passed but they did not get a grain to eat. When hunger overpowered us my father said: Come dear, let us go to wilderness, perhaps we would find some grass there which we can consume.

So I took my father and went into the desert, but we could not find anything. So my father gathered some sand and placed his head on it. When I glanced at him, I saw that he was near to his death. I began to weep and I asked: Father dear, what will I do in this lonely desert? He said: Don't worry, after I die, a group of Iraqis will arrive and they will perform my last rites, because my beloved, the Messenger of Allah (S) had informed me during the Battle of Tabuk.

Daughter dear, when I have departed for the heavenly abode, cover me with a sheet and sit on the road to Iraq. When the caravan arrives, you must say: Abu Dharr, companion of the Prophet has died in this wilderness. Abu Dharr's daughter narrates that a group of the people of Rabza came to visit my father and asked: O Abu Dharr, what are you suffering from, what is your complaint? Abu Dharr replied: I am suffering from my sins.

They asked: What do you want? He replied: I want the mercy of my Lord. People said: If you like, we can get you a doctor. He said: It is the doctor who has made me sick. The Almighty Allah is the physician and all the pain is due to Him only. Then his daughter narrates that when my father saw the Angel of Death, he said: Welcome to a friend who has arrived when he was most needed.

Deliverance may not be for one who regrets meeting you. May the Almighty Allah convey me next to His mercy through him. By your right, you know that I had always been eager to meet you and I have never despised death. His daughter says that when he passed away, I covered him with a sheet and waited on the road. Some people arrived and I told them: O Muslims, Abu Dharr, companion of the Prophet has passed away. They alighted from their mounts and wept in his grief.

Then they performed his last rites and buried him after prayers. Malik Ashtar was also among them. It is narrated from Malik that: I shrouded him in a cloth I used to carry around and it was worth 4000 dirhams. His daughter says that I used to remain on his grave in such a way that whenever he used to pray during his lifetime, I also prayed in the same way and fasted as he had fasted in his lifetime.

One night I saw him that after the Midnight Prayer he was reciting the Qur'an like he recited during his lifetime. I asked: Father dear, how did the Almighty Allah deal with you? He replied: I was presented to my Merciful Lord and He was happy with me and I was satisfied with Him. He granted me many blessings and honored me. But my daughter, you must perform good deeds but never feel proud. Often history has mentioned wife of Abu Dharr instead of his daughter.

Ahmad bin Athim Kufi has narrated that those who participated in the final rites of Abu Dharr were: Ahnaf bin Qays Tamim, Saa-sa bin Sauhan al-Abdi, Kharija bin Salat Tamimi, Abdullah bin Muslima

Tamimi, Hilal bin Malik Nazle, Jarir bin Abdullah Bajali, Aswad bin Yazid al-Khafi and Malik bin Ashtar bin Harith etc. These people at once washed Abu Dharr and arranged for his shrouding. After the burial, Malik bin Ashtar standing by the side of the grave delivered a speech which referred to Abu Dharr's affairs and a supplication about him. After the praise of the Almighty Allah he said:

"O Allah, Abu Dharr was a companion of Your Prophet and a believer in Your Books and Your Prophets. He fought very bravely in Your way, remained steadfast to Your Islamic laws and never changed or distorted any of Your commands."

"O my Lord, seeing some conventions of the Book and the tradition he raised his voice and drew the attention of those responsible for the Ummah towards making improvements, as a result of which they tortured him, drove him from place to place, humiliated him, turned him out of the country of Your dear Prophet and put him to extreme hardships. At last he breathed his last in a state of utter loneliness in a deserted place."

"O Allah, grant Abu Dharr a big portion of those heavenly blessings, which You have promised for the believers and take revenge on one who has banished him from Medina and given him full deserved punishment."

Malik Ashtar prayed for Abu Dharr in his speech and all those who were present there said: "Amen." Ibn Abde Barr has mentioned in *Istiab*, that Abu Dharr passed away in 31st or 32nd year Hijri and Abdullah bin Masud performed his funeral prayer. Some have said that he died in 34 Hijri but the former report is more accurate.

An Account of Miqdad bin Aswad Kindi

Excellence of Miqdad had been mentioned in the previous chapters. And among the companions there is none equal to him after Salman and Abu Dharr. Ibn Athir has mentioned in *Jamiul Usul* that his agnomen was Abu Saeed. Some have also said that it was Abul Aswad. He was the son of Marwah bin Thalaba bin Matrud bin Amara Kindi. Some have said that he was from the Qasa-a tribe. Some state that he was a native of Hadhramaut.

Since his father had a treaty with Kinda tribe, he became associated with that clan. And since Miqdad was an associate of Aswad bin Abde Yaghus Zuhri, he began to be called as Zuhri. And that is why he was also known as Ibn Aswad. Some have said that Aswad had brought him up. And Ibn Abde Barr has stated that he was a slave of Aswad bin Abde Yaghus. And since Aswad had adopted him as a son, Miqdad was called as Ibn Aswad.

The Islam of Miqdad was earliest and he had participated in Badr, Uhud and other battles along with the Messenger of Allah (S). He was an accomplished, noble and senior companion of the Prophet. He passed away in 32 Hijri in Jarf which is at a distance of one Farsakh from Medina. After his death,

people carried him to Medina and buried him at Baqi Cemetery. At the time of his death, his age is mentioned to be seventy years. Upto here we had quoted the statements of Ibn Athir.

Kulaini has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had married Zaba-a daughter of Abdul Muttalib to him.

Ibn Babawayh has narrated through authentic chains from Imam Ali Reza (a.s.) that once Jibraeel came to the Prophet and said: O Messenger of Allah (S), your Lord sends you His greetings and says that: Virgins are like fruits on the trees.

When they are ripe, the best thing to do with them is to pluck them from the trees. If you don't, the wind will spoil them and the sun will destroy them. In the same way when virgins reach maturity, there is no recourse except to give them husbands. If it is not done, it would not be possible to keep them safe from corruption.

The Messenger of Allah (S) mounted the pulpit and delivered a sermon and informed them about that which the Almighty Allah had commanded. So people asked: O Messenger of Allah (S), to whom should we marry our daughters? He replied: "With those who are compatible to them." They asked: "Who are their equals?"

His Eminence, replied: "Believers are compatible and equal to each other." Then he came down and married Zaba-a to Miqdad bin Aswad. Then he said: "I have married my cousin to Miqdad so that marriage becomes an easy matter. That people do not care for lineage etc. and they may give the hands of their daughter to anyone from the believers."

Kulaini has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that one day Uthman said to Miqdad: "Refrain from criticizing me and praising Ali, or I would send you back to your first master." When it was time for the death of Miqdad, he told Ammar Yasir: "Tell Uthman that I am going back to my first master; that is to the Almighty Allah."

Shaykh Tusi has narrated that when people paid allegiance to Uthman, Miqdad said to Abdur Rahman bin Auf: By Allah, whatever passed on the Ahlul Bayt of the Prophet, its equal is not found anywhere else. Abdur Rahman said: What concern do you have with all this?

Miqdad said: By Allah, I love them because the Messenger of Allah (S) loved them. And by Allah, seeing their conditions, I feel so sad that I cannot describe it, because Quraish was honored over all the people due to them. Then all conspired together to usurp the rulership of the Holy Prophet (S), Abdur Rahman said: Woe be unto you, by Allah, I have made these efforts only for you and did not like the Caliphate to go to Ali. Miqdad said: By Allah, you ignored the one who would have guided the people to truth and ruled them with justice.

By Allah, if I had supporters, I would have indeed fought the Quraish in the same way as I had fought in

Badr and Uhud. Abdur Rahman said: May your mother mourn for you! O Miqdad you should leave such talks lest people become deviated and there is serious mischief.

By Allah, I fear that dispute will appear among the people because of you. The narrator says that when Miqdad arose from that meeting, I went to him and said: O Miqdad, I will support you. He said: May Allah have mercy on you, what I intend cannot be obtained through two or three persons. After that the narrator went to Amirul Momineen (a.s.) and reported his dialogue with Miqdad. Imam (a.s.) prayed for Miqdad.

It is mentioned in *Ikhtisas* quoting from Imam Ja'far Sadiq (a.s.) that: The position of Miqdad in this Ummah is the position of the Arabic letter of Alif in Qur'an, such that no other letter is like it. In the same way no one is having the perfection of Miqdad.

And Shaykh Kishi has narrated through authentic chains that there was no one among the companions who had not committed an inappropriate deed, except for Miqdad bin Aswad, as his heart with regard to truth was like an iron slab. Moreover through authentic chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: O Salman, if your knowledge is exposed to Miqdad, he would become an infidel.

Moreover through good chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that all companions of the Prophet apostasied after the Messenger of Allah (S) except for three: Salman, Abu Dharr and Miqdad. The narrator asked: What do you say about Ammar? Imam (a.s.) replied: He was also somewhat inclined to apostasy. Then he said: If you want such a person who never had any such doubt, it is Miqdad.

Salman thought that Amirul Momineen (a.s.) had command on the Isme Azam (great name of Allah) if he prays through them, indeed the earth will swallow those hypocrites. Then why he was helpless before them? When this matter passed his mind people caught his collar and put a rope around his neck. So much so that there developed a hole in his neck. Amirul Momineen (a.s.) passed by him and he said: O Abu Abdullah it is because of the thought that passed through your mind.

Pay allegiance to Abu Bakr. Then Salman paid allegiance. And Amirul Momineen (a.s.) ordered Abu Dharr to remain silent in such a way that his critics may not be able to shake him. But he did not accept and he continued to express the truth till Uthman did with him what he did. After that some companions again became inclined to truth and the first of these were Abu Saasan Ansari, Abu Amr and Sheeter. In the same way their number came to seven and except for them none who believed in the rightfulness of Amirul Momineen (a.s.).

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1. Surah Shura 42:23
2. Surah Kahf 18:107
3. The author says: This tradition requires interpretation: Perhaps it implies that if they had not supported Amirul Momineen

(a.s.) that day and all had pledged allegiance of Abu Bakr, the Almighty Allah would have sent chastisement on the people and no one would have survived. And whatever is mentioned in this report about Ibn Masud is opposed to other reports that condemn him and there is doubt in his integrity.

4. Surah Raad 13:39

5. Surah Baqarah 2:97

6. Surah Baqarah 2:97

7. Surah Baqarah 2:97

8. Surah Baqarah 2:97

9. Surah Alaq 96:6-7

10. Surah Baqarah 2:109

11. Surah Baqarah 2:207

12. Surah Tin 95:6

13. It is very likely that he would not have understood the secrets of that knowledge and he would have denied it, and it would have led to his infidelity.

14. These traditions tell us about the level of the knowledge of those personalities, therefore no one should harbor doubts about them which could lead one to sin.

15. Fire worship

16. Surah Hujurat 49:12

17. Surah Qasas 28:83

18. Surah Hujurat 49:13

19. The author says: This matter is also from the miracles of Salman, that years before the Battle of Jamal he had informed about the incident and had also identified Ayesha's camel.

20. Surah Hajj 22:21

21. The author says: Shaykh Kishi has narrated a lengthy sermon of Salman in which he has spoken of the rights of Ahlul Bayt (a.s.) and the oppressors of the Ummah and the usurpers. And most incidents and oppressions that befell the Ahlul Bayt (a.s.), and the uprising of Bani Umayyah and their mischief mongering and the uprising of Bani Abbas and most of the past and future events like the killing of Nafs-e-Zakiyyah and the advent of Qaim Aale Muhammad and the sinking of the army of Sufyani at Baidah etc. which are mentioned in authentic traditions and which shall be mentioned in the account of occultation, if Allah, the High allows.

22. It is a grass used as a vegetable by poor people.

23. The author says: Perhaps the negation is about direct address by the angel without the mediation of the Almighty Allah and the angel used to talk to Salman as mentioned previously.

24. This tradition is also like the previous one, that Abu Dharr would not have been able to bear the divine secrets that Salman was cognizant of. This tradition also most likely implies the excess knowledge of Salman. And Allah knows best.

25. Surah Nisa 4:65

26. The author says: It is not unlikely that Bedouin may imply Umar as usually this word was used to denote him due to Taqayyah.

27. The statements of Ibn Abil Hadid and others with regard to the death of Salman do not seem to be true. While it is proved that Salman was the governor of Madayan till the beginning period of the Caliphate of Imam Ali (a.s.) as is clear from the report after this.

28. Surah Mominoon 23:100

29. Surah Mujadila 58:6

30. Surah Kahf 18:49

31. Surah Bani Israel 17:13-14

32. Surah Mominoon 23:88

33. The author says: This report contains many extraordinary points: for example the incident Salman's death during his Caliphate and his coming from Kufa, which is against general belief but since this report contains many useful points, I have included it.

34. Surah Infitar 82:13–14
35. The author says: Abu Dharr's opposition to the Holy Prophet (S) negates his usual character. Perhaps it was in the initial period of his life in Islam when his faith was yet to be perfected. And it is also possible that it was to show the miracle of the Prophet or to show the priority of divine rewards to the comfort of the world.
36. Surah Baqarah 2:84–85
37. Surah Taubah 9:34–35
38. The author says: 'Time' implies the second time, thus it means fighting against Amirul Momineen (a.s.).
39. Surah Taubah 9:34
40. The author says: The mention of Salman in this report is surprising due to some reasons as is very much obvious for those who are knowledgeable.
41. Surah Momin 40:60

[1] [1]
SHARES

Excellence of the Ummah of the Messenger of Allah (S) and some facts about it

Ibn Babawayh has through authentic chains narrated from Amirul Momineen (a.s.) that the Messenger of Allah (S) said: I asked for three qualities from the Almighty Allah: two of which He bestowed me and he stopped the third. The first was that I asked Him: O Lord, my Ummah should never die of thirst. He accepted it. Secondly I prayed that O Lord, never allow the infidels to overpower and destroy them.

He also accepted it. I pleaded: O Lord, my people should not fight and cause bloodshed among themselves. But the Almighty Allah did not accept this last entreaty. Also, it is narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) said: The people of my Ummah do not lack in elegance, good voice and memory power. Moreover, it is narrated from the same Imam that the Holy Prophet (S) said: Nine banes were taken away from My Ummah.1

(1) Acts committed in ignorance (2) What they do in forgetfulness (3) That which they are forced to do. (4) That which they don't know (5) That which they are not capable of (6) Whatever they are compelled to do (7) To be jealous without expressing it (8) To believe and rely on bad omens (9) and not to express the negative points of others.
It is mentioned in *Qurbul Asnad* from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: The Almighty Allah has bestowed three qualities to my Ummah that were not given to the prophets preceding me.

(1) When the Almighty Allah sent a prophet, He revealed to him to make efforts in his religion and that the work of religion was not difficult from him. And He bestowed this excellence to my Ummah and said

that “And We did not appoint upon you any hardship in religion.” (2) Secondly when He sent a Prophet, He used to reveal to him that when some calamity befalls you, you must pray to Me so that I may solve the problem and the same was given to my Ummah:

أُدْعُوْنِي أَسْتَجِبْ لَكُمْ

“Call upon Me, I will answer you...”2

(3) When He sent a prophet He used to make him a witness on his community and He has made my Ummah a witness on all the creatures. As mentioned:

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“...and (that) the Apostle may be a bearer of witness to you...”

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

“...that you may be the bearers of witness to the people...”3

Ibn Babawayh has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said: “Four bad qualities will remain in my community till Judgment Day: (1) They will feel proud of their lineage (2) Ridicule others for their descent (3) Consider rain to be dependant on the movement of stars and (4) Recite dirges for their dead. And one who recited dirges but dies without repenting, will be raised on Judgment Day and would be made to wear the garments of molten copper and lead.4

Moreover, through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: There are three qualities about which I fear for my Ummah after me. (1) To adopt deviation after becoming aware of the truth. (2) Mischiefs that deviate others and (3) Carnal desires.

Moreover it is also narrated from the same Imam that the Messenger of Allah (S) said: I fear about you that you will consider religion a light matter and judge among the people with regard to material wealth and break off relations, recite Qur’an in tune of song and prefer one in Caliphate and Prayers who is not superior to you in religion. Shaykh Tusi has narrated from the Messenger of Allah (S) that: For my Ummah there will be sinking in the ground, their being transmogrified and raining of stones from the sky.

Companions asked why they would be punished in this way? He replied: Because people will take to singing girls and indulge in drinking wine. And it is mentioned in *Jamiul Akhbar* that the Messenger of Allah (S) said: “A time will come on the people, when their form will be human but their hearts will be like

satans. They will be ferocious wolves.

They will shed innocent blood and not leave off evil deeds through good advice. If you follow them, they will doubt about you and if you talk to them they will refute you. If you remain concealed from them they will backbite about you. For them Sunnah will be like a heresy and heresy will be like Sunnah. They will consider the forbearing as cunning and consider cunning to be forbearing.

The believer among them will be weak and the sinner will be honored. Their lads will be adulterous and their ladies fornicators. Their elders will not exhort them for good deeds and not restrain them from evil actions. To make a request to them will be to humiliate oneself. And to ask whatever they posses will cause poverty and hardships. Thus at that time the Almighty Allah will deprive them from rain.

Rains will not fall according to the season; there will be unseasonable rains. At that time the Almighty Allah will make their evil-doers dominate them and they will oppress them in the worst manner. They will eliminate their sons and captivate their women. At that time, the good ones among will pray from them but their prayers will be ineffective.

And in another tradition it is narrated from the Holy Prophet (S) that: A time will come such that people will avoid the scholars, like sheep run away from wolves. At that time, the Almighty Allah will involve them in three calamities: (1) There will be no divine increase (*barakat*) in their wealth (2) Tyrants will rule over them (3) They will leave the world in a faithless condition.

In another traditional report it is mentioned that the Holy Prophet (S) said: A time will come on my Ummah in which people will not recognize the scholars, but because of their fine dress and they will not understand the Qur'an but when recited in a nice tone. And they will not worship the Almighty Allah except in the month of Ramadhan. When such a time comes, the Almighty Allah will make such a ruler rule over them, who is neither intelligent, nor forbearing or merciful.

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1. That is they will not be made to account for them.
2. Surah Momin 40:60
3. Surah Baqarah 2:143
4. The author says: Scholars have applied this quality to attribute false things with the dead. Or to complain to the Almighty Allah or that their voices may be heard by stranger men.

[1] [1]
SHARES

Bequests of the Messenger of Allah (S) and incidents that occurred at the time of his death

Shaykh Tabarsi has narrated that when the Holy Prophet (S) returned from the Farewell Hajj he was informed that his end was near. So he used to regularly sermonize the people and restrain them from the mischiefs that were to follow his death. And he used to exhort them not to disobey his instructions. He used to emphasize that they don't abandon his Sunnah and that they don't create innovations in the religion of Allah.

They should remain attached to his progeny and his Ahlul Bayt (a.s.), and consider their obedience, help, protection and following obligatory on themselves. The Prophet used to warn to him against apostasy and about falling into disputes. He used to regularly tell them: O people I am going before you and you will meet me at Hauze Kauthar. Then I will ask you how you dealt with those two important things that I left among you; which is the Book of Allah and my progeny and Ahlul Bayt (a.s.).

Therefore, you should mind how you behave with them. Doubtlessly, the Kind and the Informed Lord has informed me that these two will not separate till they reach me at Hauze Kauthar. Doubtlessly, I am leaving these two among you, therefore, you must not precede my Ahlul Bayt (a.s.) in any matter and do not separate from them; do not fall short in fulfillment of their rights, or you would be destroyed.

And don't teach them anything as they are more learned than you. I should not find you turning away from religion and to turn apostates and pull out swords against each others. After which you meet me on the battlefield against me and Ali. You should know that Ali is my brother and successor. He will fight for the interpretation of Qur'an just as I have fought for its revelation. Thus the Holy Prophet (S) stressed these points in various gatherings.

Then he formed an army of hypocrites and mischief-makers and placed it under the command of Usamah bin Zaid and ordered him to take the companions and march to Rum to the place where his father had been martyred. And the reason of sending that army was to assure that Medina is cleared of hypocrites and mischief-makers. And that no one should dispute with Amirul Momineen (a.s.) so that the matter of Caliphate is decided in his favor.

Thus Usamah was sent upto Jarf and ordered to camp there till the forces gather around him. And he emphasized much that people should join him and appointed some to assure that people obey these instructions. Meanwhile the Messenger of Allah (S) was affected by his terminal illness. When he fell ill he took the support of Amirul Momineen (a.s.) and went to Baqi graveyard and most companions were with him.

The Messenger of Allah (S) said: The Almighty Allah has commanded me to pray for those buried at

Baqi. When he reached there, he said: “Peace be upon you, O people of the graves; be of good cheer in what you have attained over (living) people. Seditions have come, thick and dark as a black night; the beginnings of some follows quickly upon the ends of others!”

He said further: “Jibraeel used to review the Qur’an with me once a year, but this year he reviewed it with me twice. I see this as an indication of the coming of my end.” Then addressing Ali (a.s.), he continued: “I was, O Ali, given the choice of the treasures of this world and eternal life or Paradise, but I chose Paradise and meeting my Lord. When I die, you should wash me and cover my nakedness, for no one shall look upon it except that he would be blinded.”

The Prophet then returned to his home, where he remained ill for three days. On Wednesday, he went out to the mosque with his head tightly bandaged with a cloth. He was leaning on Ali with his right hand, and on Fazl bin Abbas with the other. He sat on the pulpit and praised Allah repeatedly, then said: “O people, my term among you shall soon come to an end.

Let, therefore, anyone who has entrusted me with an object of value come to me that I may return it to him. Anyone to whom I am in debt, let him come and declare it to me.” A man rose up and said: “O Apostle of Allah, you owe me a promise; I married, and you promised me three ounces of precious metal.” He said: “Give them to him, O Fazl.”

His condition was thus on Wednesday and Thursday, but on Friday, he again sat on the pulpit and spoke to the people. He said: O people, there is nothing which can stand between Allah and anyone that could benefit a man or ward off evil from him except good deeds. O people, let no ambitious man claim anything, or one full of desires, desire anything!

For by Him Who sent me with the truth, only good deeds coupled with Allah’s mercy can lead to salvation. Even I, had I rebelled against Allah, would have fallen. O Allah, I have thrice conveyed (that is, Allah’s command concerning Ali).” He then stepped down and led the people in prayer, then entered his chamber. He was at the time in the house of Umm Salma.

He remained there for one or two days; then Ayesha came asking him to move to her chamber in order that she might nurse him. He agreed and moved to the house in which Ayesha lived. His illness persisted for some days, until he became seriously ill. Bilal then came at the time of Morning Prayers, while the Messenger of Allah (S) was overwhelmed by his illness, and called out: “Time for prayers, may Allah, have mercy on you!” The Prophet answered: “Let one of the men lead the rest in prayers.” Ayesha added: “Order Abu Bakr to lead people in prayers!” Hafasa said: “Order Umar!”

The Prophet retorted: “Cease, for you two are like Yusuf’s little women!” He then rose, even though he was unable to stand because of weakness, He leaned on Ali and Fazl and went to the mosque dragging his feet in weakness. When he entered, he found that Abu Bakr had already stood facing the niche. He beckoned to him, and Abu Bakr stepped back. The Messenger of Allah (S) stood up, and uttering the formula of consecration (Takbiratul Ahram) he began the prayers.

When he had done and returned to his chamber, he called for Abu Bakr and Umar along with others who were present and said: “Did I not command you to go in Usamah’s army?” Abu Bakr replied, “I had already set out, but I returned to see you.” Umar said: “I did not go because I did not wish to be absent, thus have to inquire of the caravans to get news about you.” He repeated three times: “Send off Usamah’s army. Curse be on one who does not join Usamah’s army.”

He then fell into a swoon because of the fatigue which he suffered. He remained thus unconscious for a while, so that the Muslims began to weep and his wives and children began to wail loudly. But he regained consciousness and said: “Bring me a pen and shoulder blade that I may inscribe for you a writ after which you shall never go astray!”

Again he lost consciousness. One of his companions present was about to go and fetch pen and shoulder blade, but Umar said to him: “Come back, for he is hallucinating!” When the Prophet again regained consciousness, some of his companions said: O Messenger of Allah (S), should we not bring you a pen and shoulder blade?” “No” he said, “not after what you have said! Rather, keep well my memory through kindness to the Zimmis, and feed the poor. Observe regular prayers, be kind to the women whom your right hands possess.”[1]

Kulaini has narrated through authentic chains from Imam Musa Kazim (a.s.) that he said: I asked my father, Imam Ja’far Sadiq (a.s.): Was it not possible from Imam Ali (a.s.) to write the will of the Prophet as the latter dictated and the proximate angels should have witnessed it?

Imam Ja’far Sadiq (a.s.) fell silent and then he said after some moments: “This is what happened, but when the time of the death of the Prophet approached, Jibraeel with proximate and trustworthy angels brought a complete document from the Almighty Allah which was sealed and he said: “O Messenger of Allah (S), command all the people to leave the place except Ali Ibn Abi Talib (a.s.) so that your successor Ali Ibn Abi Talib (a.s.) may accept the heavenly document from us. And that you may appoint us as witnesses that you have entrusted this matter to Ali and made him responsible to act whatever is mentioned in it.”

The Holy Prophet (S) sent all the people out of the room, except Ali Ibn Abi Talib (a.s.) and Lady Fatima Zahra (s.a.) who was behind the curtain. Jibraeel said: O Messenger of Allah (S), your Lord sends you His greetings; this document is one about which I had firstly taken your promise on the Night of Meraj and then on other occasions also, and I had myself witnessed it and made other angels as witnesses even though I was myself sufficient as a witness.”

The Messenger of Allah (S) began to tremble in the fear of the Almighty and he said: “O Jibraeel, my Lord is clean of all defects, and every kind of well being is from Him and every good thing is from Him only. My Lord has stated the truth and He has fulfilled His promise. Give me the document.” Jibraeel handed the document to the Holy Prophet (S) and said: “Please pass it to Amirul Momineen (a.s.).”

The Prophet handed it to Imam Ali (a.s.) and said: “Read it.” Imam Ali (a.s.) read it word by word, till the

end. After that the Holy Prophet (S) said: “This is the promise and oath of my Lord that He has given me and it is His trust that He had given me and I have conveyed it to you. And I have fulfilled all the conditions of well being of the Ummah. And I have completed the messages of God. Amirul Momineen (a.s.) said: “May by parents be sacrificed on you, I witness that you have delivered the message and acted for the well being of the Ummah, I testify for you what you said and my flesh and skin, ear, eyes and blood witness.”

Jibraeel said: “I am also a witness to all that you have mentioned.” Then the Holy Prophet (S) said: “O Ali, you have obtained my will and have understood and you have become a guarantor from me and Allah, that you will fulfill all the oaths that are mentioned in this document. Amirul Momineen (a.s.) said: “Indeed, O Messenger of Allah (S), may my parents be sacrificed on you, I guarantee that and it is upon Allah to give me the good sense to act upon it and help me in this.”

The Messenger of Allah (S) said: “O Ali, I want to take the witness on this document so that when you come to me on Judgment Day, it should witness that I had exhausted the arguments on you.” Imam Ali (a.s.) said: “You may appoint your witnesses.” The Holy Prophet (S) said: “Jibraeel and Mikaeel have arrived with proximate angels and they are present here and they are witnesses between me and you.” Imam Ali (a.s.) said: “Yes I also make them witnesses on you, may my parents be sacrificed on you.”

Thus the Prophet made those angels witnesses and among the condition that had been stated by Jibraeel under the command of the Almighty Allah included that the Holy Prophet (S) said: “O Ali, you will fulfill the condition that you love and be friendly to one who is the friend of Allah and Prophet and you will be inimical to and be aloof from those who are enemies of Allah and the Prophet. And that you will observe patience on their oppression when they usurp your rights and take away your share and destroy your sanctity.” Imam Ali (a.s.) said: “Yes, O Messenger of Allah (S), I will do exactly as you say.”

Then Amirul Momineen (a.s.) says: “By the one who split the seed and created the creatures, I heard from Jibraeel say to the Messenger of Allah (S): O Messenger of Allah (S), inform Ali that hypocrites will dishonor his sanctity even though his sanctity is the sanctity of Allah and the Prophet and they will dye his beard in his blood.” When I heard this from Jibraeel, I fell unconscious and I said: “I have accepted it. Even though people may trespass my sanctity, render my practice invalid, cut up the Qur’an into pieces, destroy the Kaaba and dye my beard with my blood, I will be patient in all this and hope for rewards from Allah till I come to you in an oppressed condition.”

Then the Holy Prophet (S) called for Lady Fatima, Hasan and Husain and informed them also like he had informed Amirul Momineen (a.s.). They also accepted all the conditions like Imam Ali (a.s.). After that he sealed the document with seals of gold from Paradise whose gold had not been melted in fire. And then the document was entrusted to Amirul Momineen (a.s.).

When Imam Musa Kazim (a.s.) reached this point, the narrator asked: “What else was mentioned in that document?” Imam (a.s.) replied: “It contained the practices of Allah and His Messenger.” The narrator

also asked: “Was it also mentioned that hypocrites will usurp the Caliphate of Imam Ali (a.s.)?” Imam (a.s.) replied: “Yes, perhaps you have not heard the following statement of Allah:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

“Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in the manifest Imam.”[2]

“Is *Imam Mubeen* (manifest Imam) *Lauhe Mahfuz* (Protected Tablet) or it is Amirul Momineen (a.s.)?” Imam (a.s.) then said: “The Messenger of Allah (S) asked Amirul Momineen (a.s.) and Lady Fatima Zahra (s.a.), did you understand what I told you? And do you agree to act upon it?” Both agreed to act on it, saying: “We have accepted it as it deserves to be accepted and we will be patient in those things that will be difficult for us and we would not become angry.”

Kulaini has narrated from Imam Ja’far Sadiq (a.s.) that Jibraeel, the trustworthy brought the news of the death of the Holy Prophet (S) when he was not suffering from any illness. By the command of the Prophet, announcement was made and all people gathered in his audience.

The Holy Prophet (S) ordered the Emigrants and Helpers to arm themselves. Then he mounted the pulpit and informed the people about his passing away and he said: “I remind of Allah, to the one who will be the ruler of the community after me, he should indeed have mercy on Muslims, he should consider their elders respectable and be kind to their young, honor their scholars and not harm them in any way, which may degrade them and not make them poor which would lead them to infidelity.

And he must not close the door (of justice) so that their strong may oppress the weak. And must not post them in boundaries of infidels for a long time, which would cause their generations to be cut off. Then he said: I have conveyed the message and I have been your well wisher, so you all must be witnesses. Imam Ja’far Sadiq (a.s.) said: This was the last discourse of the Prophet from a pulpit.”

Kulaini, Ibn Babawayh, Shaykh Tusi, Shaykh Mufeed and most Shia and Sunni tradition scholars have narrated from authentic chains, from Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) etc. that when the time of the death of the Holy Prophet (S) approached and his illness took a serious turn, the Prophet called for Amirul Momineen (a.s.) and Abbas. The house of the Prophet was crowded by the Companions of the Prophet, and Emigrants and Helpers.

The Messenger of Allah (S) placed his head in the lap of Amirul Momineen (a.s.) and His Eminence, Abbas was standing in front of the Prophet and with the corner of his sheet was fanning the face of the Messenger. His Eminence, opened his eyes and said: O Abbas, O uncle of the Messenger, accept my will regarding my family members and my wives. Take my inheritance and repay my debts and fulfill the promises I have made with others and free me from responsibility.

Abbas said: O Messenger of Allah (S), I have grown old, and you are more kind than the Ruh-e-Asif (wind) and more generous than the spring cloud. My personal wealth will not be sufficient to fulfill your generosities and promises. And you turn this matter to one who is stronger than me. The Holy Prophet (S) repeated this thrice to Abbas and Abbas replied in the same way every time. The Prophet said: "To whom should I give my inheritance who will accept it like it is wont to be accepted and who will not ask to be excused like you?"

Then the Prophet glanced at Imam Ali (a.s.) and said: "O Ali, you take my inheritance as my inheritance is only restricted to you and no one can dispute with you and accept my bequest, fulfill my promises and repay my loans. O Ali, you are my Caliph on my family members and you will propagate my messages." Amirul Momineen (a.s.) said: "I looked at the blessed head of the Prophet that it was shaking due to illness in my lap.

I became restless and tears came to my eyes and fell on the holy face of the Prophet and my heart became agitated and I could not give any reply to him." The Prophet repeated his words but again my voice choked in my throat due to grief. At last in a very weak tone, I said: "All right, O Messenger of Allah (S), may my parents be sacrificed on you." At that time, the Holy Prophet (S) told him to make him sit up. I made him sit up and supporting his back with my chest, I also sat up with him.

His Eminence, said: "O Ali, only you are my brother in the world and the Hereafter and my successor and Caliph on my Ahlul Bayt (a.s.) and my Ummah." Then he told Bilal, get my helmet which is called Zuljabeen, my coat of mail called Zulfadool, my standard called Uqab, my Zulfiqar, my turban, Sahab, another turban, Tahiya, my chador, pot, small cane and walking stick, Mamshooq. Abbas says: I had never seen that earthen jar before. When it was brought, it was so luminous that it almost blinded the onlookers.

Then His Eminence, said: "Jibraeel brought this garment for me said: O Messenger of Allah (S), insert this into the circles of your coat of mail. And tie it to your waist instead of a belt. Then he called for two pairs of Arabian shoes, one was laced and another plain; and called for the robe that he had worn on the night of Meraj. And the garment he had worn on the day of Uhud.

And called for all his three caps one of which he wore on journeys, another on Eid days, and the third he wore when meeting his companions. Then he said: O Bilal, bring my two mules, Shahba and Duldul. And he called for his two she-camels, Ghazba and Sahba and his two horses, Junah and Haidhoom. Junah used to remain at the gate of the Masjid. When the Prophet used to send someone on an errand he used to ride that animal.

And Haidhoom was one that the Holy Prophet (S) rode in the Battle of Uhud. And Jibraeel was exhorting it to move forward. He also called for his ass, Yafur. Thus when Bilal brought all these things, the Holy Prophet (S) told Abbas to sit in Ali's place supporting his back. And he said to Ali (a.s.): Get up and take charge of all these things during my lifetime so that all the people present here may witness it. And no

one may dispute about it with you after me.

Imam Ali (a.s.) says: I arose with the command of the Prophet but my feet were not strong enough to walk. Thus with lot of difficulty, I went ahead and took all the things to my home, then I came back and stood before the Prophet. After that the Messenger of Allah (S) took off his ring and put it on my finger. At that time all Bani Hashim and other Muslims were crowding in the house.

Due to weakness the head of His Eminence was not stable, sometimes it turned to the right and sometimes to the left. In that same condition His Eminence, said in a loud voice which was audible to all: O Muslims, Ali is my brother, my successor and my Caliph in my Ummah.

Only he will repay my debts, fulfill my promises. O sons of Hashim and O sons of Abdul Muttalib, and O Muslims, do not be inimical to Ali and do not disregard his commands or you shall go astray. Do not feel jealous of him, and do not become aloof from him and be inclined to others, or you will become deniers." After that he told Abbas: "Get up from Ali's place."

Abbas said: "You are making an old man stand up and making a youth sit in his place?" the Prophet said thrice and each time Abbas gave the same reply. After that he gave up and arose from there and Imam Ali (a.s.) went and sit in that place. When the Messenger of Allah (S) saw that Abbas was angry, he said: "Don't do something that may cause me to depart from the world while I am angry with you and my anger takes you to Hell." When he heard this, he took his seat. The Prophet said: "O Ali, make me lie down." When he made to lie down, he said to Bilal: Call my sons, Hasan and Husain."

They were summoned there and the Prophet embraced them and he began to smell and kiss the two blossoms of prophethood. Imam Ali (a.s.) says: "Since I feared that the two boys would cause discomfort to the Prophet, I stepped forward to separate them from him. His Eminence, said: "O Ali, leave them, so that I may smell them and they may smell them and that they may derive comfort from my company and I seek solace from their love, because after me, terrible calamities will fall on them. And curse of Allah be on one who terrifies them and oppresses them.

O Allah, I entrust them and the best of the believer, that is Ali Ibn Abi Talib (a.s.) to You. After that Shaykh Mufeed narrates that the Holy Prophet (S) said farewell to the people and all went out, except for Abbas and his son, Fazl, Imam Ali (a.s.) and some family members. Abbas said: "O Messenger of Allah (S), if this matter of Caliphate is given to us Bani Hashim, please give us its glad tidings so that we are pleased by it.

And if you think that people would oppress us and take away the Caliphate from us, you may plead to the companions about us." The Prophet said: "After me they will weaken you and you will be overpowered by others." Ahlul Bayt (a.s.) began to weep at this information and they became hopeless of life of the Holy Prophet (S). During that time Amirul Momineen (a.s.) used to remain in the service of the Prophet and he never went out except for some urgent and necessary errands.

Ibn Babawayh, Shaykh Mufeed, Shaykh Tusi, Shaykh Tabarsi, Ibn Shahr Ashob and other scholars of tradition have narrated through authentic chains of narrators from Imam Ali (a.s.), Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.) and Umm Salma, Ayesha etc. that in the last stage of the Prophet's illness Amirul Momineen (a.s.) had gone out for some work, when the Prophet said: "Call my helper, my friend and my brother." Ayesha sent someone to Abu Bakr and Hafasa to Umar and called them. When they arrived and the Prophet saw them, he covered his head and face with a cloth. The two went away. Then the Prophet removed the cloth from his face and said: "Call my friend, my beloved and my brother."

Then the two wives called their respective fathers. When they arrived, the Prophet turned away from them or concealed his face. They said: "Not us, he has called for Ali." Lady Fatima summoned Amirul Momineen (a.s.). When he arrived, the Prophet embraced him and placed his holy mouth to his blessed ear and covered his face with his cloth and spoke to him in private for a long time till perspiration dripped from their faces.

People had gathered behind the house of the Prophet. Abu Bakr and Umar were also standing at the door outside. When Amirul Momineen (a.s.) emerged, people asked, "What private talk did the Holy Prophet (S) have with you?" His Eminence, replied: "He taught me a thousand chapters of knowledge, and each chapter opened into thousands of doors." According to another report, Prophet Khizr was present in the vestibule.

He asked Imam Ali (a.s.): "Did the Messenger of Allah (S) mention some secrets to you?" Amirul Momineen (a.s.) said: "Yes, he taught me a thousand types of sciences and each opened thousands of channels for me." Khizr (a.s.) asked: "Did you understand and memorize all the sciences?" "Yes," he replied. He asked: "What are the dark spots in every moon?" His Eminence, replied: "The Almighty Allah says:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

"And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest..."[3]

Khizr (a.s.) said: "You are right, O Ali." And it is mentioned in the report of Ayesha that when Amirul Momineen (a.s.) arrived, the Holy Prophet (S) took him under his blanket and spoke to him in private till his soul departed from his body and the hand of the Prophet was on Amirul Momineen (a.s.).

Ibn Babawayh has narrated from Amirul Momineen (a.s.) through authentic chains of narrators that when the death of the Prophet approached he called me and said: "O Ali, only you are my successor and Caliph on my Ahlul Bayt (a.s.) and on my Ummah during my lifetime and after my death.

Your friend is my friend and my friend is the friend of Allah. And your enemy is my enemy and my

enemy is the enemy of Allah. O Ali, whoever denies your Imamate after me, will be such that he has denied my prophethood during my lifetime, because you are from me and I am from you."

Then he called me near and taught me a thousand chapters of knowledge and each chapter opened thousands of doors of knowledge. According to another report he said: "He taught me a thousand chapters of all the lawful and prohibited and all that which was to occur till Judgment Day and each chapter opened thousands of chapters. So much so that I also came to know about the death of people and the calamities that would befall them. And I came to know how to judge with truth."

Saffar has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day the Holy Prophet (S) during his illness performed the Morning Prayer in the Masjid. Then he recited a sermon and mentioned the commands and prohibitions to the people and gave them good counsel with reminders of the Hereafter.

Then in order to warn the people, he said: "O Fatima, perform good deeds, and worship Allah, because without action no one can grant any benefit to you." People were pleased on hearing this and they enjoyed his company. His wives were also happy that his illness was cured. Then he combed his hair, applied antimony to his eyes. But he passed away from the world, the same day. The narrator asked: "When did the Prophet teach a thousand chapters to Amirul Momineen (a.s.)?" Imam (a.s.) replied: "Before that day."

Shaykh Mufeed has narrated through reliable chains from Abdullah bin Abbas that Ali Ibn Abi Talib (a.s.), Abbas and Fazl bin Abbas during the terminal illness of the Prophet, came to him and said: The men and women of Ansar are present in the mosque and they are weeping for you. The Prophet asked why they were crying. He was told: "Because they fear that you will leave them in this illness."

The Prophet said: "Hold my hand,' then he came out wrapped in a sheet and wearing a turban. Then he mounted the pulpit and after praise and glorification of Allah said: O people, why did you deny the death of your Prophet? I have regularly informed me about my and your death. If any prophet had remained in the world forever before me, I would also have remained thus. You should know that I am leaving this world and leaving among that which if you remain attached to it you will never go astray.

And it is the Book of Allah that you recite every morning and night. So do not be inclined to materialism and do not be jealous of each other. Do not cultivate mutual enmity. And live like brothers as the Almighty Allah has commanded you. And indeed I leave my Ahlul Bayt (a.s.), my progeny among you and advise you about them and advise about the Ansar that you must observe their rights and value their efforts about Allah, and His Prophet and the believers.

You should know that they allowed you to live in their homes. Shared half their fruits with you and preferred your self over themselves even though they were themselves in need. So one who rules over the Muslims, should be kind and affectionate to the righteous ones of the Ansar and should forgive their wrong-doers." Thus this was the last instance of the Prophet coming on the pulpit, till he passed away

from the world.

Shaykh Mufeed has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the last moments of the Holy Prophet (S) approached, Jibraeel arrived and said: “O Messenger of Allah (S), would you like to go back to the world?”

“No,” said the Messenger, “I have fulfilled all the duties of prophethood.” Jibraeel asked: “Would you not like to remain alive any more?” “No,” he replied, “I prefer to join my exalted friends; that is prophets, legatees and the saints of the Almighty Allah.” Then the Prophet advised the people and said: “O people, there will be no Prophet after me and there will no Sunnah after my Sunnah.

So anyone who claims prophethood after me or creates some heresy in my religion, his claim and heresy will be in Hellfire. And one who makes such a claim should be put to death and one who follows such a one, will go to Hell. People keep retaliation and rights alive and do not be disunited. And remain Muslims and follow the leaders of religion so that you are secured from the punishment of the world and the Hereafter.” Then he recited the following verse:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

“Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.”[4]

Moreover, through authentic chains of narrators it is narrated from Abu Saeed Khudri that the last sermon that the Prophet delivered was the sermon that he recited in his last illness and he came out of the house leaning on Ali and Maimoona, his freed slave girl. Then he mounted the pulpit and said: “O people, I leave two important things among you.” Then he fell silent. A person stood to ask what those two important things were.

The Prophet was angry at this so much that his face turned red, and he asked: “Have I not informed you about it? But now I want to explain it. But I am breathless due to the illness.” Then he said: “One of them is Qur’an which is like a rope hanging from the heavens to the earth, one end of which is in the hand of the Almighty and another end is with you. And the next thing is my Ahlul Bayt (a.s.).”

Then he said: “I am telling you about this but I know that some are still in the loins of polytheists but in spite of your majority I am more hopeful of them. By Allah, none loves my Ahlul Bayt (a.s.) except that the Almighty Allah will bestow him with an effulgence on Judgment Day. Till they will reach me at Hauze Kauthar. And no one is inimical to them but that the Almighty Allah doesn’t deprive him of His mercy on Judgment Day.” The narrator says: “I narrated this tradition to Imam Muhammad Baqir (a.s.) and he certified its veracity.”

Shaykh Tusi has narrated through authentic chains of narrators that Salman said: I was in the service of

the Messenger of Allah (S) during his last illness. I was sitting with him and asking about his well being. And when I wanted to leave, the Prophet told me to be seated so that I can also be a witness of the most meritorious facts. So I sat down and suddenly I saw some persons from the Ahlul Bayt of the Prophet and some companions arrive there. Lady Fatima also came but when she saw her father's weakness she was moved to tears and her voice was choked.

When the Holy Prophet (S) saw this, he asked, "Why are you weeping, my dear; may Allah brighten your eyes and may you never have to weep." When Fatima said, "How I cannot weep on seeing you in this condition?" His Eminence, said: "O Fatima, trust in the Lord and observe patience as your ancestors from the prophets had done. And be patient like the wives of the prophets. O Fatima, do you want me to give you a good news?" "Yes, father," she replied. His Eminence said: "Don't you know that the Almighty Allah selected your father from all the creatures and sent him as a prophet on all the creatures.

After that He selected Ali (a.s.) and commanded me to perform your wedding with him. And with the command of Allah, I appointed him as my vizier and successor. O Fatima, the right of Ali (a.s.) on all Muslims is much more than the rights of others and his Islam is the earliest and his knowledge is more than all others and his forbearance is most, and he is having the most value among the people."

Lady Fatima was pleased at this and the Prophet asked: "O Fatima, have I made you happy?" "Yes," she said, "O respected father." His Eminence asked: "Would you like me to state more in the excellence of your husband and my cousin?" "Yes," she said, "O respected father." So the Prophet said: "Ali is the foremost in this Ummah to believe in Allah and His Prophet and after that the first of those who brought faith was your mother, Khadija and the first to help in my prophethood was Ali (a.s.).

O Fatima, there is no doubt that Ali is my brother, me selected one and the father of my sons. Indeed the Almighty Allah has gifted good qualities to Ali (a.s.), such that no one else is bestowed and neither will anyone else be given such qualities after him, therefore you must observe a good patience and know that very soon, your father is to go into the court of the Lord."

Lady Fatima said, "Father, first you made be happy, and in the end you have made me aggrieved." The Holy Prophet (S) said, "My dear, the affairs of the world are like this only, its happiness is joined with its sorrow and its cleanliness is mixed with its filth. Do you want me to state more?" "Yes," she said, "O the Messenger of Allah (S)." The Holy Prophet (S) said: "The Creator of the Universe created the creatures and divided them into two; and appointed me and Ali (a.s.) among the best people, from the People of the Right. And he divided families in both the parts and made me and Ali (a.s.) among the best of the families as mentioned by Him:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"...and made you tribes and families that you may know each other; surely the most honorable of

you with Allah is the one among you most careful (of his duty)...”[5]

Then from those tribes he appointed the clans and made us to be from the best of the clans, as He has said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”[6]

Then he selected me from my Ahlul Bayt and chose Ali, Hasan, Husain and you from them. So I am the best from the descendants of Adam and Ali is the best among the Arabs and you are the best among all the women of the world and Hasan and Husain are the best among the youth of Paradise and the Mahdi will be from your progeny through whom the Almighty Allah will fill up the earth with justice and equity as it would be fraught with injustice and oppression before that.”

Furat bin Ibrahim has narrated through authentic chains of narrators from Jabir bin Abdullah Ansari that the Holy Prophet (S) said Lady Fatima during his last illness: “May my parents be sacrificed on you, send someone and call your husband.” Lady Fatima asked Imam Husain (a.s.) to call his father. When Amirul Momineen (a.s.) arrived, he heard that Fatima was saying: “O father, how sad we feel due to your pain.”

And the Prophet was saying: “After today there will be no discomfort for your father, and O Fatima, you should note that in my grief you should not tear your collar and hit at your face, and neither should you wail in unreasonable way; you must say only what your father had stated at the death of his son, Ibrahim: The eyes weep and the heart is pained but I don’t say anything that can earn divine anger; and O Ibrahim we are aggrieved for you.”

Then the Messenger of Allah (S) said, “If Ibrahim had been alive, he would have been a prophet.” Then he said, “O Ali come near me.” When he arrived, the Prophet said, “Bring your ear near to my mouth.” Ayesha and Hafasa tried to hear what the Prophet was saying but he said: O Allah, block their hearing so that they may not hear what I am saying.” Then he said, “O my brother, have you heard what the Almighty Allah has said in Qur’an?”

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

“(As for) those who believe and do good, surely they are the best of men.”[7]

Amirul Momineen (a.s.) said that he had indeed heard that. The Holy Prophet (S) said, “It is you and your Shia and helpers and they and I have been promised Hauze Kauthar on Judgment Day, when all

the nations would be pleading for forgiveness and their deeds will be presented before the Almighty Allah. At that time the Almighty Allah will call you and your Shias and you will arrive with illuminated faces and limbs in a satiated condition. O Ali, have you heard what the Almighty Allah has said in Qur'an:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ

"Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men."[8]

Amirul Momineen (a.s.) said, "Yes, O Messenger of Allah (S)." The Holy Prophet (S) said, "They are Jews, Bani Umayyah and their followers, and your enemies and the enemies of your Shias. On Judgment Day they will be raised hungry, thirsty and black faced and they will be involved in a terrible chastisement." The same tradition is mentioned in *Kitab Sulaym bin Qays* from Ali (a.s.).
In *Tafsir Muhammad bin Abbas bin Mahyar* it is narrated from Imam Muhammad Baqir (a.s.) and Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) during his last moments said to Lady Fatima: "When I have gone, do not injure your face in my grief and neither should you tear out your hair; you should not wail and protest at my death and don't call for dirge singers."

It is mentioned in *Basharatul Mustafa* that when the Messenger of Allah (S) was in his terminal illness, Lady Fatima (s.a.) arrived with Hasan and Husain. When she saw the Holy Prophet (S) in this condition she became restless and she threw herself on the Messenger of Allah (S) and clinging to his holy chest, she wept much. His Eminence, said, "O Fatima, do not cry, be patient." Fatima arose; the Prophet was also weeping. Then he said thrice: O Allah, these are my Ahlul Bayt (a.s.) and I entrust them to every believer."

Shaykh Mufeed has narrated that when the end of the Prophet was near, he said to Amirul Momineen (a.s.), "O Ali, place my head in your lap, the command of the Lord has arrived. And when my soul has left my body, pull out your hands from below me and pass them over your face and turn my face to the Qiblah. Then prepare for my last rites. And you should be the first to pray on me and don't leave me alone till you don't lay me in the grave. In all these matters, seek help only from the Almighty."

Thus when Amirul Momineen (a.s.) took his head in his lap, the Prophet became unconscious. Lady Fatima used to glance at his holy face and weep and wail and she recited a couplet as follows: "The Prophet had such an illuminated face that people sought rains through it. And he was a helper of the orphans and refuge of the widows." When the Prophet heard Lady Fatima's voice he opened his eyes and said in a thin voice: Dear daughter, this was composed by your uncle, Abu Talib. On the contrary you should say:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?"9

Lady Fatima cried bitterly, and the Holy Prophet (S) called her near and confided a secret to her which made her extremely happy. When the Holy Prophet (S) passed away, Imam Ali (a.s.) removed his hand from under the holy face of the Prophet and passed it over his face, and he closed the eyes of the Messenger of Allah (S), covered him with a cloth.

Someone asked Lady Fatima: "What did the Messenger of Allah (S) tell you?" She replied: "He told me that I would be the first to join him from Ahlul Bayt (a.s.) and I will not live much longer after the passing away of the Holy Prophet (S). Due to this my grief was dispelled and I understood that I will not remain separated from my father for a long time."

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1. The author says: The tradition of pen and paper is narrated through various channels in Sahih Bukhari, Sahih Muslim and all reliable books of Ahle Sunnat. And they have narrated from Ibn Abbas that he wept so much that the pebbles of the Masjid became wet due to his tears. He used to say: Ah Thursday, what a day it was in which the Prophet's illness intensified and he told them to bring pen and paper so that he may write for them such a thing that they will never go astray after them. So companions disputed in this matter, even though it was unlawful to argue in the presence of the Holy Prophet (S). Umar said: The Messenger of Allah (S) is talking nonsense. And according to another report he said: He is overcome by pain, you have the Qur'an, the Book of Allah is sufficient for us. At last, all the people who had gathered there began to argue among themselves. Some said: We should get the pen and paper so that the Messenger of Allah (S) may write for us a document after which you will never go astray. Some said: Umar is right; when voices were raised and there was a lot of dispute, the Holy Prophet (S) said: Get out from here. Ibn Abbas says: It was the worst tragedy that befell the Muslims that people did not allow the Prophet to write the document and they disputed and made noise in his presence. O Aziz, in the presence of this tradition, which is related by the Ahle Sunnat, no sane person can dare to doubt the testimony of Umar and in the testimony of one that considers him to be a Muslim. If a grocer or grain-seller wants to make a will and someone prevents him, people condemn him. But when the Holy Prophet (S) wanted to make such a will which would assure the deliverance of the Ummah and someone prevents it, and troubles him, and alleges that he is talking nonsense, what will be the end of such a person: It is naught but revelation that is revealed, (Surah Najm 53:4). Moreover the Almighty Allah says: Those who trouble Allah and His Messenger, Allah has cursed them in the world and the Hereafter: Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace. (Surah Ahzab 33:57). And what trouble can be more serious that the Prophet in spite of his status and affection when he was near his death, and did not expect any benefit from them, they express their malice. And they deviate from his obedience. The Holy Prophet (S) repeatedly tells them to go with Usamah's army but they do not agree. The Messenger of Allah (S) tells them to bring pen and paper, they don't comply with his wishes, lest the matter of Caliphate should be more clearly bequeathed to Amirul Momineen (a.s.). The Holy Prophet (S) knew their intentions, how they would take revenge from his Ahlul Bayt (a.s.) after him, therefore curse of Allah be on them and those who consider them Muslims, and on those who hesitates to curse them. And the explanation will be given at its appropriate place.
2. Surah Yasin 36:12
3. Surah Bani Israel 17:12
4. Surah Mujadila 58:21

5. Surah Hujurat 49:13
6. Surah Ahzab 33:33
7. Surah Bayyina 98:7
8. Surah Bayyina 98:6
9. Surah Aale Imran 3:144

[1] [1]
SHARES

Death of the Prophet and the incidents after his demise

It should be clear that Shia and Sunni scholars have consensus that the Holy Prophet (S) passed away on a Monday and most Shia scholars believe that it was the 28th of Safar, and the majority of the Sunnis say that it was 12th Rabiul Awwal. And from our scholars, Muhammad Ibn Yaqub Kulaini has followed this view.

But the previous statement is more authentic and famous and some Sunni scholars have also mentioned it to be 1st Rabiul Awwal and some think it was 2nd and some even believe that it was 18th and some 10th and some 8th and there is no difference of opinion that at that time the Prophet was aged sixty-three and it was the 10th year of Hijrat.

It is narrated from Imam Muhammad Baqir (a.s.) in *Kashaful Ghumma* that the Prophet passed away in the 10th year of Hijri and at that time he was aged 63 years. From which 40 years had passed in Mecca and it was here that revelations had started to descend upon him. Thirteen years passed in Mecca and when he migrated to Medina, he was aged 53 years. He lived in Medina for 10 years after the Hijra and his demise occurred on 2nd Rabiul Awwal.1

Moreover in *Kashaful Ghumma* it is narrated that the age of the Prophet was sixty-three years. From which he lived under the care of his father for 2 years and 4 months. When His Eminence, Abdul Muttalib passed away, the Prophet was eight years old. After him, Abu Talib took over his guardianship.

Some have said that his father passed away before he was born and some say that he was seven months old at the time of the passing away of his father. And when he was six years old, his noble mother passed away. And when his uncle, Abu Talib departed for the heavenly abode, he was 46 years, 8 months and 24 days. And lady Khadija passed away three days after that. Therefore that year was named as the Year of Grief.

And the Holy Prophet (S) lived in Mecca for thirteen years after the declaration of prophethood (*Besat*).

Then he stayed in Cave of Thawr for three or six days. After that he migrated to Medina and reached there on Monday, 11th Rabiul Awwal. He stayed in Medina for 10 years. In the 10th year of Hijrat, he passed away on 28th Safar.

Qutub Rawandi has narrated from Ibn Abbas that one day Abu Sufyan (l.a.) came to the Holy Prophet (S) and said: O Messenger of Allah (S) I want to ask a few questions." He asked: "Do you want me to tell you what are you going ask before you ask me?" "Yes, O Messenger of Allah (S)," he said. The Holy Prophet (S) said, "You want to ask me about my age." "Yes, O Messenger of Allah (S)," he said. The Holy Prophet (S) said, "I will live for sixty-three years." He said, "I testify that you have told the truth." The Holy Prophet (S) said, "You make only a verbal claim, but don't believe in it."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "Do not fast on Monday, do not begin a journey, because it was the day of the passing away of the Prophet and many traditions have been narrated regarding this from the Holy Imams (a.s.).

Shaykh Tusi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) he said: "When a calamity befalls you, you should remember the difficulty of the Prophet because such a calamity has never befallen anyone and neither will it befall anyone in the future." Ibn Shahr Ashob has narrated that the Messenger of Allah (S) said: "O Ali, when a calamity befalls you, you should remember my difficulty because it is the worst calamity."

Ibn Babawayh has narrated that Jibraeel Amin brought 40 dirhams worth of camphor for the Messenger of Allah (S) from Paradise and the Prophet divided it into three parts. One part he kept away for himself, gave one part to Imam Ali (a.s.) and a part to Lady Fatima.

Shaykh Tusi has narrated through authentic chains of narrators from Amirul Momineen (a.s.) that he said: "During the Prophet's illness, I was present in his service, when I saw His Eminence asleep and his holy head was in the lap of a person, besides whom I have never seen anyone so handsome. When I arrived, that person said: "Please take your brother's head as you are more deserving of it than me."

And he transferred the Prophet's head into my lap. The Prophet awoke after sometime and asked, "Where is that person who held my head in his lap?" I narrated the exchange between me and that person. He asked, "Did you recognize him?" "No, your honor, may my parents be sacrificed on you." The Prophet said: "He was Jibraeel, when my pain increased, he came and began to converse with me till there was some decrease in my pain. I was talking with him when I went to sleep."

Ibn Babawayh has narrated that Abdullah bin Masud said: I asked the Messenger of Allah (S): "Who will give you the funeral bath?" He replied: "Every prophet is given the funeral bath by his successor." I asked: "Who is your successor, O Messenger of Allah (S)." He replied: "Ali Ibn Abi Talib."

I asked: "How long would he live after you?" He replied: "Thirty years, just as Yusha bin Noon, the successor of Prophet Musa (a.s.) had lived." And Safoora, daughter of Prophet Shuaib (a.s.) who was

the wife of Prophet Musa (a.s.) has staged an uprising against him and she used to say: “O Yusha, I am more deserving of Musa’s Caliphate.” And Yusha fought with her and routed her army and took her under custody and then observed her decorum. Doubtlessly, the daughter of Abu Bakr will take thousands of men and stage an uprising against Ali (a.s.) and Ali (a.s.) will rout her forces and arrest her and then do her a favor.”

Kulaini, Saffar, Shaykh Tusi, Ibn Babawayh, Qutub Rawandi and other tradition scholars has narrated through authentic chains of narrators from Amirul Momineen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) called for Amirul Momineen (a.s.) and said: “O Ali, after my death, bring six water skins of water from the well of Ghars and give me the funeral bath properly, then shroud me an apply the Hunut; and when you finish this, catch hold of the collar of my shroud and make me sit up. Then you can ask me whatever you want, and I will reply.”

Imam Ali (a.s.) says that he did like this and at that time also, the Holy Prophet (S) taught me a thousand chapters of knowledge and each chapter opened up for me thousand of chapters of knowledge.” And in another traditional report Amirul Momineen (a.s.) says: I asked the Messenger of Allah (S) many questions and he told me about all the events that will take place till Judgment Day. So there is no group of people about whom I am ignorant who will lead them to truth and who will lead them astray.” According to another report, the Messenger of Allah (S) used to dictate and Imam Ali (a.s.) used to note down everything.

Shaykh Tusi has narrated through correct chains of narrators from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) told Imam Ali (a.s.): “O Ali, give me the funeral bath in such a way that except for you, no one should glance at my private parts or he will become blind.” Amirul Momineen (a.s.) asked: “O Messenger of Allah (S), you are a heavy built man and I will definitely need help to bathe you?” The Holy Prophet (S) said, “Jibraeel will help you. And tell Fazl bin Abbas to pour water on your hands and blindfold himself; if he casts a glance at my nakedness, he will become blind.”

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that two persons of Quraish came to Imam Zainul Abideen (a.s.) and the Imam said, “Do you want me to describe the passing away of the Messenger of Allah (S)?” “Yes,” they said. Imam (a.s.) said: “My father informed that Jibraeel came down three days before the passing away of the Holy Prophet (S) and said: O Messenger of Allah (S), the Almighty Allah has sent me to accord respect and honor to you and He asks you about your well being, although he is well aware of it. He says: O Muhammad, how are you feeling?

His Eminence, replied: “O Jibraeel, I find myself aggrieved and in pain. Then the third day arrived and Jibraeel came with the Angel of Death and another angel, named Ismail also accompanied them. He is appointed on wind along with 70000 angels. Jibraeel came first and conveyed the previous message and the Prophet replied as before. Then the Angel of Death sought permission to enter the house of the Prophet.

Jibraeel said: This is the Angel of Death, he is seeking your permission to enter, although he had never before sought anyone's permission and neither would he seek anyone's permission after this." The Messenger of Allah (S) said, "Allow him to enter." Jibraeel conveyed the permission and he came and stood near the Prophet respectfully and said: O Ahmad, indeed the Almighty Allah has sent me to you and ordered me to obey all your commands.

If you say, I will capture your soul and if you say, I will go back." The Messenger of Allah (S) said, "Would you go away if I ask you?" the Angel of Death said, "Yes, I have been ordered by Allah to obey your commands." Jibraeel (a.s.) said, "O Ahmad, indeed the Almighty Allah is eager to meet you." The Messenger of Allah (S) said, "O Angel of Death, carry out the mission assigned to you."

Jibraeel (a.s.) said: "This is my last visit to the earth. O Messenger of Allah (S), you were my need on the earth, what do I have to do with the earth after you?" Thus when the holy soul of the Prophet separated from his body, a person arrived and offered condolence to those people. People used to hear his voice but were unable to see the speaker. He said, "Peace be upon you and the mercy of Allah and His blessings.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

"Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities."[2]

Then he said: "Allah's mercy is for those who are patient in every calamity and in exchange of it whatever is destroyed, the Almighty Allah makes up for whatever is lost. Therefore, O Ahlul Bayt of the Prophet, trust in God, and hope only on Him for every good. Indeed, calamity striken is one who is deprived of divine rewards. Peace be upon you and the mercy of Allah and His blessings." Amirul Momineen (a.s.) said, "It was His Eminence, Khizr, who had come to offer condolence to us." Moreover, Ibn Babawayh has narrated through Ibn Abbas that the Messenger of Allah (S) became ill and his companions gathered around him.

Ammar Yasir (r.a.) stood up and said: "O Messenger of Allah (S), may my parents be sacrificed on you, when you depart for your heavenly abode, which of us would perform your funeral bath?" He replied: "Ali Ibn Abi Talib (a.s.), because he would be helped by the angels in washing any part of my body that he likes." They asked, "May our parents be sacrificed on you, which of us would pray over you?" the Holy Prophet (S) replied, "Be quiet, may Allah have mercy on you."

Then he glanced at Ali Ibn Abi Talib (a.s.) and said, "O Ali, when you see that the soul has departed from my body, perform my funeral bath in the proper manner. And shroud me in the two pieces of cloth

that I am wearing or white Egyptian cloth, or Yemenite sheet. And my shroud must not be very expensive. Carry me to the edge of the grave and then leave me for a while. The first to pray on me would be the Almighty Allah Who will send blessings on me through His majesty.

After that will pray on me, Jibraeel, Mikaeel and Israfeel with their armies, whose number is not known to anyone except the Almighty Allah. After that angels who circle the heavens and then all the angels, one after another will pray on me. Then all the people of my Ahlul Bayt (a.s.) and my wives will pray according to their status. And they will offer salutations as it is wont to be. And they should not cause pain to me to wail and shout. After that he said: O Bilal, call the people to gather at the mosque.

When people gathered, the Holy Prophet (S) tied his turban and leaning on his staff emerged from the house and mounted the pulpit. After praise and glorification of the Almighty Allah, he said: O group of companions how did you find me as a prophet? Did I not perform Jihad in your company? Did you not harm my teeth? Did you not make my forehead dusty? Did you not make my face bleed?

Till my beard was colored in blood. Did I not bear injuries inflicted by the ignorant ones of the community? Did I not tie stones to my belly to sacrifice for my community?" Companions said, "Why not, you were indeed patient to seek the pleasure of the Almighty Allah and one who restrained from evil. Therefore may Allah give you the best rewards on behalf of us. The Holy Prophet (S) said, "May Allah, also reward you handsomely."

Then he said, "The Almighty Allah had commanded me to inform you and swore that no oppressor can escape His clutches, so I adjure you in the name of God, that whoever has borne some injustice from Muhammad should arise without hesitation and retaliation, because taking retaliation in the world is in my view better than the retaliation in hereafter which will take place in the presence of prophets and angels.

A person named Aswad bin Qays arose and said, "May my parents be sacrificed on you, when you were returning from Taif, I went to welcome you at that time you were astride your she-camel, Ghazba and were holding your whip, called Mamshooq. When you raised it to whip your she-camel, you hit my stomach. I don't know whether you did that purposely?" The Prophet said, "I seek the refuge of Allah, for having hit you purposely?" Then he told Bilal: "Go to Fatima's house and bring that whip."

Bilal came out of the Masjid announcing in the streets: O people, who among you can prepare your self to give retaliation? See Muhammad, the Holy Prophet (S) is himself prepared to offer retaliation before Judgment Day. And Lady Sayyida said, "O Bilal this is not the time to use the whip, why has he called for it?" Bilal said, "Your respected father is sitting on the pulpit bidding farewell to the religious and worldly people." When Lady Fatima (s.a.) heard about farewell, she wailed: O grief for you O my dear father, after you to whom would the poor and deprived turn for refuge?"

Thus she gave the whip to Bilal and he came to the Prophet. He asked, "Where is that old man?" He said, "I am here, may my parents be sacrificed on you." The Holy Prophet (S) said, "Take this whip and

take your revenge so that you are satisfied." The man told the Prophet to expose his stomach.

When the Prophet had exposed his belly, the man said: "Do you allow me to kiss your belly?" The Prophet allowed and he kissed the Prophet's belly and said: "I seek refuge from Hellfire on Judgment Day from the fact that I should take revenge from the Holy Prophet (S)." The Messenger of Allah (S) said, "O Aswad, take your retaliation or forgive me." Aswad said, "I have forgiven." The Holy Prophet (S) said, "O Allah, You also forgive Aswad like he overlooked Your Prophet." Then the Messenger of Allah (S) descended and entered the house of Umm Salma.

He was repeating: "O Allah, keep the nation of Muhammad safe from Hellfire and make their accounting easy on Judgment Day." Lady Umm Salma asked why the Prophet was so sad and pale due to worry? His Eminence, replied, "Jibraeel has just brought the news of my death, may you be blessed, because after today you will not hear the voice of Muhammad." When Lady Umm Salma heard this terrible news, she began to weep and wail: "O grief, such a sorrow befell me that regret cannot make up for it."

After that the Prophet said, "O Umm Salma, call my beloved daughter, Fatima." Saying this, the Prophet became unconscious. Thus Fatima Zahra (s.a.) arrived and on seeing the condition of her respected father she also began to weep and wail and she said, "O dear father, may my life be sacrificed on you, and may my face be sacrificed on you, I feel as if you are prepared for the journey to the Hereafter, and the army of death is surrounding you from all sides. Will you not speak to your daughter, and will you not silence the fire of her sorrow by your discourse.

When the Prophet heard the voice of his dear daughter, he opened his eyes and said, "My dear, very soon I am going to be separated and bid farewell to you, so peace be upon you." Lady Fatima took a deep sigh and said: "Dear father, where do I meet you on Judgment Day?" The Prophet said, "At the place where accounting will be carried out of all the creatures of the universe." Fatima asked, "If I don't find you there, where should I look for you?" The Prophet said, "At Maqam-e-Mahmud that the Almighty Allah has promised me. Where I will be interceding for the sinners of my Ummah." She asked, "If I don't find you there, where should I look for you?"

The Prophet said, "Look for me near the Sirat Bridge when my Ummah will be passing over it and I will be standing. Jibraeel will be to my right and Mikaeel will be to my left and all the angels of Allah will be around me. And all will be praying in the most humble manner in the court of Allah. That may Allah, the Almighty allow the Ummah of Muhammad to pass over the Sirat Bridge safely and make their accounting easy." Then Fatima asked, "Where will I find my honorable mother, Khadija?" The Prophet said, "She will be in that palace in Paradise which would be surrounded by four palaces."

After stating this, the Holy Prophet (S) again became unconscious and he turned his attention to the Almighty Allah. Meanwhile Bilal began to recite the Azan and he said, "The Prayer, may Allah have mercy on you." His Eminence, regained consciousness, he arose, came to the Masjid and prayed in brief. After that he called for Imam Ali (a.s.) and Usamah bin Zaid and said: "Take me to Fatima's

house." On reaching there, he placed his head in the lap of Fatima and when Imam Hasan (a.s.) and Imam Husain (a.s.) observed this condition of their grandfather they became restless and started crying. "May our lives be sacrificed on you."

The Holy Prophet (S) asked, "Who is crying?" Amirul Momineen (a.s.) replied, "Your sons, Hasan and Husain." The Prophet embraced them affectionately. Since Imam Hasan (a.s.) was very restless, the Prophet said, "Don't cry, your crying is painful to me." Meanwhile the Angel of Death arrived and he saluted the Prophet and the latter replied to his greetings and then said, "O Angel of Death, please do me a favor." "What can I do for you?" asked the angel. The Prophet said, "Don't take my soul till Jibraeel arrives and salutes me and I return his greeting and then say farewell to him."

The Angel of Death came out saying, "O Muhammada!" Meanwhile Jibraeel (a.s.) reached the Angel of Death in the space and asked if he had taken away the soul of Muhammad? He replied in the negative, "The Prophet has told me not to take his soul till you don't meet him and he says farewell to you." Jibraeel said, "O Angel of Death, don't you see that the gates of the heavens are open for Muhammad and the Houries of Paradise have decorated themselves?" Then Jibraeel came to the Prophet and said, "Peace be upon you, O Abul Qasim." The Prophet responded to his greeting. "Will you leave me in this condition?"

Jibraeel said, "O Messenger of Allah (S), your end is near and every person has to taste death." The Prophet said, "My friend, come here." Jibraeel approached the Prophet and the Angel of Death arrived. Jibraeel said, "O Angel of Death, pay attention to Allah's command in taking away the soul of Muhammad." Then Jibraeel (a.s.) stood to the right and Mikaeel to the right side of the Prophet and the Angel of Death stood right in front and began to draw out his soul. Ibn Abbas says: "That day, the Prophet repeatedly said, "Call my dearest one."

But when someone was called, the Prophet used to turn away his face from him. Fatima was told, "We think he is asking for Imam Ali (a.s.)." Fatima called Amirul Momineen (a.s.). The Messenger of Allah (S) was extremely overjoyed to see him and he said many times, "O Ali, come to me." And he made him sit near his head, then he fell into a swoon.

Meanwhile Imams Hasan and Husain (a.s.) arrived and they became restless on seeing the condition of the Prophet and they began to weep and wail and embraced him tightly. Ali (a.s.) tried to take them away but the Prophet regained consciousness and he said, "O Ali, leave them so that I may smell these two blossoms and they become fragrant with my smell. That they may say farewell to me and I may say farewell to them. Indeed they will be oppressed after me and will be killed through the poison and sword of injustice."

Then he recited the curse three times on their oppressors. Then he took Amirul Momineen (a.s.) also into his blanket and placed his mouth on his mouth and according to another report placed his mouth to his ear. Then he spoke to him about many confidential matters and taught him many divine secrets and

unending sciences, till his soul flew away to the heavens.

Then Amirul Momineen (a.s.) came out of the blanket and said, O people, in the tragedy of your Prophet may the Almighty Allah increase your reward because the Almighty Allah has recalled the soul of His chosen one. Ahlul Bayt (a.s.) began to weep and wail and a small group of believer which had not become involved in usurping the Caliphate, participated in these mourning ceremonies with Ahlul Bayt (a.s.). Ibn Abbas says that people asked Imam Ali (a.s.), what secrets the Prophet had told him when he took him under the blanket. Imam Ali (a.s.) replied, “He taught me a thousand chapters of knowledge; each of which opened thousands of doors automatically.”

Ibn Babawayh has narrated through authentic chains of narrators that Amirul Momineen (a.s.) said, “The first calamity and the first trial that befell me after the Messenger of Allah (S) was that of all Muslims, I did not have any sincere friend on whom I could have relied and from whom I could have expected help. The Holy Prophet (S) brought me up when I was young and he gave refuge to me in my youth and did not allow me to feel the sorrow of orphanhood and he continued to bear the expenses of my family and made me needless of seeking livelihood. And through his blessings, I was never helpless in obtaining them.

There were many other material blessings that I received for the sake of the Prophet. And in spite of being so more they were very less to the high levels of human perfections with which I was specialized and he taught me the divine sciences and decorum of proximity to Allah. Therefore the death of the Prophet shattered me so much that if such a calamity had fallen on mountains they would not have been able to bear the weight. I found different people bearing the sorrow of the Prophet in different ways. Some were so much devastated that they could not bear it and they lost patience and completely lost their mind.

The same was the condition of the Ahlul Bayt (a.s.) and sons of Abdul Muttalib and all the people. Some offered condolence and advised patience, some accompanied them in weeping and wailing. Thus in such a terrible calamity that fell upon me all of a sudden, I considered patience necessary for myself and assumed silence. And I began to arrange for the last rites of the Prophet and then busied myself in the compilation of Book of Allah as the Prophet had ordered me to. And weeping and wailing etc. did not prevent me in carrying out these duties in the best way.”

Ibn Shahr Ashob has narrated from Ibn Abbas that during the terminal illness of the Messenger of Allah (S), he was in swoon one day. Suddenly someone knocked at the door. Lady Fatima inquired: “Who is it?”

That person replied, “I am a stranger in this land and I want to ask something from the Prophet. Do you permit me to enter?” Lady Fatima (s.a.) said, “May Allah have mercy on you, go back and do your work. The Prophet is unwell and he cannot meet you presently.” He went away and then returned after sometime and knocked the door again saying, “A stranger is here to meet the Messenger of Allah (S),

am I permitted to meet him?

Do you permit strangers to meet him?" Meanwhile the Prophet regained consciousness and he opened his eyes. He asked, "O Fatima, do you know who that is?" "No, O Messenger of Allah (S)," she replied. The Prophet said, "He is the one who disperses the groups and destroys the pleasures. He is the Angel of Death and before this he has never sought anyone's permission to enter and neither would he do so in the future. It is only due to the status that I possess near my Lord. O Fatima, allow him to enter." Fatima said, "You can come in, may Allah have mercy on you."

And the Angel of Death entered like a fast wind and saluted the Ahlul Bayt of the Prophet, "Peace be upon you, O Ahlul Bayt of Messenger of Allah (S)." Again the Holy Prophet (S) advised Amirul Momineen (a.s.) to adopt patience at oppressions of people, to take care of Fatima, to compile the Qur'an, to repay the debts of the Prophet and to perform his funeral bath and told him to construct a wall around the grave; to protect Hasan and Husain (a.s.).

It is mentioned in *Kashaful Ghumma* quoting from Imam Muhammad Baqir (a.s.) that when the last moments of the Prophet approached, a person sought permission to meet him. Amirul Momineen (a.s.) asked what business he had with the Messenger of Allah (S). He said that he wanted to meet the Prophet. Imam Ali (a.s.) said, "It is not possible to meet him at this moment, what is the purpose of your visit?" It is a very important matter, I want to meet him in any way."

Amirul Momineen (a.s.) came to the Prophet and asked permission on behalf of that person. The Prophet said, "Allow him to enter." He came and sat down near the head of the Prophet and said, "Your honor I have brought a message for you from the Almighty Allah." "Who are you?" asked the Prophet. He replied: "I am the Angel of Death, the Almighty Allah has said that you have the choice to either meet your Lord, or continue to live on the earth." His Eminence said, "Give me respite only till Jibraeel comes and I discuss this with him."

Meanwhile Jibraeel (a.s.) arrived and said, "O Messenger of Allah (S), the hereafter is better for you than the world. The Almighty Allah will grant you with so much of His proximity, nobility, status and intercession, that you will be pleased. Indeed, your meeting the Lord is better for you than this world." The Prophet said, "Carry on what you are appointed for." Jibraeel said, "Do not make haste, till I go and return from my Lord." The Angel of Death said, "The soul of the Holy Prophet (S) has reached to such a stage that delay is not possible." Jibraeel (a.s.) said, "This would be my last visit to the earth."

Moreover, Thalabi has narrated that Abu Bakr came to meet the Prophet when the latter's illness had taken a serious turn, and he asked, "When will you die?" "Very soon," the Prophet replied. He asked, "Where will you go back?" "To Sidratul Muntaha, Jannatul Mawa and Rafiq Aala, where I will enjoy the proximity of the Almighty Allah and the best type of life." He asked, "Who will perform your funeral bath?" "The one who is the closest to me from Ahlul Bayt (a.s.)." He asked, "In which cloth would you be shrouded?" He replied: "In the same clothes that I am wearing, or the Yemenite robes or Egyptian white

cloth."

He asked, "How will funeral prayers be performed?" People began to weep and wail and the atmosphere resounded with screams. The Prophet said, "Be patient, may Allah forgive you. After they have bathed and shrouded me, they should make me lie down on a plank and go away for sometime leaving me alone. The first to pray on me will be the Almighty Allah, and then He will permit the angels to pray on me.

The first in this will be Jibraeel, then Israfeel, then Mikaeel, then the Angel of Death and then all the angels will descend to pray on me. After that people will approach rows by rows and send blessings on me and don't trouble me by wailing and screaming. The first to pray on me, should be the closest of my Ahlul Bayt; after that women and boys of my Ahlul Bayt and after that others. Abu Bakr asked, "Who will enter your grave?" He replied: "The closest to me from my Ahlul Bayt, or some angels whom you will not be able to see. Go and report to others what I have said."

Moreover, it is narrated from Amirul Momineen (a.s.) that Jibraeel used to visit the Prophet every day and night during his terminal illness and used to say, "Your Lord sends you His greetings and asks you how you are, although He is more cognizant about it, but He wishes to observe more respect as He has accorded priority to you over all the creatures and He wants to make visiting the sick a good practice among your people."

If the Prophet felt uncomfortable he used to say that he was in pain and Jibraeel used to reply, "O Muhammad, there is no one as honorable as you in the view of Almighty Allah and that is why He has given you pain as He likes the sound of your entreaties and He wants to exalt your position in the Hereafter." If the Prophet used to say that he was restful, Jibraeel used to say, "Thank Allah, as the Almighty Allah likes those who are thankful. And He increases His bounties upon them."

Imam Ali (a.s.) says, "When Jibraeel arrived, the signs of his arrival became apparent to me, because except for me everyone used to leave the place. Thus the last time Jibraeel (a.s.) said to the Prophet, "O Messenger of Allah (S), your Lord sends you His greetings and asks you how you are, although He is more cognizant about it." "I find myself prepared for the last journey and see signs of my death." Jibraeel (a.s.) said, "O Messenger of Allah (S), glad tidings to you that the Almighty Allah wishes to exalt your grades in the condition you are in spite of the fact that no one can reach to your level."

The Prophet said, "O Jibraeel, the Angel of Death has entered the house with my permission and I asked him to grant me respite till you came." Jibraeel said, O Messenger of Allah (S), the Lord of the Universe is eager to meet you and the Angel of Death has never sought anyone's permission and neither would he seek anyone's permission in future." The Prophet said, "O Jibraeel don't go away till the Angel of Death does not go back." Then he called for his children and women so that he may bid them farewell. And he told Lady Fatima to come near him. The Prophet hugged and kissed her and told her a secret. When Fatima raised her head, she was found weeping.

The Messenger of Allah (S) called her again and told her something else and this pleased her so much that she began to smile. Wives of the Prophet were amazed at this and when they asked Fatima about it, she said, “The first time, the Prophet informed me about the news of my death and therefore I was crying, but the next time the Prophet told me not to weep as he prayed to the Lord that I should be the first to join him from Ahlul Bayt (a.s.) and the Almighty Allah accepted his request and I will not live for long after him, therefore I was pleased.” Then the Prophet called for Imam Hasan and Husain (a.s.) and kissed them. Tears issued from his eyes.

Shaykh Tusi has narrated through authentic chains of narrators that when the Messenger of Allah (S) passed away, a curtain was placed before the Prophet and Amirul Momineen (a.s.) was sitting in front of it in an extremely aggrieved manner and had placed his hands below his face. When wind blew, the curtain touched the face of His Eminence. Companions had crowded the chambers of the Prophet and the Masjid was also full. They were all weeping and wailing in grief. They smeared their heads with dust.

Suddenly a voice arose from the house of the Prophet, “Your Prophet was pure and purified, don’t give him the funeral bath, just bury him right away.” But no one was able to see the speaker. Amirul Momineen (a.s.) heard the voice and understood that it was the accursed Satan. He feared mischief and raised his head from the knees and said, “Go away, O enemy of Allah. The Prophet has commanded me to give the funeral bath, shroud him and then bury him. And this practice is fixed for all till Judgment Day.” Another caller called out, “O Ali Ibn Abi Talib (a.s.), keep the genitals of your Prophet concealed and at the time of bath, do not remove his clothes.”

Shaykh Mufeed, Sayyid Raziuddin and other scholars have narrated through authentic chains of narrators from Ibn Abbas etc. that when the Messenger of Allah (S) passed away, Amirul Momineen (a.s.) prepared to perform the last rites. Abbas was present there. Fazl bin Abbas was assisting the Imam.

After the funeral bath, they shrouded the Prophet and then removed the cloth from his face and said, “May my parents be sacrificed on you, you were pure and good in life as well as death. And your death has cut off the blessings that were not cut off at the time of the death of any prophet. And the news of heavens have stopped. And such is the calamity of your death that it helps us to overcome other calamities and your grief is so common that all the creatures are aggrieved in your sorrow.

If you had not ordered me to be patient and not restrained me from weeping and wailing, I would have indeed lost my brain in form of tears for you and I would never have cured your pain and never have given up the sorrow of your separation and all this would have been nothing in comparison to your separation. Nothing can make up for your sadness and grief and the shock of your separation will never wear off. May my parents be sacrificed on you, remember me in the court of your Lord and do not forget us.” Saying this he threw himself on the Prophet and kissed his face and sighed in grief. At last he covered the Prophet’s face.

It is narrated in *Basairud Darajat* that the day Amirul Momineen (a.s.) performed the funeral bath of the Prophet, the Almighty Allah inspired some secrets and it is also narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) passed away, Jibraeel, angels and spirits came down that used to descend on the Prophet on Shab-e-Qadr. The Almighty Allah brightened the eyes of Imam Ali (a.s.) and he could see from the earth to the sky and the angels and spirits helped him in giving the funeral bath. The grave of the Prophet was readied and by Allah, except for the angels, no one dug his grave. When Amirul Momineen (a.s.) placed him in the grave, they also entered the grave.

The Holy Prophet (S) conversed with the angels and the Almighty Allah enabled Imam Ali (a.s.) to hear the conversation. He heard that the Messenger of Allah (S) was requesting angels about Amirul Momineen (a.s.) and Ali (a.s.) began to weep and he heard that the angels were saying, "We will not be deficient in his service and help to him. He is our Imam and leader after you, and we will continue to visit him forever, but after today he will only hear and not see us."

When Imam Ali (a.s.) passed away, Jibraeel, Mikaeel, angels, spirits and the Holy Prophet (S) came down to Hasan and Husain (a.s.). They saw the angels and that which took place at the time of the death of the Prophet was repeated, and they saw that the angels were assisting them in the last rites of Amirul Momineen (a.s.). When Imam Hasan (a.s.) passed away, Imam Husain (a.s.) saw Jibraeel, angels, spirits and Amirul Momineen (a.s.) that they have arrived and were helping him in the last rites of Imam Hasan (a.s.). And when Imam Husain (a.s.) was martyred, Imam Zainul Abideen (a.s.) saw that all those persons have arrived and were helping in all matters.

When Imam Zainul Abideen (a.s.) passed away, Imam Muhammad Baqir (a.s.) saw the Holy Prophet (S), Amirul Momineen (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.) that they were helping, and Jibraeel, Mikaeel, spirits and angels were helping them. When Imam Muhammad Baqir (a.s.) passed away, I saw that the Holy Prophet (S), Amirul Momineen (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.) and Imam Zainul Abideen (a.s.) and spirits and angels were helping me in the last rites. And this command will continue for all Imams.[3]

Kulaini and Shaykh Tusi etc. have narrated through authentic chains of narrators that the Messenger of Allah (S) was shrouded in three garments: One was a red sheet and two pieces of Yemenite cloth. Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that Abbas came to Amirul Momineen (a.s.) and said, "People have decided that the Prophet should be buried in Baqi and Abu Bakr will lead the funeral prayers."

When Imam Ali (a.s.) came to know that the hypocrites were ready to create mischief, he came out and said, "O people, indeed, the Messenger of Allah (S) after his life and death was our Imam and leader and he himself had told us that he should be buried at the place where he passes away. Since they were more interested in usurping the Caliphate, they did not argue and said, "Do as you like." Thus he stood in the front and recited the funeral prayer. After that he told the companions and ten persons at a

time prayed in congregation. Then Amirul Momineen (a.s.) stood up among them and recited the following verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[4]

Then the people also recited this verse and invoked blessings on the Holy Prophet (S) and then went out. Till the people of Medina and surrounding areas invoked the blessings.
Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that ten person came at a time and prayed on the Prophet without an Imam and the whole of Monday and eve of Tuesday passed till the morning and the whole of Tuesday till the evening. Every young and old and every man and woman of Medina and surrounding areas prayed on the Prophet.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) passed away, all the angels, Muhajir and Ansar prayed upon him. Amirul Momineen (a.s.) says, "The Holy Prophet (S) in the time of his health say that this verse of:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."
[5]
…was revealed about praying on me after my death.

Shaykh Tusi has narrated from the same Imam through correct chains of narrators that when Amirul Momineen (a.s.) gave the funeral bath, he cast a piece of cloth on the face of the Prophet and left it like that. Whichever group arrived, it used to invoke blessings on him, pray for him and then come out.

When all finished, Amirul Momineen (a.s.) entered the holy grave. An Ansari man from Bani Khila was looking from outside and he said, "O Ali, I adjure you not to destroy our right and not to forget our services, allow us to serve the Prophet for the last time. Imam Ali (a.s.) also allowed him to enter the grave. He was a participant of the Battle of Badr. The narrator asked, "On which side of the grave was the body placed?" "It was placed at the footside and from there it was lowered into the grave."

It is narrated from Salman in *Ihtijaj* and *Kitab Sulaym bin Qays Hilali* that when Imam Ali (a.s.) completed the funeral bath and shrouding of the Prophet, he called me, Abu Dharr, Miqdad, Fatima, Hasan and Husain and himself he stood in the front and we stood behind and performed the funeral prayer. Ayesha was in the same room, but she knew nothing about it as Jibraeel has blocked her vision. Then Muhajir

and Ansar came in groups of ten each, entered the room and invoked blessings on the Prophet and then went out. In this way all Muhajir and Ansar who were present there at that time invoked blessings on the Holy Prophet (S) but the ritual funeral prayer was only performed by Imam Ali (a.s.) etc.

It is mentioned in *Kifayatul Athar* narrating from authentic chains of narrators from Ammar Yasir that when the death of the Messenger of Allah (S) approached, he called for Amirul Momineen (a.s.) and spoke to him at length, which included, "O Ali, you are my successor and my heir; the Almighty Allah has gifted you my knowledge and understanding; when I depart from the world, a group will express its old enmity that it has concealed in its breasts and will usurp your Caliphate." Lady Fatima, Hasan and Husain (a.s.) began to weep at this.

The Holy Prophet (S) said, "O best of the women of the world, why are you weeping?" She said, "I fear, that after me our rights will be trespassed and our sanctity will not be respected." The Prophet said, "O Fatima, glad tidings to you that you will be the first to meet me from my Ahlul Bayt.

Don't cry and don't feel sad, as you are the best of the ladies of Paradise and your father is the best of the prophets and your husband is the best of the successors of the prophets and your two sons are the best of the inmates of Paradise and the Almighty Allah will create nine Imams from the loins of Imam Husain (a.s.) all of whom would be infallible and the Mahdi of that Ummah will be from us." Then he said to Ali Ibn Abi Talib (a.s.), "O Ali, except for you, no one should perform my last rites." Imam Ali (a.s.) asked, "O Messenger of Allah (S), who will help me in your last rites?" "Jibraeel," said the Prophet, "and Fazl bin Abbas will pour the water on your hands."

It is mentioned in *Fiqhatur Reza* that when Amirul Momineen (a.s.) concluded the funeral bath of the Holy Prophet (S), he cleaned the water in the hollows of the eyes with his tongue and said: "May my parents be sacrificed on you, O Messenger of Allah (S), you were pure during your life and you are pure after death."
It is mentioned in *Nahjul Balagha* that after the demise of Lady Fatima, Amirul Momineen (a.s.) addressed the Holy Prophet (S): O Prophet of Allah, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you.

O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. In another sermon he said: When the Prophet – the peace and blessing of Allah be upon him and his descendants – died, his head was on my chest, and his (last) breath blew over my palms and I passed it over my face.

I performed his (funeral) ablution, may Allah bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice, as they invoked Allah's blessing on him, till

we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death? Kulaini has narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that Abu Talha Ansari dug the Prophet's grave.6

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Shuqran, the freed slave of the Prophet placed a robe in the grave of the Prophet and through correct chains of narrators it is narrated from the same Imam that Imam Ali (a.s.) had constructed a wall around the grave of the Prophet.

It is narrated from the same Imam that the grave of the Prophet was filled with pieces of red stones and Kulaini and Himyari etc. have narrated that the Messenger of Allah (S) told Ali (a.s.): "When I pass away, bury me at the same place, and raise my grave four fingers above the ground and allow water to flow on my grave. And Shaykh Tusi has narrated in another report that the grave of the Prophet was raised to a height of one span.7

Shaykh Tabarsi has narrated that Umm Salma says, "When the Messenger of Allah (S) passed away from the world, I placed my hand on the blessed chest of the Prophet; after that for many weeks, whenever I ate or performed ablution, I used to feel the fragrance of Musk.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that on the night the Messenger of Allah (S) passed away, that night was extremely a long one for the Ahlul Bayt (a.s.) of the Prophet. And such was their condition that they did not understand whether they were below the earth or above the sky because, the Holy Prophet (S) had created many enmities for the sake of the Almighty Allah and had killed many of them.

Therefore his family members feared the revenge of the infidels and hypocrites. So the Almighty Allah sent an angel in that condition and according to another tradition, He sent Jibraeel. No one could see them but all could hear their voices. He said: "Peace be upon you, and the mercy of Allah and His blessings. Indeed divine reward gives comfort in every calamity and then he recited the following verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

"Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities."8

Then he said, "Indeed the Almighty Allah has chosen you and given you excellence over others and purified you from all sins and defects and made you the family members of His Prophet and entrusted His knowledge with you and gave His Book to you and made you as the repository of His knowledge and made you the sign of His authority and gave for you the example of His Noor and made you immune

from mistakes and kept you safe from mischiefs, therefore be patient for the pleasure of Allah, because the Almighty Allah will not take away His mercy from you and not take away his blessings from you, because it is you who are the folks of Allah and He has completed His blessings on the creatures only through you and has gathered the dispersions due to you and has united the words.

Only you are the friends of Allah. Whoever loves you, gains salvation and whoever usurps your rights and oppresses you, will be destroyed and go to Hell. The Almighty Allah has mentioned in His book that your love is obligatory on the believers and He is every moment Powerful to help you, as when He wills or sees exigency.

Therefore, be patient and expect a good end as indeed the return of every matter is to the Almighty Allah. Indeed, your Prophet has entrusted all of you to the Almighty Allah and He has accepted you and he has entrusted you on the earth to the believers and His friends, thus one who fulfills the divine trust and considers your love incumbent on himself and respects your sanctity, the Almighty Allah will reward him on Judgment Day for his truthfulness. So you are the trust of the Prophet and the Almighty Allah and your love is obligatory and your obedience is compulsory.

The Holy Prophet (S) did not depart from the world, till he completed the faith for you, clarified the path of salvation and did not leave any scope for any ignorant. So one who is ignorant or expresses ignorance or denies your rights or forgets your rights or expresses forgetfulness, will be responsible to it before the Almighty Allah. And the Almighty Allah will fulfill all your needs. I entrust you to Allah, peace be upon you." The narrator asked the Imam who was offering this condolence?"

The Imam replied, "It was from the Almighty Allah."
It is mentioned in reliable traditions that the Messenger of Allah (S) departed from the world with the status of a martyr as Saffar has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the Battle of Khyber, the Prophet was administered poison in a shoulder of a lamb. When the Prophet took a morsel from it, that meat spoke up and said: O Messenger of Allah (S), I have been laced with poison.

That is why the Messenger of Allah (S) used to say during his terminal illness that "the morsel that I took in Khyber has broken by back. And no prophet or successor of the prophet has departed from the world without martyrdom." In another authentic traditional report he said that a Jewess had fed the Prophet with poisoned mutton. When the Prophet ate a piece of it, it said: I have been laced with poison. The Prophet threw it away and that poison continued to affect him till he passed away under its effect.

And Ayyashi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Ayesha and Hafasa had poisoned the Prophet with that poison, so it is possible that both poisons caused his death.[9]

Shaykh Mufeed, Shaykh Tusi, Shaykh Tabarsi and all tradition scholars of Shia and Sunni say that when the Messenger of Allah (S) passed away from the world, the leaders of Muhajireen and Ansar, like Abu

Bakr, Umar, Abdur Rahman bin Auf etc., left Ahlul Bayt (a.s.) in that tragedy and went to Saqifah Bani Saada, and busied to obtain the Caliphate.

Neither they offered condolence to Ahlul Bayt (a.s.) nor paid any attention to the last rites of the Messenger of Allah (S). Due to this, most of them missed the Prophet's funeral. Imam Ali (a.s.) sent Buraidah to them to come and attend the funeral but they didn't come till they had not taken their allegiance from the people. And they became free only when the Prophet had been buried. When it was morning, Lady Fatima wailed: "What a bad morning it is that will lead to an unfortunate day." Abu Bakr heard this and said, "Your bad days have arrived."

Then they found an opportunity since Amirul Momineen (a.s.) was busy with the last rites of the Prophet and the Bani Hashim were mourning the Prophet's death, they went to Saqifah and decided among themselves to appoint Abu Bakr as the Caliph as they conspired like this during the lifetime of the Prophet and from the Ansar people wanted to appoint Saad bin Ubadah as the Caliph, but he could not compete with the Muhajireen, therefore was defeated.

When the allegiance of Abu Bakr was over, a person came to Amirul Momineen (a.s.) when he was carrying the spade and leveling the grave of the Prophet and he said: "The hypocrites have pledged allegiance to Abu Bakr fearing that soon you will be free and they would not be able to usurp your rights. Amirul Momineen (a.s.) kept the spade down and recited the following verses:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. الم ﴿١﴾ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ

"In the name of Allah, the Beneficent, the Merciful. Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us? Evil is it that they judge!"[10]

This will be mentioned in detail in another volume, if Allah wills.
Shaykh Tusi has narrated through authentic chains that people asked Imam Muhammad Taqi (a.s.) in writing if Amirul Momineen (a.s.) had, after giving the funeral bath to the Holy Prophet (S) himself performed the bath of Touching the Dead body (Ghusl Mass-e-Mayyit). Imam (a.s.) wrote in reply, "The Holy Prophet (S) was purified but still Amirul Momineen (a.s.) performed the Ghusl. And this practice started that if a dead body is touched before it is bathed, one must perform the Ghusl of Touching the Dead body.

Shaykh Tusi, Shaykh Tabarsi and all Shia and Sunni tradition scholars have narrated that on the day of Shura, when Amirul Momineen (a.s.) was completing the arguments on the members of Shura

committee, he asked, “Is there anyone among you except me who gave the funeral bath of the Prophet with the angels who had come down with perfumes and flowers of Paradise. They were turning the body of the Prophet and heard their voices. They were saying: “Keep the private parts concealed so that may Allah keep you concealed.” “None of us,” said the Shura members.

Then Amirul Momineen (a.s.) asked, “Is there anyone among you who shrouded the Messenger of Allah (S) and buried him?” “None of us,” said the Shura members. Then he said, “Is there anyone among you to whom the Almighty Allah sent condolences when the Messenger of Allah (S) passed away and Fatima was mourning; suddenly I heard from the corner of the house someone whom I could not see: Peace be upon you, O Ahlul Bayt (a.s.) and mercy of Allah and His blessings.

Your Lord sends you His greetings and says, “There is divine mercy and rewards as recompense of every tragedy, from One who comforts in all past calamities, and makes up for everything that is destroyed. So be patient in accepting condolences from the Almighty Allah. Know that every inhabitant of the earth will die one day and none shall remain from the inhabitants of the heavens also. Peace be upon you, and the mercy of Allah and His blessings.

At that time there was no one in the house except me, Fatima, Hasan and Husain and the last remains of the Holy Prophet (S) were placed between us covered with a cloth?” “None of us,” said the Shura members?” Then Amirul Momineen (a.s.) asked, “Is there anyone among you except me to whom the Messenger of Allah (S) gave the camphor of Paradise and said: Divide this into three parts; give me Hunut with one part, one part is for my daughter, Fatima and keep one part for yourself.” “None of us is such,” said the Shura members.

Then Amirul Momineen (a.s.) asked, “Is there anyone among you except me to whom the Messenger of Allah (S) taught a thousand words of knowledge from which each word was a key to other thousand words?” “None of us is such,” said the Shura members.
Kulaini etc. have narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that when the Messenger of Allah (S) passed away, a great calamity befell Fatima due to the death of the Prophet and the oppressions of the hypocrites, such that its pain was known to no one except the Almighty Allah.

At that time the Almighty Allah sent Jibraeel to them so that he may converse with the infallible lady and comfort her. Jibraeel visited her every day and spoke to her in consolation and informed her about the grades and proximity of the Holy Prophet (S) to the Almighty Allah. And used to inform her about the calamities that were to befall his purified progeny from the enemies of the Holy Prophet (S); and all the kingdoms that were to be true or false. When Lady Fatima saw this, she told Amirul Momineen (a.s.) that someone visits me and talks like this. Imam Ali (a.s.) said: “Let me know when he comes to you again.”

After that when Jibraeel arrived, Fatima used to inform Amirul Momineen (a.s.) and whatever Jibraeel used to narrate was recorded in writing by Imam Ali (a.s.) till a complete book was compiled. It is the *Mushaf Fatima*; it contains all that is to occur till Judgment Day and that book is in the possession of

Qaim (a.s.). Imam Ja'far Sadiq (a.s.) says: After the Messenger of Allah (S), Lady Fatima Zahra lived for 75 days in an extremely tragic atmosphere till she joined her beloved father. May Allah bless her, and her father and her husband and her purified progeny and curse of Allah be on all their enemies.

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1. The author says: No Shia scholar has accepted this view, perhaps the above statement was made under Taqayyah.
2. Surah Aale Imran 3:185
3. The author says: The above tradition that Jibraeel said I will never again come to the earth, perhaps implies that I will not come with divine revelation. So that these traditions should not oppose him and it is also possible that after the Holy Prophet (S) he might not have come down to the earth and had performed all these actions in air.
4. Surah Ahzab 33:56
5. Surah Ahzab 33:56
6. The author says: In the eyes of people apparently it was Abu Talha who had dug the grave but actually angels had dug it as mentioned before and this is more correct; so that it may not go against the previous narrations.
7. The author says: There are many traditions of four fingers. It is possible that initially it was of that height but after paving it with stones it had reached to a height of one hand span. It is also possible that this report is based on Taqayyah.
8. Surah Aale Imran 3:185
9. As mentioned in the most reliable book of Ahle Sunnat, Sahih Bukhari, Ayesha says that we administered medicine to the Prophet when he was ill and he gestured that no medicine should be given to him, so we thought that since the patient hates medicine, that is why the Prophet has said thus. When he regained consciousness he said, "I didn't prohibit you from pouring medicine in mouth." We said, "We thought that since the patient hates medicine, that is why you also prohibited it. He said, "Except for Abbas every person should be given this medicine, because he was not present with you." (Sahih Bukhari, Pg. 18, Tr. 1673, Hamidiya Press, Delhi). Thus it is very likely that the prophet was indeed administered poison which led to his death – Translator.
10. Surah Ankabut 29:1–4

[1] [1]
SHARES

Incidents that occurred at the tomb of the Prophet

Shaykh Tusi has narrated that when people wanted to construct the building containing the tomb of the Prophet, at the head side of the holy grave of the Prophet and at the feet side the fragrance of Musk emanated from there such that had never been perceived before.

Kulaini has narrated through authentic chains from Muthanna Khatib that he says: I was in Medina when the ceiling near the grave of the Prophet in the Prophet's mosque needed repairs. Masons used to go up and come down. I asked Ismail bin Ammar that we should ask Ja'far Sadiq (a.s.) if it is possible to go up to that place below which, is the holy grave of the Prophet.

The next day Ismail reported that Imam Ja'far Sadiq (a.s.) says that he did not like anyone to climb the ceiling above the holy grave of the Prophet, because I am not satisfied that he may see something that may cause him to lose his vision or he may see the Prophet standing up for prayer, or sitting with some of his pure wives.

Moreover according to correct chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that in 41 A.H. Muawiyah decided to perform the Hajj and sent a carpenter with wood and tools and wrote a letter to the governor of Medina to break up the pulpit of the Prophet and make a pulpit as big as the pulpit of Syria. When he decided to break the pulpit of the Prophet, there occurred a solar eclipse and a terrible earthquake began which compelled them to drop the idea and they reported this matter to Muawiyah.

He replied: "You must do as I have ordered you to." On reading this letter, they dismantled the Prophet's pulpit and made a new pulpit. Saffar etc. have narrated through authentic and correct chains of narrators from the Infallibles (a.s.) that one day the Messenger of Allah (S) sat with his companions and said: "My life is good for you as well as my death." Companions said, "We know that your holy life is good for us, because through you we have been guided to the right path and achieved salvation from the fire of Hell. But how can your death be good for us?"

The Messenger of Allah (S) said, "After my death, your deeds will be presented before me; and when I see your good deeds, I would pray for you that may Allah increase your Taufeeq. And seeing your bad deeds, I will ask Allah to forgive you." A hypocrite said, "How would you pray for us, when your bones (Allah's refuge) would have decayed into dust." The Holy Prophet (S) said, "It is not so, the Almighty Allah has made my and my Ahlul Bayt's flesh prohibited for the earth and our bodies do not decay in the earth."

Through authentic chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that no prophet or successor of Prophet remains in the grave for more than three days; after that his flesh, bones and soul are lifted up; and people come to visit that place where they are buried and salutations that are recited on them from near and far are received by them.

It is narrated through many authentic chains of narrators from the same Imam that when Abu Bakr usurped the Caliphate of Ali (a.s.), he (Ali) asked him, "Did the Holy Prophet (S) not order you to obey me?" "No," he replied, "If he had ordered me, I would have obeyed you." Imam (a.s.) said, "Will you obey if right now you were to see the Holy Prophet (S) and he were to order you?" "Yes" he replied. Imam Ali (a.s.) said, "Come with me to Masjid Quba." When they reached Masjid Quba, Abu Bakr saw that the Messenger of Allah (S) was standing up in prayers.

When the Holy Prophet (S) concluded his prayer, Amirul Momineen (a.s.) said, "Abu Bakr denies that you ordered my obedience." The Holy Prophet (S) told Abu Bakr, "I ordered you time and again. Go now and do not deviate from his obedience." Abu Bakr was highly terrified at this scene and when he was returning from there, he met Umar, who asked him what the matter was. Abu Bakr said that the Holy

Prophet (S) said this and this.

Umar said, “That Ummah was destroyed that appointed a fool like you as their ruler. Perhaps you don’t know all this is the sorcery of Bani Hashim.”
It is quoted in *Ikhtisas* and *Basairud Darajat*, rather in all books, through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that when people dragged Amirul Momineen (a.s.) by his collar to the mosque to pay allegiance to Abu Bakr, Imam Ali (a.s.) stood by the Prophet’s grave and repeated what Prophet Harun (a.s.) had told Prophet Musa (a.s.):

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي

“Son of my mother! surely the people reckoned me weak and had well-nigh slain me...”[1]

At that moment, a hand emerged from the grave of the Prophet and moved to Abu Bakr and everyone recognized that it was the hand of the Prophet and a voice, which everyone recognized to be the voice of the Holy Prophet (S) said:

أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

“Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?”[2]

According to another report, a plate came out from the grave on which was inscribed:

أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

“Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?”[3]

Moreover, Saffar etc. have narrated from Imam Ja’far Sadiq (a.s.) that he asked: Why do you torture the Messenger of Allah (S)? People asked how we torture the Holy Prophet (S)? Imam (a.s.) said: “Perhaps you don’t know that your deeds are shown to the Prophet. When he sees any of your sins, he is aggrieved.”

Kulaini, Saffar and others have narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that on Friday eve, the soul of the Prophet and the souls of the previous prophets and souls of successors and the soul of Imam Zamana (a.s.) are taken up to the sky and they do Tawaf of the sky seven times. And perform 2 rakats prayers at every side.

When it is morning, their knowledge increases to a great degree and it has come down in another report that when the Almighty Allah wants to increase the fresh knowledge of Imam Zamana (a.s.), except for the knowledge of the prohibited and lawful in Islam, He sends that piece of knowledge to the Holy Prophet (S) through an angel.

Then the Holy Prophet (S) sends him to Amirul Momineen (a.s.) who in turn sends him to Imam Hasan (a.s.) and so on till he reaches Imam Zamana (a.s.). Himyari and Saffar have narrated through authentic chains of narrators that Imam Ali Reza (a.s.) said: "Yesterday, I saw the Holy Prophet (S) at this place and I hugged His Eminence."
The author says: The meanings and interpretations of these traditional reports have already been mentioned in *Biharul Anwar* and if the Almighty Allah wills, secrets and finer points will be narrated in the book of Imamate.

And it is enough for the Shia to believe in these traditions, to follow them and believe in them in brief and leave the knowledge upon the Imams and not allow doubts to haunt them, because doubts are satanic and instigations of the self can lead to infidelity and apostasy; especially for those who are incapable of solving them. And I conclude this book at this point and request the brothers in faith that they forgive me for mistakes in this book and may the Almighty Allah not deprive from rewards the servant who is already drowned in sins, and I beg you to pray for my forgiveness.

Because too many involvements and adverse circumstances and too many critics and shortage of those who recognize the truth; in spite of all this, the sayings of Ahlul Bayt of prophethood that were since a long time, abandoned and concealed due to the disinterest of the people, I gathered for Shia and arranged them and for those who were ignorant of Arabic language, I translated into local language so that they may come to know about the sayings and practices of the leaders of faith and proximates of the court of the Lord of the worlds.

And I ask Allah for its recompense and don't care for those who do not recognize the truth and only Allah is sufficient for me and He is the best of the guardians and this book was completed on 25th Zilhajj, 1087 A.H. And praise be to the first and the last and may Allah bless Muhammad (S), chief of the messengers and his infallible and purified Ahlul Bayt (a.s.).

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1. Surah Araaf 7:150
2. Surah Kahf 18:37
3. Surah Kahf 18:37

[1] [1]
SHARES

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Hayat Al-Qulub Vol.3

Hayat Al-Qulub Vol.3

Muhammad Baqir Majlisi

Translated by
Sayyid Athar Husayn S.H. Rizvi

Al-Islam.org

[1] [1]
SHARES

Sub Title:

Succession to the Prophet Muhammad (S)

Author(s):

Muhammad Baqir Majlisi [2]

Publisher(s):

Ansariyan Publications - Qum [3]

Hayat Al Qulub the third volume deals with the topic of Imamate, the appointment of the Imam (a.s.), the inerrancy of the Imams and the obligation of the people to obey them. After this the Author has collected all the verses of the Holy Quran whose Exegesis (Tafsir) points towards Ahlul Bayt (a.s.). He has supported his statements with traditions. This volume can be said to be a Special Tafsir of the Holy Quran.

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Translator(s):

Sayyid Athar Husayn S.H. Rizvi [7]

Topic Tags:

Imamah [8]
Qur'an [9]
History [10]

Important notice:

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitized text, which represents the English translation of a work originally written in Farsi- Persian. Whereas no one can doubt the best intentions of the translator and the publishers in making this title accessible to an English speaking audience, the editing and digitization process of this book (carried out by the DILP Team) has revealed issues in the quality of translation.

Based upon this fact, the DILP team has taken the liberty to make grammatical corrections to make the text more readable and less ambiguous; spelling mistakes and typographical errors have also been corrected and an attempt has been made to improve the highly non-standard use of transliteration of

Arabic names and terms. The online text is not an exact reproduction of the original translation.

Users wishing to see the translation as it was published should refer to printed copies available in bookshops. Those who understand are advised to refer directly to the original text.

NOTE: Some narrations in this text may appear to be very hagiographical in nature.

As a classic work (late 17th century) by a prominent Shi'ah traditionist (Allamah Muhammad Baqir al–Majlisi II [d. 1110 AH /1699 CE]) it is still an important source of early Islamic history and the biography of prophets as recorded in Islamic texts. For the most part, this work makes an extremely interesting read written in a captivating, narrative style.

Reports in this work that seem to be legends or myths may simply be symbolic and mystical (rather than mythical). It would therefore be a folly to always interpret such narrations literally. In cases where a narration appears to contradict a fundamental belief in Islam (such as the infallibility of a Prophet), the author/translator has alluded (via footnotes) that they may have crept into the work because of dissimulation (taqiyyah) or forgery.

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The Ahlul Bayt DILP Team

A Brief Introduction

The third volume deals with the topic of Imamate, the appointment of the Imam (a.s.), the inerrancy of the Imams and the obligation of the people to obey them. After this the Author has collected all the verses of the Holy Quran whose Exegesis (Tafsir) points towards Ahlul Bayt (a.s.). He has supported his statements with traditions. This volume can be said to be a Special Tafsir of the Holy Quran.

[1] [1]
SHARES

Chapter One: There is an Imam in every age and his obedience is compulsory

Which mentions that the existence of Imam is essential in every period of the time and that no age ever remains without an Imam and that it is obligatory to obey him and that people do not get guidance but through the Imam and that it is necessary that the Imam must be clear of all sins and that he ought to be appointed by Allah. Also a brief description of the Divine texts (Nusoos) revealed regarding the Imams. So also some of their virtues. There are several Parts in this.

[1] [1]
SHARES

Part 1: Essentiality of the Imam and there not being any period without an Imam

We should know that there is a difference of opinion among the religious scholars whether the appointment of an Imam is essential or not after the passing of the period of Prophethood. If it is obligatory, on whom: on Allah or on the community? Anyhow, its being essential is a demand of reason, that is, does mind call for his essentiality or the essentiality is based on the heard arguments?

All the Shia scholars are unanimous that it is essential for Allah both from the viewpoint of reason and the divine texts that He should appoint the Imam. Some Mutazilite Ahle Sunnah and all Khawarij believe that it is not at all necessary for either Allah or the people to appoint an Imam. While the Ashairah, Ahle Hadith, Ahle Sunnah and some Mutazilites say that people must appoint an Imam as a demand of textual proof and not of intelligence. A group of the Mutazilites is of the opinion that it is necessary for the people to appoint an Imam in the time of peace to save them in the time of turmoil; that if there is a danger of mischief then it is not necessary and some opine contrary to this also.

In the Arab lexicon, Imam means a leader and commander, and in the terminology of the Najiyah Imamiyah group (Shias) mostly Imam means the one who leads the group prayer and according to Scholastic theology (Ilme Kalam) Imam means a man who has been appointed by Allah for the deputyship of the messenger and sometimes this word applies to the prophet too and it will, Insha Allah be known hereafter in the following pages that, according to some reliable traditions the rank of an Imam is higher than that of a messenger as Allah has, after (granting him Prophethood) said to Ibrahim (a.s.):

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا.

“I will make you an Imam of men." (Sura Baqara 2:124)

Some researchers have said that Imam is the one who may be a ruler in the worldly and religious affairs, from Allah through a man like a messenger, but the messenger is one who, without the mediation of man, (directly) quotes Allah’s commandments and that Imam quotes through a man who is a messenger.[1]

Relevant verses are as follows:

First Verse

Allah Almighty says:

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

***You are only a warner* (*Munzir*) *and* (*there is*) *a guide* (*Haad*) *for every people…* (Sura Ra’d 13:7)**

Some commentators have said: It means: (O prophet!) You are a warner for every people from the divine punishment and are a guide. In this case ‘*Guide’* is connected to ‘*Warner*’ and some commentators have said that it means that you are a warner for the apostates and the transgressors and for every community there is a guide. In this case one phrase will refer to another one, which proves that no period of time remains without an Imam. According to this explanation there are many traditions among both the Ahle Sunnat and Shias. Hence the Ahle Sunnat have narrated from Ibne Abbas that when this verse was revealed the Holy Prophet (S) said:

I am the warner and Ali is the guide. O Ali, the pathfinders will find the path (will be guided) through you.

Abul Qasim Haskani has, in book *Shawahidut Tanzil* quoted Abi Buraida Aslami that the Holy Prophet (S) called for water to make ablution. Ali (a.s.) presented it. When the Holy Prophet (S) concluded the ablution he caught the hand of Ali (a.s.) and, placing it on his own chest, said: “I am the warner,” Then placed his own hand on the chest of Ali (a.s.) and said: “After me you are the guide for all the people,” and added, “you will provide light to people, you are the sign of guidance and the king of the reciters of Quran and I give witness that you are so.”

Imam Muhammad Baqir (a.s.) is quoted in *Basairud Darajat* through authentic narrations that the Prophet of Allah is ‘Munzir’ (warner) and that, after him, there is a guide from us for every period that guides the people to those things, which the Prophet (S) has brought from Allah. After the Holy Prophet (S) the first ‘Hadi’ is Ali (a.s.) and after him, the holy Imams will, one after another, be guiding people

until Qiyamat.

It is authentically quoted from Imam Sadiq (a.s.) that, explaining this very verse, he said that every Imam is a guide for his people among whom he lives.

It is narrated authentically through Imam Baqir (a.s.) that the Holy Prophet (S) is 'Munzir' and Ali is 'Hadi' and, by Allah, not a guide from us is ever suspended, rather he will always be from us till Qiyamat.

It is authentically reported from Imam Sadiq (a.s.) that, explaining this very verse, he said: The Prophet of Allah is Munzir and Ali (a.s.) is Hadi. Then he asked the narrator: Is there any Hadi today among us? That narrator replied: Why not, may I be sacrificed for you, the Hadi is coming one by one from among you until that (rank) reached you. Imam (a.s.) said: May Allah's mercy be on you. Had it been so that after the revelation of this verse to someone that person died and, after him, there would not have been anyone to know the meaning of this verse and to make this command applicable to the people, verily the Book of Allah would have become dead, that is, meaningless and its command would have been suspended.

But the Book of Allah is alive till Qiyamat, that is, the Divine Command, through the agreement of the Ummah, is to exist till Qiyamat and the duty imposed by Allah is never lifted up from or cancelled for the people and if there is no such conveyer of Divine commands who is sinless (never erring) and if anyone else explains the Divine command to the people the Book of Allah will be rendered fruitless and if duty remains it will entail ignorance and it is injustice and Allah never commits injustice. This is one of the clear arguments, which makes it essential that Allah has to appoint an Imam.

Ibne Babawayh has, in his book, *Akmaluddeen*, authentically quoting Imam Baqir (a.s.) while explaining the verse (13:7) writes that it means Imams who are the guides of people in their times in which they live. Ali bin Ibrahim has also authentically quoted him saying that Munzir is the Prophet of Allah and Hadi is Amirul Momineen, thereafter the holy Imams, that is, in every age there is an Imam who guides people towards Allah's path and tells them what is permissible and what is prohibited.

Second verse

The Lord of the worlds says:

وَلَقَدْ وَصَّلْنَا لَهُمْ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ.

And certainly We have made the word to reach them so that they may be mindful... (***Sura Qasas 28:51***)

That is We joined for them one verse after another and one story after another and the promise with the warning and the admonishments through stories which may provide lessons to them so that they may

obtain advice. In this connection many narrations are recorded from the Ahlul Bayt (a.s.) to explain that it means the appointment of one Imam after another as Ali Ibne Ibrahim has mentioned in his commentary and by Shaykh Tusi in *Majalis* with authentic chains. He has said that, explaining this verse; Imam Sadiq (a.s.) said that it means that We appointed one Imam after another.

There are some probabilities in this explanation. First: it might mean that We, by appointing one Imam after another, applied the word, that is, statement of Truth and the propagation of the truthful commands and codes, to the people. Second: By the consecutive appointment of the Imams We made the word, that is, the statement of Truth and the propagation of the truthful commands and the clear code for the people. Third: this may be a hint towards the verse wherein Almighty Allah, at the time of determining to create Adam (a.s.), said to the angels:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.

I am going to place in the earth a khalif. (***Sura Baqara 2:30***)

That is, this promise of making a caliph in the earth is not exclusively for the time of Adam (a.s.), rather it will continue till Qiyamat and that there will be no period without an Imam therein. But the first reason is clearer and, anyhow, perhaps this may be the explanation of the inner meaning of this verse which, however, is not against the apparent meaning as mentioned by commentators, Allah knows better.

In *Basairud Darajat*, there is a narration from Imam Baqir (a.s.) in the explanation of the Almighty's verse:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

And of those whom We have created are the people who guide with the Truth and thereby do justice. (***Sura Araf 7:181***)

Its apparent translation is: In the group created by Us there is a batch who guide people with Truth and issue command to them with justice, Imam (a.s.) said that this batch means the truthful Imams. The explanation of this verse, Allah willing, will be given afterwards. According to traditions in this regard, Ibne Babawayh has in his books *Majalis* and *Kamaluddeen*, quoted Imam Zainul Aabedeen saying:

We are the leaders of the Muslims and the evidences of Allah for the worlds and we are the Sadat (leaders) and the Mominoon (believers) and the bright faces of Paradise and the chiefs of those having white hands and feet, whose faces and hands and feet will be shining owing to the radiance of Wuzoo (ablution for prayers) that is of the Shias and that the Masters and Chiefs of the Muslims are we and we are the means of protection of the residents of the earth from divine chastisement just as the stars are shelters for the residents of the sky.

It means so long as we are on the earth Qiyamat will not occur and punishment will not rain on people and so long as the stars are in the sky the angels need not fear the occurrence of Qiyamat. Our being lifted up is a sign of the suspension of the earthly arrangement and the death of the people on earth just as the wiping off of the stars in the sky is a sign indicating the upheaval in the skies and of the displacement of angels from their stations.

The Hazrat said again that: We are the shelter: Because of our blessing Allah protects the skies from falling on earth. But at the time of Qiyamat, by His command alone, the skies will also be destroyed. Allah keeps the earth safe because of our blessing from its tumbling and falling along with its residents. And Allah sends rain with our blessings and expands His vast Mercy and Allah shows the bounties of earth due to us and if none of us is there on earth the earth undoubtedly will go underground along with its residents.

In short the earth is never without the evidence of Allah ever since He created Adam (a.s.). Be that argument of proof (Hujjat) apparent and known or hidden and unknown, the earth will not remain without an Imam till Qiyamat. If there is no Hujjat in the earth there will be no worship of Allah because people learn the way of worship only from him and only he orders people to worship Allah. The narrator asked how do people benefit from Hujjat who are hidden from them? He replied: Just as people benefit from the sun even when it is hidden behind clouds.[2]

Kulaini and Ibne Babawayh etc. have with reliable chains of narrators narrated that Imam Ja'far Sadiq (a.s.) once asked Hisham bin Salim, who was one of the scholars of his companions: What questions did you put up before Amr bin Ubaid Basri, a Sunni Sufi scholar? Hisham said: May I be sacrificed for you, O son of the Holy Prophet (S)! I feel ashamed in narrating them to your honour and my tongue has no strength to describe the same to you. The Hazrat said: When I am giving you a command, you should comply with it. Hisham said: Very well. When I knew about the claim of Amr's "grace" and his sitting in the mosque of Basrah and of his talking nonsense in the matter of religion, it pained me much.

So I went there to Basra on a Friday and attended the mosque where he was sitting in the midst of a very big circle of people. He had wrapped a black cloth on his waist and had also covered himself with a black sheet and people were asking him questions. So I also advanced towards him and sat on by knees in the last row.

Then I said: O scholar! I am an outsider and want to ask you a question if you permit. He said: You may ask. So I asked him: Do you have eyes? He retorted: O boy! What a question is this? I said: My question is only like that. He replied: All right, then ask, though it is foolish to ask such things. I repeated: Have you eyes? He said: Yes. I asked: What do you do with them? He said: through them I see colors and the faces of people. Then I asked: Do you have a nose? He replied: Yes. I asked: What do you do with it? He replied: I smell fragrances.

I asked: Do you also have a mouth. He said: Yes. I asked: What do you do with it? He said: I get tastes

of things. I asked: Do you have a tongue too? He said: Yes. I asked: What do you do with it? He said: I talk with it. I asked: Do you have ears? He said: Yes. I asked: What you do with them? He said: I hear things. I asked: Do you also have hands? He said: Yes. I asked: What do you do with them? He replied: I hold things with them.

I asked: Do you also have a heart? He said: Yes. I asked: Of what use is it to you? He replied: I remove with its help if there is anything doubtful to my other organs. I asked: Are your organs not sufficient as you refer matters to your heart? He replied: No.I asked: Why? Why are they not needless of the heart when all of them are hale and healthy? He said: O boy! Whenever these limbs fall in any doubt about anything touched or seen or smelled or heard they refer it to the heart and it decides the matter, removes the doubt and creates certainty. I asked: Then Allah has placed the heart in human body so that it may remove the doubts faced by the limbs and organs. He said: Yes. Then I asked: If it is so, then heart must always be in the body and if it is not there then the knowledge of the organs is not firm and reliable. He said: Of course.

Then I said: O Abu Marwan! Do you believe that the Lord of the universe Who has not left your bodily organs without a leader or chief for the pronouncement of truth, and the removal of doubts, but He has left the entire creation in doubts, differences and bewilderments and did not appoint any leader for them so that they may turn to him and so that he (Imam) may keep them on the right path and may remove their doubts and bewilderment? When I said this he kept quiet and did not give any reply. Then turning towards me, he asked: Are you not Hisham? I said: No. He asked: Did you live with him? I said: No. Then he asked: Where are you from? I said: From Kufa. Then he said: Then you are definitely Hisham.

He got up from his place, lifted me up and placed me in his place and did not utter a word until I sat there. When I concluded the narration of this event, Imam Sadiq (a.s.) became very pleased and asked: O Hisham! From where did you get this argument? I replied: O son of the Holy Prophet (S)! it came to my tongue like that. In another version it is written that Hisham said: I obtained these things from your honour and then joined them approximately with one another. Hazrat said: By Allah! This subject is written in the scrolls of Ibrahim and Moosa (a.s.).[3]

Kulaini and Shaykh Tabarsi have narrated from Yunus bin Yaqoob that once a Syrian came to Imam Sadiq (a.s.) and said: I am expert in the religious knowledge of Ilme Kalam (Scholastic theology) and Fiqh (Jurisprudence) and Duties and Inheritance and so I desire to have a dialogue with your companions. The Hazrat asked him: Is your knowledge derived from the words of the Holy Prophet (S) or it is what your heart says. He replied: Some things are taken from the words of the Holy Prophet (S) and some are what my heart believes.

The Hazrat then asked: Then are you a partner of the Holy Prophet (S)? He said: Of course not. The Hazrat said: Have you yourself heard the revelation of Allah whereby He has conveyed to you His Commands directly? He said: No. Then the Hazrat asked: Then is obedience to you as compulsory as it is to obey the messenger of Allah. He said: No, please. Yunus says: Then Imam Sadiq (a.s.) turned

towards me and said: O Yunus! This gentleman has, before starting his dialogue nullified his talk because, a man on whom Allah's revelation does not come and whom Allah has not made commander whose commands must be obeyed by the Faithful his talk in the matter of religion will be void, rather, he will be claiming to be a partner of Allah. At that very moment Hisham bin Hakam, who was a very wise and well-informed youth among the Hazrat's companions, arrived. The Hazrat welcomed him and made him sit in his own place and said: You are our helper through your tongue and pen.

Thereafter when the companions of the Hazrat talked with the Syrian and could not succeed, the Hazrat said to the Syrian: Have a dialogue with this youth. The Syrian then said to Hisham: Talk with me about this man (Imam Sadiq). Hisham became furious hearing such disrespectful words of the Syrian and said: O man! Is Allah more merciful to people or to Himself? He replied: Allah is more merciful. Hisham asked: What did He do to His servants by way of His Mercy? The Syrian replied: He created a Hujjat (argument/proof) and a guide for them so that they may not be disintegrated and no difference may arise between them, and the Hujjat and Guide may keep them disciplined and may inform them about Allah's Commands, and our duty towards Allah.

Hisham asked: Who is that person (Hujjat or Guide)? The Syrian said: He is the Messenger of Allah. Hisham asked: After the Prophet? The Syrian said: Kitab (Holy Quran) and Sunnah (Prophet's traditions). Hisham asked: Has Kitab and Sunnah given us any profit in the matter of removing our differences. He said: Yes. Hisham said: Then why even now there is a difference between you and we. It is due to this difference that you have come all the way from Syria unto here to have a dialogue. The Syrian kept quiet, as he could not give any reply.

Hazrat asked him as to why he did not reply? He said: If I say that we have no differences then I will be lying and if I say that the Book and the Traditions will remove the differences, if referred to them, then also it will be wrong because there can be doubts in the minds of both regarding several matters and each one can follow his own opinion. If I say that we do have differences but both of us are on the right then the Kitab and Sunnah have not benefited us at all. But what I can do is that I may return these things to him. Hazrat said: Do it so that you may hear its reply also.

The Syrian said: Is Allah more merciful to people or people are more merciful to themselves then Allah? Hisham said: Allah is more Merciful. The Syrian asked: Has He created someone who may remove difference from people and reform their affairs and make truth and falsehood manifest for them?

Hisham asked: Are you inquiring about the time of the Holy Prophet (S) or regarding today? The Syrian said: In those days, the Holy Prophet (S) was available himself. Tell me who is in that position today? Hisham said: This honourable person (Imam Sadiq a.s.) who is sitting here, and to whom people come from far off places. He gives us news about heaven because of the inheritance, which he has inherited, from his father and forefathers. The Syrian asked: How can I understand this? Hisham said: Ask him whatever you may. The Syrian said: You made me silent. Now I must ask only him.

Hazrat said: May I tell you how was your journey? What happened to you en route? Then the Hazrat told him all that he had passed through during his journey. The Syrian said: You have said the truth. Now I have believed in you and become a Muslim. Hazrat said: Rather you have followed now. Before this when you were reciting the Kalimaate Shahaadatain (attestation of beliefs) you were merely Muslim but Islam (submission) comes always before Imaan (Faith).

Commands regarding inheritance, marriage, etc are based on it and the reward of Hereafter is the result of Imaan. Until they do not have faith in the Imamate of the holy Imams people are not eligible for Paradise. The Syrian said: You have said the truth. Now I attest to the oneness of Allah and the Messengership of the holy Prophet and give witness that you are one of his legatees.

Kulaini, Babawayh and Kishi have, from authentic chains narrated from Mansoor bin Hazim that he said: I said to Imam Sadiq (a.s.) that Allah Almighty is above (the position) than we may recognize Him due to the creation, rather we must recognize or know the creation because of Allah.[4] The Hazrat said: You have said the truth. I said: A man who knows that he has a Lord should also know that the Lord also has anger and pleasure, that is, some deeds make Him angry and some make Him happy. Then it must also be understood that His pleasure or unhappiness can be known only through Revelation or a messenger. So the one who does not get Revelation should seek prophets and when he meets them he must accept them as the arguments of Allah along with the miracles and signs given to them by Allah and that it is a must to obey them.

Mansoor says: I told the Ahle Sunnat: Was the Holy Prophet (S) a Hujjat (proof) of Allah for the people? They said: Yes. Thereafter I asked: After his departure who was the Hujjat? They said the Holy Quran. Then I noticed that the fatalists and atheists who do not believe in the Holy Quran also argue with people through this Quran and win. So I understood that Quran cannot be the Hujjat of Allah but it must be through a man who is able to explain the Quranic verses and who is fully aware of their meanings and who can explain it thoroughly.

Then I asked the Ahle Sunnat: Who is such interpreter of the Holy Quran? He said: Ibne Masood knows, Umar knows, Huzaifah knows. I asked: Do they know the explanation of the entire Quran? He said: They know partly. In short, I could not find anybody except Ali Ibne Abi Talib (a.s.) who knew the meaning and the explanation of the whole Quran. So when in a community if there is a thing about which everyone of them says: “I do not know the whole of it” and if only one says that “I know it” and he describes it correctly then it is only Ali Ibne Abi Talib (a.s.). Therefore, I testify that he is the protector, explanator and maintainer of the Holy Quran and his obedience is a compulsory duty of the entire creation and he is the Hujjat of Allah after the Holy Prophet (S) and whatever meaning of the Quran he may show or whatever commands he may draw from it are all correct and true. Imam Sadiq (a.s.) said:

O Mansoor! May Allah have mercy on you.

Hearing this I got up and kissed his holy head and said: Imam Ali (a.s.) did not pass away from this

world until he appointed a Hujjat behind him and that Hujjat after Ali (a.s.) was Imam Hasan (a.s.) and I give witness that Imam Hasan was a Hujjat of Allah and his obedience was compulsory for the creation. Then Imam Sadiq (a.s.) said:

May Allah shed His mercy on you.

So I kissed his holy head, and said: I testify that Imam Hasan (a.s.) also did not leave this world without nominating a Hujjat after him just as was done by the Holy Prophet (S) and by his respected father and after Imam Hasan (a.s.) Imam Husain (a.s.) was the Hujjat of Allah and his obedience too was obligatory for the creation. Hearing this the Hazrat again said:

May Allah be kind to you.

So again I kissed his head and said: I testify that Imam Husain (a.s.) also did not depart from this world without nominating a Hujjat of Allah behind him and that he was Ali bin Husain (a.s.) and to obey him also was a must for all. The Hazrat said:

May Allah be Graceful to you.

So I once again kissed his holy head and said: I give witness that Imam Ali bin Husain (a.s.) too did pass away before nominating a Hujjat of Allah behind him and he was Muhammad bin Ali bin Husain (a.s.) and to obey him also was the duty of the creation. Then the Hazrat said:

May Allah be pleased with you.

And I once again kissed his head and he smiled and this continued until his own turn came and he knew that I was about to mention his name. In short, I said: Your respected father did not leave this world until he nominated his legatee as the Hujjat of Allah after him just as his father had done and I give witness that, by Allah, that Hujjat are you and it is the duty of all to obey you. Then the Hazrat said:

This is enough for you. May Allah be pleased with you.

I said: Kindly extend your holy head so that I may kiss it and he smiled and said, “Inquire from me whatever you may want because after this I will not keep anything hidden from you.”

Ibne Babawayh has narrated authentically from Jabir that Jabir said: I asked Imam Muhammad Baqir (a.s.): Why people need a prophet and an Imam? He said,

“So that the world may continue on the right path because the Merciful Allah keeps the chastisement away from the people of the earth so long as there is a prophet or an Imam among them as He says in the Holy Quran:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ.

"But Allah was not going to chastise them while you were among them." (***Sura Anfal 8:33***)

The Holy Prophet (S) said,

"The stars are the shelter for the inhabitants of the sky so that they may not move from their places and my Ahlul Bayt are shelters for the residents of the earth. When stars will be dispersed the residents of the sky will witness what they do not like and when my Ahlul Bayt will go away from the earth the people of the earth will see what they do not like."

Ibne Babawayh says Ahlul Bayt means the holy Imams about whom Allah has said that obedience to them is obedience to Allah. It is mentioned in the Holy Quran:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ.

Obey Allah and obey the Apostle and those in authority from among you. (***Sura Nisa 4:59***)

They are infallible and clear of defects. They never sin. They are the confirmers and the successful and the obstructers. Allah gives sustenance to His servants because of their blessings and flourishes His cities because of their mediation, pours rain, grows bounties from earth; gives respite to sinners, does not hasten to chastise them. The Holy Spirit does not separate itself from the Imams nor do they depart from it and neither do they separate themselves from the Holy Quran nor the Holy Quran separates itself from them.

There is an authentic narration from Imam Sadiq (a.s.) that when the period of the Prophethood of Prophet Adam (a.s.) came to conclusion and his life was about to end Allah Almighty revealed to Him: O Adam! The period of your Messengership has concluded and your age finished. So now whatever you possess of knowledge, faith and prophet's heritage and the Isme Aazam etc, hand over all of it to Hibbatullah because I will not leave the earth without a scholar through whom people may know about worship and the religion of Muhammad (S) and salvation is for him who may obey that scholar.

It is authentically quoted from Amirul Momineen (a.s.) that in his supplication he said: O My Sustainer! Do not leave the creation on earth without a Hujjat, be he manifest or hidden, so that Your arguments and proofs may not vanish.

It has been mentioned authentically by Yaqoob Sarraj that he says: I inquired from Imam Sadiq (a.s.): Can the earth remain balanced without a living scholar, whose Imamate may be manifest and in whom people may take shelter and from whom they may know what is permissible and what is prohibited? He said: If it so happens then there will be no worship of Allah.

Ibne Babawayh, Saffar and Mufeed have authentically narrated from Imam Sadiq (a.s.) that the earth will not remain balanced unless there is a scholar who may know about the benefit or harm to religion so

that if the believers make any addition in religion he may make them return towards the divine limits and if they curtail anything in religion he may make it perfect. In short, that scholar will say: Take up the religion totally and perfectly.

If it is not so then the religion of the faithful will become doubtful in their eyes and they will not be able to differentiate between truth and falsehood. Again he has said with many proofs that if the earth is left without an Imam even for a moment it will doubtlessly be pushed down.5

Kulaini and Ibne Babawayh etc. have authentically narrated from the same Imam (a.s.) that if only two men are left on earth one of them will be the Imam and that the one who will die last will be the Imam so that no one may be able to argue with Allah that "You left me without a Hujjat".

Ibne Babawayh and others have authentically narrated from Imam Sadiq (a.s.) that Jibraeel (a.s.) came to the Holy Prophet (S) and brought news from Allah: "O Muhammad! I have not left the earth but in such a condition that there has been a scholar between the period of one prophet's departure and next one's arrival so that people may continue to ascertain My Path and may get salvation. I never give total freedom to Satan to misguide people in the absence of My Hujjat. There always has to be a Hujjat calling people towards Me, who may be knowing My religion.

Therefore I have appointed a guide for every community so that I may guide the lucky ones and the unlucky may also have a Hujjat. Moreover he has also narrated authentically from Imam Sadiq (a.s.) that people do not get guidance but through an Imam and that even if only two men are left on earth one of them must be the Imam, the Hujjat of Allah.

According to yet another narration Imam Sadiq (a.s.) said: By Allah, by Allah! Allah has never left the earth without an Imam ever since Adam (a.s.) passed away from the world so that people may get the path leading to Allah through that Imam and there may be a Hujjat from Allah and the earth cannot remain without a Hujjat at any time. Who does not obey that Hujjat is destroyed and who obeys him gets salvation. This is a must for Allah. Again the same Hazrat has said that the earth must always have an Imam, either manifest or hidden. Another tradition says that ever since Allah created the earth and skies they have never remained without an Imam nor will they remain so till Qiyamat.

Kulaini, Ibne Babawayh and Shaykh Tusi have authentically narrated from Abu Hamza Thumali that he says: I asked Imam Sadiq (a.s.): Will the earth ever remain in place without an Imam? He said: If it so happens it will be destroyed.

Many authentic sources say that Imam Baqir (a.s.) has said that Allah has never left the earth without an Imam who adds what has been diminished (by wrongdoers) and what has been wrongly added in the religion. Had He not done so, people would certainly remain in doubt all the time.

Sulaiman Ja'fari once asked Imam Ridha (a.s.): Can the earth ever remain without a Hujjat? He replied: If it remains without an Imam ever for a split second it would certainly sink along with its inhabitants.

In another authentic tradition he says: Allah's argument (Hujjat) is neither established nor concluded but because of a living Imam whom people know.

Humairi has narrated that Imam Sadiq (a.s.) said: The Holy Prophet (S) has said: In my Ummat there is, in every age, a just Imam from my Ahlul Bayt who removes the changes made by excessive people, false claims of liars and wrong explanation of the ignorants.

Ibne Babawayh has narrated from Fazl Bin Shazan and he from Imam Ridha (a.s.) that he (Imam Ridha) said that if somebody asks me why Allah has appointed an Ulil Amr (one who is authorized to command) and why has He ordained his obedience I will reply to him that there are several reasons:

First: Allah has fixed for the people of the world a certain limit for utilization so that they may not exceed that limit and thereby cause corruption. Hence it has been necessary that an honest person must be appointed over them who may prevent the people from crossing the limit of permissible and from entering into the impermissible. Had he not been there nobody would give up his self interest and pleasure to save others from loss and trouble. In such circumstances there would be quarrel and hostility among people. Therefore He appointed a strong leader who may prevent mischief and keep people within the limits fixed by Allah.

Second: No community or group can remain lively in the religious and worldly affairs without a chief or a ruler. Hence it was unbecoming on the part of the Most Wise Allah to ignore this, which is essential for the welfare and management of all. So it became incumbent that He may appoint a man who say fight against his enemies and may distribute war booty among people and may establish and maintain Friday and Congregation prayers and may protect people from the oppressions of the oppressors.

Third: Had Allah not appointed for the creation, such a firm, honest and trustworthy Imam who may maintain public affairs and protect the religion of Allah selflessly, and keep the secrets of the trusts of the Holy Prophet (S), verily the society would become old and stagnant and the religion of Allah would be displaced. There would enter changes in the Sunnah and commands of the Prophet and innovators would add new things in the religion of Allah as do the Sufis and the atheists would make curtailments in the religion as did the Ismailis and would make religion doubtful for Muslims who would find the society imperfect and lacking in a proper trainer and incomplete due to differences in thinking and desires.

Therefore, had Allah not appointed among them a Qaem and a protector who may protect whatever the Prophet brought from Allah the people would definitely have been misguided and the Shariats and Sunnahs (traditions) and divine commandments and faith would have been altered and such alterations would have resulted in wide-scale corruption.

It is reported from Imam Sadiq (a.s.) that there had been a gap of five hundred years between Isa (a.s.) and the Holy Prophet (S) and for two and a half hundred years there was neither a prophet nor a manifest scholar. The narrator asked: What were then the people doing? He said: They had clinged to the religion of Isa (a.s.). He asked: How was their condition? He said: They were believer, and added

that the earth can never remain without a scholar, that is, if the scholar is not manifest, he is hidden.

Kulaini and Ibne Babawayh etc have authentically narrated from Imam Muhammad Baqir (a.s.) that he said: If the Imam separates himself from the earth even for a moment, the earth, along with all its inhabitants, would begin to waver just like a sea in storm.

Ibne Babawayh has authentically reported from Imam Sadiq (a.s.) that: Had the Hujjat of Allah not been on earth, the earth would certainly have shaken and thrown down with all that is on or in it, because the earth does not remain without an Imam even for a second.

It is also narrated from Imam Ridha (a.s.) that he said: We are the Hujjats of Allah on earth, we are Allah's trustees with His permission and we are the caliphs of Allah among His servants and we are the Word of Righteousness (Kalimah Taqwa) as mentioned in the Holy Quran:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى.

"And made them keep the word of guarding (against evil)" **(Sura Fath 48:26)**

That is to say, our Wilayat is the means of protection from the chastisement of Allah and we are the 'Urwatul Wuthqa' meaning our Wilayat and obedience is the strong chain which, if held by people will not break, rather it leads them to Paradise. And we are the witnesses of Allah among the people and the signs of His guidance. Allah keeps the skies and the earth protected from moving or shaking from their places and He pours rain because of our presence and He widens His bounty and the earth can never remain without the existence of any of us and that Imam is either visible or hidden. If the earth remains without an Imam even for a day it will be stormed and it may drown along with all its inhabitants; just as a storm in the sea destroys all.

It is reported with reliable chains of narrators that Imam Baqir (a.s.) said: If the earth remains without an Imam even for a day it may get pushed down along with all living on it and Allah may punish them with His most severe chastisement because Allah has appointed us as His Hujjat for the residents of the earth so that they may not be punished and they may live in safety and peace, and safe from being drowned so long as we are among them. When Allah will decide to destroy them without giving them any respite He will lift us up from them and thereafter He will enact His chastisement or punishment, as He wants.

It is authentically reported that Imam Sadiq (a.s.) has said that ever since the earth was created it has never been without a scholar and a Hujjat who enlivens the truths destroyed by people and then he recited this verse of the Holy Quran:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths and Allah will not consent save to perfect His light, though the unbelievers are averse. **(Sura Tawbah 9:32)**

It is mentioned in another narration that the Hujjat of Allah, meaning the guide for the creation, was there before the creation and is with the creation and will be there after the creation.

It also has been authentically reported from Imam Ja'far Sadiq (a.s.) that the knowledge which Adam (a.s.) had brought did not return because the inheritance of knowledge reaches (is given to) us and whatever knowledge and information is obtained through any sources other than the prophets and messengers and the Ahlul Bayt of the Holy Prophet (S) is false because Ali (a.s.) was the scholar of this Ummah and none from us who are Ahlul Bayt, ever passes away from this world without appointing someone in our place who knows similar knowledge as desired by Allah.

It is reported authentically from Imam Sadiq (a.s.) that Allah Almighty has never left the world without a scholar whose knowledge is needed by the people of the world and who needs nothing from their knowledge and who knows what is permissible (Halaal) and what is Haraam (prohibited). The narrator asked: May I be sacrificed for you, from where does he gets that knowledge? He replied: Because of the heritage he acquired from the Holy Prophet (S) and from Ali Ibne Abi Talib (a.s.).

Ibne Babawayh, Saffar and Barqi have narrated from Imam Ja'far (a.s.) that, in the world, there always has been a Hujjat or a messenger or an Imam who knew the permissible and the prohibited and who guided people towards Allah and that the earth will not be without a Hujjat and a guide but for the forty days immediately prior to Qiyamat. In short, when that Hadi will be lifted the door of repentance will be closed and thereafter the belief of a new believer will not give him any benefit. Those who will believe after the passing away of the Hujjat will be the worst of creation and thereafter will be Qiyamat.

It is authentically recorded from Imam Baqir (a.s.) that the Holy Prophet (S) has said that in this Ummat the example of my Ahlul Bayt is like the stars in the sky (for every star that sets another star rises). Likewise whenever anyone of our Ahlul Bayt (a.s.) passes away from this world as Imam, another takes his place.

Ibne Babawayh has authentically narrated from Imam Sadiq (a.s.) that Amirul Momineen, in his sermon delivered in the mosque of Kufa said: My Lord! Verily Your earth is in need of a Hujjat who may be from You for the creation and who may guide them towards Your religion and may teach Your knowledge to them so that my Hujjat (argument) may not become nullified and Your obedient friends may not go astray after being guided.

Thereafter that Hujjat will appear and will be obeyed by people or he will remain hidden and awaited for his appearance. Though in the time of the government of falsehood he will remain hidden, his knowledge and his viewpoint will remain firm in the hearts of the faithful and they will act according to it till his appearance and they will cling only to those things which antagonize others from them and because of which the party of the misguided oppose them.

There is a narration from Imam Sadiq (a.s.) in *Basairud Darajat* that people asked him: Can there be two Imams on earth at a time? He replied: No, but in case when one Imam may remain silent and another Imam may claim Imamate before him and he may be the Imam after his passing away from the world.[6]

1. The writer says: This definition is also difficult because many Non-Ulul Azm (Non-high ranking) messengers have been under (obeyed) the Ulul Azm (High ranking) messengers and have followed their Shariats (codes) and have been conveying commandments to the people. And we will also quote many traditions stating that the holy Imams (a.s.) used to benefit from the Knowledge of the Ever-existing Almighty Allah through the mediation of angels and the Holy Spirit. Traditions also mention some differences between an Imam and a Nabi (prophet) which will, Allah willing, be stated afterwards. But the truth is that, in the matter of conditions and virtues and attainments there is no difference between a messenger and an Imam except what has been stated in the Traditions, which shows the greatness and highness of the Holy Prophet (S) and it is that he is the seal (last in series and concluder) of Prophethood. Therefore, it is disallowed to use the name of the Holy Prophet (S) and the words of equal value for anyone after him (Muhammad [S]). Shaykh Mufeed (r.a.) has in his book Masail mentioned his belief in this matter and has attributed it to 'Firqa Najiya' Imamiyah (the delivered sect) and it is obvious that in previous communities, after the death of a messenger and till the appointment of another Shariat-giving messenger, there used to be a number of prophets who were the legatees of the past messengers and the protectors of their codes of life. Therefore, from the leader of the prophets (a.s.) there is a tradition: "The scholars of my Ummah are like the prophets of Bani Israel and some narrations have explained that here 'ulama' means the Imams' (a.s.). It is obvious that the benefit, which is derived from the existence of a prophet, is also obtained from the existence of an Imam, that is, the deterrence of corruption, protection of Shariat and to restrain people from oppression and sins.

Rational arguments showing that it is incumbent upon Allah to appoint an Imam

The delivered sect of Imamiyah holds many rational arguments to show that it is mandatory on Allah to appoint an Imam and thus arguments have been stated in detail in books like Shafi of Sayyid Murtuza (r.a.) and Talkhees of Shaykh Tusi (a.r.) etc. and here, I suffice with only two of them because the subject of this book is to mention the narratory traditions (Naqali) which have reached us through the Holy Quran and traditions of both the Shias and the Sunnis.

First Argument

It is a mandatory Lutf (understood divine Mercy) of Allah to appoint an Imam because it is essential for Him to do things which are more beneficial for His servants from the viewpoint that, intelligence demands that all the deeds of Ever-existing Allah should be always based on wisdom and strategy and that a thing which is the best and most preferable and most beneficial when there is no deterrent, giving it up and its replacement except with a better one, is an act of giving preference to a lower thing which, in the opinion of intelligent, does not befit the deeds of the Most Graceful, Wise Almighty Allah.

So now when the incumbency of the best thing has been proved it is also essential that Lutf should also be mandatory for Allah because Lutf means a thing which makes it easy for man to obey the divine commands and to refrain from His prohibited things unless in exceptional difficulties because reward or punishment depends on the existence of optional freedom. Therefore, those who are of the opinion that good and evil are rational things and who believe that the best thing is obligatory say that Lutf and Karam (grace and mercy) are obligatory for Allah.

The argument in its favour is that whatever Allah has made obligatory for His servants in this world is always the cause of many benefits and interests for people. In other words, duty includes grace and grace is undoubtedly the best and better than anything else. So Lutf, being the best, is mandatory for Allah. It is well known that the existence of an Imam is a Grace (Lutf) because everybody knows that people should have a commander who may prevent them from trouble, mischief, corruption, oppression and sins and make them steadfast on obedience of Allah, worship, justice and kindness. In such circumstances, doubtlessly the affairs of the people will be conforming with rules and well managed and nearer to betterment and farther from evils and corruption.

Second argument

It is necessary that there should be a protector of the Shariat of the Messenger of Allah (S) who may protect it from deviation, change, addition and curtailment and since the verses of the Holy Quran are comprehensive, many of the commands of the Quran are not discernible from their apparent wordings. So it is necessary to have a clarifier or explainer from Allah who can derive divine commandments from the Holy Book. Contrary to this, when the Holy Prophet (S), at the time of his demise, called for a pen and an ink-pot, so that he may write down something for the Ummah so that it may never go astray, Umar said: This man (Allah forbid) is talking senselessly.

The Book of Allah is enough for us, despite the fact he did not know the explanation of even a single verse of the Holy Quran and whenever any problem arose both he and his companions used to remain helpless and they were obliged to get it solved by Amirul Momineen (a.s.). So much so that the Ahle Sunnah have written that on seventy occasions Umar had said: Had there not been Ali, Umar would have been destroyed. Had the Book been enough, why there would have been so much difference of opinion among the Ummah! In short, many arguments will be presented henceforth while explaining the verses and translating the traditions.

2. The writer says: This tradition shows that people get benefits and graces even from a hidden Imam. If there is a common problem of doubt among the people he guides them in such a manner that they do not recognize him. Many a time it so happens that the hiding of Imam proves to be a mercy or grace of Allah for a group because Allah knows that if the Imam is apparent these people will not believe and most of the people are like that because due to the appearance of the Imam they will be required to carry out duties like jihad or fighting with the enemies of religion while the eyes and hearts of many are almost sightless and hence they will not be able to bear the radiance and dazzle and so also his secrets. For example, bats cannot bear the brightness of the sun. Also there are some rulers and arrogant people who believe in the Imam when he is in concealment and they desire his appearance and when the Hazrat appears and makes a king and a beggar equal in the eyes of justice they cannot bear it and become apostates. For example, when Amirul Momineen had made the hypocrites equal to a slave (while distributing bounty) who was freed only a day before it became the cause of their apostasy, whereby both their religion and faith were harmed. And it is sufficient argument of the hiding of Imam being a mercy for a person that believing in the Imam's existence gives limitless reward. Sayyid Murtuza (r.a.) has, in Shafi and Risala Ghaibat, given replies to this objection, viz hiding of Imam does not give any benefit to the creations. First: When the people always believe that the Imam can appear at any moment, this possibility prevents them from many evil deeds. Thus the difference between non-existence of Imam and the hiding of Imam is clear.
Second: Though Allah has completed the mercy, which was incumbent for Him but the enemies of the Imam, are preventing the creation from being benefited by the Imam. For example when the Holy Prophet (S) was in Mecca the Quraysh used to prevent people from being benefited by him, especially in those years when the Holy Prophet (S) along with all of his relatives belonging to Bani Hashim, was held up in the 'Shobe Abi Talib' and the unbelieving Quraysh were not allowing anyone to meet the Holy Prophet (S). Similarly when the Holy Prophet (S) was hiding in a cave till he arrived in Medina and these periods of his non-appearance never came in the way of deriving benefits from his holy being.
Third: It is possible that the reasons of Imam's hiding may be related to friends, as Allah knows that if the Imam appears they will not believe and it will make them apostates.
Fourth: It is not essential that the benefit of the appearance of the Imam must be public and for all. It is also possible that one group sees the Imam and gets benefits from him, as has been reported that there is a city in which the progeny of the Hazrat lives. The Hazrat does visit that city though those people do not see the Hazrat but they do obtain their requirements from him either from behind curtain or in any other way.
After mentioning some reasons Sayyid Murtuza (a.r.) has prepared a preamble. He writes that the benefit of the Ummah is not made complete by the Imam, but that, from the direction of Allah, with certain things to benefit by any of His choice and that some things should be obtained from the Imam and some aught to be from us. The things which must be from Allah are that He may create the Imam and appoint him with all requisite matters, like knowledge and the conditions of Imamate and that He may issue texts regarding his Imamate and make it obligatory for him to rise for the sake of the affairs of the Ummah with them. And the things, which are from the side of the Imam, are that he accept his responsibility and make it

obligatory for him to rise for the sake of the Ummah. And the affairs, which pertain to the Ummah are that they may make the Imam in charge of their affairs and remove the hindrances from his path and obey him and act according to the plans made by him. In short, the things from Allah in this connection only are main and that it is most important that they may be effective first of all. Thereafter the affairs pertaining to the Imam and Ummah are the auxiliaries of this main. Therefore until what is pertaining to Allah and the Imam does not become effective the Ummah is not bound in any way. Thereafter when the things are made clear by Allah and the Imam, if any hindrance comes up from the Ummah and if it makes it necessary for the disappearance of the Imam, then it does no harm to the Grace of Allah. In such a time if the Ummah does not carry out what it should concerning Allah and the Imam then it will be considered at fault. Its details will, Insha Allah, be given in the chapter about the occultation of the Imam.

3. The writer says: Man is a miniature world and a specimen of the greater world as has been said by Amirul Momineen (a.s.):

"Do you think that you are merely a tiny body? A great universe is hidden in you. The bones in your body are like mountains of the earth and the flesh is like dust. The big and small veins are similar to rivulets. Man's head, which is the centre of his strength and intelligence, is like a sky above the body containing stars etc., which throw light on earth. The vapours rising from stomach and reaching brain and after cooling drop from eyes and brain are like those vapours, which rise from the earth and reach the cold strata of upper space and then drop in the form of rain. Moreover, the powers of brain reach the entire body through the back brain nerves just as the starlight affects the earth. Just as there are kings and commanders in the world on earth so also there are some servants and rulers in the body too and their king is the faculty of speech, which is also called Qalb (heart) from the viewpoint that first its relation is with the animal spirit and then it is nourished by the heart. Just, as the world's habitation is in the north so also the heart, which is the cause of the habitation of the body, is in the north. Just as the kings have their ministers who distribute sustenance to the ruled so also whatever is cooked in the kitchen of liver is being distributed in the entire body. Just as some earthly wastes are disposed through rivers such arrangement is also in the human physique. In short, a detailed discussion of this topic demands much space for which this is not an appropriate place.

4. The writer says: There can be several reasons of Mansoor's stating that Allah cannot be known due to creation rather creation should be recognized because of Allah.

First: The knowledge of the maker is both obvious and natural and therefore everyone on reaching the age of understanding comes to understand that someone has created him. Even those Kafirs who deny His existence due to their evil interests and desires turn to Allah in times of calamity and helplessness in sea or desert and seek only His help. When they empty their hearts of selfishness and ponder sincerely they too understand that they are not creators of themselves and they also follow that they are also not created by any being like them as Allah Almighty says in the Holy Quran:

And should you ask them, who created the heavens and the earth? They would most certainly say: Allah.

(On the background that this Verse might not be especially concerning the Polytheists of Mecca.)

There are several traditions to elaborate that we know the creation because of Allah, that is, the truth becomes manifest due to some miracles which Allah shows through the hands of His messengers and legatees.

Second: Allah cannot be recognized due to a resemblance with creation. Neither can we say that Allah is like the light of stars nor can we say that some perfections found in creation are in Allah. And we can know creation because of Allah as it is He Who has created them and made them manifest. The knowledge, recognition and truths of all things are all obtained only from Him by the creations.

Third: Perfect knowledge of Allah and His Perfect Attributes cannot be known except through Revelation (Wahy) and intuition (Ilhaam).

Rather we can know Allah through the intelligence given by Him and through the signs which He has shown all around us and within ourselves is a proof of His existence and perfect attributes. So also we can know the truth about His prophets and messengers through the miracles, which He has shown through their hands. Further explanation of this point is available in Biharul Anwar along with other proofs.

The argument of Mansoor bin Aazim in support of the necessity of the Imam and the truth about the truthful Imams in stronger than all other arguments. It goes to prove that Allah Almighty has not created this creation aimlessly and uselessly. If they have no responsibility of any kind and if they eat and drink and move about merely like animals and if there is no

other world, that is, the Hereafter (the getting of the reward where is the main aim) then, of course, this world can be called aimless and useless because the sorrows and grief of this world are more than its happiness and relief and there is not a single pleasure which does not involve or is not accompanied by many sorrows and unhappiness. Even for preparing delicious food one has to undergo a lot of labour and pain and many a time after dining one suffers many troubles and illnesses. Similar is the case with one's wife from whom man gets a little pleasure but he has to undertake a lot of labour and pain for providing her food and clothing and residential accommodation etc. Likewise one has to deal with all social necessities and even tolerate unpalatable behaviour of one's mate. Likewise a riding animal, if bought, does give comfort in a travel but one has to bear many hardships for its maintenance and protection etc and in providing all the things needed by the animal. No different is the case with wealth of the world, which can give benefit, but for its earning and then protecting it from thieves etc one has to take many troubles and precautions etc. Rather each and every worldly pleasure is accompanied by sorrows and grief (always and without fail). Therefore taking food becomes the means of removing the trouble of hunger and drinking water is the cause of quenching the unrest of thirst. Copulation provides the way of removing the distress of semen. Similar is the case with all other pleasures and all these delights turn into troublesome and detestable things at the very thought (of the reality) that this world is transient and passing and that death is sure to arrive and all these things around us are to vanish. A very fitting example of this is that suppose someone invites a group of people for a feast in a dilapidated building about which people are of the opinion that it will fall down any time and all the food etc provided therein will mix with debris and that also many harmful insects and forest animals are likely to pounce upon them. Now if in this condition the only aim of that feast is to taste a few morsels of that food then every wise person will condemn the idea as the Lord Almighty says in the Holy Quran:

What! Did you then think that We had created you in vain and that you shall not be returned to us? (23:115)

This verse shows that if there is no reward or punishment on the Day of Qiyamat then the creation of the universe is in vain and also aimless. It is thus known that their creation is for gaining the Hereafter and it is also known that obtaining of that world is not possible by doing anything without understanding. So it is necessary that the Creator of the universe also should appoint guides who may teach people the way of obtaining the Hereafter through knowledge and worship. Therefore, in the time of the prophets the prophets or messengers themselves were such guides. Thereafter it is essential that there must be someone to protect the Shariat and draw commands from the Holy Quran. So every argument, which demands sinlessness and awareness of all commands of Allah in a prophet, also calls for these attributes and qualifications in an Imam too. Hence it is imperative that the Imam must have been appointed by Allah and the entire Ummah is unanimous that such a divine order (Nass) is for none but Amirul Momineen (a.s.). Therefore he is invariably the Imam, and even when the Imamate has become doubtful among Ali (a.s.) and Abu Bakr, Umar and Uthman, Imam Ali (a.s.) was the most courageous, pious and honourable among all. Hence it is essential that he ought to be the most suitable person for Imamate because intelligence says that giving a higher rank to one of a lower capability is improper.
Moreover, the Almighty Lord says:
Are those who know and who do not know alike? Only the men of understanding are mindful. (39:9)
And also:
Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? (10:35)

When the angels had imagined that they were more worthy than Adam for caliphate on earth, the Creator of the world had concluded His argument before them through the knowledge of Adam (a.s.) and when Bani Israel did not accept the kingdom and rulership of Taloot, Allah Almighty had described Taloot's superiority on the basis of his knowledge and physique which was a must for courage saying:
And He has increased him abundantly in knowledge and physique. (2:247)

And the traditions of both the Shias and Sunnis have constantly agreed that all the companions and the three caliphs used to approach Amirul Momineen for understanding verses and difficult commandments and that he (the Amir) had never to seek guidance from them for the meaning of any verse or about any Islamic commandment. Similarly, in the time of Imam Hasan (a.s.) when caliphate had become a matter of dispute between him and Muawiyah, then, notwithstanding the

disbelief of Muawiyah, no wise person could have any doubt in the matter of Imam Hasan's wisdom and perfection and about the defects and shortcomings of Muawiyah. Likewise there never was any doubt regarding the difference between Imam Husain (a.s.) and Muawiyah/Yazid and thereafter between the innocent Imams and the oppressive caliphs of their time. So it is on the basis of this argument that the Imamate of all the Imams is proved.

5. The writer says: This may mean disruption of management.
6. The writer says: A discussion about the continuation of will (Wasiyat) right from Adam (a.s.) to the last legatees has already been made in the first volume of this book and that its repetition is unnecessary.

[1] [1]
SHARES

Part 2: The Imam should be Infallible (inerrant-sinless) from all sins

We should know that the Imamite scholars have all agreed that an Imam is always immaculate from all small or big sins right from his childhood to the end of his life. He commits no sin either wilfully or by mistake. None except Ibne Babawayh and his teacher Muhammad bin Al Hasan (r.a.) have differed from this opinion. These gentlemen have justified that excepting the Divine Commandments and the propagation of Divine Messages, it is permissible that due to some hidden wisdom they (Imams) can commit a sahv (slight oversight).

For example Sahv is allowed in Prayer and all other worship acts. But white explaining or describing of the orders (divine) and in the propagation of the divine message, they do not admit any kind of mistake on the part of Imam. Excepting the Ismailis all Islamic sects do not consider infallibility as a condition of Imamate.

According to the Imamis there are many logical as well as Naqali (narrative) arguments in support of this belief. Some of them have been described in volume one. Yet we quote some arguments below:

First Argument

The Imam is appointed because the people can make a mistake. So there must be someone to protect them. But if that person were also likely to make mistake then he too will be in need of another Imam, leader or guide. Therefore it will require either continuity of such appointments which is impossible or, ultimately, such an Imam will have to be there who cannot err and then only will he be the Imam.

Second Argument

The Imam is the guardian or protector of the Shariat because the Holy Quran does not contain details of the Shariat rules. Similarly each and every detail of Divine code of conduct cannot be drawn from the Sunnah and traditions of the Holy Prophet (S) nor can they be known through the Ijma (consensus) of the Ummah. It is so because, in a gathering wherein there is no Imam, and when everyone can err the entire gathering of such fallible persons can also err. The required details cannot be known from Qiyas (analogy) because, in arguments, in principles, deeds done according it have been proved wrong.

Even if it is taken for granted it is impossible to guard and guide all the orders of the Shariat nor of the original clearance (Baraat-e-Asaliyah) because had it been possible to be acted upon it, the appointment of prophet would not have been necessary. Therefore the Shariat cannot be protected without an Imam. If it is believed that he can also make a mistake then his word cannot be relied upon in the matter of worship and responsibility fixed by Allah, and this is against the aim of takleef (responsibility viz. the obedience of Divine Commandments).

Third Argument

That if he can make a mistake then people must deny him, and this is against his obedience being compulsory, vide Divine commandments:

Obey Allah and obey the messenger and the Ulil Amr* (*those in command*) *in you. **(Sura Nisa 4:59)**

Moreover, if he is not Infallible, it is possible that he may order a sin and may prevent from Allah's obedience and the people will have to obey him and by obeying him in a sinful act it will result in one and the same act being a worship on one hand and an offence on the other. This is not possible.

Fourth Argument

That if he can make an offence then the aim of the appointment of an Imam and the obedience of his words and deeds will become invalid and this is against the appointments of an Imam. In short, it is not possible to collect all the arguments based on reason in this book. So whatever has been mentioned in the beginning of this book and also here is enough for the purpose of the subject.

The Ahle Sunnat scholars that do not believe that an Imam must be Infallible and also believe that oppression and wrongdoing cannot nullify Imamate. That is why, they believe in the Imamate of the caliphs of Bani Umayyah and Bani Abbas despite their tyranny, injustices and oppression. One of their famous scholars even says that an Imam cannot be dismissed due to his oppression and injustice and Mulla Sa'duddin who has written an explanatory book about his beliefs argues that, after the rightly guided caliphs (Khulafaa-e-Raashideen) the Imams committed injustice and tyranny though the earlier

people were obedient and submissive to them. Then he further explains that the wise men of the Ummah have agreed upon the eligibility of the caliphs of Bani Abbas.

Then Mulla Sa'duddin writes in *Sharhe Maqasid* that Imamate gets established through force and power even if he is a wrongdoer and a sinner. Then he writes that if someone becomes an Imam by force and thereafter someone else overpowers him and dismisses him then the latter one (who overpowers the former) will become the Imam. These are senseless words. Which wise one will believe that Imam can be a man of the Hell? Allah has said that a transgressor is a man of Hell. At one place He says:

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمْ النَّارُ.

And as for those who transgress, their abode is the fire; **(Sura Sajdah 32:20)**

At another place Allah says: do not rely on the news given by a transgressor:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ.

O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done. **(Sura Hujurat:6)**

and says:

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

Surely Allah does not guide the transgressing people. **(Sura Munafiqoon 63:6)**

So when it is proved that Infallibility is a condition for an Imam then the Imamate of the first caliph became invalid because all agree that he was not infallible and the Imamate of Amirul Momineen is proved correct indirectly because the entire Ummah agrees that, after the Holy Prophet (S), Imamate was disputed between Amirul Momineen and Abu Bakr and if that of one is not proved, necessarily that of the other is confirmed.

It must be known that those who believe in Infallibility have disputed whether the Infallible has control over his act of Infallibility or not. So those who believe that the Imam has no control, some of them say these is a speciality in the body or spirit of the Imam which demands that it is impossible for the Imam to sin. Some say that to be able to obey and not to be able to disobey (sin) is Infallibility.

Most of the scholars believe that Imam can sin (is able to sin) and some of them have defined Infallibility saying that it is a favor of Allah which brings a servant near obedience because of which a servant

cannot go forward in sinning, provided that it does not extend to the extent of atheism and compulsion and coercion and some have said that it is a spiritual power and that whosever attains it cannot commit a sin and some have said that it is a Divine favor on a servant because of which he cannot entertain a wish to disobey and to sin and that there are four reasons for it:

First: There is such a speciality in his heart or body which gives him power that prevents him from sinning and committing offences.

Second: He gets knowledge of the harms of sinning and blessings of obedience.

Third: Being subordinate to Wahy (revelation) and Ilhaam (inspiration) this knowledge becomes more effective.

Fourth: Allah's arresting him on account of doing an undesirable thing and of avoiding a desirable thing so that he may know that when Allah catches hold of him because of avoiding non-obligatory deeds He would surely not be lenient to him in the matter of obligatory duties, that is, in avoiding compulsory things and indulging in prohibited matters.

In short, when these qualities join together in somebody he will be sinless and it is true that his strength is not wasted in sinful deeds otherwise he would not be worthy of praise for giving up sins. For him there will be neither reward nor chastisement. In such circumstance he will get out of responsibility. This is wrong according to Divine principles and consensus of scholars.

Moreover, in these circumstances Infallibility will not have any distinction or perfection and grace, because, in that case only he will be Infallible whom Allah will put under pressure (no free will). Research shows that it is because of man's intelligence and wisdom and maximum engagement in worship and self-discipline and Allah's guidance that man reaches a stage where his total attention is only to his Lord of Lords; rather his heart becomes totally devoid of personal wishes and desires as has been mentioned in the Divine Verses:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

You do not desire anything except what Allah wants... **(Sura Insan 76:30)**

And, the servant sees through My eyes and hears with My ears and walks with My legs. In this state it is impossible for one to give up worship, indulging in sins and even avoiding a desired thing For example, suppose there is a man who enjoys maximum love and kindness and gifts and reward from the king. At the same time he is also well convinced of the king's power and strength and also loves the king wholeheartedly. In these circumstances it is impossible for such person to do anything against the liking of the king even if that thing is very easy for three reasons:

First – extreme love, because, when a lover reaches the truth of love it becomes totally impossible for him to do anything against the liking of his beloved.

Second – feeling of shame and modesty, which does not allow him to go against the wish of the beloved even in the absence of the latter. How then will he do anything disliked by the beloved in his presence?

Third – fear and fright, because despite this speciality and ability and free will if he does not care for His pleasure he would certainly be liable to His wrath and he would not be safe from extreme punishment. In the case of such a person which punishment can be more than a change in love and being degraded from the position of nearness. It is quite clear that it is impossible for such a person to do anything sinful. Compulsion (Jabr) is also impossible because compulsion is a state wherein man's power and intention has no scope at all. At this stage such a man's ability and strength is never less than any other's as is the case with all sinners. For example, they can go forward in drinking wine. An Infallible also has this strength (ability) and can do so. Therefore, there is not even an iota of compulsion here. The verses which prove the existence of Imam include the one in which Allah Almighty has addressed Ibrahim (a.s.) saying:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ.

Surely I will make you an Imam of men. (**Sura Baqarah 2:124**)

Ibrahim said: And of my offspring?

My covenant does not include the unjust, said He.

Every sinner is oppressing his own self. Many traditions about Infallibility have been quoted in the first volume of this book.

Ibne Babawayh has, in his book *Khisal*, writes under the Tafsir of the captioned verse that a man who had ever worshipped idols and who had, even for a second, made anything or anybody a partner of Allah is not qualified for being an Imam, even if he had become a Muslim thereafter. The definition of injustice or oppression is to put or place anything at an improper or unfitting place, and the greatest injustice is to make anyone or anything a partner of Allah. Allah Almighty says:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

Surely polytheism is the greatest injustice. (**Sura Luqman 31:13**)

Similarly, unfit for Imamate is one who had ever committed a prohibited deed, be it small or big; even if he had repented thereafter. And a man who was ever convicted cannot convict anyone else. Thereafter

it is essential that an Imam must be Infallible and this Infallibility cannot be known unless it is declared by Allah through a messenger in explicit wording because such declaration (Nass) is not visible in creation like whiteness or blackness etc. rather it is a hidden thing which is unknown except when shown by Allah Who knows the unseen. Traditions relating to this matter have also been quoted in the first volume of this book.

Ibne Babawayh has, in *Uyoon Akhbar Ar Ridha,* reported from Imam Ridha (a.s.) that the Holy Prophet (S) said:

Whoever wants to see and touch the tree of red ruby which has been planted by Almighty's own hand himself should believe in the Imamate of Ali (a.s.) and his sons because they are the Imams who have been, among the creations, selected by Allah and are free from every sin and fault.

Moreover, he has in most of his books, reported from Hasan bin Umair that: During the companionship of Hisham bin Hakam, I have not obtained anything better than this. One day I asked him whether an Imam is Infallible. He replied: Yes. I asked him on which argument should he be considered Infallible? He replied: There are always four reasons for the commitment of a sin and never a fifth one. The four things are greed, envy, anger and passion. An Imam has none of them. It is not possible that an Imam can be greedy of the world because the entire world is under him and he is the treasurer of Muslims so for what will he have any greed? He cannot be envious also because a man envies the one who is higher than him. So when no one is higher than Imam why should he envy anyone?

Thirdly it is not possible that he should be angry about any worldly thing as his anger is only for the sake of Allah because Allah had appointed him to maintain limits (divine commands), that is, no one can ever come in the way of the issuance of divine commands and in the Divine religion mercy does not prevent the issuance of commands (punishments).

Fourth it is not possible that an Imam may submit himself to the worldly pleasures and passions and to adopt the world instead of the Hereafter because Allah has made the Hereafter the most beloved thing in his eyes just as this world is dear to us. So the Imam fixes his eyes only on the Hereafter as our eyes are focused on this world. Have you ever seen anybody who rejects a beautiful face for the sake an ugly one or who gives up eating tasty foods for the sake of bitter things or who may leave soft dress in exchange of coarse clothing and who rejects the everlasting blessing and picks up a passing one?

In *Maniul Akhbar,* Imam Zainul Aabedeen (a.s.) is quoted saying that an Imam is always Infallible and that Infallibility is not an apparent creation which can be seen. So Imam can be only one who has been appointed through a Nass (clear statement) by Allah and His messenger. People asked: O son of the prophet! Then what is the meaning of Infallible? He said: Infallible is the one who is Motasim (immune from sin) and who clings to the rope of Allah and the rope of Allah is the Holy Quran and the Imam. The Imam and the Quran will not depart from one another till the Day of Qiyamat. The Imam guides people towards the Quran and the Quran directs people to the Imam. The Almighty Allah says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا.

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. **(Sura Isra 17:9)**

That is, the path of following and believing in the true Imams.1

It is also narrated that once Hisham bin Hakam asked about the meaning of Infallible from Imam Sadiq (a.s.). He replied: Infallible is the one who, by the guidance of Allah, prevents himself from all those things which have been prohibited by Allah. Allah says:

وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And whoever holds fast to Allah, he indeed is guided to the right path. **(Sura Ali-Imran 3:101)**

According to the hidden meaning (Ta'wil) explained by Imam Sadiq (a.s.) the meaning of this verse is: A man who, under Allah's Guidance, keeps himself safe from every sin is doubtlessly guided towards the Right Path,'

Karajiki has, in *Kanzul Fawaid*, reports from the Messenger of Allah that he says: Jibraeel (a.s.) has informed me that the writers (two angels appointed for recording the deeds) of Amirul Momineen say that ever since we are with Hazrat we had found no occasion to write any sin committed by him.

And he has, through the Ahle Sunnat sources, narrated that Ammar Yasir said: the Holy Prophet (S) said: Those angels who are writing the deeds of Amirul Momineen (a.s.) feel proud over all other writers of deeds because they are in company of the one, none of whose deeds which we took to sky was ever to the dislike of Allah.

It is mentioned in *Aqaide Imamiyah* that Imam Sadiq (a.s.) said to A'mash that all the messengers and all the Wasis (legatees) are clean of sins and of all undesirable (lowly) habits.

It is mentioned in the *Aqaide Ahlul Bayt* (*a.s.*) that Imam Ridha (a.s.) had written to Mamoon Rashid that Allah never makes it obligatory for the creation to obey a man about whom He knows that he will become disbeliever (apostate) and who will worship Him while obeying the devil.

It is written in *Ilalush Sharai* with reliable chains of narrators through Sulaym Ibne Qays Hilali that Amirul Momineen (a.s.) said:

Obedience of only Allah and the Messenger and the Ulil Amr is obligatory and the obedience of the Ulil Amr is ordered only because they are pure of sins and clean of evils, that is, only because they are thus Infallible and never order to disobey Allah.

Shaykh Tabarsi has in *Majalis* and Ibne Maghazali Shafei has, through Ahle Sunnat sources, reported from Ibne Masood that the Holy Prophet (S) said:

I am the supplication (dua) of my father Ibrahim (a.s.).

I asked: O Prophet of Allah! How are you his Dua? The Prophet (S) replied:

The Lord Almighty revealed to Ibrahim (a.s.): 'I am going to make you the Imam of the people. Ibrahim (a.s.) became very pleased to hear this and wishing this rank also to remain in his progeny, he prayed for it. Allah revealed: I will not give you any promise that I may not fulfil? Ibrahim (a.s.) asked: O Lord! What is that promise which You do not wish to fulfil? Allah said: I will not give the word that I will make anyone from your progeny who is a tyrant an Imam. Ibrahim (a.s.) asked: O Lord! Who is that tyrant who will not be an Imam? Allah replied: Anyone who may have prostrated before an idol. I will never make such a person an Imam. Then Ibrahim (a.s.) prayed:

'Protect me and my progeny from worshipping idols. O Lord, these idols have misguided many people. **(*Sura Ibrahim 14:35-36*)**

The Holy Prophet (S) said:

Thereafter the prayer of Ibrahim (a.s.) extended upto me and my brother Ali (a.s.) because neither of us have at any time bowed before an idol. So Allah made me the messenger and Ali my legatee.

Ibne Babawayh has quoted Ibne Abbas saying that he said: I have heard the Holy Prophet (S) saying:

I, Ali, Hasan, Husain and nine sons of Husain (a.s.) are clean of every defect and are Infallible (clean) of sins.

Ayyashi and others have narrated from Safwan Jamal that he said: We were in Mecca when there began a discussion about the meaning of the captioned verses. Imam Sadiq (a.s.) said:

Allah has concluded Imamate by Muhammad (S) and Ali (a.s.) and sons of Ali (a.s.) saying that

Offspring one of the other; and Allah is Hearing, Knowing. **(Sura Ali-Imran 3:34)**

And then said:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ.

Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He. **(Sura Baqara 2:124)**

Ibrahim (a.s.) said: O Lord! Fulfil the promise soon which You have given to me about Muhammad (S)

and Ali (a.s.) and make haste in aiding and assisting them. This is an indication towards the Lord's words:

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنْ الصَّالِحِينَ.

And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous. **(Sura Baqarah 2:130)**

What it conveys is that who is there who will go against the religion (Millat) of Ibrahim (a.s.) except who makes himself unwise and senseless? Verily We have selected him in this world and, in the Hereafter too, he is among the gentlemen. The Hazrat said: here Millat means Imamate. When Ibrahim (a.s.) made his progeny to live in Mecca he said:

رَبَّنَا إِنِّي أَسْكَنتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ الثَّمَرَاتِ.

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits... **(Sura Ibrahim 14:37)**

At another place it is mentioned:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ.

And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. **(Sura Baqarah 2:126)**

The apparent translation of the first verse is: 'O Lord! I have made some of my family members (progeny) to live near Your Holy House in such a desert where no vegetation grows. O our Lord! So that they may maintain Prayer. So make people's hearts incline towards them and provide fruits to them.

The translation of the other verse is: O Lord! Make this city a place of peace and provide fruits to its inhabitants who may believe in Allah and in the Day of Justice. The Hazrat said: When Ibrahim (a.s.) reserved this prayer in favor of only believers fearing that, like the request about Imamate, this prayer may also not be answered in favor of all residents (of Mecca) as Allah has said: This promise of Mine

will not include the oppressor. In short, Allah said:

I will give little provision only in this worldly life to the one who will become disbeliever (unbelievers), then I will torture him through a painful punishment of Hell which is a very bad place of return. (***Sura Baqarah 2:126***)

When Allah said this, Ibrahim (a.s.) asked: Who are those whose return will be to Hell? Allah revealed to him that they will be tyrant caliphs and their followers.

Kulaini, Shaykh Mufeed and others have narrated from Imam Sadiq (a.s.) that the Lord of the universe has mentioned Ibrahim's (a.s.) servanthood before his Prophethood and called him a Rasool before calling him a Prophet and He made him His Rasool before making him His Khaleel and made him His Khaleel before making him Imam. So, when He gave him these five high ranks then said: I made you Imam of the people.

So as in the sight of Ibrahim (a.s.) this rank appeared very high he wished that this grace should not be detached from his progeny, he said: O Lord! Give this Grace to people of my progeny also. Allah replied: This promise of Mine will not apply to oppressors. Imam (a.s.) said: A fool and a senseless man cannot be the leader of people.

It has also been narrated from the Infallible Imam (a.s.) that there are four ranks of Prophets and Messengers:

First: there is the one who is a prophet only for himself and who does not preach to others. He sees an angel in the sleep but not when awake and hears only the voice of the angel and he is not appointed over others and an Imam oversees him. For example Lut (a.s.) whose Imam was Ibrahim (a.s.).

Second: A prophet who sees the angel both in sleep and when awake. He also hears his voice. He is appointed over a group, be it a big group or a small one. Allah Almighty says about Yunus (a.s.):

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ.

And We sent him towards a hundred thousand or more people. And there was an Imam over him. (**Sura Saffat 37:147**)

Third: The prophet who sees in dream and hears the voice also of the angel and himself is an Imam. In the beginning Ibrahim (a.s.) was a prophet, not an Imam until Allah told him: I have made you an Imam of the people, and when he made a request regarding his progeny Allah said: My Covenant shall not reach the unjust: meaning a man who will worship any idol or a picture or a figure (cannot be an Imam).

Thalabi has narrated from Imam Ja'far Sadiq (a.s.) that Allah has, by saying Rijs (impurity), which is doubt and sin, hinted towards Ahlul Bayt's (a.s.) being pure (clean). He has said in the verse of

purification:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

***Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a* (*thorough*) *purifying*. (Sura Ahzab 33:33)**

Muhammad Bin Abbas and Ibne Mahyar have, in their Tafsir, narrated from Imam Sadiq (a.s.) that he said: The Lord of the Worlds does not leaves us to our own condition. If He leaves us to ourselves, we also may become like others in the matter of sin and error. But Allah has said about us:

ادْعُونِي أَسْتَجِبْ لَكُمْ.

***Call upon Me, I will answer you*. (Sura Ghafir 40:60)**

That is, Allah answers whatever supplication we make.2

1. The writer says: The explanation of Ismat which has been mentioned as clinging to the rope of Allah is to show that Allah is to save him from sins due to his clinging to the Quran or it means that the Infallible about whom Allah has said that he is clinging to the Holy Quran, that is he acts according to the whole Quran and knows the meaning and purport of the entire (whole) Quran.
2. The writer says: It must be understood that Scholars of the Imamiyah have unanimously agreed about the Infallibility of the pure Imams from all kinds of sins. But in many prayers, especially in the supplication of Sahifa Kamilah, confession of Imams about sins has been mentioned and is some traditions also there is a mention of some matters similar to sins. This can be explained with some reasons:
First: Sometimes committing a detestable deed and giving up of recommended (Mustahab) deed is also called a sin. Rather sometimes doing some admissible deeds, due to the high rank of the doer and the lowliness of that deed, is considered a sin. Hence the author of Kashful Ghummah has said that most of their (Imam's) time is passed in the remembrance of Allah and in Maraqaba-e-Ilaahi (watchfulness) and their hearts are attached to the residents of the heavens and so, when they get lowered from this rank and indulge in acts like eating and drinking and copulating and all other admissible things their deeds are called sins and so they do Isteghfar (seek forgiveness). Do you not see that when slaves incline towards such things before their masters it results in the condemnation by the latter and therefore they will beg pardon for it.
Second: When they engage themselves in social affairs and family member's education etc. activities, which, of course, is a God-given responsibility, and thereafter they turn towards remembrance of Allah with prayers and supplication etc., which indeed is a higher thing, they imagine it as a shortcoming and hence they again indulge in seeking forgiveness and pardon by weeping. Again this state too develops with Allah's permission. This condition is, for example, like that of servant who remains always in the court of the king who is sent, by the king himself for some work away from him, which naturally results in being distanced from his beloved king. Thereafter, when he returns to the king, he thinks himself guilty of being away from his king.
Third: As their knowledge and distinction and sinlessness is entirely due to the Grace and blessing of Allah, they duly feel that, had it not been for the kindness of Allah, they too might have slipped into sins and errors. So they say from the depths of their hearts: O Allah! Had it not been for Your mercy we also would have erred.
Fourth: Since the stages of knowledge (Ma'refat) are countless and as the Prophets, saints, Walis and legatees are always progressing constantly towards perfection, whenever they, even for a moment, engage in any other work, they consider it

their shortcoming in the matter in their constant worship and thereafter seek forgiveness. The Holy Prophet's (S) assertion that he seeks forgiveness seventy times a day, hints towards this state of mind and heart.
Fifth: Since the Imams have a perfect understanding and awareness of Allah and they, more than all others, find themselves grateful to Allah for His blessings and bounties, they, despite all their continuous worships and prayers, find themselves defective and below the desired level of obedience and so they go on seeking pardon from Him imagining their shortcoming as sin. [Except the cause number one above, all other explanations are the result of my own defective reasoning (Author)]. I believe that anyone who has tasted even a drop of the drink of love will testify to them. Ibne Babawayh has in Risala Aqaid, said that the prophets, messengers and Imams are totally sinless and faultless and they can never indulge in any big or small sin. They never disobey Allah's command and do only their duty imposed by Allah. The one who does not accept their sinlessness has not recognized them. It is our firm belief that, from the beginning to the end, in their conditions they are perfect in their knowledge and that they have no defect like ignorance, shortcomings and disobedience etc.

[1] [1]
SHARES

Part 3: Imamate is established through the explicit mention

Imamate is established through the explicit mention (Nass) of Allah and His Messenger, not through the choice and allegiance of the community (Ummah)

It is a must for every Imam to give a Nass (explicit mention) about his successor Imam (who must be obeyed after him). Some arguments about this have been mentioned in the First part. It must be remembered that the Imamiyah scholars are unanimous on this point that Imam is always appointed by Allah and His Rasool (messenger).

The Abbasids say that it is through Nass or Meeraas (inheritance) and the Zaidis say either through Nass or through an invitation given by himself (Imam). All the Ahle Sunnat say that Imam is appointed either through Nass or through the choice of the leading people of the community. There are many arguments based on logic in favor of the stand of the Imamites:

First argument

As is known by now that the Imam must be Infallible and Infallibility is an unseen or hidden matter which is known to none but Allah. It is essential that the Nass should be from Allah because only He knows about Infallibility, none else.

Second argument

It becomes known by observing the habits of the children of Adam (mankind) and the nature and leanings of the people of the world that when they do not have, over them, a powerful ruler or a strong king who can prevent them from injustice, oppression, lust and such other evils, many people become desirous of suppressing and exploiting the members of their own species and to overpower others through highhandedness and murder etc. which will cause all sorts of corruption and chaos for the entire society and deprivation of peace and tranquillity. It is certain that Allah Almighty does not like such a situation as He says:

وَاللَّهُ لَا يُحِبُّ الْفَسَادَ.

And Allah does not like mischief... **(Sura Baqarah 2:204)**

So it is for Allah Almighty to remove corruption and this does not occur automatically. Rather it is necessary that the administration and management of the mankind must be entrusted to a person who may never deviate from the path of welfare, truthfulness and justice and fairplay and who may protect the interests of all in the matter of both this world and the Hereafter in accordance with the Divine Shariat (code of life).

So, if Allah does not appoint such an Imam, in every age it would imply that He is pleased with corruption. But corruption is an ugly thing. Allah cannot be pleased with an ugly and improper thing.

Third argument

It has been be proved through both texts and logic that Allah always cares the most, on account of His extremes love for them, for the guidance towards the right path of welfare of His servants, in the matter of their lives in both the worlds (on earth and in the Hereafter). It is mentioned in the Holy Quran:

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

Verily the merciful Allah is very kind to the servants. **(Sura Baqarah 2:207)**

The proof of His being extremely kind and merciful for His servant is that he never allows any shortcoming in the details of acts and deeds. Therefore He has made His servants aware of even little things like depilation and moustache cutting and about cleaning of private parts with stone and water and even about copulating, through His merciful and kind messengers explicitly.

Thus it becomes clear that it is extremely essential for the messenger to appoint his caliph or successor

who may protect the laws, rules and regulations of the Shariat after his (messenger's) departure and who may defend his followers from enemies and opponents and that this is more important and essential than the aforesaid details.

Now when Allah is never slack even in the matter of things of little importance then how can He neglect the most important need of perfecting such great essentiality, which is the greatest pillar of religion? So it must be believed that Allah has appointed such an Imam who is the ruler of all servants. So when He revealed to the Holy Prophet (S) to appoint his successor (Imam) all the Muslims agreed that the Nass was in favor of none but Amirul Momineen (a.s.).

Fourth argument

The Ahle Sunnat agree that, according to the Divine rule, Allah has never called back (made to die) any of His messenger, right from Adam (a.s.) to Khatam (Prophet Muhammad S), without appointing their successor. The same had been the rule of the Holy Prophet (S) too.

He had never left for any travel or any battlefield, without first appointing his caliph. Even when he did not go out of town he used to appoint rulers for every place where Muslims lived either in a small numbers or big. Even while sending someone for a battle he never failed to appoint a chief or leader and this appointment never depended on the liking of the people.

He himself used to make such appointment according to the divine command. This was his rule during his every absence, be it a long or a short one. How then could he leave the administration, according to Shariat rules of all the Muslims of the world till Qiyamat (without appointing an Imam)?

Fifth argument

The office of Imamate is like Prophethood because both have to do with an administration and governance and are concerned with all responsible elements in all the worldly and otherworldly matters. It is not possible for the people to recognize such a person who may qualify for this office, (because), even if it is their unanimous choice about a person that selection will be according only to their defective mind (reasoning) and wrong selfishness (self-interest) which cannot be in accordance with an overall common interest and the divine wisdom. Everyone will propose the name of only that person who will be, in his opinion, useful for him or his community.

Of course such unanimity is possible under pressure such as in the government of tyrant, oppressor kings and dictators. It cannot be Imamate (leadership) of the general public and so not a religious rule.

Again, if the masses can, according to divine strategy, select an Imam they can also select a messenger (prophet), which is wrong unanimously. It is worth noting that, suppose, at some place, a king dismisses the governor but does not appoint anybody else in that post or if the administrator of some place goes

out of station but appoints no one in charge of his office to take care of the public but leaves the matter to the choice of the people, then, certainly those who do not believe that an Imam must be appointed by Allah, will criticize the above mentioned governor or ruler severely.

How strange that those who find fault with the above-mentioned situation think that it is all right in the case of Allah and the Messenger and say that the Holy Prophet (S) passed away from the world but he did not appoint anyone as his successor but left such selection to the public.

Sixth argument

Take for granted that the Ummat (community) gives up all selfishness and desires and selects an Imam after a serious and sincere thought. But since to err is human it is possible that someone makes some mistake in selection and they may leave aside a proper person and select an unworthy fellow, as often happens in kingdoms and dictatorships and general elections wherein they elect a person for a period, considering him quite fit but subsequently their choice proves to be erroneous. This matter will, Insha Allah, be discussed in depth in the description of Hazrat Sahibul Amr (a.t.f.s.).

Seventh argument

Take it for granted that the selection of an Imam by an Ummat itself is correct and all right, but it is quite obvious that the Most Merciful Allah is the knower of all open and hidden matters and is most aware of His servants and of who is appropriate for which work or job. Verily this is quite easy for Him. Then despite this fact, to give it up and to entrust it to others who hardly know these things is like preferring a less preferable thing and it is improper and ugly and impossible on the part of the Omniscient, Omnipotent and the All Wise Allah.

Eight argument

If the selection of Imam is at the discretion of the Ummat then there are two possibilities. Their selection will be erroneous. Now since the Creator knew beforehand that they will be making mistakes it will be extremely ugly on the part of the Omniscient and All wise (Allah who is very Kind and Merciful) to entrust such important matters of managing religious affairs and training of the Ummat to those who err and select tyrant rulers. The Omniscient can never do this.

Moreover, when the divine knowledge had encompassed that people would be selecting a worthy person for Imamate, though it is extremely difficult to recognize such a man and to make the people recognize him and to prepare them for his obedience and to remove the enmity of the quarrelling and the envy of the envious for people. But as it is quite easy for the Lord of the Universe, it is extremely ugly on His part to leave so much hard work to others and to appoint a group of weak persons for such a big job. It is totally impossible on the part of the Omnipotent and Omniscient. He Himself asserts:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ.

***Allah likes ease for you and does not want hardship*. (Sura Baqarah 2:185)**

Again He says:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

***He has not laid upon you a hardship in religion*. (Sura Hajj 22:78)**

And what is more difficult than the above-mentioned task? This argument combines the past two arguments.

Verses that mention the appointment of the Imams (a.s.)

The First Verse:

The Lord of the universe asserts:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي.

***Today I have perfected for you your religion and have concluded My bounties on you*. (Sura Maida 5:3)**

The entire Ummah agrees that, after Prophethood nothing is more essential than Imamate (overall leadership) for them because if there is no Imam there will very soon be no sign of either religion or the believers (Islam of Muslims). Thus both the religion and the Ummah (Millat) will still remain in dire need of an Imam without whom they will remain imperfect.

So if Allah did not appoint an Imam and did not inform the Ummah about him and lifted His messenger from this world then it would only mean that both the religion and Ummah (community) would remain imperfect and whoever did so has denied Allah, Prophet and Quran and has become a disbeliever (denier), notwithstanding the widely related tradition which is narrated by both Shias and The Ahle Sunnat, that this verse was revealed after the Nass showing the appointment of Amirul Momineen (a.s.) as the Caliph.

We shall mention them now. Those Verses are: The Almighty has said in many verses that “We have” mentioned everything in the Quran, such as: Surah Anam 6:38[1] and Surah Nahl 16:89[2] and similar other verses which convey that there is nothing about which We have not said in the Holy Quran. Now the command about Imamate and his appointment is the most important command and also very essential

which has certainly been mentioned and not left out. He must not have left it to others to decide and whoever will say in opposition to this will deny Quran and become an apostate.

There are also many such verses in the Holy Quran wherein Allah has said that all affairs are in the control of Allah that others have no choice in it. For example, when the hypocrites were asking “have we any choice in this matter?” Allah responded: ‘O Messenger! Tell them that the choice (authority) of all affairs is in the control of Allah that you have no choice in any matter.’

So when even the Messenger has no choice, the matter of Imamate is also included therein. So others deserve more to be powerless. It is mentioned through the sources of Ahlul Bayt (a.s.) that this verse is revealed in the matter of Imamate. So Ayyashi has, quoting Jabir Jufi, said: I read this (*‘O Messenger! Tell them that the choice* (*authority*) *of all affairs is in the control of Allah that you have no choice in any matter.*) before Imam Muhammad Baqir (a.s.) and the Hazrat (a.s.) said:

By Allah, the Holy Prophet (S) had choice over everything that the meaning of this verse is not what you think. I tell you the cause of the revelation of this verse. The truth is that when Allah commanded His messenger to announce the Imamate and Wilayat of Ali (a.s.), the Prophet began to worry about the enmity of his community as he knew that Allah had given Ali (a.s.) preference over all other companions because Amirul Momineen had testified Allah and His Prophet before all others and he was the first to put Faith and it was he who aided Allah and His Messenger and it was he who killed the enemies of Islam before all others and his knowledge was more than all others. His graces were innumerable.

So the Messenger (S) worried about the enmity of the community due to these virtues of Ali (a.s.) and also because of people’s envy against Ali (a.s.) he feared that people would not obey him. At that moment Allah the Almighty informed him that you have no choice in the matter of Imamate and Khilafat. Only Allah has authority in this matter and Allah has made Ali (a.s.) his legatee. Thereafter he (the Prophet) entrusted the Imamate of public affairs to Ali (a.s.). This is the meaning of this verse.

Then with evidence Jabir has narrated that he sought the explanation (meaning) of this verse from Imam Baqir (a.s.). The Hazrat said: O Jabir! The Holy Prophet (S) wanted that caliphate may be with Ali (a.s.) after him and it was in the knowledge that He would leave the people themselves for a test and that He may not apply force in this matter and He knew that they would grab caliphate.

So Jabir asked as to what was the meaning of this verse. The Imam (a.s.) replied: it means that Allah said: O Muhammad! You have no choice in the matter of Imamate and Khilafat of Ali (a.s.) nor in the matter of its being snatched by others. Whatever choice (authority) is, it is with Me, and it is I Who has revealed this verse to you:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ.

Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. (**Sura Ankabut 29:2-3**)

Another Verse is:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنْ الْقَرْيَتَيْنِ عَظِيمٍ.

And they (***the unbelievers of Quraysh***) ***say: Why was not this Quran revealed to a man of importance in the two towns*** (***Mecca and Taif***)***?*** (**Sura Zukhruf 43:31**)

That is, to Walid bin Mughira and Urwah bin Masood Thaqafi who are rich in the matter of wealth and pomp. As the office of Prophethood is great it is fit for only high-ranking men. They did not understand that this office or rank is spiritual and that it demands greatness of soul and pious gracefulness not of gathering the trifling material things of this passing worldly life. Therefore Allah Almighty said:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ.

Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. (**Sura Zukhruf 43:32**)

That is do they want that they should distribute the mercy of Allah, which is Prophethood, to whosoever they like, just as We have distributed their provision among them in the worldly life and have raised the rank of some over others keeping disparity in their provision (belongings) so that some may take service from others for fulfilling their needs and there may develop love between them and the worldly system may remain in proper order and hence there is no room for any objection to this arrangement of Ours.

The Mercy of your Lord which is Messengership and connected matters is better than what people collect from the worldly wealth and property. The purport of this verse is that Messengership or Prophethood is higher than money and that its rank is also higher. We have not left its distribution to them. Rather We Ourself distribute (allot) it and grant it to whomsoever We like.

Then the rank of Imamate, which is like that of Prophethood and, after Prophethood no other grace and mercy of Allah is greater. Thus when the most insignificant matter like distribution of worldly wealth, is not left by Us to the lowly servants and We keep it only with Us for allotment, then, doubtlessly, Allah will not leave the office of Imamate which, in fact, is similar to Prophethood, to the choice of the Ummat.

The Second Verse

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ.

***Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job*. (Sura Al-Qasas 28:68)**

The people of the world have no authority to do whatever they wish by themselves and the Lord of the World is clean and pure of what these people attribute to Him and who imagine that they and others are partners in choice and think that they are in authority.

The commentators (Mufassirin) agree that this verse was revealed when the people of Quraysh said:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنْ الْقَرْيَتَيْنِ عَظِيمٍ.

***And they say: Why was not this Quran revealed to a man of importance in the two towns?* (Sura Zukhruf 43:31)**

As has been explained earlier the cause of arguing on the basis of this verse is clear and there are many traditions explaining it as given below.

Ibne Shahar Aashob has, in *Manaqib*, quoted Imam Sadiq (a.s.) while explaining the verse: Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job*,* said that Allah has selected Muhammad (S) and his progeny (Ahlul Bayt).

Also according to both The Ahle Sunnat and Shia, Anas bin Malik has narrated and Ibne Tawoos too, has, in *Taraif,* narrated from *Tafsir Ibne Momin,* from Anas, who says that I asked the meaning of this verse from the Holy Prophet (S) and he said:

Allah created Adam from earth as He liked and then said: Allah selected me and my household (a.s.) and raised them above the entire creation and granted us authority over all. So He made me the messenger and appointed Ali Ibne Abi Talib (a.s.) as my Wasee (legatee) and then said: He did not give to the people the choice of electing whomsoever they like, but I choose whomsoever I like. So I and my household have been selected and raised by Allah over the creation and thereafter said: Subhanallah meaning Allah is clean of all the things which the deniers of Mecca attribute to Him making some His partners.

(*O Muhammad!*) *Your Lord knows all of that what they have hidden in their hearts.* (Sura Nahl 16:74)

The Prophet (S) said: The meaning is that (He knows) the enmity and jealously of the hypocrites against

you and the Ahlul Bayt (a.s.) and Wa Maa Yu'linoon means that too of the (fake) friendship and love for you which they express (falsely) by their tongues.

Humairi has, in *Qurbul Asnaad*, with proofs, quoted Imam Ridha (a.s.) saying that:

It is incumbent for the Imam, to declare clearly, before his passing away, about the Imam who is to follow him making his arguments complete. The Lord of the worlds mentions in His Holy Book:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ.

Allah does not mislead any community after showing them the right path until He declared all those things from which they should desist. **(Sura Tawbah 9:115)**

In short, the narrator asked whether an Imam wills his successor Imam according to his wish. The Hazrat said: In this matter Allah appoints whomsoever He likes (the Imams name the legatee according to Allah's command). This matter is mentioned with proofs and authentic sources in *Basairud Darajat* too.

Shaykh Tabarsi etc. have narrated in *Darajat* that Saeed bin Abdullah went to Imam Hasan Askari (a.s.) to inquire about some problems. There he saw a child sitting in the lap of the Hazrat. When he asked about his problems the Imam pointed to the child and said: Ask this Master of yours, that is, ask the Sahibul Amr (a.s.). One of that man's questions was: O Master! Just let us know why an Ummat (community) cannot select their Imam for themselves? The Hazrat replied: About which Imam are you asking, about the one who reforms the society or the one who corrupts it? He submitted: I am asking about the reformer Imam.

The Hazrat asked: Is it possible that his selection (choice) may result in corruption and in (people's) opinion he may be a reformer and about whom people may not know whether he has reform in his heart or corruption. He replied: Yes it is possible. The Hazrat said: It is because of this that the selection of an Imam is not in their ability. I am now explaining this thing further with the help of an example. You will then understand it. He said: Please do elaborate.

The Hazrat said: Tell me about those messengers whom Allah chose and gave them a high rank and revealed Holy Divine Books to them and strengthened them through revelation and Infallibility because they are the guides of the Ummah. They include Moosa and Isa (a.s.) also. Is it proper on their part that they may, despite their wisdom and perfect knowledge, select, when they want, a wrong group (which is hypocrite) imagining that they are believers? He said: No it is not so (not permissible).

Then the Hazrat said: Moosa Kaleemullah (a.s.) has, despite all of his a wisdom and divine knowledge, selected seventy people from his community for a term fixed by Allah imaging them as doubtlessly faithful and honest. Yet he knew afterwards that all of them were hypocrites as Allah Almighty has said:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمْ الرَّجْفَةُ...

And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them... **(Sura Araf 7:155)**

The interpretation of which has been written in volume one of this book. Thereafter Imam (a.s.) said: When we come to know that the selection made by a man whom Allah has selected as a prophet resulted in the choosing of the worst corrupted men, while he was thinking them as most righteous and reliable ones, we realize that a man who does not know the things hidden in people's hearts cannot select properly. So only he can make selection who knows all open and secret things of the people. Now when a prophet could not elect the best ones how could the migrants (muhajirs) and helpers (ansars) elect the Imam? This matter will be presented in detail in the chapter about the events of Sahibul Amr – (Insha Allah).

Ibne Babawayh has, with the authority of reliable sources narrated from Imam Sadiq (a.s.) that the Lord of the Worlds took the Holy Prophet (S) above the sky a hundred and twenty times and told him about the Wilayat (guardianship) of Amirul Momineen (a.s.) and about his twelve successor Imams and Allah emphasized this matter more than all other issues and duties.

It is narrated from Imam Moosa Kazim (a.s.) in *Qurbul Asnaad* that Allah Almighty has not put as much emphasis on any matter as He has put regarding the confirmation of Imamate and people did not deny any other matter more than this issue.

Ibne Babawayh and Kulaini etc. have, through reliable sources narrated that Imam Sadiq (a.s.) was asked by some people as to why Imamate was given to children of Imam Husain (a.s.) and not of Imam Hasan (a.s.) when both were the sons of the Holy Prophet (S) and sons of his daughter and both were the best youths of Paradise? The Hazrat replied: Moosa and Haroon (a.s.) too were brothers and also both were sent prophets.

Yet Allah Almighty put prophethood in the lineage of Haroon (a.s.) and not in that of Moosa (a.s.) and no one has any authority to ask as to why Allah did so because Imamate is the vicegerancy of Allah, of none else. So none can also ask why Imamate was put in the progeny of Imam Husain (a.s.) because Allah is knowing more than others and He is the Wisest in all affairs. No one can question His choice whereas others can be asked.

Kulaini, Ibne Babawayh and Saffar and more than twenty others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that he said: You people imagine that the authority of Imamate is with the Imams themselves, that is, we may give it to anyone of our choice. No, by Allah, it is not so. Rather Imamate is an oath or undertaking of the messenger of Allah, about each and everyone from the first (Imam) to the last one.

The reliable references from Imam Sadiq (a.s.), narrate that he said: None from us (Imams) passes away from this world unless Allah shows him whom he should make his legatee.

According to another narration, every Imam knows his successor Imam and gives only to him his will.

According to another report, an Imam does not pass away from this world before knowing who is to be his successor Imam.

Ibne Shahar Aashob has, quoting Muhammad Ibne Jurair Tabari, in *Manaqib*, that when the Holy Prophet (S) presented himself before the Arab tribes and asked for allegiance from them, he went to Bani Kalaab and asked them to embrace Islam and demanded allegiance. They replied: We will accept on condition that you will entrust the Caliphate to us after you. The Holy Prophet (S) replied: This matter is entirely with Allah. If He wishes He will give it to you and if He so desires He will entrust it to others. Hearing these words, they did not give allegiance and said: Should we come and fight in favor of others and you may appoint others as our rulers?

It is also narrated that once Abul Hasan Rafa asked a Sunni scholar: When the Holy Prophet (S) went out of Medina did he appoint anyone as his caliph? He said: Yes, he had appointed Ali (a.s.) as his caliph. Abul Hasan asked: Why did he not tell the people of Medina to select themselves someone as their caliph because you will never agree unanimously on waywardness?

That scholar said: Because the Holy Prophet (S) was apprehensive of those people's feud among themselves and he feared about the possibility of mischief. Abul Hasan said: Had it been so, he would have reformed the affairs after his return. That scholar said: It was better on the part of the Holy Prophet (S) to appoint his caliph for the protection from any trouble. Abul Hasan said: Did then the Holy Prophet (S) appoint anyone as his caliph finally?

That man said: No. Abul Hasan said: The absence due to death was longer than the absence during any journey for the requirement of a caliph, then why did he not fear of any dispute or mischief among the Ummah? He had made a provision for a lesser evil which was likely to come up during a shorter travel absence? That scholar kept quiet. He could not give any answer.

1. And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.
2. And We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

[1] [1]

SHARES

Part 4: It is mandatory to know the Imam of the time

It is mandatory to know the Imam of the time, that people are not helpless in the matter of discarding the obedience of the true Imam, that the one who dies without knowing the Imam of his time will die a death of Kufr and Nifaq (Disbelief and Hypocrisy).

It must be understood that among the Shias, the confession of (belief) in the Imam is one of the principles of faith, and that the one who discards it will be, in the hereafter, with the disbelievers and the polytheists. It should also be known that, in the worldly affairs, they are being dealt with like Muslims. But those who display and express enmity against the Ahlul Bayt (a.s.), like the Kharijis, are considered like disbelievers in the matter of worldly affairs. It is understood from some narrations that, at a time when the Imam is not in power, such inimical fellows too, for relief to the Shias, are being apparently considered as Muslims so that there may be no difficulty in social dealings with them.

But on the reappearance of Hazrat Sahibul Amr (Imam Mahdi a.s.) they will be considered as disbelievers. Most of the Shia scholars are of the opinion that, excepting those who are very weak in their faith, all of such people will remain permanently in Hell. There is hardly anyone among Shia scholars who believes that such inimical people will also get salvation from Hell after remaining therein for a long time.

The Mustadaf (having weak belief) if the one who cannot distinguish between truth and falsehood because of weak sense or the one whom the argument proving the truthfulness of the true faith has not convinced despite the absence of guilt. For example, those who might have been grown up in the palaces of Sunni kings and might not have heard about the difference in faith and who might not have found anyone who could have shown them the truth about of the Shia belief. Such people can hope to be forgiven in the hereafter. The truth is that none save the weak ones (Mustadafeen) can hope to get salvation from the divine chastisement. They will suffer Allah's punishment forever.

Both the Ahle Sunnat and the Shias have reported through continuing narrations that the Holy Prophet (S) says: The one who dies but does not know the Imam of his time will have died the death of ignorance. [Those who died on ignorance and disbelief before the appointment of the Holy Prophet (S) being ignorant of the roots and branches of the faith.]

As regards some prejudiced Sunni speakers who have said that Imam of the time means the Quran, every wise man knows that, to take Book as Imam is against both the open and the hidden knowledge. Moreover the addition of the word 'Zamana' (time) makes it clear that there is an Imam in every time and Quran is the same for all times. So this second reason defeats the arguments that what the Prophet of

Allah meant by Imam is the Holy Quran.

Moreover, an Imam of the past is not called 'Imam-e-Zaman' (leader of the time). So it is understood that there must be an Imam for every age whom people may recognize. Excepting the sect of Imamiyah, no sect believes that there is an Imam in every time and that no age remains without an Imam.

Barqui has narrated with reliable chains of narrators through Imam Sadiq (a.s.) that the Holy Prophet (S) said: One who dies but does not know the Imam of his time has died on the religion of ignorance. So it is compulsory for you to obey the Imam of your time. Doubtlessly you have seen companions of Amirul Momineen. What happened to those who did not follow him? So you should not follow anyone else because you are not unable to recognize what is ignorance and who is the Imam. There are verses in the Quran praising us, that is, the verses which talk about our gracefulness and we are the group the obedience of whom has been made compulsory by Allah. All the lands are our booty and the chosen booty is due to us.

It is reported through reliable sources that Imam Sadiq (a.s.) said: The earth does not possess the ability to remain still and to exist but due to the Imam and that the one who died without knowing the Imam of his time has died the death of ignorance. Everyone of you is in a dire need of the knowledge about the Imam when his soul reaches here (pointing his hand to his chest) and said: he will say at that moment that I was on the proper path and the right faith and this is the time when the events of the Hereafter come before his eyes and he observes his condition clearly.

It is narrated with good chains of narrators that Husain bin Abil Ulaa said: I asked Imam Sadiq (a.s.) about this word of the Holy Prophet (S) that if a man who dies without knowing his Imam, his death is the death of ignorance. The Imam replied: Yes, it is true. Had the people followed Imam Ali bin Husain (a.s.) and had they left Abdul Malik Marwani, they would have gained the guidance. We said that the one who dies and does not recognize his Imam dies the death of disbelief. The Hazrat said: No, rather he dies on a path other than that of his prophet.[1]

Moreover, it is mentioned with reliable chains of narrators, that Imam Baqir (a.s.) said if a man dies and he did not have any Imam, he had died a death of ignorance and people are not unable to recognize the Imam and a man who dies while knowing his Imam will not be harmed by the appearance of the Imam, be it before that person's death or after it and a man who dies knowing his Imam is like the one who is with the Imam in his tent [camp].

It is written in *Akmaluddeen* with reliable chains of narrators that people asked Imam Ridha (a.s.): If a man dies without knowing his Imam has he died the death of ignorance? The Hazrat said: Yes, a man who doubts the Imamate of the Imam or desists from him is a denier and the one who denies the Imamate of the Imam or shows enmity towards the Imam is a polytheist, that is, like an idol-worshipper.

Kulaini and Nomani have, with reliable chains of narrators, narrated from Ibne Baseer that people sought the Tafsir of this verse from Imam Ridha (a.s.):

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنْ اللَّهِ.

And who is more erring than he who follows his low desires without any guidance from Allah? **(Sura Qasas 28:50)**

The Imam replied: It means the man who acts, in his religion, according to his own opinion without following any of the right guidance of an Imam.

Also Imam Sadiq (a.s.) has said that if a man associates the Imamate of an Imam who has been appointed by Allah with the Imamate of anyone else who is not appointed by Allah is a Mushrik (polytheist) and is like the one who has associated someone with Allah.

Nomani has, with strong chains, narrated from Ibne Abi Yaqoob: I asked Imam Sadiq (.a.s): What about a man who loves you and is fed up with those who are your enemies, recognizes your Halaal as Halaal and your Haraam as Haraam and also believes that Imamate does not go anywhere else from your lineage, but, at the same time, he also says that there are leaders who have differed from this and so, when all will become unanimous I will also become believer in their Imamate. The Hazrat replied: If he dies with this state of mind, he will die a death of ignorance.

Many other similar narrations are there in this connection.

Ali bin Ibrahim and Ibne Babawayh etc have, with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the Lord of the universe will, on the Day of Qiyamat, not let anyone remain so helpless as to say that: O Nourisher! I did not know that the sons of Bibi Fatima (s.a.) are the rulers and guides over all the creation. This verse has been revealed in favor of the Shias of Fatima (s.a.):

قُلْ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

O my servants who have oppressed yourselves by committing numerous sins! Do not be disappointed about the mercy of Allah. Verily, if Allah wishes, He will forgive all sins. Doubtlessly He is the Forgiver and most Kind. **(Sura Zumar 39:53)**

What the Hazrat means to say is that they are only the Shias of Ahlul Bayt (a.s.) who are entitled to be forgiven. Others do not have this right and that the others will always remain in Hell.

Humairi has, through correct chains of narrators, conveyed from Imam Ridha (a.s.) that the one who likes that there should not be any curtain or veil between him and Allah and who wants to get the mercy of Allah and wishes that Allah also may look mercifully at him should love and befriend the Aale Muhammad (a.s.) and should be aloof from their enemies and follow the Imamate of one of the twelve Imams. Hence the one who does like this will always look towards the mercy and kindness of Allah and the Divine look of mercy and kindness will also not ignore him.

The same gentleman has mentioned in *Uyoon Akhbar* that the Hazrat has, quoting his forefathers, said that the Amirul Momineen (a.s.) said that if a person dies without having faith in anyone of the Imams from our progeny, dies the death of ignorance and Allah will punish him for all his deeds during Islam and ignorance (during his entire life).

In connection with the verse,

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

Verily I will forgive the one who left bad deeds and believed and did good deeds and got guidance… (Sura Taha 20:82)

Shaykh Tusi (r.a.) has written in *Majalis* that the Hazrat said: By Allah, if someone repents from polytheism and puts faith in Allah and the Day of Judgement and does good deeds but does not get guidance through our Wilayat and love and through understanding our grace, he will not get any benefit. So the better faith and its part and perfection are the belief in the true Imams and their obedience.

It is mentioned in *Ilalush Sharai* that Hannan bin Sudair asked Imam Sadiq (a.s.): Why is it necessary to know all the Imams who came after the Holy Prophet (S) and not those who were before him? The Hazrat replied:

The reason for this is that the code of life of the Imams who were prior to the Holy Prophet (S) was different from his Islamic Shariat and hence we are not bound to follow their codes. Therefore, it is not compulsory to have their recognition (Ma'refat). On the contrary, the Imams who came after the Holy Prophet (S) are the protectors of his Shariat and hence it is obligatory to know them.

It is mentioned in *Maniul Akhbar* with reliable chains of narrators that Sulaym bin Qays asked Amirul Momineen Ali (a.s.) about the smallest thing which misguides a man. The Imam (a.s.) replied: It is not to be aware of the man whose obedience is made a must by Allah Almighty and whose guardianship and love has been made obligatory and who has been designated as His Proof on the earth and also His witness over the creations. Sulaym asked: Who are those persons? Imam (a.s.) replied: They are the ones about whom Allah has said that their obedience is His obedience and His Messenger's obedience and has mentioned:

Obey Allah and obey the Messenger and the Ulil Amr who are from you… (Sura Nisa 4:59)

Hearing this, Sulaym kissed his holy head and said: You have convinced me and have removed my confusion and all doubts from my mind and heart.

In *Ilalush Sharai*, it is narrated from Imam Sadiq (a.s.) that one day Imam Husain (a.s.) came out of his house and went to his companions and said: O People! Allah has not created His servants for any other

purpose except that they may know Him. When they will know Him they will worship Him and when they will worship Him this worship of His will make them needless of worshipping others. Hearing this someone asked: O son of the holy Messenger! May my parents be sacrificed for you, what does the recognition (Ma'refat) of Allah means? The Imam replied: It means knowing the Imam of every time whose obedience is compulsory for the people.2

It is mentioned in *Iqabul Amaal* through Sunni chains of narrators quoting Abu Saeed Khudri that once the Holy Prophet (S) was sitting along with Amirul Momineen Ali (a.s.) and the companions when the Holy Prophet (S) said: One who said *Laa Ilaaha Illallaah* will enter Paradise. Hearing this the Shaykhain (Abu Bakr and Umar) said: we do say *Laa Ilaah Illallaah.* The Hazrat said: Saying *Laa Ilaah Illallaah* will not be accepted because of this, that is, because of Amirul Momineen (a.s.) and his Shias. Then both the persons (Shaykhain) repeated: We say *Laa Ilaah Illallaah.* Then the Messenger of Allah (S) passed his holy hand over the head of Ali (a.s.) and said:

The sign of the acceptance of your witness is that you should not break his allegiance and should not snatch his rank and should not ascribe falsehood to his word.

According to reliable sources, Imam Sadiq (a.s.) said: From us only is the Imam whose obedience is obligatory. One who denies this and dies, dies the death of either a Jew or a Christian. Allah has never left the earth without an Imam ever since He sent Adam (a.s.) in the world. There always has been an Imam because of whom people got guidance from Allah and he was a Hujjat (proof) of Allah over people. Whoever opposed his obedience was being destroyed and whoever obeyed him used to get salvation. It is incumbent on Allah that it should be so always.

Kulaini has, with reliable chains of narrators narrated from Imam Baqir (a.s.) that: He does not worship Allah who does not know Allah. But the one, who does not know Allah, does worship with deviation (misguidance).

The narrator asked: What is the knowledge (Ma'refat) of Allah? The Imam (a.s.) replied: He should testify Allah, testify His messenger and have faith in the Imamate of Ali (a.s.) and also obey them and also obey the Imam's guidance. He must also be disgusted with their enemies. This is how Allah should be known.

Kulaini, Barqui and Nomani have, with true and reliable chains of narrators, narrated from Imam Baqir (a.s.) that if someone worships Allah and takes trouble in his worship with utmost care but who does not believe in the just Imam who has been appointed by Allah then. Surely, his trouble and care in worship of Allah will not be accepted. He is misguided and wayward. His example is like that of a lamb which has gone away from its shepherd and its folk and it might have wandered throughout the day.

Then at night it saw another fold of lambs with another shepherd and joined it and passed the night with it. Next morning when that shepherd took his lambs to the grassland it realized that neither that fold is its own nor that shepherd. Therefore it departed from them and wandered for the whole day in search of its

own group and shepherd. Then it saw another fold and wanted to join it but that shepherd rebuked it saying 'Go and join your fold as you lost your group and are anxiously wandering.' Hearing this it returned worried and fearful, as it had neither a shepherd who would lead it to the grazing land nor to its home. Suddenly a wolf saw it and in such condition attacked and devoured it taking the benefit of its loneliness.

Similarly if there is a man in this Ummah who has no divinely appointed Imam and who may be just, he too will go on wandering in misguidance anxiously and if he dies in such condition he will have died the death of Kufr (blasphemy) and Nifaq (hypocrisy). So understand that the true Imams and their followers are on the path of Allah and those false Imams who are away from Allah's Path and who are deviated and who also misguide others are like the ash that is scattered by whirlwind. Such people are not in control of whatever they earn except a far-fledged misguidance.3

Ibne Babawayh has, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that the Imam is an Alam (standard) and a Sign between the Creator and the creation. So the one who recognizes (knows) him is a believer and the one who does not know him is a disbeliever (denier).

Nomani has, with reliable chains of narrators, narrated that Muhammad bin Muslim asked Imam Baqir (a.s.): Please inform me about the condition of a man who denies any Imam among you. The Imam said:

A man who denies (disbelieves) an Imam who has been appointed by Allah and who shows disgust towards our faith is a disbeliever and he is an apostate who has left Islam because the Imam is from Allah and his faith is the faith of Allah. So when that fellow shows disgust towards the faith of Allah his blood becomes permissible(to be shed) unless he returns to the faith and repents before Allah for whatever he had said.

1. The writer says: it is possible that what is meant by this tradition is that he cannot be called a Kafir in this world or it means people of weak faith as is narrated by the same gentlemen in other reliable tradition, that is, their death occurs in a state of disbelief, misguidance and hypocrisy.
2. The writer says: The knowledge of the Imam has been called the knowledge of Allah because we cannot know Allah except through the Imam. Or it may be because the knowledge of Allah does not give any benefit but through the knowledge of the Imam. Or it may be because if a man knows Allah as such existence [someone] Who left people wandering and Who did not appoint any guiding Imam for them has not known Allah with His attributes of wisdom, tenderness and Mercifulness.
3. The writer says: This example is given on the basis that, for example, a man who has a true Imam but who does not obey his vicegerent but goes to anyone of the false leaders. There he observes things which are against what he had seen and heard from the true Imam. So he hates his leader and goes to yet another false leader and finds the same wrong things. Then the false leader also, seeing the opposition of that person, drives him away fearing that he would take away his other followers too. This continues until, Satan, who is the wolf on the path of religion, taking benefit of the anxiety of that person, drives him totally out of the fold of religion or destroys him by luring him towards the obedience of any false Imam.

[1] [1]
SHARES

Part 5: The one who denies one Imam is like the one who denies all Imams

Kulaini and others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that:

One who denied one Imam has denied all Imams.

Ibne Babawayh, Nomani and others have, with reliable chains of narrators, narrated from Aban bin Uqaab that: I asked Imam Sadiq (a.s.) is he a believer who knows all the past Imams but denies (does not recognize) the Imam of his own time? He replied: No. I asked: Is he a Muslim? He said: Yes. Ibne Babawayh says that Islam means confession of three facts whereby his life and property become secure and the reward of the Hereafter depends on Faith. The Holy Prophet (S) has said: The one who testified to the Oneness of Allah and my Prophethood has secured his life and property, (from being executed or confiscation of property) and his accountability is with Allah on the Day of Judgement.

He has also narrated from Imam Sadiq (a.s.) that: You should know that if someone denies the Messengership of Isa (a.s.) and believes in the Prophethood of all other messengers is not a believer. Seek the path of Allah by search and want of that Imam whose sign is Haqq (truth) and when your Imam is hidden, search for the signs, writings and words of the Imams, which are before you and perfect your religious affairs. Then you will have believed in your Lord.

He has narrated with authentic chains of narrators from Imam Ridha (a.s.) that the Holy Prophet (S) said:

O Ali! You and the Imams from among your sons are, after me, the Hujjat (proofs) of Allah over the creation and they are the signs of the path of Allah for the people. The one who denied anyone of them denied me and who disobeyed anyone of them disobeyed me and the one who oppressed any of them has oppressed me and the one who behaved nicely and righteously with them has behaved, loved fully and affectionately with me. Whoever obeyed you has obeyed me who befriended you has befriended me and who became your enemy has become my enemy because you are born of me and my loins and I am from you.

Nomani has narrated from Bin Numaa, that I said to Imam Ridha (a.s.) that such and such person is your slave and a Shia and sends salutation (Salaam) to your honour and says: You please be my surety in Qiyamat and assure that you will intercede in my favor. The Hazrat asked: Is he from our Shias and friends? I said: Yes. Then the Hazrat said: He does not need to make a request for intercession.

Then I said: There is a man who befriends Ali (a.s.) but does not recognize the legatees (Wasis) thereafter. The Hazrat said: He is misguided. Then I said: He believes in all the Imams but the denies

the Imam of the last age (Aakhiruz Zaman). The Hazrat said: He is like the man who testifies the Messengership of Isa (a.s.) but denies the Prophethood of Muhammad (S) or believes in Muhammad (S) but denies Isa (a.s.). I seek refuge of Allah against the one who denies any of the Proofs (Hujjats) of Allah.[1]

Kulaini and Nomani have narrated with reliable chains of narrators from Muhammad bin Muslim that he said to Imam Sadiq (a.s.) that a Yemeni says that if you know the last Imam of the time (your time) it is enough and that there is no harm if you do not recognize the prior (earlier) Imams. The Hazrat said: Curse of Allah be on him. I look at him, as an enemy even though I do not either knows him or do not recognize him. He cannot know the last Imam but through the earlier Imam.

Kulaini has narrated with authentic chains of narrators from Imam Baqir (a.s.) that the Hazrat said: A servant (anybody) cannot be a believer unless he knows Allah and the Messenger and all the Imams and the Imam of his time and turns towards him for clarification of doubtful matters and obeys him. Then he added: How can he know the last Imam when he does not know the first Imam and is not aware of his Imamate?

Moreover, he has narrated from Zurarah (r.a.) with correct chains of narrators from Imam Baqir (a.s.) that he says: I asked Imam Baqir (a.s.): Will you kindly let me know whether it is compulsory for the entire creation to know the Imam? The Hazrat replied: The Lord of the worlds has appointed Prophet Muhammad (S) with His Messengership over the entire creation and he was the Hujjat of Allah for the entire creation on earth.

So who believes in Allah and His Prophet, obeys him and has testified about him is required to know the Imam. And a man who did not put faith in Allah and does not follow and testify him and does not recognize his right, how can such a person be made incumbent to know the hidden Imam when he neither believed in Allah and His Prophet nor recognized their rights? Zurarah said: Then what do you say about a man who put faith in Allah and His Messenger and testified to all the things revealed to His messenger? Is it incumbent on such person to know you?

The Hazrat said: Yes. Do not the Ahle Sunnat, consider it necessary and compulsory to recognize Abu Bakr and Umar despite their weakness? Zurarah said: Yes, they do. Then the Hazrat said: Do you imagine that Allah has put the recognition of the two in their hearts? No, by Allah, none but the devil has put it in their hearts and, by Allah, none but Allah has put our recognition in the hearts of the believers.

He has also narrated with reliable chains of narrators from Jabir who says that he heard Imam Baqir (a.s.) saying: No one either knows or worships Allah but the one who knows Allah and knows the Imam of his time from us Ahlul Bayt (a.s.). And the person who does not recognize Allah and Imam of his time from we Ahlul Bayt (a.s.), of course knows [believes in] others than Allah and worships other than Allah and, by Allah, he goes astray due to ignorance and misguidance.

Also he has narrated with reliable chains of narrators from Imam Sadiq (a.s.) that the Hazrat said: You

people cannot be righteous and good until you know the Imam and you cannot get the required knowledge unless you do not testify and you did not testify until you obey and follow the four things mentioned in the verse.

The four things which are true are repentance, faith, good deeds and the guidance gained through the guardianship (Wilayat) and obedience of the Imams. Then he added....their beginning is not improved but through the end of Imamate and they cannot benefit but through Wilayat and those who do not believe in the said three things are wayward.

Verily Allah does not accept but good deeds but then He does not accept the good deeds but with the completion and fulfilment of the conditions mentioned in the verse. Therefore the one who fulfils the conditions put by Allah and acts upon the things about which Allah has taken an undertaking from them in the Holy Quran, then only he gets the rewards which have been promised to him by the Lord of the world. Verily Allah has made His servants aware of the true path and He has also put signs on that path and has informed them how to proceed on this path saying:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنْ الْمُتَّقِينَ.

Allah only accepts from those who guard (***against evil***). (***Sura Maida 5:27***)

So the one who fears Allah regarding the matters commanded by Allah meets Allah with Faith in the things brought by Muhammad (S). Alas, alas, how distant this group is from Grace. Many groups passed away before gaining guidance through the obedience and Wilayat of the true Imams and their people were imaging that they had believed in Allah though they had, due to their ignorance, indulged in polytheism by associating others with Allah.

The one who enters the house from its door is rightly guided and the one who enters from any other door treads the path of destruction and the gate of the knowledge of the messenger are the true Imams, as the Holy Prophet (S) has said: I am the city of knowledge and wisdom and Ali is its gate and Allah has said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

And it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (***against evil***)***; and go into the houses by their doors and be careful*** (***of your duty***) ***to Allah, that you may be successful.*** (***Sura Baqarah 2:189***)

Allah has connected the obedience of the Ulil Amr (one vested with authority), that is, of the true Imams, with the obedience of the Prophet and joined the obedience of the prophet with His own obedience saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! Obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. (***Sura Nisa 4:59***)

So the one who discards the obedience of the true Walis has obeyed neither Allah nor the messenger. And their obedience is the confession of what Allah has said:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.

Decorate yourself near every mosque... (***Sura Araf 7:31***)

It is understood from traditions that the mosque means prayer and decoration means both bodily as well as spiritual beauty and among the spiritual beauties, the best is the beliefs of faith without which worships are not accepted and among them the best is Wilayat and obedience of the true Imams. Then added: Seek those houses about which, Allah has said, in Surah Noor, which is revealed in praise of the Ahlul Bayt (a.s.):

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ.

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings... (***Sura Nur 24:36***)

Which, according to the explanation by traditions, means that this Radiance (Noor) is found in those houses in which Allah has allowed it and decided that they should always remain high in fame and rank and that the remembrance of Allah must continue therein. Thereafter the Hazrat said: You have been certainly informed as to which are those houses and who are their residents. It is mentioned:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ.

Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about... (***Sura Nur 24:37***)

Then the Hazrat said:

Surely Allah has chosen the messengers and prophets for His affairs, viz for the guidance of the creation

and for the explanation of the conditions of Shariat (religion). Then He selected a group from them who may testify to the warning given by the messenger as Allah has expressed through the tongue of his messenger:

There is no community in which Allah did not send a warner of chastisement. The one who is unwise is restlessly wandering and the one who is wise is guided and that here sight means the heart as says the Lord of the universe:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ.

Eyes are not blind but blind hearts within their chests. (***Sura Haj 22:46***)

How can the one get guidance whose heart is blind and how can one be seeing who does not ponder over verses and traditions? Follow the Holy Prophet (S) and his Ahlul Bayt (a.s.) and confess what has been revealed by Allah and follow the signs of guidance which are the true Imams. Doubtlessly they are the signs of trust, religiousness and righteousness.

Also it has been reliably narrated from Imam Sadiq (a.s.) that Abdullah bin Alkawar, who was a Khariji, went to Ali (a.s.) and requested for the explanation of the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ.

And on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope. (***Sura Araf 7:46***)

The Hazrat said: It is we who will be in the elevated planes (Araaf) and who will recognize our friends from the signs on their foreheads. We are the Araaf whom the world-lovers cannot know except through our recognition. We are the Araaf through whom Allah will send our friends and foes to the Sirat bridge. So no one will enter Paradise but the one who will recognize us and whom we know and none will go to Hell but the one whom neither we know nor who knows us. Had Allah so willed He would have Himself made His slaves recognize Him but it is His strategy that He made us the door for His recognition and it the straight road and the path of salvation. We are the cause of Allah whereby one can reach Allah.

So the one who denies our Wilayat or gives preference to others over us has strayed from the true path. Those whom people have begun to follow are not equal to us because those non-Shias have joined muddy ponds who commit envy upon envy and those who have come towards us have come to such a clear springs which are always running by the order of Allah the Lord of the universe. These springs never dry up nor ever interrupted.[2]

It is also narrated with reliable chains from Abu Hamza Thumali that Imam Baqir (a.s.) told him: Whenever anyone of you goes on a journey of even a few miles he is accompanied by a guide so that he may not go astray. You are less aware of the heavenly paths in comparison with the earthly roadways. So search for a guide from you for your guidance. What is meant by the heavenly paths is that they are some beliefs and deeds whereby man attains higher ranks near Allah and in heavens (Paradise).

Moreover, it is narrated with reliable sources that Imam Sadiq (a.s.) was asked to explain the meaning of the holy verse:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا.

Who is given wisdom has been granted a great good. (***Sura Baqarah 2:269***)

The Hazrat replied that what is meant by wisdom is the obedience of Allah and the recognition of the Imam.3

Moreover, it is reported with authentic chains of narrators that someone had asked Imam Baqir (a.s.) to explain the meaning of the verse:

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا.

Is the dead man whom We make alive creating a Noor (***light***) ***for him wherein he walks among people is like the one who is in the darkness of unbelief and ignorance wherefrom he never comes outs?*** (***Sura Anam 6:122***)

The Hazrat replied: Here dead means the one who knows nothing and who does not obtain the knowledge of true beliefs. The Noor (Light) in which he walks among people is the Imam whom people follow. The man who is in darkness is the one who does not recognize his Imam.

It is authentically narrated from Imam Sadiq (a.s.) that Abu Abdullah Jadali went to Amirul Momineen (a.s.). The Hazrat told him: O Abu Abdullah! Do you want me to explain to you the purport of the verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (***for***) ***aught except what you did?*** (***Sura Naml 27:89-90***)

Meaning: The one who brings good in the presence of Allah has a reward better than it because (he gets) the higher in place of lower and the everlasting in place of the passing, rather Allah grants him upto ten or even upto seven hundred times more reward and such people will have no feeling of fear and horror on the Day of Judgement. And the one who brings forth evil and sins (many scholars say here evil means polytheism) (should know that) such people will be thrown head down in Hell. Will you not be given the reward of only those deeds, which you were doing?

Abu Abdullah replied: Yes, O Amirul Momineen, may my parents be sacrificed for you. The Hazrat said: Here 'good' means our Imamate and Wilayat and also the love of we Ahlul Bayt (a.s.). And here 'evil' means denial of our Imamate and Wilayat and enmity against we Ahlul Bayt (a.s.), which drives them with disgrace from this world to Hereafter to be thrown in Hell.

1. The writer says: It is an essential part of Faith to believe in the Prophethood of all the prophets mentioned in the Holy Quran and in those whose Messengership is mentioned continuously in the traditions and Sunnah of the Holy Prophet (S). One who denies even one of them is a disbeliever. So an overall faith in all the prophets and legatees is essential. It is not compulsory to have specific knowledge. He may believe that all the prophets and their legatees are true.
2. The writer says: The Hazrat has likened knowledge with water because just as water keeps the body alive, knowledge is the cause of the life of spirit (soul). Similarly he has likened the knowledge of the opponents, because of its being defective and doubtful, with water which is less and jammed in a pit full of mud and other impurities. This is because they have obtained knowledge from one another among themselves which does not reach the source of Allah, the messenger and the true Imams who alone have the true knowledge. The Hazrat has, in his comparison said that they are like the springs which fall into one another and has likened the knowledge of the Ahlul Bayt (a.s.) with pure water springs which flow from the Omniscient Allah because their knowledge is definite and which flows from the source of Revelation and divine inspiration and there is no scope for any doubt or confusion and also because such knowledge is brought by the holy spirit (Jibraeel) and showered on their holy souls endlessly. This will be explained further on – Insha Allah.
3. The writer says: By Hikmat is meant the true knowledge which is related with deeds (action). Therefore, it is said that a Hakim (wise person) is always true and of good character. Hence the Hazrat has used the words 'recognition of Imam' for explaining the meaning of Hikmat (wisdom), which is the fountainhead of every grace and the true and definite knowledge is available only from the Imam and only it enables obedience of Allah because the aim of obedience is to act according to that knowledge. From this it is understood that Hikmat does not mean those false sciences, which have been derived by wayward people from their imperfect minds naming it as Hikmat. It is on the basis of this false wisdom through which the Shariats (codes) of many messengers and many divine books have been altered thus depriving people of the divine knowledge and the traditions of the messenger and the words of Imams. Such people have, without understanding religion and essential problems declared themselves as Scholars and wise men.

[1] [1]
SHARES

Part 6: It is obligatory to obey the True Imams

Kulaini and others have with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the loftiness of religious affairs, its greatness, its key and the door of all good affairs and the pleasure of the

Merciful Allah is to obey the Imam after recognizing him. Then he said: Allah Almighty has said:

مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them. (***Sura Nisa 4:80***)

Meaning: One who obeys the messenger has obeyed Allah and if one disobeys him then (it does not matter), O Messenger! We have not sent you as their watchman, (so that you may be responsible for his deeds, nor have you to take their account). Your only job is to convey Our commandments and the job of taking their accounts and to reward or punish them is Our job.[1]

According to reliable source Abu Sabah has narrated that I give witness that I have heard Imam Sadiq (a.s.) saying: Ali (a.s.) was the Imam whose obedience was made obligatory by Allah, and similarly Hasan, Husain and Ali bin Husain (a.s.) were the Imams whose obedience was made compulsory by Allah.

Also the same Imam Baqir (a.s.) is reported to have said that: We are same group of Imams whose obedience has been made obligatory by Allah for the people and you should follow those (Imams) for knowing whom is not impossible for the people.

The same gentleman is reported to have said that Imam Baqir (a.s.) has, explaining the Divine words about the descendants of Abraham (Aale Ibrahim), meaning:

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.

We have granted them a great kingdom... (***Sura Nisa 4:54***)

said the great kingdom means compulsory obedience. We have made their obedience a must for the entire creation and that the Holy Prophet (S) and his Ahlul Bayt (a.s.) are included in Aale Ibrahim.

Imam Sadiq (a.s.) is reported to have said to Abul Hasan Attar: Include the prophets and their legatees in the said obedience, that is, just as the obedience of the prophets is compulsory so is the obedience of their legatees (Awsiya).

Moreover, according to reliable sources, he is reported to have also said: We are the group whose obedience has been made obligatory for all by the Creator of the universe, and He has allotted booty (Anfal) to us, that is, the produce of all mountains and lands etc which has been mentioned at relevant places. And so also we are entitled to the war booty and that we are perfect in knowledge and steadfast and that our knowledge is certain and that we are the envied about whom Allah has said:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ.

Are the people envious of what We have granted to them out of Our Grace? (***Sura Nisa:54***)

Likewise, it is reported by Husain bin Alaa that he said: I presented the beliefs of the Shias to Imam Sadiq (a.s.) that the obedience of legatees has been made obligatory by Allah. The Hazrat said: Yes, the legatees are the people about whom Allah has ordained:

Obey Allah and obey the Messenger and those vested with authority (Ulil Amr) among you. 4:54

After this, Allah willing, we would mention and explain that Ulil Amr means the Infallible Imams who are related to Imamate and the obedience of whose orders is obligatory and that only they are the persons about whom Allah has said:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Your Guardian is only Allah and His Messenger and those who establish Prayer and who pay Zakat while they are bowing. (***Sura Maida 5:55***)

All have agreed among Shias and Ahle Sunnat that none except Amirul Momineen (a.s.) has ever paid Zakat (sadaqah–alms) while bowing in Prayer and, according to some narrations, this giving of alms while bowing down (in Rukoo) is a clear reference to the holy Imams and the use of plural sign (those) is in support of it.

It is narrated according to reliable chains of narrators that a man from Fars asked Imam Ridha (a.s.): Is your obedience compulsory? He said: Yes. He asked: Is it obligatory as was the case with Amirul Momineen (a.s.). He replied: Yes.

Again, according to reliable sources, Abu Baseer has reported that he asked Imam Ridha (a.s.): Are all the Imams (a.s.) like one person in the matter of Imamate and is the obedience to them compulsory? Does the command apply to all of them? He replied: Yes.

Moreover, according to reliable chains of narrators, Kulaini and others have narrated from Muhammad bin Zaid Tabari that: I was standing behind Imam Ridha (a.s.) in Khorasan when a number of people of Bani Hashim were present including Ishaq bin Moosa bin Isa Abbasi.

The Hazrat asked him: I have heard that people say that we claim that people are our slaves because of our near relation with the Holy Prophet (S)? I have never said this nor have I heard it from any of our ancestors nor have I ever got news that anyone of our elders said so. But we do say that, in the matter of obedience people are our slaves meaning servants, that is, they are like slaves because it is compulsory for them to obey and thus all of them are our slaves in the affairs of Religion, that is, they

have been freed from hellfire on account of obeying us. Hence it is incumbent on those who are present here to convey this to all those who are absent.

Kulaini has, according to reliable chains of narrators, narrated from Abi Salmah that he said: I have heard Imam Sadiq (a.s.) saying: We are the group whose obedience has been made a must for the creation by the Lord Almighty and people must recognize us (they cannot do without our recognition) and people are not helpless in knowing us and the one who knows us with our Imamate is a believer and the one who denies is a disbeliever and the one who neither knows us nor denies us is like a man of weak belief and misguided until he returns to our compulsory obedience, the obedience which has been made obligatory by Allah. If such a fellow dies in a condition of this misguidance, it is for the Almighty Allah either to punish him or to forgive him.

Also it has been reliably reported that people asked Imam Ridha (a.s.) about the best thing by which servants (human beings) can get nearer to Allah. He replied: The best way to get closer to Allah is to obey Allah and to obey the Messenger and to obey the Ulil Amr and Imam Baqir (a.s.) said: Our friendship is faith and our enmity (being our enemy) is disbelief.

Likewise, he reports through reliable sources that: I asked Imam Baqir (a.s.): I want to describe before you my religion through which I worship Allah. He said: Do describe. I submitted: I give witness that Allah is One and that Muhammad (S) is His messenger and I believe in all the things brought by the Holy Prophet (S) from the Almighty Allah and I also accept (believe) that Ali (a.s.) was the Imam whose obedience was made obligatory by Allah and that after him was Imam Hasan (a.s.) who was such Imam and thereafter Imam Husain (a.s.) whose obedience was made compulsory by Allah and that after him was Imam Ali bin Husain (a.s.) whose obedience was a must according to Divine Command and thereafter I described the names of all the subsequent Imams until I mentioned his name and said that I accept his Imamate as a must. He said: Yes, this is the religion of Allah and the religion of the angels of Allah.2

1. The writer says: This verse has been referred to because the Holy Prophet (S) had, on a number of occasions, ordered the people to obey the holy Imams and hence their obedience is the obedience of the prophet and the prophet's obedience is the obedience of Allah.
2. The writer says: By the "angels' religion" is meant that the angels also like this religion for the servants (human) of Allah. It is just as what is meant by religion of Allah is that the angels are bound to accept this belief as is understood from other traditions.

[1] [1]
SHARES

Part 7: No guidance except through the True Imams

No guidance except through the True Imams who are the medium (Wasilah) between Allah and His creation. No salvation from Divine chastisement but through them

It is reported by Ibne Babawayh in *Majalis* and by other scholars with reliable chains of narrators quoting Imam Sadiq (a.s.) that he said: We are very much worried because of the people because when we call them towards us they do not respond and if we leave them to themselves they do not get guidance without us.

Similarly it is mentioned in *Khisal* that the Holy Prophet (S) said to Amirul Momineen (a.s.): There are three things which I can say on oath that they are absolutely true. One, the knowledge of Allah (Ma'refat) cannot be obtained but through you and through your legatees who know Allah truly. Two, since you are those who know Allah fully no one can enter Paradise but the one who knows you and whom you know. Third, since you are those who know Allah fully no one can enter Hell but the one who doesn't know you and whom you don't know.

It is mentioned in *Ilalush Sharai* with true chains of narrators that Imam Hasan Askari (a.s.) wrote to Ishaq bin Ismail that the Lord of the Might, through His Mercy and kindness, made some things obligatory for you. It was not because Allah needed it. Rather it is Grace from Allah except Whom there is no Allah for you, so that He may separate the unholy from the holy and so that He may take your trial about the things which are in your hearts and may make pure the things which are in your hearts through it so that you may advance towards His Mercy and so that He may raise your ranks in Paradise.

Therefore, He made it obligatory for you to establish Prayer and observe fasts and to perform Hajj and Umrah and to pay Zakat and to have faith in the Wilayat of Ahlul Bayt (a.s.) and He has kept a house so that through it the duties may be made available and so that they (Imams) may be the key to that house.

If they would not have been from Muhammad (S) and from the progeny of his legatees, you would be, certainly, wandering like the quadrupeds and you would have not known anything from your obligatory duties. Can you ever enter a city but through the gate? So Allah has been kind to you so profoundly by appointing, after His messenger, the Imams as your commanders. He declared on the Day of Ghadeer:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Today, I have perfected your Religion for you and concluded My Mercy on you and selected for you the religion of Islam. (***Sura Maida 5:3***)

We ordered you to observe some rights of Our friends so that it may be lawful for you to keep your wives and your wealth and whatever you eat and drink and also so that you may recognize and know Us and so that We may grant abundance and increase in these said things so as to see who among you is obeying His commands both openly and privately. And then He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

(***O Messenger!***) ***Tell*** (***them that***) ***I do not want any remuneration from you for this Messengership except that you should love my near relatives.*** (***Sura Shuraa 42:23***)

So understand that whoever will be stingy in loving them will be showing stinginess towards his own self because it (love for my relatives) benefits only them and Allah is indeed needless and you are in dire need of Him. So now, when the truth has been revealed clearly you may do whatever you like. Hereafter Allah and His Messenger and the Faithful will observe your attitude because you are surely to return to the One Who knows every open and secret thing and who will show you your deeds and the better consequence is for the righteous and praise be to Allah the Lord of the worlds.

It is mentioned in *Maniul Akhbar* that Imam Baqir (a.s.) is reported to have said that the Holy Prophet (S) said: O Ali! On the day of Judgement, you and Jibraeel will sit on the Sirat Bridge and none will cross it but the one who will have the order of relief from hellfire due to you Wilayat.

Shaykh Tabarsi has, quoting Imam Sadiq (a.s.), narrated in *Majalis* that he (Imam) said: It is we who are the medium (Wasilah) between you and Allah.

He also has narrated from Imam Hasan (a.s.) that the Holy Prophet (S) addressed Amirul Momineen (a.s.): O Ali! You and your companions and followers will be in Paradise.

He has also narrated from Abdullah bin Sulaiman in *Ihtijaj* that he says: I was with Imam Baqir (a.s.) when a man from Basra told him that Hasan Basri says that those who hide their knowledge (faith) will harm the dwellers of Hell by their bellies. The Hazrat said: If it is so then believer of the people of Firon will be destroyed about whom Allah has said:

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ...

And a believing man of Firon's people who hid his faith (***Sura Ghafir 40:28***)

Whereas Allah has praised him for hiding his belief. From the day Allah has sent Nuh (a.s.) with Messengership the knowledge has always remained hidden. So Hasan Basri may go either in the right or the left direction, the truth is that, by Allah knowledge cannot be availed but from the Ahlul Bayt (family members) of the Messenger. Therefore the Hazrat said: It is due to only such people, that our calamity

has increased. If we call them to us they do not come and if we leave them alone they do not get guidance.

It is narrated with true chains of narrators in *Basairud Darajat* that Imam Baqir (a.s.) said: Allah is being worshipped due to us; it is only due to us that people recognize Allah with His attribute of being One and Only and the Prophet Muhammad (S) is in a veil, that is he is a medium between Allah and His creation.

And it is reported in *Basharatul Mustafa* with reliable chains of narrators that Imam Baqir (a.s.) said: A man who calls Allah through our mediation (Wasilah) gets success and welfare and the one who calls Allah without our mediation destroys himself and also others.

[1] [1]
SHARES

Part 8: Hadith Thaqalayn (Tradition of the Two weighty things) and similar Traditions

It is mentioned in *Basharatul Mustafa*, through Ahle Sunnat sources, from Rafe, a freed slave of Abu Zar Ghiffari (r.a.) that he said: I saw Abu Zar (r.a.) clinging to the wall of Ka'ba and saying: The one who knows me knows. But who does not know me may know that I am Abu Zar Ghiffari (r.a.). I have heard from the Messenger of Allah Muhammad (S) that:

The man who will fight with me for the first time and on another occasion fight with my Ahlul Bayt (a.s.) will be, on the third occasion, made by Allah to rise with Dajjal on the Day of Judgement. Doubtlessly, the example of my Ahlul Bayt (a.s.) among you is like the Ark of Nuh (a.s.), that is, who boarded it got salvation and those who turned away drowned. My Ahlul Bayt (a.s.) is the Gate of Hitta (repentance) of Bani Israel. Whoever entered that door got salvation and who did not enter was destroyed.

Shaykh Tusi (r.a.) has narrated this tradition in a number of ways from Abu Zar Ghiffari (r.a.) and, in some narrations, these words are added: The Holy Prophet (S) said thrice: Have I conveyed the message of Allah?

Sayyid Ibne Tawoos has, in *Taraif*, narrated from *Musnad* of Ahmad bin Hanbal that Abu Saeed Khudri says that the Holy Prophet (S) said: I am leaving behind me two very weighty things for you. So long as you will remain connected with them you will never go astray after my departure and they (the two things) are heavier than one another. One of them is the Book of Allah and it is a rope which hangs from the heavens to the earth and the other is my progeny, my Ahlul Bayt (a.s.). Doubtlessly they will never be separated from one another until they come to me at the side of the pond of Kauthar in Paradise.

He has also narrated from Ahmad that Israel bin Uthman said: I saw Zaid bin Arqam in the house of Mukhtar, I asked him: Did you hear this Hadith Thaqalayn from the Holy Prophet (S)? He said: Similarly.

Ahmad has narrated from Zaid bin Thabit that the Holy Prophet (S) used to say: I am leaving among you two great things who are my successors among you after me: One is the Book of Allah which is a rope extended from sky to the earth and the other is my progeny who are my family members. Surely these two will never separate from each other until they reach me at the Pond of Kauthar. The Shaykh has also reported these traditions in *Amadah* in this same manner.

Similarly, Sayyid Ibne Tawoos has, through Ahle Sunnat sources, quoted from the book *Jamiul Usool,* which is the most reliable book of this time, and the said Sayyid has quoted from the original book. I am quoting his exact words. I have also seen in the tradition that it is reported from Yazid bin Hayyan that he says: I and Haseen bin Sabrah and Umar bin Muslim went to Zaid bin Arqam.

When we sat down near him, Haseen told him: O Zaid! You have narrated many traditions and have also seen the Holy Prophet (S) with your eyes and also heard his words and have waged Jihad with him and have offered Prayers behind him and have met him many times. Please tell me those traditions that you yourself have heard from the Holy Prophet (S).

Zaid said: O my nephew! By Allah, I have become very aged and a long time has passed since I was with the Holy Prophet (S). I have forgotten a number of traditions which I had heard from him. So accept whatever I may now narrate to you and do not put pressure on me about what I may not narrate. Then he said: One day the Holy Prophet (S) rose up before us and gave a Sermon on the bank of the pond Khum, situated between Mecca and Medina. After praising Allah he gave some admonitions and reminded us of the Hereafter and said: O People! I am also a human being. Very soon my Lord will call me to Him.

That is, the angel of death will come so I will respond to the Divine call and go away from this world. Doubtlessly, I am leaving behind me for you two great things. One of them is the Book of Allah that has Guidance and light (Noor). So adopt the Book of Allah and hold it. Then the Hazrat encouraged and inspired us to act according to the commands of the Holy Quran and then said: The other thing is my Ahlul Bayt (a.s.). Then he said thrice that I am asking you to remember Allah in the matter of the rights of my Ahlul Bayt (a.s.), that is, never give them any trouble and observe their respect and never usurp their right of being the Imams.

Hearing this, Haseen asked: O Zaid! Who are his Ahlul Bayt (a.s.)? Is his wife not included in his Ahlul Bayt (a.s.)? Zaid said: Of course she is from the members of his house, but here Ahlul Bayt (a.s.) means those persons for whom alms (sadaqah) is impermissible (Haraam). He asked: Who are they? Zaid said: They are the progeny of Ali, the progeny of Aqeel, the progeny of Ja'far and the progeny of Abbas. Haseen asked: Is sadaqah Haraam for all of them? Zaid said: Yes.[1]

Similarly, this subject has been narrated with little variance in *Jamiul Usool* and all other books and

Sayyid has, reported it from some in some ways from Ibne Maghazali Shafei that the Holy Prophet (S) said: The time has arrived when I will be called in the holy world and I will respond that call. Verily I am leaving behind me for you two things, one is the Book of Allah which is a rope stretched from the sky down to the earth and my Progeny which is my Ahlul Bayt (a.s.) and the Omniscient Allah has informed me that these two will not separate from one another until they arrive to me on the Hauze Kauthar. So just ponder how will you act regarding these two.

Likewise Sayyid has, in *Fazailul Quran* narrated from Ibne Abi Duniya that the Holy Prophet (S) said: I will reach the Hauze Kauthar ahead of you so that I may make provision for you. So when you will arrive I will ask you about the two weighty things (Thaqalayn) as to how did you act for me regarding them? The narrator says that they could not follow what was meant by Thaqalayn until a migrant got up and said: O Messenger of Allah! May my parents be sacrificed for you what are Thaqalayn?

The Hazrat said: The greater of them is the Book of Allah, one end of which is in the hand of Allah and another in your hands. So keep holding it fast so that you may not err (and so astray) and the thing smaller than it is my Progeny.

Those from them who remain in the direction of Qibla and may accept my invitation should not be killed nor should they be cheated because I has asked for a thing from the Omniscient and Omnipotent Allah which has been accepted by Him and it is that these two weighty things may come to me on the Hauz of Kauthar jointly like this (the Holy Prophet (S) joined his two fingers) and Allah has told me that: O Messenger! The one who helps the two is the one who helps you and those who degrade them are those who venture to degrade Me, being the enemies of the two. O people! No community before you had been destroyed but for acting upon their selfish desires who had helped one another in harming their prophet and who had killed those who were issuing just orders.

The author of *Taraif* has reported in some ways from Thalabi who is one of the Ahle Sunnat commentators, the explanation of the verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

And hold fast by the covenant of Allah all together and be not disunited... (***Sura Ale-Imran 3:103***)

The Holy Prophet (S) said:

O people! I am leaving behind me for you two great things who are my successors and caliphs among you. If you will adopt them and will act accordingly and follow them, you will never go astray after me. One of them is greater than the other. The greater one is the Book of Allah that is a rope stretched from sky to earth and another is my Ahlul Bayt (a.s.). These two will not be separated from one another until they come to me on the Hauze Kauthar.

Ibne Kathir has, in *Jamiul Usool* which is in vogue among the Ahle Sunnat, has quoted Tirmidhi wherein it is mentioned that Jabir bin Abdullah said: I heard the Messenger of Allah (S) giving a sermon on the back of a camel on the Day of Arafah. He was saying that I am leaving among you a thing which, if you will cling to it, you will never go astray and it is the Book of Allah and my Progeny who are my family members (Ahlul Bayt a.s.).

Similarly, from *Sahih Tirmidhi*, Zaid bin Arqam is quoted saying that the Prophet of Allah (S) said:

I am leaving for you a thing which if you will keep hold of, you will never go astray after me and those two things which are greater and higher than one another. One of them is the Book of Allah which is a rope drawn from earth up to the sky and another one is my Progeny who are my Ahlul Bayt (a.s.). These two will never get separated from one another until they arrive to me on the Hauz of Kauthar. So just think how you will act for me on their matter.

It is reported from Sulaym Ibne Qays Hilali in *Ihtijaj* that Sulaym says: Once during the time of Hajj, when I and Jaish Ibnul Maqar were in Mecca, Abu Zar (r.a.) got up suddenly and holding the chain of Ka'ba proclaimed loudly:

O People! The one who knows me knows but the one who does not know me should know that I am Jundab bin Junadah and I am Abu Zar. O people! I have heard the Messenger of Allah saying: The example of my Ahlul Bayt (a.s.) among my Ummat is like that of the Ark of Nuh. Those from his community who rode it were saved and those who remained separate got drowned and the example of my Ahlul Bayt (a.s.) is like the Gate of Repentance (Babe Hitta) that was in Bani Israel. O people!

I have heard the Holy Prophet (S) saying: I am leaving behind me two things for you. You will not be misguided so long as you will remain attached to them; they are the Book of Allah and my Ahlul Bayt (a.s.)…to the end of the tradition.

Thereafter when Abu Zar came to Medina, the third caliph sent someone and called him and asked him: What made you announce these traditions rising up during the Hajj season? Abu Zar replied: This was a promise which was taken from me by the Holy Prophet (S) and I was ordered to do so.

Uthman asked him: Who is the witness to your claim? Hearing this, Amirul Momineen (a.s.) and Miqdad got up and testified and when all the three gentlemen went out, Uthman pointed towards Amirul Momineen (a.s.) saying: These companions of him are of the opinion that they will succeed in their aim and that they will get something.

Ibne Babawayh has, with reliable chains of narrators, quoted Ibne Abbas saying that the Holy Prophet (S) said: A man who believes in my religion and who acts according to my way and who follows my tradition should also have faith in the Imams from my Ahlul Bayt (a.s.) who are the best in my entire Ummah. Certainly their example in this community of mine is like Bani Israel's Bab-e-Hitta.

The Hazrat has also been quoted in *Uyoon ul Akhbar* with reliable chains of narrators that the Holy Prophet (S) said: Among you the example of my Ahlul Bayt (a.s.) is like the Ark of Nuh. Whoever sat in this ship following the Ahlul Bayt (a.s.) got salvation and those who turned their face from them will be beheaded and thrown into Hell fire.

This same tradition has also been quoted in *Nihaya* by Ibne Athir, a great Ahle Sunnat scholar.

It is written in Sahifa Ridha and Ayyashi has quoted Imam Ridha (a.s.) in explaining the verse:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ.

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness (Hitta). (Sura Baqarah 2:58)

Imam Baqir (a.s.) said for you the Bab-e-Hitta are we.2

Thereafter Imam Baqir (a.s.) said: Amirul Momineen (a.s.) said that: Allah had fixed Bab-e-Hitta for Bani Israel and, O community of Muhammad (S) for you, He has fixed the door of Ahlul Bayt (a.s.) and you have been ordered to follow them and to adopt their ways so that He may forgive your sins and may give a greater reward to those of you who do good deeds and your Bab-e-Hitta is better than Bani Israel's Bab-e-Hitta because their door was made of some wood planks and we are the truth tellers and we are the Faithful and the guides and higher and loftier.

As has said the Holy Prophet (S): The stars are the sanctuaries in the sky for the sky and my Ahlul Bayt (a.s.) are sanctuaries for my Ummah. They will not be destroyed in the world because of being misguided so long as anyone from my Ahlul Bayt (a.s.) is there whom they will be following in their manners and behaviours.

Likewise, the Holy Prophet (S) has said: Whoever wants to live like me and to leave the world like me and to reach the tree which has been planted by Allah with His hand of Might and about which He has said 'be' and it was, and who wants to reside in the Paradise of Adn which has been promised to me by my Lord, should adopt the Wilayat of Ali (a.s.) and accept his Imamate and be a friend of his friend and an enemy of his enemy and adopt the Wilayat of his Graceful sons after him who are always obedient to Allah because they are created from my essence and because Allah has granted them my knowledge and wisdom. So woe unto those people of my Ummah who deny their Grace and who may not maintain the respect of their rights. May Allah not grant them my intercession.

The Hadith Safinah has been recorded by Sayyid in *Taraif* from *Kitabe ibne Maghazali Shafei* in many ways from Ibne Abbas and Salmah Ibnul Akwah Abu Zar and others and the tradition of Hitta has been narrated by Sulaym bin Qays from Ali Ibne Abi Talib (a.s.) and he has told the Hazrat: I have heard this tradition from more than a hundred scholar companions.

Ibne Babawayh has, in *Amali* and *Akmaluddeen*, narrated from Ibne Abbas that the Holy Prophet (S) told Ali Ibne Abi Talib (a.s.): O Ali! I am the city of wisdom and you are its gate and entrance to a city is not possible save through its gate. He who is your enemy is lying in his claim that he loves me and that he is my friend because you are from me and I am from you, your flesh is from my flesh and your blood is from my blood and your soul is from my soul and your inner is my inner and your outer is my outer.

You are the Imam of my Ummah after me and you are my successor and my caliph after me. Lucky is he who obeys you and unlucky and stonehearted is he who disobeys you and fortunate is he who adopts your Wilayat and the loser is he who maintains enmity with you and he has attained salvation who does not detach himself from you and destroyed is, he who gets separated from you. You and your sons are like the Ark of Nuh after me. The one who rode it gained salvation and the one who defied you got drowned. You are like the stars in the sky. When one stars faints another takes its place and it will continue like that till the Day of Qiyamat.

Zaid bin Thabit has narrated that the Holy Prophet (S) said:

Verily, I leave behind among you two weighty things, the Book of Allah and my Progeny, my Ahle Bayt and they are two successors after me and they will not separate till they reach me at the Pond.

It is narrated by Abu Saeed Khudri in *Akmaluddeen*, *Maniul Akhbar* and *Khisal* that the Holy Prophet (S) said: I am leaving behind me for you two heavy things one of which is more precious than the other. One is the Book of Allah which is a rope stretched from the sky to the earth and other is my Progeny (Progeny). Surely these two will not get separated from one another until they come to me on the Hauz (Pond) of Kauthar. The narrator says: I asked Abu Saeed: Who is his Progeny? He said: His family members (Ahlul Bayt a.s.)).

Likewise, I have heard from Abu Amr Masahib Abul Abbas Nahvi Laghvi the two have been called *Thiql* (heavy) because *tamassuk* with them is serious and difficult.

Ibne Babawayh has quoted Hadith Thaqalayn in *Akmaluddeen* etc. from Abu Saeed Khudri with twenty-five chains of narrators from Thalabi, Abu Hurairah, Amirul Momineen (a.s.), Zaid bin Arqam, Jabir bin Abdullah Ansari, Abu Zar Ghiffari, Zaid bin Thabit and other companions of the Holy Prophet (S). Ali Bin Ibrahim has recorded in his Tafsir (commentary) that the Holy Prophet (S) had said in the Farewell Hajj at Masjid Kheef that I am your Way-mark and I will reach Hauz-e-Kauthar before you.

You will arrive after me. This Hauz is so large that its span is equal to the distance between Basra and Sham upto Sanaa-e-Yaman. On its bank there are so many cups of pure silver, their number is equal to the number of stars in the sky. There I will definitely ask you about the two weighty things, as to how you behaved with them?

People asked: What are the two weighty things? He replied: One is the Book of Allah, which is the greater weighty thing and one of its end is with Allah and another in your hands. So hold it fast so that

you may not go astray and never fall in fault. Another is my Progeny which is my Ahle Bayt (a.s.) (family members).

Verily I have been informed by the Kind and Merciful Knower of the apparent and the hidden that both of these two will not get separated from one another until they come to me on the Pond of Kauthar like the closeness of my these two fingers, he said this joining the index and the middle fingers and then said: I do not say that you should consider one of them bigger or greater than the other, exactly like my these two fingers one of which is bigger than other. (He said this joining his forefinger with his thumb).3

Ibne Babawayh has, in most of his books, narrated from the Chief of the Martyrs, Imam Husain (a.s.) that people once asked Ali (a.s.): Who are the Progeny? He replied: I, Hasan, Husain, and nine Imams from the descendants of Husain and the ninth of them is Mahdi and Qaem (a.s.). Neither they will get separated from Quran nor the Book of Allah will get separated from them until they come to me on Hauze Kauthar.

Saffar has, in *Basairud Darajat* and Ayyashi in *Tafsir* narrated the tradition of two weighty things with a number of chains from the Ahlul Bayt (a.s.). It is narrated in *Basair* from Imam Muhammad Baqir (a.s.) that the Almighty Allah has made three things sacred in the world: Quran, my Progeny and Holy Ka'ba. But people made alterations in the Quran and changed it. Similarly, people ruined Ka'ba and likewise killed my Progeny. All these three were trusts of Allah and people sabotaged all of them.

It should be remembered that the traditions of two weighty things, the Ark and the gate of repentance are all Mutawatir (Narrated by exceedingly large number of narrators) and all the traditionists of the Ahle Sunnat have quoted it and Ibne Maseer has said in *Nihaya* that it has been mentioned in tradition that:

I leave among you two heavy things...

Here they are called Heavy (*Thiql*) because it is difficult to get attached with them and to act according to them. Every nice and better thing is called *Thiql*. That is why they are called *Thiql* as they are great and high ranking. Then it is mentioned in *Nihaya*

The simile of my Ahle Bayt (a.s.) is like the simile of the Ark of Nuh (a.s.). Whosoever will dissociate from it will be pushed into the Fire by the Almighty Allah.

It is mentioned in *Qamoos* that Thiql-e-Mahrika is that beautiful thing which is kept hidden by people after obtaining it. So this is the meaning of:

I leave among you two heavy things; the book of Allah and my progeny.

Sayyid Murtuza has written in *Shafi* that the proof of the authenticity of this tradition is that the entire Ummah has accepted it and none has differed from it except in deriving its meaning (*Tawil*). It is a rule among the scholars that if there is any doubt about the authenticity of a tradition they first discuss about it and thereafter derive interpretations. Their turning back from this rule is the proof of the matter that

they have not doubted about this tradition being true.

Thereafter Sayyid Murtuza writes that a man's progeny is, according to dictionary, his progeny like his sons and their children. Some lexicographers have widened its meaning saying that a man's progeny are those who, in his lineage are the near most to him. So, according to the first definition, it is very clear that the truth about the word progeny applies to Imam Hasan, Husain (a.s.) and their progeny. According to the second saying it will apply to them as well as to those like them who are closest to them in their lineage.

1. The writer says: After this it might also have been written that Zaid made a mistake and that Ahlul Bayt (a.s.) specifically means the Aal-e-Abbas. It is also possible that Zaid might not have erred, but the copiers of the traditions, who are Ahle Sunnat scholars, might have, due to love for Aal-e-Abbas and others included them themselves as has been done by Shaykh Abdul Haqq Muhaddis Dehalvi in Madarijun Nubuwwat, while explaining the verse (42:23) by writing with regard to Ali, Fatima and their sons, that they are close relatives of the Holy Prophet (S) but the truth is that this verse also includes all the wives and the companions of the Prophet.
2. The writer says: There is difference of opinion about the entrance to Bab-e-Hitta. What is prevalent is that the period of Tiyah ended forty years after the death of Moosa (a.s.). His legatee Yusha (a.s.) brought Bani Israel in the city of Areeha for fighting against the community of Amaliqah. Areeha is in Syria. When they conquered Areeha and killed Amaliqah and won the country of Syria, Allah ordered them to enter Areeha with humility, bowing their heads and reciting repentance as mentioned in the holy Quran: (2:58). Many commentators have said that what was meant by bowing was to bend and to show humility and that the meaning of 'Hittatun' was to say 'Allah, forgive our sins.' They say that their sin was that they had defied Moosa's (a.s.) command to enter Areeha because of which they had to suffer many calamities. They have quoted Ibne Abbas that Hittatun means Laa illah illallaah and that the meaning of 'Sanazeeddul muhsineen' is that 'Very soon We will increase the reward of their good deeds and that 'those who wronged themselves and altered what was told to them, they did not bow and dragged their beds while sitting thereon and that instead of saying Hitta, uttered (to mock Allah), 'Hanta' that they want red-coloured wheat. So Allah made them suffer darkness and plague and seventy thousand of them died in one hour. Thereafter Allah showed Mercy to them and removed the epidemic from them as He says in the holy Quran: 'We sent chastisement from the sky on those who indulged in offences. (2:59). In short, the example of Ahlul Bayt (a.s.) is like that door because they are Babullah (Gates of Allah) and one who enters the gate of their following gets relief from the punishments of both this world and the Hereafter and the one who turns away from accepting their Imamate and does not follow them gets destroyed and becomes misguided and is punished in the worst manner in both the worlds.
As it has been mentioned in the first volume in the Tafsir of the Imam that Allah has showed the pictures of Muhammad (S) and Ali (a.s.) on the gate of that city and commanded them to bow by way of respect as has already been mentioned earlier.
3. The writer says: When the Holy Prophet (S) joined his two fingers of his one hand it was meant to show that they will not get separated from one another. For this purpose the comparison or similarity of the forefinger and the middle finger of the same hand is more appropriate. As it was important to show that it was not intended to give preference to one over the other, it was more appropriate to give the simile of the forefingers of both the hands. It is not proper to join the forefinger with the middle finger because the latter is larger than the former, which could mean or imply superiority. Anyway what is meant to convey is that the original words and meanings of the Holy Quran are with Ahlul Bayt (a.s.) and no one else is more aware of them. Moreover, the action of Quran (Quran in action) is, along with all of its command and prohibitions are with these gentleman only as mentioned in the Holy Quran about the virtues of the Holy Prophet (S) that the Quran is his Character. Likewise these gentleman testify to the truth of the Quran. It is mentioned in a tradition that one third (1/3) of the Quran consists of their grace and one third (1/3) in the condemnation of their enemies, (according to some narrations it is 1/4th). This is in spite of the fact that the Holy Prophet (S) has limited his words within such limits that all doubts are removed making it crystal clear that: My progeny is my Ahlul Bayt (a.s.). Thus this command has been directed towards that which is entitled to both. We know that, among those of a man's progeny who can be called his Ahlul Bayt (a.s.) are his

children and their (grand) children and those who can occupy his seat being nearest to him in blood relation. Despite all this the Holy Prophet (S) has himself described that as to who are his Ahlul Bayt (a.s.) as seen in successive narrations that the Holy Prophet (S) gathered Amirul Momineen, Fatima, Hasan and Husain (a.s.) and covered them by a sheet saying: These are my Ahlul Bayt (a.s.) and hence O, Allah! Keep impurity and evil away from them and keep them clean of sins and vices and keep them pious. It was at that moment that this verse was revealed which is called the Verse of Purification. Seeing this, the Holy Prophet's (S) wife Umme Salma asked: O Prophet of Allah: Am I not among your Ahlul Bayt (a.s.)? The Holy Prophet (S) replied: No, but you are virtuous. In short, Allah has included only these persons in the Prophet's Ahlul Bayt and none else. Hence it is incumbent that the Hadith Thaqalayn must be considered as related to them or to those who can attract another evidence or proof. Scholars have also agreed that this Divine Command to have attachment (Tamassuk) and to follow applies to both to them as well as to their progeny because they have taken their place (Qaem Maqam). Many have said that, because of some probabilities, which have been described, it is necessary that Amirul Momineen (a.s.) must not be included in Ahlul Bayt (a.s.). Our answer is that those among the Shias who say that progeny must be sons and grandsons of the Holy Prophet (S) also say that though apparently the word progeny does not cover him, he being the father and elder of the progeny who is the best among them, he does come in the meaning of progeny on the basis of outward evidence. And if someone says that infallibility applies to one who is connected with both the Book and the progeny and not only to the progeny, then we would say that, in that case, this word would become senseless, because, when only the Book is the Hujjat (argument) and if a thing is not a Hujjat in itself then there is no sense in joining it with the Book. The progeny will have nothing to do with it. Rather, this applies to every person and everything. If it is in accordance with the Book it will be a Hujjat. Therefore, giving speciality to the progeny and to say in clear terms that the progeny the Book will not get separated from one another till the Day of Qiyamat, is the proof that only their word is Hujjat. The Ahle Sunnat have raised a possibility Ijma (agreement of opinion) of Ahlul Bayt (a.s.) is Hujjat. But it is of no use because it is well known that they have agreement on the issue that after the Holy Prophet (S) Ali (a.s.) is his Caliph (immediate leader). But there is no harm if, in rare cases, someone differs from this Ijma despite the fact that, it is possible on the basis of the same tradition it is necessary that in every era there has to be an Imam. Hence we know that the Holy Prophet (S) addressed us in words only to remove our excuse and so as to complete the proof for us in the matter of religion, and to guide us by pointing to a thing because of which we can get rid of every kind of doubt. It is mentioned in the narration of Zaid bin Thabit: 'Both the Book and the progeny are my Caliphs after me' because it is known that it only aims to convey that: what they were bringing before me (for decision) during my lifetime would henceforth (after me) be brought before them (my progeny). We say that in this case, there will necessarily be either of these two: the first is that their Ijma is Hujjat as has been understood by the Ahle Sunnat and second: there necessarily lives among them, in every age, an Imam whose word is Hujjat. Now if the first thing is meant, then it would mean that (Allah forbid) the Holy Prophet (S) did not complete the Hujjat for us and did not remove our excuse because it is not necessary that there must be an Ijma on every issue and it is possible that the Ijma is only over one out of a thousand issues of the Shariat. Thus how can Hujjat be complete over a man who may not be able to fulfil our need except a little. Hence this argument that: It is absolutely necessary that in every age, there must be Hujjat from the Ahlul Bayt (a.s.) of the Holy Prophet (S) who must be Infallible, whose word can satisfy everyone fully. Thus this is a comprehensive proof on the existence of the Hujjat.

The arguments of the Shias provide the details. Since the Holy Prophet (S) has said that the two will not be separated from one another till Qiyamat the command about the Book and its origin is to remain till the last Day. Therefore it is necessary that that Hujjat too should remain along with its attribute and one of them must be present in every age. (The writer says:) rather the need of the Hujjat is more than the Book because the commands of the Shariat can be derived in a very small number from the apparent Quran and that too with some doubt. That is why some people have said that the most clear cut verse in the Holy Quran is the verse about Wuzoo but there are eighty doubts regarding it also. So the details and original intention of the Divine commands do require a caliph (for complete clarification). Here it also becomes clear that (they are not right) who say that approaching both the Quran and the progeny is not possible because all commands are not seen in the Quran and those which are seen are also doubtful and so their excuse is not removed by both. But the fact that this writing is a Nass (clear cut Divine text) on Imamate and Khilafat and obedience being compulsory is such that nobody with an iota of wisdom and justice can deny it. It is as if a king leaves his city for some time and say: "I am leaving such and such person among you behind me". What would it mean except that "you should obey him just as you are obeying me?"

Likewise if somebody leaves his house and while proceeding on journey says: I am leaving behind me such and such person between you. Does it not mean that he says nothing but 'he is my substitute or deputy and he is in charge of my house'? Especially when he earlier says that 'I am also a man like you and I am to answer my Allah's invitation very soon and thereafter he says: I am leaving behind me for you the Book and my progeny. Just as many books show the superiority of Book over progeny, so also there are many traditions that show that the progeny is superior to the Book. So it is not doubtful to make a comparison between the two. Clear evidence came to my mind, which I have put forth at length in my book Ainul Hayat. In short, there are many clear and hidden meanings of the Quranic words. They are from seven interiors to seventy interiors. According to many traditions the word Quran and the entire Quran refers to Ahlul Bayt (a.s.) and many narrations point out that the meanings of Quran, especially its hidden meaning are related to Ahlul Bayt (a.s.). Rather the knowledge of 'what was' (Ma kaana) and 'what is' and 'will be' (Ma yakoono) till Qiyamat and all codes of life and Divine Commands are in the Holy Quran and all this knowledge is with the Ahlul Bayt (a.s.) because they are clean of all sins and are Infallible and they are perfect in all human virtues. Similarly most of the Holy Quran praises then and condemns their opponents as mentioned earlier. With this meaning also it is clear that the praise of every perfect virtue turns back to the people having those virtues (mentioned in Quran) and since, for good reasons, such perfection is only with these persons (Ahlul Bayt) and as the condemnation of every evil mentioned in the Quran refers to the persons who have such vices are the enemies of Ahlul Bayt (a.s.). As Quran, by itself, is not a personality but an exposition, which has different pictures in different circumstance. As first the angel was in the knowledge of the Knower (Allah), then it appeared on the Lauhe Mahfooz (The Protected Tablet). From there it was transferred to Jibraeel (a.s.). Thereafter, from Allah, either directly or through Jibraeel it was revealed to the sacred and radiant heart of the Holy Prophet (S). Therefrom it came to the holy hearts of the Legatee and Momineen (Faithful) and became manifest in the form of the Book. Thus, in reality, the real sacredness is of the origins of the Quran and therefore, it made all those places sacred where it went. The place where it was more manifest became more sacred. Likewise sacred are the ink and the pen and the tablet on which the Quranic words are written. So much so that even the cover of the book containing the said Words also became sacred. It is the place where the Quran's manifestation is the least and yet it is so sacred that anyone who insults or abuses it becomes a disbeliever. Therefore, the heart of the believer whose heart holds the Holy Quran has the sacredness which is higher than the sacredness of the letters and the paper as mentioned that the dignity of the believer is higher than that of the Quran. Hence the character of a man is in accordance with the virtues mentioned in the Quran the more will be his or her honour. On the contrary if someone has evils instead of good virtues the less will be his credit and it will dishonour the Quran to that extent. In short, the Holy Quran and its virtues increase step by step or in stages so much so that when this apparent manifestation of the Quran reaches the Holy Prophet (S) and his Ahlul Bayt (a.s.) it attains its zenith. Therefore if seen from the viewpoint of truth the real Quran are these gentleman who are actually the place of its words and the places of the meaning of the Quranic virtues. As you have come to know, Quran is that, which contains the signs (letters) of the Quran and the signs of Quran in the meaning of its perfectness are the hearts of the believers as said by Amirul Momineen (a.s.): 'I am the Speaking Quran.' There are many traditions in this regard, some of which I have written in Ainul Hayat. In short, the result of research, the essence of all these traditions is that this aspect of these righteous people which is the aspect of their attachment with Quran and its knowledge is higher and better than all aspects as Allah Almighty has said: 'We have granted them (from the aspect of knowledge) dignity over both worlds.' (45:16) and about all the aspects of these great persons, which are like Divine announcements like their sacred lineages, they can also be included in the Quranic aspects (relevant aspects), but among all the Quranic aspects, the best one is the aspect of knowledge.

[1] [1]

SHARES

Part 9: Different traditions that mention the nomination of all the Imams together

Abu Hurairah has narrated in the book *Basharatul Mustafa* that the Holy Prophet (S) said the best among you is the one who is the best in favor of my Ahlul Bayt (a.s.).

Likewise Jabir bin Abdullah Ansari has narrated that the Holy Prophet (S) said that people are known according to their paternal relation except the progeny of my daughter Fatima (s.a.) because I am their guardian (Wali) and their Usbah (close relative). They are my Progeny who are born of my essence (*Teenat*). Woe unto them who deny their gracefulness. Allah befriends those who befriend them (my Progeny) and Allah is the enemy of those who are their enemy.

Similarly, according to reliable chains of narrators, Ali (a.s.) is reported to have said that certainly, Allah has made five things obligatory for His slaves which are the best of all deeds. They are Prayer, Fasting, Zakat, Hajj and the Wilayat of we Ahlul Bayt (a.s.). People acted upon the first four things but they insulted and disregarded the fifth one. By Allah, acting upon the said four things cannot be considered complete unless the fifth one is also acted upon, that is until they do not have the belief in the Imamate of we Ahlul Bayt (a.s.) which a condition for the acceptance of all the four.

Similarly, it is also related by Ali (a.s.) that: We are Najeeb (excellent) and Shareef (Noble) and our progeny is the prophet's and our group is group of Allah and the group which rises against us is the group of the devil and the one who considers us like others is not from us.

The author of the book *Misbahul Anwar* has narrated from Imam Sadiq (a.s.) that the Holy Prophet (S) said:

I am the balance of knowledge and Ali (a.s.) is like its two scales and Hasan and Husain (a.s.) are its two strings and Fatima (s.a.) is its beam. The Imams following them will measure (weigh) their friends and foes with this balance. Those who are their enemies are condemned by Allah and by those who condemn.

Ibne Athir has, in *Jamiul Usool,* quoted from *Tirmidhi* the words of Ali (a.s.): The Holy Prophet (S) held the hands of Imams Hasan and Husain (a.s.) and said: The one who befriends me and these two children and their parents will be with me and in my company on the Day of Qiyamat.

Likewise, in *Sahih Tirmidhi*, there is a narration from Zaid bin Arqam that the Holy Prophet (S) said about Amirul Momineen (a.s.), Fatima (s.a.), Imams Hasan and Husain (a.s.) that: I am to fight with those who fight with you and I make peace with those who make peace with you."

Dailami, one of the Ahle Sunnat traditionists quotes Imam Ali (a.s.) in *Firdausul Akhbar* that the Holy Prophet (S) said: We are the Ahlul Bayt (a.s.) from whom Allah Almighty has kept away all evils, and that the Holy Prophet (S) said: We are the Ahlul Bayt (a.s.) for whom Allah has preferred the Hereafter in place of this world.

Sayyid Razi (r.a.) has narrated in *Nahjul Balagha* that in a sermon in which Imam Ali (a.s.) has described Aale Muhammad (a.s.) has said that he (Ali) is the preserver and custodian of the secrets of the Holy Prophet (S) and also the shelter in connection with the affairs of Prophethood and is the treasure of knowledge and the resounding of his command and the library of his books and the rope of his Religion; that Allah has retained the straightness of His Religion through them (a.s.); that Allah has removed fear from Religion; that the Aale Muhammad (a.s.) cannot be compared with any other persons of this Ummah nor can any other group equal them because Muslims have got blessings only through them and also only through them the people received guidance.

They alone are the solid foundation of religion and the sound pillar of Faith. Everyone should look only at them, that is, should remain connected with them. If anyone has made excess and crossed limits in their praise should return towards them properly and if anyone has lagged behind in appreciating them should rush forward and join other moderates. Specialities of the right of Wilayat are reserved only for them and it is incumbent on every creature to love them. The Holy Prophet (S) has willed only in their favor and they alone are his heirs.

In *Amali* Ibne Babawayh has quoted Imam Ridha (a.s.) that the Holy Prophet (S) said:

Allah has informed me through Jibraeel that Allah says: Ali Ibne Abi Talib (a.s.) is My Hujjat over the creation and he alone would maintain My Religion; I will create many Imams from his loins who will live among people with My Command and invite people towards My Path. I will forgive My male and female slaves because of their blessings and will waive punishment from them and I will shower My Mercy on My creation because of them.

Likewise, according to a reliable narration Umme Salma says: I have heard the Holy Prophet (S) saying:

After me, Ali Ibne Abi Talib (a.s.) and the Imams from their sons are most graceful among the creation on the earth and only they will lead all people to Paradise.

Similarly, it is narrated authentically that the Holy Prophet (S) said:

When I was taken, during the night of ascension '(Meraj)', to the seventh sky and therefrom to the farthest lote-tree (Sidratul Muntaha), and therefrom to the folds of Radiance my Lord called out to me: O Muhammad! You are My slave and I am your Lord.

So be submissive to Me and worship Me and rely on Me and put trust in Me and in none else and that is all. I have chosen you and your brother Ali (a.s.) who is your Vicegerent and deputy and the gate of your

city of knowledge. So he is My Hujjat on My servants and My creation and he is their leader and My friends and foes will be identified only through him and (through him) the group of devil will be differentiated from My group and only through him will my religion be established and My Religion's frontiers will be defined and My Commands will be issued and I will pour My Mercy on My male and female slaves through the Imams who will be from his sons.

I will fill up My earth with the pronouncements of Tasbeeh and Taqdees and Takbeer and Tamjeed and will clean the earth of My enemies through him and I will grant My earth to My friends as heritage. I will bring down the word of deniers and raise up the word of My Religion and Kalimah and I will enliven My male and female servants through him and I will open up My mines and treasures for him through My knowledge and I will reveal the hidden hearts' secrets of people to him through My Will and I will help him with My angels so that those angels may strengthen him for the task of issuing My Commands and the proclamation of My Religion. In fact he is my friend and he is My Mahdi for guiding My servants truthfully.

Similarly they have quoted Imam Sadiq (a.s.) authentically that the Holy Prophet (S) said:

O Ali, you are, in my Ahlul Bayt (a.s.) and in my Ummah, both during my lifetime and after my demise, my brother, my legatee, my heir and my Vicegerent and caliph. Your friend is my friend and your enemy is my enemy. O Ali! You and the Imams from your sons are the leaders and commanders of the creation in this world and kings in the Hereafter. Those who recognized us have recognized Allah and those who denied us have definitely denied the Almighty Allah.

Likewise, it is reliably quoted through Imam Baqir (a.s.) that the Holy Prophet (S) said:

Catch hold of this Nazaah (skirt) of Ali (a.s.) (as his forehead was wide he was called Nazaa Inzaa) Verily he is Siddiq-e-Akbar (that is, it is he who testified to the Prophethood of the Prophet first of all) and he is most high ranking among all Siddiqs and he is Farooq as he separates truth from falsehood. Allah has guided the one who befriends him and Allah despises him who despises him and Allah destroys him who turns away from him.

From him only will be born the two grandsons of the Holy Prophet (S) (i.e. Hasan and Husain (a.s.) who are my sons) and guiding Imams will be born of Husain (a.s.). Allah has granted him my knowledge and intelligence. So do befriend them and make them your rulers and keep nothing secret from them otherwise you will be caught in Allah's great anger and chastisement and the one who will be caught in Allah's anger will be entangled in the web of misguidance and will be targeted by Divine wrath. (Know that) the worldly life is nothing but only a delusion which has no real actuality.

Ali bin Ibrahim has, in his *Tafsir* quoted Imam Ali (a.s.) that the Imam (a.s.) in one of his sermons said:

Verily those of the companions of the Holy Prophet (S) who remember the traditions of the Holy Prophet (S) know well enough that the Holy Prophet (S) has said: I and my Ahle Bayt (a.s.) are most purified and

Infallible so do not try to go ahead of them in any matter otherwise you will go astray and do not turn away from them otherwise you will deviate from the right path and do not oppose them otherwise you will be deemed ignorant and do not try to teach them anything because they know better than you and are much higher than you in rank and despite (even in) their short age they are more tolerant than all the people. So follow the truth and the men of truth wherever they may be.

Likewise it has been reliably narrated from Imam Sadiq (a.s.) that when Qiyamat will be brought forth Muhammad (S) will be called and he will be adorned with a rose coloured robe and he would be made to sit on the right side of the Throne (Arsh). Thereafter Ibrahim (a.s.) will be called and he will be adorned with a white robe and he would be made to remain on the left side of the Arsh. Thereafter Ali (a.s.) will be called and he will be adorned with a red robe and he would be made to stand on the right side of the Holy Prophet (S).

Then Hazrat Ismail (a.s.) will be called and he would be adorned with a white robe and made to stand on the left side of Ibrahim (a.s.). Then Imam Hasan (a.s.) will be called and he would be adorned with a green robe and will be made to stand on the right side of Amirul Momineen (a.s.). Then Imam Husain (a.s.) will be called and he will be adorned with a crimson robe and will be made to stand on the right side of Imam Hasan (a.s.). Then the Shias of these dignitaries will be called and they will be made to stand before them.

Then Fatima (s.a.) will be called and so also the women and children of their Shias who will be admitted to Paradise in an innumerable number. Then a proclaimer will proclaim (standing in the middle of the Arsh) from the high horizon according to Divine Command: O Muhammad (S) how nice is your father Ibrahim (a.s.) and how nice is your brother Ali (a.s.) and how nice are your sons who are sons of your daughter, namely Hasan and Husain (a.s.) and how nice is your son Mohsin who was aborted during the days of pregnancy who is the son of Ali and Fatima (s.a.) and from their sons are the best and most rightly-guided Imams.

Then everyone will be called by name. Then will come an announcement that the best Shias are your Shias. Doubtlessly Muhammad (S), his legatee and both of his sons Hasan and Husain (a.s.) and the Imams from their sons have attained salvation. Then they will be ordered that all of them be led to Paradise. This is the meaning of the Divine words:

فَمَنْ زُحْزِحَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ.

Then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object... (***Surah Ale-Imran 3:185***)

Saffar has, with reliable chains of narrators, quoted Imam Baqir and Imam Sadiq (a.s.) that the Holy Prophet (S) said: A man who wants to lead a life like my life and to die a death like my death and wants

to enter the Paradise which has been promised by my Lord and that Paradise is Garden of Adn which is my destination in which my Lord has planted a tree with the hand of His Might (that is, He said 'Be' and it became), should befriend Ali (a.s.) and should have faith, after me, in their Imamate and should have faith in the Imamate of my sons whom my Lord has granted my knowledge and intelligence and they are my progeny.

They are born of my flesh and blood I will complain to Allah against those who opposed them in my Ummah that they have denied their gracefulness and have cut off my nearness and relationship. By Allah, they will kill my son. May Allah not make my intercession reach them.

In another narration Imam Baqir (a.s.) is reported to have said that the Holy Prophet (S) said: Whoever wants to live like me and to die like me and to enter Garden of Adn should make Ali (a.s.) his master and Imam and his legatees after me. It is so because they will neither make you enter any deviation nor expel you from any guidance.

Do not venture to teach them anything because they know more than all of you and I have requested my Lord not to allow any gap between them and Quran until both come to me on the side of the Pond of Kauthar. The Holy Prophet (S) joined his two fingers and said: The expanse of that Pond is equal to the distance between Basra and Syria upto Yemen and golden and silvery cups equal to the number of the stars are kept on its bank.

Ibne Bitreeq has written similar traditions from *Hilyatul Awliya* with a number of evidences quoting Abbas and Zaid bin Arqam.

The author of *Kashaful Ghumma* has from *Manaqib* of Khwarizmi, quoted Imam Sadiq (a.s.) and Shaykh Mufeed has, in *Majalis*, quoted Imam Ridha (a.s.) that the Holy Prophet (S) said: O Ali! Allah has initiated Imamate through you and He will conclude it through you only. So be patient against the extortion of the extorters and the oppression of the oppressors because a good end is only for the God-fearing virtuous people. You are the group of Allah and your enemies do not belong to the group of Allah. They are the mob of Satan. Lucky is he who may follow you and woe unto he who may disobey you.

Only you are the Hujjat (argument) of Allah on His creation and you are His sound rope. The one who will hold it firmly will get salvation and the one who will leave it will go astray and I beseech Paradise for you from Allah. No one can surpass you in obeying Allah rather you deserve to be obedient to Allah more than all others.

Similarly, Ali (a.s.) is reported to have said that the Holy Prophet (S) said: O Ali! Allah will conclude the Religion on us as He initiated it on us and it is because of us, O people! It is because of us that Allah creates our love in your hearts after enmity and hatred.

In the book *Kitabul Fazail*, Imam Sadiq (a.s.) and his pious elders have been quoted saying that Jabir

bin Abdullah Ansari said: The Holy Prophet (S) had said: Fatima is the happiness of my hearts and both her sons Hasan and Husain (a.s.) are the fruits of my soul and her husband is the light of my eyes and the Imams from their sons are my trust and rope which has been extended from the heaven to the earth. Anyone who will keep hold on it will get salvation and the one who will turn his face from them will get stuck in the quagmire of deviation.

In the book *Rawdatul Fazail*, it is narrated from Ibne Abbas that after returning from the Farewell Hajj, we were sitting with the Holy Prophet (S) when he said:

Beware! The Almighty One has favored the religious people by guiding them through me and my favor on them is that I guide them through Ali (a.s.) who is my cousin and the father of my sons. Whoever will get guidance from them will get salvation and whoever will turn away from them will go wayward. O people Remember Allah regarding my Ahlul Bayt (a.s.) and fear Him.

Verily Fatima is a part of my body. Both of her sons are my two arms and I and her husband are the two lamps on the road of guidance. O Lord! Shed mercy on those who are kind to them and do not forgive those who oppress them. Then he began to weep saying: It is as if I am observing how they will be oppressed.

In *Uyoon Akhbar Ridha*, it is mentioned from the same reliable source that the Holy Prophet (S) said:

O Ali! You and your sons are the chosen ones from Allah's creation.

Likewise the same sources say that the Holy Prophet (S) said:

The one whose Master and authority is I, Ali is also the Master and authority for him. O Allah! befriend him who befriends Ali and help him who helps Ali and degrade his enemy and be helper of Ali and his sons and be sustainer of his sons and grant abundance in what You have given to them and assist them through Ruhul Quds (The Holy Sprit– an angel). Protect them wherever they proceed in the earth from all sides and keep Imamate only in them and grant real life to those who obey them and destroy those who disobey them. Doubtlessly You are close to those who invoke You and You answer their prayers.

Ibne Babawayh has, in *Fazailush Shia*, quoted Imam Sadiq (a.s.) that: People forgot the Holy Prophet's (S) order in favor of Ali (a.s.) on the day of Ghadeer Khum just as the Holy Prophet (S) had said in favor of Ali (a.s.) in the room of Ibrahim's mother when people were visiting him (prophet) during his illness. Ali (a.s.) also had arrived and he wanted to sit near the Holy Prophet (S) but he could not get space.

When the Holy Prophet (S) saw that people did not give room to Ali (a.s.) he said: O people! He is my Ahlul Bayt (a.s.). So do not decrease their honour. At present I am living among you. If I go out of your sight, Allah will not go away from you. Do remember that ease and comfort and happiness and good tidings and love is for the one who follows Ali Ibne Abi Talib (a.s.) and who believes in his Imamate and who after him follows his successors. It will be incumbent on me to include in my intercession those who

follow them because in fact they will be following me and the one who follows me is from me and this is the example which has been given in the case of Ibrahim (a.s.):

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

Then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful: (***Surah Ibrahim 14:36***)

Because I am from Ibrahim (a.s.) and Ibrahim is from me. My Religion is his Religion and my Sunnah is his Sunnah and my grace is his grace and I am more graceful than him and my grace is his grace according to the testification of my Lord as His Words convey:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. (***Surah Ale-Imran 3:33***)

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SHARES

Chapter Two: Description of Verses revealed summarily about the status of the Imams

Description of Verses which have been revealed summarily about the status of the Imams will be discussed in this chapter, and there are some Parts in this.

[1] [1]
SHARES

Part 1: Interpretation of “Peace be upon Ilyasin”

The Lord of the worlds has said:

يس

Ya Seen. (***Sura Yaseen 36: 1***)

And said:

سَلَامٌ عَلَى إِلْ يَاسِينَ.

Peace be upon Ilyasin. (***Surah Saffat 37: 130***)

Commentators have narrated quoting Amirul Momineen Ali and Imam Baqir (a.s.) that Yasin is the name of the Holy Prophet (S) and in another narration, Fakhruddin Razi has said that Nafe bin Aamir and Yaqoob have read it Aale Yasin, adding the word aal to the word Yasin. Other reciters have read it 'IL'. About the first recitation, three reasons have been given:

(1) Ilyas is the son of Yasin and so Ilyas is Aale Yasin (progeny of Yasin).

(2) Aal is Aale Muhammad and Yasin is the name of Quran. There are many Ahle Sunnat and Shia traditions that is should read Aale Yasin which means the Aal (progeny) of Muhammad (S).

Ibne Hajar has, in *Sawaiqul Mohreqa*, quoted Fakhruddin Razi that the Ahlul Bayt (a.s.) are equal to the Holy Prophet (S) in five matters:

1– In Salaam: The words Assalaamo A'laika ayyohan nabi… are for the Ahlul Bayt (a.s.): Salamun A'laa Aale Yasin

2– In Tashahhud: There is Durood on the Prophet and the Progeny of the Prophet.

3– In Purity: [Taha] has been said about the dignity of the Prophet and so also [to purify you a (thorough) purifying…] for the dignity of Ahlul Bayt (a.s.).

4– Sadaqah is Haraam (prohibited) for both.

5– In love: For the Prophet it is said: Say: If you love Allah, then follow me and so also Say: I do not ask of you any reward for it but love for my near relatives about the Ahlul Bayt (a.s.).

Ali bin Ibrahim has said in his *Tafsir* quoting Imam Sadiq (a.s.) that 'Yasin' is the blessed name of the Holy Prophet (S). The proof of it is that thereafter Allah Almighty has said:

إِنَّكَ لَمِنْ الْمُرْسَلِينَ.

Most surely you are one of the apostles. (***Surah Yasin 36:3***)

Also he has written explaining “Peace be upon Ilyasin” that ‘Yasin’ means the Holy Prophet (S) and Aale Muhammad are the holy Imams (a.s.).

In *Amali, Maniul Akhbar* and *Tafsir Ayyashi,* Imam Sadiq (a.s.) is quoted explaining the verse “Peace be upon Ilyasin” that Amirul Momineen (a.s.) said: Yasin is Prophet Muhammad (S) and Aale Yasin are we.

In *Amali* and *Maniul Akhbar*, Abi Malik has mentioned that Yasin is Prophet Muhammad (S). Again in both these books, Ibne Abbas is quoted to have said that Aale Yasin means Aale Muhammad.

In *Maniul Akhbar*, in the explanation of “Peace be upon Ilyasin” Ibne Abbas is quoted to have said that (it means) Salaam from the Lord of the worlds on Muhammad and his Aal (progeny) and that on the Day of Qiyamat protection from the punishment of Allah is for those who accepted their Wilayat and loved them.

In *Maniul Akhbar*, Abdul Rahman Salami is quoted to have said that Umar bin Khattab used to recite Salamun A’laa Aale Yasin; that Abu Abdul Rahman said Aale Yasin are Aale Muhammad.

Ibne Mahyar has, in his commentary, quotes Sulaym Ibne Qays Hilali that Ali (a.s.) said that one of the good names of the Holy Prophet (S) is Yasin and it is we in whose praise Allah has said Salamun A’laa Aale Yasin.

Ibne Mahyar and Furat have in their respective commentaries in a number of ways quoted Ibne Abbas that in a lengthy tradition in which Imam Ridha (a.s.) has disputed the stand of Ahle Sunnat Scholars regarding the dignity of Ahlul Bayt (a.s.), saying that the Hazrat asked them to tell him about the Divine words “Yasin…. Mustaqeem” as to who are Yasin? The scholars replied that it was Muhammad (S) and that nobody has any doubt about it.

Then the Hazrat said: Then Allah has, because of this, granted to Muhammad and Aale Muhammad such a dignity that no one can praise them appropriately except the one who may ponder over it properly because Allah has sent Salam only on Prophet and said: “Peace be upon the progeny of Yasin” and “Peace be upon Ibrahim” and “Peace be upon Moosa and Haroon” and “Peace be upon Nuh” and not said Peace be upon the progeny of Ibrahim and Peace be upon the progeny of Moosa and Haroon but He has said “Peace be upon the progeny of Yasin” that is Salam on the progeny of Muhammad (a.s.).

[1] [1]
SHARES

Part 2: ‘Dhikr’ means the Ahlul Bayt

Describing that “Dhikr” (remembrance) means Ahlul Bayt (a.s.) and that Shias are duty-bound to ask them but that they are not bound to answer them

The Creator of the world says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

If you do not know ask Ahle Dhikr (***the people of remembrance***) (***Sura Nahl 16:43***)

At another place, He says:

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

This is Our free gift, therefore give freely or withhold, without reckoning. (***Surah Sad 38:39***)

And then says:

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ.

And most surely it is a reminder for you and your people, and you shall soon be questioned. (***Sura Zukhruf 43:44***)

The apparent meaning of the first and second verse is that inquire from the knowledgeable if you do not know. Commentators have different opinions about the term Ahle Dhikr (the people of remembrance). Some say they are those who have knowledge. Some have said they are People of the Book (Ahle Kitab). But in many traditions, it is mentioned that they are the Pure Imams (a.s.) because of two reasons: First, Ahlul Bayt (a.s.) have the perfect and complete knowledge of the Holy Quran. Hence the Lord of the universe in the subsequent Surah Nahl, says:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

And We have revealed to you the ‘Reminder’ (***Quran***) ***that you may make clear to men what has been revealed to them, and that haply they may reflect.*** (***Sura Nahl 16:44***)

The second reason is that the Pure Imams (a.s.) are the Ahlul Bayt (a.s.) of the Prophet as He has said:

قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا.

Allah has sent to you a messenger who is Dhikr. (***Sura Talaq 65:10-11***)

As regards the third verse, many commentators are of the opinion that this is an address to Sulaiman meaning that this kingship is a gift from Us which has been given to you. If you want you may favor anybody by giving it to anyone of your choice or you may retain it for you (may not give it to anyone). You will not have to account for it, either about keeping it or giving it away. The traditions to be described in future will show that 'Ataa' means knowledge.

In the fourth verse most the commentators have held that the Holy Quran is a thing of honour for you and your people. On the Day of Qiyamat people will be asked about thanksgiving due to revealing of this Quran and about acting upon its commandment. It has been mentioned in the traditions to be narrated in future that what is that you will be questioned are the sciences and commands.

Ali bin Ibrahim and Saffar have narrated through many reliable chains of narrators that Zurarah asked Imam Muhammad Baqir (a.s.) about Ahle Dhikr (the people of remembrance). The Hazrat said that they are we. Zurarah inquired: Should we ask you? He replied: Yes. He said: Then it is your duty to give reply to them. He said: We have the choice, that is, we may reply or we may not. Then he recited the verse:

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

This is Our free gift, therefore give freely or withhold, without reckoning. (***Sura Sad 38:39***)[1]

In *Uyoon Akhbar Ridha* it is mentioned regarding the grace of the holy Progeny that (if as held by the Ahle Sunnat) the Holy Prophet (S) has said that Ahle Dhikr are Jews and Christians, then Imam Ridha (a.s.) has said: Is it permissible to ask them?

If we will ask them, they will invite us towards their religion saying that their religion is better than Islam. Mamoon once asked the Imam: Have you any statement or argument against their word? The Hazrat said: Yes, the Holy Prophet (S) and we Ahlul Bayt (a.s.) are Dhikr and this is quite clear when Allah Almighty says in Surah Talaq:

يَا أُوْلِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا.

O men of understanding who believe! Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah so that he may bring forth those who

believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance. (***Sura Talaq 65:10-11***)

So Dhikr is Allah's Prophet and we are his Ahlul Bayt.

It is narrated with true chains of narrators in *Qurbul-Asnaad, Basairud Darajat* and *Kafi* that Imam Ridha (a.s.) wrote to Ibne Abi Baseer that the Lord of the universe says:

If you do not know ask Ahle Dhikr (***the people of remembrance***) (***Surah Nahl 16:40***)

He has also said:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.

And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? (***Sura Tawbah 9:122***)

The Imam said that this command has made it a must for you to approach and to inquire from us. But it has not compelled us to give you a reply. The Lord has said:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنْ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? (***Sura Qasas 28:50***)

In *Basairud Darajat,* the Imam has, according to several reliable sources said: You are Shias. The narrator says that he submitted that: You have been appointed so that we may ask you.

Then I understood that when the position will be known to us we will ask him whatever we like. Hearing this, the Imam said: You have been ordered to ask us but we are not bound to reply or not to reply.

Saffar has in *Basairud Darajat,* dealt with this subject, through thirty reliable sources quoted Zurarah and Allamah Hilli has in *Kashaful Haqq* narrated after going through twelve Tafsirs quoted from the commentary of Muhammad bin Moosa Shirazi who is a Ahle Sunnat scholar, the words of Ibne Abbas that the Ahle Dhikr are Muhammad, Ali, Fatima, Hasan and Husain (a.s.) only.

They are Ahle Dhikr (People of remembrance), Ahle Ilm (People of knowledge), Ahle Aql (People of intellect) and only they are Ahlul Bayt (a.s.) and the mines of divine message and angels visit them. By Allah, He has given the name 'Momin' (believer) to the Muslims due to the dignity of Amirul Momineen (a.s.).

Sufyan Thawri has also quoted this narration through Saddi and Harith Awar.

Imam Ja'far (a.s.) is quoted in *Basairud Darajat* through four true sources about the explanation of verse:

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ.

And most surely it is a reminder for you and your people, and you shall soon be questioned. (***Sura Zukhruf 43:44***)

Imam said: Dhikr means Quran and we are the people who are being asked about the meanings and commands of the Holy Quran. In another true narrator Imam Baqir (a.s.) has said that who are mentioned in this verse are we.

In another true narration Imam Baqir (a.s.) has said: It is we who are meant by this verse and we are Ahle Dhikr (People of remembrance), we can be asked and should be asked.

In yet another tradition, Imam Baqir (a.s.) has explaining this verse said that the Holy Prophet (S) and his Ahlul Bayt (a.s.) are Ahle Dhikr (People of remembrance) and these are the great person who can be asked.

According to a reliable and true narration Ali (a.s.) is reported to have said: We are community of the Holy Prophet (S).

In his *Tafsir*, Ibne Mahyar has quoted a similar narration from Amirul Momineen (a.s.) through Sulaym Ibne Qays that he recited this verse and said: The Holy Prophet (S) and his Ahlul Bayt (a.s.) are Ahle Dhikr (People of remembrance); that only they can be asked (for guidance). Allah has commanded people to ask them (about issues and problems).

They only are the rulers of the people and are the people in charge of their affairs. Therefore it is not lawful for anyone to snatch from them this right which Allah has ordained for them.

Likewise, it has been similarly narrated in the same reliable tradition that Ali (a.s.) said: Imam Ali (a.s.) is the Community (Qaum) of the Holy Prophet (S) and on the Day of Qiyamat, people will be asked about his Wilayat.

In *Kafi*, there is a narration from Moosa bin Aseem that he says that once I was present before Imam

Sadiq (a.s.) when a man asked for the explanation of this verse. The Imam (a.s.) replied to him. Another man also came at that time and asked about the same verse. The Hazrat replied him differently. Only Allah knows how much perplexed I was after hearing this. I was feeling that my heart was being cut into pieces. I said to myself that I had seen in Syria that there never was a difference of even a single word in the statement of Abu Qatada. Now how much injustice this man is showing. I was thinking like this when yet another person came and he also asked about the meaning of the same verse.

The Imam (a.s.) gave him a third interpretation. It was different from the two earlier ones. Hearing it I was satisfied. I realized that this is no mistake but a wilful statement based on the demands of Taqaiyyah (dissimulation) and Maslihat (expedience). When the Imam (a.s.) understood that my hearts was full of confusion he turned towards me and said: O Aseem's son! Allah has commanded:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. (***Sura Hashr 59:7***)

Whatever was bestowed to the Holy Prophet (S) has been bestowed to us too.

This tradition has been mentioned in *Kitab Ikhtisas* also and it is added at the end that when the audience dispersed, the Imam (a.s.) turned to me and said: It seems you are confused. I said: Yes, may I be sacrificed for you. I am confused due to your three different replies to one and the same question. He said: O son of Aseem! Verily, Allah gave kingdom and rule to Sulaiman (a.s.) and said:

This is Our free gift, therefore give freely or withhold, without reckoning. (***Sura Sad:39***)

And He has bestowed His Religion to Muhammad (S) and said:

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. (***Sura Hashr:7***)

And He has bestowed to us all that was bestowed on the Holy Prophet (S). So do not be perplexed.

It is mentioned in *Basairud Darajat*, with authentic and true chains of narrators that Safwan asked Imam Ridha (a.s.): Is it ever possible that an Imam is asked about the Halaal and Haraam (lawfulness and unlawfulness) of something and the Imam may not have its reply? The Imam (a.s.) said: It so happens, sometimes that the Imam does have the reply but he does not respond because of some expedience.

Imam Sadiq (a.s.) is according to reliable sources, reported to have said: We are Ahle Dhikr (People of remembrance) and the owners of knowledge and we do possess the knowledge of every lawful and unlawful thing.

Ali bin Ibrahim (r.a.) is reported to have said in explanation of the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. (***Sura Ra'd 13:28***)

That: The Dhikr of Allah is Amirul Momineen (a.s.) and the holy Imams (a.s.), that is, their love and Wilayat, because their remembrance is Allah's remembrance.

Ibne Mahyar has quoted Imam Kazim (a.s.) regarding the explanation of the verse:

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ.

Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand? (***Sura Anbiya 21:10***)

It means that Verily we have revealed to you the book in which there is your Dhikr means the obedience to the Imam, who has after the Prophet, the Grace and Honour of both the worlds (this world and the Hereafter).

1. The writer says: To guide the misguided and to prevent evil and to ordain good is compulsory for all without any obstruction when all other conditions are fulfilled, especially for these Imams and religious leaders because they have been appointed for these things. So these Traditions and other similar Traditions are either by way of Taqaiyyah [because they have not been appointed to give up Taqaiyyah they should not express the truth if there is a danger of harm. It is one of the conditions of 'Amr bil Maroof' and 'Nahy anil Munkar' that there should be no risk of a loss. Another condition is that there should be a likelihood of a good response of effectiveness. Or this word of the Imam is based on some interpretation of verses, which the Imam has said about a group who have no intelligence to understand them or it is due to some delicate points of Divine recognition.
Our Imams (a.s.) were doing Taqaiyyah from Ahle Sunnat because some of Shias had become extremists after observing their wonderful miracles and extraordinary conditions and they believed in their godship, that is, just as Prophet Sulaiman was given authority in the worldly affairs as to give or not to give, we have been authorized to increase awareness and facts or that in the case of Sulaiman's story also there may be some speciality of awareness and knowledge or it may also mean worldly affairs or that in the favour of Imam (a.s.) too, both the affairs of Religion and world may be meant generally.

[1] [1]
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Part 3: Those who have the knowledge of Quran are the Imams

In the description that those who have the knowledge of the Quran and who are perfect in knowledge and who fear the Quran are the Imams

Ibne Mahyar has, through reliable sources, quoted Imam Baqir (a.s.) explaining the verse:

فَالَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاء مَنْ يُؤْمِنُ بِهِ.

(***As to***) ***those whom We gave the Book before it, they are believers in it.*** (***Sura Qasas 28:52***)

In this verse, what is meant by 'those who are given the book' are Aale Muhammad (a.s.) who have been given the knowledge of Quran. And some from this group are those who have believed in the book, the Hazrat said that Ahle Imaan means some people of the tribe.

Kulaini and others have, from many sources reported that in explanation of the Verse:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

Nay! these are clear communications in the breasts of those who are granted knowledge… (***Sura Ankabut 29:49***)

Imam Sadiq (a.s.) said: Some clear signs (verses) of Quran are in the hearts of those who have been given the knowledge, are the holy Imams from Aale Muhammad (a.s.) and in their hearts are both the words and the meanings of the Quran.

In *Basairud Darajat*, through reliable chains of narrators, Abu Baseer reports that Imam Baqir (a.s.) recited this verse and then said: Allah has not said that the Mushaf (text of Quran) is between two hardboard covers. Rather He has said that it is in the hearts of those who have been given the knowledge of it. Abu Baseer asked: are you those people? The Imam replied: Who else can be?

This narration is quoted with nearly twenty chains showing that this verse is describing their greatness. It is also possible that what is meant by the aforementioned verse by the Hazrat is that the clarification of Quran is in the hearts of the Imams and that none else knows its meanings and secrets. Therefore only they must be approached for understanding the Quran properly.

Ayyashi has, quoted Imam Sadiq (a.s.) as saying in the explanation of the verse:

الَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُوْلَئِكَ يُؤْمِنُونَ بِهِ.

Those whom we have given the Book recite it as it should be recited and only they are the ones who have faith in it. (***Sura Baqarah 2:21***)

That those who have been given the book are the Holy Imams (a.s.).1

Kulaini has, with reliable chains of narrators, quoted Imam Sadiq (a.s.), saying while explaining verse:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ.

This Quran has been revealed to me so that I may warn you through it. (***Sura Anam 6:19***)

And in the explanation of "those who" (reach this rank), said that it means those from the Progeny of Muhammad (S) who may reach Imamate. He also warns people through Quran as the Holy Prophet (S) used to warn. Ali bin Ibrahim has narrated that "those who reach this rank" means the Imam. The Hazrat said that Muhammad (S) was warning (about Allah's anger) and so also do we.2

Ali bin Ibrahim has narrated with reliable chains of narrators from Imam Sadiq (a.s.) that the Holy Quran is the warner which creates love for Paradise and make one try to save oneself from Hell. There are clear-cut verses which give clear evidence of the meaning and the aim. And there also are some verses which are not so clear (allegorical) from which many meanings can be derived. Hence it is difficult to know their meanings and aims. But you can act upon the Clear verses and put only faith on the allegorical ones but you cannot act upon them. This is the word of Allah:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ.

Then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (***their own***) ***interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge.*** (***Sura Ale-Imran 3:7***)

And those who are perfect in knowledge are Aale Muhammad.

Likewise, Ali bin Ibrahim, the author of *Ikhtisas* has, with reliable chains of narrators, quoted Imam Baqir (a.s.) saying that the Holy Prophet (S) was most perfect in the knowledge and he knew what Allah has sent to him in Quran and also its meaning, that is, he knew both the apparent and the hidden of the Holy Quran, it had never so happened that Allah sent him a verse but did not show him its meaning. Similarly his legates who came after him also knew both the revelation and interpretation of the Holy Quran.

In *Kafi* and *Basair*, a conclusion is made that Shias do not know its interpretation but whenever anyone from *those who are firmly rooted in knowledge* tell it to them they say: We have put faith in it; that all of it is from Allah though the Holy Quran contains the special, common, clear, allegorical, abrogator, abrogated, everything and all of it is known to those who are *those who are firmly rooted in knowledge.*[3]

Kulaini has, with true chains of narrators, quoted the Imam saying: We are the one firmly rooted in knowledge, we know the meaning of Quran and another reliable tradition says that the firmly rooted in knowledge is Amirul Momineen (a.s.) and after him the Imams (a.s.).

In *Basairud Darajat*, it is mentioned with reliable chains of narrators that Imam Baqir (a.s.) said: In the Holy Quran, there is not a single verse which does not have its outward and inward meaning and that there is not a single letter which is not a sign showing what is happening and its happening and appearing is being made known to the Imam of the time and its meaning is known to the living and present Imam and so also to the earlier Imam as Allah says: Its meaning is not known to anyone but Allah and those who are firmly rooted in knowledge and it is we who know it.

Ali bin Ibrahim has said that Imam Sadiq (a.s.) while explaining the meaning of the verse:

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ.

The people of that group who have been given knowledge will say that today's disgrace and adversity is for the deniers (***disbelievers***) (***Sura Nahl 16:27***)

which reads 'the group who have been given the knowledge are the Imams (a.s.).

Similarly, while explaining the verse:

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ.

Those who have been given knowledge know what, O Messenger, has been revealed to you from your Lord. (***Sura Saba 34:6***)

The Hazrat said that it means Amirul Momineen (a.s.) who has testified to whatever Allah sent to the Holy Prophet (S).

Kulaini has, with reliable chains of narrators, quoted Imam Baqir (a.s.) saying that no one has ever claimed but falsely that he knows the entire Quran as it has been revealed to the Holy Prophet (S) and that he has collected it and that he has remembered (learnt) it by heart except Ali Ibne Abi Talib (a.s.) and the Imams after him (they only have made such a claim truly).

In another narration it is said that no one except the legatee of the Prophet can claim that he has both

the inward and outwards meanings of the whole Quran.

In yet another tradition, it is mentioned: Among all the knowledge given to us by Allah is the explanation and the commandments of the Holy Quran and that we have also been given the knowledge of the changes taking place in every time and age or era. And then added: We used to tell it whenever we found any writer who would not reveal our secrets or to any such person who could be informed of the secrets.

Likewise, with reliable chains of narrators, Imam Sadiq (a.s.) is quoted that he said: By Allah, I know the Book of Allah from beginning to end so thoroughly as if they are the two palms of the hand. In the Holy Quran are the news of the earth and the heavens and the past and the future. The Almighty Allah says that it has:

تِبْيَانًا لِكُلِّ شَيْءٍ.

A distinct explanation of all things. (***Sura Yusuf 12:111***)

It is mentioned in yet another tradition that: Allah said in praise of Asif bin Barkhiya, the vizier of Hazrat Sulaiman (a.s.) that the person who had knowledge of the Book said: I will bring for you the throne of Bilqis before your eye twinkles. Then the Imam placed his Holy hand on his heart (the treasure of truths) and said: By Allah, we have the knowledge of the entire Book.

It is also mentioned from true sources that Imam Baqir (a.s.) said that Muawiyah bin Ammar asked him the explanation of the verse:

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book. (***Sura Ra'd:43***)

The Imam replied: After the Prophet, they are we and the one who is better than us (Ali a.s.).

It is mentioned in *Basair* that a man came to Imam Kazim (a.s.) and said: You are giving such explanation of Allah's Book the like of which we have never heard before from anyone else. The Hazrat replied: The Holy Quran came to us before all others and we got its explanation before it reached anyone else.

Therefore it is we who know the Halaal (legal) and Haraam (illegal) and Nasikh (abrogator) and Mansookh (abrogated) of the Quran and we know which verse was revealed while in journey and which at home and which at night and which in the day. Hence we are the possessor of wisdom and

intelligence from Allah and we are the witness of Allah on the creation and this is according to the words of Allah:

سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ.

Very soon we will write down their testimony and they will be asked. (***Sura Zukhruf 43: 19***)

The Hazrat said: the testimony is for us and questioning is for those who include the entire Ummah (community). Therefore, this is the knowledge of which you have been made aware and proof has been completed which was incumbent on me. So if you accept it, be thankful and if you reject, then Allah is witness to everything.

1. The writer says: Some commentators have said that 'Kitab' (book) is Taurat and that those who have been given its knowledge are those among the Jews and Christians who had faith in the Holy Prophet (S). Some say Kitab means the Quran and those who are given the Book are the believers of this Ummah. The Tafsir given by the Hazrat is based on this and is according to sequence of the verse because the right of recitation depends on its knowledge along with its secrets and mysteries and this is reserved only with these gentlemen. Hence faith in Quran cannot be perfect but only through them.
2. The writer says: Many commentators have said that it means: Because I am warning everyone to whom the Quran reaches till the Day of Judgement and on the basis of what has been mentioned in tradition the pronoun will be connected with the subject.
3. The translator says: These verses begin with "He, Allah, who has sent this Quran to you" (wherein) are clear-cut verses and they are original Quran, and there are some other verses which are similar to one another and their meanings are not quite clear. So those whose hearts are inclined towards untruth they cling only to these allegorical meanings so that they may lead people astray and make them fall in doubts and give meanings to them according to their desires. And no one knows the meanings of the allegorical verse but Allah and those who are firmly rooted in knowledge and the base of whose knowledge is conviction. There is a difference in recitation. Some stop at Allah and consider it the beginning of the Divine words and they regard 'and they say' as its object, that is, 'the firmly rooted in knowledge say: We have put faith in the allegorical; that all of this is from our Lord though we do not know their meaning. Some commentators do not stop at (after) Allah and connect 'and those firmly rooted in knowledge' with Allah meaning the 'firmly rooted in knowledge' also know the meaning of the allegorical verse of the Holy Quran. There are many traditions supporting the derivation of 'firmly rooted' that it means the Holy Prophet (S) and the Holy Imams. In some narrations it is mentioned that 'they say' is the appellate of the 'dialogue' and its subject are the Shias which means that when the Shias hear from their Imams who are perfect in knowledge the meaning of the allegorical verses, they testify to it and say: all this is from our Lord.

[1] [1]
SHARES

Part 4: The Signs and Proofs are the Holy Imams

The Signs and Proofs as mentioned in the Holy Quran and also what is meant by the Book of Allah (according to their inner meaning) are the Holy Imams (a.s.)

Ali bin Ibrahim has, narrated with reliable chains of narrators that Imam Baqir (a.s.) had said, while explaining the verse:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأْ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way. (***Sura Anam 6:39***)

The apparent meaning of which is: Those who belied our verses are such deaf that they do not hear the verses as they should be heard so that they may benefit by them and who are so dumb that they do not speak the true word. They are groping restlessly in the darkness of blasphemy and waywardness. Allah deviates whom He wants to deviate, that is He leaves the one who is not capable of Divine Mercy to Himself and He guides to the right path one whom He wants.

The Imam (a.s.) said that this verse has been revealed for the group which belied messengers and their legatees and it is only those who are deaf and dumb. As Allah says, they are surrounded by darkness. The one who is an offspring of Satan does not testify the legatees and does not put faith in them. They are those whom Allah deviates. The one who is from the progeny of Adam (a.s.) and in whose seed Satan has not participated, puts faith in messengers and their legatees and he is on the right path.

The narrator says that he heard the Hazrat saying that wherever the words: *who reject Our communications* are mentioned what is meant is the belying of all the legatees.[1]

Similarly in the explanation of the verse:

وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ.

And those who are heedless of Our communications. (***Sura Yunus 10:7***)

It is narrated that here 'communications' means Amirul Momineen (a.s.) and the Infallible Imams (a.s.) and that the evidence of this statement is the word of Imam Ali (a.s.): No sign of Allah is greater than I am.

Likewise, according to reliable chains of narrators, Imam Sadiq (a.s.) is reported to have said, in the explanation of the verse:

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ.

The verses and the warners do not give any benefit to those waywards who have no Faith. (***Sura***

Yunus 10:101)

'Ayaat', here, means Imams (a.s.) and 'Nuzur' (warners) means the messengers. Then in further explanation he added that:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

And (***as for***) ***those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.*** (***Sura Muminoon 23:57***)

This verse refers to those people who became disbelievers and who belied our signs. So for them is the humiliating chastisement. It means the group which did not put faith in the Wilayat of Amirul Momineen and the Holy Imams (a.s.). Then added that the Divine words: "Very soon Allah will show you His signs (ayats) and that at that time you will recognize them." Here 'them' means Amirul Momineen and the Holy Imams (a.s.) when they will return in Raja't (Second coming). Then their enemies will recognize them when they see them.

Again with a good chain of narrators Imam Sadiq (a.s.) is reported to have said, in explanation of the verse:

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنْ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ.

If We wish We may send down from sky an ayat which may make them bow before it (***Sura Shuraa 42:4***)

Here the meaning of 'those who will bow down' is the 'necks of proud Bani Umayyah'. They will bow when a voice from sky will be heard in the name of Sahibul Amr (a.s.). At that time they will have to obey.

Similarly, it has been mentioned in the explanation of the divine commandment: *"No one denies our verses but the disbelievers"* that 'who do not deny' means Amirul Momineen (a.s.).

Likewise, according to trustworthy chains of narrators, Imam Kazim (a.s.) is reported to have said, while explaining the verse:

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمْ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ.

That was because there came to them their apostles with clear arguments. (***Sura Ghafir 40:22***)

"Clear arguments" means Imams (a.s.).

According to Kulaini, while explaining the verse:

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ.

And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. (***Sura Yunus 10:15***)

Imam Sadiq (a.s.) is reported to have said that it means bring a Quran in which there is no mention of the Wilayat of Ali or make, in this Quran, mention of those other than Ali (a.s.).

In many traditions from Ibne Mahyar and others, Imam Sadiq and Imam Ridha (a.s.) are reported to have said, while explaining the verse that it implies that the Quran in the protected tablet is with Us. It is protected from any changes or alterations and it is the highest in rank among all Divine scriptures and it is full of wisdom, that is, it contains many words of wisdom or it is Mohkam (clear) and it is not cancelled or amended but by itself.

These gentleman have said that it means that Ali (a.s.) is mentioned in Surah Fatiha which is Ummul-Kitab (Mother of the Book) who is both wise and intelligent. And it depends upon the fact that Imam Ali (a.s.) is the straight path in the path of guardianship and following. Hence it is said that when people asked Imam Ridha (a.s.) as to where Imam Ali Ibne Abi Talib has been mentioned in Ummul-Kitab. He replied: in “Guide us” because Ali (a.s.) is the Sirate Mustaqeem and it is mentioned in the prayer of the day of Ghadeer that: I give witness that Ali (a.s.) is the guiding Imam and that he is the Master of the Believers whose mention has been made by Allah in His book, saying:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ.

And surely it is in the original of the Book with Us, truly elevated, full of wisdom. (***Sura Zukhruf 43:4***)

1. The writer says: There are two reasons for explaining that the belying of verses is the belying of the legatees. The first is that verses, ‘communications’ means the grandeur and greatness of Allah as will be described in the following verses. Second: it would mean those verses, which are revealed in praise of the Imams (a.s.). Denying them is, therefore the denial of the entire Quran.

[1] [1]

SHARES

Part 5: The Imams are the most exalted and the most respected

The Infallible Imams (a.s.) are the most exalted of the creatures and the most respected of Ibrahim's progeny. There are some verses in this.

The First Verse:

The Lord Almighty says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ. جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ.

Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence. Gardens of perpetuity, they shall enter therein. (***Sura Fatir 35:32-33***)

It means: We gave the book in heritage which is Quran or Torah or the wholly books of Allah.

whom We chose from among Our servants

Some have said that the selected servants are the messengers of Allah and some say that they are scholars in the Ummah of the Holy Prophet (S). After this will be mentioned many traditions which will show that these gentlemen are, specially, the Ahle-Bayt (a.s.).

but of them is he who makes his soul to suffer a loss

There is a difference of opinion about the source of the pronoun "of them". Sayyid Murtuza (r.a.) and a group of commentators have said that this pronoun refers to "Servants" which means some among Our slaves are oppressing themselves and some have said it refers to the selected people.

but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

Commentators have differed about the three groups mentioned in the verse. Some say all of them will get salvation. Some say that those who are oppressors will not be saved from the Divine punishment. Thus Qatada said that the oppressors are "companions of the left hand" and the "middle course" are "companions of the right hand" and "foremost" are among the "who are drawn nigh (to Allah)". Garden

of And is their abodes wherein they will enter.

The commentators have differed as to what the pronoun of “they shall enter therein” refers. Some say that it refers to all the three groups and hence all of them would be admitted to Paradise and some say it refers to those selected persons about whom it has been said: “those whom We chose.” And some are of the opinions that it refers to he who takes a middle course and “foremost” and that he who makes his soul to suffer a loss is not included in it as some traditions related to this matter show.

For instance it is reported in Maniul Akhbar that Imam Sadiq (a.s.) said that the oppressor always obeys his desires and that a he who takes a middle course always goes on thinking in his heart, that is, he is always trying to improve his beliefs or is busy reforming his soul or he worships constantly and that even in the matter of worldly affairs he keeps religion in his mind. And the “he who is foremost in deeds of goodness” revolves round his Lord and he empties his soul of all desires and ambitions and is not concerned with anything but the pleasure of his Lord.

Likewise, Imam Baqir (a.s.) is reported to have said that among the pure progeny of the Messenger (S) of Allah the oppressor is the one does not recognise the rights of the Imam and the middle course is one who believes in the leadership of the Imam and the foremost in deeds of goodness is the Imam himself.

Imam Sadiq (a.s.) is quoted in *Majmaul Bayan* that he adds after the aforesaid quotation “all of them will be pardoned” and that *Gardens of perpetuity, they shall enter therein...* means that the foremost and the middle course ones would be admitted to the Gardens of Adn.

Similarly, according to reliable sources, Imam Baqir (a.s.) is reported to have said that, (when people asked from him the explanation of the above mentioned verse): It has been revealed in praise of we, Ahlul Bayt (a.s.).

Abu Hamza Thumali (r.a.) says I asked: Who from among you is the one who oppresses his soul? The Hazrat replied: From us Ahlul Bayt such person is he whose sins and rewards would be equal. He would be considered as the one who oppressed his self as he has been found wanting in the Worship of Allah. I asked: Who from you is of the middle course? He replied: He is the one who worships Allah both in difficulties and in ease or both when truth is dominant or untruth is in power until he breathed his last.

Then I asked: Who is the foremost in deeds of goodness among you? He replied: He who commands the people to walk on the straight path of Allah and guides them to good deeds and the worship of Allah and prevents them from evil and sins and does not help the deviated ones and does is angry upon anyone on behalf of those who betray the trust and is not pleased with the command of the oppressors except him who fears harm to himself or to his religion at a time when he does not have helpers who may oppose the sinners and hence he mixes with them by way of Taqaiyyah [dissimulation].

Ali bin Ibrahim says that *“whom We chose from among Our servants”* means the Imams (a.s.) and the oppressors among Aale Muhammad are, excepting the Imams (a.s.) those who deny the right of the

Imam but accept the leadership of the Imam (a.s.). The foremost are the Imams.

And there is a narration from Imam Sadiq (a.s.) regarding *"about those whom We chose from among Our servants"* that they are Aale Muhammad and that the 'foremost' are the Imams.

Imam Baqir (a.s.) is reported to have said that this verse has been revealed in our praise and that the 'foremost' is the Imam (a.s.).

According to another report, he has also said that 'foremost' is the Imam and that this verse has been revealed in the praise of the sons of Fatima and Ali (a.s.)

In *Kashaful Ghumma*, there is a narration from *Dalaile Humairi* that Abu Hashmi Ja'fari said that I requested Imam Askari (a.s.) to explain this verse. He said that all the three groups are from Aale Muhammad and the one who is oppressor himself is he who does not accept the Imam. Abu Hashim says: Hearing this, tears rolled down from my eyes and I wondered what kind of 'greatness' is this which has been granted by Allah to Aale Muhammad?!

The honourable Imam understood my confusion and said looking at me: The matter of Imam is higher and the rank of the Imam is greater than what has come to your mind about the honour and dignity of Muhammad (S). So praise Allah for having connection with them and for you belief in their Imamate. On the Day of Qiyamat, you will be called with them. So, O Abu Hashim! Be happy because you are on the right path.

In *Majmaul Bayan*, Abu Darda is reported to have said: In the explanation of this verse, I have heard the Holy Prophet (S) saying that the 'foremost' would enter Paradise without questioning and the questioning of the middle course ones would be easy and the oppressor of his own soul would be detained during interrogation for a long time and thereafter he would be admitted to Paradise. In short, these are the people who would say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ.

(***All***) ***praise is due to Allah, Who has made grief to depart from us.*** (***Sura Fatir 35:34***)

Imam Baqir (a.s.) said that the oppressor of his own soul is the one who commits both good and bad actions and the one of the middle course is one who endeavours a lot in worship and the foremost are Ali, Hasan, Husain (a.s.) and those from Aale Muhammad (a.s.) imply the martyrs.

Sayyid Ibne Tawoos has, in *Kitabus Saadus Saood* quoted from the *Tafsir* of Muhammad bin Abbas and similarly, the author of *Tawilul Aayaatul Bahira* has also narrated with his authority from Abi Ishaq Sabeei that: I went for Hajj and met Muhammad bin Ali, that is, Muhammad bin Hanafiya and asked him about the explanation of this verse.

He asked me: What does your community say about the meaning of this verse? [He meant the people of Kufa]. I said: They say it means the Shias. He said: Why do they fear when they are the people of Paradise? I replied: I may be sacrificed for you, what do you say? He said: O Abu Ishaq. It refers specially to us, Ahlul Bayt (a.s.). But the foremost are Ali, Hasan and Husain (a.s.) and also every Imam who would be from us.

It is said in some books that he added 'also every martyr from us' and the middle course one is he who fasts during the day and rises for worship at night and the oppressor refers to those who repent and, according to some narrations, which are for all, they are those who have been mentioned as the forgiven ones.

So, O Abu Ishaq! The merciful Allah dispels your sins because of us and He frees your necks from the ropes of disgrace and pardons your sins because of us or repays your debts and initiates Caliphate and the Imamate through us and also concludes it on us not on you. And like the People of the cave it is only we who are the cave and the place of shelter for you. And only we are like the Ark of Nuh (a.s.), the Ark of salvation for you and, like the Gate of repentance of Bani Israel, we are the Gate of repentance for you.

The Sayyid (r.a.) says that Muhammad bin Ayyash has narrated the meaning of this verse in twenty manners with a slight addition or omission and Furat bin Ibrahim has also quoted from the commentary of Muhammad bin Ayyash with a little variance in the book *Aayaatul Bahira.*

It is narrated with trustworthy chains from Surah bin Kaleeb that: I asked Imam Baqir (a.s.), the explanation of this verse. He replied: The oppressor is one who does not know the Imam. I asked: Then who is the middle course one? He said: One who knows the Imam. I further inquired: Who is the foremost? He replied: He is the Imam. Then I asked: What about your Shias? He said: They will be pardoned and their debts will be paid and we are their Bab-e-Hitta and their sins will be forgiven because of us.

Similarly, trustworthy chains quote Imam Baqir (a.s.) that: *"those whom We chose from among Our servants"* are the Aale Muhammad (a.s.) who have been selected by Allah and the one who does injustice to himself will be destroyed and the ones of the middle course are the pious and righteous people and the foremost is Ali (a.s.). The Lord of the worlds says: *this is the great excellence. Gardens of perpetuity, they shall enter therein* meaning that the Aale Muhammad will enter the palaces of Paradise each one of which is made of a single pearl having no hole or joint. It will accommodate all the faithful collectively. Their rooms are made of Emeralds having two corridors, each one of which will be twelve miles long.

Therefore Allah Almighty says that, while entering them, they will say: *Praiseworthy is the Lord who removed grief and sorrow from us.* The Hazrat (a.s.) said: The grief is what they had to suffer in the world, that is, the troubles given to them by the people of their time.[1]

The Second Verse:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

***Surely Allah chose Adam and Nuh and the descendants of Ibrahim* (*Aale Ibrahim*) *and the descendants of Imran* (*Aale Imran*) *above the nations. Offspring one of the other; and Allah is Hearing, Knowing.* (*Sura Ale-Imran 3:33-34*)**

Meaning that Allah selected Adam and Nuh and Aale Ibrahim from all the people of the worlds and so the Holy Prophet (S) as well as the guiding Imams who are from his progeny are also included in them. But there is difference of opinions about Aale Imran as to who are they. Some have said they are Moosa and Haroon and their progeny because Moosa and Haroon are the sons of Imran. Some say they are Mary am and Isa (a.s.) because Maryam was the daughter of Imran.

Shaykh Tabarsi (r.a.) says that in the *Furat* of Ahlul Bayt (a.s.) instead of the descendants of Imran is mentioned the descendants of Muhammad (a.s.) above the nations. And that as mentioned by the Imams (a.s.) Aale Ibrahim (a.s.) means Aale Muhammad (a.s.)

Similarly Tabarsi (r.a.) has said that the people of a group which has been selected by Allah should necessarily be free from all sins and drawbacks and that they must be purified as well as infallible, because Allah does not choose anyone but like them and He never selects those whose inward may not be like their outward (appearance) and that Infallibility, on the basis of "We chose" would be reserved for the one who is from Aale Ibrahim and Aale Imran, be they Prophets or Imams.

'Descendants' means some of the sons and children. 'They are some from some' means they are assisting one another in the affairs of religion or they are from the race of one another because, indeed, they are the progeny of Adam then of Nuh, then of Ibrahim. Hence Imam Sadiq (a.s.) is reported to have said that those whom Allah has selected are some from the progeny of some.

Here end the words of Tabarsi (r.a.).

Ali bin Ibrahim (a.s.) has mentioned that Imam Moosa Kazim (a.s.) said that this verse was revealed as follows:

"And the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) and the descendants of Muhammad (Aale Muhammad) above the nations…"

The Aale Muhammad has been removed from the Quran.

Shaykh Tusi (r.a.) has, in *Majalis*, reliably quoted Ibrahim Abdus Samad that he said: I have heard Imam Sadiq (a.s.) reciting this verse in this way: "Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations."

But Aale Muhammad (a.s.) has been removed from Quran.

The Hazrat said: This verse has been revealed like this only.

Imam Baqir (a.s.) is quoted in *Kitab Tawilul Aayaat* that the Holy Prophet (S) said: Woe unto those people who become happy when they mention Aale Ibrahim and Aale Imran but when Aale Muhammad are mentioned their hearts become unhappy. By the same Allah in Whose control is the life of Muhammad (S), if anyone of them had performed the good deeds of seventy messengers, Allah will not accept them if the love and Wilayat of me and of Ali (a.s.) is absent.

Similarly, Ibne Abbas is quoted that: I went to Amirul Momineen (a.s.) and said: O Abul Hasan! Please let me know of the will which the Holy Prophet (S) has made to you. The Amir (Ali) said: Doubtlessly, Allah has selected the True Faith for you and preferred it for you and completed His bounty on you because you were the most eligible among all for it.

And verily, Allah revealed to His Messenger that he should give me a will. So he (the Holy Prophet (S)) told me: O Ali! Remember my will. Maintain my surety, fulfil my promise, complete my oath, keep my Sunnah alive and go on inviting people towards my faith because Allah Almighty has selected me and preferred me.

So I remembered the prayer of my brother Moosa and I prayed: O Allah! Appoint a vizier for me from my family as you had made Haroon, the vizier of Moosa. Then Allah revealed to me that 'I have made Ali your vizier and your helper and, after you, your Caliph and your vicegerent. O Ali! You are from the Imams of Guidance and so also from your progeny, are Imams like you.

So, O Ali! You people are those who attract people towards guidance and forgiveness and you people are the tree the root of which is I and you people are its trunk and branches and whoever will turn from it would be destroyed and enter the lowest region of Hell and you are the people whose love and affection is made compulsory and He has made the acceptance of your Imamate compulsory and you are the group whose mention has been made for you by Allah in His Book saying: *Surely Allah chose Adam and Nuh and the descendants of Ibrahim* (*Aale Ibrahim*) *and the descendants of Imran* (*Aale Imran*) *above the nations.* So you people are selected by Allah from Adam and Nuh and Aale Imran and Aale Ibrahim and you are the best tribe and group of Ismail (a.s.) and you are the Progeny of Muhammad (S) who are to guide the creation.

Ayyashi has reported that Imam Baqir (a.s.), explaining the verse: Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations. That: We are from the said descendants and Progeny.

According to another narration the Holy Prophet (S) said that peace, ease, help, comfort and richness and pleasure and conquest over enemies and the nearness to Allah and his Prophet are for him who befriends Ali (a.s.) and who, after Ali (a.s.), obeys his legatees. I am bound to intercede for them and it

is incumbent on my Lord to accept my mediation in their favor because they are my followers and the one who follows me is from me. My case is just like that of Ibrahim who had said:

then whoever follows me, he is surely of me (***Sura Ibrahim 14:36***)

because Ibrahim is from me and I am from him and his religion is my religion and my religion is his religion and his way (Sunnah) is my way and my way is his way and my grace is his grace and I am superior to him and the testimony to it is my Lord's statement:

Offspring one of the other; and Allah is Hearing, Knowing.

Ibne Bitreeq in *Kitab Amadah*, quotes Thalabi through Abu Waail that he said: I have read: And the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) and the descendants of Muhammad (Aale Muhammad) above the nations... in Abdullah bin Masood's copy of Quran

The Third Verse:

قُلْ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى أَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ.

Praise be to Allah and peace on His servants whom He has chosen. (***Sura Naml 27:59***)

Ali bin Ibrahim said the selected servants are Aale Muhammad (a.s.).

The Fourth Verse:

رَبَّنَا إِنِّي أَسْكَنتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ.

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful. (***Sura Ibrahim 14:37***)

This refers to the time when Ismail (a.s.) and his respected mother Hajrah (s.a.) were taken by Ibrahim (a.s.) to Mecca by the order of Allah and he had prayed to Allah saying: O Lord! Verily I have made some of my family members dwell in a barren valley where there is no agriculture nor is it tillable, it being mountainous [stony].

Near Your House which is respectable since eternity. O our Lord! So that they may establish Prayer. So make some people's hearts incline towards them enthusiastically and lovefully or they may become their fast friends, and grant thus provision of food, so they may thank Thee for these bounties.

Ayyashi and Ibne Shahr Aashob have quoted Imam Baqir (a.s.) that: We are the remnants of that Progeny.

In *Tafsir Furat Bin Ibrahim*, Ibne Abbas is quoted that the Holy Prophet (S) said: The hearts of our Shias who race in our love and turn towards us. And Imam Baqir (a.s.) is quoted that the Lord of the world said: *make the hearts of some people* yearn towards them wherein the pronoun refers to the Progeny because He has not used the words "towards it" which would have made the pronoun refer to the Ka'ba.

Thus you imagine that Allah has made it a must for you to come towards stones and rub your hands on it, and not to turn towards us and ask us questions and to love us, the Ahlul Bayt (a.s.)?! By Allah, Allah has not made it compulsory for you to follow any religion except our religion.

The Fifth Verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers. (***Sura Ale-Imran 3:68***)

In *Kafi*, Imam Baqir (a.s.) is quoted that: "Those who put faith" are the Imam (a.s.) and their followers.

In *Majmaul Bayan*, Umar bin Yazid is reported to have said that Imam Sadiq (a.s.) said: O Umar bin Yazid! You people are from Aale Muhammad (a.s.). Umar bin Yazid asked: We ourselves? The Imam (a.s.) averred thrice: Yes, by Allah, you people are. Then the Hazrat looked at me and I looked at him when the Hazrat said: O Umar! The Almighty Lord has said in His Book: *Most surely the nearest of people.*

The Sixth Verse:

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَانِ خَرُّوا سُجَّدًا وَبُكِيًّا.

These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making obeisance and weeping. (***Sura Maryam 19:58***)

The apparent translation of which is: They are group on whom Allah has bestowed Reward. They are from prophets, from the progeny of Adam and from the group whom We made ride the Ark of Nuh and from the progeny of Ibrahim and Israel (Yaqoob) and from the group whom we guided and whom We

selected. These are the people who, when Allah's verses are read out before them they fall down in prostration, weeping.

With reliable chains of narrators, Muhammad bin Ilyas has narrated from Imam Moosa bin Ja'far (a.s.) that people asked for the explanation of this verse from him and he replied: We are the progeny of Ibrahim (a.s.) we are those who rode the Ark with Noah (a.s.) and we are the chosen ones of Allah and by these words of Allah: *"and of those whom We guided and chose"* are meant our Shias whom Allah has guided towards our love and affection and He has selected them for our religion.

So they live on our religion and die on our religion. Allah has praised them and they worship Allah with courtesy and humility as He has said: *"When the communications of the Beneficent God were recited to them."*2

The Seventh Verse:

وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ.

And certainly We chose them, having knowledge, above the nations. (***Sura Dukhan 44:32***)3

Muhammad bin Al-Ayyash has in his commentary quoted Imam Baqir (a.s.) that in the explanation of this verse, he said that it means: We have granted to the Imams superiority over others.

1. The writer says: The outcome of these traditions can be one of these two:
First: These pronouns refers to Ahlul Bayt (a.s.) and the entire progeny of the Hazrat will be pure and that the unjust and the corrupt all will be from among them. 'he who takes a middle course' may be their righteous ones and 'he who is foremost' may be the Imam. Thus he will not be included in this division who might have made a false claim of Imamate or his belief might not be correct in any other way. The other possibility is that wherein unjust is he whose beliefs may not be correct and yet he may not have done anything against Iman (Faith). Hence 'they shall enter therein' will refers to 'he who takes a middle course' and to 'he who is foremost', it cannot mean 'he who makes his soul to suffer a loss' only both these will be meant according to the apparent and the hidden meaning of the verse or from various secrets aspects, and 'by Allah's permission' would mean that Almighty Allah has selected them in such way than He made them Legatees and Imams and granted to everyone of them knowledge of the book and their greatness can be for everyone of their progeny provided they do not waste it.
2. The writer says: The explanation given by the Hazrat is based on 'of those whom We guided' is a reply to the query as is the opinion of a group of commentators
3. The writer says: Though the apparent pronoun of this verse refers to Moosa (a.s.) and his community, but since the affair of Bani Israel is similar to this community and as, instead of the prophets who were in their Ummah and were their vicegerent in that Ummah, the vicegerents of the Holy Prophet (S) are the holy Imams (a.s.).

[1] [1]
SHARES

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

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

Allah Almighty says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً.

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

And says:

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

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

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

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

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

First opinion:

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

Second opinion:

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

Third opinion:

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

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

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

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

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then he encouraged them to love his relatives.

He also quotes the author of *Tafsir Kashaf* that the Hazrat said: One who dies with love in his hearts for Aale Muhammad dies a martyr's death and the one who dies with the love of Aale Muhammad in his heart dies with repentance (with Tawbah) and the one who dies with the love of Aale Muhammad in his hearts dies with full faith and the one who dies with the love of Aale Muhammad in his hearts is given good tidings of Paradise by the angel of death, then Munkir and Nakeer also give him good news.

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

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

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

difference of opinion. Therefore as per agreement, they are the Aale Muhammad (a.s.).

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

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

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

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

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

And Allah has said:

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

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

Then He said:

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

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

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

proves that love is compulsory for Aale Muhammad (a.s.).

Following is couplets composed Shafei:

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

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

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

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

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

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

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

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

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

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

In *Qurbul Asnad* and *Ikhtisas* it is mentioned authentically that Imam Sadiq (a.s.) said: When this verse (42:23) was revealed the Holy Prophet (S) was standing amidst his companions. He said: O people! The Almighty Allah has made a thing about us obligatory for you. Will you obey the command? Hearing this,

none of them replied. So the Holy Prophet (S) returned. He came the next day and repeated the same question standing among his companions but again nobody responded. The same thing happed the third day and again there was no response.

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

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

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

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

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا.

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

After this Allah said:

فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ.

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

And:

وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ.

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

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

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ.

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

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

وَيَزِيدُهُمْ مِنْ فَضْلِهِ.

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

It means 'We will add to their goodness'.

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

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

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

In *Tafsir Furat*, Imam Baqir (a.s.) is quoted saying: we are the tree whose root is the Holy Prophet (S)

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

Undoubtedly the Imams were the radiance all around the divine thrones. So when they glorified Him, the dwellers in sky joined their praise. The 'Saafoon' and 'Musabbehoon' (in Holy Quran) means these people, who fulfilled Allah's oath and who recognized Allah's right and who denied the right of those who denied Allah's right. These people are the guardians of Allah's affairs and the treasures of Allah revelation and heirs to Allah's Book, the Holy Prophet's (S) Progeny and his Ahlul Bayt (a.s.).

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

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

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

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

They are the people who are pious and holy and the trustees of pure and clean knowledge and

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

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

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

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

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ.

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

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

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

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

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

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

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

Ali bin Ibrahim has, authentically quoted Imam Baqir (a.s.) that this verse points out to the one who got killed in our love (Mawaddat) and Muhammad bin Ayyash has, in his *Tafsir*, quoted from Zain bin Ali bin Husain (a.s.) that it means, by Allah, love for us and this verse has been revealed only in our praise and Hazrat Sadiq (a.s.) is quoted to have said that it means the one who is killed in our love and his killer will be asked as to why he killed him. And he has quoted Imam Baqir (a.s.) that it means the one who gets killed for loving us and in another narration he said: It means the Shias of Aale Muhammad who will be asked for which fault were they killed.

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

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

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

1. A derogatory term for Shias
2. The writer says: These matters are found in many traditions but we have considered this sufficient.
3. The writer says: The basis of these traditions is the second kind of recitation and in my opinion, this can be supported on four grounds: first a noun in a possessive case be made compulsory in the word which means the people of the love will be asked as to on what ground they were killed.
Secondly: The relation of killing with love maybe figurative and the meaning may be the killing of people of love. Thirdly it may be that in the killings one may have been figurative and the destruction of love might have been called a murder figuratively and the killing of love might mean negating of it and of not observing its rights. Fourthly, we may take some of the narrations according to the prevailing recitation (Qirat) and the love may mean Nafs (being) or the soul which might have been buried in earth, may be alive or dead and that it might be to convey that as they have been killed in the path of Allah they are not dead, rather they are alive in the sight of Allah and are getting provision as Allah says: And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive. (2:154). As if they have been buried and this reason is very subtle.

[1] [1]
SHARES

Part 7: Parents– Children denote the Holy Prophet and Imams

Parents/Children denote the Holy Prophet (S) and Imams and their followers

The Almighty Allah says:

وَوَالِدٍ وَمَا وَلَدَ.

And the begetter and whom he begot. (***Sura Balad 90:3***)

Some commentators have said that here begetter means Prophet Adam (a.s.) and 'whom he begot' are his sons, be they the prophets themselves or their legatees. Some have opined that begetter means Ibrahim (a.s.) and 'whom he begot' is his progeny and according to some others it means every father and his children.

Ibne Shahar Aashob has narrated from Sulaym bin Qays that the begetter is the Prophet (S) and 'whom he begot' refers to his legatees and progeny.

In *Tafsir Muhammad bin al Ayyash* and *Kafi*, Imam Baqir (a.s.) is quoted with reliable chains of narrators that begetter is Hazrat Ali (a.s.) and 'whom he begot' are the Infallible Imams.

Likewise with reliable chains of narrators Imam Sadiq (a.s.) is quoted that he has, while explaining the Divine verse:

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ. وَوَالِدٍ وَمَا وَلَدَ.

And you shall be made free from obligation in this city. And the begetter and whom he begot. (***Sura Balad 90:2–3***)

Imam (a.s.) said that the 'two begetters' means the Holy Prophet (S) and Imam Ali (a.s.) and 'whom he begot' denotes the children of Imam Ali (a.s.).

In *Kafi*, according to reliable chains of narrators, Asbagh bin Nubatah is reported to have asked Amirul Momineen (a.s.) about the Tafsir of the verse:

أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ.

Be grateful to Me and to both your parents; to Me is the eventual coming. (***Sura Luqman 31: 14***)

He replied that the parents who must be thanked according to Allah's order are the fathers from whom knowledge is born and from whom wisdom is obtained as heritage and whose obedience has been made obligatory for the people. Thereafter Allah has said 'the return of the servants is towards Me' and the basis of this explanation is the word parents. Then Ali (a.s.) turned the direction of the word towards the first and the second, and said:

...وَإِنْ جَاهَدَاكَ عَلى أَنْ تُشْرِكَ بِي

And if they contend with you that you should associate with Me... (***Sura Luqman: 15***)

Meaning: 'If they dispute with you to adopt polytheism, that is, to include others in the legateeship ordered by Allah to make your legatee, that is, Ali Ibne Abi Talib (a.s.) then O Prophet (S)! You should not do so and you should not hear them. Then the Hazrat turned the statement towards the parents and said: 'Make people aware of his grace and order them to obey him.' This is the meaning of Allah's command:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ.

And follow the way of him who turns to Me. (***Sura Luqman 31: 15***)

And then the Hazrat said: Fear Allah and do not oppose and disobey parents because their pleasure is the cause of Allah's pleasure and their anger is the reason of Allah's anger.[1]

In *Tafsir Furat*, Imam Ja'far (a.s.) is quoted in the explanation of the verse:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى.

And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin. (***Sura Nisa 4:36***)

Imam Sadiq (a.s.) said that the Holy Prophet and Ali Ibne Abi Talib (a.s.) are two fathers and 'the near of kin' denotes Hasan and Husain (a.s.).

In the *Tafsir* of Imam Hasan Askari (a.s.), while explaining the divine words:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى.

You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin. (***Sura Baqara 2:83***)

The Holy Prophet (S) said: Your best parents and those who are most entitled to get good and thanks from you are Muhammad (S) and Ali (a.s.).

Ali (a.s.) said: I have heard from the Holy Prophet (S) that I and Ali (a.s.) are two fathers of this Ummah and our right on them is much more higher than that of their parents who gave them birth because we will free them from Hell-fire if they obey us and we will lead them to Paradise which is the place to dwell and we will release them from the slavery of desires and join them with the best free persons.

Fatima (s.a.) says: The two fathers of this Ummah are Muhammad and Ali (a.s.) who remove their crookedness and who deliver them from painful torment if they obey them and they make the eternal bounties of Paradise available to them if they agree with them.

Imam Hasan (a.s.) said that Muhammad and Ali (a.s.) are the two father of the Ummah so how lucky are those who recognise their right and remain always obedient to them. Allah will entitle him to Paradise and will bestowed His pleasure and happiness on him.

Imam Husain (a.s.) said that the one who recognizes the right of his two noblest fathers and who obeys them as they are entitled to be obeyed will on the day of Qiyamat be told to dwell at any place in the vast and spacious Paradise.

Imam Zainul Aabedeen (a.s.) has said that if the reason of parent's right on their children is very much due to the fact that they have done good to him and then the good and the favor which Muhammad and Aale Muhammad (a.s.) have done to this Ummah are much more than those of the biological parents. Therefore both of them are far more entitled to be fathers and more entitled to observation of their right on the Ummah.

Imam Baqir (a.s.) said that a man who knows the honour and respect of his Lord should think as to how much respect and honour he should give to his two noblest fathers Muhammad and Ali (a.s.) and consequently his respect for Allah will be according to his respect to the two honourable persons.

Imam Sadiq (a.s.) said that a man who observes the right of his noblest fathers, Muhammad and Ali (a.s.) even if he had neglected the rights of the biological parents and of all other servants of Allah, will not be harmed because the aforesaid two spiritual parents will, on the day of justice, make his biological parents' pleased with him.

Imam Moosa Kazim (a.s.) has said that the more rewarding is the Prayer the more the performer of Prayer sends Salawat on his two nobler spiritual fathers Muhammad and Ali (a.s.).

Imam Ridha (a.s.) asked: Does anyone of you not dislike that his parents who gave birth to him may not be accepted by people as his parents? They replied: Why not? By Allah, it seems very repugnant. The

Imam said that such a person tries that people should refuse to recognize Muhammad and Ali (a.s.), who are nobler than his biological parents, as his two fathers.

Once a man said to Imam Taqi (a.s.): I love Muhammad and Ali (a.s.) so intensely that I cannot stop loving them even if my body is torn apart or cut into pieces with scissors. The Hazrat replied: They (the holy ones) will reward you according to (in proportion with) your affection for them and they will, on the Day of Qiyamat, plead for high honours and rank for you and that even a little portion of it will be million times greater than the level of your love.

Imam Ali Naqi (a.s.) said that a man in whose sight his two spiritual fathers, Muhammad and Ali (a.s.) will not be more lovable than his biological parents, will not earn any respectability in the view of Allah the Almighty.

Imam Askari (a.s.) has said that a man who gives preference (in obedience) to his two spiritual fathers, Muhammad and Ali (a.s.) over his biological parents is addressed by the Almighty Allah: I chose you and gave you honour before (in front of) your spiritual parents as you opted for their respect compared to your biological parents.

Then the Imam said: According to the Divine word 'and the near of kin', those respected personalities are your religious relatives, Allah has ordered you to recognize their right as we took promise from Bani Israel and O followers of Muhammad! I have taken similar promise from you that you must recognize the near ones of Muhammad (S) who are, after Muhammad, the Infallible Imams and the people from selected ones in religion after their rank, that is, the Shias!

The Holy Prophet (S) said: Allah will, in Paradise, give a thousand-fold honour to the one who will recognize and honour the rights of his parents and these heavenly ranks will be such that the distance between any two of them would be equal to a hundred-year journey for fast running horses.

One of the said ranks will be of silver, another of gold, then of pearl then another of topaz then another of emerald and another of musk and another of ambergris and another of camphor and like this every rank will be different from another and the one who will honour the right of Muhammad and Ali (a.s.) Allah will raise and multiply his rank proportionately and will reward him profoundly and this grant will be in proportion to the preference he had given to his spiritual parents (two fathers) over his biological parents.

Fatima (s.a.) told some women: In order to nullify the displeasure of your biological parents, make your two religious fathers Muhammad and Ali (a.s.) happy. But never please your biological parents by displeasing your two spiritual fathers because if your real parents become angry with you, your two spiritual fathers will make them pleased, in exchange of one-thousandth part of the reward you earn for an hour passed in their obedience and if your two religious fathers become angry your biological parents would not be able to please them because the rewards of the entire world can not withstand their displeasure and anger.

Imam Hasan (a.s.) says that it is obligatory for you to do good to the near and dear ones of your two religious fathers, Muhammad and Ali (a.s.) even if it entails the ignoring of the rights of the near and dear ones of your biological parents you should never disgrace the rights of your two religious (spiritual) fathers because of the honouring of the rights of your biological parents because your gratitude towards this group is better than your being thankful to your biological parents because when they will thank you in front of Muhammad and Ali (a.s.) even a little happiness of these two personalities will cause the removal of all your sins even if they had filled the space (from earth to heaven), and if your racial relatives show their thankfulness to you in front of Muhammad and Ali (a.s.) while you had dishonoured the rights of your two (spiritual) fathers then their thankfulness to you will be of no avail.

Imam Zainul Aabedeen (a.s.) has said that the rights of our two spiritual fathers, Muhammad and Ali (a.s.) are more worth honouring in comparison with the right of biological relatives because our spiritual fathers will make our biological parents pleased.

Imam Baqir (a.s.) said that a man who honours the two spiritual fathers, Muhammad and Ali (a.s.) more than his biological parents and in whose eyes the relatives of his two religious fathers will be more respectable compared to the relatives of his physical parent's relatives then Allah addresses them saying: As you have honoured the most honourable personalities and due to your adopting those personalities who are higher than all others in rank, I will make you their companion and friend in Paradise which is the everlasting home.

Imam Sadiq (a.s.) says that a man for whom it is not possible to honour the right of the relatives of both of their racial and spiritual relatives, it is better for him to give preference to the right of the relatives of his two spiritual fathers, Muhammad and Ali (a.s.) over the rights of his biological parents' relatives because, by so doing, Allah will, on the Day of Qiyamat, tell him: Since you gave preference to your religious fathers against your relatives, I am asking My angels to give preference to you in escorting you to My Paradise and at that time they (angels) will make a thousand-fold increase in the bounties of heaven.

Imam Moosa Kazim (a.s.) said that two things are offered to a person and if the price of either of the two is over a thousand dirhams and if that person has only one thousand dirhams, then he will ask which of the two is more beneficial to me and he will be told this one is a thousand-fold harmful compared to the other, then, in such circumstances, will he not choose the thing which is more beneficial and better? The audience replied: Why not, he will surely adopt the better thing. Then the Hazrat said: Likewise, your adoption of your two spiritual fathers, Muhammad and Ali (a.s.) is much more rewarding than your adoption of your biological parents because the grace of its reward is as higher as is the superiority of Muhammad and Ali (a.s.) over his biological parents.

Once a man asked Imam Ridha (a.s.): May I inform you about a man who is one of the biggest losers? The Hazrat asked: Who is he? He said: One who had ten thousand gold coins and yet he exchanged them for ten thousand dirhams. The Hazrat asked: Is not the man losing more who sells ten thousand

dirhams to buy ten thousand dirhams? The audience responded: Certainly. Then the Hazrat said: May I not make you aware of a man who is even a greater loser and whose lament is greater than that of the one who sold a thousand golden mountains to buy a thousand pieces of false silver. Is the misfortune of the former not greater than that of this one? The people said: Of course, it is certainly so.

The Hazrat said: Still more at loss and pitiable is the man who gives preference in doing good to the physical relatives of his parents over the relatives of his two spiritual fathers, Muhammad and Ali (a.s.). It is so because the grace of the relatives of Muhammad and Ali (a.s.) is higher than the grace of the value of a thousand mountains of gold over the value of a thousand pieces of silver.

Imam Taqi (a.s.) said: One who prefers the near ones of his or her two spiritual fathers, Muhammad and Ali (a.s.) over the relatives of his biological parents, will be, on the Day of Qiyamat, adorned by the Lord of the universe with His clothing of honour so that the entire creation can see him and he will make him famous among the people, and will give him grace over His other servants except those who may be equal or higher than him in this matter.

Imam Naqi (a.s.) said: One of the conditions of acknowledging Allah's grace and greatness is that you should prefer your two spiritual fathers Muhammad and Ali (a.s.) over your physical or biological parents and it is to lower the greatness and grace of Allah if you give preference (in honouring and following) to your biological parents over your two spiritual fathers, Muhammad and Ali (a.s.).

Imam Askari (a.s.) said: A man's children were hungry. He came out of his house to find some food for them. He earned a dirhams and began walking back with a little food for his children. In the way, he met relatives of Muhammad and Ali (a.s.) who also were very hungry. He thought that these two are more deserving than his own children and so he gave what he had purchased to them. He was also confused as to what he would tell his wife and children? In the meanwhile he saw a messenger who was searching for him and he handed over a letter and 500 gold coins saying: This is from the property of your uncle who expired in Egypt and some traders in Mecca and Medina have yet to pay a million dirhams to him and he left much more valuable land and property in Egypt. That man took the 500 gold coins and spent that amount on his family.

At night he saw Muhammad and Ali (a.s.) in his dream who told him that you have seen how we have enriched you when you gave preference to our near ones to your dear ones. Thereafter those in Mecca and Medina who had to pay a one hundred thousand dirhams to the deceased Egyptian also saw Muhammad and Ali (a.s.) in their dreams who told them: If you do not pay the dues to of the deceased to his nephew by next morning we would destroy you and deprive you of all your belongings and wipe out your credit and honour. So the next morning all such persons came to that man and gave him all the aforesaid dues of his deceased uncle. Thus he got as much as one a hundred thousand dirhams.

Thereafter all those in Egypt with whom the property and land of the deceased was, were also forcefully asked in dreams to return the property to the nephew of the deceased. Then once again that person was

congratulated in dream informing him: See the might of Allah, we have ordered all concerned in Egypt to hand over your share of inheritance to you. Do you want that we may ask the governor of Egypt to sell your late uncle's property and to sent the proceeds to you so that you may buy property in Medina? He replied: Yes, O Messenger of Allah! and O Amirul Momineen! I would like it. So the governor sold all that property and fetched three hundred thousand dirhams and sent that amount to that man and thus the latter became the wealthiest man in Medina.

Then the Holy Prophet (S) told him again in dream: O servant of Allah! Since you have given preference to my near ones to those of yours, we have given you its value in the world (worldly value or reward) and, in Hereafter I will give you a thousand palaces for every grains that you gave to my relatives in the world and the smallest of those palaces would be much bigger than this whole world, and every needle (smallest thing) of that heavenly palace will be better than all that is found in this world.

Likewise Imam Askari (a.s.) said, explaining Surah Rahman, that Rahman is from Rahmat (mercy). In some copies it is mentioned that it is from Rahm (womb relations) and Amirul Momineen (a.s.) said that: I have heard the Holy Prophet (S) saying: The Lord of the universe says that I am Rahman and I have taken one of My names and named it Rahm (kindness to relatives). The one who joins My Rahm (kindness to relatives) I join him with My Rahmat (mercy) and the one who cuts off My Rahm(cuts off relations), I cut off My Rahmat (mercy) from him.

Thereafter Amirul Momineen (a.s.) asked one of his companions: Do you know what this Rahm is? He replied: Allah Almighty has encouraged every community to behave kindly with its relatives and to honour them. The Hazrat said: Has He encouraged to behave kindly with the unbeliever relatives also and to honour those who considered Him (Allah) unimportant? He replied: No, but He has inspired to be kind with believing relatives. The Hazrat said: Has kind behaviour been made compulsory for them because they are racially connected with their parents? He replied: Yes, O brother of the Messenger of Allah.

Then the Hazrat said: Then does this show that Sile Rahm (kindness to relatives) includes the rights of the parents? He replied: Yes, O brother of the Prophet. Amirul Momineen (a.s.) said: Their parents have protected them from worldly troubles and evils in the world and these few bounties are perishable and few difficulties are also to pass away and the Prophet of Allah is leading all towards the eternal bounties which would never end. So which of these two bounties is greater? He replied: The bounty of the Messenger of Allah is very great and better.

Then the Hazrat asked: Then how is it possible that the Holy Prophet (S) may encourage the honouring of the one whose right has been declared greater by Allah? He said: It is not admissible. Then the Hazrat said: The right of the Messenger of Allah is greater than the right of parents. So the Rahm (relationship) of the Messenger of Allah is very valuable for honouring and very painful for being cut off (disregarded). Hence punishment and full punishment is due for the one who may cut it and Hell and the greater chastisement is due for the one who may cut off the honour of his sanctity.

Perhaps you do not know that the respect of the Messenger of Allah is the respect of Allah and right of Allah is greater than the right of all other benefactors because every benefactor other than Him does not give any bounty but by His guidance and Allah addressed Moosa (a.s.): O Moosa! Do you know how great is my Rahmat (mercy) on you? Moosa (a.s.) replied: Your Mercy did not do like that of my mother on me.

The Lord said: You mother did not do Mercy to you but only because of the abundance of My Mercy because it was I who had made her kind to you and I had made her sacrifice her sweet sleep for you just to nourish you. Had I not made her do so she would have been just like all others without any difference. O Moosa! Do you know that a servant of Mine, sometimes, indulges in so many sins that they would fill all the skies and I forgive his sins and disregard those sins.

Moosa (a.s.) asked: O Lord! Why so? The Lord replied: Because of a good habit which I like and that virtue is that he befriends his believing brothers and knows their conditions and considers himself equal to them and he does not behave proudly with them. When he behaves like this I forgive his sins and disregard his faults. O Moosa! Pride is my sheet and if anyone becomes proud it hurts Me and if anyone comes in contrast with Me in these two matters, I chastise him with My fire of anger. O Moosa! One of the ways of honouring Me is that, when I have given the worldly wealth, he must love My faithful servants so that his hand may remain short from worldly wealth and if he shows pride to a faithful person then it is as if he has considered My grace and greatness valueless.

Thereafter the Amirul Momineen (a.s.) said: The Raham (Mercy) which Allah took from Rahman is Muhammad and to know the greatness of his near and dear ones. Doubtlessly everyone from our Shias, every faithful man and every faithful woman is from Rahm (relations) of Muhammad (S) and their honour is to honour Muhammad (S). So woe unto one who insults the Rahm (relations) of Muhammad (S) in any way and good news for the one who values the honour of Muhammad (S) and behaves nicely and kindly with his near and dear ones.

In *Kafi* and in all books, it is written about traditions explaining Allah's verse:

"***And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer,*** (***Sura Anfal 8:41***)

that near of kin means the Infallible Imams and that half of the Khums money is the share of the Imam of the time and the other half is that of the orphans and the poor and the wayfarers among the Sadat (Sayyids).

Likewise, in the explanation of the verse:

"Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer (***Sura Hashr 59:7***)***",***

it is reported that the near of kin mean the Infallible Imams (a.s.).

Similarly, in many reports it is written in the explanation of the Verse:

"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes) (Sura Ahzab 33:6)"

that this verse has been revealed in praise of the sons of Imam Husain (a.s.) and that it is about their Imamate and rulership and caliphate as this position is available to the son, not to the brother or uncle. And in some narrations it is mentioned that it means that the near relatives of the Prophet are more entitled than others.

It is mentioned in the *Tafsir* of Ali bin Ibrahim and of Ayyashi that Imam Kazim (a.s.) was once asked about the meaning of the verse: *'Those who join what has been commanded to be joined'* the Hazrat replied that the Rahm (Relationship) of the Aale Muhammad adheres to the Arsh (throne) of Allah and it says: O Allah! Join with the one who joins with me and cut off from one who cuts off from me and this verse applies to other relatives.

It is narrated in *Maniul Akhbar* that the Rahm (relations) of the Imams from Aale Muhammad and the relations of believers on the Day of Judgement, say holding the Divine Arsh: O Lord! Join Your Rahmat (Mercy) with those who joined us and cut off your Mercy from the one who cut it off from us. Then Allah would say: I am Rahman (Beneficent) and you are Rahm (relationship). I have taken My name from the root of your name and made up your name from My name. Who joined with you, I will make my Mercy vast with him and who cut off from you I will cut off from him.

Therefore, the Holy Prophet (S) said that 'Rahm' is a relation between Allah and His servants and Ayyashi has, explaining this verse, narrated from Imam Sadiq (a.s.) that Sile Rahm (kindness to relatives) is included in this verse, and its extreme explanation, is you do Sile Rahm and kindness regarding we Ahlul Bayt (a.s.).

Ibne Shahr Aashob has explaining this verse, quoted Imam Muhammad Baqir (a.s.) that in the verse:

وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ.

"And be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. (Sura Nisa 4:1)"

'Arham' means the near and dear ones of the Holy Prophet (S) and their Chief and leader is Amirul Momineen (a.s.). Allah has ordered their love but people disobeyed what they were commanded.

In *Tafsir Furat*, Ibne Abbas quotes that this verse was revealed in praise of the Holy Prophet (S) his near and dear ones because every cause (Sabab) and Nasab (race) will be cut off on the Day of Judgement except whose cause and genealogy reaches to the Holy Prophet (S).2

Ayyashi has, in explanation of the verse:

"And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright (Sura Nahl 16:9)"

quoted Imam Baqir (a.s.) which means Allah orders justice, that is the middle course between both extremes in the matter of beliefs for example, Amr Bainal Amrain (affair between two affairs) between compulsion and free will, that is moderation and He orders kindness which means sincerity in worship or good behaviour with His servants and good attitude towards one's relatives, that is to give that thing to one's relatives which they need and to prevent them from bad things, that is from following excessive desires and from submitting to evils, that is from exceeding in falling prey to anger and from rebellion, that is from suppressing the servants of Allah and from attacking them. These meanings are according to the apparent words of the commentators.

Imam said that justice (Adl) is Muhammad (S) who provided foundation for Adl (justice) and goodness is Ali Ibne Abi Talib (a.s.) who concluded the laws and worship acts on creations and said that 'Zil Qurba' means nearness to us through which Allah ordered His servants to have love of us and to observe our rights and prohibited them from evil and bad deeds and rebellion, that is from rebelling against Ahlul Bayt (a.s.), or making people inclined towards other than them.

Muhammad bin Ayyash and others have with reliable chains of narrators, narrated that Jibraeel (a.s.) came to the Holy Prophet (S) and said: You will get a son whom vicious people would martyr after you. The Holy Prophet (S) said: I do not need such a child. Jibraeel (a.s.) said: Imams will be born from him.

According to another narration, Jibraeel (a.s.) went back to heaven on hearing the Holy Prophet's (S) reply but soon returned to say: Your Lord says Salam to you and gives you good tidings that Imamate and guardianship (Wilayat) and Legateeship (Wasiyat) have been provided in his (your son's) progeny. The Hazrat said: I am pleased. Then the Holy Prophet (S) went to Fatima (s.a.) and said: You would give birth to a son who shall be killed by my Ummah after me. Fatima (s.a.) said: I do not need such a child. The Holy Prophet (S) gave this tiding thrice and every time received the same reply.

Finally he said that Imams and legatees would be born through him. Then Fatima (s.a.) said: I am pleased. Then she conceived Imam Husain (a.s.). Allah protected him in the Holy womb from the evils of Satan. Imam Husain was born after six months. No one had ever heard of a six-month pregnancy child's safe birth and His remaining alive except in this case of Imam Husain (a.s.) and of Hazrat Yahya (a.s.). When Imam Husain (a.s.) was born, the Holy Prophet (S) put his holy tongue in the mouth of the baby and the latter began to suck getting the (elements of) milk and honey thereby. Imam Husain (a.s.) has not suckled from any woman. His blood and flesh were made up (nourished) by the saliva of the

Holy Prophet (S). A hint of this is found in the divine words:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنْ الْمُسْلِمِينَ.

And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit. (***Sura Ahqaf 46:15***)

This verse conforms to the conditions of Imam Husain (a.s.) because of several reasons. Firstly, only his is the case in which the unwillingness of pregnancy and of delivery has been shown as news with witness. Secondly, the period of conception and of suckling being of thirty months, because another verse says that the period of suckling is two years.

So, this is a hint towards the fact that the period of his stay in the holy womb was six months and if is known that in this Ummah this thing has been only in his case. Thirdly, thereafter the lord of the universe says that: *until when he attains his maturity* meaning 'Till he became adult and when he reached the age of forty years he said: My Lord! Give inspiration to me and guide me so that I may be thankful for the bounties which you have gifted to me and to me of you liking.'

All this fits only in the case of this Hazrat's case because he had become Imam of the age of forty and he said thereafter, *and do good to me in respect of my offspring* meaning 'Reform for me, some from my progeny from Imams from his progeny. So he prayed for 'some' because it was not possible that all of them could be Imams. Hence Imam Sadiq (a.s.) says that had it been 'Aslih Zurriyyati', then verily the entire progeny would have been Imams.

And, in the explanation of the Holy Verse:

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ.

And give to the near of kin his due and (***to***) ***the needy.*** (***Sura Israa 17:26***)

Many traditions have been quoted by both Shias and Ahle Sunnat that 'Zavil Qurbaa' mean Fatima (s.a.) and 'due' means 'Fadak' and after the arrival of this verse the Holy Prophet called Fatima (s.a.) and gave Fadak to her and everyone of the said tradition's mention have their own places which will be described at their occasions—Insha Allah.

1. The writer says: It is one of the difficult traditions and one of the many mysteries. In short, the right of the physical father and mother is from the viewpoint that they are related with the perishable and the transient worldly life. It is possible that one may get some benefit from their worldly inheritance. But the two spiritual fathers, the messengers and the Imams are the causes of the eternal knowledge and worship which earn the everlasting bounties of Paradise and their inheritances are Divine wisdoms the effect whereof remains with man till eternity. Hence their right is very great and the observance of their right is much more obligatory because the mere mention of the word 'father' does not call for any preference as the application of 'parents' to father and mother is mostly figurative. On this basis, in the explanation of the word 'father' its application is proposed to the spiritual father also. We have already resolved the doubts (difficulties in understanding of the traditions in the book Biharul Anwar.
2. The writer says: Most of the reciters have recited 'Wal Arham' pronouncing it with Fath (Zabar) and Hamza, while one of the seven reciters, has pronounced it with Kasr (Zer) but the basis of both traditions is on the first recitation (pronunciation) meaning 'refrain from cutting off Rahm.'

[1] [1]
SHARES

Part 8: Trust denotes Imamate

Trust (Amanat) denotes Imamate in Quran. There are two verses on this.

First verse

The Almighty Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا.

Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing. (***Sura Nisa 4:58***)

Commentators have differed about the circumstances of the revelation of this verse. There are several opinions. The first is that it is about every person to whom anybody entrusts something. The trust of Allah is his commands and prohibitions and the trusts of people are the things like property for which some make others their trustees. This has been mentioned in a number of traditions of Imams Baqir and Sadiq (a.s.). So much so that in some narrations it is mentioned that: Even if the murderer of Amirul Momineen entrusts me the killer sword to me, I will return it to him (on demand).

Secondly, Shaykh Tabarsi (r.a.) has said about Caliphs and the people (rulers) in charge (Vaaliyaan-e-Amr) that Allah has ordered them to rule the masses with justice and to keep them obedient to the Religion and the Shariah. People have quoted Imams Baqir and Sadiq (a.s.) that: Allah has ordered

every Imam to hand over the Imamate to his successor Imams and it is so because Allah has ordered the masses to obey those in authority and the Imams have said that there are two verses: One is for us and the other for you. One is the aforesaid verse and another is:

O you who believe! obey Allah and obey the Apostle and those in authority from among you. 4:59

Tabarsi says that this statement is also included in the first statement because this also is from among the things on which Allah has made the truthful Imams (a.s.) the trustees.

Likewise Imam Baqir (a.s.) has said that the offering of Prayer, Fasting, Zakat and Hajj also come under trusts and so also the distribution of booty and charities as well as all the things concerning the rights of the public as orders by Allah to the rulers-in-charge.

Thirdly, that the Holy Prophet (S) is being addressed to hand over the key of the Ka'ba to Uthman bin Talha from whom it was taken when Mecca was conquered and which was intended to be given to Abbas (r.a.).

In *Basairud Darajat* it is mentioned from reliable chains of narrators that Imam Baqir (a.s.) said that this verse is revealed in our praise (regarding us) and we seek help from Allah.

Likewise he is quoted that: It is obligatory for the Imam to hand over Imamate to the next Imam and that he should not take it back from him to pass it to another one.

According to another true narration he said that it means: We, the Imams, and it is obligatory that the former Imam must hand over to his successor the books which are with him and also the arms (weapons) of the Holy Prophet (S): *and that when you judge between people you judge with justice,* meaning 'when you are appointed as Imam decide according to the just commandments which are with you.

It is reported with reliable chains of narrators that Imam Sadiq (a.s.) said, while explaining the verse: *Surely Allah commands you to make over trusts to their* that it means handing over of the trust of Imamate and the carrying out of legateeship.

It also is authentically reported that Imam Baqir (a.s.) asked Malik Jahni as to about whom this verse has been revealed, he replied that the people say that it is about all the people. The Hazrat said: Then all can decide for (and issue orders) to all because, in this verse the address is being made in plural, but it is not so, you must know that it is revealed in our praise.

With authentic chains Imam Sadiq (a.s.) is reported to have said that the Imam can be recognized due to three virtues.

Firstly, from the aspect of lineage he should be better and nobler than all like the Imam before him. Secondly, he must have Zulfiqar, which is the weapon of the Holy Prophet (S). Thirdly, the previous one

should have made him his legatee (Wasee) as regards this the Almighty Allah has said: *Surely Allah commands you to make over trusts* and said that the weapon is with us like the Chest (Taboot) of Bani Israel and that the Imamate and kingship is with the weaponry of the Prophet of Allah. The Imamate is exclusively for him who has the weapons of the Holy Prophet (S) as was the chest (Taboot) with Bani Israel and that to whomsoever the Taboot went he became the ruler.

Imam Moosa Kazim (a.s.) is quoted in *Maniul Akhbar* in reply to people's query the meaning of this verse that: This is an address to us alone. Allah has ordered all of us Imams that we must hand over the Imamate to our successor Imam and to make him our legatee. Then this verse applied to all the trusts of the people. My great father heard from his father Ali bin Husain (a.s.) that the Hazrat told his companions that making over trusts is a must for you so much so that had my father, Imam Husain's killer given me that killer sword as a trust I would have returned it to him unhesitatingly.

Nomani has quoted Imam Baqir (a.s.) from authentic chains of narrators that: This verse has been revealed in our praise. Allah has ordered all of us, Imams, to entrust Imamate to his successor Imam. He should not give it to anyone else. Have you not heard that after this, Allah says: *and that when you judge between people you judge with justice* which shows that the address is about orders (Ahkam).

Furat has quoted Shoba in *Tafsir* that he said about the meaning of *Surely Allah commands you to make over trusts* that: I say without anyone's fear (other than Allah) that by Allah, this means the Wilayat of Ali Ibne Abi Talib (a.s.).

Second Verse

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا.

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant. (***Sura Ahzab 33:72***)

There are many traditions in the explanation of this verse.

The first: It points to the previous verse:

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success. (***Sura Ahzab 33:71***)

The obedience to Allah and His messenger has been called ‘Amanat’ (Trust) because its carrying out is compulsory and that the meaning (or aim) is that the greatness of obedience is so high (and weighty) that if it is put on huge bodies (like mountains) having intelligence, they would deny to carry it fearfully.

Yet despite his weakness and inability, man took it up. Therefore, its reward is very much both in this world and in the hereafter. Doubtlessly he has oppressed himself, as he did not do as he should have and he was unaware of the consequence. This attribute (of weakness) refers to the majority of people.

Secondly, ‘Amanat’ (trust) means obedience be it natural or intentional and presenting, means demanding, be the demand addressed to the man in power or otherwise and ‘Haml’ (carrying) means dishonestly concerning the trust and its non-fulfilment. He who misappropriates the trust and does not fulfil its conditions is called the Hamil-e-Amanat. It also includes not doing the needful despite being able to do and to misbehave by way of injustice, oppression and ignorance.

Thirdly, when Allah created these (celestial) bodies, He endowed them also with intelligence and said: I am making a thing obligatory, I have created Paradise for the one who obeys Me and I created Hellfire for one who disobeys Me. All said: We are under the thing for which You have created us and we have no ability to fulfil the duty and (therefore) we do not require either reward or punishment. Therefore when He created Adam and proposed to him the same things, Adam accepted and he was to oppress himself, because he was loaded with a burden which was hard for him to bear and he was unaware of its evil consequences.

Fourthly ‘Amanat’ means intelligence along with the responsibility and the meaning of offering it to him is the consideration or taking into account his ability to perform that job. The meaning of his refusal is the natural disinclination, meaning inability and disqualification. Man’s ‘Haml’, ‘Juhool’ means his being subject to passion and anger. Some have said that ‘Amanat’ is indicating ‘Muhabbat’ (love). Sufis have mentioned other causes and some of its explanations found in traditions are like this; In *Kafi* and other books Imam Baqir (a.s.) is quoted as saying that ‘Amanat’ means the Wilayat of Amirul Momineen (a.s.).

It is reported in *Uyoon* and *Maniul Akhbar* that when people sought the meaning of this verse the Imam said that ‘Amanat’ means Wilayat and that the one who claims it falsely (without entitlement) is a disbeliever.

It is narrated from Imam Sadiq (a.s.) with reliable chains of narrators in *Maniul Akhbar* that ‘Amanat’ means Wilayat and that man is very naughty and a hypocrite who made a false claim.

Ali Ibne Ibrahim has reported that ‘Amanat’ means Imamate and commands and prohibitions, and the proof of its meaning Imamate is that Allah has addressed the Holy Imams (a.s.) saying: *Surely Allah commands you to make over trusts to their owners...* therefore its meaning is ‘Amanat’ was offered to the skies and earth but all of them declined to claim it falsely or to snatch it from the one who has its right.

So they feared its rightful possessor and man took it up (means snatched it unlawfully) because he was an oppressor and ignorant so that the Lord of the universe may punish the polytheist men and women and He may accept the repentance of believer men and women and Allah is the Forgiver and the Kind. This is the translation of the subsequent verse.

In *Basair* and *Kafi* with reliable chains of narrators it is reported that Imam Sadiq (a.s.) said: 'Amanat' mean the Wilayat of Amirul Momineen Ali (a.s.).

It is also mentioned in *Basair* that Imam Sadiq (a.s.) said that the meaning of 'Amanat' is Wilayat. The sky, earth and mountains denied to carry it and thereby to become disbelievers. And the man who took it up without his right was that same notorious hypocrite.

Ibne Shahar Aashob has reported from *Maqatil* in *Manaqib* that Muhammad bin Hanafiya heard from Imam Ali (a.s.) that he, explaining this verse said the Almighty Allah presented my Imamate to all the seven skies with conditions of reward and punishment. They replied: O Lord! We cannot bear it with the conditions of reward and punishment. We are ready to carry it without reward and punishment. Then my Imamate and Wilayat was presented to the birds. The first of the birds who believed were while eagles and falcons and the first who refused were owls and phoenix.

Therefore the owl cannot come out during the day due to the jealously of all other birds for him and the phoenix hid himself in seas and hence nobody sees it. And doubtlessly Allah presented my Imamate to the earths. So the lands which believed have been made holy and pure by Allah and He made their fruits and vegetable, sweet and made its water also pure and sweet. And He made those parts the land which desired my Imamate and Wilayat, barren arid and their fruits distasteful and bitter and also made their water salty.

Then He said: *and man has turned unfaithful to it;* meaning: O Muhammad! Your community has taken up Amirul Momineen and his Imamate and Wilayat together with all its rewards and punishment. No doubt man was very cruel (unjust) to himself and unaware of the order of his Lord, that is, he did not honour the right of Wilayat along with its obligations as he aught to have. So he was an oppressor who did injustice to himself.

Imam Sadiq (a.s.) has been quoted in *Basair* that our Wilayat was presented to the skies, earths, mountains and cities but they refused like the people of Kufa.

It is mentioned in *Tafsir Furat* that Fatima (s.a.) said that the Holy Prophet (S) said: During the Night of Ascension I was taken to the skies and I passed through the farthest lote tree (Sidratul Muntaha) and reached the stage of two bows (Qaabe Qausain) and I did not see Allah with my physical eyes but saw Him through the internal eyes of my heart and I heard the voice of Azan (call for prayer) and Iqamat and I also heard an announcer saying: O My angels, and the residents of My skies and earths and the bearers of My Arsh! All of you give witness that I am the only one Allah and that I have no partners. All said: We give witness and confess.

Imam Baqir (a.s.) says that whenever Ibne Abbas mentioned this verse, he used to say that this is the Amanat (trust) which has been mentioned by Allah in the verse: *Surely We offered the trust to the heavens and the earth and the mountains* meaning, by Allah (in Amanat) Allah did not give to anything from dinar or dirham or any of the underground treasures before He created Adam and He revealed that I am making the progeny of Muhammad (S) the Caliph so what will you do when he calls you?

You should accept and help him in confronting his enemies and obey his orders. Hearing this, the sky, earth, mountains all became afraid of the obedience ordered by Allah but the progeny of Adam accepted it and so this responsibility was imposed on them. Then Imam Baqir (a.s.) said that though the children of Adam did accept it they did not fulfil it.1

1. The translator says: The explanation of this tradition and other traditions could be based on some reasons. Firstly 'Amanat' may mean absolute duty and that Wilayat might have been mentioned particularly in the meaning or sense that Imamate is the greatest of all conditions. Also the cause of dispute or difference or disagreement in the Ummah and the specific mention of Abu Bakr and others could be from the viewpoint that though they gave allegiance in a hypocritical manner and then broke it before all others and also became the cause of the breaking by others, that is, their giving allegiance and the breaking of Amirul Momineen's allegiance became the cause of such breaking by others. Therefore lifting, or carrying or taking up means the acceptance of Wilayat. What support this is that Amanat means responsibilities and Haml means accepting it as has been narrated by Ibne Shahr Aashob and other writers that Amirul Momineen (a.s.) was shivering at the time of every Prayer and his face was becoming pale. In reply to people's question about the cause of it, he used to say that the time of repaying of the Amanat (the trust) had arrived which, when it was presented to the skies and the earths, all had declined to lift it and they feared but man accepted it and I do not know whether I will be able or will not be able to repay this burden (trust) which I have taken up. Secondly: The Alif and Laam in Al-Insan are that of Ahd (oath) and it may mean Abu Bakr and that Wilayat may be with Kasra (i) which may denote asking whether you lay a false claim of Imamate and then bear Allah's chastisements; and that they feared and denied and, despite being aware of the punishment, took up the burden on that day.
Thirdly, due to both the reasons, Haml (acceptance) might mean betrayal of trust i.e. not to accept as has been mentioned earlier. But the second reason is more appropriate.

[1] [1]
SHARES

Part 9: Quranic verses proving the following of Ahlul Bayt

Quranic verses that prove the necessity of following the path of Ahlul Bayt (a.s.).

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ

كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! obey Allah and obey the Apostle and those in authority (***Ulil Amr***) ***from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end.*** (***Sura Nisa 4:59***)

And He says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا.

And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it… (***Sura Nisa :83***)

And:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا.

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn. (***Sura Nisa 4:54-55***)

We should know that Commentators have differed in explaining Ulil Amr. From the Ahle Sunnat commentators, some have said that they are chiefs and commanders of army and kings, and again some of them have also said that Ulil Amr means the learned of the Ummat. Imamite scholars are unanimous that they are the Imams of Aale Muhammad (a.s.).

On the basis of narrations which will be mentioned henceforth Ulil Amr is one who has authority in affairs and there is no limit to this. It means that he should possess authority in all the affairs of religion and the world and so he can be only the Imam. If a person has authority only in one matter his obedience would be obligatory only in that matter and one who has absolute authority in all affairs only he would be the person whose obedience is absolute and only he is the Imam.

To mention the Messenger and Ulil Amr by only one word 'obey' means that the position of the Imam is similar to that of the Prophet. Rather, just as Prophethood is from Allah (promulgated) through the angel so is really, the Imamate is an appointment through the Prophet and only because of this the observance

of the Imam is like obedience of the Prophet. This is why the word ‘obey’ has not been used between ‘Rasool’ and ‘Ulil Amr’. Contrary to it, though the rank of Prophethood is a very high rank, it is not similar to the rank of divinity. The word ‘obey’ between ‘Allah’ and ‘Rasool’ points towards this.

When Allah Himself has joined the obedience of this group with the obedience of Himself and of His Prophet, then doubtlessly a group must have been appointed by them (Allah and the Prophet) whose command (Amr) would be the Amr of Allah and His Prophet so that their obedience may join with the obedience of Allah and His Prophet.

Otherwise it will be construed that the obedience of oppressive and cruel kings like the king of Byzantine will be called (and understood) the obedience of Ulil Amr, which is like obedience of Allah and His messenger. The ugliness of this is not hidden from my wise person. As Shaykh Tabarsi has said: it is not possible that Allah the All-wise can permit the absolute obedience of a person except that of a person whose obedience be proved.

Allah knows that man’s internal condition is just like his outward appearance and about him He may be satisfied that he will neither commit any mistake nor will do any ugly deed and these virtues are not possessed by scholars and rulers except the Infallible Imams. Allah can never command the obedience of any person who may disobey Him and may order the obedience of a group whose deeds may be different from their words because the obedience of the differing group is impossible just as their agreement on a matter in which they have differed.

One of all the proofs which we have given is this one also that Allah Almighty has made the obedience of His Messenger, His obedience because the Ulil Amr are higher than the entire creation just as the Messenger is higher than the Ulil Amr and the entire creation and this virtue is in the Imams from Aale Muhammad whose Imamate and infallibility has been proved and the Ummah has unanimously agreed on their high ranks and their justice.

Then if you quarrel about anything then submit that difference or dispute to the Book of Allah and Sunnah of the Holy Prophet (S). And we Shias say that, after the passing away of the Holy Prophet (S) turn towards the Imams who are the vicegerents of the Prophet. Turning towards them (for guidance) is like it was to seek guidance from the Holy Prophet (S) during his lifetime, because they are the protectors of the Hazrat and his Caliphs in the Ummah. Here ends the words of Tabarsi.

In the first part of the verse there was the mention of Ulil Amr but, at the end of the verse, due to the prevalent recitation (mode of reading), they are not mentioned and only the point stated by Tabarsi has been mentioned. It may be to point out that any disagreement or dispute regarding Imamate should also be referred to the Book and the Sunnah.

Therefore the Imam must be nominated by Allah and His Prophet, not in the way adopted by the opponents, who believe that Imamate should be based on consensus and think that the appointment of an Imam is by the Imam, but it is mentioned in some traditions that in the Qirat (recitation) of Ahle bayt

(a.s.) there was Ulil Amr at the end as Ali Ibne Ibrahim has said that Ulil Amr means Amirul Momineen.

In short, it has been mentioned in a near true narration that this verse was revealed as: then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…

Ayyashi has also narrated that Imam Baqir (a.s.) had recited it like this. Kulaini has on the basis of near right sources said that Imam Baqir (a.s.) recited this verse as: *then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…* then the Hazrat said: How can He (Allah) order to obey them and also to quarrel (oppose) them? This was addressed to a group which has been ordered to obey Allah and His Prophet.[1]

Ayyashi has, with another chain of narrators related that Imam Baqir (a.s.) recited this verse like this: then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…

In *Uyoon Akhbar Ridha*, Imam Baqir (a.s.) is quoted saying that the Holy Prophet (S) made a will to Imam Ali and Imam Hasan and Imam Husain (a.s.) and then said about this word of Allah (4:59) that Ulil Amr means Ali and the Imams from the progeny of Fatima who will remain till Qiyamat.

In *Akmaluddeen* also this subject has been mentioned with true chains of narrators quoting Imam Baqir (a.s.) as saying (as above) and in *Elamul Waraa* and *Manaqib Shahr Aashob*, the *Tafsir* of Jufi is quoted wherein Jabir Ansari says: I inquired about this verse from the Holy Prophet (S) saying: We have recognized (known) Allah and His Messenger, but who are these Ulil Amr?

The Holy Prophet (S) replied: O Jabir! They are my Caliphs and the Imams of Muslims after me. Among them the first is Ali Ibne Abi Talib then Hasan, after him Husain, and after him Ali bin Husain, then Muhammad bin Ali, who has been called Baqir in Torah. O Jabir! You will meet him. Convey my Salam (greeting) to him. Thereafter Ja'far bin Muhammad Sadiq then Moosa bin Ja'far then Ali bin Moosa then Muhammad bin Ali then Ali bin Muhammad then Hasan bin Ali (a.s.).

His son will have my name and my agnomen. All of them will be Allah's proofs on the earth and will be, in His slaves, the remainders of Caliphs and the son of Hasan bin Ali is the one whom Allah will make conquer the east and the west of the earth and he will be the one who will go out of sight of his Shias as is the right of becoming invisible. Only those people will remain believers in his Imamate whose inner faith has been tested by Allah.

Kulaini and Ayyashi have narrated from Zaid bin Muawiyah that he said: I asked for the explanation of this verse from Imam Baqir (a.s.). He began explaining the preceding verses viz.:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنْ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ.

Have you not seen those to whom a portion of the Book has been given? They believe in idols (jibt) and false deities (taghoot). (Sura Nisa 4:51)

Jibt and taghoot were two idols of Quraysh. The commentators say it means Kaab bin Ashraaf and a group of Jews who went to Mecca and bowed (prostrated) before idols of the Quraysh. The Hazrat said: By Jibt and Taghoot are meant the two notorious idols.

And say of those who disbelieve. According to commentators these Jews were saying that the disbelievers, who are the companions of Abu Sufyan, are better guided in the matter of religion than Muhammad and his companions. The Hazrat said: This means those unjust Caliphs and Imams who call people towards Hell and who say that this group is more guided than the group of Aale Muhammad.

أُوْلَئِكَ الَّذِينَ لَعَنَهُمْ اللَّهُ وَمَنْ يَلْعَنْ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا. أَمْ لَهُمْ نَصِيبٌ مِنْ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا.

Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. (***Sura Nisa 4:52-5***)

The Hazrat said: Here Naas (people) means us Ahlul Bayt (a.s.) whom they will not give anything and what 'Naqeer' means is the tiny dot which is found on the seed of a date fruit.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ.

Or do they envy the people for what Allah has given them of His grace? (***Sura Nisa:54***)

Some have said it means those who are envious of his Messengership and also because Allah has made it permissible for him to take a wife.

Others have said that it means Prophet Muhammad and his Progeny and that 'grace' means his Prophethood and the Imamate of his Progeny and Imam Baqir and Imam Sadiq (a.s.)have been quoted, as will be mentioned hereafter, that the Hazrat said that it means us and that people envy us because Allah has reserved Imamate for us and has not given it to anyone else.

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. (***Sura Nisa 4:54***)

The Hazrat said that this means that: We have appointed messengers and Imams from the progeny of

Ibrahim. Now when people accept it in the matter of progeny of Ibrahim, why they do not accept it for the progeny of Muhammad!

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا.

So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn. (***Sura Nisa 4:55***)

Certain people say that some from the People of the book (Ahle Kitab) believed and some denied the Prophethood of Muhammad (S). The narrator says: I asked what is the great kingdom which Allah says He has given to Aale Ibrahim? The Hazrat said that it means that Allah created among them such people that whoever obeyed them has, in fact, obeyed Allah and the one who defied them, in reality defied Allah. This is the great kingdom. Then the Hazrat said that Allah has said thereafter which means that they are us and so it is necessary for us that the earlier Imam from us should hand over the books, the knowledge and the Prophet's arms to the following Imam.

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ.

And that when you judge between people, you judge with justice. (***Sura Nisa 4:58***)

Thereafter Allah has addressed all the people saying:

O you who believe!

In this address Allah has gathered all faithful persons till the day of judgement. *O you who believe! obey Allah and obey the Apostle and those in authority* (*Ulil Amr*) *from among you;* Here Ulil Amr means us.

The following verse: then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. has also been revealed like that and how could it to be possible that Allah might have ordered the obedience of the Ulil Amr and also permitted to quarrel (dispute) with them? This is an address to those people who have been commanded to obey.

Ayyashi has narrated that Aban bin Taghlab came to Imam Ridha (a.s.) and asked: Who are the Ulil Amr? The Hazrat replied: Ali Ibne Abi Talib. Then he kept silent. Aban asked: Who after him? The Hazrat said: Imam Hasan (a.s.) and became silent. When asked again he said: Husain and then kept quiet. Aban asked: Who thereafter? Imam said: Imam Ali bin Husain. Likewise he (Imam Ridha) was stopping after giving every name and I was asking about the next. It went on like this until he gave the name of the last Imam.

Imran Halabi also is reported to have said that Imam Sadiq (a.s.) told him: You group of the Shias have

achieved the root of religion according to Allah's command as He has said: *O you who believe! obey Allah and obey the Apostle and those in authority* (*Ulil Amr*) *from among you.* And, according to the instruction of your Prophet, as he said: I am leaving two weighty things among you. So long as you adhere to them, you will never deviate because you have not accepted faith (religion) in response to hypocrites and similar other people.

Also, in explaining this verse, Imam Baqir (a.s.) said that it has been revealed in the honour of Amirul Momineen and of the Imams from his progeny. Allah has appointed them in place of Prophets. The only difference is that these people (Imams) do not make anything Halaal (permissible) or anything Haraam (prohibited), rather they convey the Shariat of Muhammad (S) to people.

Again, Hakim is reported to have said that he asked Imam Sadiq (a.s.): May I be sacrificed for you, please let me know who is the Ulil Amr who have to be obeyed. He replied: They are Ali Ibne Abi Talib and Hasan and Husain and Ali bin Husain and Muhammad bin Ali and Ja'far bin Muhammad, that is I. So thank Allah Who made you know and recognize your leaders when other people denied them.

According to another narration, Imam Ridha (a.s.) is reported to have said that Ulil Amr are Ali Ibne Abi Talib (a.s.) and some legatees after him.

Furat bin Ibrahim has quoted Imam Sadiq (a.s.) that Ulil Amr means those who have knowledge and wisdom. People asked: Is this thing reversed for you people or is it a common thing? He replied: It is reserved for us Ahle Bayt.

Imam Baqir (a.s.) is reported to have said that in this verse Ulil Amr means the Progeny of Muhammad (S).

It is mentioned in *Kitabe Ikhtisas* that people asked Imam Sadiq (a.s.): Is the obedience of the legatees obligatory? The Imam replied: Yes. They are the people about whom Allah has said:

O you who believe! obey Allah and obey the Apostle and those in authority (***Ulil Amr***) ***from among you.*** (***Sura Nisa 4:59***)

And the people regarding whom He said:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. (***Sura Maida 5:55***)

Furat and Kulaini have narrated that people asked Imam Sadiq (a.s.) about those pillars of Islam in knowing whom none lag behind and if one so remains behind (in recognizing them) will get his religion corrupted and that his deeds will not be accepted (by Allah) and that if people know them then their

ignorance about other things would not harm them, the Hazrat said: To testify: There is no god but Allah, to believe in the Messenger of Allah and to confess (accept) those things which the Holy Prophet (S) brought from Allah and to pay from the wealth which is called Zakat and the payment of which is obligatory and to accept the Wilayat which Allah has ordained and it is the Wilayat of Aale Muhammad (a.s.). They asked again: Is there any proof about Wilayat which should be adhered to and which could be an argument? The Hazrat said: Why not? It is Allah's words:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! obey Allah and obey the Apostle and those in authority (***Ulil Amr***) ***from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end.*** (***Sura Nisa 4:59***)

The Holy Prophet (S) has said: One who dies without recognizing the Imam of his time dies the death of ignorance. So, in his time, the Holy Prophet (S) himself was that Imam. After him was Imam Ali. But some people believe that Muawiyah was the Imam and not Ali. Then, after Ali, was Hasan (a.s.), then Husain (a.s.).

Others have considered Imam Husain (a.s.) equal in rank to the accursed Yazid though they can never be equal. Then after Husain (a.s.) was Ali bin Husain (a.s.) and Imam Muhammad Baqir (a.s.) and the Shias (who were living a life of Taqaiyyah or dissimulation due to government oppression) did not know their rituals of Hajj until Imam Baqir (a.s.) opened the floodgates of knowledge for them and described the rituals of Hajj and the Halaal and Haraam.

Then also came a time when the Ahle Sunnat scholars felt a dire need of these Shias which was not the case earlier and it has always so happened that in the face of every scholar belonging to Ahlul Bayt (a.s.) all the false Caliphs were ignorant and cruel. In the light of the verse and tradition it is necessary that there must be an Imam in every time and the one who may not know him (the Imam of his time) dies in ignorance and disbelief.

You will see in every age that before the Imams from Ahlul Bayt (a.s.) there were some people whom every wise and intelligent person will consider inferior to the Imams and that the Imams were more rightfully to be the possessors of Imamate (leadership and guidance) and it essential that they alone should be the Ulil Amr and Imams.

Then the Hazrat said: You will be more in need of the true religion when your soul will reach unto here (he pointed to his throat) and added: At that moment the world will discard you and the signs of the true religion will begin to appear before you and then you will say: My Religion was far better.

In the explanation of the verse:

"And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it,* (*Sura Nisa 4:83*)*"

Ayyashi has quoted Imam Ridha (a.s.) that they are Aale Muhammad and that these are the people who know the Halaal and Haraam of the Holy Quran and these noble souls are the proofs of Allah for the creation.

Moreover, Imam Baqir (a.s.) is quoted that in this verse, Ulil Amr are the Infallible Imams.

Ibne Shahr Aashob has written in *Manaqib* that in the explanation of the verse: *Obey*, there are two interpretations. The first is that Ulil Amr means the Imams and second is that they are the chiefs of the army and that when one of the two meanings will be proved false the other would be regarded as proved. Otherwise it will be understood that truth has gone out of the Ummah. The proof of the statement that we are the Imams is that from the apparent meaning of the words of the verse, a general obedience of the Ulil Amr is meant to be the case.

From this angle, Allah has turned the command to obey them (Imams) towards His obedience that of His Messenger's just as the obedience of the Messenger is general and is obligatory in every matter. So it is necessary that their obedience also should be general in scope. Had it been special, then it was necessary to mention it along with a special order. When obedience to them has been proved as obligatory in every matter then their Imamate is also proved because this is the meaning of Imamate. Now when this verse makes it obligatory to obey the Ulil Amr in every matter, then it is necessary that they (Imams) must be Infallible.

Otherwise it would mean that Allah has ordered an evil thing because one who is not an Imam is not protected from doing evil. When he commands an evil, his obedience would also follow. So it does not mean the chiefs of the army, because it is agreed that their being infallible is not a condition and the verse does not show the specialty of any matter. Some have said that Ulil Amr means the scholars of the Ummah. This is also wrong because they also differ in their opinions and the obedience of some becomes the defiance of some others. Allah can never issue such commands.

Likewise, Allah has defined Ulil Amr with such an attribute which applies to both knowledge and leadership as He says: And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it …He has referred peace and security and danger or fear towards the rulers and deduction towards scholars and both these things can be found together only in the one who is a scholar.

Shobi says that Ibne Abbas used to say that this means the amirs or chiefs of the army and that the first of them is Imam Ali (a.s.).

When Hasan bin Saleh asked Imam Sadiq (a.s.) to explain Ulil Amr the Hazrat said that they are the

Imams of the Ahlul Bayt (a.s.).

Mujahid has mentioned in his *Tafsir* that this verse was revealed in praise of Imam Ali when the Holy Prophet (S) had appointed him his Caliph in Medina. At that time Imam Ali (a.s.) had said: You are proceeding to war and leaving me among women and children! At that time the Holy Prophet (S) had replied: O Ali! Are you not pleased with the fact that you are to me what Haroon was to Moosa (a.s.) when Moosa had told Haroon:

'Be my Caliph in my community and reform them. (***Sura Araf 7:142***)'

Ali said: Yes, at that time this verse was revealed: *and those in authority from among you.* The Ulil Amr is Ali Ibne Abi Talib whom Almighty Allah has entrusted the affairs of the Ummah after the Holy Prophet (S) and appointed him Caliph in Medina. Then Allah commanded the servants to consider his obedience obligatory and not to oppose him.

Falki has narrated in *Abana* that this verse was revealed when Abu Burda complained against Imam Ali (a.s.). Here end the words of Ibne Shahr Aashob.

Ibne Shahr Aashob, Ayyashi and others have reported with reliable chains of narrators that Imam Sadiq (a.s.) said: We are the group whose obedience has been made obligatory for people by Allah and the windfall and the pure wealth is only for us. We are deeply rooted in knowledge and we are the envied ones in whose praise Allah has said:

Or do they envy the people for what Allah has given them of His grace? (***Sura Nisa 4:54***)

Ayyashi and others have, while explaining this verse said:

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. (***Sura Nisa 4:54***)

The Hazrat said: Great kingdom means He appointed great Imams in them (from them) and made their obedience Allah's obedience and their defiance Allah's defiance. Only this is the great kingdom.

In Basairud Darajat, it is reported through correct chains of narrators that Imam Baqir (a.s.) while explaining the meaning of the verse:

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. (***Sura Nisa 4:54***)

He said: Those who are envied by people are we Ahlul Bayt (a.s.).

According to a true-like chain of narrators Imam Sadiq (a.s.) said that the Hazrat pointed towards his chest and said: We are the people who are envied by others.

According to yet other true chains of narrators, he said, while explaining this verse that we are those persons who are being envied by people because of the Imamate which Allah has granted to us and that no one else is included in this grace.

It has also been reported on the basis of other reliable chains of narrators that Mulke Azeem (great kingdom) means the obligatory obedience that is Allah has made obeying their orders obligatory for the creation.

According to another reliable source people asked Imam Sadiq (a.s.): What is the great kingdom? He replied: It is the obligatory obedience, so much so that, in the hereafter, even the Hell would obey their orders. Hell would catch those whom they will ask to catch and likewise relieve those whom they (Imams) will ask Hell to relieve, so that they may pass over the Sirat bridge.

According to other reliable chain, the Hazrat said, while explaining the verse:

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

'Book' means Prophethood or Messengership and to have intellect and to judge between people and about *and We have given them a grand kingdom* he said it means the compulsory obedience.

In yet another reliable tradition it is mentioned: By Allah only we are the ones who are being envied by people and only we are entitled to the kingdom which we will get during the time of the Qaem (Imam Mahdi).

Ayyashi has reported from Imam Baqir (a.s.) that 'Book' means Prophethood and 'wisdom' means the chosen wise messengers and 'grand kingdom' means the chosen and guiding Imams. There are many traditions on this subject but I have considered these sufficient.

Ayyashi has reported that Dawood bin Farqad (a.s.) told Imam Sadiq (a.s.) that according to Allah's words:

قُلْ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ.

Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, (***Sura Ale-Imran 3:26***)

Allah has given the kingdom to Banu Umayyah. The Hazrat replied: It is not so as people have understood. Allah has given the kingdom to us and Banu Umayyah have snatched it from us. It is as if one has a dress but another person takes it from him by force. In this case the dress would not become the property of the one who has snatched it.

Likewise the Imam Sadiq (a.s.) is reported to have said that Allah taught His Messenger discipline, according to his wish and love. Then, told him:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ.

And most surely you conform (***yourself***) ***to sublime morality.*** (***Sura Qalam 68:26***)

Thereafter, addressing the people He said:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. (***Sura Hashr 59:7***)

Then He says:

مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them. (***Sura Nisa 4:80***)

Thereafter the Imam said: Allah has entrusted the matter of obedience to Ali (a.s.) and has made him the trustee of the religion of Allah and of divine commandments and of the affairs of the Ummah and you have accepted this. But the entire Ummah refused to accept. Therefore, by Allah, what we want from you is that whenever we may say something, you may also say and when we remain silent, you may also remain silent. We are the intercessors between Allah and His creation and, by Allah, Allah has not given any good to the one who opposes us.

In the explanation of the verse:

وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ.

And Allah grants His kingdom to whom He pleases, (***Sura Baqarah 2:247***)

Ibne Shahr Aashob has reported that it means He (Allah) gives His kingdom to whom He wishes, the Hazrat said that this verse is revealed in our praise.

Furat has, in his *Tafsir*, quoted Imam Sadiq (a.s.), in explanation of the verse:

وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

And whoever obeys Allah and His Apostle, he indeed achieves a mighty success. (***Sura Ahzab 33:7***)

The Imam said that here obedience means the obedience of Amirul Momineen and, after him, the Imams.

It is mentioned in the Tafsir of Muhammad bin Ayyash, about the meaning of the verse:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (***of the message***). (***Sura Nur 24:54***)

Imam Moosa bin Ja'far (a.s.) said that it means: O Prophet! Say: Obey Allah and the Prophet and if you refuse and do not accept, then the Prophet is responsible for only what he has been asked to do, that is, conveying the message and you are commanded to fulfil your responsibility which is to obey him and he added:

What is obligatory for the Prophet is to hear (listen) and to obey (Allah) and may not be dishonest in conveying the Message and to be patient against the trouble given by the Ummah and it is obligatory for you to accept and to fulfil the oath and covenant which Allah has taken from you about the Imamate of Ali and what is mentioned in the Holy Quran about his obedience: and if you obey him…if you will obey Ali you will get guidance and nothing rests on the Apostle and nothing is obligatory for the Prophet except to convey the divine message.

1. The writer says: The Hazrat means to convey that if Ulil Amr is not at the end then if would mean that the Ummah can dispute with them and this is in conflict with what is said in the beginning of the verse.

[1] [1]
SHARES

Part 10: Exegesis of the verse of Noor

Exegesis of the verse of Noor – Luminosities denote these divine personalities and the exalted houses denote the houses of Ahlul Bayt (a.s.). Darkness denotes their enemies.

First verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونِةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (***and***) ***the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not — light upon light — Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.*** (***Sura Nur 24:35***)

This holy verse is one of the allegorical verses having hidden meanings and there are several aspects in its explanation. The apparent translation is: It is Allah who grants light to the skies and the earths from the light of His existence and knowledge and Guidance as well as the outward shine of the stars etc.

The attribute and quality and example of Allah's light is like the niche and it is the hole in which the lamp is kept. Some have said that there is a sphere in that lantern which contains a wick and as if there is a lamp in that niche and that the lamp may be in a lantern made of glass and that lantern may be shinning like a very bright star or Venus and that lamp has been lighted by the bounteous tree of olive and that olive tree is neither eastern nor western.

Some have said that it might not have grown either in the east or in the west that the sunshine may or may fall on it sometimes and sometimes may not fall on it, rather it might have grown in some expansive desert on top of a mountain where it might be receiving sunshine all the time so that its fruit might be ripe and its oil extremely pure.

Some have said that it may not be either on the east or on the west of habitation but in the middle of it which is Syria and the olive oil wherefrom is the best of all olive oils the world over. Some have said that it must not have grown where sun remains shinning all the time to burn it down nor in a land where sun may not shine at all keeping it unripe.

It should have grown at a place where the sun may shine and may not shine alternately and it seems as if it (the oil) will light up all by itself without any approach of fire and its radiance may go on increasing,

light upon light because the purity of olive oil and the brightness of the lantern and the safety of the lamp-holder and thus its light (brightness) multiplies. Allah guides whomsoever He wishes towards His light and provides examples for the people and Allah is All-knowing.

The commentators have explained the meaning of this verse from many angles. The first is that Allah has described this example for His Prophet. The niche is the Holy heart of the Holy messenger and the lamp is his wisdom-filled soul and the glass is the Messengership which is neither eastern nor western, neither Christian nor Jewish because Christians face east and Jews towards the west while praying. The bountiful tree is Ibrahim (a.s.) and the light Muhammad which is about to come before people, visibly though not audibly.

Second: That niche may mean Ibrahim (a.s.) and lamp may be Ismail (a.s.) and glass may be Muhammad and the blessed tree may mean Ibrahim (a.s.) because the Holy Prophet (S) was born from his loins and they have been neither eastern nor western. *The oil whereof almost gives light though fire touch it not* may mean it is likely that the niceties of Muhammad (S) may become visible and apparent very soon before he gets revelation. *Light upon light* may mean that Messengership is a kind of light which is from the lineage of messengers.

Third: The niche is Abdul Muttalib and lamp is Abdullah and glass is the Holy Prophet (S) who is neither eastern nor western, rather he is a Meccan and Mecca is situated in the middle of the world map.

Fourth: This example has been given by Allah for the believer and the niche is his soul and the lamp his chest (heart) and the glass is faith and the Quran which is in his heart and it brightens or shines through that bountiful tree which is sincerity about Allah. So that tree remains ever green like the tree around which other trees have grown and the shine of the sky does not reach that tree at the time of sunrise nor at the time of sunset and this is the example of a believer. No trail or tribulation affects him adversely as he lives with four virtues (attributes): If Allah grants him something he thanks Him and if he is caught in some difficulty, he remains patient and when he gives a judgement or issues an order he does so with justice and when he speaks he tells the truth. Thus his example among all people is like a living man who walks through the graves of the dead ones. Light above light means his word is light and his deed or act is light. His entering every affair is light and coming out of it is also light and so also is his return towards light on the day of judgement.

Fifth: Allah has given this example regarding the Holy Quran. Thereby the niche is the Quran, the lamp is a believer's heart, the glass is his tongue and mouth and the bountiful tree is the revelation. *the oil whereof almost gives light though fire touch it not* means it is likely that soon the argument of Quran will become clear even if it is not recited or that the proofs of Allah may become clear to the creations and for a man who ponders over it even if Quran is not revealed and 'It is light above light' means that the Quran is the light along with all those which were before it. *'Allah guides to His light whom He pleases'* means Allah guides whom He wills towards Messengership and Imamate.

Apart from these, other explanations have also been given by the commentators but they would be too lengthy to mention them here.

Traditions available in the explanation of this verse are also of a various kinds:

First: Ali bin Ibrahim has quoted Imam Sadiq (a.s.) in the explanation of this verse that the niche is Fatima Zahra and 'in her is the lamp' means Imam Hasan and 'the lamp is in the glass' means Imam Husain and since both these gentlemen are from one and the same Noor (light) both of them have been compared with the glass.

The Imam (a.s.) said that the glass is also Fatima; meaning Fatima (s.a.) is like a shining star among all the women of this world and the heavens and the blessed tree is Ibrahim. *Neither eastern nor western* means he is neither a Jew nor a Christian. *The oil whereof almost gives light though fire touch it not* means it is as if very soon knowledge would gush out from them and their progeny. *Light upon light* means Imams will be born one after the other. *Allah guides to His light whom He pleases* means Allah guides whomsoever He wills towards the Imams.

Kulaini and Furat bin Ibrahim have also narrated this report in some ways and Allamah Hilli has, in *Kashaful Haqq,* and Ibne Bitreeq has, in *Aamadah* and Sayyid Tawoos in *Taraif* have narrated similarly from Ibne Maghazali Shafei and he has said that the niche means Fatima and lamp means Hasan and Husain and that Fatima is like a shining star (Kaukabun Duriiyun) among all the women of the world till the end.

The writer says: In order to make the matter more clear we say that when Ibrahim was the root of prophets and the best man and that prophets are like its branches and that from that branch many different branches sprouted (of messengers and legatees) in the progeny of Hazrat Ishaq who are the Bani Israel and in the children of Ismail, the best in whom are the Holy Prophet (S) and his legatees and because of them three branches of Ahle Kitab (people of the book) viz. Jews Christian and Muslims came into being.

Therefore, Ibrahim (a.s.) is the branch and on the basis of both like the olive tree and since fulfilment of the fruits of this tree and the permeation of the radiances of the olive oil was more perfect and to the maximum level, because these great personalities were more graceful than all the messengers and legatees and as these honourable personalities were the medium nation (Ummate Wusta) and the moderate Imams (Aimma Wusta) and since their Shariat and laws, characters and manners were most judicious as Almighty Allah and said:

And thus We have made you a medium (just) nation (Sura Baqarah 2: 143)

their being moderate is being moderate in laws; for example, the Christians face the west and the Jews face the east at the time of their prayers, but the prayer direction of this Ummah is in the middle of the two. Likewise the laws of retaliation and blood money and all other rules of Muslims are moderate.

Therefore, the Almighty Allah has compared Ibrahim with the olive because of these great brightnesses saying that it is neither eastern nor western, which means it does not go to any extremity but remains middle and balanced (as is the case with the Jews and the Christians). The Christians have been called eastern and the Jews western looking at their prayer directions.

It is also possible that the verse may mean olive which remains in the middle of the tree which may not be either in the east as the sun does not shine over it at mid-day or in the west of the world where the sun shines over them at the time of sunrise. Thus the simile becomes more perfect and more conclusive. And in doubt olive means the remote matter and its knowledge which is for Imamate and Khilafat, the origin whereof is Ibrahim (a.s.). Therefore, the Almighty Allah addressed him saying:

Surely I will make you an Imam of men (***Sura Baqarah 2:124***)

which has been transmitted into their holy progeny and olive means the rare elements of revelation and inspiration and the brightness and radiance of olive means the spreading of knowledge from those elements. *Though fire touch it not* means either revelation or asking because asking also brightens the fire of knowledge and *light upon light* has been explained as the Imams arriving one after another because every Imam who comes after his predecessor increases the knowledge and wisdom and light in the creation just as we have described. The equanimity and excellence of this explanation is as bright as the day.

Secondly, Ibne Babawayh has, in *Tawheed* and *Maniul Akhbar*, with reliable chains of narrators, quoted Fuzail bin Yasir that he asked Imam Sadiq (a.s.) about the verse: *Allah is the light of the heavens and the earth…* In reply the Imam said: The entire sky and earth are radiant by the light of Almighty Lord Allah. I asked what does *'a likeness of His light'* means? He said: His Noor is Muhammad.

Then I inquired about the niche and he replied: The niche means the soul of Muhammad. I questioned: What does the lamp means? He replied: It contains the light of knowledge, meaning Messengership or Prophethood. I asked: What does 'the lamp is in the glass' means and he explained: The transmission of the light of Muhammad into the heart of Amirul Momineen. I asked about: *'as it were'* and he said: Why do you recite *'as it were'*? I asked: What should I read? He said: *'*(*and*) *the glass is as it were a brightly shining star'*. I asked what is meant by: *'lit from a blessed olive-tree, neither eastern nor western'*? He said: These are the virtues of Ali Ibne Abi Talib (a.s.) who was neither a Jew nor a Christian. I asked about: *'The oil whereof almost gives light though fire touch it not'* and he explained that very soon knowledge may come out from the mouth of a scholar from Aale Muhammad (a.s.) even before its asking or he may know of it even before that through inspiration. Then I asked about: *'light upon light'* and he said the advent of the Imams, one after another.[1]

In *Basair* and *Ikhtisas*, Imam Baqir (a.s.) is reported to have said that *'a likeness of His light'* is the Holy Prophet (S); that *as a niche in which is a lamp* is Ilm (knowledge) and *the lamp is in a glass* is Amirul Momineen and that the knowledge of the Holy Prophet (S) is only with him.

Likewise, Furat has, in *Tafsir*, quoted Imam Baqir (a.s.) saying that *'a likeness of His light'* means the knowledge is in the heart of the Holy Prophet (S) and *a glass* is the heart of Ali (a.s.), *lit from a blessed olive-tree...* here lit means knowledge, and *neither eastern nor western* that the knowledge came from Aale Ibrahim towards Prophet Muhammad (S) and from him Ali (a.s.) got it. He is neither eastern nor western means neither a Jew nor a Christian what is meant by *the oil whereof almost gives light though fire touch it not* is that very soon a scholar will speak with knowledge even before he is asked.

In *Kashful Ghummah,* there is a narration from *Dalail Humairi* that people asked for the meaning of *niche* (Mishkat) from Imam Askari (a.s.). The Imam wrote in response that *niche* is the soul of Muhammad (S).

Moreover, in *Tawheed,* there is narration from Imam Baqir (a.s.) that, in *niche* means the heart (chest) of the Holy Prophet (S). The knowledge of the Prophet came in the heart of Ali (a.s.) which means the Holy Prophet (S) taught everything to Ali (a.s.). In *lit from a blessed olive-tree* it is meant Ilm (knowledge), *neither eastern nor western* means he is neither a Jew nor a Christian. *the oil whereof almost gives light though fire touch it not* means it is likely that soon a scholar from Aale Muhammad (a.s.) may be describe his knowledge even before he is asked about it. *Light upon light* means one Imam will be followed by another who will be supported by knowledge and wisdom and that this routine has continued ever since the time of Prophet Adam (a.s.) and will continue till the Day of Qiyamat and that only those gentlemen are the legatees (Awsiya) whom Allah has appointed His Caliphs and made them His Hujjat (proof) on His creation. The world will never be without them.

In *Kafi,* with reliable chains of narrators, it is narrated from Imam Baqir (a.s.) that the Holy Prophet (S) transferred the knowledge which was with him to Ali (a.s.), that is, to his Wasee. This is the meaning of the divine word *Allah is the light of the heavens and the earth...* Allah says: I am the Guide of the residents of the sky and the earth. The example of this knowledge, which I have given to him is My light from which people get guidance like the niche which contains a lamp. The niche is the heart of Muhammad and the lamp is the light of knowledge which is in his heart.

And the word of the Lord of the universe which says that *the lamp is in a glass,* it means that I will call Muhammad to Me and give the knowledge which is with him to his legatee. Just as people keep a lamp in a lantern made of glass. (*And*) *the glass is as it were a brightly shining star* means the grace of his legatee Ali Ibne Abi Talib (a.s.). *Lit from a blessed olive-tree* is the original bountiful lineage of Ibrahim as the Lord of the Universe has said about him:

The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious. (***Sura Hud 11:73***)

And also stated:

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. (***Sura Ale-Imran 3:33***)

meaning you are not a Jew who may pray towards the east, not are you a Christian who may pray facing west. But you are on the path of Ibrahim as has Allah Almighty said:

Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists. (***Sura Ale-Imran 3:67***)

But what is meant by the Divine words: *the oil whereof almost gives light though fire touch it not* is that the example of your progeny is like oil which is being extracted from olive. Very soon they will speak with the Prophetic knowledge though no angel may come to him (with revelation).

Third: Ali bin Ibrahim and Furat have narrated from Abdullah bin Jundab that he wrote to Imam Ridha (a.s.): May I be sacrificed on you. I have become old and weak and am no more able to do things which I could perform earlier. May I be sacrificed for you. Kindly teach me things which may make me near my Lord and may increase my wisdom and my knowledge and intelligence.

The Hazrat wrote in response: Read the letter which I am sending to you and understand it fully. There is health in it for the one whom Allah like and therein is guidance for the one whom Allah wants to give it. You should read again and again:

In the name of Allah the Beneficent the Merciful; There is no power or might except with Allah the High and the Mighty. Imam Ali bin Husain (a.s.) said doubtlessly Muhammad was the trustee of Allah on earth. After he was taken up from the world we Ahle Bayt are the trustees on the earth. We have the knowledge of people's calamities and death and the lineage of people and of the one who was born on Islam and who know merely by looking at anyone whether he is a believer or a hypocrite.

Our Shias have, with them the names of all of their elders. Allah has taken a covenant and an oath from us and from them that they will go wherever we go and wherever we will enter they will also enter. None save us and they are on the community (Millat) of Ibrahim and we will benefit by the Light of the Prophet on the Day of Qiyamat and the Prophet will benefit from the light of Allah. And our Shias will catch hold of our light. Whoever will remain detached from us will be destroyed and whosoever will follow us will get salvation and whoever will deny our Imamate is a disbeliever and verily we guide the one who follows us and he also gets guidance who does not love us and the one who does not love us is not from us and he has nothing to do with Islam.

Allah has initiated Religion with us and He has also concluded it on us. It is due to our grace that Allah grows your provision from the earth and it is due to our grace that Allah pours down water from the sky and it is due to our grace that Allah saves you from drowning in the sea and from sinking in the earth and it will be due to our grace that Allah will give you the benefit in your life and in your grave and in the field of gathering (Hashr) and on the Bridge (Sirat) and near the balance (Mizan) and make you enter Paradise. In the Book of Allah, our example is that of *a niche* and that *niche* has in it a lamp. So we are that *niche* wherein is the lamp and the lamp is the Prophet Muhammad (S) and the lamp is in a glass, the apparent meaning of which is the Hazrat.

According to the report of Furat, we are the *glass,* (*and*) *the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western* which means there is no defect of any kind in his Holy lineage which may be sometimes related to the east and some times to the west and in the words: *the oil whereof almost gives light though fire touch it not* fire means Quran.[2] *Light upon light* means the arrival of Imam after Imam. *Allah guides to His light whom He pleases* means the light of the Imamate and it is the resolve of Allah to appoint our Wali and our Shia in such a manner that his face may be bright and his argument clear and his proof may be precious in the sight of Allah.

Our enemy will appear with a dark face on the Day of Judgement. His arguments will be false and it is the decision of Allah to make our friends the companions of the messengers, the truthful ones, martyrs and the righteous people and how nice are his friends of satans and disbelievers and how bad are their friends. And it is the resolution of Allah to make our enemies the friends of Satan and disbelievers and how bad are their friends. Our martyrs have a ten-fold grace over all other martyrs. So we are the noble ones and we are the sons and legatees of the prophets and the legatees. We are the dignitaries in the Book of Allah and we are, among all peoples, along with Prophet of Allah, the best and the highest and it is we for whom Allah has reserved His Religion.

He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein… (***Surah Shuraa 42:13***)

that is, remain steadfast on the religion of Muhammad (S).

Hard to the unbelievers is that which you call them to (***Surah Shuraa 42:13***)***;***

that is, who deny the Wilayat of Ali which you invite them to accept (Wilayat of Ali) is hard for them.

Allah chooses for Himself whom He pleases, and guides to Himself him who turns (***to Him***)***, frequently*** (***Surah Shuraa42:13***)***.***

The Imam said: Allah draws whom He likes towards Him and He guides whom He wills, meaning: O Prophet! Allah guides him who accepts your Wilayat.

Similarly, Muhammad bin Ayyash has narrated from Imam Sadiq (a.s.) that Imam Zainul Aabedeen (a.s.) said: Our example, in the Book of Allah, is like niche. So we are the niche and niche is the hole wherein a lamp is placed and the lamp is in a glass and the glass is Muhammad (S) (*And*) *the glass is as it were a brightly shining star* is Ali ibne Abi Talib. *Light upon light* is the holy Quran and *Allah guides to His light whom He pleases* means Allah guides towards our Wilayat everyone whom he loves.

Fourth: Ali bin Ibrahim has narrated from Imam Sadiq (a.s.) that Imam Baqir (a.s.) has, in the explanation of the verse of Noor (24:35) said that Allah began His light as is His guidance in the heart of a believer. *As a niche in which is a lamp* is the chest of the believer and glass is his heart and the lamp

is the radiance that Allah has put in his heart. *Lit from a blessed olive-tree* is the lineage of the believer. *Neither eastern nor western* means that it is in the middle of the mountain so that it may be neither eastern, where sunrays may not fall on it at the time of sunset, nor is it western where it may not receive sunrays at the time of daybreak.

Rather it is at a point where it gets light at all times. *The oil whereof almost gives light though fire touch it not* means it is likely that very soon the light which Allah has placed in his heart may begin to spread brightness without saying anything by the tongue. *Light upon light* means duty after duty and Sunnah (tradition) over Sunnah. *Allah guides to His light whom He pleases* means Allah leads whom He likes towards His obligatory duties and the recommended deeds.

He said: *And Allah sets forth parables for men* means Allah has given the example for the faithful. The business of every faithful is to go round (keep going round) five Noors (Lights). His entering in everyone of the said works is a Noor and to come out of it (conclusion) is also Noor. His talking is Noor and his knowledge is Noor. On the Day of Judgement, his returning towards his lord is also Noor. The Hazrat said: Subhanallah, Allah has no examples. So:

Therefore do not give likenesses to Allah. (Sura Nahl 16***:74***)

Second verse:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ. رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ. لِيَجْزِيَهُمْ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about; That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure. (***Sura Nur 24:36-38***)

This verse is only the continuation of the previous verse, which has been just discussed. It means that these guiding lights and the Radiant Imamate and Khilafat shine in some houses and in some families as permitted by Allah and Allah has decided that due to their make up and for honouring them to raise them high or He has ordered to recognize the dignified heights of these families and to believe in their Imamate and Khilafat. Some have said that what is meant by 'their houses' is the mosques as it has been said that the Mosques are the houses of Allah on the earth which provide light to those in the sky just as the stars provide light to those who are on the earth. And some have said that they are the houses of the prophets, as the Lord Almighty says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

***Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a* (*thorough*) *purifying.* (*Sura Ahzab 33:33*)**

And He has also said:

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ.

***The mercy of Allah and His blessings are on you, O people of the house...* (*Sura Hud 11:73*)**

Shaykh Tabarsi has said that: *In houses which Allah has permitted to be exalted* are those houses that belong to the messengers and the absolute legatees and that *permitted to be exalted* means giving honour and removal of impurities and to keep them clean of disobediences and sins. Some have said that *permitted to be exalted* means asking of their needs from Allah and *that His name may be remembered in them* means the name of Allah is being recited in them. They say Quran is being recited therein or Allah's beautiful names are being read therein. *There glorify Him therein in the mornings and the evenings* means in them, every morn and eve, Allah's holiness is being described. Some have said that it means offering of prayer and some have said that it means Allah's being clean of those things which cannot be attributed to Him and to relate those attributes to Allah which rightfully belong to Him, all of which are made up of wisdom and reason. Then it is mentioned as to who are the reciters of glorification. So Allah says:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ.

***Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about; That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.* (*Sura Nur 24:37*)**

This is the literal translation of the verse and now some traditions are being given below in this regard.

Both Shias and the Ahle Sunnat have narrated from Buraidah that when the Holy Prophet (S) recited this verse, a man got up and asked: O Messenger of Allah! Which are those houses? The Hazrat replied: They are the houses of the messengers. Thereafter Abu Bakr got up and asked, pointing towards the houses of Ali (a.s.) and Fatima, are these houses also included in those ones? The Holy Prophet (S) replied: Yes, rather they are the best of them.

Shazan has narrated from Ibne Abbas that: I was in the Mosque when someone recited this verse. I asked: O Messenger of Allah! Which are those houses? The Holy Prophet (S) replied: They are the houses of messengers pointing towards the noble house of Fatima (s.a.).

Muhammad bin Ayyash has, with reliable chains of narrators, narrated from Muhammad bin Fuzail that Imam Moosa Kazim (a.s.) was asked about the meaning of this verse. He replied that here house means the houses of Muhammad the Prophet of Allah and that the house of Imam Ali (a.s.) is also included in them.

From other reliable chains the same Imam is reported to have said that here houses means the houses of Aale Muhammad which means the houses of Ali (a.s.) and Fatima and Hasan and Husain and Hamza and Ja'far (a.s.). *They glorify Him therein in the mornings and the evenings* means the prayer which is being offered in the hours of grace. Then in praise of them, Allah says: *Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about...*

That they are a few males and that none else has been included in them and has, thereafter, said: *That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure...* which mean the things which have been reserved for them like making their love and obedience obligatory and calling their residence Paradise.

Kulaini has narrated from Abu Hamza Thumali that once Qatada Basri came to Imam Baqir (a.s.). The latter asked him: Are you the jurisprudent (Faqih) of Basra? He replied: Yes. The Hazrat told him: Woe unto you Qatada! Doubtlessly the Creator of the universe has created a group and has given it His Hujjat (proof) over His creation. So they (the group said) are the pegs (like mountains) on earth who stand (keep steadfast) on the Command of Allah. They are noble because of the knowledge of Allah and Allah chose them before creating the universe. Those fine bodies were on the right side of the Throne (Arsh).

Hearing this, Qatada remained silent for quite sometime and then said: By Allah, I have remained in the company of religious jurisprudents (Faqihs) and have also sat with Ibne Abbas. But at no time have I ever experienced the restlessness before them as I am experiencing now in front of you. The Hazrat asked: Do you know before whom are you sitting now? You are sitting before the residents of those houses in praise of which Allah has said: *In houses which Allah has permitted to be exalted and that His name may be remembered in them...* You are sitting there and are before the one of that group about whom Allah has mentioned this verse. Qatada said: By Allah, you have told the truth. May Allah sacrifice me for you. By Allah, this house is not made up of bricks and cement, rather this is the house of nobility and high grace.

Kulaini has narrated from Imam Sadiq (a.s.) in the explanation of the verse of Houses (24:36) that it means the houses of prophets said that Allah has made four of them the noblest of all houses as He has said:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. (***Sura Ale-Imran 3:33***)

It is narrated in Ihtijaj that Ibne Kawaa has narrated from Amirul Momineen, about the meaning of this verse that:

and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (***against evil***)***; and go into the houses by their doors...*** (***Sura Baqarah 2:189***)

The Hazrat said: We are houses about which Allah has ordered to enter through doors and we are the threshold of Allah and His houses through the doors whereof people should proceed towards Allah. So the one who obeyed and followed us and believed in our Imamate and Wilayat, entered these houses through proper doors and the one who opposes us and gives grace to others over us is entering the houses through the back.3

The third and the fourth verses:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ.

And (***as for***) ***those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning; Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud,*** (***layers of***) ***utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.*** (***Sura Nur 24:39-40***)

As, in the previous verses, faith, knowledge, Messengership and Imamate have been compared with Noor or Light. Now these two verses give the examples for the behaviour of disbelievers who are contrary to the Holy personalities. It is mentioned that those people who belie Allah and His Prophet, their deeds are like a mirage in deserts. The thirsty considered them water bodies and when he reaches there he finds nothing but Allah's chastisement and the reward of his misdeeds from Allah and very soon Allah is to take an account from the creations. Or the example of the deniers is like the darkness in deep seas and the surface of the sea may be covered by a big wave then another wave over it and then by dark clouds overhead, that is, darkness over darkness, and when he (the drowning person) stretches out his hand (which is the most apparent of all his body organs) he is unable to see it even and the one

whom Allah does not give light has no light at all.

Ibne Mahyar has, with reliable chains of narrators, narrated from Imam Baqir (a.s.) that: *And* (*as for*) *those who disbelieve* means Banu Umayyah and what is meant by *which the thirsty man deems to be water* is the thirsty hypocrite who leads Bani Umayyah towards the mirage (making them believe that it is water) and when they reach there they get nothing except divine punishment.

In the *Tafsir* of Ali Bin Ibrahim, Imam Baqir (a.s.) is quoted that *which the thirsty man deems to be water* points towards the first and the second mischief and that by *utter darkness in the deep sea* is meant the third mischief and that by *there covers it a wave above which is another wave* is meant Talha and Zubair. *Above which is a cloud,* (*layers of*) *utter darkness* means the trouble raised by Muawiyah and all Banu Umayyah. When the faithful draws out his hand in the midst of the darkness of these troubles, it is not possible to see. *And to whomsoever Allah does not give light* means the one for whom Allah has not made an Imam from Bani Fatima, will not have any Imam in Qiyamat in whose light he can walk.

And as has been mentioned in another verse:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

On that day you will see the faithful men and the faithful women—their light running before them and on their right hand—good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. (***Sura Hadid 57:12***)

The Imam said that on the day of Qiyamat, the Imams will be lights for the faithful who will walk before them and on their right so as to lead the Shias to the palaces in Paradise.

Kulaini has, somewhat differently, yet with reliable chains of narrators, narrated this tradition and so also Ibne Mahyar has, with reliable chains of narrators, narrated it from Imam Sadiq (a.s.) that *Or like utter darkness in the deep sea* is an indication to the first and the second and that by; *there covers it a wave* means the people of Jamal (Battle of the camel), Siffeen and Naharwan. *Above which is another wave* means Banu Umayyah.

When he holds out his hand, he is almost unable to see it means when Amirul Momineen took out his hand in their mischief and darkness it was not possible to see, that is, he was giving them good counsels but people did not accept except the one who believed in his Imamate and Wilayat. *And to whomsoever Allah does not give light, he has no light* means the one for whom Allah did not provide an Imam in this world will not have any light in the hereafter, that is, he will have no Imam to guide him towards Paradise.

The fifth verse:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

Therefore believe in Allah and His Apostle and the Light which We have revealed. (***Sura Hadid 57: 12***)

Most commentators have said that in this verse, Light means the Quran.

Kulaini and others have, with reliable chains of narrators, quoted Imam Baqir (a.s.) that he said: By Allah! In this verse, what is meant by light are the Imams from the Aale Muhammad till the Day of Judgment and by Allah, only they are the light of Allah both in the skies and on the earth whom Allah has sent.

By Allah, in the hearts of the believers, the light of the Imam is shining more brightly than the sun and, by Allah, these dignitaries are keeping the hearts of the faithful shining and Allah hides their light from those whom He wills whereby their hearts remain dark and nobody befriends us and none believes in our guardianship (Wilayat) unless Allah makes his heart clean and Allah does not clean the heart of anyone until one becomes obedient to us and does not come in our company in the place of safety. When he becomes obedient to us, Allah protects him from hardships and keeps him safe from the severe terror of the Day of Qiyamat.4

The sixth verse:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنْ الْمُنكَرِ وَيُحِلُّ لَهُمْ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمْ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُوْلَئِكَ هُمْ الْمُفْلِحُونَ.

Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (***who***) ***enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so*** (***as for***) ***those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.*** (***Sura Araf 7: 157***)

Allah Almighty, with reference to the virtues of the righteous people, for whom He has reserved His mercy, says:

Those who follow and obey the Prophet who did not read and write or was the resident of Ummul Qura (Meccan), find the mention of this Prophet and his attributes and his Messengership in Torah and Bible which are with them, who commands them to do good deeds and prevents them from evils and makes clean and pure things permitted for them and makes bad and dirty things prohibited (Haram) and

decreases the burden of difficult matters which were on their heads (weight of heavy covenants etc). So now only those people are successful who trusted him and gave respect to him and helped him and followed the light which has been sent down with this prophet.

Many commentators have said that Light means the Quran and Kulaini has quoted Imam Ja'far (a.s.) that here Light means Amirul Momineen (a.s.) and so also the Infallible Imams.

Ali bin Ibrahim has narrated that Light means Amirul Momineen. So Allah took promise from His Prophets about His Prophet that they will inform their people about the advent of the last Prophet (S) and may help him. Thus the Prophets helped by word and gave their communities the covenant and very soon, on the time of the second coming (Raja't) the Holy Prophet (S) and all the messengers will return to this world and will help the Hazrat.

Kulaini also has, in another tradition, narrated from Imam Sadiq (a.s.) that: so (as for) those who believe in him means 'have believed in the Imam' and from: and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful… means 'they did not keep away from 'Jibt' and 'Taaghoot' who are the first and the second (usurpers of caliphate) and their worship denotes their obedience.

Ayyashi has narrated from Imam Baqir (a.s.) that in this verse Light means Ali Ibne Abi Talib (a.s.).5

The Seventh verse:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. (***Sura Saf 61:8***)

It means that 'the deniers and the hypocrites want to puff out the light of Allah with a blow of their mouth and to suppress Religion with their false religions like a man who wants to puff our the light of the sun with a blow of his mouth and Allah is to complete His Noor even though the deniers may dislike it.'

Kulaini and others with reliable chains of narrators narrated from Imam Baqir (a.s.) that people asked the meaning of this verse from Imam (a.s.) and he said: People wanted to wipe out the Wilayat of Amirul Momineen with their talks and Allah completes the Imamate as has been mentioned in another verse:

Light of Allah means Imamate. People asked for the explanation of the subsequent verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

He it is Who sent His Apostle with the guidance and the true religion, that He may make it

overcome the religions, all of them, though the polytheists may be averse. (***Sura Saf 61:9***)

The Imam said that Allah is He Who ordered His Messenger to make Ali Ibne Abi Talib his legatee as Wilayat is the True religion so that (He will) complete His Light along with the Wilayat of the Qaem Aale Muhammad (Imam Mahdi) though the polytheists may be averse to the Wilayat of Ali. That is even though the deniers may not like the Wilayat of Ali. People asked: Was this verse revealed like this? He said: Yes.

Ali bin Ibrahim has, explaining the verse: *Allah will perfect His light, though the unbelievers may be averse…* narrated that Allah will complete His Light through the Qaem Aale Muhammad (Imam Mahdi) until, at last, there will not be worship of anyone (or anything) at any place except the worship of only one Allah as the Holy Prophet (S) has said that he (Qaem Aale Muhammad) would fill up the world with justice and equity just as it was formerly full of injustice and oppression.

It is narrated in *Akmaluddeen* from Imam Sadiq (a.s.) that the earth never remains without an Imam who is wise and who enlivens and establishes, through true affairs (orders), that which people destroy. Then he recited the verse:

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. (***Sura Saf 61:8***)

Muhammad bin Ayyash has narrated that Imam Baqir (a.s.) recited this very verse and said: By Allah, if you people give up the true religion and the Wilayat of Ahlul Bayt (a.s.), Allah will not give up, that is, verily He will create groups who will adopt this religion or He will make the Qaem of Aale Muhammad appear, who would make the entire creation enter this religion.

Likewise, it is narrated from Amirul Momineen that one day the Holy Prophet (S) ascended the pulpit and said: Allah looked at people of the world as it should be seen and then selected me from among all. Then He looked again and chose Ali who is my brother, my heir, my legatee and my Caliph in my Ummah and the guardian (Wali) and Imam of every believer. Whoever befriends him has befriended Allah and whoever becomes his enemy has become an enemy of Allah.

By Allah, no one befriends him except a believer and no one becomes his enemy except an infidel. He is, after me, the Light of the earth and he is the pillar of the earth. He alone is the word of piety (Kalima Taqwa) and firmest handle/rope (Urwatul Wuthqa) as mentioned by Allah. Then he (S) recited the verse: *They desire to put out the light of Allah with their mouths…* till the end and said:

O People! Those of you who are present here should convey my message to those who are not present. O Allah! I make You witness in this matter. (Then he begins the continuation of tradition in his speech). Thereafter, Allah looked at the earth for the third time and, after me and after my brother Ali, chose eleven Imams who will arrive one after another as his vicegerents. They are like stars in the sky as when a star sets another one rises in its place. They are guides as well as rightly-guided. No one can harm

them, except the one who cheats them and may not help them. These Imams are all proofs of Allah on earth and His witness before the creation. Whoever obeyed them obeyed Allah and whoever disobeyed them disobeyed Allah. They are with the Quran and the Quran is with them. They will not get separated from the Quran until they come to me on the pond of Kauthar.

The Eighth verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

O you who believe! Be careful of (***your duty to***) ***Allah and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful.*** (***Sura Hadid 57:28***)

Commentators have translated it like this: O those people who have believed in the Oneness of Allah and who testify Moosa and Isa, refrain from Allah's anger and believe in the Messenger of Allah, or: O those who have apparently believed in Allah and His Messenger, believe in the Messenger from your heart so that Allah may grant you two parts of that Light by His Mercy, two parts of that Light (noor) in the light of which you may walk on the Day of Qiyamat and Allah may forgive you and Allah is Forgiving, Kind. Some have said that here Light (Noor) means the Holy Quran.

Kulaini and Mahyar and others have, with many chains of narrators, narrated that 'two portions' (Kaflain) means Imams Hasan and Husain (a.s.) and: *And make for you a light with which you will walk…* means He may appoint an Imam for you whom you may follow.

Ibne Mahyar has, with another chain, reported that Imam Baqir (a.s.) said that 'two portions' (Kaflain) means Hasnain (Imams Hasan and Husain). *And make for you a light with which you will walk…* means a just Imam whom they follow and he is Imam Ali (a.s.).

Likewise, Jabir bin Abdullah Ansari is reported to have said, from reliable chains of narrators, that 'two portions' (Kaflain) means Hasnain (a.s.) and then added: The one whom Allah grants grace or makes our Shia, no calamity facing him in the world can harm him even if he may have nothing but grass to eat.6

The Ninth verse:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ. يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنْ الَّذِينَ كَفَرُوا مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ.

On that day you will see the faithful men and the faithful women—their light running before them and on their right hand—good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (***as for***) ***the inside of it, there shall be mercy in it, and*** (***as for***) ***the outside of it, before it there shall be punishment. They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you about Allah. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.*** (***Sura Hadid 57: 12-15***)

Meaning: That day you will see that the light (Noor) of the believing men and women (everyone of them) will be walking fast both in front of them and on their right side and angels will tell them: Good tidings of Paradise for you beneath which rivers flow. You will live in them forever. This is the great success. And on that Day the hypocrite men and hypocrite women will say to the faithful ones: Just wait for us or just look at us so that we may also benefit from your light. In response they will be told: Go back to the world and gain light through faith and good deeds or return to the field of gathering (Mahshar) or go wherever you like because you will not get any share from us.

Then a wall will be raised between those believers and hypocrites having a door of divine mercy which is Paradise and beyond it would be divine anger which is called Hell. The hypocrites will say to the faithful: Were you not with us in the world? The faithful will say: Doubtlessly you were but you were indulging in hypocrisy and were awaiting calamities to fall on the faithful and you were in doubt about the religion and aspirations had deceived you until the Divine Command came up, that is, death overtook you. And Satan made you unmindful of Allah. So now you will not get any ransom neither from Allah not from the deniers. Your dwelling place is Hell and only it is more suitable to you and it is a very bad place for your return.

It is mentioned at another place:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O you who believe! Turn to Allah a sincere turning; maybe your Lord will remove from you your

evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things. (***Sura Tahrim 66:8***)

Meaning: O Faithful people! Repent for your sins from the bottom of your heart on the threshold of Allah that is such repentance (Taubah) after which you may not repeat those sins. It is hoped that your Lord will have mercy on you and will forgive your sins and will admit you to gardens beneath which rivers flow. On that day Allah will not put His Messenger and the faithful people to disgrace. On that day their Light (Noor) would be walking before them and on their right side and they will be humming: O Our Lord! Complete our Light for us and forgive us. Verily You are able to do everything.

Ali bin Ibrahim has, in the explanation of this verse, quoted Imam Sadiq (a.s.) regarding the Divine Words that the Imam of the faithful will be their Light (Noor) which will be walking ahead of them and on their right until it will lead them into Paradise.

In the *Tafsir* of Furat, Imam Baqir (a.s.) is quoted when asked the meaning (Tafsir) of: *On that day you will see the faithful men and the faithful women—their light running before them* that he said: The Holy Prophet (S) has said that Noor (Radiance or Light) will be that of the Imam of the faithful which will, on the Day of judgment, walk before them when Allah will permit the Imam to go to their dwellings in the Paradise of permanence (Jannatul Adn) and the faithful will be behind them until they enter Paradise. And about Allah's words: *and on their right hand*, he said that you will take mediation (Wasilah) of the Aale Muhammad holding their skirts and they will catch hold of the skirt of Hasan and Husain (a.s.) and they will hold the skirt of Amirul Momineen and he will be holding the skirt of the Holy Prophet (S) until they enter Paradise along with these dignitaries.

This is the Tafsir of the words of Allah: *good news for you today: gardens…*

Ibne Shahar Aashob has, in *Manaqib*, quoted Imam Baqir (a.s.) that the meaning of 'complete our Light (Noor) for us' is 'make our Shias join us'.

Imam Sadiq (a.s.) has, explaining the verse: *Wait for us, that we may have light from your light…* said that the Lord of the universe will divide (curtail) the Light for the hypocrites and that it will appear in the toes of their left feet and will soon disappear and that is why the faithful will pray 'complete our Light for us'.

Ali bin Ibrahim has quoted Imam Sadiq (a.s.) that the one who will have Light in Qiyamat will get salvation and that every believer will surely have the Light.

Likewise, it is narrated in the explanation of the captioned verse that Allah, on the Day of Judgment and in the hereafter divide the Light among the people in proportion of their faith and of the hypocrites. Then the Light of the hypocrites will appear in their left toes and it will disappear soon. At that time the

hypocrites will tell the faithful: Just keep standing where you are for a while so that we may also get some benefit of your Light.

The faithful will reply: Go back from where you have come and ask for light from there. So they (the hypocrites) will return and a wall will come up between them. The hypocrites will call out to the faithful from the other side of that wall and ask: Were you not with us in the world? They will respond: Indeed we were. But your hearts made you incline towards sins by deceit and you fell in doubt regarding the faith and you were waiting for calamities to fall on the faithful.

The tenth verse:

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنْ الَّذِينَ كَفَرُوا.

So today ransom shall not be accepted from you nor from those who disbelieved… (***Sura Hadid 57: 15***)

About the above verse the Imam said: By Allah, what is meant by this verse is neither the Jews nor the Christians; and Allah has not aimed here at anyone except the Ahle Qibla (those having common prayer direction).

مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ.

Your abode is the fire; it is your friend and evil is the resort…

This means the Hell-fire is more deserving for you.

It is mentioned in Amirul Momineen's sermon of Ghadeer: Race towards what pleases your Lord before a wall is raised in front of you within which may be mercy and without which, chastisement. At that time your complaint will not be heard and you will cry and weep but no notice will be taken.

It is narrated at length in a tradition in *Khisal* according to which Prophet of Allah said that on the Day of Judgment there will be five flags for my Ummah:

The first flag will come with the Pharaoh of this Ummah who is the first hypocrite. The second banner will be with Samri of this community who is the second hypocrite. The third pennant will be that of the Jaaseeq of this Ummah who is the third hypocrite, the fourth flag will be of Muawiyah and the fifth will be, O Ali! Yours under which will gather the faithful and you will be their Imam. Then the holders of the aforesaid four flags would be asked:

Go back and seek Light and then a wall will be raised between them with a door in it. Inside it will be mercy wherein will be my Shias and devotees and those who would be with me will be those who had

remained with me and fought against the rebel group. The door of mercy means my Shias. The rebels, others and the hypocrites would cry to my Shias asking: Were we not with you in the world (till end as mentioned above).

Then the Hazrat said: My Shias and the believers of my Ummah will arrive on the pond of Kauthar and I will have a staff of the Awsaj tree in my hand with which I will drive away my enemies from Kauthar just as camels are being driven away.

It is narrated by Jabir Ansari in *Khisal* that: I was with the Holy Prophet (S) when the latter told to Amirul Momineen (a.s.): Allah has given seven virtues to your Shias and your friends: Ease at the time of death, comfort in the horrible time in grave, light in darkness, safety from fear and anxiety at the time of Qiyamat, justice near the balance of deeds, crossing the bridge (Sirat) easily and to be the first while entering Paradise. Then he recited the verse:

...their light running before them and on their right hand...

The Eleventh verse:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمْ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنْ النُّورِ إِلَى الظُّلُمَاتِ أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide. (***Sura Baqarah 2:257***)

Meaning: Allah is the guardian (Wali) or the master of the affair (Waliyul Amr) of those who have believed. He brings them out of the darkness of disbelief, misguidance and ignorance and brings them in the light of faith, guidance and knowledge.

And those who have become deniers, their friend and helper is the false deity (Taghoot), that is, the devil Satan who is the leader of the deniers and deviators and the leaders of infidelity and misguidance drives them out of their light of faith, knowledge and guidance or their ability in these things and take them into the darkness of committing disbelief and transgression or takes them out of the light of reasons and proofs and drowns them in the darkness of doubts and uncertainties.

Imam Sadiq (a.s.) is quoted in the *Tafsir* of Ayyashi that, in this verse Light (Noor) means Aale Muhammad and darkness means their enemies.

Then it is narrated from Imam Sadiq (a.s.) that what it means is that the one who puts faith in those Imams who have been appointed by Allah, even if the deeds of that person are bad, Allah takes him out of the darkness of the Day of Qiyamat and leads him towards the light of forgiveness and pardon and

admits him to Paradise and those who have denied the true Imams and who believe in those leaders who have not been appointed by Allah will remain in the Hell forever even if they were righteous and steadfast in their deeds and (good) in character.

Kulaini has narrated with reliable chains of narrators from Yafoor that: I said to Imam Sadiq (a.s.): I find it very strange that some people who have no connection or relation with your Wilayat and have the Wilayat of other hypocrites and yet they are honest and faithful and also wonder about some who are your friends and believe in your Wilayat but are neither honest, faithful nor true. Hearing this, the Imam sat up straight and said in fiery tone: He has no religion who worships Allah with a love for an oppressor Imam (leader) who has not been appointed by Allah. But there is no chastisement for the one who does not worship (does not pray) but believes in the Imamate of the just Imams who has been appointed by Allah.

I asked rather astonishingly: No religion for them and no punishment? The Imams said: Yes, perhaps you have not heard this word of Allah: *Allah is the guardian of those who believe. He brings them out of the darkness into the light;* It means: Takes him out of the darkness of sins and brings him towards Taubah (repentance) and pardon because they (such people) were believing in every just Imam's Imamate who has been appointed by Allah. And it is said: *and* (*as to*) *those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness;*

The narrator said that I asked: Does it not mean the denier-disbelievers? The Imam replied: Do the deniers ever possess any Noor or light from which they might be brought into darkness? Rather what is meant in this verse are those who do have the light of Islam. Yet, since they accepted the love and Wilayat of every oppressor Imam who is not appointed by Allah, they left the light of Islam and entered the darkness of deviation. Therefore, Allah made Hell-fire their punishment. So they are the people of Hell. They will live in it forever.

Shaykh Tusi has, in *Majalis*, quoted Amirul Momineen that the Holy Prophet (S) recited this till: *in it they shall abide.* People asked: Who are the people of Hell? The Prophet replied: Those who will, after my passing away, fight against Ali and only they will dwell in Hell along with the disbelievers because they rejected the truth after the proof was complete for them.

The twelfth verse:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا.

O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light. Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path. (***Sura Nisa 4:174-175***)

Meaning: O People! The proof (of truth) has come for you from your Lord and We have sent down to you the Noor (Light which shows the truth). So now those who believed in Allah and joined with that light, Allah will soon admit them to His mercy which has been promised to them and will also shower additional bounties on them and guide them towards that Straight Path which has been promised to them, that is the right path which, in the world, is submission, faith and obedience, and, in the hereafter it leads to Paradise.

Some commentators have said that proof (Burhan) means miracles. Some have said it means the Holy Prophet (S) and according to yet some others, Light (Noor) is Quran.

In the book *Tawilul Aayaat,* Dailami has narrated that the Hazrat said: Burhan means the Holy Prophet (S) and the manifest light (Noorum Mubeen) means Amirul Momineen (a.s.) and Ali bin Ibrahim has said that it means the light of the Imamate of Amirul Momineen (a.s.).

Then as for those who believe in Allah and hold fast by Him

It means those people who accepted the Wilayat of Amirul Momineen and of the Infallible Imams.

In *Majmaul Bayan,* Imam Sadiq (a.s.) is reported to have said that proof (Burhan) means Muhammad (S) and Light (Noor) and the Straight Path (Sirate Mustaqeem) means Ali Ibne Abi Talib (a.s.).

The Thirteenth verse:

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ.

Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers. (***Sura Anam 6:122***)

Meaning: The man who was dead (denier), him we made alive so to lead him towards faith and we appointed (provided) a Light (Noor) for him by which he walks among people. Some have said that Light means wisdom and intelligence, some have opined that it means the Holy Quran and yet some others have said it means faith. Can he be like the one who is lying in the darkness of disbelief, misguidance and ignorance and is totally unable to come out of it? In this way their deeds have been made beautiful for the deniers.

Kulaini has, with reliable chains of narrators, quoted Imam Sadiq (a.s.) that it means the light of Imamate whom the Imam leads and: *Like him whose likeness is that of one in utter darkness whence he cannot come forth?* means the one who does not know the Imam.

Kulaini has narrated through another reliable chain that when Allah decided to create Adam, on a Friday

in the first hour, He sent Jibraeel (a.s.) who took some earth from the seventh sky upto the first sky in his right hand fist and likewise took the earth of the earths from first to the seventh earth in his left hand fist. At that time Allah addressed to what was in the right hand of Jibraeel: I will create out of you the messengers, their legatees, the truthfuls, the believers and the fortunate ones. Then He told to what was in Jibraeel's left hand: I will create the oppressors, the polytheists, the disbelievers and the stonehearted people out of you.

Then He mixed the two dispositions (Teenat) and with regard to the guardianship (Wilayat) they became different from each other. As He says: 'He takes out the living from the dead and the dead from the living.' The Hazrat said: The living who is being created from the dead is a believer who is being brought our from the nature (Teenat) of the disbeliever and the dead which He brings our from the living is the disbeliever who comes our of a believer's essence (Teenat). Therefore, the living is the believer and the dead is the disbeliever. This is the meaning of the Divine words: *Is he who was dead then We raised him to life...*

Therefore, the basic material (Teenat) of the believer is mixed up with the basic material (Teenat) of the disbeliever and he gets life when Allah, by His Power separates his material from that of the disbeliever. Likewise, the Almighty Lord, at the time of birth, brings the believer out from the dark material of the disbeliever towards light (Noor). Therefore when it has entered in, it brings the disbeliever from light, which is the basic material of the believer towards the darkness of denial. As He has said: He sent the messenger so that he may warn (frighten) who is alive', that is, the believer and so that the warning of chastisement may come true for the deniers or may complete arguments (Hujjat) to them.

Ayyashi has, in the explanation of this verse quoted Imam Baqir (a.s.) that here 'Mayyit' (dead) means he who does not know our affair of Imamate and meaning of life (Hayat) is that he came to know the truth about Imamate and Light (Noor) means Imam Ali Ibne Abi Talib and darkness (Zulumat) is like that of those in the creation who know nothing and do not recognize their Imam and he pointed towards them by his hand.

Ibne Shahr Aashob has narrated almost like this and Ali bin Ibrahim has said that: *Is he who was dead...* means he is ignorant of the truth. *Then We raised him to life...* means We guide him towards truth and *made for him a light by which he walks among the people...* here Light (Noor) means Wilayat and *like him whose likeness is that of one in utter darkness whence he cannot come forth...* means they are devoid of truth in the matter of the Wilayat of the Imams.

The Fourteenth verse:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدْ الظَّالِمِينَ إِلَّا تَبَارًا.

My Lord! forgive me and my parents and him who enters my house believing, and the believing

men and the believing women; and do not increase the unjust in aught but destruction! (***Sura Nuh 71:28***)

Meaning: O my Lord! Forgive me and my father and also the one who may enter my house with faith and the believer men and the believer women and do not increase for the oppressors anything but destruction.

Ali bin Ibrahim has narrated from Imam Sadiq (a.s.) that here house means guardianship (Wilayat), that is, whoever accepts Wilayat is like the one who enters the house of the Prophets.7

Shaykh Tabarsi has said that house means either the house of the Prophet or the ship (ark) and some have said that it is the house of Muhammad (S) and the 'believers' means either all the faithful or the Ummat of Muhammad (S).

Kulaini and Ibne Mahyar have narrated from Imam Kazim (a.s.) in the explanation of the verse:

And that the mosques are Allah's, therefore call not upon any one with Allah: (***Sura Jinn 72:18***)

that Mosques means the legatees of Allah.

Ali bin Ibrahim has quoted Imam Ridha (a.s.) that Mosques means the Imams.

Likewise, Ibne Mahyar has quoted Imam Kazim (a.s.) that: I have heard from my honourable father that Mosque means the legatees and the Imams, one after one. So what is meant is that you should call and invite people to towards no one but them, otherwise you will be like the one who called (invoked) someone or something other than Allah.8

Ayyashi has, in the explanation of the verse: *and set upright your faces at every Masjid...* (*7:29*) given a narration the translation of which is: Bow your heads (faces) in every Mosque meaning at every place of prayer or at the time of Prayer. The Imam said: Here Masjid means the Imams. It is possible that it may mean that mosques are the houses of the Imams so it is to turn towards their Holy houses for gaining religious knowledge and for obeying and following them and, after their passing away, you should go to their Holy shrines. Or Mosque may mean the people of Mosque as only these people are the ones who build and inhabit the Mosques. It is also likely that these noble souls have been metaphorically called Mosques as Allah has commanded to become lowly and humble before them and to give them respect. There are many traditions wherein it is mentioned that it means turning towards (facing) the Qibla (Ka'ba) at the time of prayer or absolutely (always).

Ayyashi has quoted Imam Sadiq (a.s.) in the explanation of the Divine words:

Attend to your embellishments at every Masjid... (***Sura Araf 8:31***)

that the Imam said: Here Masjid means the Imams.

This tradition can be further explained in several ways:

First: That by Mosque the houses of these Holy personalities and graves may be meant as is mentioned in some traditions.

Second: In this verse the addressees may be these Holy dignitaries. It is mentioned in some traditions that this verse is specifically for the prayers of Friday and Eids and that when they are present they must be given preference.

Third: Embellishments might means guardianship (Wilayat) as is mentioned in some traditions. But in the traditions what is mentioned is to wear good quality clothes at the time of offering the prayer. In some traditions it is mentioned that it means applying perfume and combing the hair at the time of every prayer.9

1. The translator says: The recitation of Ka Annahu has not been quoted from the rare and that being of the masculine gender of the pronoun is by way of predicate or by way of explaining the glass (Zujajah) or it is also likely that Zujajah (second one) might not have been there in the recitation of Ahlul Bayt.
2. The Holy Quran is equated to the fire because proper use of fire is beneficial and its improper use results in loss and destruction. Likewise, is the case with Quran. If its meanings, as intended in the revelations are understood through the appropriate persons then it is the means of welfare and salvation in the Hereafter and if it is obtained from unqualified people it becomes the cause of eternal destruction and the Imam is all in all, light because he is the cause of success both in this worldly life and in the Hereafter (translator).
3. The writer says: The gist of these verse is that Allah has placed the light of guidance, Prophethood, Imamate and Khilafat in these houses and it (the light or Noor) is, right from the time of Adam (a.s.) to Ibrahim (a.s.) reaching from one to the other and from there it ended (finally reached) the Holy forefathers of Muhammad (S) and therefrom it reached the Holy Prophet (S) and from there it was transferred to his honourable Awsiya (Legatees) and Allah decided that this family should remain high ranking and famous still eternity and should remain the residence of Imamate and Khilafat and that the world should continue to shine with their light of knowledge and that their residence and houses should continue to be honoured during their lives and that people should come to them for getting divine knowledge and divine codes of life and that after their passing away their shrines should be honoured and kept clean of impurities and that their houses should be respected and their obedience should be considered compulsory and people should not deviate from following them.
4. The writer says: On the basis of this interpretation, sending them down on earth is from the viewpoint of sending their Holy souls towards their Holy bodies. It is like ordering them, after their attaining the high position of acquiring the highest rank in spiritualism and radiance, to engage in the work of conveying the message and inviting creation. So that association with the creation is like coming down from a high place as Allah says: “We sent down…” or from the angle that as is mentioned in some traditions, that the Almighty Lord made their Holy light live in the loins (sulb) of Adam or it indicates that He sent down their love and Wilayat on the Holy Prophet (S). It is also possible that the ‘Noor’ may mean the Quran from the viewpoint that as has been proved earlier, only these people are ‘the talking Quran’ and ‘the Real Quran’ and only they are its bearers and explainers and that a large part of the Holy Quran has been revealed in praise of these dignitaries. Hence Noor is compared with them and this reason is the most clear of all reasons and, about this reason, (about the meaning of this verse) there are many traditions that shall be mentioned afterwards.
5. The writer says: All the causes that have been narrated, while explaining the reasons of descent of Noor can be mentioned here also and they are very relevant to the cause of the revelation of this verse. The third and the fifth causes are also relevant from the viewpoint that in the beginning when Allah sent the Messengership, the Wilayat of Amirul Momineen was also sent along with it.
6. The writer says: Rahmat (mercy) means the Mercy in the Hereafter or the worldly mercy. Since the Imam is the greatest of all the bounties of Allah on His servants, in these traditions, he is called both the mercies. It is also possible that the

‘talking Imam’ and the ‘silent Imam’ both maybe meant in every age as both were then living and that the description of both may also be as an example and since Imam Hasan (a.s.) was like the greatest of worldly mercy (Rahmat) from the viewpoint that he made a treaty with Muawiyah and saved the life of the Shias and Hazrat Imam Husain (a.s.) was the greatest example of the other worldly bounties whose companions attained the highest degree of martyrdom. That is why both these dignitaries have been mentioned exclusively and the word ‘Tamshoon’ in this verse, might have been used because of the walking (Masha) on the spiritual path which results in mental perfection and the attainment of heavenly ranks and it is also possible that ‘Mashi’ is Qiyamat as have been mentioned in the explanation of Yasaa Nooruhum.

7. The writer says: Bait (house) means house in the spiritual sense as mentioned earlier which is the family having honour, respect, Islam and Faith. So one who accepts their Wilayat entered that family and joined them. Therefore the Shias of Ali (a.s.) who believe in his Wilayat have entered this house and are included in the prayer of Nuh.

8. The writer says: Commentators have differed in explaining Masajid (mosques) in this Holy verse. Some say they are the places built for worship and this is mentioned in some traditions also. In some traditions Imam Ali, Imam Sadiq, and Imam Taqi (a.s.) have been quoted that they said that Masjid means the seven parts of the human body which must touch ground while prostrating before Allah and they are the forehead, palms of both hands, both knees and both the toes of both the feet. But there are some aspects of the explanations made in these traditions.

First: The Holy houses of these impeccable Imams are their life (Hayat) and after their passing away their Holy graves may be meant. So a noun possessed should be fixed in these traditions because it is possible that it may mean all the Holy places, and that the specific mention of one person may be due to his being the most gracious of them all.

Second: The houses may be in the spiritual sense as has been mentioned earlier.

Third: This addition may be destined because only these gentlemen are the real people of mosques.

9. The writer says: In my opinion, these traditions can be taken as correlated if possibly, ‘Zeenat’ might mean both physical and spiritual adoration, and the Wilayat of Ahlul Bayt (a.s.) is the greatest and the noblest of all spiritual adorations. In every tradition, the narrator has mentioned accordingly to his knowledge and condition.

[1] [1]

SHARES

Part 11: The Purified Imams are witnesses upon the creatures

The Purified Imams (a.s.) are witnesses upon the creatures and the deeds of people are shown to them

There are the following verses in this connection:

First verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.

And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you. (***Sura Baqarah 2:143***)

Second verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا.

How will it be, then, when We bring from every people a witness and bring you as a witness against these? (***Sura Nisa 4:41***)

Third verse:

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And say: Work; so Allah will see your work and (***so will***) ***His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.*** (***Sura Tawbah 9:105***)

Fourth verse:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاء وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ.

And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit. (***Sura Nahl 16:89***)

Fifth verse:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

And strive hard in (***the way of***) ***Allah,*** (***such***) ***a striving as is due to Him; He has chosen you and has not laid upon you a hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!*** (***Sura Haj 22:78***)

Sixth verse:

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them. (***Sura Qasas 28:75***)

Seventh verse:

وَأَشْرَقَتْ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ.

And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly. (***Sura Zumar 39:69***)

Eighth verse:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُوْلَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.

And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust. (***Sura Hud 11:18***)

Ninth verse:

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنْ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (***is***) ***the Book of Musa, a guide and a mercy? These believe in it; and whoever of the*** (***different***) ***parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.*** (***Sura Hud 11:17***)

Tenth verse:

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ.

And every soul shall come, with it a driver and a witness. (***Sura Qaf 50:21***)

Shaykh Tusi has said that there are three statements regarding their being witness: The first is that they are witness over people in the matter of their deeds in this world and in the hereafter which might have been done against truth has been said:

and the prophets and the witnesses shall be brought up. (***Sura Zumar 39:69***)

Secondly, it may mean that you are proof (Hujjat) on people so put before them the truth and the religion and the messenger may be witness over you and may put (describe) the truth and religion.

Thirdly, these noble ones will give witness about the messengers that they conveyed the Divine Commands and that their communities belied them, and that the meaning of the messenger's being witness over them is that they will give witness about their deeds or will be proofs over them or will give witness about them on the Day of Judgment that they had given true testimony. In this case 'upon' would be in the meaning of 'for', that is, 'upon you' will mean 'for you'.[1]

Kulaini, Saffar, Ibne Shahr Aashob and Ayyashi have, with reliable chains of narrators, quoted Imams Baqir and Sadiq (a.s.) that they have while explaining this verse they said: We are the medium nation (Ummate Wusta) and we are Allah's witness over the creation and Allah's proof (Hujjat) on the earth.

Furat has, with reliable chains of narrators, about the meaning of this verse, quoted Imam Baqir (a.s.) that there always is a witness from us Ahlul Bayt (a.s.) in every age. Imam Ali was in his time and Imam Hasan was in his days and Imam Husain was in his period and likewise every Imam who guides people towards Allah is in his time the witness of Allah.

Likewise in *Basair*, Imam Baqir (a.s.) is reported to have said that he said: The 'medium nation' means the Imams who are witnesses over the people and: *and* (*that*) *the Apostle may be a bearer of witness to you…* means the messenger will be a witness over you.

Imam Sadiq (a.s.) is reported to have said that we are the witnesses over the people about their Halaal (permissible) and Haraam (prohibited) and about whichever of Divine Commandments have been broken by them.

In *Kafi* and in *Basair*, Imam Ali (a.s.) is reported to have said: Allah has made us clean of evils and also infallible and made us witnesses over the creation and also proof (Hujjat) in His earth and also He has made Quran with us and us with the Quran. Neither we will separate ourselves from it nor will it separate itself from us.

Ayyashi has narrated from Imam Baqir (a.s.) that: We are the most moderate in all manners and we are the best of all, that is, of the angles and the couches which are being spread in presidential places with the qualities of the creation as has been said by Allah: *And thus We have made you a medium* (*just*) *nation…* So it is necessary that the one who makes excesses should return towards us.

He has also narrated from Imam Sadiq (a.s.) that he recited this verse and said: Do you think that what is meant in this verse is all the people of Qibla (Muslims) who believe in Allah's oneness? It is not so. Do you think that the witness of the one whose testimony is not being accepted in world even for a little quantity of dates will be called in the Hereafter to give testimony by Allah and He will accept it before all the communities of the past? It is not so, Allah has not desired like that but it is regarding only that community in whose favor the prayer of Ibrahim (a.s.) has been answered. They are those who have been addressed by Allah thus:

You are the best of the nations raised up for (***the benefit of***) ***men...*** (***Sura Ale-Imran 3:110***)

Thereafter He describes their attributes saying they order the performance of good deeds and prohibit the commitment of evil deeds and by it what is meant is the Imams, as only they are the most moderate of all people and also the best of all. He is also reported to have said that no one is the witness to people except the messengers and the Imams because it is not comprehensible that Allah will call on the entire community for giving witness because in it there also are some such people whose testimony is not worth even a little green stem of a tree.

Abul Qasim Haqqani has quoted Imam Ali (a.s.) in *Shawahidut Tanzil* that the Lord of the universe had mentioned us in the verse: *...that you may be the bearers of witness to the people...* and He has addressed us in it. So the Holy Prophet (S) is witness over us and we are, from Allah, witnesses over the creation and we are the Proof (Hujjat) of Allah on the earth and it is only us about whom Allah has said: *And thus We have made you a medium* (*just*) *nation...*

The commentators have said that they are the messengers who are the witnesses of their communities.

O Muhammad! We will make you the witness over all of them.

Some have said:

O Messenger! Be witness over your Ummat.

And some others have said:

You are the witness over those witnesses from us over that community and Muhammad is the witness over us.

In *Ihtijaj,* in a lengthy tradition, Amirul Momineen is reported to have said showing the attribute of the Ahle Muqif (the halted ones) that Prophets will be made to halt and they will be questioned: Did you convey My message to your communities over whom you were appointed by Me? All the messengers will reply: We did convey. Then those communities will be asked: Did My messengers made you aware of My message? The disbelievers would deny as mentioned by Allah:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ.

Most certainly then We will question those to whom (***the apostles***) ***were sent, and most certainly We will also question the apostles;*** (***Sura Araf 7:6***)

The disbelievers would say:

(أَنْ تَقُولُوا) مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ.

There came not to us a giver of good news or a warner… (***Sura Maida 5:19***)

At that time the messengers will request the Holy Prophet (S) to give witness and the Holy Prophet (S) will testify that the messengers are telling the truth and those of their community are telling a lie who have denied the conveyance of message. Then the community of every messenger will be addressed:

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

So indeed there has come to you a giver of good news and a warner; and Allah has power over all things. (***Sura Maida 5:19***)

Imam (a.s.) said: He has power enough to make your organs speak in order to testify on your behalf that the messengers of Allah had conveyed the message to you. This is pointer to the Divine Word:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا.

How will it be, then, when We bring from every people a witness and bring you as a witness against these? (***Sura Nisa 4:41***)

At that time they will not be able to reject the witness given by the Holy Prophet (S) because of the fear that their lips may be sealed and then their organs may testify. Thereafter the Holy Prophet (S) will give witness about the deniers and the hypocrites of his Ummah that they had become atheists and turned away from religion and they became enemies of the legatees of the Holy Prophet (S) and broke covenants and changed their habits and oppressed his family members and turned their back to the religion and became apostates and followed those communities who had been dishonest to their Prophets in earlier times and had oppressed their legatees. At that time all will confess their denial and misguidance and say: O Allah! Our hearts had become stony and we were of the misguided groups. Thereafter:

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمْ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا.

On that day will those who disbelieve and disobey the Apostle desire that the earth were levelled with them, and they shall not hide any word from Allah. (***Sura Nisa 4:42***)

Ali bin Ibrahim has narrated that it means those who had grabbed the right of Amirul Momineen (a.s.) will wish they had sunk in the ground at the place where they had gathered to grab the right of Amirul Momineen (a.s.), and that they will not be able hide from Allah what the Holy Prophet (S) had said in favor of Amirul Momineen and about their deviation.

The subject matter of the third and the fourth verses is almost similar.

The translation of the third verse is:

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And say: Work; so Allah will see your work and (***so will***) ***His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.*** (***Sura Tawbah 9:105***)

Commentators have differed in interpreting the word 'believers'. Some have said they are the martyrs and some opined that they are angels who record human deeds. There are many Shias as well as Ahle Sunnat traditions that mention that here 'believers' means the Holy Imams (a.s.).

Accordingly Saffar, Ibne Shahr Aashob, Ayyashi, Kulaini and others have with reliable chains of narrators narrated that Imams Baqir and Sadiq (a.s.) have said that everywhere the word 'believers' means us, the Imams.

In *Majalis* of Shaykh Tusi, *Basairud Darajat* and in the *Tafsir Ayyashi* Imam Baqir (a.s.) is reported to have said that one day the Holy Prophet (S) was sitting among his companions when he said: My being in the midst of you is good for you and my leaving this place is also good for you. Hearing this Jabir bin Abdullah Ansari got up and said: O Messenger of Allah! We know that your presence among us is good for us but how is it good for us when you are not present among us?! The Prophet said: My presence before you is better on the basis of Allah's words:

But Allah was not going to chastise them while you were among them, (***Sura Anfal 8:33***)

and it is also not so that

Allah is going to chastise them while yet they ask for forgiveness. (***Sura Anfal 8:33***)

The Hazrat said they are being punished by the sword. And my separation from you is better for you in

this way that your deeds are being presented before us every Monday and Thursday. When I see that your deeds are good, I thank Allah and when I notice that your deeds are evil, I seek Allah's pardon for you.

It is narrated in *Majalis* of the Shaykh and *Basairud Darajat* with reliable chains of narrators that Ibne Uzniyaa once requested Imam Sadiq (a.s.) to explain the meaning of the Divine Words:

***And say: Work; so Allah will see your work and* (*so will*) *His Apostle and the believers.* (*Sura Tawbah 9:105*)**

The Imam replied: Here 'believers' means us.

The Shaykh has in *Majalis* and others have with reliable chains of narrators, narrated from Dawood ibne Kathir that he says that one day I was with Imam Sadiq (a.s.) when, without my asking the Imam (a.s.) began to say: O Dawood! Your deeds were presented to me on Thursday and when I saw that you behaved nicely with your such and such cousin I became very glad and I imagined that this good attitude with relatives might be because of the realization of the fact that very soon his life would end and his death arrive.

Dawood says that I had a cousin who was very bad natured and inimical towards me. I came to know that he and his family members are in big trouble. So before proceeding to Holy Mecca, I made some arrangement for the removal of his difficulties. Then when I reached Medina Imam (a.s.) informed me about this.

Ali bin Ibrahim has, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that, in this verse, 'believers' means the Holy Imams, and also that the deeds of righteous and evil servants are presented to the Holy Prophet (S) every morning. So, all of you should avoid presentation of your evil deeds to the Holy Prophet (S).

The same Imam is reported to have said that no believer or disbeliever is ever buried before the presentation of his deeds to the Holy Prophet (S), Amirul Momineen and all the Holy Imams whose obedience has been made obligatory for the creatures by Allah and that this is the meaning of the Divine words:

And say: Work; so Allah will see your work and (so will) His Apostle and the believers. 9:105

In *Maniul Akhbar* and *Tafsir Maashi,* Abu Baseer is reported to have visited Imam Sadiq (a.s.) and said: Abul Khattab was saying that, every Thursday, the deeds of the Ummah are being presented to the Holy Prophet (S).

The Imam said: Not so but the good and bad deeds of the Ummah are being presented to the Holy Prophet (S) every morning (so refrain from misdeeds). Then he recited this verse and remained silent. Abu Baseer said 'believers' means the Holy Imams.

In *Basair,* Imam Sadiq (a.s.) is reported to have said that the good and bad deeds of servants are being presented before the Holy Prophet (S) so (refrain from sins).

According to another narration, Muhammad bin Muslim asked the same Imam whether the deeds of the Ummah are being presented to the Holy Prophet (S)? The Hazrat replied: There is no doubt about it. Then, in response to an inquiry about this verse, the Imam said: 'Believers' are the Imams who have been appointed by Allah over the people of the earth as witness.

Similarly, the said Imam is reported to have said that the deeds of servants are presented to the Holy Prophet (S) every Thursday.

According to yet another narration he said that every Thursday they are presented to the Holy Prophet (S) as well as the Holy Imams.

And according to yet another narration, every Thursday, the deeds of people are presented to the Holy Prophet (S) and when the Day of Arafat arrives, Allah nullifies the deeds of the enemies of us and of our Shias as He has said:

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا.

And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust. (***Sura Furqan 25:23***)

That is, We looked at their deeds and We crushed them like atoms which are swept away by the wind and none of them are of any gain or benefit.

According to another tradition, he said: 'Believers' means Imams before whom the deeds of the people will continue to be presented every day till the Day of Judgment.

Similarly, it is reported that Imam Ridha (a.s.) was once requested by one of his near companions for praying for him and for his family members. The Hazrat told him: Don't I pray for you? By Allah your deeds are presented to me every night and every day. That companion says: I gave extraordinary importance to these words of the Holy Imam. Then the Hazrat said: Perhaps, you have not read the Holy verse:

And say: Work; so Allah will see your work and (***so will***) ***His Apostle and the believers.*** (***Sura Tawbah 9:105***)

It is also reported that once Imam Sadiq (a.s.) addressed his companions: Why are you making the Holy Prophet (S) sorrowful? One from the audience asked: May I be sacrificed for you. How are we grieving the Holy Prophet (S)? The Imam replied: Perhaps you do not know that your deeds are presented to the Holy Prophet (S). When he sees disobedience and sin in your deeds he becomes sorrowful. So do not

give sorrow to the Holy Prophet (S) by your misdeeds; rather make him happy through your good deeds.

Kulaini has reported that once a man recited this verse before Imam Sadiq (a.s.). Imam said: This verse is not like this. It is not *and the believers* (*mominoon*) but it is the trusted ones (mamoonoon) we Imams are the Maamoonoon, that is the trustees of Allah's religion and of the knowledge, codes and commands of Allah's religion.

Sayyid Ibne Tawoos has, in his work *Risala Muhaasabtun Nafs,* quoted from Ibne Mahyar's *Tafsir* and said that once Ammar bin Yasir requested the Holy Prophet (S): It is my aspiration and I earnestly wish that you may live among us the long life of Nuh (a.s.).

The Holy Prophet (S) replied: O Ammar! For you both my life and my death are good. Life is better because when you commit a misdeed, I pray for your forgiveness. But fear Allah after my death and continue to send more and more Salawat on me and on my Ahlul Bayt (a.s.). Surely your deeds, along with your and your parents and forefathers names are being presented to me. When I see your good deeds, I praise Allah and when I see your misdeeds, I pray for your forgiveness.

Hearing this, all those who were hypocrites and who had doubts about the Messengership of the Holy Prophet (S) and whose hearts were affected by the illness of disbelief and hypocrisy began to say: Can you imagine that, after his death, your deeds along with your full names will be presented to him. No, never, it cannot be so. This is a lie. At that time Allah revealed this verse: *And say: Work*… till end. People asked: O Messenger of Allah! Who are 'believers'? The Holy Prophet (S) replied: They are Aale Muhammad and then added:

وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. (***Sura Tawbah 9:105***)

Allah will show each and every good and bad deeds done by you. There are many traditions regarding every such subject. We have considered this much as sufficient.

Shaykh Tabarsi and Ali bin Ibrahim have, in explanation of this verse, quoted Imam Sadiq (a.s.) that there will be a community and an Imam in every age and every community will be raised with its Imam.

In *Manaqib* Ibne Shahr Aashob says that Imam Baqir (a.s.) in the explanation of this verse said: We are the witness of this Ummat.

Ali bin Ibrahim has said that the witness is the Imams and added that Allah said to His Messenger: O Muhammad! Thereafter, We will make you witness over them, that is, the Messenger of Allah will be a witness over the Imams and the Holy Imams will be the witness over all people.

About fifth verse, Ali bin Ibrahim has narrated that this verse is exclusively for the Aale Muhammad and the Messenger of Allah is witness over Aale Muhammad and the Aale Muhammad are witness over the Ummat and Isa (a.s.) will say to Allah: I was the witness over my Ummat till I lived among them and when You lifted me up from the world only your were the witness over them and you are the witness to everything. And Allah has, for this Ummat, after the messenger, made his Ahlul Bayt and Progeny the witness until even one of them is present in the world. When they leave the world; all in earth will perish and the Holy Prophet (S) has said that Allah has made the stars shelter for those in the sky and my Ahlul Bayt (a.s.) for those in the world.

Ibne Shahr Aashob has narrated that: *He named you Muslims before and in this...* in the prayer of Ibrahim and Ismail (a.s.), who were the servants of the House of Allah is an indication towards Muhammad and Aale Muhammad (a.s.) when they believed in the last messenger of Allah. Prophet Muhammad (S) is a witness over Aale Muhammad and those gentlemen are witness over those who came after him.

It is narrated in *Tafsir Furat* that people asked the explanation of this verse from Imam Baqir (a.s.). He said: It is we who are meant in this verse and we are the chosen ones of Allah and it is due to us that Allah has not made any difficulty in religion and the severest blames are hardships.

By *the faith of your father* is meant we and that's all. Allah named us Muslims. '*Before'* means in earlier Books and '*in this'* means in this Quran. *That the Apostle may be a bearer of witness to you...* So the messenger is the witness over us in the matter of those things which we conveyed from Allah and we are witnesses over people. So, on the Day of Qiyamat, we will testify the one who will tell the truth and we will negate the one who lies.

In *Qurbul Asnaad*, there is a narration from Imam Sadiq (a.s.) that the Holy Prophet (S) said that the honour bestowed by Allah on the Lord of the universe to my Ummat is such that was not given to any of the earlier Ummats excepts to the messengers.

The first honour is that Allah used to tell each of His messengers: Strive in religion; there is no blame on Us. But while addressing my Ummat He said: *and has not laid upon you a hardship in religion...* wherein Haraj means doubt.

The second honour is that whenever Allah sent any messenger He used to reveal to him: Whenever you confront a situation disliked by you pray to Me so that I may answer your prayer. He gave the same honour to this Ummat saying: *Call upon Me, I will answer you... 40:60*

The third honour is that whenever Allah sent any messenger He used to make him a witness over his community. But He made my Ummah witness over the entire creation. He said: *and you may be bearers of witness to the people*...

Ibne Babawayh has narrated in *Akmaluddeen* that Amirul Momineen had, in the time of the caliphate of

Uthman, said addressing a group of Emigrants and Helpers: Tell me taking oath of Allah, do you know that Allah sent the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ. وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you a hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper! (Sura Haj 22:77-78)

And Salman (r.a.) got up and asked: O Messenger of Allah! Who are those people on whom you are a witness and whom Allah has chosen and for whom there is no hardship in religion and whom Allah made the faith of their father Ibrahim? The Holy Prophet (S) replied; by this Ummat is meant the certain thirteen persons and not the entire Ummah.

Salman said: O Messenger of Allah! Who are they? Please make us aware of them. The Holy Prophet (S) replied: I and my brother Ali and eleven persons from his progeny. All (Emigrants and Helpers present in the assembly of Uthman) said: Yes, we have heard.

In the explanation of the sixth verse Ali bin Ibrahim has narrated from Imam Baqir (a.s.) that: (We) will call the Imam of every group of this Ummah to give testimony to them.

About the seventh verse, commentators have also said this and Ali bin Ibrahim has quoted Imam Sadiq (a.s.) saying: 'Its Lord' is its Imam. People asked: How will be the Imam who comes? Imam said: He would be such that due to his radiance at his arrival the people of the earth will become needless of the sun and the moon?

In *Irshad* of Shaykh Mufeed, the same Imam is reported to have said that when Qaem Muntazar (Imam Mahdi) will appear the earth will become bright with the light of its Lord and the servants of Allah will not need the light of the sun and moon and darkness will vanish.

And: *and the Book shall be laid down, and the prophets and the witnesses shall be brought up...* Commentators have said that the witnesses are either the angels or the believers and Ali bin Ibrahim has said that the witnesses are the Imams.

And judgment shall be given between them with justice…means judgment based on justice will be proclaimed between them and they shall not be dealt with unjustly.

About the eighth verse, Ali bin Ibrahim has said that the witnesses mean the Imams (a.s.) and the 'unjust' means those people who oppressed the Aale Muhammad and grabbed their rights.

About the ninth verse, According to Most commentators it is the man who possesses the true knowledge and reason granted by Allah and for whom a witness may come from Allah is like the one who may not be like him but who may be a slave of the world and its temptation?

Some have said that *'clear proof'* means Quran and the witness means Jibraeel who is reciting the Quran.

Some have said that the witness is Muhammad (S) and some have said that it means an angel who protects him (Muhammad) and keeps him on the right path and some have said that the witness is Ali Ibne Abi Talib who testifies the truth about the Holy Prophet (S). There many more traditions from on this matter.

Thus Shaykh Tabarsi has narrated from Imams Ridha and Taqi (a.s.) and Kulaini from Imam Ridha (a.s.) that Amirul Momineen is witness of the Prophet of Allah and the Holy Prophet (S) is the Proof from his Lord.

It is mentioned in *Basairud Darajat* that Amirul Momineen said: By Allah, there is not a single verse which might not have been revealed during day or night but that I know it and there is none among the companions who might have been hit by a sword on his head but that any verse might have been revealed in his praise and which is about his entering Paradise or Hell. Hearing this, a man got up and asked: O Amirul Momineen! Which verse has been revealed in your praise? The Hazrat said: Did you not hear Allah's words: *Is he then who has with him clear proof from his Lord, and a witness from Him recites it…* The Prophet of Allah is of the Proofs from his Lord and I am his witness and I am from him only.

Shaykh Tusi has also described this subject in *Majalis* and it is narrated in *Tafsir Ayyashi* from Imam Baqir that the one who is on clear truth (Bayyinat) from his Lord is the Holy Prophet (S) and the one who is to come after him and who is his witness and who is only from him is Amirul Momineen. After him are his legatees one after another and there are many traditions on this subject some of which will be, Insha Allah, mentioned in the forthcoming volume based on the events of Amirul Momineen (a.s.).

About the tenth verse, it is written in the *Tafsir* of Ali bin Ibrahim and in *Nahjul Balagha* that the puller will pull him towards Mahshar (great gathering ground in the Hereafter) and the witness will give testimony to his deeds.

In the book *Tawilul Aayaat* it is mentioned that Imam Sadiq (a.s.) said that the puller will be Amirul

Momineen and witness is the Prophet of Allah (S).

1. The writer says: It is mentioned in traditions that, in this verse, the address is to the Imams and they are witness to the creation and these traditions can be taken in two aspects:
One: The address may be specifically to these gentlemen and only they be meant by Ummat as mentioned in some traditions that this verse was revealed like this: Wa Ka Zali Ka...
Two: The address may be to the entire Ummah, from the viewpoint given this adjective (of being) wusta or moderate.

[1] [1]
SHARES

Part 12: Traditions about believers and belief

Traditions that discuss believers and belief, Muslims and Islam and Ahlul Bayt (a.s.) and their Wilayat as mentioned in the Quranic verses. Traditions that discuss disbelief, polytheism and idol worship and those who leave all these things.

While explaining the verse:

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ.

Evil is that for which they have sold their souls—that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers. (***Sura Baqarah 2:90***)

Ibne Shahr Aashob has quoted Imam Zainul Aabedeen (a.s.) that here envy is against the Wilayat of Amirul Momineen and the legatees from his progeny.

Regarding the meaning of Allah's words:

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاء مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ.

And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these are those who believe in it, and none deny Our communications except the unbelievers. (***Sura Ankabut 29:47***)

Ali bin Ibrahim has narrated that what is meant by 'those to whom the book has been given' are the Aale

Muhammad because its words and meanings are only with them and ‘by this group’ is meant all the believers facing the same prayer direction (Qibla).

In the explanation of the verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ.

Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves… (***Sura Baqarah 2:90***)

It is narrated that here ‘believers’ means Aale Muhammad and this explanation is better than what some commentators have ceremoniously said that ‘their selves’ means is race, which is, Arab.

Also, in the explanation the verse:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ.

And (***as for***) ***those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.*** (***Sura Tur 52:21***)

It is narrated that it is popular opinion among the commentators that this verse is about the children of the believers whom Allah will admit to Paradise along with their parents and forefathers. This explanation is mentioned in our commentary also.

Ali bin Ibrahim has narrated that what is meant by: *And* (*as for*) *those who believe* is the Holy Prophet (S), the Amirul Momineen and their legatees from their children and progeny whom Allah has included in Caliphate and Imamate with Amirul Momineen and that Nass (Clear cut Divine Command) which has been described in favor of Amirul Momineen has not been decreased in the matter of his progeny, and their proof (Hujjat) and Imamate is the same and it is obligatory to follow all of them, and Allah Almighty says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ.

Say: We believe in Allah and (***in***) ***that which had been revealed to us, and*** (***in***) ***that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoob and the tribes, and*** (***in***) ***that which was given to Musa and Isa, and*** (***in***) ***that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.*** (***Sura Baqarah 2:136***)

That is we have not discriminated against anyone of them and we are obedient to Allah. So if they also believe as you have believed then doubtlessly they are rightly guided and if they deviate and disbelieved then they are in the state enmity and envy. Then, O Messenger! Allah will protect you from their evil and He hears and knows everything.

Kulaini, Ayyashi and others have narrated from Imam Baqir (a.s.) that, in this verse, 'Say' is the address to the Aale Muhammad, that is, to Ali, Fatima, Hasan and Husain and thereafter the Imams from their progeny and condition of 'if they believe' means all other people. It is essential that their faith should be like the faith of the Imams and they should also follow them in beliefs and actions (deeds).

Most commentators have opined that the address of 'Say' is to all the faithful people. 'If they believe' means 'if they believe in their opinion', it is about the People of the Book, that is, the Jews and the Christians and what is found in the explanation of the of the traditions is more convincing than their explanation because *'that which had been revealed to us*' is more fitting with this Tafsir as Quran was first revealed to the Holy Prophet (S) and to their Ahlul Bayt (a.s.) who were present in the house of revelation and thereafter it reached other people and with it has been mixed (joined) what had been revealed to Ibrahim and Ismail and to other Prophets.

Therefore, as there is the description in these two phrases of the Prophets and Messengers it is fitting with this (revealed to us) also because the grade of 'towards them' should be like the messengers and their legatees.

Kulaini and Nomani say that when the explanation of the verse:

And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah… (***Sura Baqarah 2:165***)

was inquired from Imam Baqir (a.s.) he said: They are the first and the second whom people made their Imams leaving the one whom Allah had made Imam for the people.

In the explanation of the verse:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمْ الْأَسْبَابُ. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمْ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنْ النَّارِ.

And O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (***evil***)***. When those who were followed shall renounce those who followed*** (***them***)***, and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense***

regret to them, and they shall not come forth from the fire. (***Sura Baqarah 2:165-167***)

It is said that: By Allah, they are the leaders in oppression those who had led oppression by grabbing the rights of Ahlul Bayt (a.s.) and those who obeyed the grabbers.

In *Tawilul Aayaat,* it is mentioned in the explanation of the verse:

أَإِلَهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Is there a god with Allah? Nay! most of them do not know! (***Sura Naml 27:61***)

Imam Sadiq (a.s.) asked: Can a leader in deviation be a partner of the leader of guidance so that they may join one another?

Also, in *Tafsir Ibne Mahyar,* it is narrated with reliable chains of narrators that the Amirul Momineen (a.s.) said: When the Holy Prophet (S) told me: O Ali! There is no distance between the one who loves you and the one by looking at whom his eyes become cool, but that death comes to him (meaning for the whole life there will be no distance). Then he recited this verse: O Lord! Bring us out of Hell so that we may do good deeds with the Wilayat of Ali contrary to what we were doing in the world earlier due to his enmity… and said that when our enemies will enter Hell and say this, they will be told:

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ.

Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper. (***Sura Fatir 35:37***)

The Imam said: There will be no helper for those who oppressed Aale Muhammad (a.s.) who may assist them and save them from the Divine punishment.

And the Almighty Allah says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمْ الْبُشْرَى فَبَشِّرْ عِبَادِ.

And (***as for***) ***those who keep off from the worship of the idols and turn to Allah, they shall have good news…*** (***Sura Zumar 39:17***)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that the latter addressed the Shias saying: It is you who refrained from worshipping Taghoot (others than Allah) by not obeying the tyrant Caliphs and whoever obeyed an oppressor has doubtlessly worshipped him.

Moreover, Ibne Mahyar has narrated that Imam Sadiq (a.s.) was requested to explain the Divine words:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ) لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ الْخَاسِرِينَ).

***...If you associate* (*with Allah*)*, your work would certainly come to naught and you would certainly be of the losers.* (*Sura Zumar 39:65*)**

Commentators have said that it means that if you associated anyone with Allah then surely your deed will become null and void and doubtlessly you will be among the losers.

It is mentioned in some traditions that here apparent address is to the Holy Prophet (S) but it is aimed to warn others as a proverb goes: We tell you so that the neighbour may hear. In this tradition the Imam said that what is meant is not what you think and imagine. When Allah revealed to His messenger to introduce Amirul Momineen (a.s.) as a sign of knowledge and guidance to the people and to make him his legatees so that people may hear him and testify to him.

At that time, Allah sent this verse about the appointment of Amirul Momineen: O Messenger! Convey the command (to the Ummat) which has been revealed to you by your Lord. At that time the Holy Prophet (S) complained to Jibraeel and said: People are giving me a lie regarding the Caliphate of Ali (a.s.) and they are not obeying my word. So Allah revealed this verse: That if you associate anyone with Ali then your deeds will be nullified (and cancelled).

It is impossible that Allah may send a messenger to the people of the world and then he may be a friend of the sinners and then fear that they will assign associates to Allah. In the sight of Allah, a messenger is more reliable and trustworthy than one to whom He may say: If you will associate someone with me whereas he comes to eradicate polytheism and for making people give up every false deity. So what is meant is that if you will associate anyone in the Wilayat of Ali (a.s.) then your deeds will become null and void.

Moreover, it is narrated from Imam Baqir (a.s.) with reliable chains of narrators that, in the explanation of the verse:

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ.

***And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.* (*Sura Ghafir 40:6*)**

He said, it means that in this way the command of Allah has become fully applicable for those who become disbeliever as they are the people of Hell. It means it is the Bani Umayyah who became disbelievers and they alone are the people of Hell. Thereafter Allah has said: *Those who are upholding*

the Arsh (*throne*). The Hazrat said that the Holy Prophet (S) and his legatees are the upholders of the throne of Divine knowledge (its loftiness and greatness).

Allah has said: *The angels are glorifying their Lord and praying for the forgiveness of the faithful.* The Imam said that they are the Shias of Aale Muhammad, saying: O our Lord! You have covered everything with Your knowledge and Mercy. So forgive those who repent, that is, those who repented for having loved the tyrant Caliphs of Banu Umayyah and they followed Your Path. The Hazrat said: They followed and obeyed Ali Murtuza (a.s.), because he is the Path of Allah.

وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمْ السَّيِّئَاتِ.

And save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. And keep them from evil deeds… (***Sura Ghafir 40:9***)

The Imam said that here by evils are meant Banu Umayyah and all of their tyrant Caliphs, and those who believed in them (followed them).

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ. قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ.

…And whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (***of you***) ***when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves. They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out*** (***of Hell***)***?*** (***Sura Ghafir 40:9-11***)

The Imam said: It means Banu Umayyah who became disbelievers and faith means Ali Ibne Abi Talib.

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great. (***Sura Ghafir 40:12***)

Meaning: The confirmation of punishment for you is because of the fact that when, in the world, the

faithful were remembering Allah with His oneness, you were denying and when the polytheists were making associates for Allah you believed them. So today command is only for Almighty Allah.

The Imam said this address is to the opponents, that is, when they were mentioning Ali's Wilayat you were denying and when they were associating others in the Khilafat of Ali and were mentioning the name of any other Imam you were agreeing and were accepting his Imamate.

Likewise, Imam Baqir (a.s.) has said explaining the Divine words:

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ. ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do. That is the reward of the enemies of Allah—the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications. (***Sura Fussilat 41:27-28***)

Doubtlessly to those who became unbelievers because of rejecting the Wilayat of Amirul Momineen (a.s.), We will make them taste severe punishment in the world and surely will give the worst reward of their misdeeds which they were doing in the world. The punishment for the enemies of Allah and their permanent dwelling is Hell, that is, they will never come out of it. This is the reward of those people who were denying our 'communications' in the world. The Imam said here 'communications' means the Holy Imams.

Ibne Mahyar has narrated from Imam Zainul Aabedeen (a.s.) that he said: By Allah, only we are the guardians (Wali) of the people and we are most perfect in religion among all the people for whom religion has been made manifest and explained as Allah has said:

شَرَعَ لَكُمْ مِنْ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ.

He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (***to Him***)***, frequently Allah chooses for Himself whom He pleases, and guides to Himself him who turns*** (***to Him***)***, frequently.*** (***Sura Shuraa 42:13***)

He has made plain to you of the religion...

That is: O Aale Muhammad We have made manifest and described Religion for you.

...what He enjoined upon Nuh...

Of what He willed to Nuh (a.s.).

...and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa...

And O Muhammad! What we have revealed to you is the same which was willed to Ibrahim and Moosa and Isa.

The Imam said: We are aware of their knowledge and we have conveyed whatever we knew and we are the trustees of knowledge. Hence we are the heirs of messengers and of the great Prophets.

...that keep to obedience...

O Aale Muhammad! Establish religion.

...and be not divided therein...

And there should be no difference in the matter of true religion. Rather remain united and satisfied.

...hard to the unbelievers is that which you call them to...

Towards that which, O Messenger! You are inviting them, is very hard for the polytheists.

The Imam said that it is the Wilayat of Ali (a.s.).

That is, O Prophet, the one who believes in your word regarding Ali Ibne Abi Talib and accepts it.

Likewise, Ibne Mahyar has narrated that Imam Baqir (a.s.) said to Muhammad bin Hanafiya that: Love of us Ahlul Bayt (a.s.) is a thing which is written by Allah on the right side of the believer's heart and the one on whose heart Allah wrote this nobody can ever erase it. Have you heard Allah's words:

أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمْ الْإِيمَانَ.

...these are they into whose hearts He has impressed faith... (***Sura Mujidillah 58:22***)

And the love for us Ahlul Bayt (a.s.) is faith.

Likewise, it is mentioned in many reports with reliable chains of narrators explaining the verse:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ.

Have you considered him who calls the judgment a lie? (***Sura Ma'un 107:1***)

Imam Sadiq (a.s.) said: Have you seen the man who denied religion and gave it a lie? Then the Imam said that religion means the Wilayat of Ali (a.s.).

Furat bin Ibrahim has, with reliable chains of narrators said, while explaining the verse:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً.

(***Receive***) ***the colouring of Allah, and who is better than Allah in colouring?*** (***Sura Baqarah 2:138***)

Imam Sadiq (a.s.) said: Seek Allah's colouring and, in the matter of faith and religion, who is better than Allah? These timid people cannot add colour to their children, who by immersing their babies in water, say that we are colouring them in Christianity. The Imam said colouring means to colour the faithful in the colour of the Wilayat of Ahlul Bayt (a.s.) and to make them believe in their Imamate and affirm their Imamate that, on the Day of Covenant a covenant about Ali's Wilayat was taken from them.

Similarly, it is reported from Aban bin Taghlab that I sought from Imam Baqir (a.s.) the meaning of the verse:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمْ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright. (***Surah Anam 6:82***)

The Imam said: O Aban! You say that what is mentioned in this verse is Shirk (polytheism) with Allah. But we say that this verse is revealed in praise and honour of Ali Ibne Abi Talib and his Ahlul Bayt (a.s.) because, they have not indulged in polytheism even for a split second and they never worshipped Lat and Uzza as was done by the three false Caliphs and Ali was the very person who offered Prayer along with the Holy Prophet (S), and testified him. So this verse is revealed in his praise.

Kulaini has, while explaining this verse, quoted Imam Sadiq (a.s.) that who are meant here are those who believed in whatever was brought by the Holy Prophet (S) about Amirul Momineen and the Wilayat of Amirul Momineen and his progeny and regarding their Imamate and they do not mix their love with the affection for false Caliphs. So mixed with injustice is a faith which includes love for tyrants.

Similarly, in *Tafsir Furat,* in the commentary on the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. (***Surah Ra'd 13:28***)

Imam Sadiq (a.s.) said that the Holy Prophet (S) had said Ali (a.s.): Do you know in whose praise is this verse revealed? Ali (a.s.) replied: Allah and His Prophet know better. The Holy Prophet (S) said: It is revealed in praised of the one who testifies me and puts faith in me and loves you and, after you, your children and believes after you, in the Imamate of your sons.

Ayyashi has narrated from Imam Sadiq (a.s.) in the explanation of this verse that the remembrance of Allah means the Holy Prophet (S). It is only from him that hearts get satisfaction and that he same remembrance of Allah and veil (Hijab) of Allah.

Ali bin Ibrahim has narrated that: 'Those who believe' means Shias and remembrance of Allah is Amirul Momineen and the Holy Imams.

Likewise, Furat has narrated from Imam Baqir (a.s.) that: Our love is faith and enmity towards us and hostility against us is disbelief and then he recited this verse:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَئِكَ هُمْ الرَّاشِدُونَ.

But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (***Surah Hujurat 49:7***)

Kulaini and Ali bin Ibrahim have, in the meaning of this same verse, narrated that here faith is Amirul Momineen and 'unbelief' means the first tyrant and by 'transgression' is meant the second oppressor and from 'disobedience' is meant the third tyrant.

In the explanation of this verse:

وَهُدُوا إِلَى الطَّيِّبِ مِنْ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ.

And they are guided to goodly words and they are guided into the path of the Praised One. (***Surah Haj 22:24***)

Kulaini has quoted that Imam said that this verse was revealed in the dignity of Hamza, Ja'far, Ubaidah, Salman, Abu Zar, Miqdad and Ammar who are rightly guided towards the Imamate of Amirul Momineen (a.s.).

In the explanation of the Divine verse:

إِنَّهُمْ يَكِيدُونَ كَيْدًا.

Surely they will make a scheme. (***Surah Tariq 86: 15***)

He has quoted Imam Sadiq (a.s.) that those who are meant here are the first, the second and all the hypocrites who conspired against the Holy Prophet (S), Amirul Momineen and Fatima Zahra (S) and: ***And I*** (***too***) ***will make a scheme***. (*86: 16*) means, in the world I subject them to the commandments of Islam and in the hereafter I will push them into Hell along with the deniers or that I give them the reward of their disbelief.

فَمَهِّلْ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا.

So grant the unbelievers a respite: let them alone for a while. (***Surah Tariq 86: 17***)

The Imam said: When Imam Qaem (Mahdi) will come up, he will take our revenge from the tyrants and the false leaders of Quraysh, Banu Umayyah and all the enemies.

Ibne Mahyar has, with reliable chains of narrators, quoted Imam Baqir (a.s.) in the explanation of the verse:

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ...

Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell... (***Surah Bayyinah 98:6***)

That is means the group to whom the Holy Quran was revealed and yet, after the Holy Prophet (S), they turned backsliders and disobeyed the Amirul Momineen (a.s.).

According to another narration, the meaning of: *Surely those who disbelieve* is those who refute the Shias and 'polytheists' are those who associate others with Amirul Momineen in Caliphate, that is, they deny the Shias and reject the Caliphate of Ali (a.s.) and those who brought down Ali (a.s.) from the first to the fourth rank in Caliphate are no different from unbelievers and polytheists until

حَتَّى تَأْتِيَهُمْ الْبَيِّنَةُ.

...there had come to them the clear evidence... (***Surah Bayyinah 98:6***)

An apostle from Allah means Prophet Muhammad (S).

Reciting pure pages… means they recite Holy scripture that is, they invite people towards Ulil Amr after him who are the Holy Imams and only they are: *Wherein are all the right ordinances* means they have clear truth.

And those who were given the Book did not become divided except after clear evidence had come to them (Surah Bayyinah 98***:4***)

means the refuters of Shias did not get separated after truth had come to them.

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate…. (***Surah Bayyinah 98:5***)

means such Muslims were not commanded but to worship Allah making religion reserved specially only for Him, believing in Allah, Messenger of Allah and the Holy Imams.

…And that is the right religion (***Surah Bayyinah 98:5***)

means only this is the stable religion. It is said that religion indicates Fatima (s.a.) and according to another narration, Aale Muhammad.

(***As for***) ***those who believe and do good,*** (***Surah Bayyinah 98:7***)

means those who believed in Allah and the Prophet and obeyed the Ulil Amr in the ordered affairs.

Surely they are the best of men (*98:7*) meaning they are the best of creation. According to another report it is said that this verse is revealed in praise of the Prophet Muhammad (S).

In *Amali*, it is reported by the Shaykh that Jabir bin Abdullah Ansari said: Once we were with the Holy Prophet (S) when Amirul Momineen arrived. The Holy Prophet (S) said: My brother has come to you and added: By Allah in Whose power is my soul he and his Shias will get salvation on the Day of Judgment.

Doubtlessly he (Ali) is the best dispenser of justice and the best in the matter of observing the rights of all and in the sight of Allah, his nobility and compassion is the highest. At that time the verse was revealed:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Surely they are the-best of men. (***Surah Bayyinah 98:7***)

Thereafter whenever Ali (a.s.) arrived the companions of the Holy Prophet (S) used to say: 'The best of men' has arrived.

Likewise, it is reported from Amirul Momineen that the Prophet of Allah said that on the wings of every

Hud Hud bird, it is written the Syrian language that Aale Muhammad are 'the best of men'.

Similarly, Yaqoob son of Mitham Tammar has narrated that once I went to Imam Baqir (a.s.) and said: O son of the Holy Prophet (S)! May I be sacrificed for you; I have read in my father's writings that Amirul Momineen had told my father, Mitham, that you should befriend a lover (friend) of Aale Muhammad even if he is a transgressor and an adulterer and be inimical to the enemy of Ahlul Bayt (a.s.) even if he is a great worshipper and observer of fasts.

I have heard the Holy Prophet (S) reciting the verse: (*As for*) *those who believe and do good, surely they are the best of men* and saying: O Ali! This verse hints at your Shias. O Ali! The promised place for you and your Shia friends is the pond of Kauthar where they will arrive with radiant faces wearing crowns.

Imam Baqir (a.s.) said: The same thing is written in the book of Ali.

There are many traditions indicating that this verse was revealed in praise of Ali (a.s.). We will mention some of them while narrating the events of the Holy Prophet (S). Thereafter Almighty Allah said:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. (***Surah Bayyinah 98:8***)

Imam Ja'far Sadiq (a.s.) has said that Allah is pleased with the believer both in this world and in the Hereafter and though the believer is pleased with Allah in this world there remains some dissatisfaction at the beginning of troubles and trials. But when, on the Day of Judgment, he will see the rewards reserved for him, he will become pleased as he should with the Almighty Allah.

Likewise, Aban bin Taghlab has narrated that Imam Sadiq (a.s.) recited the verse:

وَوَيْلٌ لِلْمُشْرِكِينَ. الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ.

...and woe to the polytheists; (***To***) ***those who do not give poor-rate and they are unbelievers in the hereafter.*** (***Surah Fussilat 41:6-7***)

Then he said: O Aban! Do you think that Allah will ask for poor rate (Zakat) of the wealth of the polytheists and the idolaters, even though they associate others with Allah in worship? Aban asked: Then who are they (who are mentioned in this verse)? The Imam said: Woe has been said in respect of those who associated others with the first Imam and who rejected what the first Imam told them about

the last Imam.

Ali bin Ibrahim has narrated about the Divine words:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.

And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey… (***Surah Maida 5:7***)

Meaning: Remember the bounty of your Lord and the covenant deeply when you had said: 'We have heard and we have obeyed' when the Holy Prophet (S) took promise from you about the Wilayat and Imamate of Ali (a.s.) but after the Holy Prophet (S), they broke the promise.

Kulaini has quoted Imam Sadiq (a.s.) thus in the explanation of the Divine words:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ.

He it is Who created you, but one of you is an unbeliever and another of you is a believer… (***Surah Taghabun 64:2***)

Allah had taken the covenant from you on that very day when you were merely a particle in the loin of Adam and knew about your belief and disbelief about our Wilayat.

It is also narrated from Imam Baqir (a.s.) that Allah has addressed Amirul Momineen in the verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

…And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (***also***) ***asked forgiveness for them, they would have found Allah Oft-returning*** (***to mercy***)***, Merciful. But no! by your Lord! they do not believe*** (***in reality***) ***until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.*** (***Surah Nisa 4:64-65***)

The Imam said that this address is about the cursed scripture which the first and the second hypocrites and their group wrote and decided among themselves that when Allah will call up Muhammad (S) from the world they will not allow Caliphate to pass in the hands of Banu Hashim. (The Imam said that) by the Divine words: *a matter of disagreement among them* is meant that those people oppressed their own

hearts who became apostates due to this deed and that their faith will not be legitimate until they come to Amirul Momineen and seek pardon from Allah. This hints at the point that these words are not addressed to the Holy Prophet (S), otherwise, Allah would have used the words: 'their repentance will be accepted'.

Then He described how their repentance should be that their it is not accepted and their faith is not proper unless they come to Amirul Momineen and confess their sins and may make him their adjudicator saying that if he may either kill them because of this sin or may forgive them and pardon them.

In short, whatever he orders will be acceptable to them and they will be happy with it without feeling grudge in their hearts. When they repent in this way then only their repentance will be accepted. Thereafter He said: *and then do not find any straitness in their hearts as to what you have decided and submit with entire submission...* and the Hazrat explained that it means that if they do as they have been advised to do regarding Ali (a.s.) doubtlessly it will be better for them.

Similarly, as regards the verse:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا.

Nay! You prefer the life of this world, (***Surah A'la 87:16***)

Imam Sadiq (a.s.) said that that here what is meant is those people who adopt the Wilayat of the first and the second and the third (caliph) and all the false tyrant Caliphs who ruled over the world.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى.

While the hereafter is better and more lasting. (***Surah A'la 87:17***)

Imam said: It means the Wilayat of Amirul Momineen (a.s.) which results in reward in the hereafter.

Likewise, Imam Baqir (a.s.) is reported to have said in the explanation of the Holy verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا.

Then set your face upright for religion in the right state...(***Surah Rum 30:30***)

Meaning, set your faces rightly towards the true religion whereby inclining towards religion from the false world.

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

...the nature made by Allah in which He has made men... (***Surah Rum 30:30***)

Meaning, on which Allah created people.

Ali bin Ibrahim, Saffar and Ibne Babawayh have, with many chains of narrators , quoted Imam Ridha and Imam Sadiq (a.s.) that on the Day of the Covenant Allah created the people with His awareness and also on the faith that: There is no god except Allah, Muhammad is the Messenger of Allah, Ali is the Wali of Allah. Thus accepting the Oneness of Allah without acceptance of the Imamate of Amirul Momineen makes one a polytheist (Mushrik).

Similarly, in the explanation of the verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا.

Surely (***as for***) ***those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the*** (***right***) ***path.*** (***Surah Nisa 4:137***)

It is reliably reported that Imam Sadiq (a.s.) said: This verse has been revealed about the first, second and the third (caliphs) who believed orally in the beginning and then became deniers, that is, they displayed their disbelief when the Holy Prophet (S) put before them the Wilayat of Amirul Momineen saying: Ali is Master and the leader of the one whose Master and leader I am.

Then when the Holy Prophet (S) ordered to give oath of allegiance (Bayat) they confessed by compulsion and also gave the oath. But thereafter, when the Holy Prophet (S) passed away, they broke the allegiance and progressed in disbelief and put pressure on those who had given the allegiance to Amirul Momineen on the Day of Ghadeer that they should give allegiance to such and such one or put pressure on Amirul Momineen for allegiance. Thus surely no share of goodness and faith remained for them.

About the meaning of the verse:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ.

Surely (***as for***) ***those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.*** (***Surah Muhammad 47:25***)

The Imam said that they are the first, second and the third (caliph) who turned away from faith after accepting the Wilayat of Amirul Momineen.

Similarly, the same Imam has, in the explanation of the Divine words:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِي وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ.

Surely (***as for***) ***those who disbelieve, and hinder*** (***men***) ***from Allah's way and from the Sacred Mosque which We have made equally for all men,*** (***for***) ***the dweller therein and*** (***for***) ***the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.*** (***Surah Haj 22:25***)

Meaning: The one who intends to do a Haraam (impermissible) thing and may turn from truth tyrannically and unjustly to him We will give a painful punishment, said that this verse has been revealed about so and so and so and Abu Ubaidah who had they had entered Ka'ba and made an agreement about their denial and the on the rejection of what was revealed in the praise of Amirul Momineen. They became apostates (Mulhid) because of the oppression they had meted out to the Holy Prophet (S) and His legatee Ali Ibne Abi Talib. So the group of oppressors has been distanced from the Mercy of Allah.

Similarly it is narrated from Imam Sadiq (a.s.) in the explanation of the verse:

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ.

Most surely you are at variance with each other in what you say… (***Surah Dhariyat 51:8***)

That their discussion was regarding the Wilayat of Ali (a.s.). One who turns away from the Wilayat of Ali (a.s.) is turned away from Paradise.

Likewise, Kulaini and Ibne Mahyar have quoted Imam Baqir (a.s.) that the verse was revealed in this way:

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا.

…but most men do not consent to aught but denying (***the Wilayat of Ali***) ***.*** (***Surah Israa 17:89***)

And this verse was revealed thus:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا.

And say (***O Messenger***)***: The truth*** (***about the Wilayat of Ali***) ***is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous*** (***oppressors of Aale Muhammad***) ***a fire, the curtains of which shall encompass them about…*** (***Surah Kahf 18:29***)

In *Tawilul Ahadith,* Akhtab Khwarizmi, a Sunni scholar, has reported that, according to Ibne Abbas, a group of people asked the Holy Prophet (S) that in whose praise is the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

Allah has promised to those who believe and do good deeds (***that***) ***they shall have forgiveness and a mighty reward.*** (***Surah Maida 5:9***)

The Prophet replied: On the day of Judgement a white bright flag will be prepared and an announcer will announce that the believers and their leader (chief) may get up and also along with them all those who believed in the Messengership of Muhammad. At that time Ali Ibne Abi Talib will get up and the said flag will be given in his hands. Under that flag all the former and latter Emigrants (Muhajirs) and Helpers (Ansars) will gather without inclusion of anyone else.

Then Ali (a.s.) will sit on a radiant pulpit and everyone of the aforesaid persons will be made to stand before him one by one and the Hazrat will give them rewards and light. When the last one them will have got it they shall be told: You have already seen your rank and abode in Paradise and recognized the same. The Lord of the universe says the reward and great prize is with Me. Then the Hazrat will take those under the flag to Paradise and send the others to Hell. And the meaning of the following verse is also the same:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ.

And (***as for***) ***those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and*** (***as for***) ***those who disbelieve and reject Our communications, these are the inmates of the hell.*** (***Surah Hadid 57: 19***)

The Hazrat said: The *'truthful and the faithful ones'* are those whose hearts have the love of Amirul Momineen therein. And *'those who disbelieve and reject Our communications'* Means they become apostates and did not believe in the Wilayat of Ali and rejected the right of Amirul Momineen (a.s.).[1]

1. The writer says: There are many traditions in the explanation of such verses, which have already been mentioned in Biharul Anwar. Some of them will also be discussed in the events of Amirul Momineen (a.s.), Insha Allah. Obviously the

explanation by the Ahlul Bayt (a.s.) is the one according to which the Wilayat of these Holy personalities is a part of faith and the same Wilayat is also necessary for all other parts of faith because the roots and branches of religious are known only through their statements and this is the reason why faith should be explained through Wilayat. It is so because everyone knows that the faith is in the maximum in them and the meaning of disbelief (Kufr) should also be ascertained only through the Wilayat obviously because taking away the main part of faith (which is Wilayat) will be nothing but disbelief, moreover the rejection of whatever has come from the Prophet of Allah is but total disbelief, and the meaning of polytheist (Mushrik) is to associate anyone with the Wilayat of the Amirul Momineen and to reject it. It is so for some reasons:

To appoint a leader (Imam) against the Imam appointed by Allah is to become a partner of Allah.

To obey a person against the command of Allah is to worship that person as Allah has said in the Holy Quran 'Do not worship Satan'. Here Allah has said that to obey Him is to worship Him and also said: The priests and monks of the People of the Book have declared themselves as god. Thus Allah has considered it worship. Thus the obedience of anyone except Him is considered by Allah as false worship.

Allah has attributed many things related with His friends as related to Himself. For example, to oppress someone is oppress Him and He considers allegiance to His friend as allegiance to Himself. Therefore, it is quite possible that He may have considered association (shirk) with them (Allah's friends) as association (shirk) with Himself.

[1] [1]

SHARES

Part 13: Traditions confirming Imams' being the 'helpers of Allah', 'the pious ones' and 'the foremost'

Traditions that confirm that Imams (a.s.) are the 'helpers of Allah', 'pious ones' and 'the foremost'. And their Shias are 'the companions of the right' and their enemies are 'the companions of the left'.

Ibne Mahyar says regarding the following words of the Almighty Allah:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

And the foremost are the foremost, these are they who are drawn nigh (***to Allah***)***, in the gardens of bliss.*** (***Surah Waqiah 56:10-12***)

Commentators have said that those who were foremost in faith and obedience of Allah, in the hereafter they would be foremost to go to Paradise and these are the very people who are the proximate ones in the gardens of bliss.

It is narrated from Amirul Momineen (a.s.) that he said: Among all those who precede towards Allah and

the Messenger I am the foremost and I am the most proximate to the Almighty.

It is narrated from Ibne Abbas that there are three who are the foremost: Hizqeel, the believer from the people of Firon, who was the first to believe in Moosa (a.s.), Habib the person of Yasin who was the first to believe in Isa (a.s.) and Ali Ibne Abi Talib (a.s.) who was the first to believe in Prophet Muhammad (S), and he is better than other two.

Ibne Shahr Aashob narrates from Imam Sadiq (a.s.) that: we are the foremost. We are foremost in perfection over the whole Ummah and we are the last as our rule and government shall be the last.

Ibne Mahyar from Shaykh Tusi with his chains of narrators has narrated from Abu Abbas that he asked the Holy Prophet (S) the explanation of the following verse:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

***And the foremost are the foremost, these are they who are drawn nigh* (*to Allah*)*...* (*Surah Waqiah 56: 10-12*)**

The Prophet (S) replied that Jibraeel has said that they are Ali and his Shias are foremost in heading towards Paradise, and due to their respect for Allah, they are the proximate ones of Allah.

Imam Muhammad Baqir (a.s.) said in the explanation of the verse:

فَأَمَّا إِنْ كَانَ مِنْ الْمُقَرَّبِينَ. فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ.

***Then if he is one of those drawn nigh* (*to Allah*)*, then happiness and bounty and a garden of bliss.* (*Surah Waqiah 56:88-89*)**

If a person who is dying is from the proximate ones then for him there is 'happiness' meaning comfort or the evening breeze of Paradise and 'bounty' which means the pure sustenance or the flowers of Paradise which are brought to him that he may smell it and acquire the blessings and (thirdly) there is Paradise for him containing all the bounties. The Prophet (S) said that this verse is revealed in praise of Amirul Momineen (a.s.) and Imams succeeding him.

Amirul Momineen (a.s.) is quoted in *Uyoon Akhbar Ridha* that he said: The verse revealed *And the foremost are the foremost* was revealed in my praise.

Also there is a tradition in the book of Sulaym Ibne Qays Hilali that this verse is in praise of Amirul Momineen (a.s.). It is of those proofs which he completed for Muhajirs and Ansars, and said that I put you under the oath of Allah do you know when was the following verse revealed?

وَالسَّابِقُونَ الْأَوَّلُونَ مِنْ الْمُهَاجِرِينَ وَالْأَنصَارِ...

And (***as for***) ***the foremost, the first of the Muhajirs and the Ansars...*** (***Surah Tawbah 9:100***)

And

And the foremost are the foremost, these are they who are drawn nigh (***to Allah***)***...*** (***Surah Waqiah 56:10-11***)

People asked the explanation of both the verses from the Holy Prophet. He replied that Allah has revealed them in praise of the Prophets and their successors and I am the best of all the Prophets and Ali Ibne Abi Talib, my successor is the best of all the successors. The people said: Indeed, we have heard it.

Shaykh Tabarsi in *Majmaul Bayan* narrates from Imam Muhammad Baqir (a.s.) that four people are the foremost: The first is Habeel, son of Adam (a.s.) who was killed, the second is from the Ummat of Moosa, called believer of the people of Firon, the third is from the community of Isa called Habib Najjar and the fourth from the Ummah of Muhammad (S), Ali Ibne Abi Talib (a.s.)

Kulaini has narrated that Imam Muhammad Baqir (a.s.) told a group of Shias that you are the Shias of Allah, you are the helpers of Allah and you are the first of the foremost and the last of the foremost, foremost in the world and you are the foremost in the hereafter to go to Paradise. For you Allah has given the guarantee and also the Holy Prophet (S) has guaranteed Paradise for you.

It is narrated by Ali Ibne Ibrahim that 'companions of the right hand' (Ashab-e-Maimana) are those believers who did sins and they will be stopped at the accounting and from them those are the foremost would head towards Paradise in innumerable numbers.

Kulaini has narrated from Asbagh bin Nubatah that a person came to Amirul Momineen (a.s.) and said: O Amirul Momineen a group says that a servant of Allah doesn't do fornication while he is a believer, and does not kill anyone when is a believer, and doesn't steal when he is a believer. And these things are difficult for me as this person prays like me and gives me his daughter in marriage and I give my daughter in marriage to him, he inherits from me and I inherit from him, just because of few sins he goes out of the pale of Islam?

Imam said: What you have said is true. And I have heard from the Holy Prophet (S), that he used to say the same and for this there is the proof of book of Allah. Allah, the Almighty has created three types of people and made three stages for them, and said in Quran about 'the companions of the right hand', 'the companions of the left hand' and 'the foremost ones'. The foremost ones are the Prophets, some are messengers and some are non-messengers. And Allah has given the people five spirits:

(i) Ruhul Quds (ii) Ruhul Iman (iii) Ruhul Quvvat (iv) Ruhul Shahvat (v) Ruhul Badan. The Prophets are

raised on the Ruhul Quds. Some of them are messengers and some are non-messenger. They get revelations through this Ruh. Due to Ruhul Iman they worship Allah and do not make anyone a partner with Allah. With the help of Ruhul Quvvat they fight against their enemies, and acquire sustenance for themselves. From Ruhul Shahvat they eat delicious foods and marry young and permissible women. With the help of Ruhul Badan they walk the way. This group would get salvation. Of them some are infallible and if anyone of them rarely commits Tark-e-Awla (leaving the preferable option) or does anything undesirable Allah forgives them and then there is no effect of it on them. After this the Hazrat said that Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ.

We have made some of these apostles to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Maryam, and strengthened him with the holy spirit. (***Surah Baqarah 2:253***)

It means that amongst the Prophets some have superiority over others. Some Prophets were superior from the fact that Allah had literally spoken to them like Prophet Moosa (a.s.) and Prophet Muhammad (S) and for some Allah has increased their stages, and that is Prophet Muhammad and Allah had given a clear miracle to Isa Ibne Maryam (a.s.) and bestowed him strength through the Ruhul Quds

About all the Prophets He says:

وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ.

...whom He has strengthened with an inspiration (spirit) from Him... (***Surah Mujadila 58:22***)

It means those who are His chosen ones or on whom He has sent blessings. The Imam said that He has given them respect due to this Ruh (spirit), and then He gave them superiority over others.

Then he says about 'companions of the right hand' that they are the believers, as the faith demands. Allah has given them four spirits (i) Ruhul Iman (ii) Ruhul Quvvat, (iii) Ruhul Shahvat, (iv) Ruhul Badan. And he always tries to perfect these spirits, till some stages pass upon him. Hearing all this the man said: O Amirul Momineen what are those stages? The Imam replied that the first amongst them is as Allah has said:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا.

...and of you is he who is brought back to the worst part of life, so that after having knowledge he does

not know anything…

The Imam said that for such a person all the spirits decrease but he doesn't go out from the religion of Allah, because Allah has made him reach this age of ignorance. That is why he doesn't know the time of Prayer and doesn't get up for the Prayer in the day and at night and he cannot stand in the rows with other people in congregation prayers. All this is due to the paucity of Ruhul Iman and no harm is caused by this.

In some the Ruhul Quvvat decreases so they cannot wage a war against the enemies and are unable to work for their daily bread. In some the Ruhul Shahvat is reduced to such an extent that even if the most beautiful women are sent to him, he is not attracted and does not consent. He has the Ruhul Badan by which they move about and walk on the road, till the angels of death reach him. The condition of this man is better because Allah has made his condition better than the other.

Sometimes it so happens that he has those capabilities in his youth and he intends to commit a sin and the Ruhul Quvvat encourages him and the Ruhul Shahvat makes it attractive to him and the Ruhul Badan prepares him and then he does fornication. Now as he has committed a Haraam act the Ruhul Iman leaves him and till he doesn't repent it does not return. If he repents Allah accepts his repentance and if he does not repent He punishes him for it and makes him enter Hell.

The 'Companions of the left hand' are Jews and Christians and Allah says about them:

الَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ.

Those whom We have given the Book recognize him as they recognize their sons… (***Surah Baqarah 2: 146***)

It means they recognize Muhammad (S) and have read about the Wilayat of his Ahlul Bayt's in Taurat and Injeel. Just as they recognize their sons in their houses:

وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.

…and a party of them most surely conceal the truth while they know (***it***)***.*** (***Surah Baqarah 2: 146***)

It means that their one community conceals the truth although they know it very well:

الْحَقُّ مِنْ رَبِّكَ.

The truth is from your Lord… (***Surah Baqarah 2: 147***)

He said that the truth is from your Lord and you are the Prophet for them from your Lord:

فَلَا تَكُونَنَّ مِنْ الْمُمْتَرِينَ.

...therefore you should not be of the doubters. (***Surah Baqarah 2:147***)

Thus those who were knowing but deliberately refused it, Allah made them fight among themselves and then took away the Spirit of Faith (Ruhul Iman) from them and gave them only three spirits into their body—Spirit of strength, Spirit of sensuality, Spirit of body and then added to it and compared them to the quadrupeds and said:

أُوْلَئِكَ كَالْأَنْعَامِ.

...they are as cattle... (***Surah Araf 7:179***)

Because a quadruped carries the load with the help of the Spirit of Strength (Ruhul Quvvat) and eats due to the Spirit of Sensuality (Ruhul Shahvat) and walks due to the Spirit of the body (Ruhul Badan).

Hearing all this the man said: O Amirul Momineen, by the command and blessings of Allah you have enlivened my heart.

In the explanation of the verse:

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ. فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ.

And if he is one of those on the right hand, then peace to you from those on the right hand. (***Surah Waqiah 56:90-91***)

Ibne Mahyar has narrated from Imam Muhammad Baqir (a.s.) that if the departed person is from 'those on the right hand' then peace be on you O 'those on the right hand' and also peace be on you from 'those on the right hand' who are your brothers.

As Most commentators have said and the Imam has also stated in this tradition that 'those on the right hand' are the Shias of Ali (a.s.). The Almighty Allah says to His Prophet: Peace be on you from 'those on the right hand'; that is you are safe from those who slay your progeny.

In another tradition the Imam said that they are our Shias and friends.

In the *Tawilul Ahadith* there is a tradition from Imam Muhammad Baqir (a.s.) that Allah says: Indeed none is more proximate to me than the one who prays and invokes Me in the name of Muhammad (S)

and his progeny, in the words that Adam had learnt and due to which his repentance was accepted. Adam had prayed:

O Allah you are the Lord of my blessings from You. Have mercy on me and surely You know my desire, so I ask You in the name of Muhammad and his progeny, that have mercy on me and forgive my mistakes.

Allah revealed to him: O Adam! I am the Master of your blessings and I can fulfil your desires and know your problems, tell Me why did you ask Me through these people? Adam replied: O my Sustainer, when You blew the spirit into my body, I raised my head and looked towards the throne and on it was written:

There is no god but Allah. Muhammad is the Messenger of Allah.

I thought that Muhammad (S) is the best of Your creatures, then You told me the names which passed by me which were from 'those on the right hand' the Aale Muhammad and his Shias so I thought that they were the nearest creatures to You. Allah said: O Adam you have said the truth.

There is also a tradition of from the Prophet (S) that he said to Amirul Momineen (a.s.): You are that due to whom Allah, in the initial stage of creation, completed the proof on His creation when He made them stand near Him and that were some images. So He asked them: Am I not your Lord? All of them replied: Why not! Then Allah asked: Is Muhammad not My messenger? They all replied: Indeed, he is. Then He asked: Is Ali not the chief and the ruler of the believers? So all the creatures refused and were arrogant of your Wilayat and they disobeyed except for some few people and they are very few and it is they who are 'those on the right hand'.

Also it is narrated that people asked from Imam Muhammad Baqir (a.s.) the explanation of this verse:

فَأَمَّا إِنْ كَانَ مِنْ الْمُقَرَّبِينَ.

***Then if he is one of those drawn nigh* (*to Allah*)*...* (*Surah Waqiah 56:88*)**

Imam (a.s.) said: 'those drawn nigh (to Allah)' are the ones who are near and have a position with the Imam. People asked about 'those on the right hand'. He said: All those who accept the Imamate of the rightful Imams are all included in 'those on the right hand'. Then:

وَأَمَّا إِنْ كَانَ مِنْ الْمُكَذِّبِينَ الضَّالِّينَ.

***And if he is one of the rejecters, the erring ones...*(*Surah Waqiah:92*)**

It means that if the dying person is the one who has not accept the Prophethood of the Holy Prophet (S) and is amongst the astrayed ones, he would be welcomed in Hell with boiling water and scorching fire.

The Imam said they will be those who have denied the Imam.

There is tradition by Kulaini from Imam Ja'far as-Sadiq (a.s.) on the verse:

فِي جَنَّاتٍ يَتَسَاءَلُونَ. عَنْ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرَ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ.

In gardens, they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed... (***Surah Muddathir 74:40-43***)

In this tradition the Imam said that in this verse 'those who prayed' is not in the meaning of 'those who pray the Prayer Salat'. Rather it is in comparison of the former. In the horse race there are ten horses, and each horse has a name, the horse which is the first is called the foremost (Sabiq) and it is also called "Majli" and after that comes 'Musalli' whose head is parallel to the right and left bones of the 'sabiq'. Thus 'sabiq' are the Imams who have got precedence over all the people.

In beliefs and actions, Shias are those who like to align themselves to the Imams and follow them and this meaning is more appropriate for the captioned verse because to oppose the conditions of the sinners and polytheists is in the principles of faith rather than the branches of faith, that is, Prayer. In the same way:

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ.

And we used not to feed the poor... (***Surah Muddathir 74:44***)

It is also narrated that it means the payment of Khums, which is the right of the Aale Muhammad (a.s.) which can also be referred to the roots of religion.

Ibne Mahyar has narrated from Imam Sadiq (a.s.) about the verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ. إِلَّا أَصْحَابَ الْيَمِينِ.

Every soul is held in pledge for what it earns, except the people of the right hand... (***Surah Muddathir 74:38-39***)

It means every soul is mortgaged to its deeds except 'those on the right hand', because they are the Shias of we Ahle Bayt.

And in the explanation of the last part of the verse he said:

In gardens, they shall ask each other about the guilty: (***Surah Muddathir 74:40-41***)

The Holy Prophet (S) told Imam Ali (a.s.): O Ali! The 'guilty' are those who have refused your Mastership (Wilayat) and said: When they would be asked: what has brought you to Hell? They will say: We did not pray, nor we fed the poor and we were in unlawful deeds with those who commit these deeds. When they say all these things to 'those on the right hand' they would tell them: All these things cannot be the basis for going to Hell and remaining therein forever. Now tell us what exactly you were doing? They will say:

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ.

And we used to call the Day of Judgment a lie; till death overtook us. (***Surah Muddathir:46***)

The Prophet said that they say this, 'those on the right hand' will tell them: O tyrants! This is the reason, why you are brought to Hell.

And said that '*day of judgment'* is the day of the covenant on which oath was taken for your Wilayat and they all refused it and did not trust it and also displayed arrogance.

Ali Ibne Ibrahim has narrated from Imam Muhammad Baqir (a.s.) about the explanation of this verse:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ.

Nay! most surely the record of the wicked is in the Sijjin. (***Surah Mutaffifin 83:7***)

It is not like that the day of Qiyamat will not come, undoubtedly the deeds of transgressors are in a prison or written in their book of records and their spirit is there and it is seventh level or it is a well in Hell or that Sijjin is the name of their record of deeds. Hazrat said that 'Fujjar' denotes the first and the second (caliph) and their followers. After this the Quran says:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ.

Woe on that day to the rejecters, Who give the lie to the day of judgment. (***Surah Mutaffifin 83:10-11***)

The Hazrat said that it means the first and the second (caliph).

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ. إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ.

And none gives the lie to it but every exceeder of limits, sinful one. When Our communications are

recited to him, he says: Stories of those of yore. 83:12-13

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ.

Then most surely they shall enter the burning fire. (***Surah Mutaffifin 83:16***)

Hazrat said that all these verses were revealed for the first and the second (caliphs), because they used to falsify the Holy Prophet (S) then he recited the verse:

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (***to Allah***). (***Surah Mutaffifin 83:28***)

The Hazrat said that '*they who are drawn near* (*to Allah*).' means Ali, Fatima, Hasan and Husain (a.s.).

Also from reliable chain of narrators from the same Imam it is narrated that: The Almighty Allah created us from the most highest stages (Illiyin) and made the heart of our Shias from the same thing or from which our body was made. After that he recited the following verse:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ. وَمَا أَدْرَاكَ مَا عِلِّيُّونَ. كِتَابٌ مَرْقُومٌ. يَشْهَدُهُ الْمُقَرَّبُونَ.

Nay! Most surely the record of the righteous shall be in the Illiyin. And what will make you know what the highest Iliyin is? It is a written book, Those who are drawn near (***to Allah***) ***shall witness it.*** (***Surah Mutaffifin 83:18-21***)

It is a written and clear book and those who are near to Allah recite it, or they will witness for it on the day of the Judgement. Or Illiyin is the seventh heaven, that is 'the farthest lote-tree' (Sidratul Muntaha) or the Paradise. Then he said:

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ. خِتَامُهُ مِسْكٌ.

They are made to quaff of a pure drink that is sealed (***to others***). ***The sealing of it is*** (***with***) ***musk...*** (***Surah Mutaffifin 83:25-26***)

The Hazrat said that the drink is a water, which when the faithful will drink, it would give out the fragrance of musk.

وَفِي ذَلِكَ فَلْيَتَنَافَسْ الْمُتَنَافِسُونَ.

...and for that let the aspirers aspire. (***Surah Mutaffifin 83:26***)

Hazrat said that the verses that I have mentioned carry lots of rewards, which the faithful aspire.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ.

And the admixture of it is a water of Tasnim... (***Surah Mutaffifin 83:27***)

The Hazrat said that Tasnim is the best wine of the people of Paradise. It is called Tasnim because it drops in their houses from a height.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (***to Allah***). (***Surah Mutaffifin:28***)

The Hazrat said that Tasnim is that spring from which the sincere and the near ones drink and do not mix it with anything else and 'those who are drawn near' are all the Aale Muhammad (S).

Allah says:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ.

And the foremost are the foremost, these are they who are drawn nigh (***to Allah***). (***Surah Waqiah 56:10-11***)

It means Holy Prophet (S) and Khadijah, Ali Ibne Abi Talib and Imams from his progeny.

Allah says:

وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ.

...and their offspring follow them in faith... (***Surah Tur 52:21***)

It means that their progeny would be linked to them and 'those who are drawn nigh' would drink from the pure Tasnim and the other believers would drink a wine mixed with Tasnim.

Ali Ibne Ibrahim says that Allah has described in the following way the guilty ones who make fun of the believers and gesture with their eyes. Then He said:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنْ الَّذِينَ آمَنُوا يَضْحَكُونَ.

Surely they who are guilty used to laugh at those who believe. (***Surah Mutaffifin 83:29***)

It means those who are sinners and were polytheists and used to laugh on those who has accepted faith:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ.

And when they passed by them, they winked at one another. (***Surah Mutaffifin 83:30***)

And when the faithful used to pass by them they used to gesture with their eyes.

وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمْ انقَلَبُوا فَكِهِينَ.

And when they returned to their own followers they returned exulting. (***Surah Mutaffifin 83:31***)

When they returned to families they enjoyed in criticising them.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ.

And when they saw them, they said: Most surely these are in error. (***Surah Mutaffifin 83:32***)

And when they saw the faithful they used to say that they were astrayed.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ.

And they were not sent to be keepers over them.

Allah says that they were not sent to supervise the deeds of the believers.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنْ الْكُفَّارِ يَضْحَكُونَ.

So today those who believe shall laugh at the unbelievers. (***Surah Mutaffifin 83:33***)

Today, on the day of the judgement the faithful will laugh on the unbelievers.

عَلَى الْأَرَائِكِ يَنظُرُونَ. هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

On thrones, they will look. Surely the disbelievers are rewarded as they did. (***Surah Mutaffifin 83:34***)

While sitting with their backs on the pillow they would be seeing the condition of the inmates of Hell:

The Hazrat said: Did I give the news to the unbelievers about what they have done?

According to another tradition he said: 'Those who are guilty' means are the first and the second (caliph) and their followers. Who used to laugh on the Holy Prophet (S) and his followers and wink at them.

There is a tradition in *Majmaul Bayan* about the verse:

Surely they who are guilty used to laugh at those who believe. (***Surah Mutaffifin 83:29***)

That it was revealed in the praise of Imam Ali (a.s.) it was due to the fact that one day when he was among a gathering of Muslims who had all come to the Holy Prophet (S) the hypocrites started making fun of them and laughed on them and winked to each other, and then went to their friends and said: Today we have seen 'Aslah' [means Amirul Momineen] that there were few hair on his head and, we made fun of him. At that time this verse was revealed.

A tradition is quoted from *Maqatil* through Kulaini and Abul Qasim Haskani has quoted it in *Shawahidut Tanzil* from Ibne Abbas that: '*they who are guilty'* means the hypocrites of Quraysh and *'those who believe'* means Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated that Imam Hasan Mujtaba (a.s.) said that in the Book of Allah wherever there is: '*the righteous*' (Abrar) then by Allah! Allah has intended no one but Ali Ibne Abi Talib, Fatima and Hasnain (a.s.) because we are 'the righteous' (Abrar) and the doers of good with our forefathers and mothers and our hearts were raised high due to our worship and good deeds and are fed up with the world and its love and we have obeyed His Prophet (S).

It is narrated from Imam Moosa Kazim (a.s.) that 'guilty' are those who have committed offence to right of the Holy Imams and disobeyed and oppressed them.

In *Majmaul Bayan* it is narrated from the Holy Prophet (S) that 'Sijjin' is the deepest well in the Hell whose mouth is open and 'Falaq' is also a well in the Hell whose top is covered.

There is a tradition from Imam Muhammad Baqir (a.s.) that the deeds and the souls of the believers are taken to the heaven with their Imam. The doors of heaven open for them but when the deeds and the souls of the unbelievers are taken that they may reach the heaven an announcer announces: Take them to 'Sijjin'; which is a valley called Barhoot in the area of Hadramaut.

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that 'Sijjin' is the seventh layer of the earth and 'Illiyin' is the seventh heaven.

It is narrated from Imam Hasan (a.s.) that people will gather near the Saqr (huge rock) Baitul Muqaddas. Then the people of Paradise would gather at the right side of the Saqra and Hell would be fixed in the seventh layer of the earth on the left side of the huge rock and 'Faal' and 'Sijjin' are at that very place.

Kulaini has narrated from Imam Sadiq (a.s.) that the Holy Prophet (S) said: The angel happily takes the deed of the worshipper to the sky. When his good deeds are taken up, Allah says: Take it towards Sijjin. He had not performed this deed for My pleasure. Rather he did it for show-off.

Ibne Mahyar from authentic chains has narrated from Imam Muhammad Baqir (a.s.) about the verse of Allah:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ.

Most surely the righteous are in bliss. And most surely the wicked are in burning fire. (***Surah Infitar 82: 13-14***)

Hazrat said that we are good (Abrar) and our enemies are bad (Fujjar). Also in the explanation of:

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ.

And what will make you know what the highest Illiyin is? (***Surah Mutaffifin 83: 19***)

There is a tradition that goodness is the Love of Muhammad (S) and his progeny.

Also from Ibne Abbas is narrated the explanation of the following verse:

Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (***against evil***) ***like the wicked?*** (***Surah Sad 38:28***)

Ibne Abbas said that Ali, Hamza and Ubaidah accepted Faith and performed the good deed and the 'mischief-makers' people were Utbah, Shaiba, and Walid who were killed by them and the pious are Ali and his followers and evil (Fujjar) are Muawiyah and his followers.

[1] [1]
SHARES

Part 14: Traditions interpret words like Sirat, Sabil as the Imams

Traditions that interpret words like Sirat (Path), Sabil (way) to signify the Imams (a.s.)

It is mentioned in the *Tafsir* of Imam Hasan Askari (a.s.) and *Maniul Akhbar* that in the explanation of the words of Allah: ***Keep us on the right path.*** (*1:5*) The Hazrat said that it means: Make the divine opportunity (tawfeeq) permanent for us by which we have worshipped You in the past so that in the future life also we may obey You.

There are two right paths (Siratul Mustaqeem). One is the path in this world and the other is in the hereafter. The straight path of the world is one which is much lower than a high type of life and it higher than the life of shortage, and it is so straight that there should be no attraction towards any wrong deed. And the second path in the hereafter is the way of the believer towards the Paradise, which is straight and neither does it turn towards Hell nor in any other direction.

The Hazrat said that it means our guidance which takes to the right path and towards the way the follower of which is taken to Your love and Your religion and it restrains us from following our selfish desires or that we act according to our opinion and be destroyed.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ.

The path of those upon whom Thou hast bestowed favors. (***Surah Fatiha 1:6***)

Imam Sadiq (a.s.) said: Say (O Allah!) Guide us to the group whom You have given the divine help (tawfeeq) for Your religion and obedience and thus favored them. It is that group in whose praise the Almighty Allah has said:

وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (***Surah Nisa 4:69***)

Amirul Momineen (a.s.) said that these are not those people to whom Allah has given blessings of wealth and physical health, although they also have apparent blessings, even though some are

unbelievers and some sinners, and Allah does not command you to pray for guidance to the path of this group, but rather He commands you to pray for guidance to the path of those whom Allah blessed, to bring faith on their Lord and to testify to His Prophets, and to accept the Mastership of Muhammad and the Progeny of Muhammad and their good and chosen companions. And due to the result of their appropriate following remain safe from the mischief of men and the sins and disbelief of the enemies of Allah.

In this way be polite to them and do not make them trouble you or the other believers. And recognize the rights of your believing brothers because no one from the male or female servants of Allah are such who befriends Muhammad and Aale Muhammad be inimical to their enemies but that they have secured a strong fort against the punishment of Allah.

And every male or female servant of Allah who does this favor to people which is very good, that is its should not have any illegality or harm then Allah gives for each breath the rewards of glorification (Tasbeeh) and accepts their deeds. And for the patience he has maintained to keep our secrets and for restraining their anger which they have controlled after listening to unsuitable talks of Our enemies.

Allah gives them the reward similar to one who has smeared himself in his blood in the way of Allah. And that person who depending upon his capacity fulfils the rights of believing brothers and helps them as much as possible and remains pleased with them, in a way that they forgive their faults and mistakes they commit and does not exaggerate them, and forgive their defects then surely the Almighty Allah, on the day of Judgment, will say to them: O My servant, you have fulfilled the rights of your believing brothers and did not force them to fulfil your rights. I am more forgiving and merciful than this.

Whatever facility and favor you have given them, I will bestow upon you all that today, which I had promised. Rather due to My vast grace I will give you more than this and whatever shortcomings you had in the fulfilment of my rights, I will not make any reduction in My bestowals upon you. After that Allah will join him to Muhammad (S) and Aale Muhammad and make him one of their proximate Shias.

There is an authentic tradition in *Maniul Akhbar* that Imam Sadiq (a.s.) was asked by some people about 'Sirat'. He replied that it is the way of Allah and His Ma'refat (recognition) and there are two 'Sirats'—'Sirat' of this world and the 'Sirat' of the hereafter. The Imam is Sirat of this world is that whose following is incumbent, for one who recognizes him and follows his guidance. Then he will pass over this Sirat in the Hereafter which is bridge over Hell, and one who does not recognize him in the world, his foot would stumble and he would fall into Hell fire.

Also according to a good chain of narrators Imam Sadiq (a.s.) said in the explanation of this verse:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

Keep us on the right path. (***Surah Fatiha 1:5***)

That ‘the Right Path’ is Ali (a.s.) and the proof of his recognition is that the Almighty Allah says:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ.

And surely it is in the original of the Book with Us, truly elevated, full of wisdom. (***Surah Zukhruf 43:4***)

That Ali (a.s.) is the ‘original of the book’ (mother of the book), which is the chapter of ‘The Opening’ (Al–Hamd) whose verse: *Keep us on the right path…* mentions him and ‘Siratul Mustaqeem’ is Ali. He is the knower of the laws and the learned one of divine realities.

The commentators have referred the pronoun to Quran and considered ‘original of the book’ (Ummul Kitab) to be the Protected Tablet (Lauhe Mahfuz), which is with us, which has a esteemed position and stability, or which is to show the wisdom. On the basis of this whatever we have derived earlier that Ali (a.s.) is the ‘speaking book of Allah’ can be matched with the apparent meaning of the verse also.

Also it is narrated from Imam Zainul Aabedeen (a.s.) that the Imam of the time is between Allah and his hujjat (proof), there is no veil or curtain between them. We are doors of divine knowledge, and we are the Straight Path and we are the treasure chest of the Allah’s knowledge and we the informants of divine revelation and we are the pillars of the oneness of Allah (monotheism) and we are the repositories of divine secrets.

Also according to authentic sources Imam Sadiq (a.s.) said in the explanation of:

The path of those upon whom Thou hast bestowed favors. (***Surah Fatiha 1:7***)

The Imam said that it means Muhammad (S) and his progeny.

Ali Ibne Ibrahim has authentically narrated from Imam Sadiq (a.s.), that he said: Those whose obedience has been commanded by Allah, and whoever wants to choose that path, by Allah there is no way for them except to turn to us. By Allah! The path and the way, that you have been commanded to follow by Allah are we; and by Allah we are the Straight Path.

Also from the same Imam according to a reliable tradition, the last of the Surah was read like this:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Keep us on the right path. The path of those upon whom Thou hast bestowed favors. Not (***the path***) ***of those upon whom Thy wrath is brought down, nor of those who go astray.*** (***Surah Fatiah 1:7***)

The Imam said: Those who were the recipients of Allah's wrath are the Nasibi, that is all the opponents (of the Shias), except those who are weak in faith and those harbour enmity to the Ahlul Bayt (a.s.) and the astrayed are the Jews and the Christians.

Also according to authentic tradition from the same Imam '*upon whom Thy wrath is'* are the Nasibi and *'those who go astray'* are those who doubt and who do not recognize the Imam.

Ibne Shahr Aashob has quoted from *Tafsir* of Wakee, who is Sunni commentator regarding this verse:

Keep us on the right path. (***Surah Fatiha 1:6***)

That Ibne Abbas said: O! People say: Guide us towards the love of Prophet (S) and His Ahle Bayt (a.s.).

In *Tafsir* of Thalabi it is narrated by Abu Buraida that 'the Straight Path' is the path of Muhammad (S) and Aale Muhammad.

In *Kashful Ghumma* Muhaddith Haski has quoted from others that Anas has narrated in the same way from Buraida.

Ali Ibne Ibrahim says in the explanation of the verse:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ.

And (***know***) ***that this is My path, the right one therefore follow it, and follow not*** (***other***) ***ways, for they will lead you away from His way; this He has enjoined you with that you may guard*** (***against evil***). (***Surah Anam 6:153***)

The Imam said that in this verse 'this is My path, the right one' is the Imam, and the different paths which are mentioned in the verse —to follow which has been prohibited – are the paths of other than the Imam.

…for they will lead you away from His way…

It means be not divided on the matter of Imamate and do not create a difference.

It is narrated in the explanation of this that Imam Muhammad Baqir (a.s.) said: We are the path of Allah. Those who dislike it are on the other paths (Sobol), whom Allah has restrained to follow.

Also in the explanation of the verse:

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ.

…and most surely Allah is the Guide of those who believe into a right path. (***Surah Haj 22:54***)

The Imam said that it means Allah guides the believers towards the Imam.

In the book *Tawilul Aayaat* an authentic narration from Imam Baqir (a.s.) says in explanation of the verse:

***And* (*know*) *that this is My path...* (*Surah Anam 6:153*)**

That it means the path of Imamate, so you must follow it.

***...and follow not* (*other*) *ways...* (*Surah Anam 6:153*)**

They are those paths other than that of the Imamate.

In *Nahjul Iman* there is a tradition by Buraida Aslami, that when this verse was revealed the Holy Prophet (S) said: I prayed to Allah to make this verse (exclusive) in praise of Ali Ibne Abi Talib (a.s.), and He did so.

In *Tafsir* of Furat, there is a tradition from Imam Baqir (a.s.) about:

***And* (*know*) *that this is My path, the right one...* (*Surah Anam 6:153*)**

That it means Ali Ibne Abi Talib and the Pure Imams (a.s.), who are from the descendants of Fatima (s.a.). Only they are the path of Allah. Those who love them, do not tread other paths.

Ibne Shahr Aashob has narrated from Imam Sadiq (a.s.) regarding the verse:

***...and follow not* (*other*) *ways...* (*Surah Anam 6:153*)**

That we are the path of Allah, for one follows us, and we are the ones who guide towards Paradise, and we are the chains and ropes of Islam.

Also, it is narrated from the same Imam regarding verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا.

***And* (*as for*) *those who strive hard for Us, We will most certainly guide them in Our ways...* (*Surah Ankabut 29:69*)**

The Imam said that this verse was revealed in praise of Aale Muhammad and their Shias.

Also from the same Imam:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ.

...and follow the way of him who turns to Me... (***Surah Luqman 31:15***)

It means: Follow the way (path) of Muhammad and Ali.

Ali Ibne Ibrahim narrates in the explanation of the following verse:

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And most surely you invite them to a right way. (***Surah Mu'minun 23:73***)

That the Imam said that it means to the Wilayat of Amirul Momineen (a.s.).

Also regarding the verse:

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنَاكِبُونَ.

And most surely those who do not believe in the hereafter are deviating from the way. (***Surah Mu'minun 23:74***)

It is narrated that they are the ones who turn away from the Imam.

In *Manaqib* it is narrated from Imam Baqir (a.s.) that the 'way' denotes the Wilayat of Ahle Bayt (a.s.).

Also it is quoted in *Manaqib* from Ibne Abbas regarding the verse:

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ اهْتَدَى.

So you will come to know who is the follower of the even path and who goes aright. (***Surah Taha 20:135***)

That the Imam said: By Allah! The 'follower of the even path' are Muhammad (S) and His Ahle Bayt and those 'who go aright' are the companions of Muhammad (S).

It is narrated in the *Tafsir* of Imam Hasan Askari (a.s.) that the Holy Prophet (S) said: Among the servants of Allah, every servant and from the maids of Allah that maid who has apparently given oath of allegiance to Amirul Momineen but broken the oath inwardly and is firm on his/her hypocrisy, when the angel of death comes to take his soul, at that time Satan and his helpers will appear and show the fire of Hell and different types of Chastisements.

And also show the Paradise and its stages which was fixed for them if he had remained steadfast on his oath and faith; then he would have settled there. At this the angels of death will say: See the Paradise,

the luxury and the blessings, whose value is known only to Allah, which was reserved for you if you had remained firm on the allegiance of the Wilayat (Mastership) of Muhammad's brother. You would have gone towards those blessings on the day of Qiyamat, but you broke your oath and opposed them, that is why this Chastisement, fire, open-mouthed snakes, scorpions ready to sting, fangs barred wild animals and all such types of punishments are for you and your return is to them. He would say:

يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا.

O! Would that I had taken a way with the Apostle... (***Surah Furqan 25:27***)

Alas if only I had followed the path of the Prophet (S), and accepted whatever he had said and made incumbent upon me regarding the Wilayat (Mastership) of Ali (a.s.).

Ibne Mahyar has narrated from Muhammad Baqir (a.s.) regarding the verse:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا. يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا.

And the day when the unjust one shall bite his hands saying: O! Would that I had taken a way with the Apostle. O woe is me! Would that I had not taken such a one for a friend! (***Surah Furqan 25:27-28***)

That the first tyrant will say this to the second tyrant.

In another tradition from Imam Sadiq (a.s.): By Allah at no other place in the Quran has Allah used the allusion of 'fulan' (such a one). Rather it is in this way: *O woe is me! Would that I had not taken* (*the second caliph*) *for a friend!* And very soon when that Quran becomes apparent the people would recite it this same way.

Kulaini has narrated from Imam Baqir (a.s.) that Imam Ali (a.s.) recited a Sermon and said that the two greatest tyrants removed the dress of caliphate from my body and donned it themselves and debated with me in the matter in which they had no right at all. And due to ignorance and misguidance they committed that evil deed. Thus they chose for themselves a very bad place and arranged punishment for themselves. They will curse each other and will express disdain for each other. The second one will say to his companion and confidant, the first one, when they meet each other:

يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ.

O would that between me and you there were the distance of the East and the West; so evil is the associate! (***Surah Zukhruf 43:38***)

Hearing this that tyrant would reply in a terrible condition:

يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنْ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا.

O woe is me! Would that I had not taken such a one for a friend! Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man. 25:28-29

After that the Imam said: I am that 'reminder of Allah', from which they were 'led astray'. And I am that path and way of Allah, from which they turned away. And I am that faith, which they denied and I am that Quran from which they distanced themselves and I am that religion which they falsified and I am that right path from which they turned away.

From *Manaqib* a tradition of Imam Sadiq (a.s.) says regarding this verse:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ.

What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path? (***Surah Mulk 67:22***)

Those 'who goes prone upon his face' are our enemies and those who 'walk upright' are Salman, Abu Zar, Miqdad, Ammar, and the special companions of Ali (a.s.).

Muhammad Ibne Abbas has narrated from Imam Baqir (a.s.) that the person who walks on the right path at night, by Allah it is Ali Ibne Abi Talib (a.s.) and his successors.

Ali Ibne Ibrahim narrates from Imam Baqir (a.s.) regarding this verse:

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا. انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا.

…when the unjust say: You follow only a man deprived of reason. See what they liken you to! So they have gone astray and cannot find the way. (***Surah Israa 17:47-48***)

The Imam said that this verse was revealed in this way:

…when the unjust (on the Aale Muhammad and those who grabbed their rights) say and said that the second verse is in this way:

…when the unjust (towards Aale Muhammad) say:

It means that they do not find any way to the Wilayat of Ali and Ali is the path towards Allah.[1]

Kulaini has narrated with authentic chains from Imam Baqir (a.s.) regarding the verse:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنْ الْمُشْرِكِينَ.

Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists. (***Surah Yunus 10:108***)

The Imam said it is those who follow the Holy Prophet (S) and in place of the Holy Prophet (S) invite people to the true religion (and they are we the Ahlul Bayt).

In *Tafsir Furat* there is a tradition from Imam Baqir (a.s.) that in this verse 'way' (Sabil) denotes the Wilayat of Ahlul Bayt (a.s.), none denies this except the astrayed ones and none condemns Ali except those who are astrayed.

According to another tradition regarding this verse:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Therefore (***O Apostle***) ***hold fast to that which has been revealed to you; surely you are on the right path.*** (***Surah Zukhruf 43:43***)

The Imam said that it is the Wilayat of Ali Ibne Abi Talib, and Ali is 'the right path'. And the Almighty Allah says in Surah Hijr:

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ.

He said: This is a right way with Me: (***Surah Hijr 15:41***)

Often reciters put fatha (a) on the 'laam' in 'Alaa' and the 'yaa' is having tashdeed (doubling a letter). This means that the Oneness of Allah is the way incumbent upon me to follow. Some reciters put 'kasra' (i) on the 'laam' in 'Alaa' and use 'rafa' or 'tanvin' on the 'yaa' which means the esteemed path. And in *Taraif* it is narrated from Hasan Basri that he use to recite it by 'Kasre' (e) on the 'laam' and tashdid on the 'yaa' and used to say this is the path of Ali Ibne Abi Talib and his path and his religion is straight and clear and there is no crookedness in it. So follow it and be attached to it.

Kulaini has also chosen this recitation. And narrated from Imam Sadiq (a.s.) regarding this recitation:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمْ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ.
نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ.

(***As for***) ***those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised. We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for.*** (***Surah Fussilat 41:30-31***)

Also Ibne Mahyar and Kulaini have narrated from Imam Sadiq (a.s.), he said: By Allah! 'then continue in the right way' means the mastership (Wilayat) of the Pure Imams one after the other; that is to believe in all the Imams.

Ibne Mahyar has narrated through reliable chain of narrators from Imam Baqir (a.s.) that he said: By Allah! It means the True Religion. That which you Shias follow and the angels would descend and give the good news at the time of death and on the day of Judgement.

In *Majmaul Bayan* it is narrated from Imam Ridha (a.s.) that it means the Shias. It is related from Imam Sadiq (a.s.) that the giving of good news by the angels shall be at the time of death.2

Also it is narrated from Imam Muhammad Baqir (a.s.) regarding the explanation of the verse:

We are your guardians in this world's life and in the hereafter... (***Surah Fussilat 41:31***)

In the *Tafsir* of Imam Hasan Askari (a.s.) there is a tradition from the Holy Prophet (S) that the faithful are always afraid about the hereafter and when the angels of death arrive to capture their soul, they were not having the certainty of reaching upto the pleasure of Allah because the angels of death come to the believer when he is in a severe pain and he is shocked due to the separation from his wealth and family.

He is worried about all those who were connected to him and in his heart remain the aspirations and longings for his wife and children that had not materialised, at that time the angels of death say to him: Why are you so much aggrieved? He says: Because of the nervousness and worry and the breaking up of the ambitions. The angels of death say: Does any sane person laments the loss of a spurious (dirham) coin, in exchange of which, he is given thousands of dinars. The man will say: No.

Then the angels of death would tell him to look up and when he does so he sees the palaces and levels of Paradise, which are better than what the people desire in this world. The angels say: These houses, blessings, wealth, wife and children are all yours and all those pious wives and children would be with you, do you agree to leave those things of the world to get these in the hereafter? He says: Yes, I agree. Then the angels ask him to look up again. When he looks up, he sees the Prophet (S), Ali and his purified progeny in the most elevated position (Aala-e-Illiyeen), and the angels tell him: These are you masters and guides and they would be with you in these gardens of Paradise and give you company and be your friends, don't you agree that they give you company instead of your worldly companions? He would say: Indeed by Allah, I agree. This is the explanation of the verse:

…the angels descend upon them, saying: Fear not nor be grieved… (***Surah Fussilat 41:30***)

It means do not be aggrieved. Whatever you have left in the world; children, wife, wealth, is compensated by what you have seen in the Paradise. So be happy with the Paradise that you were promised, which you have seen, and all those noble personages would be your friends and companions.

The Almighty Allah says in Surah Jinn:

وَأَلَّوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا. لِنَفْتِنَهُمْ فِيهِ.

And that if they should keep to the (***right***) ***way, We would certainly give them to drink of abundant water. So that We might try them with respect to it…*** (***Surah Jinn 72:16-17***)

In the explanation of this verse, the following points have come in the traditions of Ahlul Bayt (a.s.).

Firstly, that Ibne Mahyar narrates from Imam Sadiq (a.s.) that if they had in the spiritual plane (Aalam-e-Arwah), when Allah has taken oath for His oneness, the Prophethood of the Holy Prophet (S) and the Imamate of the purified Imams (a.s.). Then if they remained steadfast on Wilayat, then surely We would put plenty of sweetness in their dust 'Teenat'(from which they are created) and not the bitter water which We put in the 'Teenat' of the unbelievers and the hypocrites.

Imam Baqir (a.s.) has been reported to have said in similar terms and said that at the end that the examination and tests are in the Wilayat of Ali Ibne Abi Talib (a.s.).

Secondly the metaphor of water refers to knowledge because knowledge is the basis of the life of the soul just as the water is the basis for the life of the body. Thus in many authentic traditions it is narrated from Imam Sadiq (a.s.) that: If they remain firm on the Wilayat of Ahle Bayt (a.s.), surely We would shower them heavily with knowledge, that they learn from the Imams (a.s.).

In some traditions it is mentioned that the pronoun in 'try them' points to the hypocrites, it means: We will examine the hypocrites.

1. The writer says: May be this verse was revealed in this meaning and not that the words of the verse are in this order.
2. The writer says: There are many traditions in the explanation of this verse. Traditions show that this verse is in praise of Ahlul Bayt (a.s.) and the angels address them in this world. Thus there is an authentic tradition in Basairud Darajat, that Imran asked Imam Sadiq (a.s.): May I be sacrificed on you, we have heard that angels descend on you. The Hazrat replied: By Allah! They do descend upon us and they walk on our floors. Perhaps you have not read the book of Allah, that He says: (As for) those who say: Our Lord is Allah…. And some other traditions about the coming of angles to them will be quoted in other chapters, Insha-Allah. On this basis the 'isteqamat' (then continue in the right way) would mean Infallibility and from some traditions it seems that this verse was revealed in praise of the Shias and the address of the angels to them is at the time of death, in the grave and on the day of Judgement. As Ibne Mahyar has narrated from Imam Baqir (a.s.) regarding the same verse: (As for) those who say: Our Lord is Allah… it means those who have perfected the obedience of Allah and the Prophet and completed the Wilayat of Aale Muhammad, only they remained firm and steadfast on it—the angels descend upon them…. The Imam said that when these people would be raised on the day of Judgement and come

out of the graves, the angels would welcome them and say: Do not be afraid and do not grieve. We are those who lived in the world with you and now we would never separate from you, till you enter Paradise. And the good news of Paradise is for you, which had been promised to you.

[1] [1]
SHARES

Part 15: Quranic verses based on the variations of the word 'Truth'

Quranic verses based on the variations of the word ‘Truth’

There are many verses in this regard:

First Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

O you who believe! be careful of (***your duty to***) ***Allah and be with the true ones.*** (***Surah Tawbah 9:119***)

Shaykh Tabarsi has said that in the recitation of Ibne Masood and Ibne Abbas it is: ‘*be with the true ones.’* means that ‘follow the religion of the one practices what he preaches and be their friend and companion’.

And it is related from Ibne Abbas that ‘be with Ali and his companions’.

It is related from Imam Sadiq (a.s.) that be with the Aale Muhammad.

In Basair it is related from Imam Baqir (a.s.) that ‘Sadeqeen’ means ‘We.

And it is narrated from Imam Ridha (a.s.) that ‘sadeqoon’ means the Holy Imam (a.s.) who with their obedience are going to completely verify Allah and His Prophet (S).

And in *Manaqib*, from Sunni chains of narrators, it is narrated from Ibne Umar that ‘be with Muhammad and Ahle Bayt (a.s.).

In the book *Kamaluddeen* there is a tradition from Imam Ali (a.s.) that when this verse was revealed, Salman (r.a.) asked: O Messenger of Allah, is this verse general or special? The Prophet replied: It is ordered for all general people and all the Believers ordered to this. And ‘Sadeqeen’ are specially my

brother Ali and after him his successors the day of judgement.

Shaykh Tusi in *Majalis* has narrated from Imam Sadiq (a.s.) that '*be with the true ones.*' means 'be with Ali Ibne Abi Talib (a.s.)'.

Ali Ibne Ibrahim has said that 'Sadaqeen' are the Holy Imams.[1]

Second Verse:

وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (***Surah Nisa 4:69***)

In *Misbahul Anwar* it is narrated by Anas, that one day the Holy Prophet (S) prayed the morning prayers with us and after that turned his holy face towards us, so I asked the Prophet about the Tafsir of this verse. He replied: 'prophets' refers to me, 'the truthful' refers to my brother Ali Ibne Abi Talib (a.s.), 'martyrs' refers to my uncle Hamza, 'pious' refers to my daughter Fatima (s.a.) and both her sons, Hasan and Husain (a.s.).

Kulaini has related from Furat Ibne Ibrahim and he from Imam Ali (a.s.), that when Allah will gather the future and the past people, from them we seven will be the best people who are from the children of Abdul Muttalib. The Prophets (a.s.) are the best amongst the creatures of Allah, and our Prophet are better than all of them.

After this are the vicegerents of the Prophets who are the best in the nations and the Vicegerents of our Prophets are better than all the previous Vicegerents and after the vicegerents our martyrs are best of all the martyrs and Hazrat Hamza is the leader of the martyrs and he is great and Hazrat Ja'far whom Allah has bestowed two wings, with which he flies with the angels in Paradise, Allah has not given this blessing to anyone before him and it is that affair that Allah has blessed the Ummat of Muhammad Mustafa (S). Then both the grandsons of the Prophet (S), Hasan and Husain (a.s.) and then is the Mahdi of this Ummat, and Allah will make anyone He wishes the Mahdi from our Ahlul Bayt. And then he recited this verse:

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ.

These are they on whom Allah bestowed favors... (***Surah Maryam 19:58***)

Also Sulaiman Dailami narrated that he says that I was in the presence of Imam Sadiq (a.s.), suddenly his great companion Abu Baseer entered and he was breathing heavily and when he sat down the Imam asked: O! Aba Muhammad, why are you breathing so heavily? He replied: May I be sacrificed for you, my breathing has come up and my bones have become thin and my death has come near. I don't know what would be my condition in the hereafter. Imam said: O, Aba Muhammad, you talk like this! He said: Why I should not say so? The Imam said: Allah has mentioned you in the Quran, when He said:

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (***Surah Nisa 4:69***)

In this verse the 'prophets' refers to the Holy Prophet (S) and we are 'the truthful' and you (all Shias) are the 'good'. After saying this the Imam said: You keep your name 'good' as Allah has named you thus.

Kulaini has narrated from Abu Saba through reliable chains of narrators that Imam Baqir (a.s.) told him: Help me through piety. Whoever from you meets Allah with piety, for him there will be salvation and opening near Allah, because Allah says:

And whoever obeys Allah and the Apostle…

The Apostle is from us; from us are the truthful, martyrs, pious and it is incumbent upon Allah that He gathers our Shias and friends with the prophets, the truthfuls, the martyrs and the pious.

There is a tradition in *Khisal* that the Prophet (S) said that there are three truthful ones: Ali Ibne Abi Talib, Habib Najjar and the believer of the people of Firon.

In *Uyoon Akhbar Ridha* it is narrated from the Hazrat that the Holy Prophet (S) said that in every Ummah there is one 'truthful' (Siddiq) and one 'discriminator' (Farooq) and the 'truthful' and the 'discriminator' of this Ummah is Ali Ibne Abi Talib (a.s.).

Ali Ibne Ibrahim has narrated that 'prophets' means the Holy Prophet (S), 'truthful', Ali Ibne Abi Talib (a.s.), 'martyrs', Hasan and Husain (a.s.) and 'good' are the other holy Imams (a.s.).

…and a goodly company are they… is the Qaem Aale Muhammad (Imam Mahdi).

Ibne Mahyar has narrated from Abu Ayyub Ansari that 'truthful' (Siddiq) are three: Hizqeel, the believer of the people of Firon, Habib Najjar, the person of Yasin and Ali Ibne Abi Talib (a.s.), and he is the best of all.

It is narrated from Imam Sadiq (a.s.) that once an angel having twenty heads came to the Holy Prophet (S). The Prophet wanted to kiss his hand but he stopped him and said that you are the most respected one near Allah among all the creatures of this world and of the heavens. The name of that angel was Mahmud. When the angel turned, the Prophet saw that it was written between his shoulders:

There is no god but Allah, Muhammad is the messenger of Allah and Ali is the greatest truthful (Siddiq-e-Akbar).

The Prophet asked him: My friend, since when is this written between your shoulders. He replied: Ten thousand years before Allah created Adam.

Third Verse:

مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا.

Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least. (***Surah Ahzab 33:23***)

Traditions on the circumstances of the revelation of this verse mention two aspects:

First: the verse was revealed in praise of Imam Ali (a.s.) and his near ones. As mentioned in *Majmaul Bayan* there is a tradition from Imam Ali (a.s.) that: I, my uncle Hamza, my brother Ja'far, the son of my uncle, Ubaidah, had promised to the Holy Prophet (S) that for the pleasure of Allah and His Prophet they would fulfil the task, so my companions were steadfast and they were the first martyrs in the way of Allah and after that I was left for some assignments that Allah wished to complete through me. So Allah, sent this verse:

…so of them is he who accomplished his vow…

So those who fulfilled their promises were Hamza, Ja'far and Ubaidah and I, by Allah, am waiting for martyrdom because I have not change anything in religion.

In the same way Ibne Mahyar and Ali Ibne Ibrahim have narrated from Imam Baqir (a.s.), and in the tradition of Ali Ibne Ibrahim 'Nahab' denotes death.

Secondly this verse is said to be in praise of the perfect believer as Kulaini narrates in an authentic tradition from Imam Sadiq (a.s.) that the faithful are of two types. The first is the one who has made a covenant to Allah and has fulfilled his promise completely, as Allah says:

Of the believers are men who are true to the covenant which they made with Allah… (***Surah Ahzab 33:23***)

And is that believer who is not afraid of the terrors of this world and the hereafter and his example is like that of stalk of grass, sometimes it bents due to the wind and sometimes it is straight. In the same way sometimes he is under the pressure of the self and is sometimes he is protected. It is this believer who is fearful of the terror of the world and the hereafter and he is in need of intercession and he himself is

unable to intercede for others, but his end is good.

Also, there is a tradition of Imam Sadiq (a.s.) that he said to Abu Baseer that: Allah has mentioned you in the Quran, when He said:

Of the believers are men who are true to the covenant which they made with Allah... (***Surah Ahzab 33:23***)

Then he said: Indeed, you have fulfilled your promise that Allah had taken from you, that is our Wilayat; and you have not chosen others in our place.

Also, it is narrated by the same Imam (a.s.) that the Holy Prophet (S) said: O Ali one who befriends you has certainly fulfilled his promise and the one who doesn't befriends you, so he waits and everyday the sun which rises on him is related to the sustenance and faith.

It has come in many traditions that when Imam Husain (a.s.) was in the desert of Kerbala, whenever any of his companions was martyred and another used to bid farewell, the Imam used to recite this very verse.

Fourth Verse:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ.

And (***as for***) ***those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light...*** (***Surah Hadid 57: 19***)

In *Khisal* there is a tradition from Amirul Momineen (a.s.), that there is no Shia who would do such a thing that we have refrained him from. And he would not die until a misfortunate befalls him, so that it will be a compensation for his sins, or his wealth is destroyed or his child dies or some disease inflicts him. Or some misfortune befalls him. And if any sin remains on him, his soul comes out of the body very painfully. Whoever from our Shias dies, he is either a Truthful or a Martyr, because he has verified our Mastership. And his friendship is for us and his enmity is on account of us, and his aim with it, is the pleasure of Allah and he has brought the right faith on Allah and His Prophet. Allah says:

And (as for) those who believe in Allah and His apostles...

In *Majmaul Bayan* there is tradition of the Holy Prophet (S) in the explanation of this verse:

...they shall have their reward and their light...

That for them there is the reward for their worship and the light for their faith, with which they get the

guidance for Paradise.

Ayyashi has narrated from Minahal Qassab that: I said to Imam Sadiq (a.s.): O Hazrat, pray that Allah gives me martyrdom. The Imam replied that on whatever condition a believer dies, he is a martyr. Then to prove his point he recited the same verse.

Also there is a tradition from Haris bin Mughira that once I was present in the service of Imam Baqir (a.s.) when he said that whoever from you is aware of the Shia religion and who awaits for our pleasure and does good work, he is as if he is in the service of Qaem Aale Muhammad (a.s.) and he has fought with his sword, Nevertheless by Allah he I like that person who has been in the service of the Holy Prophet (S) has fought along with him with his sword, by Allah it is as if he were with the Holy Prophet (S) in his tent and then was martyred in the way of Allah. And there is a verse in the Quran in your praise. The narrator asked: May I be sacrificed for you, which verse is it? He replied: *And* (*as for*) *those who believe in Allah and His apostles...*

Then he said by Allah you are the truthful and the martyr in the view of Allah.

There is a tradition in *Tahzib* that a person said that I was in the service of Imam Zainul Aabedeen (a.s.), when a discussion about martyrs was in progress. One of those present said: If a person dies due to dehydration, he is a martyr. Another said: If a wild beast tears a person he is also a martyr. In the same way some other said: I don't believe that a person killed in any way to be a martyr except in the way of Allah. The Imam said: If it is so, martyrs would be very less. Then he recited the above verse and said: This verse is in praise our Shia.

Barqi in *Mahasin* has narrated from Imam Husain (a.s.) that he said: There is no Shia but he is either a 'truthful' or a martyr. Zaid Ibne Arqam said: May I be sacrificed for you, who is a martyr? Although many of them die on the bed. Imam said: May be you have not read the Quran that Allah says in Surah Hadid:

And (as for) those who believe in Allah and His apostles...

Zaid says: I felt as if I have never read this verse in the Quran. Then the Imam said: If martyrdom was limited to what they say, the martyrs would be very few.

Fifth Verse:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ. وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمْ الْمُتَّقُونَ.

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers? And he who brings the truth and (he who) accepts it as the truth... these are they that guard (against evil). (Surah

Zumar 39: 32-33)

Shaykh in *Majalis* and Ibne Shahr Aashob in *Manaqib* have narrated from Amirul Momineen (a.s.) that 'Sidq' (truthfulness) refers to the Wilayat of we Ahlul Bayt (a.s.).

Ali Ibne Ibrahim says: After this Imam mentioned about the enemies of Ahlul Bayt (a.s.) and about those who attribute false things to Allah and the Holy Prophet (S) and claim the position they do not deserve. Then he said:

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him…

It means the one who desires the right of Ahlul Bayt (a.s.) which was brought by the Holy Prophet (S). Then Allah mentioned the Holy Prophet (S) and Amirul Momineen (a.s.):

And he who brings the truth and (he who) accepts it as the truth… 39:33

In a tradition from Amirul Momineen (a.s.) in *Majmaul Bayan* and according to other Imams (a.s.) it means: '*he who brings the truth*' refers to the Holy Prophet (S) and '(*he who*) *accepts it'* refers to Ali Ibne Abi Talib (a.s.).

Sixth Verse:

وَبَشِّرْ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ.

…and give good news to those who believe that theirs is a high rank with their Lord. (***Surah Yunus 10:2***)

Kulaini from Ali Ibne Ibrahim and Ayyashi has narrated that '*a high rank'* means the Holy Prophet (S) and the Holy Imams (a.s.) that is their intercession and Mastership. Kulaini has also narrated from the same Imam that it refers to the Wilayat of Imam Ali (a.s.). Ayyashi has also narrated similarly.

1. The writer says: This is one of those verses with which the scholars have proved the obedience of the Infallible Imams and the reason is that the Holy Prophet (S) ordered all the faithful to remain with the 'Sadeqeen' and it is apparent that it does not mean to be with them physically, but to practice and follow their sayings, actions and their ideology. It is well known that the Almighty Allah does not generally order to follow and obey that person who himself sins and transgression. They should be such that they must not on the least commit mistake in words or actions so much so that their obedience in all matters should be incumbent. Also the Ummat has consensus that the address in Quran is general and for all times and not any particular period, so it is necessary that in all times and ages there should be an Infallible Imam (a.s.) that the believers of this age should be able to follow. In Kitabe Ahwaal Amirul Momineen we will explain this in more detail, Insha-Allah.

[1] [1]

SHARES

Part 16: Traditions indicating 'good deeds' to mean Wilayat

Traditions that indicate ‘good deeds’ to mean the Wilayat of Ahlul Bayt (a.s.) and ‘evil’ indicates enmity towards them

First Verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did? (Surah Naml:89-90)

And said in another place:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ.

Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did. (Surah Qasas 27:84)

The context of this verse is near to that of the earlier verse and Ibne Mahyar and Ibne Shahr Aashob have stated in *Umda* and *Mustadrak* from the *Tafsir* of Thalabi and from *Hilya* of Hafiz Abu Nuaim from Abdullah Jadni that Amirul Momineen (a.s.) said to him: Do you want that I should tell you what is that ‘Hasana’ (goodness) that a person will come with it on the day of Judgement, and will be safe from the difficulties and fear of that day and what is that evil with which when a person comes will directly go to Hell? He said: Yes, please tell us O Amirul Momineen (a.s.).

Ibne Mahyar has narrated another from Ammar Saabti through reliable chain of narrators. He said that Ibne Abi Yafoor asked Imam Sadiq (a.s.) the explanation of this verse. Imam replied that in this verse ‘hasana’ (good) is to recognize the Imam and his obedience is the obedience of Allah and in another tradition said that ‘hasana’ is the Wilayat of Imam Ali (a.s.).

It is also related from Imam Baqir (a.s.) through another reliable chain that ‘hasana’ is the Wilayat of

Imam Ali (a.s.) and evil is the hatred and enmity towards Ali (a.s.).

Shaykh Tusi quotes Ammar Sabati in book *Majalis* from Imam Sadiq (a.s.) that he said: Allah does not accept the good deeds of a person who has acted by believing in a false and unjust Imam who is not appointed by Allah. Ibne Abi Yafoor said that Allah says:

Whoever brings good, he shall have better than it… (***Surah Naml 27:89***)

So how the good deeds will benefit him who has accepted the Wilayat of an unjust and false Imam? Imam replied: Do you know the 'hasana' which Allah has mentioned in this verse is the recognition (Ma'refat) and obeying of the Imam and the evil is to deny the Imam appointed by Allah. After that the Imam said: One who comes on the day of Judgement with the Wilayat of an unjust Imam, not appointed by Allah and denies the right of we, Ahlul Bayt (a.s.), Allah would send him directly to Hell.

Second Verse:

وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا.

…And whoever earns good, We give him more of good therein… (***Surah Shuraa 42:23***)

Thalabi and other commentators from the Shia and Ahle Sunnat have narrated from Imam Hasan and Ibne Abbas that 'good' refers to the love and Wilayat of Ahlul Bayt (a.s.). Shia and Sunni scholars have narrated that Imam Hasan (a.s.) signed a peace treaty with Muawiyah and recited a sermon in which he said: We are the Ahlul Bayt whose love is incumbent upon every Muslim. As Allah said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

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

And said:

…and whoever earns good, We give him more of good therein… (***Surah Shuraa 42:23***)

The 'good' is the love of us, Ahlul Bayt (a.s.).

Third Verse:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ.

And not alike are the good and the evil. (***Surah Fussilat 41:34***)

It is narrated from Imam Kazim (a.s.) that: We are the 'good' and Bani Umayyah are the 'evil', because Ahlul Bayt (a.s.) are the source of all goodness and Bani Umayyah are the source of all evils which never ends and which always continues.

It is mentioned in other traditions that 'good' means dissimulation (Taqaiyyah) and 'evil' means exposing the secrets of the Holy Imams (a.s.).

Fourth Verse:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى.

***Then as for him who gives away and guards (against evil), and accepts the best. We will facilitate for him the easy end.* (*Surah Layl 92:5-7*)**

Commentators say that those who spend the wealth given by Allah in the way of Allah and keep away from disobeying Allah and verify the 'good', very soon We will arrange the means for him that give ease and peace so that they can enter the Paradise and those who are niggardly in the wealth given by Allah and instead of the bounties of Paradise is involved in worldly matters (desires) and falsifies the 'good' and it is finished, so for them will be created means of difficulties for them. It means that he would be put in Hell. It has come in many traditions that 'good' in both the places means the Wilayat of Ahlul Bayt (a.s.).

In the *Tafsir* of Ali Ibne Ibrahim, *Basairud Darajat* and *Tawilul Aayaat* there is a tradition from Imam Sadiq (a.s.) that he said in the explanation of this verse:

Then as for him who gives away…

That it means that the Khums (1/5) given to Aale Muhammad (a.s.) and: '*and guards* (*against evil*)*,'* that is to keep away from the Satans, the false and unjust Caliphs and from their love and friendship and 'And accepts the best,' that is the Wilayat and Imamate of the true Imams.

Thus: 'We will facilitate for him the easy end'. So that such a person when intends to do a good deed would get it by the grace of Allah. And whosoever is niggardly and does not spend in the way of Allah and due to that he becomes needless from the friends of Allah, the true Imams, and does not refer to them for the acquisition of knowledge and *'And rejects the best, 92:9'* and one who falsifies the true Imams; when such a person whenever he will intend to commit an evil bad deed, he will act on it very fast. And that person who is more pious will be soon taken away from Hell fire. The Imam said that pious denotes the Holy Prophet (S) and those who follows him absolutely in words and deeds.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

Who gives away his wealth, purifying himself… (***Surah Layl 92: 18***)

It means the one who gives Zakat from his wealth or spends to purify his soul and not for showing-off or to make people aware of it. The Imam said that it refers Ali (a.s.) who gave Zakat while bowing down (Rukoo).

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded… (***Surah Layl 92: 19***)

The Imam said that it denotes the Prophet (S) who has no obligation upon him whose recompense has to be given, but in fact his obligation is on the whole creation, which is forever.

Furat Ibne Ibrahim has narrated from Imam Sadiq (a.s.) on the verse:

وَكَذَّبَ بِالْحُسْنَى

And rejects the best… (***Surah Layl 92:9***)

That those who falsify and do not accept the Wilayat of Imam Ali (a.s.) 'We will facilitate for him the difficult end.' That is for them is the fire of Hell.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And his wealth will not avail him when he perishes. (***Surah Layl 92: 19***)

Imam (a.s.) said that after death no deeds of his would benefit him.

إِنَّ عَلَيْنَا لَلْهُدَى.

Surely Ours is it to show the way… (***Surah Layl 92: 12***)

The Imam said the recitation of Ahlul Bayt is in this way:

Surely Ali is to show the way…

It means Ali and His Mastership is guidance.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى.

Therefore I warn you of the fire that flames… (***Surah Layl 92: 14***)

The Imam said that it is means the fire of Qaem Aale Muhammad (a.s.) when he will reappear with a sword and kill 1999 people.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى. الَّذِي كَذَّبَ وَتَوَلَّى.

None shall enter it but the unhappiest. Who gives the lie (***to the truth***) ***and turns*** (***his***) ***back.*** (***Surah Layl 92: 15-16***)

Imam said that only those would be put in the fire of Qaem Aale Muhammad who are the most unjust, who deny the truth and turn away.

وَسَيُجَنَّبُهَا الْأَتْقَى. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

And away from it shall be kept the one who guards most (***against evil***). ***Who gives away his wealth, purifying himself…*** (***Surah Layl: 17-18***)

Imam (a.s.) said that a true believer who imparts knowledge to those deserving it would be kept away from that fire. It means that those pious believers would be safe who are bestowed with the knowledge of Qaem Aale Muhammad.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded… (***Surah Layl 92: 19***)

It means that whatever he does is for the pleasure of Allah.

وَلَسَوْفَ يَرْضَى.

And he shall soon be well-pleased. (***Surah Layl 92:21***)

Imam said that he will get so much rewards from Allah that he would be satisfied.

[1] [1]
SHARES

Part 17: 'Bounty' denotes Wilayat

According to the interpreters of Quran, ‘bounty’ denotes the Wilayat of Ahlul Bayt (a.s.). Also that the greatest bounty are these very personalities. There are some verses about this.

First verse:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ. جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ.

Have you not seen those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of perdition. Into hell, they shall enter into it and an evil place it is to settle in. (***Surah Ibrahim 14:28-29***)

Commentators have said that this refers to the unbelievers of Quraysh because the Holy Prophet (S) was a blessing, and instead of this ‘bounty’ they accepted Disbelief, harboured hatred towards the Prophet (S) and waged war against him.

This explanation is narrated from Ali (a.s.), Abbas (a.r.) and Ibne Jubair.

Some have said that the original ‘bounty’ was converted to disbelief and denied the bounty so the bounty was taken away from them and only their disbelief remained.

The author of *Kashaf* and all the commentators have narrated from Imam Ali (a.s.) and Umar that this verse was revealed for the two greatest sinners of Quraysh: Bani Umayyah and Bani Mughira. Bani Umayyah is having a limited period of grace, but Allah protected from the evils of Bani Mughairah in the battle of Badr, because all the relatives and friends of Abu Jahl were killed there.

It is narrated by Ayyashi and many other traditionists with many chains of narrators that some people asked the explanation of this verse from Imam Sadiq (a.s.). He said: This verse is about the two main tyrants of Quraysh, Bani Umayyah and Bani Mughairah. Allah destroyed Bani Mughairah and their relatives on the day of Badr, but Bani Umayyah remained till a certain period. Then he said: We are the bounty of Allah with which He has blessed His servants and whoever gets salvation, it is through us.

Kulaini has narrated from Amirul Momineen (a.s.) that why do they turn away from the Prophet (S) and his legatee and go on other side and are not afraid that the chastisement will come on them? After that the Imam recited this same verse and said: We are the ‘bounty’ of Allah which Allah has bestowed His servants and due to our grace they will get the ‘bounty’ on the day of Judgement.

Also there is a narration from Imam Sadiq (a.s.) that this verse is for all the Quraysh who harboured enmity towards the Holy Prophet (S), fought with him and denied the Imamate of his legatee.

It is related through reliable chains that people asked the Imam the explanation of this verse. The Imam asked: What do the Ahle Sunnat say about this verse? The narrator said: They say it was revealed for Bani Umayyah and Mughairah.

Imam said: By Allah! This verse is revealed for all the Quraysh. The Almighty Allah addressed His Prophet: I have given excellence to Quraysh upon all the Arabs and completed My 'bounty' on them and have chosen the religion of Islam for them and have sent a prophet towards them. So they have turned my 'bounty' into disbelief and destroyed their nation and made them reach Hell.

There is a tradition from Hasani in Sahifa Kamilah by Imam Sadiq (a.s.) that Allah has given all the news and happenings to the Prophet (S) which were to take place in the regime of Bani Umayyah on the Ahlul Bayt (a.s.) their friends and Shias. Then Allah revealed the following verse about them:

Have you not seen those who have changed Allah's favor for ungratefulness... (***Surah Ibrahim 14:28***)

In this verse 'favor' refers to the Holy Prophet (S) and his Ahlul Bayt (a.s.). Their love is a part of faith which will take to Paradise and their enmity is disbelief and hypocrisy which will take to Hell.

Second verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنْ النَّعِيمِ.

Then on that day you shall most certainly be questioned about the boons. (***Surah Takhathur 102:8***)

The commentators say that 'boon' means all the blessings which were given in the world and some say that it means peace and health of the body.

There is a tradition from Imams Baqir and Sadiq (a.s.) and also Shaykh Tabarsi, Ayyashi and Qutub Rawandi have narrated in *Daawaat* that Abu Hanifah asked Imam Sadiq (a.s.) about this verse. The Imam asked him what according to your belief is the 'boon'? He said: Eatables and cool water. If on the day of Judgement Allah makes you stand before Him and questions you about each and every thing you have eaten and drunk and all that you have drunk, then surely you would have to stand for a long time.

Abu Hanifah said: May I be sacrificed for you, what is meant by 'boons', The Imam said 'boon' is Ahlul Bayt, that Allah has made us the boon for His creatures and due to us He has given love between them, whereas there was conflict among them and due to us He has made them loving and made them brothers with each other whereas they were enemy of one another and due to us and this blessing guided them which was bestowed upon them and they are Holy Prophet (S) and his Progeny.

There is a tradition in *Uyoon Akhbar Ridha* that one day a group of people was present before the Holy

Prophet (S). He said that there is a no real 'bounty' in the world. One of the Ahle Sunnat scholars who was present in this gathering asked that Allah says:

Then on that day you shall most certainly be questioned about the boons. (***Surah Takhathur 102:8***)

Whether this 'boon' is not in the world? The Imam replied loudly that you give this explanation and people have given different explanations about it. A group says that 'boon' means cold water. Some say delicious food. And the truth is what my father has told me. All these things were stated before my forefather Imam Sadiq (a.s.), by listening to which he got angry and said Allah will not question His creatures about what He has given by His grace and does not boast of His favors.

Whereas the boasting of favors by the people is considered bad, so why such things are attributed to Allah, which the creatures themselves do not like to be associated with? Listen! 'Boon' means the love of Ahlul Bayt (a.s.) and the acceptance of our Imamate. Allah would after asking him about oneness (Tawheed) and Prophethood ask him about it and if he answers them properly, Allah would send him to the blessings of Paradise which shall never end.

Surely my father from his forefathers narrated from Imam Ali (a.s.), that the Holy Prophet (S) said: When a person dies, the first thing he will be questioned is about Tawheed and Prophethood and that you Ali are their Imam and ruler due to the reason that Allah and I have appointed you and whosoever confesses to it that it was his faith in the world and the hereafter, he will go towards that 'bounty' which will never end.

Abu Zakvan who is one of the narrators of this tradition, says that after listening to this tradition I was busy in eulogical poetry I didn't relate this tradition to anyone and one night I saw Holy Prophet (S) in the dream that people were saluting him and he was replying to their salutations. When I saluted him, he did not answer me. So I asked: Am I not from your Ummat. He said: You are also from my Ummat, but make my Ummat aware about the tradition of 'the favor' (Naem) which you had heard from me.

Ibrahim and Shaykh Tabarsi have narrated from Imam Sadiq (a.s.) that 'favor' refers to Ahlul Bayt (a.s.) and you will be questioned about it. So at some other place you have:

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

And stop them, for they shall be questioned. (***Surah Saffat 37:24***)

It means they will be asked about the Wilayat of Ahlul Bayt (a.s.).

Imam Sadiq (a.s.) says in the explanation of this verse that this Ummat will be questioned about our Wilayat which Allah had given and the blessings of Muhammad and his Progeny.

There is a tradition from Imam Moosa Kazim (a.s.) that: We are ‘favor’ for the believer and ‘khantal’ (a bitter fruit) in the neck of the disbeliever.

Also there is a tradition from Abu Khalid Kabuli, in which he says that he came to Imam Baqir (a.s.) and food was served for him. He says: Till now I had not tasted such delicious food. The Imam said: Abu Khalid! Did you see our food? He said: It was very good, but I remembered a verse of Quran and the delicious food becomes tasteless for me.

He asked: What was that? I recited this verse and the Imam said: By Allah you will never be asked about this food. After this the Hazrat smiled, so much so that his blessed teeth showed. Then he asked: Do you know what is the ‘favor’? I don’t know, I said. Imam said: We are the ‘favor’; it means safety, health and the Wilayat of Imam Ali (a.s.).

According to other traditions of Imams Baqir and Sadiq (a.s.) ‘favor’ means the Wilayat of Amirul Momineen (a.s.).

There is a tradition in *Kafi* from Abu Hamza Thumali in which he says that we were a group seated before Imam Baqir (a.s.). By the order of the Imam food was brought, which were delicious, smelled good, was soft and clear and so good that we were able to see our faces in it. A person from us said: O son of the Holy Prophet (S) you will be asked about this ‘bounty’, which you utilize. Imam said: Allah is much greater, kind and generous than to ask you on the day of Judgement about the food He gives and makes Halaal (pure) for you and to take account of it, but you will be questioned about the blessing of Muhammad and His Progeny which He has given you as a blessing.

There is a tradition from Imam Baqir (a.s.) on this topic which says in the end that you will be asked about that right which is about Wilayat and Imamate. There are many traditions on this topic.

Shias and Ahle Sunnat have narrated that a person will be asked about five things: 1. Filling of the stomach 2. Cold water 3. Sweet sleep 4. About the houses where he lived 5. To be born without any defects.

Third verse:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً.

And made complete to you His favors outwardly and inwardly? (***Surah Luqman 31:20***)

Some have recited it in the singular and some as plural and added a pronoun to it. Some have said that it is the manifested ‘favor’. Some have said about manifest ‘favor’ which can be touched and sensed, and covered one is the ‘favor’ of Aql (intelligence). Or the open ‘favors’ are those whose which are known and the covered ‘favors’ are those which are not known.

There is a tradition in *Manaqib* and *Kamaluddeen* from Imam Moosa bin Ja'far (a.s.) that he said narrated from Imam Baqir (a.s.) that he said: The 'outward favor' means the Wilayat of we, Ahlul Bayt and to nurture our love in the heart. Then the Imam said: By Allah! Those who accepted this 'favor' only outwardly and did not accept it inwardly and whole heartedly about them Allah says this in this verse:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنْ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ.

O Apostle! Let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe... (***Surah Maida 5:41***)

The Imam said that Allah is not going to accept their faith but with our love and Wilayat.

Fourth verse:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ.

Which then of the bounties of your Lord will you deny? (***Surah Rahman 55:6***)

Ali Ibne Ibrahim has stated in its explanation that this address is apparently to human beings and Jinns but actually it is addressed to the first and second (caliph).

There is a tradition from Imam Sadiq (a.s.) that this verse means the two 'bounties', that of Muhammad (S) and Ali (a.s.), and which one 'bounty' would you deny?

In the report of Kulaini: Do you deny the Prophet of the legatee?

According to the tradition of Ibne Mahyar of the two which 'bounty' do you falsify, Muhammad or Ali, because I have bestowed blessings on My servants because of these two.

Kulaini has narrated through reliable chains from Imam Sadiq (a.s.) that he recited this verse:

فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ.

...therefore remember the benefits of Allah, that you may be successful. (***Surah Araf 7:69***)

The Imam asked: Do you know what is the 'benefits of Allah'? The narrator said: No, we don't know. Hazrat replied: It means the Wilayat of us, Ahlul Bayt, the greatest 'benefits of Allah' on the servants of Allah.[1]

Fifth verse:

يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمْ الْكَافِرُونَ.

They recognize the favor of Allah, yet they deny it, and most of them are ungrateful. (***Surah Nahl:83***)

Ali Ibne Ibrahim said that the 'favor' of Allah are the Holy Imams.

Kulaini has related from Imam Sadiq (a.s.) regarding this verse:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. (***Surah Maida 5:55***)

When it was revealed in the praise and Imamate of Amirul Momineen (a.s.), the hypocrites gathered in the mosque of Medina and asked each other: What do you say to this? Some of them said: If we refuse this verse, we have to refuse many verses of Quran and if we bring faith on this verse, it would be insulting ourselves as this verse empowers the son of Abu Talib. Ultimately they proposed: As we know that Muhammad is a truthful person, we will accept his Wilayat but we will not accept the orders of Ali. At that time this verse was revealed:

They recognize the favor of Allah, yet they deny it, and most of them are ungrateful. (***Surah Nahl 16:83***)

It means that they are aware of the Wilayat of Ali (a.s.), but many of them are unbelievers in it.

Sixth verse:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ.

Say: In the grace of Allah and in His mercy... in that they should rejoice; it is better than that which they gather. (***Surah Yunus 10:58***)

Ibne Babawayh has narrated from Imam Baqir (a.s.) in *Majalis*, that one day the Prophet (S) mounted and came out of Medina and Amirul Momineen (a.s.) walked besides him. The Prophet (S) said: O Abul Hasan! Whenever I ride you should also ride and when I walk you should also walk and whenever I sit you also sit except in those cases where there is a religious limitation.

And Allah has granted me status and grandeur and the same has also been given to you. Allah chose me for Prophethood and made you my helper and assistant, as you perform difficult and hard tasks

within the limits of Allah. I swear by that Allah, Who has made me the true Prophet, that person has not brought faith on me who has rejected you and the one who does not accept your Imamate is like that one who has not accepted my Prophethood. That person does not believes in Allah who disbelieves in you. Surely your grace is my grace and my grace is the grace of Allah. This is the statement of my Lord: 'Say: In the grace of Allah…'

Thus the grace of Allah is your Prophet (S) and the mercy of Allah is the Wilayat of Ali Ibne Abi Talib (a.s.). The Hazrat said: 'in that' means due to the Prophethood and Wilayat, and the Shias of Ali should be happy. 'they should rejoice; it is better than that which they gather.' It means that this is better for the Shias of Ali than what their opponents gather in the world of wealth gold and Children. O Ali you were not created but for that due to you people worship your Lord and due to you the science of religion will be known and the ways of guidance get corrected. Indeed that person is astrayed who has strayed away from your Wilayat and he shall never be guided towards Allah that does not get guidance towards you in your Wilayat, and it is the statement of my Lord:

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

And most surely I am most Forgiving to him who repents and believes and does good… (***Surah Taha 20:82***)

Surely my Lord has commanded me that I make your right obligatory just as my right has become incumbent. Indeed your right is incumbent and obligatory on everyone who brings faith in me. If you were not there, Allah's enemy would not have been recognized. One who meets Allah without your Wilayat is as if he met without anything of the world and religion, rather he has left the world sans faith. Indeed Allah has revealed this verse on me:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ.

O Apostle! Deliver what has been revealed to you from your Lord… (***Surah Maida 5:67***)

The Prophet (S) said: O Ali! It is about your Wilayat.

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

…and if you do it not, then you have not delivered His message… (***Surah Maida 5:67***)

The Hazrat said: Indeed, If I had not carried out what was commanded to me about your Wilayat, all my deeds would have been confiscated and anyone who meets Allah without your Wilayat, indeed on the day of Judgement all his deeds shall be confiscated. He will be away from the Mercy of Allah. And

whatever I say about you is the saying of my Lord that He has revealed upon me regarding you.

Kulaini has narrated from Imam Ridha (a.s.) on the explanation of this verse that it means the Wilayat of Muhammad (S) and Aale Muhammad is better than what their opponents gather.

Ayyashi has also narrated similarly from Imam Ali (a.s.) that Fazl (grace) is the Holy Prophet (S) and Rahmat is Amirul Momineen (a.s.). The Shias of Ali should rejoice on this because it is better than gold and silver which is accumulated by the enemies of Ali (a.s.).

Seventh verse:

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُمْ مِنْ الْخَاسِرِينَ.

...so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers. (***Surah Baqarah 2:64***)

Ayyashi has narrated through two sources from Imam Baqir (a.s.) and Imam Sadiq (a.s.) that the 'grace' of Allah is the Holy Prophet (S) and the 'mercy' of Allah is the Wilayat of the Purified Imams (a.s.).

Eighth verse:

مَا يَفْتَحْ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا.

Whatever Allah grants to men of (***His***) ***mercy, there is none to withhold it...*** (***Surah Fatir 35:2***)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that 'mercy' means knowledge and wisdom, which Allah given to the tongue of the holy Imams for guidance of the people.

Ninth verse:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper. (***Surah Shuraa 42:8***)

Ali Ibne Ibrahim has said that if Allah wanted He would have made all his creatures infallible like angels and the unjust are those who have done injustice on the Progeny of Muhammad.

Ibne Abbas has narrated from Imam Sadiq (a.s.) that Mercy means the Wilayat of Ali Ibne Abi Talib

(a.s.).

Tenth verse:

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ.

...and Allah chooses especially whom He pleases for His mercy... (***Surah Baqarah 2:105***)

Dailami has narrated from Imam Sadiq (a.s.) that 'mercy' means the Holy Prophet (S) and his Vicegerent. Indeed Allah has created 100 mercies, of which 99 have been gathered for Muhammad and Aale Muhammad, and only one mercy is distributed among all the creatures.

Eleventh verse:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

That is Allah's grace; He grants it to whom He pleases... (***Surah Juma 62:4***)

And also:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ.

And do not covet that by which Allah has made some of you excel others...(***Surah Nisa 4:32***)

The Imam said that both these verses were revealed in praise of Ahlul Bayt (a.s.).

Twelfth verse:

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ.

...and that you should exalt the greatness of Allah for His having guided you and that you may give thanks. (***Surah Baqarah 2:185***)

There is a tradition in *Mahasin* that 'thanks' means the awareness of the roots of religion or the Ma'refat of the Infallible Imams (a.s.).

Also in the explanation of this verse:

وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ.

…and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you… (***Surah Zumar 39:7***)

The Imam says that ‘ungratefulness’ means the enmity of Ahlul Bayt (a.s.) and ‘gratefulness’ means the Wilayat of the Holy Imams and their recognition (Ma’refat).

Thirteenth verse:

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ.

And to give (***it***) ***the lie you make your means of subsistence.*** (***Surah Waqiah 56:82***)

There is a tradition in *Tawilul Aayaat*, that it denotes the ‘bounty’ which Allah bestowed for the sake of Muhammad and Aale Muhammad. And with it a condition has been stipulated for you. You give thanks but falsify his Vicegerent, Ali Ibne Abi Talib (a.s.).

فَلَوْلَا إِذَا بَلَغَتْ الْحُلْقُومَ. وَأَنْتُمْ حِينَئِذٍ تَنظُرُونَ.

Why is it not then that when it (***soul***) ***comes up to the throat. And you at that time look on…*** (***Surah Waqiah 56:83-84***)

When at the times of death the life is pulled upto the throat, you see the Vicegerent of the Prophet, Ali Ibne Abi Talib (a.s.), who gives good tidings of Paradise to his friends and the bad news of Hell to his enemies.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ.

And We are nearer to it than you… (***Surah Waqiah 56:85***)

And I am nearer to you than Amirul Momineen (a.s.),

but you do not see… (***Surah Waqiah 56:86***)

But you don’t know and you see not

1. The writer says: Though apparently this address is to the past nations, actually it is a warning to this nation. That is why in this nation it refers to the Wilayat of Ahlul Bayt (a.s.). It has come in many traditions that it was the duty of all the nations to accept the Wilayat of the Holy Prophet (S) and his Progeny.

[1] [1]
SHARES

Part 18: Traditions explaining Sun, Moon, Stars and the firmament as the Holy Imams

Traditions that explain, Sun, Moon, Stars and the firmament to denote the Holy Imams (a.s.)

Ali Ibne Ibrahim has narrated from Imam Ridha (a.s.), that Allah says in Surah Rahman:

الرَّحْمَانُ. عَلَّمَ الْقُرْآنَ.

The Beneficent God. Taught the Quran. (***Surah Rahman 55:1-2***)

The Imam (a.s.) said that it means Allah has given to Amirul Momineen (a.s.) the knowledge of all the things, which the people usually require.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ.

The sun and the moon follow a reckoning. (***Surah Rahman 55:5***)

It denotes the accursed ones who oppose the sun and the moon, know that they suffer the wrath of Allah.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ.

And the stars and the trees do adore (***Him***). (***Surah Rahman 55:6***)

It means that the stars and the trees worship Allah. Star denotes the Holy Prophet (S) and may be due to this context the trees are the Ahlul Bayt (a.s.).

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ.

And the heaven, He raised it high, and He made the balance. (***Surah Rahman 55:7***)

The sky refers to the Holy Prophet (S), whom Allah had taken up for ascension (Meraj). And the balance is Amirul Momineen, who is the scale of justice, which Allah has created for His creatures.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ.

That you may not be inordinate in respect of the measure. (***Surah Rahman 55:8***)

That is, do not be disobedient in the matter of the scale, it means, do not disobey the Imam.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ.

And keep up the balance with equity… (***Surah Rahman 55:9***)

That is, remain steadfast with a just Imam.

وَلَا تُخْسِرُوا الْمِيزَانَ.

…and do not make the measure deficient. (***Surah Rahman 55:9***)

And do not reduce the rights of Imam and do not do injustice upon him.

Also according to an authentic tradition from Imam Sadiq (a.s.) on the saying of Allah:

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ.

Lord of the two Easts and Lord of the two Wests. (***Surah Rahman 55:17***)

The 'two easts' refer to the Prophet (S) and Ali (a.s.) as the divine lights emanate from them. And the 'two wests' denotes Hasan and Husain (a.s.) as the lights gather in them. In the same way every Imam is 'speaking one' whose knowledge is concealed in the silent Imam, who is the succeeding Imam after him.

In *Tawilul Aayaat* there is a tradition from the same Imam on the saying of Allah:

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ.

But nay! I swear by the Lord of the Easts and the Wests… (***Surah Maarij 70:40***)

That the 'easts' means the Prophet and 'wests' means their vicegerents.

Ali Ibne Ibrahim narrates from the same Imam on these words of Allah:

وَالسَّمَاءِ وَالطَّارِقِ. وَمَا أَدْرَاكَ مَا الطَّارِقُ. النَّجْمُ الثَّاقِبُ.

I swear by the heaven and the comer by night. And what will make you know what the comer by night is? The star of piercing brightness… (***Surah Tariq 86: 1–3***)

The Imam said that that here 'heaven' denotes Amirul Momineen (a.s.). and 'comer by the night' is the Holy Spirit (Ruhul Qudus) who is present with the Holy Imams and who conveys from Allah the sciences which occur during the day and night and protects them from mistakes and errors, and the 'star of piercing brightness' refers to the Holy Prophet (S).[1]

Ali Ibne Ibrahim narrates a tradition from Imam Sadiq (a.s.) in the commentary on Surah Shams that: 'Shams' refers to the Holy Prophet (S), through whom the Almighty Allah has explained religion to the people.

وَالْقَمَرِ إِذَا تَلَاهَا.

And the moon when it follows the sun, (***Surah Shams 91:2***)

The Imam said that 'moon' refers to Amirul Momineen (a.s.) as the light of the moon is from the sun, in the same way the Ali (a.s.) acquired knowledge from the Holy Prophet (S).

وَالنَّهَارِ إِذَا جَلَّاهَا.

And the day when it shows it, (***Surah Sham 91:3***)

It refers to the Imams from the progeny of Fatima (s.a.) and when they are questioned about the religion of the Holy Prophet (S), so they illuminate it and explain to the one who is posing the questions.

وَاللَّيْلِ إِذَا يَغْشَاهَا.

And the night when it draws a veil over it, (***Surah Shams 91:4***)

The Imam said that it means those unjust Imams who have snatched the Caliphate from Aale Muhammad and sat in the gathering in which the Progeny of the Prophet were better than them and they covered the religion of the Holy Prophet (S) with injustice and cruelty.

وَنَفْسٍ وَمَا سَوَّاهَا.

And the soul and Him Who made it perfect, (***Surah Shams 91:7***)

It means by Soul and He that created it and made it properly.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا.

Then He inspired it to understand what is right and wrong for it; (***Surah Shams 91:8***)

It means they were made to differentiate between truth and falsehood.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا.

He will indeed be successful who purifies it, (***Surah Shams 91:9***)

He achieved success whom Allah has purified.

وَقَدْ خَابَ مَنْ دَسَّاهَا.

And he will indeed fail who corrupts it. (***Surah Shams 91:10***)

And he despaired whose soul Allah has covered because of his sins and ignorance.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا.

Thamud gave the lie (***to the truth***) ***in their inordinacy,*** (***Surah Shams 91:11***)

That is the Thamud tribe disbelieved due to their mischief.

The Imam said: Thamud denotes the group Shias who are against the true faith of the Imamiyah, like the Zaidiya etc. as mentioned at another place…

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ.

And as to Thamud, We showed them the right way, but they chose error (***blindness***) ***above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.*** (***Surah Fussilat 41:17***)

Imam (a.s.) said that Thamud denotes the deviated group of the Shia and '*the scourge of an abasing chastisement*' stands for the sword of Imam Qaem (a.s.), when he will reappear.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ.

So Allah's apostle said to them (***Leave alone***) ***Allah's she-camel,*** (***Surah Shams 91: 12***)

Imam (a.s.) said that She-camel denotes the Imam who teaches them the divine sciences.

وَسُقْيَاهَا.

...and (give) her (to) drink.

That is, he has the springs of knowledge and wisdom.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا.

But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (***with the ground***)***.*** (***Surah Shams 91: 14***)

Imam said that this denotes their punishment in the second coming (Raja't).

وَلَا يَخَافُ عُقْبَاهَا.

And He fears not its consequence. (***Surah Shams 91: 15***)

It means that the Imam will not be afraid with the happenings of the world in the second coming (Rajat).2

In *Maniul Akhbar*, it is related through many reliable chains from Jabir Ibne Abdullah Ansari, Anas Ibne Malik and Abu Ayyub Ansari that: One day the Holy Prophet (S) prayed the morning prayers with us, after finishing he turned his blessed face towards us and said: O people! Follow the sun. When the sun sets take benefit from the moon and follow it. And when the moon sets follow the Venus star and Venus is not seen, follow the Faraqdan (the two stars).

People asked about its explanation, and he said: I am the sun, my brother Ali is my Vicegerent and Vizier, and he would repay my debts and is the father of my sons and he is my successor, he is the moon. And Fatima is Zahra and Hasan and Husain are Faraqdan and said that Allah has made us and we are like the stars in the sky. Whenever a star sets, in his place another star rises. In the same way is my progeny who are with the Quran and the Quran is with them, they will not separate with each other till they meet me on the pond of Kauthar.

Ibne Mahyar has narrated from Ibne Abbas that the Holy Prophet (S) said: My example among you is that of the Sun and Ali's is like that of Moon. When the sun sets people take benefits from the moon.

There is a tradition by Haris Aavar from Imam Husain (a.s.) in the explanation of:

وَالشَّمْسِ وَضُحَاهَا.

I swear by the sun and its brilliance, (***Surah Shams 91: 1***)

He said that 'sun' means Prophet Muhammad (S) and 'moon' means Amirul Momineen (a.s.) who in perfection is only next to the Prophet. 'And the day when it shows it,' refers to the Qaem of Aale Muhammad who will fill the earth with justice. 'And the night when it draws a veil over it,' refers to Bani Umayyah.

There is a tradition from Ibne Abbas that the Holy Prophet (S) said: Allah has sent me with Prophethood, I told Bani Umayyah that I am the Prophet from Allah, for you. They all said: You are a liar (may Allah protect us), you are not the Prophet of Allah.

After that I went to Bani Hashim and told them that I am the Messenger of Allah, sent for you. Hearing this Ali Ibne Abi Talib (a.s.) openly and inwardly accepted me and Abu Talib openly helped me and secretly brought faith on me. Then Allah sent Jibraeel. He fixed the standard in Bani Hashim. And the Shaitan fixed the flag in Bani Umayyah and that is why they always remain our enemy and their followers will be always be the enemy of our Shias till the day of Judgement.

'*And the day when it shows it,'* It means that the Imams from us Ahlul Bayt will remain the owner of the earth and fill the world with justice and equity. One who helps them would be like the one who has helped Moosa to fight against Firon. And the one who will help Bani Umayyah will be like the one who has helped Firon against Moosa.

Ali Ibne Ibrahim reports on the saying of the Almighty Allah:

وَالنَّجْمِ إِذَا هَوَى.

I swear by the star when it goes down. (***Surah Najm 53: 1***)

That the 'star' is the Holy Prophet (S) and that Allah is taking the oath of that time when the Prophet was going for ascension (Meraj).

Kulaini has narrated that Ali Ibne Ibrahim swore by the grave of Muhammad (S) when he had passed away from this world.

Ibne Babawayh has narrated from Imam Sadiq (a.s.) in *Amali* that when the Holy Prophet (S) fell ill, his Ahlul Bayt and his companions gathered near him and said the terminal disease has affected you, who is your successor among us? Hazrat didn't reply. The other day they again gathered and again asked the same question. So the Prophet said: Tomorrow a star will come down at the house of one of my companions and he would be my Caliph and my successor.

On the fourth day all the companions were waiting in at their houses for the star. Suddenly a star separated from the sky and due to that the whole world was illuminated, and came on the lap of Amirul Momineen (a.s.). Seeing this, the hypocrites started saying that this person has gone crazy in the love of his cousin brother (may Allah protect us) whatever he says, he says according to his whims and fancies. At this time the following verse was revealed:

وَالنَّجْمِ إِذَا هَوَى. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى. وَمَا يَنْطِقُ عَنْ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

I swear by the star when it goes down. Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed... (***Surah Najm 53: 1-4***)

Ibne Mahyar has narrated that Ibne Kawaa asked about the explanation of the following verse from Amirul Momineen (a.s.):

فَلَا أُقْسِمُ بِالْخُنَّسِ. الْجَوَارِي الْكُنَّسِ. وَاللَّيْلِ إِذَا عَسْعَسَ. وَالصُّبْحِ إِذَا تَنَفَّسَ.

But nay! I swear by the stars (***Khannas***) ***that run their course*** (***Javar***) (***and***) ***hide themselves*** (***Kunnas***)***. And the night when it departs. And the morning when it brightens,*** (***Surah Takwir 81: 15-18***)

Ali (a.s.) said that 'Khannas' is that group who cover the knowledge of the Vicegerent of the Prophet and call the people for the love of others; 'Javar' is the angel who come down to the Prophet with knowledge; and 'Kunnas' are the Vicegerent of the Prophet who collect together his knowledge. '*And the night when it departs'* means the darkness of the night. This was the example given by Allah for those persons who wrongfully claim themselves to be the Imam. '*And the morning when it brightens'.* It refers to the knowledge of the vicegerents, whose knowledge is more illuminated and clear than that of the sun.

Many traditions have been recorded in the explanation of 'Kunnas' that it denotes that Imam who after being concealed from his people would reappear again like a meteor that shines in the darkness of the night. The Almighty Allah says:

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ.

And landmarks; and by the stars they find the right way. (***Surah Naml 27: 16***)

According to commentators Allah says that there are some signs for the people on the earth, like the mountain and other things, with the help of which they come to know the ways and are guided in the night with the help of stars. Or with the help of the Capricorn they come to know the prayer direction.

Kulaini, Ali Ibne Ibrahim, Ayyashi and Shaykh Tusi in *Majalis* and Ibne Shahr Aashob in *Manaqib* and Shaykh Tabarsi and other traditionists have narrated from Imam Baqir, Imam Sadiq and Imam Ridha (a.s.) that the 'landmarks' are the infallible Imams (a.s.). They are the signposts that guide in the way of religion and the 'star' is the Holy Prophet (S) and the apparent meaning of many traditions in this that the pronouns 'they' and 'find the right way' relate to the 'landmarks'. It means that the Imams receive guidance from the Holy Prophet (S).

Ayyashi has narrated from Imam Sadiq (a.s.) that there is an apparent and inward meaning. The apparent meaning is through the Capricorn people in the sea and desert are guided towards the Prayer direction (Qibla) because this stars does not move from its place and it does not hide. The internal meaning of the verse is that the Holy Imams (a s.) are guided by the Holy Prophet (S).

According to some traditions 'Najm' refers to Imam Ali (a.s.).

It is narrated from Imam Ridha (a.s.) that the Holy Prophet (S) said to Amirul Momineen (a.s.): Ali, you are the star (Najm) of Bani Hashim.

The Holy Prophet (S) said that Allah has made the stars as a safety for the creatures of the heaven and made my Progeny as a safety for the creatures of the earth.

1. The writer says: May be due to this explanation 'the star of piercing brightness' is a metaphor meaning the owner of 'the star of piercing brightness'. Because when the Holy Spirit reaches them due to the Holy Prophet (S) it is based on the metaphor.
2. The writer says: Explanation recorded in these tradition are very deep and secret, and are based on whatever is mentioned, that whatever stories are mentioned by Allah in the Quran are by way of warning the Ummah or to encourage good deeds. They also inform that whatever happened in the past nations would similarly occur in this nation too. Therefore as Allah sent the she-camel to the nation of Saleh as a miracle and a sign for them that they can benefit from its milk, but they rejected blessing and killed it and made themselves unfit for the blessings of this world and the hereafter. In the same Allah appointed Amirul Momineen (a.s.) and other Imams as miracle to prove the veracity of the Holy Prophet (S) and that they may signs among the creatures of Allah; but the worldly people were deprived of this blessing and got engulfed in the chastisement of Allah. Thus it has come in traditions that Amirul Momineen (a.s.) is the Naqatullah (the she-camel of Allah) and from authentic chains it is mentioned that the killer of the Hazrat would be the same as the killer of the she-camel of Saleh, the most wicked person in the past as the latter is the most wicked person in the later people. If you understand this explanation many problems in the traditions can be resolved.

[1] [1]
SHARES

Part 19: The Imams are the 'strong rope' and

'firmest handle'

The Purified Imams (a.s.) are the Hablul Mateen (strong rope) and Urwatul Wuthqa (firmest handle)

And there are many Quranic verses on this topic.

First verse:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

...whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing. (***Surah Baqarah 2:256***)

We should know that the Shaitans are all (false) deities other than Allah. In many traditions Imam (a.s.) has compared the false deities to the unjust rulers and enemies of religion whether they be Jibt, Tagut or Uzza and also considered the two hypocrites, the first and the second (caliphs) one as the Sanam (idols) of Quraysh. (And it is narrated from Imam Sadiq (a.s.) that in the book of Allah our enemies are called 'Fahsha', 'Munkir', 'Avsan', 'Jibt' and 'Taghut'.

Kulaini has narrated from Imam Sadiq (a.s.) that 'Urwatul Wuthqa' refers to the faithful man. And in another tradition he says that 'Urwatul Wuthqa' is to bring faith on only one God, Who has no partner.

There is a tradition in *Mahasin* by the same Imam that 'Urwatul Wuthqa' means monotheism and Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that 'Urwatul Wuthqa' is the love of we Ahlul Bayt (a.s.) and in *Uyoon Akhbar Ridha* there is a tradition from the same Hazrat that the Holy Prophet (S) said that those who want to board the ship of salvation and get attached to 'Urwatul Wuthqa' and 'Hablul matin' hold of Allah, should after me befriend Ali and be inimical to his enemies and follow the Imams from his progeny.

Also from the same Hazrat it is narrated that the Holy Prophet (S) said that those who want to hold 'Urwatul Wuthqa', should love Ali and my Ahlul Bayt.

Also there is a tradition that the Holy Prophet (S) said: Those who follow the Imams from the progeny of Imam Husain (a.s.) then without any doubt they have followed Allah and those who disobey them are those who have disobeyed Allah. They are 'Urwatul Wuthqa' and they are Wasilah (medium) for the people to reach Allah.

According to another tradition Imam Ridha (a.s.) wrote to Mamoon about Islam, Shariah and religion. It was also written that the earth is never without the Hujjat (proof) of Allah. And they are 'Urwatul Wuthqa' and Imams of guidance and proof of Allah on the people.

There is a tradition in *Tawheed* that Amirul Momineen (a.s.) said that I am 'Hablullah-al-Matin' and I am 'Urwatul Wuthqa'.

There is a tradition in *Kamaluddeen* that Imam Ridha (a.s.) said: We are the Hujjat (proof) of Allah on the people and we are the 'words of piety' and 'Urwatul Wuthqa'.

In *Maniul Akhbar* there is a tradition from the Holy Prophet (S) that those who want to get attached to the 'Urwatul Wuthqa' which shall never break, should attach themselves to my brother and my vicegerent, Ali Ibne Abi Talib's Wilayat. Without any doubt he will not be destroyed that befriends him and has belief in his Imamate. And he will not get salvation that regards him as an enemy.

In *Tawilul Aayaat* there is a tradition from Imam Ridha (a.s.) that the Holy Prophet (S) said that those who want to catch hold of the 'Urwatul Wuthqa', should be attached to the Wilayat of Ali Ibne Abi Talib.

According to another tradition from Zaid Ibne Ali it is the true and intense love for Aale Muhammad (a.s).

Second verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

And hold fast by the covenant (rope) of Allah (Hablillah) all together and be not disunited… 3:103

Third verse:

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنْ اللَّهِ.

Abasement is made to cleave to them wherever they are found, except under a covenant with Allah… (***Surah Ale-Imran 3:112***)

Many of the traditionists have said that it means those who remain steadfast on the promise of Allah are protected.

There is a tradition from Ayyashi that Imam Moosa Kazim (a.s.) said regarding the verse:

And hold fast by the covenant (***rope***) ***of Allah all together and be not disunited…*** (***Surah Ale-Imran 3:103***)

That Ali Ibne Abi Talib is 'hablulallah matin'. It means the tight rope of Allah.

Another tradition from Imam Baqir (a.s.) says that the progeny of the Holy Prophet (S) is the rope of Allah, for whom Allah has commanded in this verse.

Also there is a tradition from Imam Sadiq (a.s.) that he said: We are the rope of Allah.

Ali Ibne Ibrahim has narrated that 'Hablullah' means the Oneness (Tawheed) of Allah and the Mastership (Wilayat) of Ahlul Bayt (a.s.).

Also there is a saying of Imam Baqir (a.s.) on the verse:

and be not disunited... (***Surah Ale-Imran 3:103***)

The Imam said that Allah was knowing that this nation would be separated from its Prophet and they will have difference with him. That is why he stopped them from the difference as the nation which was before them was prohibited. Therefore they were commanded that they should remain united on the Wilayat of Muhammad and his Progeny and should not disunite.

Ayyashi has narrated from Imam Sadiq (a.s.) that the 'Habl of Allah' is the book of Allah and 'Habl-e-Naas' is Ali Ibne Abi Talib (a.s.).

In *Majalis* of Shaykh Tusi and *Manaqib* of Ibne Shahr Aashob it is narrated from Imam Sadiq (a.s.) that: We are 'Hablullah' - the rope of Allah.

[1] [1]
SHARES

Part 20: Wisdom and 'those endowed with understanding' refers to the Holy Imams

Wisdom and 'those endowed with understanding' refers to the Holy Imams (a.s.)

Ali Ibne Ibrahim has narrated from Imam Sadiq (a.s.) on the explanation of:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا.

...and whoever is granted wisdom, he indeed is given a great good... (***Surah Baqarah 2:269***)

It means that We have give wisdom to Luqman. The Imam said that wisdom means to recognize the Imam of the time.

In *Mahasin* of Barqi, *Kafi* and *Tafsir* of Ayyashi it is narrated from Imam Sadiq (a.s.) on the explanation of this verse:

...and whoever is granted wisdom, he indeed is given a great good... (***Surah Baqarah 2:269***)

That the Imam said that wisdom means worship of Allah and the recognition of the Imam.

Ayyashi has narrated from Imam Baqir (a.s.) that wisdom means the awareness about the roots of religion and those who are learned in jurisprudence and religious matters.

In *Basairud Darajat, Tafsir* of Ibne Mahyar and *Manaqib* of Ibne Shahr Aashob there is a tradition from Imam Sadiq (a.s.) when asked about the explanation of:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُوْلِي النُّهَى.

...most surely there are signs in this for those endowed with understanding. (***Surah Taha 20:54***)

The Imam said that Allah had given all the news and information to the Prophet regarding the future events that were to occur after his death. The acquisition of Caliphate by Abu Bakr and after him Umar and then Uthman and all the Caliphate of Bani Umayyah. The Holy Prophet (S) conveyed all this to Ali (a.s.) and all those things happened exactly as was said. And all the information reached us through Ali (a.s.), about whatever was going to happen through the Caliphs of Bani Umayyah. So this is the meaning of the verse about which Allah has mentioned:

...most surely there are signs in this for those endowed with understanding. (***Surah Taha 20:54***)

It means that we are 'those endowed with understanding.' because knowledge of all of them reached us and we have obeyed Allah, had patience and submitted to whatever He has destined. So we are the creatures of Allah, we follow and remain firm on His commands and we are the trustees of His religion, and the protector of His religion and knowledge and we keep it concealed from our enemies, in the same way as Holy Prophet (S) had concealed, till Allah made him to migrate from Mecca to Medina and gave him the permission to wage war against the polytheists to conclude the religion, till Allah gives us the permission.

Then we will propagate with the sword of religion and call the people towards Him. This time we will fight the last time with sword in the same way as the Holy Prophet (S) fought with the sword after making them aware about Allah at the onset.

[1] [1]
SHARES

Part 21: 'Companions of a Known place' and 'Carriers of the Heavens' denote the Holy Imams

‘Companions of a Known place’ and ‘Carriers of the Heavens’ denote the Holy Imams (a.s.)

Allah says in the praise of angels:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ. وَإِنَّا لَنَحْنُ الصَّافُّونَ. وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ.

***And there is none of us but has an assigned place. And most surely we are they who draw themselves out in ranks*(*‘Saaffoon’*). *And we are most surely they who declare the glory* (*of Allah*). *‘Musabbehoon’* (*Surah Saffat 37: 164-166*)**

The commentators have said that angels say: There is none among whose place of worship is not fixed. Indeed we are from those who glorify.

Ali Ibne Ibrahim, Ibne Shahr Aashob and Furat have narrated from Imam Sadiq (a.s.) about the verse:

And there is none of us but has an assigned place... (***Surah Saffat 37: 164***)

That it refers to the Imams and legatees from the Aale Muhammad (a.s.).

Also in the *Tafsir* of Ali Ibne Ibrahim from other authentic traditions quote the same Imam that he said: We are the tree of Prophet, the mines of prophethood and the place where angels come and go and we are the promise of Allah, it means that we are the promise that Allah has taken from people and we are the Love of Allah, it means our love is the love of Allah.

We were some ‘Noor’ (light) and were in the row surrounded by the throne of Allah. The creatures of the sky adored Allah because of us, till we were sent to the earth, so we mentioned the holiness of Allah, so the creatures of the earth learnt adoration from us. We are ‘Saaffoon’ and ‘Musabbehoon’, as Allah has said. Then those who fulfil our oath, without any doubt he has fulfilled the promise of Allah, and whoever breaks the promise with us, he has surely broken his promise with Allah.

Ibne Mahyar has narrated from Amirul Momineen (a.s.) that he said in some of his sermons: We are Aale Muhammad (a.s.). We were some ‘Noor’ (lights) around the throne. Allah gave us the order to glorify (Tasbeeh) Him. We glorified Him. And the angels glorified by imitating us. Then Allah sent us on the earth and commanded us for to glorify Him and we did it, so the creatures of the earth also recited glorifications like us. That is why we are ‘Saaffoon’ and we are ‘Musabbehoon’.

Also, there is a tradition from Ibne Abbas when he was asked the explanation of the above verse. He said that we were present in the company of the Holy Prophet (S), that Amirul Momineen (a.s.) arrived. When the Holy Prophet (S) saw the face of the Hazrat, he smiled and said: What to say about the one whom Allah created 40,000 years before Adam.

Ibne Abbas says that I asked the Holy Prophet (S): Was the son before the father? He replied: Yes, Allah created me and Ali before all the Prophets. After that He created all the things, and all the things were created from me and Ali. Then Allah gave us the place near His throne. Then He created the angels. We glorified Allah. When we recited the 'Takbir' (Allahu Akbar) the angels also did Takbir and all this was due to my and Ali's training. And it is from the very beginning in the knowledge of Allah that the friend of mine and Ali will not go to Hell and our enemy will not enter the Paradise. Indeed Allah has made some angels in whose hands there is a silver vessel containing the nectar of Paradise.

From the Shias of Ali, there is no Shia but that his father and mother are pure, pious, chosen ones and believing in Allah. When anyone of them intends to establish sexual relations with his wife, an angel from them who has the water of Paradise in his hands, makes him drink a drop of water due to which faith grows in him like vegetation.

That is why they from the side of Allah, from the side of his Prophet, from the side of his Vicegerent, from the side of my daughter Fatima Zahra, from her sons Hasan and Husain, from their children who are the Imams will be on truth and right. I asked: O Messenger of Allah! Who are those Imams (a.s.)? He said: They are eleven persons from the progeny of Ali through Husain (a.s.). Then the Holy Prophet (S) said: I praise that Allah, who has made the love of Ali the condition to enter Paradise and also for salvation from Hell.

Ali Ibne Ibrahim has narrated that Abu Baseer asked Imam Sadiq (a.s.) that who are more in number, angels or human beings?

The Imam said: By Allah in whose hands is my life, the angels in the heaven are much more than the particles of the earth and in the skies there is no space equal to a feet where there is not an angel who glorifies and magnifies Allah. And there is no tree nor any pebbles on the earth, but that there is an angel on it which everyday informs Allah about its deeds and conditions, although Allah is more aware about the angels and there is no angel but that everyday he goes to the proximity of Allah with our Wilayat and the love of Ahlul Bayt (a.s.) and asks forgiveness for our friends and curses our enemies and all the angels ask Allah to send chastisement upon them as is the right.

After that in the explanation of the verse:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ.

Those who bear the power (***arsh***)***...*** (***Surah Ghafir 40:7***)

Imam said that he is the Holy Prophet (S) and after him his Vicegerent who are the bearers of knowledge of Allah and ‘Arsh’ means knowledge.

وَمَنْ حَوْلَهُ.

…and those around Him… (***Surah Ghafir 40:7***)

The Imam said that it is the angels on all the four sides of ‘Arsh’.

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا.

…celebrate the praise of their Lord and believe in Him and ask protection for those who believe… (***Surah Ghafir:7***)

The Imam said that they are the believers and Shias of Aale Muhammad.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا.

Our Lord! Thou embracest all things in mercy and knowledge… (***Surah Ghafir 40:7***)

It means Your mercy reaches everyone and everything and Your knowledge surrounds everything.

فَاغْفِرْ لِلَّذِينَ تَابُوا.

…therefore grant protection to those who turn (***to Thee***) (***Surah Ghafir 40:7***)

It means forgive the community which has turned its face from the Wilayat and Love of Bani Umayyah and the Unjust Caliphs.

وَاتَّبَعُوا سَبِيلَكَ.

…and follow Thy way… (***Surah Ghafir 40:7***)

The Imam said that the path of Allah means the Wilayat and Imamate of Ali Ibne Abi Talib (a.s.).

وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

And save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. (***Surah Ghafir 40:7-8***)

The Imam said that good people means those who have the love of Ali Ibne Abi Talib (a.s.).

وَقِهِمْ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement. (***Surah Ghafir 40:9***)

Imam says that success is for one who saves himself from the love of unjust caliphs. Then Allah says:

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ.

Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (***of you***) ***when you were called upon to the faith and you rejected...*** (***Surah Ghafir 40:10***)

It means you were called towards the Wilayat of Ali Ibne Abi Talib (a.s.).

Also Ibne Mahyar narrated from Imam Baqir (a.s.) that 'for those who believe' refers to the Shias of Muhammad and his progeny and 'those who turn to Thee' are those people who have repented from the Love of Unjust Caliphs of Bani Umayyah. 'Those who disbelieve' means Bani Umayyah and 'faith' refers to the Wilayat of Ali (a.s.).

Kulaini has narrated from Imam Sadiq (a.s.) that there are some angels of Allah who clear the sins from the loins of the Shias as the wind sheds leaves from the tree in autumn. This verse points towards this:

...celebrate the praise of their Lord and believe in Him and ask protection for those who believe: (***Surah Ghafir 40:7***)

Imam (a.s.) said: By Allah! Allah has meant this only for you and no one else.

Ibne Mahyar in *Uyoon Akhbar* has narrated that 'those who believe' are those who brought faith on the Wilayat of Amirul Momineen (a.s.). Hazrat said that angels are our and our Shias' servants.

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that 'those who bear the power (Arsh)' means these eight persons: 1. Muhammad 2. Ali 3. Hasan 4. Husain 5. Ibrahim 6. Ismail 7. Moosa and 8. Isa (may peace be upon them).

Ibne Babawayh has said in *Aqaid* that the throne (Arsh) will be borne by eight people, four from the

earlier nations and four from the later ones. The earlier four are Nuh, Ibrahim, Moosa and Isa (a.s.) and four later ones are Muhammad (S), Ali, Hasan and Husain (may peace be upon them all). And it is conveyed to us from our Imam (a.s.) and reached us in this way only.

Ibne Mahyar has narrated from Amirul Momineen (a.s.) that he said that the fact of my superiority was revealed from the heavens to the Holy Prophet (S).

...and ask protection for those who believe...

This verse was also revealed at a time when there was no believer except me and the Holy Prophet (S) in the world.

It is narrated from Imam Baqir (a.s.) that Ali (a.s.) said that the angels continued to invoke blessings (Salawat) on me and the Prophet for seven years and some months and in our praise the following verses were revealed:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. (***Surah Ghafir 40:7-8***)

According to another tradition from the Holy Prophet (S): Without any doubt, Allah and the angels were sending Salawat on me and Ali for many years, because we used to pray and before us no one prayed.

It is related from many other chains from Imam Sadiq (a.s.) that he said: By Allah! The seeking of forgiveness of the angels is for you, Shias and not for all the creatures.

The Almighty Allah says regarding the greatness of the Quran:

كَلَّا إِنَّهَا تَذْكِرَةٌ. فَمَنْ شَاءَ ذَكَرَهُ. فِي صُحُفٍ مُكَرَّمَةٍ. مَرْفُوعَةٍ مُطَهَّرَةٍ. بِأَيْدِي سَفَرَةٍ. كِرَامٍ بَرَرَةٍ.

Nay! surely it is an admonishment. So let him who pleases mind it. In honored books, Exalted, purified, In the hands of scribes (***Safarah***) ***Noble, virtuous.*** (***Surah Abasa 80:11-16***)

In the authentic traditions it is mentioned that 'Sufra' means the Holy Imams (a.s.).

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ.

Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and throw themselves down in humility before Him. (***Surah Araf 7:206***)

It is famous amongst the commentators that they are the angels. But it has come in traditions that it refers to the Prophet and Imams (a.s.). Also the Almighty Allah has said:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ.

And they say: Allah has taken to himself a son. Glory be to Him... (***Surah Baqarah 2:116***)

He doesn't have any son. But some people are honoured near Allah.

بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ.

...rather, whatever is in the heavens and the earth is His; all are obedient to Him. (***Surah Baqarah 2:116***)

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ.

They do not precede Him in speech and (***only***) ***according to His commandment do they act.*** (***Surah Anbiyah 21:27***)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ.

He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble. (***Surah Anbiyah 21:28***)

Ibne Mahyar and others have narrated from Imam Baqir (a.s.) that when the Hazrat recited these verses he pointed towards his chest. It means that these verses were revealed in the praise of us, Ahlul Bayt (a.s.).1

1. The writer says: Most commentators say these verses were revealed for those who claim that angels are the daughters of Allah. That is why 'the obedient ones' means the angels but from the Ziarats like 'Ziarat-e-Jamea' and from many supplications and other authentic traditions it is clear that it refers to the Holy Imams (a.s.). On this basis and there is a possibility that they should be refuted who believe in the divinity of Amirul Momineen (a.s.) and the Holy Imams (a.s.). So 'Ebdun Mukremum' means they are the servants of Allah, whom consider as gods. Another possibility is the refutation of those who believe that angels are sons of Allah. So Allah has negated it, and that there are some nearest persons to Him,

whom He has exalted and made Caliphs; and His selection does not mean that they are His children. On this basis it is possible that it denotes the Holy Imams or generally it may be all those who are near to Allah, like the angels, the Prophets and the vicegerents.

[1] [1]
SHARES

Part 22: The Satisfied folk in Paradise denote the Imams

The Satisfied folk in Paradise denote the Imams (a.s.) and the people bearing the punishments of Hell are their enemies

There are some verses in it.

First verse:

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنْ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ. هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ.

Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination. There are (varying) grades with Allah, and Allah sees what they do. (Surah Ale-Imran 3:162-163)

Ibne Shahr Aashob and Ayyashi have narrated from Imam Sadiq (a.s.) that those *'who follows the pleasure of Allah'* are the Imams of Aale Muhammad.

By Allah these personalities are the standards for the believers. Due to their love, friendship and recognition (Ma'refat) of whatever we have, Allah will double the rewards of their deeds in this world and the hereafter.

According to the report of Ayyashi he said: By Allah! Those who involved themselves in the anger of Allah, are those who denied the right of Ali Ibne Abi Talib (a.s.). Due to this Allah was angry with them as they deserved.

There is a tradition from Imam Ridha (a.s.) that as the stages of a believer progress, the distances between two stages equals the distance between the earth and the sky.

Second verse:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ.

That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds. (***Surah Muhammad 47:28***)

Ibne Mahyar narrated from Imam Baqir (a.s.) that, *'what is displeasing to Allah and are averse to His pleasure'* are those who dislike the Wilayat of Ali Ibne Abi Talib (a.s.), although Ali is liked by Allah and the Prophet (S). And Allah has ordered about the Wilayat of Ali in Badr, Hunain, Batn-e-Nakha and Tarvia and twenty two verses were revealed in his praise in Hudaibiyah, Johfa and Ghadir-e-Khum, although the unbelievers Quraysh had refrained the Prophet (S) from entering the Masjidul Haram.

Ali Ibne Ibrahim has narrated in the explanation of this verse that the friendship and Wilayat of unjust Caliphs and those who did injustice on Amirul Momineen (a.s.), infuriates Allah. That is why Allah confiscated their deeds and cancelled all the rewards the good deeds performed by them.

Third verse:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَادْخُلِي جَنَّتِي.

O soul that art at rest! Return to your Lord, well-pleased (***with him***)***, well-pleasing*** (***Him***)***, So enter among My servants, And enter into My garden.*** (***Surah Fajr 89:27-30***)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that this verse was revealed in praise of Imam Husain (a.s.) and has also narrated from the same Imam that: Recite Surah Fajr in obligatory and recommended prayers because this Surah is for Imam Husain (a.s.) and take interest to recite this Surah so that Allah may have mercy on you.

Abu Osama asked: How is this Surah special for Imam Husain? The Imam replied: Have you have heard the verse: *' O soul that art at rest!'* It refers to Imam Husain and he is the soul at rest, who was pleased with the command of Allah and was liked by Him and his companions were from Aale Muhammad (a.s.). And Allah is pleased with him and this Surah is in the praise of Imam Husain (a.s.) and the Shias of Aale Muhammad and it is specially for them. That is why if a person recites this Surah regularly, he will be with the Hazrat in Paradise with his position, and Allah is all powerful and wise.

Kulaini and Ibne Mahyar have narrated from Sudair Sarraf that he asked Imam Sadiq (a.s.): May I be sacrificed for you, O son of the Messenger of Allah, do you feel the pains at the time of death of a believer? The Imam replied: By Allah when the angel of death comes to a believer, he cries and is terrified, so the angel says to him: O friend of Allah, do not scream. By Allah! Who has made Muhammad a Prophet, I am more kind to you than your own father.

Open your eyes and see that the Holy Prophet (S), Amirul Momineen (a.s.), Fatima, Hasan and Husain

and all the Holy Imam (a.s.) come to you. The angel of death says: They all are your friends. The believer opens his eyes and sees those blessed personages, then a callers of Allah calls his soul: O calm soul of Muhammad and his progeny, return to your Lord, and due to their Wilayat and rewards you are liked, then you be attached with my special servants. It means Muhammad, Ali and their Ahlul Bayt (a.s.) and enter my Paradise and near believer there is nothing more respected and Loved then this except this that his soul should be taken and that he should get attached to those Holy persons.

Fourth verse:

لَقَدْ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ.

Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree… (***Surah Fath 48:18***)

Ibne Mahyar has narrated that Jabir asked Imam Baqir (a.s.): How many people had taken the oath of allegiance? He said: They were 1200. Jabir asked if Ali was also from that group. He replied: Yes, in fact he was their leader and chief.[1]

1. The writer says: This refers to the allegiance of Rizwan which took place in the Umrah of Hudaibiyah and the Holy Prophet (S) set out with the intention of Umrah and the Quraysh stopped him and did not allow him to enter Mecca. The Prophet (S) sent a message through Uthman but it was rumoured that infidels have captured him. So the Prophet (S) gathered his companions under a thorny or a berry tree and took allegiance from them, that they would fight the unbelievers of Quraysh, and not run away. At that time this verse was revealed. Then the Hazrat said that Allah was pleased with the believers, thus the hypocrites were excluded, and the first and the second (caliph) and people like them are not included in this verse. Allah says in the same Surah: Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward. (48:10). Ali Ibne Ibrahim said that this verse was revealed after verse 18, thus the pleasure of Allah depends on the condition that the oath is not broken. So those who broke the oath of the day of Ghadeer and snatched the right of Ahlul Bayt (a.s.) and refused the 'Nass' of the Holy Prophet (S) have all become infidels. They are not included in this verse of Rizwan. Other points on this topic shall be discussed later on in some other book, Insha-Allah.

[1] [1]
SHARES

Part 23: 'Naas' refers to the Ahlul Bayt

'Naas (people)' refers to the Ahlul Bayt (a.s.) and 'Semi-Naas' refers to their Shias and the others are 'Not-naas'

Kulaini and Furat Ibne Ibrahim from authentic chains narrate from Imam Zainul Aabedeen (a.s.) and Imam Sadiq (a.s.) that a person stood up and asked Amirul Momineen (a.s.): You are an 'Alim'

(learned), then tell me who is ‘Naas’, ‘Shabih Naas’ and ‘Na-naas’. The Hazrat told Imam Husain (a.s.) to reply. He said: ‘Naas’ is the Holy Prophet (S) and we are from him only and included in the ‘Naas’ as Almighty Allah says:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ.

Then hasten on from the Place from which the people hasten on... (***Surah Baqarah 2:199***)

It means pick up the load and go soon from the place where people load themselves. He said that the Holy Prophet (S) loaded the things and went away from Arafat with the people. That is why at this place ‘Naas’ refers to the Holy Prophet (S) and we Ahlul Bayt (a.s.) are included in it. And we are included in what is applicable to the Prophet. ‘Ashbahun Naas’ (resembling the people) are our Shias. They are from us and they are similar to us. That is why Ibrahim said:

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

...then whoever follows me, he is surely of me... (***Surah Ibrahim 14:36***)

And ‘Na-naas’ are our enemies and pointed with his hands towards his opponents. And after that he recited the following verse:

أُوْلَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ.

...they are as cattle, nay, they are in worse errors... (***Surah Araf 7:179***)

That is they are worse than the quadrupeds.[1]

1. The writer says: Regarding this verse there is a difference of opinion among commentators. Some say that Quraysh did not go to the Arafat. During Hajj stayed at Masharil Haraam and then returned to Mina and they used to say that they were the Owners of the sanctuaries of Allah, and not like others that they should go out. When the Prophet (S) also did not stay at Masharil Haraam and went to Arafat, it was unbearable for the Quraysh, thus this verse was revealed. In short, some commentators say that ‘Naas’ refers to Ibrahim, Ismail, Ishaq, and other Prophets, and the explanation given by the Hazrat shows that it was addressed to Quraysh. It means that do not go with the Prophet to Arafat and from there, and from there itself pick up your things and go to Mashar. So Allah addressed the Prophet as ‘Naas’ and the Ahle Bayt of the Hazrat are included in it and man who is superior in excellence of knowledge than all living beings. They are Muhammad and his progeny, and their Shias also, as they have followed them and gained some of their qualities. That is why they are also included. Others are neither human nor similar to humans; rather they are animals and apparently seem to be humans. In the field of knowledge and practice they are like ‘Na-naas’; animals in human form. There is a difference of opinion about ‘Na-naas’. Some say they are Gog and Magog and some say it is a creature in human form, which is not human. The Ahle Sunnat have narrated that a tribe of Aad disobeyed their Prophet, so Allah changed them and they become ‘Na-naas’. They have a hand on one side and leg on the other and they graze like quadrupeds. In some traditions ‘Insan’ refers to Amirul Momineen (a.s.) as Allah says: When the earth is shaken with her (violent) shaking, And the earth brings forth her

burdens, And man says: What has befallen her? On that day she shall tell her news, Because your Lord had inspired her. (99:1-5). Thus Ibne Babawayh has narrated that during the time of Abu Bakr a severe earthquake occurred in Medina. People came to Abu Bakr and Umar to seek refuge. They saw that these two were also very much afraid and going towards the house of Ali al-Murtuza. The people also went with the two and arriving at his door saw that the Hazrat, calmly and fearlessly was coming towards them. Looking at them the Hazrat said: Are you amazed at my confidence and calmness? Yes, said the people. Imam said: I am the one about whom Allah has said: And man says: What has befallen her. On the day of Judgement I will ask the earth and it will tell me all about itself. According to the tradition of Kulaini, he said that if it were the earthquake of Qiyamat the earth would have answered me.

[1] [1]
SHARES

Part 24: Ocean of pearls and corals denote the Imams

Ocean of pearls and corals denote the Imams (a.s.)

Allah the most high says in Surah Rahman:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ. بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ.

He has made the two seas to flow freely (so that) they meet together: Between them is a barrier which they cannot pass. Which then of the bounties of your Lord will you deny? There come forth from them pearls (lolo) and corals (marjan). (Surah Rahman 55:19-22)

Most commentators say that two seas denote a salty one and a sweet one. The sweet water enters the salty sea and by the power of Allah they mix together and pearls come into existence where these waters mix together. Some have said that it refers to the sea of the sky and the sea of land and when the rain-bearing cloud rains on the sea the shells open their mouth and pearls are made from it. Others have said that it refers to the sea of Persia and the sea of Rome. In the explanation of these verses many traditions has been narrated from the Ahle Sunnat and Shias.

Thalabi from Ahle Sunnat has narrated from Sufyan Thawri and Ibne Jabir that the two seas are Ali and Fatima (s.a.) and the Holy Prophet (S) is the 'barrier' and 'pearls' and 'corals' are Hasan and Husain (a.s.). The big pearl refers to Imam Hasan and Husain is compared to a small pearl or with coral, whose redness is associated with the martyrdom of Imam Husain (a.s.).

Shaykh Tabarsi has narrated from Salman Farsi, Saeed Ibne Jubair and Sufyan, and Ibne Mahyar has also narrated this from Ibne Abbas and also from Ahle Sunnat sources it is narrated from Abu Saeed

Khudri and from Shia chains from Imam Ja'far as-Sadiq (a.s.) that the two seas are Ali (a.s.) and Fatima (s.a.). It means that neither Ali does injustice on Fatima nor Fatima does injustice on Ali and Hasan and Husain were born from them.[1]

Ibne Mahyar has narrated through Sunni chains from Abu Zar that the two seas are Ali and Fatima (s.a.) and 'pearls' and 'corals' are Hasan and Husain (a.s.). And who has seen anyone like these four. Only the believer befriends them and only the unbeliever hates them. So remain a believer due to the love of Ahlul Bayt (a.s.) and do not become an unbeliever by hating them, otherwise Allah cast you into Hell.

Ibne Babawayh in *Khisal* has narrated from Imam Sadiq (a.s.) on this verse that Ali and Fatima (s.a.) are the two deep seas of knowledge, none of whom does injustice on the other; and pearls and corals are Hasan and Husain.

Ibne Shahr Aashob has narrated from Ibne Abbas that one day Fatima (s.a.) complained to the Holy Prophet (S) about her poverty and difficulties. The Prophet (S) said: O Fatima! Be content with your husband because he is a Sayyid and a leader and he is the best of all the creatures in this world and the hereafter. At that time Allah revealed this verse:

He has made the two seas to flow freely…

Ali Ibne Abi Talib is the sea of knowledge and Fatima is the sea of Prophethood who are connected to each other and I have connected them. It means that there is a barrier between them which is the personality of the Prophet (S), who refrains Ali from becoming sad in the world due to poverty and refrains Fatima from saying anything against Ali.

So, O the nations of people and Jinn, which of the bounty of Allah—it means the Wilayat of Ali (a.s.) or the love of Fatima (s.a.)–would you deny? Because these two are the great blessings of Allah for you, that is why 'pearl' means Imam Hasan and 'coral' means Imam Husain (a.s.) because 'lolo' is big pearl and 'marjan' is the small pearl.

1. The writer says: On the basis of traditions where there is no mention of the Prophet (S) it is possible that 'Barzakh' denotes the holiness and sinlessness of the two holy souls that restrains them from revolt and oppressing each other.

[1] [1]
SHARES

Part 25: Quranic Expressions denote to the Holy

Imams

‘Maa-e-Maeen’ (Flowing water), ‘Be-ar-e-Motala’ (Deserted well), ‘Qasr-e-Mushayyad’(high palace), ‘Sahab, ‘Barish’, and ‘Favakeh’ and all those apparent things which give benefits refer to the Pure Imams (a.s.), their sciences and blessings

There are many verses in this regard.

First verse:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ.

Say: Have you considered if your water should go down, who is it then that will bring you flowing water? (***Surah Mulk 67 :30***)

There is a tradition from Ali Ibne Ibrahim that this means if your Imam goes in concealment who is there who can bring an Imam similar to the original one?

There is also a tradition from Imam Ridha (a.s.) that he said in the explanation of this verse that your water from your Lord is at your door and the Holy Imams are the doors of Allah towards you whom Allah has opened for His creatures and the flowing water refers to the knowledge of Imam.

Shaykh Tusi in *Ghaibat* narrates from Imam Moosa Kazim on the explanation of this verse that he said: If you do not find your Imam, he goes into occultation and you do not see him, then what will you do?

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that if your Imam goes into occultation because of your bad deeds who will bring a new Imam for you?

There are many traditions on this topic. Water denotes knowledge, as water is necessary for the life of the body and in the same way the Shias have got knowledge from their Imam and it is for keeping the soul alive, because they have the trait of doing good and water is necessary for a brief life on the earth and knowledge is necessary for the everlasting life of the hereafter. And the inner meaning of the verse is not against the outer one and both are applicable, because Quran has seven interiors rather seventy interiors (meanings).

Second verse:

وَأَلَّوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا.

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water. (***Surah Jinn 72:16***)

It means if they had remained steadfast on the right path, and strayed to the path of misguidance We would have made them drink a lot of water. There is a tradition from Imam Muhammad Taqi (a.s.) in *Kafi* and *Manaqib* that had they had remained steadfast on the Wilayat of Ali Ibne Abi Talib and his successors and on their love and had a firm faith in their Imamate, We would have filled their hearts with the pure faith. The inner meaning of this verse is also as mentioned.

Third verse:

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ.

So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace (Qasr) raised high. (***Surah Haj 22:45***)

Most commentators say that it is the well located at the foot of the mountain, Hadaramaut. And 'Qasr' refers to the palace on the top of that mountain; and they were built by the people of Hanzala Ibne Safwan who were the surviving people from the nation of Prophet Saleh (a.s.). When Hanzala killed their Prophet, Allah destroyed them, and the well and the palace became deserted.[1]

Ibne Babawayh from authentic chains has narrated from Imam Sadiq (a.s.) that the deserted well refers to the silent Imam, whose right has been usurped and due to fear of opposition he was unable to declare his Imamate; whosoever desires can gain wisdom from that well and benefit himself. The 'palace' refers to the speaking Imam, who can speak without dissimulation (Taqaiyyah) and fear and can openly declare his Imamate and that Imam is in occultation who does not speak and whose time of Imamate has not come. The speaking Imam is the one who has appeared.

Also according to another tradition the 'palace raised high' refers to Ali (a.s.) and the 'deserted well' is Fatima (s.a.) and her children and the Imams who are away from rulership and kingship and their right was snatched away.

In *Manaqib* it is narrated from the Holy Prophet (S) that both 'the palace raised high' and 'the deserted well' refer to Amirul Momineen (a.s.).[2]

Fourth Verse:

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ.

And as for the good land, its Vegetation springs forth (abundantly) by the permission of its Lord,

and (***as for***) ***that which is inferior*** (***its herbage***) ***comes forth but scantily, thus do we repeat the communications for a people who give thanks.*** (***Surah Araf 7:58***)

It is narrated by Ali Ibne Ibrahim that 'the good land' is a metaphor for the Imams, whose knowledge is effortlessly gained from the Almighty Allah and 'inferior land' denotes their enemies, whose knowledge is dirty and invalid and if a little knowledge of theirs reaches the people that also does not benefit.

Shaykh Tabarsi has narrated from Ibne Abbas that Allah has given these as similes of a believer and a disbeliever. Though all land is of one kind, some are pure as they become soft due to rain and good vegetation grows from them and production is also more from them and some are salty and rocky on which nothing grows and if something grows, it carries no benefit. In the same way the heart is made of flesh and blood, but some hearts become soft due to good advice and some are hard, which do not accept any advice. That is those whose hearts becomes soft due to the remembrance of Allah, should thank Allah.3

Fifth verse:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنْ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنْ الْحَيِّ ذَلِكُمْ اللَّهُ فَأَنَّا تُؤْفَكُونَ. فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

Surely Allah causes the grain and the stone to germinate, He brings forth the living from the dead and He is the bringer froth of the dead from the living, that is Allah, how are you then turned away. (***Surah Anam 6:96***)

It is narrated from Imam Sadiq (a.s.) that 'grain' refers to the believer whom Allah takes as His friend and 'stone' refers to the unbeliever who is far from everything.

According to another tradition the germinating of seeds refers to the manifestation of the knowledge of the Holy Imams and 'stone' denotes those from whom knowledge is away.

According another tradition 'grain' refers to the original clay (Teenat) of the believer, in whom His love has been created and 'stone' refers to the Teenat of an unbeliever. Allah brings life from the dead one means that the Teenat differentiates an unbeliever from the believer and according to another tradition He brings the believer out from the 'loins' of an unbeliever.

I have given the implicit explanation in *Biharul Anwar.*

Sixth verse:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ. فِي سِدْرٍ مَخْضُودٍ. وَطَلْحٍ مَنْضُودٍ. وَظِلٍّ مَمْدُودٍ. وَمَاءٍ مَسْكُوبٍ. وَفَاكِهَةٍ كَثِيرَةٍ. لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ. وَفُرُشٍ مَرْفُوعَةٍ.

And the companions of the right hand, how happy are the companions of the right hand. Amid thorn less lote-trees and banana-trees (***with fruits***) ***one above another. And extended shade, and water flowing constantly, And abundant fruit, Neither intercepted nor forbidden, and exalted thrones.*** (***Surah Waqiah 56:27-36***)

There is a tradition in *Basairud Darajat* from Imam Sadiq (a.s.) that all these refer to Imam (a.s.) and their sciences that benefit the people.4

Seventh verse:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. وَالتِّينِ وَالزَّيْتُونِ. وَطُورِ سِينِينَ. وَهَذَا الْبَلَدِ الْأَمِينِ. لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ. فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ.

I swear by the fig and the olive, And mount Sinai, And this city made secure, Certainly We created man in the best make.

Then We render him the lowest of the low. Except those who believe and do good, so they shall have a reward never to be cut off. Then who can give you the lie after (***this***) ***about the judgment? Is not Allah the best of the Judges*** (***Surah Tin 95:1-8***)

Commentators have said that Almighty Allah took the oath of Figs and Olive because Fig is a pure fruit which gets digested soon and it is medicinal too and has many uses and Olive is a fruit which is used to make stew and it is a beneficial fruit.

Some have said that they are the names of two mountains.

And mount Sinai,

It is the mountain on which Prophet Moosa prayed.

And this city made secure,

It means the exalted Mecca.

Certainly We created man in the best make.

It means that We have created human beings implicitly and explicitly in the best way.

Except those who believe and do good, so they shall have a reward never to be cut off.

Then who can give you the lie after (this) about the judgment?

Strange things are narrated in the explanation of this Surah.

Ali Ibne Ibrahim narrates 'Fig' refers to the Holy Prophet (S) and 'olive' refers to Amirul Momineen (a.s.) and 'Mt. Sinai' refers to Imams Hasan and Husain (a.s.) and in this Surah 'man' refers to the first unjust (caliph) who would go into the lowest compartment of Hell.

'Except those who believe..' refers to Amirul Momineen (a.s.). 'so they shall have a reward never to be cut off.' means that Allah does not show the obligation of the reward that He bestows. Thus Allah asks the Prophet what all the people deny in the matter of religion? — it means about the Imamate of Amirul Momineen (a.s.).

Ibne Mahyar has through many sources narrated that 'Fig' refers to Hasan (a.s.) and 'olive' refers to Amirul Momineen (a.s.) and 'the city made secure' refers to the Holy Prophet (S) because one who follows the Prophet (S) becomes fearless of the punishment of Allah. 'Certainly We created man in the best make.' refers to the first tyrant (caliph), from whom Allah had taken the oath of His Lordship, the Messengership of Muhammad (S) and the Imamate of his vicegerents, so he apparently accepted those things, but afterwards he usurped the right of the Aale Muhammad and did whatever injustice he liked upon them. So Allah has put him in the lowest section of Hell.

Except those who believe and do good, so they shall have a reward never to be cut off.

These denote Amirul Momineen (a.s.) and his Shias.

Then who can give you the lie after (this) about the judgment?

The Hazrat said that the verse was revealed in this way and 'judgement' refers to the Wilayat of Amirul Momineen (a.s.).

There is a tradition in *Khisal* that 'fig' refers to Medina and 'olive' refers to Baitul Muqaddas and 'Mt. Sinai' is Kufa and 'city made secure' refers to Mecca.5

1. For details refer to Hayatul Qulub, Volume 1
2. The writer says: On the basis explanations recorded in traditions it is possible that the destruction of the town refers to their spiritual destruction, their misguidance and deviation as they have derived any benefit from the Silent Imam and the Talking Imam. These explanations are based on the points stated earlier. The spiritual life is compared to the apparent life and spiritual benefits are compared to the physical benefits. Since all details are provided in Biharul Anwar it is not possible to repeat them here.
3. The writer says: From explanations recorded in traditions it is possible that it is an indication towards good or bad; that a person with good 'teenat' accepts the sciences of divine recognition and accepts Allah's graces in life, while those having a bad 'teenat' get only ignorance and evil. They cannot benefit from the divine grace and the guidance of Allah.
4. The writer says: These explanations are deep and it is possible that it may be that Paradise of the believers depends upon the manifested Paradise, which would be bestowed by the Almighty in the hereafter. Rather in this world too there is a spiritual Paradise for them due to the blessings of the Holy Imams (a.s.) and they bestow the shade of sympathy, help and intercession over the heads of the Shias, and due to the spring of their knowledge and sciences the souls of the believers become alive and the abundance of fruits are their different types of wisdoms and recognition which are never ending and

there is no restriction for the Shias regarding them. ‘And exalted thrones’ refers to their good manners and ethics, from which they acquire good manners and happiness, and in the hereafter also their physical and spiritual joy would increase as explained in Ainul Hayat and other books.

5. The writer says: On the basis of explanations recorded in traditions the word ‘teen’ (figs) refers to Imam Hasan (a.s.) because the fig is the most delicious fruit and another tradition says that the fig is the fruit of Paradise and it has many benefits and Imam Hasan (a.s.) is created from the fruit of Paradise. It is the knowledge and wisdom of the Prophet that reaches the world and increases the spirit of the Shias. The olive denotes Imam Husain (a.s.) because it has many good qualities. Fine oil is obtained from it that cures physical pains. In the same way Imam Husain is the nearest one to Allah (the most loved person) and his knowledge imparts strength to the hearts of the believers and due to the Holy light of his Imamate which reached his children and due to the Holy light of his children all the near proximate ones of Allah get guidance. It is mentioned in the explanation of the verse of Noor that Allah has compared his Holy light to the olive and the ‘mountain’ refers to Amirul Momineen (a.s.) due to many reasons. The first reason is that the merits of Imam Ali (a.s.) and his Ahlul Bayt (a.s.) were revealed to Moosa (a.s.) on this mountain as mentioned in many traditions.

The second reason is that Hazrat Moosa was having an exalted status and was steadfast in religious affairs and in magnanimity he was firm like a mountain. Thus on the day of his martyrdom Hazrat Khizr (a.s.) addressed him: You were like a mountain in the matter of religion— strong and firm and even the wind could not move it. In the same way he was firm in belief in times of great calamities.

The third reason is that as mountains are pegs of the earth that hold it firm and do not allow it to shake, in the same way as long as Amirul Momineen (a.s.) or his descendants, the Holy Imams (a.s.), are present on the earth, it would remain firm due to their blessings. As mentioned in many traditions if the Imam is not there on the earth for a fraction of a second, it would surely get destroyed. Shia and Sunni scholars narrate that the Prophet (S) said: Ali is the peg of this earth due to which it is firm and steady.

The fourth reason is that the Prophet (S) is the place where the holy lights are revealed, as it was the Mt. Sina.

The fifth reason is that the two sons of the Holy Prophet (S) are the example of fig and olive. As the father so are the sons born through him, and these two fruits grow best on mountains.

The ‘secure city’ denotes the Prophet (S) for many reasons.

Firstly, the Prophet (S) was a resident of Mecca and the holiness of that place is due to his presence.

Secondly the Prophet (S) compared to other prophets is like Mecca having superiority over other cities.

Thirdly, one who brought faith on the Holy Prophet (S) and his progeny entered the Wilayat (Mastership) of the holy sanctuary and became fearless from the misguidance of this world and punishment of the hereafter, in the same way as a person enters Mecca becomes fearless about the problems and difficulties of this world and if he enters with faith he would be saved from difficulties of both the worlds. The Holy Prophet (S) said: I am the city of knowledge and Ali is its door. Now all the explanations of those traditions, which I had given earlier, can be understood easily. But ‘Insan’ denotes ‘na-naas’, and it is possible it is for the first one. The reason for its revelation may that the verse is general or because he was the most unjust one to enter the lowest position in Hell and the basis for the evil of all his followers. Just as ‘those who believe’ denotes Ali (a.s.) because he was the most perfect among believers and his faith excelled over others. In this case the exception would be dropped. The plural is used for respect or it includes all other Holy Imams (a.s.). Allah knows best.

[1] [1]

SHARES

Part 26: 'Nahl' denotes the Infallible Imams

‘Nahl’ denotes the Infallible Imams (a.s.)

The Almighty Allah says:

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ.

And your Lord revealed to the bee... (***Surah Nahl 16:68***)

Some have said that it was an inspiration to the bee. Some say that it was made in their 'Teenat' (life clay) and it was created on this same 'Teenat'.

أَنْ اتَّخِذِي مِنْ الْجِبَالِ بُيُوتًا وَمِنْ الشَّجَرِ وَمِمَّا يَعْرِشُونَ.

Make hives in the mountains and in the trees and in what they build: (***Surah Nahl 16:68***)

It means they should make hives on the mountains, and trees of grapes or those compartments and holes that people make for them or they make such hexagonal compartments that even the engineers are astonished at them.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ.

Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect. (***Surah Nahl 16:69***)

So eat from different flowers whichever you like and walk on those ways which are appointed by Allah and made easy for you, that is, remain obedient to Allah in that condition.

The bees produce honey of different colours, white, yellow, red, and. There is remedy in honey for pains and sufferings of the people. There are few medicines in which honey is not used.

In the explanation of this verse Ali Ibne Ibrahim has narrated from Imam Sadiq (a.s.) that he said: We are the 'bees' on whom Allah sent revelation and 'mountains' refers to the Arabs. Allah has commanded us to make the Arab Shias. 'And in the trees' means the non-Arabs; and 'in what they build' refers to those freed slaves who got mixed in the tribes of Arabs though originally they were non-Arabs. The meaning of the drinking of different colours is that the different sciences that are manifested through us.

Dailami has also narrated from the same Imam on the explanation of this verse that: What is the value of the honeybees that Allah should send revelation on them? This verse was revealed in our praise and Allah has compared us to the honeybee. We are under the command of Allah and 'mountains' refers to

our Shias and ‘tree’ refers to the believer ladies.

Ayyashi has narrated from the same Imam that ‘bee’ indicates the Holy Imams (a.s.) and ‘mountain’ refers to the Arabs and ‘tree’ refers to the freed slaves and ‘in what they build’ are the boys and servants who are not freed and they have the love of Allah, the Prophet and the Holy Imams, and the different colours of drink means different sciences which are taught by the Imams to their Shias. ‘In which there is healing for men’ means there is a remedy in the knowledge and our Shias are the ‘men’ and Allah knows the non-Shias best that they are. If this verse means what people think, it is a type of honey that people eat. Therefore when a sick person takes it, he would surely get well because the promise of Allah is not false, but the remedy is from the knowledge of the Quran because Allah says:

وَنُنَزِّلُ مِنْ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And We reveal of the Quran that which is a healing and a mercy to the believers, (***Sura Israa 17:82***)

Then the Hazrat said that the Quran is a remedy and mercy for those who are fit for it and the Holy Imams who guide, deserve it the most; about whom the Almighty Allah says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا.

Then We gave the Book for an inheritance to those whom We chose from among Our servants… (***Surah Fatir 35:32***)

Also Ayyashi from other chains from the same Imam has narrated that ‘bee’ refers to the Holy Prophet (S).

Make hives in the mountains…

It means marry the women of Quraysh.

and in the trees…

and also from all the Arabs.

and in what they build:

This refers to non-Arabs and slaves and the different colours of drinks refers to the different sciences.

There is a tradition from Imam Moosa Kazim (a.s.) that ‘bee’ refers to the Holy Imam (a.s.) and ‘mountains’ refers to Quraysh and ‘tree’ refers to all Arabs and ‘what they build’ refers to non-Arabs and

slaves.

...in the ways of your Lord... (***Surah Nahl 16:69***)

It is the true religion that we follow and the different kinds of honey denote the knowledge of Amirul Momineen (a.s.) which has reached the people and which is the cure of the diseases of ignorance and misguidance. Thus Allah says regarding the Quran:

...and a healing for what is in the breasts...(***Surah Yunus 10:57***)

It means it is cure for the diseases of the breasts.[1]

1. The writer says: It is repeatedly mentioned that whenever Quran mentions food, worldly life, apparent tastes and their benefits they denote spiritual food, spiritual tastes, eternal life like water denotes knowledge and the light of wisdom. Therefore it is not unlikely that 'bees' denote the Holy Prophet (S) or Imams (a.s.) because as bees collect the fine food from which the best food is obtained that helps in curing the physical body and they make their dwellings in different places and their king are so wise that kings of humans take lessons from them, in the same way leaders of religion are the best of the creatures and for the Shias they are the source of divine revelation through which they cure their spiritual problems and diseases like ignorance and misguidance. Also the Imams (a.s.) due to opposition, oppression and injustice on them, kept their knowledge secret and passed it to each and every tribe and family of Shias like the bees in fear of other animals make their homes in places where they remain safe any harm. As narrated from Imam Sadiq (a.s.): Fear about your religion and keep it secret through 'Taqaiyyah' because one that does not practice Taqaiyyah cannot remain safe. You are among your opponents like honeybees among birds. If the birds come to know what is there in the bellies of those bees they would not leave a single bee alive and eat each one. In the same way when opponents come to know what is there in your chest, that is the love of Ahlul Bayt (a.s.), that you love we Ahlul Bayt, they would eat you with their tongues and harm you openly and privately. May Allah have mercy on those who have our love in their hearts and keep it concealed. Arabs are compared to mountains as they are strong, firm and steadfast in religion or that they are tribes and tribes together and the comparison of non-Arabs with trees is because they are spread out or that they are soon obedient and obey the orders and have much ability for perfection. The slaves, the freed ones or those attached to tribes are compared to the honeycombs because they are attached with their lords and tribes as they are artificially made. Such types of similes and metaphors abound in verses that do not contradict the apparent meaning just as many traditions also prove the apparent meaning.

[1] [1]
SHARES

Part 27: Interpretation of the Seven oft-repeated verses

Interpretation of the Seven oft repeated verses

The Almighty Allah says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنْ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ.

***And certainly We have given you seven of the oft-repeated* (*verses*) *and the grand Quran.* (*Surah Hijr 15:87*)**

It is well known among the scholars that 'seven of the oft-repeated (verses)' is Surah Fatiha and it is said to be 'oft repeated' because it is recited at least twice in every Prayer or it is between Allah and His creatures or these words should come repeatedly or it is half the praise of Allah and half of it is supplication or because it was revealed twice.

Some have said that 'seven' is Surah Fatiha and 'oft repeated' is the Quran as stories and news are mentioned in it. Others have said 'seven oft-repeated' are the seven chapters at the beginning of the Quran because in addition to the laws news repeatedly occur in them and some say that the whole Quran is 'seven of the oft-repeated' one because it is divided into seven parts.

Ali Ibne Ibrahim, Furat, Saduq and Ayyashi have narrated from Imam Muhammad Baqir (a.s.) that he said: We are those 'oft-repeated' given to the Prophet by Allah we are the proof of Allah on the earth for the people who live in different conditions.

Those who know us, knows us, and those who don't know us, then after the death whatever is before him will know us and according to another tradition those who know us then he knows us with proof and belief on the earth and he will see us with the eyes of belief in the hereafter and those persons who do not recognize us, then Hell is before them and they will enter it.

In *Basair* the above words are narrated from Imam Moosa Kazim (a.s.) and Ayyashi has narrated that people asked Imam Sadiq (a.s.) about the explanation of this verse. The Hazrat replied that its apparent meaning is Surah Hamd and inwardly it refers to us and everyone of us after their father is Imam.

Imam Moosa Kazim (a.s.) has narrated that 'seven oft –repeated' and 'the grand Quran' is Hazrat Sahibul Amr (a.s.).[1]

1. The writer says: It is not easy for everyone to understand these traditions as many profound concepts are explained therein because the figure seven is not according to their numbers. This can be explained in certain ways.
Firstly the number seven would be in accordance with the seven names of the Infallibles—Ali, Fatima, Hasan, Husain, Baqir, Ja'far and Moosa Kazim (a.s.).
Secondly the figure seven denotes the fact that mostly the dispersal of knowledge was from the seven persons till Imam Ridha (a.s.). Due to severe Taqaiyyah no other knowledge was acquired from Imam Zainul Aabedeen (a.s.) except Duas (supplications). After Imam Ridha (a.s.) the Holy Imams (a.s.) spent their life in Taqaiyyah or in prison. Little knowledge was acquired from these Imams in comparison to other Imams. That is why they are not counted. Due to these two reasons 'masani' is from this point of view that these persons were attached to Quran by the Holy Prophet (S) by saying: I leave among you two weighty things, the book of Allah and my Ahle Bayt.
So the saying of the Imams (a.s.) that we are 'masani' means we are those whom the Prophet (S) has attached to the Quran and made us his second. As Ibne Babawayh has said that Allah made them attached to the Holy Prophet (S) or may be from this point of view that, those people had praised Allah or that Allah has Praised them. Or from this point of view that

those people are double sided. One side is holiness and spiritualism with which they were in contact with angels and acquired knowledge through revelations and inspirations and on the other side they are human beings, in their form, species and some qualities similar to human beings, for that reason they benefit people with knowledge as stated by us earlier.

Thirdly the number seven after Masani (double) becomes fourteen because 'Sana' means twice. Then the Prophet from one side is the giver and from another not the giver, because from the side of Prophethood and unlimited perfection he is a boon, which has been bestowed, and from the other side he is a person who has bestowed this. Or that including the Quran they become fourteen but there is reservation in this.

Fourthly, Saba Masani may be Surah Hamd, meaning that Allah has made Surah Fatiha equal to the whole Quran. Because this Surah mentions us and we and our path has been praised and it flays our enemies and their way. According to many traditions it is the path of those great people and 'those upon whom is Thy wrath' are those who have usurped their rights and 'the astrayed ones' refers to those who follow the usurpers and accept them as their leaders. Therefore it means that this Surah was revealed for them and it has more excellence over the whole Quran. Among all these explanations, as far as I think, this one is more logical, clear and apparent.

[1] [1]
SHARES

Part 28: 'Scholars' in Quran imply the Imams

In Quran, 'Scholars' imply the Imams and 'people of understanding' stands for their Shias

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ.

Say: Are those who know and those who do not know alike? Only the men of understanding are mindful. (***Surah Zumar 39:9***)

This verse directly says that knowledge leads to excellence and superiority and the one who is more learned is more capable and has more right than others to become the Imam and there is no doubt in it that from the Imams, each of them, in his own time, was the most knowledgeable, especially more than those who falsely claimed Imamate and Caliphate.

The Imams (a.s.) never went to others for gaining knowledge, but others have come to ask them for it and among all sects, no one disputes that Amirul Momineen (a.s.) was the most knowledgeable amongst all the companions.

Kulaini, Saffar, Ibne Shahr Aashob and others from different chains have narrated from Imam Baqir and Imam Sadiq (a.s.) that they said: 'Those who know' are we and 'those who do not know' are our enemies and our Shias are 'the men of understanding' who differentiate between us and our enemies and they know that we are rightful and more eligible for the caliphate than our enemies.

Saffar has narrated that people asked the explanation of this verse from Imam Sadiq (a.s.). He said: We are 'those who know' and our enemies are 'those who do not know' and our Shias are 'the men of understanding'.

Kulaini has narrated authentically from Ammar Sabati, that he says: I asked Imam Sadiq (a.s.) about the verse of Allah:

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ.

And when distress afflicts a man he calls upon his Lord turning to Him frequently; (***Surah Zumar 39:8***)

The Hazrat said this verse was revealed for the first hypocrite who considered the Prophet (S) as a magician. When he used to fall ill, apparently he used to pray and use to say that I will return from saying that thing again, which he used to regarding the Prophet (S).

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ.

...then when He makes him possess a favor from Him, he forgets that for which he called upon Him before... (***Surah Zumar 39:8***)

Meaning, when he used to get rid of the illness and regain health he used to forget Allah and what he had prayed earlier. The Imam said that he forgot to repent from what he used to say about the Prophet (S) that he was a magician. That is why Allah said:

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire. (***Surah Zumar 39:8***)

The Imam said that 'ungratefulness' refers to that building which he had unjustly claimed and usurped the right of Amirul Momineen (a.s.). He was not the Caliph from Allah nor the Prophet (S) had appointed him. Then the Hazrat said that after this Allah turns His address to Ali (a.s.) informed the people about his condition and his excellence. Then He said:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? (***Surah Zumar 39:9***)

It means are they equal; those who know that Muhammad (S) is the Prophet of Allah and those who say that he is magician and a liar? O Ammar this is the explanation of this verse.

Then the Almighty Allah says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ.

And (***as for***) ***these examples, We set them forth for men, and none understand them but the learned.*** (***Surah Ankabut 29:43***)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that he said in this verse the 'learned' refers to us. We know the Quran and we understand its examples.

Also the Almighty Allah says:

وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا.

...and you are not given aught of knowledge but a little. (***Surah Israa 17:85***)

The commentators say that it means Allah has give you little knowledge.

Ayyashi has narrated from Imam Baqir (a.s.) that: You are given little knowledge by the Prophet (S) and the Holy Imam— It means others have not received any share of knowledge but on as much as was acquired from these blessed persons.

The Almighty Allah says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

Nay! these are clear communications in the breasts of those who are granted knowledge... (***Surah Ankabut 29:49***)

Kulaini, Ibne Mahyar and others have with many chains narrated from Imam Baqir and Sadiq (a.s.) that 'those who are granted knowledge' are we and the words of the Quran and their meaning are in our hearts. That is why Allah did not say that the Quran is between the two covers (binding), but He said it is in our hearts.

Also the Almighty Allah says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

...those of His servants only who are possessed of knowledge fear Allah... (***Surah Fatir 35:28***)

Ibne Mahyar has narrated that it was revealed in the praise of Amirul Momineen (a.s.) who was a learned one, having the recognition his Lord, fear of Allah, he always remembering Allah, performed his duties, fought in the way of Allah, did not do anything except that which pleased Allah and His Prophet.

[1] [1]
SHARES

Part 29: The Imams are 'those who examine'

The Imams are 'those who examine'. They can glance at a person and come to know whether he is a believer or not

The Almighty Allah says:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ.

Surely in this are signs for those who examine. (***Surah Hijr 15:75***)

The above verses are mentioned after the story of Lut (a.s.). The commentators have said it means: We have mentioned about the destruction of the people of Lut, in which there are signs for those who thinks and ponder and those who derive lesson from it. Some of them said that 'those who examine' are those who recognize things through signs and marks and understand the things through intelligence and insight.

There is a tradition from the Holy Prophet (S) that: Beware of the sagacity of a believer because he sees with the Light of Allah.

It is narrated from the Prophet that he said: There are some servants of Allah who know people through their knowledge and insight then the Hazrat recited this verse:

وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ.

And surely it is on a road that still abides. (***Surah Hijr 15:76***)

It means that the town of the people of Lut which is between Medina and Syria is on your straight path.

Kulaini, *Basair, Manaqib* and the *Tafsir* of Ayyashi and Ali Ibne Ibrahim and all the books quote many traditions from the Infallibles (a.s.) that: We are 'those who examine' and the way of Paradise and till Qiyamat we are the 'road that still abides' and is firm.

In *Uyoon Akhbar Ridha* it is narrated that people asked the Imam that what is the source through which you make people aware about the things that are in their hearts. He said: May be you have not heard that the Holy Prophet (S) said: Be afraid of the sagacity of the believer as he sees through the light of Allah.

The narrator said: Yes O Hazrat I have heard it. He said: There is no believer but that there is a sagacity in him and through whatever amount of light of faith and intelligence that he possess he sees by the light of Allah. And the Almighty Allah has gathered all the sagacity in us that is distributed to all the believers in small measure and has said in the Quran:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ.

Surely in this are signs for those who examine. (***Surah Hijr 15:75***)

So the first of 'those who examine' was the Holy Prophet (S); after him was Amirul Momineen (a.s.) then Hasan (a.s.) and Husain (a.s.) and after Husain (a.s.) the purified Imams (a.s.) from his descendants, till the day of Judgement.

In *Basair* and *Ikhtisas* Abdul Rahman bin Kathir has narrated, that: I went for Hajj with Imam Sadiq (a.s.). On the way the Hazrat went on a mountain and looked towards the people and said: So many people are reciting the 'talbiya' but of them there are very few whose Hajj is accepted. Abi Sulaiman said: O Son of the Messenger of Allah (S) would the prayers of all the people that we see be accepted by Allah? Hazrat replied: Allah will not forgive the sins of those who have committed polytheism, and the one who denies the Wilayat and Imamate of Ali (a.s.), is like an idol-worshipper.

The narrator said: May I be sacrificed on you, do you recognize your friend and your enemy? Hazrat replied: Woe upon you, when a child is born, it is written between his two eyes. And whoever comes to us with our Wilayat we see on his forehead where 'believer' is written and when a person comes to us with our enmity 'disbeliever' is written on his forehead, which we can read. We are 'those who examine', and Allah has said in our praise:

Surely in this are signs for those who examine. (***Surah Hijr 15:75***)

And we recognize our friends and foes by this very sagacity.

Also in *Basair* and other books it is narrated that a person came to Imam Sadiq (a.s.) and posed a question. The Hazrat gave him the answer, then another person came and asked the same question and the Hazrat gave a different answer. Then a third person came and the Imam give him a reply different from the first and the second one, then said: The Almighty Allah has left upon us the affairs of the creatures on us and we give them the reply according to their capability and understanding, in the same way Allah had given Hazrat Sulaiman the authority over the world and had said:

This is Our free gift, therefore give freely or withhold, without reckoning. (***Surah Sad 38:39***)

The verse is in this way in the recitation of Ali. The narrator asked that whether Imam knows about the religion and capability of each person due to which he gives the suitable answer. Hazrat asked in surprised: Glory be to Allah! May be you have not read the book of Allah that says:

And surely it is on a road that still abides. (***Surah Hijr 15:76***)

It means that these signs are on the path that abides and they remain established that no one could go out of their circle, that is they are with Imamate and Imamate can never go out of the circle of Ahlul Bayt. Then he said: When the Imam sees anyone, he recognizes him. He knows his colour and type, if he listens to his voice from behind the wall, then also he recognizes him and comes to know who and what it is. He knows his qualities because Almighty Allah says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ.

And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned. (***Surah Rum 30:22***)

The Imam said: The Imams are the 'learned' whom Allah has mentioned in this verse and the Imam knows the language of all the tribes and communities and also knows whether the person who is speaking would get salvation or go to Hell. That is why he gives a reply according to the capability and condition of that person.

Also in *Basair* there is a tradition from Imam Ridha (a.s.) that he said: We have eyes which are not like those of the common people. There is a light in our eyes, in which there is no partnership of the Satan.

Ayyashi has narrated from Imam Sadiq (a.s.) in the explanation of this verse that he said: Surely in the Imam there are certain conditions for 'those who examine'. The Imam is firm on the right path and sees through that Noor (light) which Allah has bestowed to his eyes and he speaks from Allah and things are not concealed from him for whatever he intends.

In *Basair, Ikhtisas* and other books there is a tradition from Imam Baqir (a.s.) that one day Amirul Momineen (a.s.) was present in the mosque of Kufa when suddenly a woman arrived, who had had a

fight with her husband. The Hazrat judged in favor of the husband. The woman (may curse of Allah be upon her) said: By Allah! It is not like a right judgement that you have given. You have to be equitable and must not do injustice in your kingdom. You judgement was not liked by Allah.

Ali (a.s.) because angry and glared at her once and said: O audacious woman! O the abusing one! O one that utters nonsense! O one that does not menstruate like other women. When that cursed woman heard these words, she turned and ran away saying: Woe upon me, woe upon me. The son of Abu Talib revealed the things that were concealed and insulted me.

Seeing this Umar Ibne Harith, a leader of the Khawarij who was present there ran after her and said: In the beginning I was pleased when you spoke to the son of Abu Talib in that manner, but when he told you something you started making a hue and cry? The woman said: By Allah, he said those things about me that no one knew. I always menstruate from behind.

After listening to this the cursed man came to Amirul Momineen (a.s.) and said: O son of Abu Talib what was this fortune-telling that you did to the woman? Hazrat replied: O son of Hurais it was not fortune-telling, that some Jinn has informed. Indeed, two thousand years before creating this world the Creator of the spirits before He placed the spirits in the bodies, He wrote between their two eyes whether it is a believer or a disbeliever and has also written all that which would afflict him and all their good and bad things, also their record of deeds has been written; whether that person is a believer or a disbeliever and all those things that will afflict him. Then He also revealed upon His Messenger the following verse:

Surely in this are signs for those who examine. (***Surah Hijr 15:75***)

The Holy Prophet (S) was of 'those who examine' and after him I am of 'those who examine'. That is why when I looked at the forehead of that woman her all conditions were revealed to me.[1]

1. The writer says: There are many traditions on this topic and they are all explained in Biharul Anwar. According to most explanations 'this' denotes Quran. Sabeel points towards the Imam and in some instance it is the way towards Paradise.

[1] [1]
SHARES

Part 30: The last verses of Surah Furqan points to the Imams

The interpretation of the last verses of Surah Furqan points towards the Imams

Almighty Allah says in Surah Furqan:

وَعِبَادُ الرَّحْمَانِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمْ الْجَاهِلُونَ قَالُوا سَلَامًا.

And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. (***Surah Furqan 25:63***)

Ali Ibne Ibrahim, Kulaini, Ibne Mahyar and others have narrated from Imam Muhammad Baqir (a.s.) that these verse were revealed in praise of the Imams (a.s.).

It means that in return of their ignorance they say something that keeps them safe from sins or say something good to them or salutes them.

According to traditions this was also revealed in praise of the legatees who do goodness with the enemy.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

And they who pass the night prostrating themselves before their Lord and standing. (***Surah Furqan 25:64***)

Traditions say that this verse was revealed in praise of the Holy Imams (a.s.) and Barqi in *Mahasin* from Sulaiman Ibne Khalid has narrated that while reading Quran, when he reached this verse of Surah Furqan:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا.
يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا.

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (***who***) ***do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;*** (***Surah Furqan 25:68-69***)

Imam Sadiq (a.s.) said these verses were revealed for us. And by Allah, He has advised us although He knew we would never commit fornication. Sulaiman says then I read this verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones... (***Surah Furqan 25:70***)

The Imam said: Wait! This verse was revealed for you Shias. Surely a sinner believer will be brought on the day of judgement. He would be made to account before Him, and made to count all his sins one by one and would be told, you did that sin at that time. He would accept: Yes, I have done them. At that time Allah, the most forgiving, would tell him: I have concealed all your sins in the world and did not defame you and today I forgive all of them. Then He would command the angels to erase his sins and write rewards and worship instead. After that He would raise his record of deeds, so that all can see it. At that time people would exclaim in surprise: Glory be to Allah. There is not one sin in his record. This is the meaning of Allah's statement:

...so these are they of whom Allah changes the evil deeds to good ones... (***Surah Furqan 25:70***)

The Shaykh has narrated in *Amali* similarly from the Hazrat. Imam said at end of the tradition that this verse was revealed for our sinner Shias.

In *Basair* it is narrated from the same Imam that the Holy Prophet (S) said: One who brings faith on their Wilayat and remains away from their enemy, Allah will forgive their minor and major sins and convert their sins into rewards.

There are many traditions on this topic that we shall mention at some other place. Insha Allah.

Sulaiman has said in the tradition of *Mahasin* that I read the remaining verses till I reached the verse:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.

And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly. (***Surah Furqan 25:72***)

It means that those who are not present in the gathering where music is played and vain things are done or do not give false witness, when they pass through useless and meaningless things, they pass with demeanour and do not pay any heed to them. When I read this verse the Hazrat said: This verse is in our praise and our qualities are mentioned in it. After that I read this verse:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا.

And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind. (***Surah Furqan 25:73***)

The Imam said: This verse is revealed for you, Shias, that when the verses, which are in our praise, are recited before you, you believe in them and do not doubt it, rather you think and ponder over it. Sulaiman says then I recited:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

***And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard* (*against evil*). (*Surah Furqan 25:74*)**

The Imam said: This verse is in our praise and Ali Ibne Ibrahim has narrated that when this verse was recited before Imam Sadiq (a.s.), he said: If it is only like this then a strange thing is being asked from Allah that Allah should make them the leader of the pious people. He was asked: Then how was this verse revealed? He said: *and make for us guides* (*Imams*) *from those who guard* (*against evil*).

In another tradition Imam says: We are the Leader of the Pious people and according to another tradition 'wives' refers to Khadijah and 'offspring' refers to Fatima (s.a.) and 'joy of the eyes' refers to Hasan (a.s.) and Husain (a.s.) and 'guides' refers to Ali Ibne Abi Talib (a.s.).

Ibne Mahyar has narrated from Ibne Abbas that the Imam recited all the verses and then said: Make us from the guiding people so that people can acquire guidance from us, and this verse was revealed in the praise of Aale Muhammad (a.s.).

Abu Saeed Khudri has also narrated that the Holy Prophet (S) asked Jibraeel to whom does 'wives' refer? Jibraeel said: Khadijah (a.s.). Then he said: To whom does 'offspring' refer? He replied: Fatima (s.a.). Then he asked: Who are the 'joy of the eyes', that is the light of my eyes? He said: Hasan and Husain (a.s.). Then he asked: To whom does 'make us guides for those who guard' refer? He said: Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated from Saeed Ibne Jubair on the explanation of this verse: 'O our Lord! grant us' that by Allah this verse was revealed in praise of Amirul Momineen and the Hazrat usually supplicated in the same manner. That is: 'O our Lord! Grant us in our wives', which means give me Fatima and 'our offspring' means Hasan and Husain (a.s.) and 'the joy of our eyes' that is the purified Imams should be in the progeny of Husain.

Amirul Momineen (a.s.) said: By Allah I found my sons obedient to Allah so my eyes illuminated and I become happy. Then he said: 'and make us guides to those who guard'. It means we follow the pious ones who were before us and people who came after us should follow us.

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا.

***These shall be rewarded with high places because they were patient...* (*Surah Furqan 25:75*)**

It means that in exchange of obeying Allah in the world and remaining patient on the harassment of the enemies of Allah they would be given a very high position in the Paradise. Saeed Ibne Jubair says that it refers to Ali Ibne Abi Talib, Hasan, Husain and Fatima (s.a.).

…And shall be met therein with greetings and salutations. (***Surah Furqan 25:75***)

It means that angels come to welcome them and give them news of peace and salutations from Allah. They will forever remain in elevated houses and palaces of Paradise.

[1] [1]
SHARES

Part 31: The Consecrated Tree denotes Ahlul Bayt

Shajrae Tayyiba (The Consecrated Tree) denotes Ahlul Bayt (a.s.) and the Accursed Tree denotes their enemies

The Almighty Allah says:

> أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ. تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ. وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ.

Have you not considered how Allah set forth a parable of a good word (***being***) ***like a good tree, whose root is firm and who branches are in heaven, yielding its fruits in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is an evil tree pulled up from the earth's surface, it has no stability.*** (***Surah Ibrahim 14:24-26***)

According to some the good word is the formula "There is no god except Allah" (La ilaha illallah) and according to other it denotes all good words. The simile mentioned is that of the 'good tree' which has a good growth and a huge spread, whose roots spread in the earth and are strong and its branches reach upto the skies. By the command of Allah it bears fruits all the year round or every year or every six months.

Some have said that it is the date palm and some say that the example of those trees is given whose roots spread in the earth and whose branches reach the sky and whenever you want you can take fruits from it although apparently no such tree exists.

Others say that the 'good word' is faith and the 'good tree' is also refers to faith. Allah had given this

example for people so that they can take advice and the 'evil word' refers to polytheism or every false belief and bad word that Allah has prohibited from. It is like that evil tree which does not grow and its fruit is also bad, its roots grow above and are not firm and strong. Some have said that it is the cactus and some say it is a thorny tree and some opine that it means a tree with a foul odour and very weak tree which does not apparently exist.

Both the similes are perfect and clear because the true words and the right beliefs are like the tree whose roots are firm and strong and during times of doubt and unclarity they do not move from their place and their branches reach to the sky and it becomes taller and taller and those words and true belief are accepted in the realm of Allah and everyday due to correct belief and good deeds Allah's grace is showered upon him.

That tree bears fruits and immediately bears pure fruits in the world and due to belief and good deeds in abundance and due to good ethics it acquires nearness to the Almighty. The wrong-doers try their best to uproot it and destroy it but they cannot do so and in the hereafter that tree will bear the fruits of everlasting benefits and never-ending pleasures and the false words and wrong beliefs are like cactus for the intelligence, which is bitter in taste and unbearable. Although misguided and ignorant people try to spread it, but it gets uprooted from the ground as it does not have firmness and in the hereafter its fruits would be destruction and annihilation. In Hell there would be nothing to eat and drink except cactus, blood and pus.

Of the explanations of these verses by Shias and Sunnis there is a traditions of Ibne Abbas from Ahle Sunnat sources that Jibraeel said to the Holy Prophet (S): You are that tree, and Ali is its branches and Hasan and Husain (a.s.) are its fruits.

In *Firdausul Akbhar* there is a tradition from the Holy Prophet (S) that: I am the tree and Fatima is its branch and due to Ali and Fatima it has the capability of bearing fruits and Hasan and Husain are its fruits and the friends of Ahlul Bayt (a.s.) are its leaves and all its parts are in Paradise.

Kulaini, Saffar and Ibne Babawayh have narrated from Imam Sadiq (a.s.) that the Holy Prophet (S) said: I am the base and the root of that tree and Amirul Momineen (a.s.) is its trunk and the Imams from his progeny are its stems, and the knowledge of the Imams are its fruits and the believers are its leaves. Is there anything else in a tree? No, by Allah, said the narrator. The Hazrat said: By Allah when a believer is born a leaf grows from that tree and when a believer dies, a leaf falls off the tree.

In *Maniul Akhbar* there is a tradition from Imam Muhammad Baqir (a.s.) that the tree is the Holy Prophet (S), its trunk is Amirul Momineen (a.s.), its branch is Fatima (s.a.) and its fruits are their sons and its leaves are our Shias. Surely when a believer from our Shias dies, one of the leaves of that tree falls and when a son is born among our Shias a leaf grows on that tree.

Ali Ibne Ibrahim and Saffar have narrated from the same Hazrat that the tree is the Holy Prophet (S) whose lineage is proved in Bani Hashim. Its trunk is Ali Ibne Abi Talib (a.s.), its branch is Fatima (s.a.)

and its fruits are the sons of Ali and Fatima, and its leaves are their Shias. 'Yielding its fruits in every season by the permission of its Lord' refers to those sciences by which the Holy Imams (a.s.) issue verdicts of permissible and prohibited things to their Shias during Hajj and Umrah.

In *Basairud Darajat* there is a tradition from Imam Sadiq (a.s.) that the tree means the farthest lote-tree (Sidratul Muntaha), the Holy Prophet (S) is its root, Ali is its trunk, Fatima is its branch, and the Imams from the progeny of Fatima are its branches and its leaves are their Shias. And its fruits which are always available are the sciences that are inquired from the Holy Imams (a.s.) and what they say in reply. People asked why is it called 'farthest'? He replied: Because, by Allah, the religion of Allah ends at him and whoever is not the leaf of that tree, is neither a believer nor from our Shias.

Ayyashi has narrated from Imam Sadiq (a.s.) that the 'good tree' is an example that Allah has mentioned about His Messenger's Ahlul Bayt and the 'evil tree' is the simile that Allah has given about their enemies.

In *Majmaul Bayan* there is a tradition from Imam Baqir (a.s.) that the 'evil tree' refers to Bani Umayyah.

Allah says in Surah Bani Israel:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا.

...And We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy. (***Surah Israa 17:60***)

There are many traditions in its explanation that the cursed tree is the lineage of Bani Umayyah. That is why Ayyashi and other narrators with many chains of narrators have related from Amirul Momineen (a.s.), Imam Baqir (a.s.) and Imam Sadiq (a.s.) that the cursed tree is Bani Umayyah.

Ayyashi has also narrated through many chain of narrators in the explanation of this verse that the Holy Prophet (S) dreamt that a group of people are going on his pulpit and making people aloof from the religion, after that Jibraeel came with this verse that the unjust caliphs and Bani Umayyah would sit on your pulpit and make people aloof from religion.

Ayyashi has also narrated from Imam Sadiq (a.s.) that one day the Holy Prophet (S) emerged from his house in very aggrieved mood. The companions asked the reason for his grief. He said: Last night I saw a dream that the descendants of Bani Umayyah were mounting my pulpit. When I asked Allah whether this would happen in my lifetime, He said: It would occur after your passing away.

According to other traditions the Holy Prophet (S) said: I saw twelve persons from Bani Umayyah climbing my Pulpit.

Shaykh Tabarsi has related that the Prophet saw some people going up and down his pulpit. After this, till the Prophet was alive, no one saw him laughing.

There is a tradition is Sahifa Kamilah from Imam Sadiq (a.s.) that one day the Holy Prophet (S) was on the pulpit and he dozed. He dreamt that some people were jumping up and down his pulpit, as monkeys do and they were sending the people away. Seeing this the Hazrat was astonished and sadness and grief became apparent from his face. Just then Jibraeel brought this verse and the cursed tree refers to Bani Umayyah.

Shaykh Tabarsi in *Ihtijaj,* in the footnotes of the debate between the Imam Hasan (a.s.) and Muawiyah and their companions, has narrated that Imam Hasan (a.s.) said to Marwan Ibne Hakam: Allah has cursed you, your father, your dear ones and your progeny and that curse caused you to commit polytheism, sins and transgression.

As Allah says: 'and the cursed tree in the Quran'. O Marwan you and your Progeny are the cursed tree, whom Quran has cursed and we are the people of the Quran and we know the apparent and hidden meanings of the Quran. We are from that tree praised by Allah in these words: 'Whose root is firm and who branches are in heaven' It means the knowledge of the Quran would be expounded to the people of the world and our enemies are from the cursed tree:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. (***Surah Tawbah 9:32***)

If the hypocrites had understood the meaning of this verse, that I have mentioned, they would surely have removed it from the Quran as they have removed many verses which were clearly in our praise and in denouncement of our enemies.1

1. The writer says: From explanations recorded in traditions, it is clear that they are according to the majestic verses, because it is known that Allah has given these examples for faith and true knowledge. These deeds are compared to the tree because in many verses Allah has compared spiritual taste to the physical taste, which is the aim of lowly people and those with less knowledge. He has compared the intellectual with sensible things because that is the only source of knowledge for the ignorant people. In the same way knowledge, faith and good deeds are compared to the firm and strong tree that has kept its head towards the sky. Its root is the Holy Prophet (S) who is the source of all perfection. As the parts of the tree acquire their food from roots and grow, in the same way the Holy Imams (a.s.) and their followers, as they are related to Holy Prophet (S) they benefit from him. The stem of that tree is Amirul Momineen (a.s.) which is the first growth of the tree and the tree is recognized through it alone and all the parts get benefit from that only. Fatima (s.a.) is the biggest branch who along with the Holy Prophet (S) is the progenitor of the Imams and from them the descendants of the Holy Prophet (S) come into being. Also the light of the Holy Prophet (S) reached them through her. Other branches that grow from this big branch are the Holy Imams (a.s.) through whom the sciences of the Prophet reach the people. The lights of the Holy Prophet (S) and Amirul Momineen (a.s.) are gathered in them. Whoever takes hold of one of the branches from them, his status increases to the height of the sky and the sciences that reach the people through them, through whom the

hearts and souls of Shias get trained and acquire strength are like the flowers of the high tree, and the Shias who are the protectors of their knowledge and sciences from other people, are the leaves of that good tree that protect the flowers from harm, heat of the sun and dust and keep the flowers concealed amongst them. The enemies of these personages are compared to the cursed tree. Some from them are like the roots. Like the first and the second (caliph) and some are its branches like Bani Abbas and others. Their misguided followers are like leaves of the cursed tree and there are doubts and false information in that cursed tree like 'Khantal' (bitter and of bad taste); which are like fatal poison for the misguided people.

The simile of the former tree is that of one whose roots are in the house of Amirul Momineen (a.s.) and in the house of every Shia there is a branch or that tree is Sidratul Muntaha (the farthest lote tree)

The latter tree is like that of 'Zaqqum' in the hereafter that grows in Hell and its fruits are the enemies of Ahlul Bayt (a.s.).

Many things could be mentioned here but space limitations do not allow us to do so.

[1] [1]

SHARES

Part 32: Verses pointing to the Holy Imams

Verses whose interpretation points towards the guidance of the Holy Imams

There are some verses regarding this.

First verse:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

And of those whom We have created are a people who guide with the truth and thereby they do justice. (***Surah Araf 7:181***)

Ali Ibne Ibrahim, Ayyashi, Kulaini, Saffar, Ibne Shahr Aashob and others with many chains of narrators have narrated from Imam Baqir and Sadiq (a.s.) that it refers to the Imams of Aale Muhammad (a.s.).

From Ahle Sunnat traditionists Hafiz Abu Nuaim and Ibne Mardud have narrated from Imam Ali (a.s.) that he said: In this Ummat there will be 73 sects, of whom 72 will go to Hell and only one would go to Paradise and that sect is the one in whose praise Allah says:

And of those whom We have created are a people who guide with the truth and thereby they do justice. (***Surah Araf 7:181***)

And that sect is that of our Shias.

Ayyashi has narrated two traditions from Amirul Momineen (a.s.) in this way.

Second verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.

And (***as for***) ***those who strive hard for Us, we will most certainly guide them in Our ways, and Allah is most certainly with the doers of good.*** (***Surah Ankabut 29:69***)

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that this verse was revealed in praise of Aale Muhammad (a.s.) and their Shias.

Furat has narrated from the same Imam (a.s.) that this verse was revealed in our praise.

Third verse:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you, how do you judge? (***Surah Yunus 10:35***)

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that the one who guides the people towards truth, is the Prophet and after him is his Holy progeny and the one who without guidance does not become guided is the one who opposes the Ahlul Bayt of the Prophet after the passing away of the Prophet (S).

Ibne Shahr Aashob has narrated from Zaid Ibne Ali and we have mentioned earlier that this verse is very clear about the Imamate of the Imams (a.s.) because each of them was most knowledgeable in his own time especially in comparison to those who falsely claimed the Caliphate.

Fourth verse:

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنْ اللَّهِ.

And who is more erring than he who follows his low desires without any guidance from Allah? (***Surah Qasas 28:50***)

Kulaini, Saffar and others have narrated through authentic chains from Imam Ridha (a.s.) that it denotes one who accepts religion without the guidance of the guiding Imams. In other tradition it is mentioned that he accepts religion without the guidance of the Imams of guidance.

Kulaini has narrated that Imam (a.s.) said to Sudair Sarraf: Shall I show you those persons who stop

people from the religion of Allah? When he looked he saw the leaders of misguided people sitting in the mosque. The Imam (a.s.) said: They are the robbers of the religion of Allah who say that they are from Allah and without any guidance from Allah and the book, they claim to be guides. If these wicked people remain in their houses and people don't find anyone who ascribes falsehood to Allah and His Prophet, they would come to us and we would tell them whatever is the truth from Allah and His Prophet, and they would not be misguided.

Fifth verse:

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

And most surely I am most forgiving to him who repents and believes and does good, then continues to follow the right direction. (***Surah Taha 20:82***)

The commentators have said that it means he repents from polytheism and brings faith. It means to bring faith on Allah and His Prophet and perform good deeds. That is if he performs the obligatory acts he will receive guidance. Commentators say that he should remain steadfast on faith till he passes away from this world and that he should not doubt after believing or that he should not create innovations in the religion.

Kulaini, Ayyashi and Ibne Mahyar have narrated from Imam Baqir and Sadiq (a.s.) that he is guided towards the Wilayat of we Ahlul Bayt (a.s.). By Allah if a person worships his whole life or till the day of Judgement, and dies between Rukn and Maqam, which is the best place for worship in the whole of world, without our Wilayat, Allah would throw him into Hell on the day of judgement.

Sixth verse:

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى.

Then whoever follows My guidance, he shall not go astray nor be unhappy. (***Surah Taha 20:123***)

Ibne Mahyar, Kulaini and other commentators have narrated from Imam Sadiq (a.s.) that: One who accepts the Wilayat of the Holy Imams (a.s.) and does not disobey their commands would not be misguided in this world and would not suffer in the hereafter.

In another traditions the Holy Prophet (S) says: O people, follow the guidance of Allah so that you may be guided and acquire goodness and improvement. Guidance of Allah is my guidance and my guidance is the guidance of Ali (a.s.), one who follows his guidance in my life and after my passing away, he has followed the guidance of Allah. He would never be misguided and a sinner. Then he said:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى.

And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. (***Surah Taha 20: 124***)

Just as in this world his hearts was blind from the Wilayat of Ali (a.s.) and perplexed in his religion, in the hereafter also he would remain blind and perplexed.

Seventh verse:

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا. قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى.

He will say; O my Lord why have you raised Me blind, and I was a seeing one Indeed? He will say: Even so; Our communications came to you, but you neglected them, even thus shall you be forsaken this day. (***Surah Taha 20: 125-126***)

The Imam said that 'communications' refer to the Holy Imams (a.s.) whose guidance you neglected, so today We would similarly neglect you, it means, I will put you in Hell. Just as you rejected our Caliphs and did not obey them.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى.

And thus do we recompense him who is extravagant and does not believe in the communications of His Lord. (***Surah Taha 20: 127***)

The Imam said that it means that We give him such things in exchange of his enmity due to which he left the Imams (a.s.), does not believe in their Imamate and does not follows their sayings and due to enmity towards the Aale Muhammad (S) he crosses the limit.

Eighth verse:

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ اهْتَدَى.

So you will come to know who is the follower if the even path and who goes aright. (***Surah Taha 20: 135***)

Ibne Mahyar with many narrators have related from Imam Baqir (a.s.) that Amirul Momineen (a.s.) is the 'even path' and that person is the guided one, who has accepted our Wilayat.

Ninth verse:

أُوْلَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمْ اقْتَدِهِ.

These are they whom Allah guided, therefore follow their guidance. (***Surah Anam 6:90***)

Ayyashi has narrated from Imam Sadiq (a.s.) that: We are from those, whose guidance is from Allah, and that people should follow us.

Tenth verse:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ.

Surely this Quran guides to that which is most upright... (***Surah Israa 17:9***)

Saffar and Ayyashi have narrated from Imam Baqir and Sadiq (a.s.) that it means the Imam and his Wilayat which is the most correct path.

Eleventh verse:

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ.

...that you should exalt the greatness of Allah for His having guided you... (***Surah Baqarah 2:185***)

A tradition in *Mahasin* says that to glorify the greatness of Allah is His respect and guidance is the Wilayat of Ahlul Bayt (a.s.).

Twelfth verse:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ.

They shall say: All praise is due to Allah, who guided us to this and we would not have found the way had it not been that Allah had guided Us. (***Sura Araf 7:42***)

Kulaini has narrated from Imam Sadiq (a.s.) that on the day of Qiyamat, the Holy Prophet (S), Amirul Momineen (a.s.) and all the Holy Imams (a.s.) would be called and they will be stopped for the accounts of the people and for their intercession. When the Shias see them on the esteemed and grand position, they would become happy and thank Allah.

They shall say: All praise is due to Allah, who guided us to this…

It means that Allah guided us towards the Wilayat of Amirul Momineen (a.s.) and after him towards the Wilayat of other purified Imams (a.s.).

Thirteenth verse:

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَانِ خَرُّوا سُجَّدًا وَبُكِيًّا.

And of those whom We guided and chose, when the communications of the beneficent Allah were recited to them, they fell down making obeisance and weeping. (***Surah Maryam 19:59***)

Tabarsi and Ibne Shahr Aashob have narrated from Imam Zainul Aabedeen (a.s.), that he said: This verse refers to us and it was revealed in our praise.

[1] [1]
SHARES

Part 33: Imam or Ummah in the Quran

Verses that mention Imam or Ummah; Their interpretation

First verse:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ.

And among from you there should be a party who invite to good and enjoin what is right and forbid the wrong, and those it is that shall be successful. (***Surah Ale-Imran 3:104***)

Shaykh Tabarsi has narrated from Imam Sadiq (a.s.) that he used to recite this verse in this way:

And among from you there should be Imams…

It means that there should be an Imam and leader amongst you, having these qualities.[1]

Second verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ…

You are the best of the nations raised up for (the benefit of) man, you enjoin what is right and forbid the wrong and believe in Allah, and if the followers of the book had believed it would have been better for them, of them (some) are believers. (Surah Ale-Imran 3:110)

Ali Ibne Ibrahim from good-like chain of narrators has narrated from Ibne Sinan that: I recited this verse before Imam Sadiq (a.s.), and the Hazrat said: Is this nation the best amongst all nations? One which has martyred Amirul Momineen (a.s.), Imam Hasan and Imam Husain (a.s.)? I said: May I be sacrificed for you, then how was this verse revealed? The Imam replied: You are the best of Imams, who were created for the guidance of the people. Then he said: Don't you see that after this Allah has praised them with qualities that are the qualities of the Imams?

Ayyashi has narrated from Imam Sadiq (a.s.) that this verse was revealed in praise of Muhammad (S) and his vicegerents.

In another authentic tradition from Imam Sadiq (a.s.) in the explanation of this verse it is mentioned that it is the nation on which the prayer of Ibrahim became incumbent, as the Almighty Allah says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

And when Ibrahim and Ismail raised the foundations of the house: Our Lord! Accept from us, surely thou art the hearing the knowing, Our Lord and make us both submissive to thee and (raise) from our offspring a nation submitting to thee and show our ways of devotion and turn to us (mercifully), surely thou art the oft returning (to mercy), the merciful. Our Lord and raise up in them an Apostle from among them who shall recite to them thy communications and teach them the book and the wisdom, and purify them, surely thou art the mighty, the wise. (Surah Baqarah 2:127-129)

When Allah accepted the supplication of Ibrahim and Ismail and appointed Imams from his progeny who will be obedient and from that nation and appointed a Prophet who will read the verses of Allah and teach the book and wisdom. After that Ibrahim recited another prayer that keep that progeny away from polytheism and idol-worship and protect them from all these things, so that Imamate can be from them, and that people may follow them, and then said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ. رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

And when Ibrahim said: My Lord! Make this city secure and save me and my sons from

worshipping idols. My Lord! Surely they have led many men astray, then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art forgiving Merciful. (***Surah Ibrahim 14:36***)

The Imam said that Imams and the nation can be only those from whom the Prophet has been raised and they will be from the progeny of Ibrahim. That is why the 'medium nation' and the 'best nation' are the Aale Muhammad from whom the Prophet was raised and the Almighty Allah has turned the hearts of the people towards them and that is the aim of the prayer of Ibrahim:

فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ.

...therefore make the hearts of some people yearn towards them... (***Surah Ibrahim 14:37***)

Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that he said: The 'best nation' are Ahle Bayt of the Prophet and according to another tradition the Ahle Bayt of the Prophet are better than all Ahle Bayt who are created for guiding the people.

Also, it is narrated that Imam Baqir (a.s.) recited the verse in this way: *You are the best nation...* and said that Jibraeel had brought in this way and it refers to Muhammad, Ali and the vicegerents from their progeny.2

Third verse:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ.

And surely this your nation is one nation and I am your Lord, therefore be careful (***of your duty***) ***to Me.*** (***Surah Mu'minin 23:52***)

Most commentators have said that 'nation' refers to community. Ibne Mahyar and Ibne Shahr Aashob have narrated from Imam Baqir (a.s.) that 'nation' refers to Aale Muhammad (a.s.).

Fourth verse:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ.

And we made of them Imams to guide by our command when they were patient and they were certain of our communications. (***Surah Sajdah 32:24***)

At another place after the mention of Firon and his army Allah says:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ. وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنْ الْمَقْبُوحِينَ.

And we made them Imams who call to the fire and on the day of Qiyamat they shall not be assisted. And we caused a curse to follow them in this world, and on the day of Qiyamat they shall be of those made to appear hideous. (***Surah Qasas 28:41-42***)

Ali Ibne Ibrahim, Kulaini, Saffar, Ibne Mahyar and others with many chains of narrators have narrated from Imam Sadiq and Baqir (a.s.) that there are two types of Imams according to the book of Allah, because Allah has said:

And we made of them Imams to guide by our command… (***Surah Sajdah 32:24***)

That is they guide people according to Allah's command and not according the wish and will of the people and they give preference to the commands of Allah rather than their own. At another place He says:

And we made them Imams who call to the fire…

It means the leaders of disbelief and deviation who prefer their own opinion to that of Allah and give judgements according to their whims and fancies against the orders of Allah.

In *Basairud Darajat* there is a tradition from Imam Sadiq (a.s.) that the world was never devoid of a good Imam and a bad Imam. The good character Imam is the one who is mentioned in the first verse and the bad character Imam is one who is mentioned in the second verse.

In another tradition he says: Only a just Imam reforms the people and not an unjust Imam. After that Imam (a.s.) recited both the verses.

It is narrated from Amirul Momineen (a.s.) that: From the Quraysh are good character Imams for the good people and of them are bad Imams for the evil people, then Imam read the second verse.

Furat Ibne Ibrahim and Ibne Mahyar relate from Imam Baqir (a.s.) on the explanation of the verse:

And we made of them Imams to guide by our command… (***Surah Sajdah 32:24***)

That this verse was revealed for the Imams from the progeny of Fatima and it is especially for them because they guide people according to the commands of Allah.

Ibne Mahyar has narrated from the same Imam that this verse was revealed for the Imams of the progeny of Fatima and the Holy Spirit (Ruhul Qudus) brings divine revelation in their hearts.[3]

Fifth verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ.

In this way we have made you the medium nation so that you be witness for the people. (***Surah Baqarah 2:143***)

There are many traditions narrated by Pure Imams (a.s.) that we are the medium nation and we are witness for the creatures of Allah and His proof on the earth.

Sixth verse:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

...and We have recorded everything in a manifest Imam. (***Surah Yaseen 36:12***)

Most commentators have said that the 'manifest Imam' refers to the Protected Tablet (Lauh-e-Mahfuz), but in many traditions related by the Holy Imams (a.s.) it is mentioned the Manifest Imam refers to Amirul Momineen (a.s.). The Almighty Allah has gathered the knowledge of all the things in his person.

In *Maniul Akhbar* there is a tradition from Imam Baqir (a.s.) that when this verse was revealed on the Holy Prophet (S), Abu Bakr and Umar were standing near by and asked whether the manifest Imam refers to Taurat. He replied in the negative. Then they asked whether it is Injeel and he replied in negative. Again they asked that it must be the Quran. He replied: No. At that Ali (a.s.) entered. The Prophet looked at him and pointed towards him and said: He is the manifest Imam, to him Allah has given the knowledge of all things.

There are many traditions on this topic, which will come in the life sketch of that Hazrat, Insha Allah.

1. The writer says: Even if this verse has 'Ummat' it would refer to the Imams (because to order good and stop from evil is their effective duty).
2. The writer says: It is clear from traditions that in whichever way the verse may be it addresses the Holy Imams (a.s.) only. Even if the whole Ummat is meant, since they are the best, the verse refers to them alone and not to every person of the Ummat.
3. The writer says: There are many traditions on this topic but these are sufficient for sensible people. If someone doubts that the first verse was revealed after the mention of Moosa and Israel and the other one after the mention of Ishaq and Yaqoob and all the Prophets and similar to that and the other verse came after the incident of Firon and his army. So how it is possible that the first be in the praise of Ahlul Bayt (a.s.) and the second verse about their enemies? The reply answer is that many a times it is stated that Allah mentions the stories of the past people so that this Ummat acquires advice from it and that it should be an example for it. So apparently the verse is about the past people, but in it allegorical meaning it is the example of the Holy Prophet (S) and after him the Holy Imams (a.s.) and their enemies that they are similar to Firon, Qaroon and Nimrod and people like them would be similar to the Caliphs of this Ummat and they would be enemies of Ahlul Bayt (a.s.). It has thus come that Firon, Haman and Qaroon are the first, second and third (caliphs) and that Samri of this Ummat is the second fellow and the calf is the first one because in Quran there are many verses whose beginning portion is about one and the last portion about some other.

[1] [1]
SHARES

Part 34: 'Salam' and 'Islam' denote the Holy Imams

Regarding the fact that ‘Salam’ and ‘Islam’ denote the Holy Imams and their Shias

There are some verses on this topic:

First verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

O you who believe! Enter into submission one and all and do not follow the footsteps of Shaitan, surely he is your open enemy. (***Surah Baqarah 2:208***)

Ayyashi with many chains has related that submission refers to the Wilayat of Ali (a.s.) and after him the Wilayat of his vicegerents and accepting their Imamate and recognition (Ma’refat) and the ‘footsteps of Shaitan’ refers to the Wilayat of the unjust Caliphs.[1]

Second verse:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Allah sets forth an example: There is a slave in whom are (***several***) ***partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?*** (***All***) ***praise is due to Allah. Nay! Most of them do not know.*** (***Surah Zumar 39:29***)

Most commentators have said that this example is for the polytheists and the monotheists. The polytheist is like a slave having many masters and all of them are opposed to each other. Each of them issues a different order and each puts the needs of the slave on the other person. This is the condition of a polytheist, if they had intellect and had understood worship, they would have realized all the work performed by them is useless.

While the monotheist, who is the slave of only one Allah and worships only one Allah Who is generous, merciful and has all the powers, and Who has the powers to give profit and loss. Indeed this would be

better than the one who worships many gods and none from them pays heed.

Kulaini in *Kafi* and *Maniul Akhbar* has narrated that Allah has mentioned this example for the enemies of Amirul Momineen (a.s.). There are two reason for this: The first reason is: 'There is a slave in whom are (several) partners' is the first unjust one, all of whose followers are following different ways, because their Imam is not on the right that is why there are different sects among them and: 'slave wholly owned by one man' are the followers of Amirul Momineen (a.s.) because their Imam is on the right. And his knowledge is from Allah, that is why all his followers are on one path.

The other reason is that the first one and people like him who apparently follow the Holy Prophet (S) but actually they follow Satan and their own misguidance. And the second one is Amirul Momineen (a.s.) who followed the Messenger of Allah in all the affairs. Thus Abul Qasim Haskani has narrated that Amirul Momineen (a.s.) said: I am that man who with the Messenger of Allah in every matter. In another tradition he says that, 'Muslim' is one of my names in the Quran.

Third verse:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

And if they incline to peace, then incline to it and trust in Allah, surely He is the Hearing, the Knowing. (***Surah Anfal 8:61***)

Commentators have said that this verse is has been abrogated by the verse of 'killing' or that it specially with regard to the People of the Book as Jizya can be accepted from them.

Kulaini has narrated through reliable chains from Imam Sadiq (a.s.) that 'Peace' denotes entering our affair, that is accepting our Imamate.2

1. The writer says: This explanation is absolutely clear because asking the believers to enter Islam is meaningless, therefore it is addressed to the group that has faith in the Prophet so that whatever orders he gives they would follow it and the best thing Allah and His Messenger has advised is the Wilayat of Ahlul Bayt (a.s.) which is the condition for acceptance of all deeds and the door for all the sciences. Or it may be addressed to the hypocrites who apparently declared faith and inwardly refused the Wilayat of Amirul Momineen (a.s.) and all the commands and sayings of the Holy Prophet (S) and did not bring faith on all those things, especially the Wilayat of Amirul Momineen (a.s.).
2. The writer says: It can be explained in the way that when the pronoun is pointing towards the hypocrites, it means that even if apparently they accept the Imamate of Ali Ibne Abi Talib (a.s.) you accept their apparent condition, although you know that they are hypocrites and they are pretending.

[1] [1]
SHARES

Part 35: The Imams are the appointed Caliphs of Allah

The Imams are the appointed Caliphs of Allah; Allah wishes to establish them in the Earth and has promised them help

Some of these verses are revealed in praise of the Qaem Aale Muhammad and they are numerous.

First verse:

نَتْلُو عَلَيْكَ مِنْ نَبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ. إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنْ الْمُفْسِدِينَ. وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمْ الْوَارِثِينَ. وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ.

We recite to you from the account of Moosa and Firon with truth for people who believe. Surely Firon exalted himself in the Land and made its people into parties, weakening one party from among them, he slaughtered their sons and let their women live, surely he was one of the mischief-makers. And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared. (***Surah Qasas 28:3-6***)

Ali Ibne Ibrahim says that Allah informed His Prophet, about the situation of Moosa and his followers and what befell them by Firon's killings, injustice and tyranny, so that it may bring comfort to the Holy Prophet (S) on the misfortunes of the killings and imprisonments that were to befall the Ahlul Bayt (a.s.). Then after giving assurance, He gave glad tidings that after bearing those atrocities Allah would bestow His favor upon them and make them His caliph on the earth and make them the Imam and the leader so that they can take revenge in the Second Coming (Raja't). That is why He said:

And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared. 28:5-6

It is the metaphor of those who usurped the rights of Muhammad and Aale Muhammad. That is the first and the second caliph and their followers. The pronoun of 'From them' refers to Aale Muhammad (a.s.). 'What they feared' means from whom they were afraid—like killing and calamities. If it had meant the overpowering of Firon by Moosa then what was the purpose of singular pronoun, it would have been plural.

That is why Moosa and Firon are mentioned as examples. It means in the way Firon did much injustice on Moosa and his companions for a long period, at last we gave victory to Moosa and destroyed them all, in the same way, different kinds of injustices, will be committed by the Firon of this nation on the Ahlul Bayt (a.s.) but in the end We would bring them in this world again along with their enemies, so that they take revenge from them. Indeed, Ali (a.s.) has pointed towards this in some of his sermons. He says:

O people! The first person to revolted against Allah on the earth was Unaq, the daughter of Adam. The Almighty Allah had given her twenty fingers. Each finger had two long nails like sickles, that are used to cut crops. When she sat she used to cover sixty yards of land. When she revolted against Allah, became an unbeliever and committed injustice on the people, Allah raised a lion as big as an elephant, a Wolf as big a camel and a vulture as big as a donkey to kill her. These animals were so huge since the very beginning. The Almighty Allah made those animals attack her till she was killed. Allah killed Firon and Haman that is the first and the second (caliph) and buried alive Qaroon, it means the third one.

After this Ali (a.s.) in this manner complained about those people that they usurped his rights and said that their repentance is not accepted and they suffer the chastisement of Allah in Barzakh (grave/or intervening period between death and resurrection), till they go to Hell.

How similar is this example of Moosa with Qaem Aale Muhammad (a.s.) who was born in secrecy and was always fearful of the Firon and his followers and was hiding from them. Till he appeared and overpowered them and Imam Qaem Aale Muhammad's reappearance would also be like this. Insha Allah.

In *Maniul Akhbar* there is a tradition from Mufazzal that Imam Sadiq (a.s.) said: One day the Holy Prophet (S) saw Ali and Imam Hasan and Husain (a.s.) and started weeping and said that after me you would be made weak. Mufazzal asked: What did the Prophet meant by it? Imam Sadiq (a.s.) replied: That is, you would be the Imam after me as Allah Almighty has said:

And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams…

Thus Allah promised the weak that He would make them Imam and till the day of Qiyamat this verse is effective for we, Ahle Bayt and there would be Imams from us in every era.

Also there is a tradition from Amirul Momineen (a.s.) that he said that this verse is in our praise.

Ibne Mahyar, Shaykh Tabarsi and others have narrated from the same Hazrat that he said: By Allah, Who split the seed and created the tree and created the creatures, indeed this treacherous world would bend towards us and be kind, after silence, in the same way as the malicious biting she-camel is kind to its young ones. After that the Imam recited this verse.

Ayyashi has narrated that one day Imam Baqir (a.s.) saw Imam Sadiq (a.s.) and said by Allah he is also from them about whom Allah has mentioned in this verse. Then he recited that verse.

Also there is a tradition from Imam Zainul Aabedeen (a.s.) that he said: By Allah Who sent Muhammad with truth, the good character are we and our Shias just like Moosa (a.s.) and his Shias were of good character. And our enemies and their followers are like Firon and his followers.

Furat Ibne Ibrahim has narrated from Nuwair Ibne Abi Fakhta that Imam Zainul Aabedeen (a.s.) said: Read the Quran. I recited Surah Taa-seen-meem and when I reached:

***'and to make them the heirs* (*Surah Qasas 28:5*).'**

The Imam said: Wait, by Allah Who sent Muhammad, the good ones are from us, Ahlul Bayt and our Shias are like Moosa and his Shias.

Ali Ibne Ibrahim and other traditionists have narrated from Minhal Ibne Amr that after the martyrdom of Imam Husain (a.s.), Imam Zainul Aabedeen (a.s.) was asked about his condition. He replied: I am among my people like Bani Israel in among the people of Firon because our men were martyred and our women were made prisoners.

Verses revealed in praise of Ahlul Bayt (a.s.) are supported with numerous traditions and they shall come in the account of Imam Qaem (a.s.), Insha Allah. And the interpretations of the verses are very much clear, as mentioned by us in earlier chapters.

Second verse:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا.

***And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children,* (*of*) *those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from thee a guardian and give us from thee a helper.* (*Surah Nisa 4:75*)**

Most commentators have said that it refers to that weak community which due to their acceptance Islam was trapped among the unbelievers of Mecca who inflicted injustice upon them while they were unable to migrate. The Almighty Allah encouraged the Muslims to fight against the unbelievers so that they can be saved from their injustice.

Ayyashi has narrated from Imam Baqir and Imam Sadiq (a.s.) that this verse was revealed in praise of the Ahlul Bayt (a.s.) who were made weak by the tyrants of this nation and there was no helper for them. The Almighty Allah commanded the Muslims that they should strive and fight in His away and help them

against the enemies. That is why the interpretation fits these noble personages. On the basis of this interpretation 'town' means Medina, that is why Ali (a.s.) migrated from there to Kufa and the people of Kufa did not help him. Or it can be said this is the hidden interpretation of the verse and it is not against its apparent meaning.

Third verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمْ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمْ الْفَاسِقُونَ.

Allah has promised to those of you who believe and do good that he will most certainly make them rulers in the earth as He made rulers those before them, and that He will mot certainly establish for them their religion which He has chosen for them, and that He will most certainly establish for them and that he will most certainly, after their fear, give them security in exchange, they shall serve Me, not associating aught with Me, and whoever is ungrateful after this, these it is who are the transgressors. (***Surah Nur 24:55***)

Kulaini and other commentators has narrated with reliable chains from Imam Baqir and Sadiq (a.s.) that this blessed verse is specially for the Imams and those vested with authority whom Allah has promised after the Prophet and given them glad tidings and appointed them His vicegerents for His knowledge and religion, as He has made appointed vicegerents of Adam (a.s.) after him.

Ali Ibne Ibrahim has narrated that this verse was revealed in praise of Qaem Aale Muhammad (a.s.). Ayyashi and others have narrated from Imam Ali Ibne Husain (a.s.) that confidence, comfort, safety and security will be for our Shias in the time of Mahdi and he is the one who about whom the Holy Prophet (S) has said: Even if a solitary day remains from this world, the Almighty Allah would prolong it so much that a person from my progeny comes to be the ruler, whose name would be my name and he would fill the earth with justice and equity just as it had been filled with injustice and oppression.

Furat Ibne Ibrahim with many chains of narrators has related that this verse was revealed in praise of Aale Muhammad (a.s.). And in many Ziarats and supplications it is mentioned that these verses were revealed in praise of Imam Qaem Aale Muhammad (a.s.). We shall discuss all such traditions here. Insha Allah.

Fourth verse:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنْ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ. وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ. وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ. وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ.

Those who, should We establish them in the land, will keep up prayer and pay the poor rate and enjoin good and forbid evil and Allah's is the end of affairs. And if they reject you, then already before you did the people of Nuh and Adam and Thamud reject (Prophets). And the people of Ibrahim and the people of Lut. As well as those of Madayan and Moosa (too) were rejected, but I gave respite to the unbelievers, then did I overtake them, so how (serve) was my disapproval. (***Surah Haj 22:41-44***)

Ibne Shahr Aashob, Ibne Mahyar and Furat and others with many chains of narrators have narrated from Imam Baqir and Sadiq (a.s.) that we are those persons, about whom Allah has mentioned in this verse.

Also Ibne Mahyar has narrated from Moosa Ibne Ja'far (a.s.) that he said that one day I was present with my respected father in the mosque, suddenly a person came to him and said: O son of the Messenger of Allah, it is difficult for me to understand this verse of Quran. I should asked Jabir Johfi, but he told me to inquire it from you. The Imam asked: Which verse is it? He said: Those who, should We establish them in the land...till the end.

Imam said: It was revealed in our praise and its reason is that some from the companions came to the Prophet (S) and asked: O Messenger of Allah! Who would succeed to this divine affair of rulership and caliphate, after you? By Allah if any person will be from your Ahlul Bayt (a.s.), then we feel that our life is in danger and if some other person is there, then may be he would be more generous and be nearer to us.

After hearing this the Holy Prophet (S) became very angry and said: By Allah! Whomsoever He will make the Caliph, he certainly would establish Prayer on the earth and distribute Zakat to the needy people and certainly enjoin towards good and forbid evil. Indeed Allah would degrade and humiliate those who keep enmity with my Ahlul Bayt (a.s.) and my progeny. At this time the Almighty Allah revealed this verse:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ.

And if they call you a liar, so did those before them indeed call (their apostles) liars... (***Surah Fatir 35:25***)

Ibne Mahyar has narrated from Imam Baqir (a.s.) that the first verse was revealed in the praise of Qaem Aale Muhammad (a.s.) whom the Almighty Allah would bestow the kingdom from the east to the west and through him manifest the right religion and through his companions destroy and remove the wrong innovations just as the ignorant and unjust people would have removed and destroyed the truth. He would do such that there remains no sign or effect of injustice. He would enjoin good and forbid evil and the return of every affair is Allah.

Fifth verse:

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنْ الْمُحْضَرِينَ.

Is he to whom We have promised a goodly promise which he shall meet with like him whom we have provided with the provision of this world's life, then on the day of Qiyamat he shall be of those who are brought up? (***Surah Qasas 28:61***)

Ibne Mahyar has narrated that this verse was revealed in the praise of Amirul Momineen (a.s.) and Hamza (a.r.) and Dailami has narrated from Imam Sadiq (a.s.) that the promise is made to Ali Ibne Abi Talib. Allah has promised Paradise for him and his friends and those who bear the chastisement shall be the enemies of the Hazrat who have usurped his right in the world and assumed rulership without having any right to it. The Almighty Allah has given them respite in the world.

Sixth verse:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. (***Surah Fussilat 41:53***)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that to show in the 'universe' means that the earth would be made small for the wrong-doers in the period of Imam Qaem (a.s.) and to show their selves means that some of the opponents would be transformed into animals so that it becomes clear to them that He is the true Qaem Aale Muhammad and the truth is with him.

[1] [1]
SHARES

Part 36: Kalimah and Kalam denotes the Wilayat

Kalimah and Kalam denotes the Wilayat and friendship of Aale Muhammad

There are many verses about it:

First verse:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ.

And he made it a word to continue in his posterity that they may return… (***Surah Zukhruf 43:28***)

It means there would always be from the progeny of Ibrahim a person believing in the Oneness of Allah and he would invite the people towards monotheism that perhaps the polytheists revert to faith.

Many traditions say that it means that Imamate would remain in the progeny of Ibrahim and the Holy Prophet (S) till the day of Qiyamat. Thus Shaykh Tabarsi says that some have said that 'Kalimah' refers to monotheism and some say that it means Imamate would remain in their progeny.

There is a similar tradition from Imam Sadiq (a.s.) also. Shaykh Tabarsi says that there is difference of opinion that to whom does this refer. Some have said that it is the progeny of Ibrahim till the day of judgement and Saddi has said that it refers to Aale Muhammad (a.s.).

Ibne Mahyar has related from Sulaiman bin Qays that: One day we were in the mosque, Ali (a.s.) arrived and said: Ask me whatever you like before that you don't find me anymore, and ask me the exegesis of the Quran because there is knowledge of the first and the last ones in it and it has left nothing for anyone.

And no one knows the meanings of the Quran except Allah and those firmly rooted in knowledge and the firmly rooted in knowledge is not one but many, one of them was the Holy Prophet (S). Allah had taught him the knowledge of the Quran. The Holy Prophet (S) taught me and this knowledge shall remain in his progeny till the day of Qiyamat. Then the Hazrat recited this verse:

...فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ...

...in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroon have left, the angels bearing it... (***Surah Baqarah 2:248***)

Imam Ali (a.s.) recited this verse by way of example. That is just as the sciences and the relics of Moosa and his vicegerent Haroon were in the chest, in the same way the sciences and the relics of the last Prophet and his Caliph are safe with their progeny.

That is why he said that I am in relation to the Prophet (S) what Haroon was to Moosa. Except for Prophethood I am similar to him in all aspects. And the knowledge of the Holy Prophet (S) is in his progeny till the day of judgement. Then he recited the verse:

And he made it a word to continue in his posterity that they may return... (***Surah Zukhruf 43:28***)

Then he said that the Holy Prophet (S) came after Ibrahim and I am after both Muhammad (S) and Ibrahim.

Also, there is a tradition from Imam Baqir (a.s.) that this verse was in his praise till Imamate reached him. And that this knowledge is always passed to the son from his father. It does not reach the brother or paternal uncles. And after Imam Husain (a.s.) there would be no Imam but that he would have a son

till the twelfth Imam and since Abdullah Aftah left this world without any issue, he is not an Imam.

Ali Ibne Ibrahim has narrated that the 'word' denotes the Second Coming (Raja't), it means that these persons would return to this world before the day of judgement.

It is mentioned in *Kamaluddeen* from authentic chains from Mufazzal Ibne Umar that Imam Sadiq (a.s.) asked the explanation of the verse:

And he made it a word to continue in his posterity that they may return... (***Surah Zukhruf 43:28***)

Imam (a.s.) replied: It refers to Imamate which after Imam Husain (a.s.) is appointed in his descendants till the day of judgement. Mufazzal asked: O son of the Messenger of Allah, why was Imamate reposed in the descendants of Imam Husain (a.s.) and not in the progeny of Imam Hasan (a.s.), though both were the sons of the Holy Prophet (S), both were leaders of the youth of Paradise, and both were brothers?

The Hazrat said: Moosa and Haroon both were messenger prophets and were brothers of each other, but Allah appointed the Imamate in the progeny of Haroon and not in the progeny of Moosa. No one has the right to object why it happened like that. Imamate is the vicegerancy of Allah on the earth and no one has the right to object why Allah made Imams from the progeny of Imam Husain (a.s.) and not in the descendants of Imam Hasan (a.s.), because Allah is wise in His actions. Whatever He does it is according to wisdom, as He says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ.

He cannot be questioned concerning what He does and they shall be questioned. (***Surah Anbiya 21:23***)

Second verse:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ. إِنَّهُمْ لَهُمْ الْمَنصُورُونَ. وَإِنَّ جُندَنَا لَهُمْ الْغَالِبُونَ.

And certainly Our word has already gone forth in respect of Our servants, the apostles. Most surely they shall be the assisted ones, and most surely our host alone shall be the victorious ones. (***Surah Saffat 37:171-173***)

Ibne Shahr Aashob has narrated from Imam Sadiq (a.s.) in the explanation of this verse that: We are Allah's host (party).[1]

Third verse:

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And were every tree that is in the earth (***made into***) ***pens and the see*** (***to supply it with ink***)***, with seven more seas to increase it, the words of Allah would not come to a end, surely Allah is mighty, wise.*** (***Surah Luqman 31:27***)

Some have said that 'words' refer to the destiny fixed by Allah. Imam Ali Naqi (a.s.) was asked about its explanation and he said: The seven seas refer to the spring of sulphur, the spring of Yemen, the spring of Barhoot, the spring of Tiberia, the 'Garmaba Rasidaan', 'Garmaba Africiya and the spring of 'Mahooran'.

And we are the 'words' of Allah, which cannot be counted. This tradition is the sequel to the tradition that is related from the Prophet, both by Shias and Ahle Sunnat, that if all the trees become pens and all the water of the sea becomes ink and all the Jinns and human beings were made to write the merits of Ali Ibne Abi Talib (a.s.) they cannot even write one-tenth of them.

Kulaini and others have narrated from Imam Muhammad Baqir (a.s.) that on the night of power (Lailatul Qadr) the interpretation of all the affairs is revealed to the Imam, which is related to him and to the people of his time and in other times every special knowledge of Allah and all the secret sciences and many strange treasures of knowledge are revealed to the Imam of the time. Then the Hazrat recited this verse. This tradition does not prove that 'words' refer to the sciences that Allah reveals on the Prophet and Imams (a.s.). Indeed it is one of the excellences of these gentlemen.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.

Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (***sea***) ***to add...*** (***Surah Kahf 18:109***)

Imam (a.s.) said that in the interpretation of Ahlul Bayt (a.s.) 'words' refer to their merits (Fazail) and their sciences which are always revealed upon them from Allah and would never end, as it would be mentioned after this. There are many traditions in the explanation of 'word of Allah' and the 'words of Allah'.

Fourth verse:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

Then Adam received (***some***) ***words from his Lord, so He turned to him mercifully, surely He is oft***

returning (***to mercy***)***, he merciful.*** (***Surah Baqarah 2:37***)

There is a lot of difference of opinion regarding these 'words' as mentioned in the first volume of this book. Kulaini and Ibne Babawayh have narrated in *Maniul Akhbar* and *Khisal* and Shaykh Tabarsi and others have related from Imam Sadiq (a.s.), Imam Baqir (a.s.), from the Holy Prophet (S) and from Ibne Abbas that it is the words that Adam said: O Allah, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain (a.s.), have mercy on me and forgive me and accept my repentance. So the Almighty Allah accepted his repentance.

According another tradition Adam and Hawwa desired the status of those exalted persons and indulged in this unpreferable action (Tark-e-Awla). When they cried and wept on the earth for a specified period and when Allah wanted to accept their repentance Jibraeel (a.s.) came to them and said: You did injustice on yourself that you desired the status of those exalted and blessed persons, who were given excellence and exalted above you, that is why now you must pray in the names that you had seen on the firmaments of the heavens so that Allah may accept your repentance.

So Adam said: I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) who are near to You, accept our repentance and have mercy on us. So Allah accepted their repentance and according to another tradition 'by the right of Muhammad and Aale Muhammad'.

And Ibne Maghazali Shafei has also narrated similarly in the explanation of this verse:

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا.

And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination. (***Surah Taha 20:115***)

The Imam said that this verse was revealed in this way: We had taken from Adam before this an oath by certain words, which were Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and in praise of Imams from their progeny, so he left them and We did not find in him any determination in this regard. Traditions on this topic have been mentioned in the first volume in the account of Prophet Adam.

The Sixth verse:

وَإِذْ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ.

Remember that time when Allah took the examination of Ibrahim with some words, so Ibrahim fulfilled it. (***Surah Baqarah 2:124***)

There is difference of opinion as regards the explanation of 'words'. Some have said it means the

‘practice’ (Sunnat) of Ibrahim and some that it means all the duties.

Ibne Babawayh and others have narrated from Mufazzal Ibne Umar that he asked Imam Sadiq (a.s.) about the explanation of the ‘words’. Imam replied that they are the same words which Adam had learnt from his Lord and due to which his repentance was accepted.

Adam had said: “O Allah, I ask you by the right of Muhammad, Ali, Fatima, Hasan and Husain (a.s.), accept my repentance.” Mufazzal asked: Then what is the meaning of ‘so Ibrahim fulfilled it.’ The Imam said that Ibrahim (a.s.) mentioned the names of each Imam till Qaem Aale Muhammad (a.s.).2

The Seventh verse:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

***But Allah sent down His tranquillity on His Apostle and on the believers and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it, and Allah is Cognizant of all things.* (*Surah Fath 48:26*)**

And the ‘word of guarding (against evil)’ is the word which would keep them safe from the chastisement of Allah. Or it is the word which is accepted by the pious people. Some have said that the pure word is the formula ‘There is no god except Allah’, and there are others sayings also and there are many traditions that it is the Wilayat of Amirul Momineen (a.s.).

Shaykh Mufeed has narrated from Imam Baqir (a.s.) that the Holy Prophet (S) said: Indeed, Allah wanted to take an oath from me. I said: O our Nourisher, tell me. Allah said: Listen. I said: I am listening. He said: O Muhammad, Ali is the path towards guidance and a signpost after you and the leader for My friends and those who follow Me, for them is victory and that is the ‘word’ which I have made incumbent for the pious people. Those who befriends them would befriend Me and those who keep enmity with them, would be My enemy. So give them good news of whatever I have said.

Kulaini with authentic chains narrates from Imam Sadiq (a.s.) that the ‘word of guarding (against evil)’ is faith.

In *Khisal* there is a tradition from the Holy Prophet (S) that he said at the end of a Sermon: We are the ‘word of guarding (against evil)’.

It is narrated in *Tawheed* from Imam Ali (a.s.) that he said in a lengthy Sermon: We are the firmest handle (Urwatul Wuthqa) and the ‘word of guarding (against evil)’. There are many traditions regarding this.

Eighth verse:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

And the word of your Lord has been accomplished truly and justly, there is none who can change His words, and He is the Hearing, the Knowing. (***Surah Anam 6:116***)

We come to know from the traditions of Ahlul Bayt (a.s.) that the 'word of guarding (against evil)' are the righteous Imams and no one can change their Imamate.

Kulaini and other traditionists have narrated many traditions through many chains of narrators from Imam Sadiq (a.s.) that whenever Allah intends to appoint an Imam He commands an angel and he brings water from below the Arsh (throne) for his father and who drinks it. The seed of that Imam is created from that water. For forty days he does not hear any voice in the womb, after that he does. Then in the womb or after his birth the Almighty sends angels who write on his forehead, or on the right arm or between the shoulders or on all these spots:

And the word of your Lord has been accomplished truly and justly.

When he becomes the Imam, Allah raises a pillar of light for him through which he sees the actions of the people of the cities. Whenever Allah makes anyone an Imam He says the same words. The Almighty Allah says at another place:

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ.

There is none who can change the words of Allah... (***Surah Yunus 12:64***)

Ali Ibne Ibrahim says that it means no one can change Imamate.

Ninth verse:

وَإِذْ يَعِدُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ. لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

When Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers. That He may manifest the truth of what was true by His and show the falsehood of what was false, though the guilty disliked. (***Surah Anfal 8:7-8***)

Commentators have said that 'words' refer to the verses of Allah or the divine will or commanding the angels to help the believers.

Ali Ibne Ibrahim (a.s.) has narrated that 'words' refers to the holy Imams and to cut off the offspring of the unbelievers and it denotes killing their leaders so that the true religion can be proved and destroy falsehood even if sinners and unbelievers detest it.

Ayyashi has narrated from Jabir that Imam Baqir (a.s.) was asked about the explanation of this verse. He said that its inner explanation is that Allah intended for a work and has destined it. In the middle of the verse this 'word' from Allah refers to Ali Ibne Abi Talib and 'unbelievers' refers to Bani Umayyah.

Allah would uproot them and 'manifest the truth of what was true' s refers to the right of Aale Muhammad (a.s.), which would revert to them during the time of the Qaem. 'show the falsehood of what was false' refers to the time when the Qaem of Aale Muhammad would reappear and destroy Bani Umayyah and uproot them.3

Tenth verse:

فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. (***Surah Shuraa 26:24***)

Kulaini has narrated from Imam Baqir (a.s.) that he said: The Almighty Allah has said for His enemies who were the friends of Satan, who denied the Prophet and did not obey him.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنْ الْمُتَكَلِّفِينَ.

Say: I do not ask you for any reward for it; nor am I of those who affect... (***Surah Sad 38:86***)

That is, O Messenger, say to the hypocrites that I do not ask the recompense for my Prophethood, that is the love for my Ahle Bayt, from you because I know that you would not accept it and I am not the one who makes things compulsory that I should demand the recompense of something that you do not believe and are not fit for it.

Hearing this, the hypocrites said amongst themselves that is it not enough he has compelled us to strictly follow the commands for twenty years that now he desires to put his Ahle Bayt on our neck. And he is lying. Allah has not said that he should demand the love of Ahlul Bayt as recompense of Prophethood. He is saying it from himself and he wants to make Ahlul Bayt our masters. If he gets killed or dies we would snatch the Caliphate and never return it to them. So Allah wanted to inform His Prophet about whatever they had concealed in their hearts and said:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ.

Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart… (***Surah Shuraa 42:23***)

The Imam said that Allah means to say that if I wanted I would have stopped sending revelations, and it would not have been possible to make people aware about the excellence of Ahlul Bayt (a.s.) and their friendship. Then He said:

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

…and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. (***Surah Shuraa 42:24***)

Imam said that it means that Allah knows whatever they have concealed in their hearts regarding your enmity and that of your Ahlul Bayt (a.s.) and they have hatched a plan of committing injustice on them.

Eleventh verse:

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ. تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الكَبِيرُ.

And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment. You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. (***Surah Shuraa 42:21***)

Ali Ibne Ibrahim has narrated that ‘word’ refers to Imam. ‘Unjust’ denotes those who have done injustice on this ‘word’. For them there is a painful chastisement. ‘You will see the unjust’, that is those who have done injustice on the Aale Muhammad. They will be afraid of their deeds which they have committed in the world. And that of which they are afraid will happen to them.

Then it was mentioned about them who brought faith and followed it. For them there are gardens in Paradise and in it there is everything whatever they want, this is that great grace. It is the good news that Allah gives to those of His servants who bring faith on this ‘word’ and do good deeds that they are ordered.

Twelfth verse:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ. وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ.

Surely those against whom the word of your Lords has proved true will not believe, though every sign should come to them, until they witness the painful chastisement. (***Surah Yunus 10:96-97***)

Commentators have said that the 'word' is this news from Allah that they would not bring faith or it is the promise for the chastisement from Allah.

Ali Ibne Ibrahim has narrated that this verse was revealed for that group which denied the Imamate of Amirul Momineen (a.s.), although the Wilayat of Ali was presented before them and it was made incumbent upon them that they bring faith but they did not bring faith. So 'word' refers to the Wilayat of Ali (a.s.).

Thirteenth verse:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ.

To Him do ascend the good words and the good deeds, lift them up. (***Surah Fatir: 10***)

Ibne Shahr Aashob has narrated from Imam Ja'far as-Sadiq (a.s.) that Hazrat pointed towards his chest and said that it means the Wilayat of we Ahlul Bayt, and the acceptance our Imamate. One who does not know our Wilayat, none of his actions is elevated and is it accepted. These interpretations are explained in other places.

1. The writer says: It is possible that it means that we are the 'Kalimah' and our Wilayat which was presented to the Prophets may be the other word or it may refer to the help that Allah had promised and it includes our help because our help is the help of the Messenger of Allah and in the last times Allah would help us against the enemies.
2. The writer says: This explanation is more appropriate because after this Allah says: I made you an Imam of the people. Ibrahim said: My Lord! Also make Imams from my progeny. Allah said: This covenant of Imamat would not reach the unjust. It means only those of your progeny are made Imams who are infallible. Therefore the verse would mean that Allah informed Ibrahim of the Imamate of the Imams or about the bestowing of Imamat and Ibrahim completed it; that is he asked Imamat for his progeny and Allah gave him the good news that He would make all the infallible ones from his progeny as Imams till Hazrat Qaem (a.s.). Therefore the verse can be interpreted in this way without any problem. On the basis of this explanation it is possible that the pronoun 'he completed' may refer to Allah. That is Allah completed the Imamate till the last, that is till the Qaem Aale Muhammad (a.s.).
3. The writer says: The apparent meaning of 'words of Allah' also point to the holy Imams (a.s.). As Ali Ibne Ibrahim has narrated it means the holy Imams (a.s.) and this is according to the explanation of the verse, because the battle of Badr was won at the hands of the Holy Prophet (S) and Amirul Momineen (a.s.) as mentioned in the chapter of war.

[1] [1]

SHARES

Part 37: The Ahlul Bayt are included in the sanctity of Allah

In the discussion that the Ahlul Bayt (a.s.) are included in the sanctity of Allah

Almighty Allah says:

ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ.

And whoever respects the sanctified ordinances of Allah, it is better for him with his Lord. (***Surah Haj 22:30***)

Respect is a matter in blessing whose observance is necessary and its insult and disrespect is disallowed. Some commentators say that it refers to the rituals of Hajj and some have said that it refers to the Ka'ba, Mecca, the months of Haram (respect) and the Sanctified Mosque (masjidul Haraam).

Ibne Babawayh narrates with authentic chains from Imam Sadiq (a.s.) that there are three sanctities of Allah, and nothing equals them in this regard. (i) the Book of Allah which is Allah's wisdom and light (ii) The holy Ka'ba which is the prayer direction (Qibla) for the people and a person's Prayer is not accepted if he prays in some other direction and (iii) The Aale Muhammad (a.s.).

Among the Ahle Sunnat there is a tradition from Abu Saeed that the Holy Prophet (S) said: There are some venerated things of Allah, Allah will protect the religion and worldly matters of those who maintain their respect. And one who does not maintain their respect the Almighty would not protect any of his matters and those respects are–(i) Respect of Islam, (ii) My respect and (iii) respect of my Ahlul Bayt (a.s.).

There is a tradition from Jabir Ibne Abdullah Ansari that he says: I heard the Holy Prophet (S) that on the day of Judgement three things would complain (i) Holy Quran (ii) the Mosque and (iii) My Ahlul Bayt (a.s.). The Quran would say: O Allah, changes have been made in me and I have been torn apart. The Mosque would complain: I was left empty and was disrespected. And my Ahlul Bayt (a.s.) would say: O Allah, we were killed by the unjust people and they removed us from our homes leaving us homeless. At that time I would sit with folded legs to contend with the people and the Almighty Allah would say: In this matter I have more right to contend with these people.

Dailami from the Ahle Sunnat traditionists in *Firdausul Akhbar* has narrated a tradition that Allah has five most celebrated respects (i) Respect for the Holy Prophet (S) (ii) Respect for the Ahlul Bayt of the Prophet (a.s.) (iii) Respect for the book of Allah (iv) Respect for Ka'ba and (v) Respect of the believer.

Ibne Mahyar from authentic chains has related from Imam Moosa Kazim (a.s.) and he quotes his respected father that: 'And whoever respects the sanctified ordinances of Allah' refers to three venerated objects and their respect is obligatory on everyone and whoever leaves even one of them, has associated someone or something with Allah. First is the respect of the Ka'ba which is made respectful by Allah, second rendering ineffective the book of Allah and acting against it and thirdly to severe our love and obedience which was made incumbent by Allah.[1]

1. The writer says: From this verse and from authentic traditions from Shias and Ahle Sunnat it is apparent that to respect the Prophet (s.a.) and the Guiding Imams (a.s.) in their lifetime or after their passing away is obligatory. In the same way it is obligatory to accord respect to all those things that are associated with them like their Mausoleums and their tomb enclosures (Zarih), their relics, sayings, descendants and the Sayyids who follows their way and the narrators of their traditions and the scholars of their sciences, because their respect is due to the respect of those noble personages.

[1] [1]
SHARES

Part 38: Justice, goodness, equity and weighing scales mean the Wilayat of Imams

Verses that mention Justice, goodness, equity and weighing scales actually mean the Wilayat of Imams and words like disbelief, evil, transgression and disobedience stand for the enmity and rejection of Ahlul Bayt (a.s.)

There are some verses in this:

First verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنْ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

Surely Allah enjoins the doing of Justice and the doing of good (to others) and the giving to the kindred and He forbids indecency and evil and rebellion, He admonishes you that you may be mindful. (***Surah Nahl 16:90***)

Ali Ibne Ibrahim said that 'justice' refers to witnessing the formula of faith: "There is no god except Allah and Muhammad is the Messenger of Allah". 'Doing of good' refers to Amirul Momineen (a.s.) and 'indecency', 'evil', and 'rebellion' refer to the three most unjust persons (That is the Firon, Haman and Qaroon of this nation).

In *Irshad al-Qulub* there is a tradition from Imam Baqir (a.s.) that 'Justice' refers the confession to the

Oneness of Allah, Prophethood and ‘giving to the kindred’ refers to Hasan and Husain and the Imams from the descendants of Husain. ‘indecency’, evil’ and ‘rebellion’ are those who did injustice on the Ahlul Bayt (a.s.), killed them and usurped their rights.

Ayyashi has narrated from Imam Sadiq (a.s.) that ‘Justice’ refers to confess the Oneness of Allah and ‘giving to the kindred’ refers to the giving of Imamate by the Imam to the next Imam and ‘indecency’, ‘evil’, and ‘rebellion’ is the love of the unjust Imams.

There is a tradition from Imam Baqir (a.s.) that ‘Justice’ refers to two witnesses and ‘doing of good’ refers to the Wilayat of Amirul Momineen (a.s.) and ‘indecency’ the first unjust (caliph), ‘evil’ is the second unjust (caliph) and ‘rebellion’ is the third unjust (caliph).

According another tradition ‘Justice’ refers to the Holy Prophet (S). Whoever follows the Prophet (S) has done ‘Justice’ and ‘good’ refers to Amirul Momineen (a.s.). Whoever accepts his Wilayat has accepted goodness and the ‘doer of good’ means one who performs good deeds his abode is Paradise. And ‘giving to the kindred’ refers to the observance of our relationship because Allah commanded the love and affection of our sons and prohibited the people from ‘indecency’, ‘evil’ and ‘rebellion’. That is to love those who have revolted against us and committed injustice upon us and called the people towards others.

Furat Ibne Ibrahim has narrated from Imam Baqir (a.s.) that ‘Justice’ is the Prophet, ‘good’ is Amirul Momineen (a.s.) and ‘giving to the kindred’ is Fatima (s.a.).

Second verse:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And Allah sets forth of two men, one of them is dumb, not able to do anything, and he is a burden to his master, whenever he sends him, he brings no good, can he be equal with him who enjoins what is just, and he (himself) is on the right path? (Surah Nahl 16:76)

Some commentators have said that the Almighty Allah has mentioned this example of Himself and the Idols. Some say that it is the example of an unbeliever and a believer. Ali Ibne Ibrahim has narrated that this example is for Amirul Momineen (a.s.) and the Imams (a.s.) and their special companions because Amirul Momineen (a.s.) and the holy Imams (a.s.) used to command the people with justice by their words and deeds and they were on the right path. Allah says or it is the saying of the Holy Prophet (S) that whatever is your way the same was theirs and the unjust Imams, all of them were dumb in mentioning the right thing and guiding the people.

Since no divine matter was effected by them how can the two be equal? On the basis of this

interpretation it is possible that master refers to Allah or the Prophet (S) because in whenever the Prophet (S) sent them in a battle they used to run away and no good action was performed by them. This interpretation of the verse is much more suitable than others.

Third verse:

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

(***Every***) ***promise shall be questioned about. And give full measure out, and weigh with a true balance, this is fair and better in the end.*** (***Surah Israa 17:35***)

Sayyid Ibne Tawoos in the *Tafsir* of Ibne Mahyar relates from Imam Moosa Kazim (a.s.) and he from his Lord that 'promise' refers to that which the Prophet (S) had taken from the people about the love and obedience of Amirul Momineen (a.s.) and that they would not oppose him, not prefer themselves to him in caliphate and neither would they cut of relations with him and he also told the people that on the day of Judgement Allah would question them how they dealt with the Ahlul Bayt (a.s.) of the Prophet (S) and the book of Allah. 'Balance refers to the Imam who rules the people with justice and the command of the purified Imams is the scale of Justice, that is why He says that that it is better he knows best the interpretation of the Quran. He knows how rule among the people.

This tradition is supported by the one related by Kulaini in the explanation of the verse:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.

And We will set up a just balance on the day of resurrection... (***Surah Anbiya 21:47***)

That the Imam said that the 'just balance' is the Prophet and his vicegerents.

Fourth verse:

خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنْ الْجَاهِلِينَ.

Forgive people and enjoin towards good and remain away from the ignorant ones. (***Surah Araf 7:199***)

Ayyashi has narrated from Imam Sadiq (a.s.) that 'good' refers to the Wilayat of the Infallible Imams (a.s.).

Fifth verse:

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And it adds only to the perdition of the unjust. (***Surah Israa 17:82***)

Ayyashi has narrated from Imam Baqir (a.s.) said that it refers to those who have committed injustice on Aale Muhammad and those who have usurped their rights. The verse was brought by Jibraeel in this way: And it adds only to the perdition of the unjust who committed injustice with their right of Aale Muhammad.

Sixth verse:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed. (***Surah Araf 7:33***)

Commentators have said that it refers to fornication whether it be apparent or concealed.

And Kulaini and Nomani have narrated that there is the apparent meaning of Quran and there is also the inside and that which is prohibited in Quran, its apparent also prohibited and its inside are the unjust rulers and the enemies of Ahlul Bayt (a.s.) and all those things which are permitted in Quran, its apparent is also permissible and its inside means the right Imams (a.s.).

Seventh verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

And when they commit an indecency they say: we found our father doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency, do you say against Allah what you do not know. (***Surah Araf 7:28***)

Kulaini has narrated that Muhammad Ibne Mansoor asked Imam Sadiq (a.s.) about the meaning of this verse. Imam replied: Have you have seen or heard anyone claiming that Allah has commanded me fornication or drinking wine or to do similar prohibited deed? He said: No.

The Imam said: Then what are these indecent acts and bad deeds about which they claim that Allah has ordered them? The narrator said: Allah and His Wali know better. Imam said: This verse was revealed for the unjust rulers about which the opponents claim that Allah has ordered us to follow them, so Allah made it known that they are attributing falsehood to Allah. Allah has mentioned their obedience as

indecency because it is a sin that degrades a person.

[1] [1]
SHARES

Part 39: 'Side of Allah', 'Face of Allah' and 'Hands of Allah' denote the Holy Prophet and the Holy Imams

Terms like ‘Side of Allah’, ‘Face of Allah’ and ‘Hands of Allah’ denote the Holy Prophet (S) and the Holy Imams (a.s.)

There are many verses about them:

First verse:

> وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ العَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ. أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنْ السَّاخِرِينَ.

***And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive lest a soul should say: O woe to me! For what I fell short of my duty to Allah* (*Jambullah*)*, and most surely I was of those who laughed to scorn.* (*Surah Sad 38:55-56*)**

The dictionary meaning of ‘jamb’ is the side rib, but here it has a metaphorical meaning. Most commentators have said that ‘fell short of my duty’ refers to a decrease in Allah’s obedience or in Allah’s proximity. It has come in many traditions that the ‘Jambullah’ is the metaphor of the holy Prophet and the guiding Imams (Peace be upon them) and their obedience and Wilayat.

Thus Ali Ibne Ibrahim have said in the Tafsir of both the verses that, what ‘has been revealed to you ‘ is the Quran and the ‘best’ thing mentioned in the Quran, is the Wilayat of Amirul Momineen (a.s.) and the pure Imams (a.s.). That is why ‘Jambullah’ refers to the Imam.

Imam Sadiq (a.s.) said that we are ‘Jambullah’.

In *Ihtijaj* there is a tradition from Amirul Momineen (a.s.) that a person asked Ali (a.s.) the explanation of difficult verses of Quran. Imam replied: ‘Jambullah’ refers to the chosen ones and the friends of Allah.

He wanted that to appoint a proof for them in the Quran so that the position of the Vicegerent of Allah and his nearness becomes apparent. Don't you know that when a persons says that a person is sitting by the side of another person, it means he is a near one of him?

Similarly it a metaphor used in the Quran to show the nearness of special persons which the Imams appointed by Allah and their friends can understand and their enemies may not make any changes in it, and may not remove it from the Quran as other verses were excluded. Allah has made their eyes and hearts blind and they did not understand this verse.

From the same Hazrat it is narrated that he said: We are the treasurers of the religion of Allah and the lamps of His knowledge. Every Imams that leaves the world, another one appears to guide the people and that person is misguided who does injustice upon us. So do not be separated from us in greed of his things, because they would soon leave you. Whoever gives preference to this world over the hereafter or over us, on the day of the Judgement he shall have a great regret in his heart.

Kulaini has narrated from Imam Moosa Ibne Ja'far (a.s.) in the explanation of this verse that he said: 'Jambullah' is Amirul Momineen (a.s.) and after him his successors with that high status which they shall have till the end.

Also Amirul Momineen (a.s.) has said that: I am 'Ainullah' (eyes of Allah), 'Yadullah' (hands of Allah), 'Jambullah' (side of Allah), 'Babullah' (door of Allah).

Ibne Shahr Aashob has narrated from Abu Zar that the enemy of Ali (a.s.) would be brought blind and dumb and he would fall and get up again and again in the darkness of the day of the Judgement and continue to remember: O woe to me! For what I fell short of my duty to Allah (Jambullah). There would be a collar of fire around his neck.

Ayyashi has narrated from Imam Sadiq (a.s.) that Ali (a.s.) is the 'Jambullah'.

Ibne Mahyar has related from Imam Sadiq (a.s.) that: We are the 'Jambullah', Allah has made us from His Light, that is why when the unbelievers would be cast in Hell they shall say: O woe to me! For what I fell short of my duty to Allah (Jambullah). Alas! I did a mistake in not accepting the Wilayat (Mastership) of Muhammad (S) and his progeny.

In *Maniul Akhbar* and *Tawheed* it is narrated with authentic chains from Imam Sadiq (a.s.) that Ali said in one of his sermons: I am the guided one and I am the father of orphans and the destitute and the husband of widows. I am the refuge for every weak one and the fort of safety for every fearful one. I am one to make the believers reach Paradise and I am the firm rope of Allah (Hablulla-ul-Matin) and I am the firmest handle (Urwatul Wuthqa). I am the 'word of piety', I am the eyes of Allah, the truthful tongue of Allah and the side of Allah regarding which Allah says: O woe to me! For what I fell short of the side of Allah (Jambullah). And I am the hands of Allah that Allah has made wide for His creatures for mercy and forgiveness and I am the gate of repentance 'Bab-e-Hitta' for this Ummat.

Whoever recognizes me and my right has recognized his Lord, because I am the Vicegerent of His Prophet (S) on the earth and the proof on His creations. Only those can deny it, those who reject the statements of Allah and His Prophet.

There is a tradition in *Tawheed* from other sources from the same Imam that Ali (a.s.) said: I am the knowledge of Allah, I am His knowledgeable heart, I am His seeing eyes, I am His speaking tongue, I am His side, I am His hands.

There are many traditions in the same strain. Some have been mentioned and some would be mentioned later. Insha Allah.

Second verse:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ) إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ(.

Except the face of Allah everything will get destroyed. (***Surah Qasas 28:88***)

Most commentators have said that 'face' means the self of Allah and everything would be destroyed before the day of Judgement and then created again. Some have said that it means the religion of Allah and His worship.

Ibne Babawayh in *Tawheed* has narrated from Ibne Khusaima that I asked Imam Sadiq (a.s.) about its explanation and he replied: The face of Allah is the religion of Allah and the Holy Prophet (S) and Amirul Momineen (a.s.) were the religion of Allah and creatures of Allah they were the eyes of Allah who used to see their action by the light of Allah and they were the tongue of Allah, as Allah used to converse through them. And these gentlemen used to convey the knowledge of Allah to His creatures.

And they were hands of Allah, that is they were His mercy upon His creatures and we are the face of Allah, as people can reach Allah through us. As long as Allah desires that the conditions of His creatures should remain all right He would keep us among and whenever He wants to punish them and does not see any goodness in them, He would remove us from them. After that He would send whatever chastisement He likes upon them.

There is another authentic tradition from the same Imam that: Allah has made us in the best creation and bestowed us the best form (face) and appointed us as the caretaker of His creatures and bestowed us a tongue that testifies for Him and made us His wide hands for His creatures and appointed us as the face of Allah as we guide the people towards Him. And we are the treasurers of Allah in the Heavens and the earth. By our blessings trees bear fruits and reach perfection, and rivers flow.

Due to our blessings rain falls from the sky and vegetation grows on the land. The worship of Allah is performed by witnessing our worship. If we were not there Allah would not have been worshipped. That

we have taught the people the method of worshipping Allah as complete worship of Allah is not possible by others or because our Wilayat (Mastership) is a condition for acceptance of worship. If our Wilayat was not there no worship would have been accepted.

Ibne Shahr Aashob and other traditionists narrate with many chains of narrators from Imam Baqir and Sadiq (a.s.) on the explanation of this verse that: We are the face of Allah. One should go towards Allah from our side.

Ibne Mahyar and Saffar have narrated that Salaam bin Mustashar asked Imam Baqir (a.s.) about its explanation. The Hazrat said: By Allah, we are the face of Allah. We will remain till the day of Judgement, and would not be removed. Allah has ordered people regarding our obedience and Wilayat. Whenever one from us leaves this world, surely from us other one rises up for Imamate. This shall continue till the day of the Judgement. And according to the tradition of Saffar that he will not get destroyed on the day of Judgement, who believes in our Imamate and also obey and follow us.

Ali Ibne Ibrahim from authentic chains has narrated from Imam Baqir (a.s.) that he said in the explanation of this verse: Do the people think that everything would be destroyed and the face of Allah shall remain? Allah is greater than this, that He should be compared with qualities of His creatures. And that He should have a mouth like others. The verse means that everything will be destructible and mortal, but the religion of Allah would remain established, and we are that face, through which the religion of Allah and His recognition and His worship should be learnt.

Till Allah requires the creatures, that is, till He considers them fit for His worship and recognition, He would keep us amongst them and when He sees no goodness in His creatures, He would take us up towards His mercy and magnanimity. Then He would bring in action whatever He thinks to be fit.

Ibne Babawayh and Kulaini have narrated that Imam Baqir (a.s.) said: The oath that Allah had taken from our Prophet are we, the face of Allah who walk on the earth among you. Whoever recognized us has recognized us and whoever has not recognized, death is before him and he will recognize us after death, at that time the recognition would be of no use.

Third verse:

كُلُّ مَنْ عَلَيْهَا فَانٍ. وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ.

Everyone on it must pass away, and there will endure forever the person of your Lord, the Lord of glory and honour. (***Surah Rahman 55:26-27***)

The majority says that 'face of Allah' is His divine Being and Ali Ibne Ibrahim has said that it means the religion of Allah.

From authentic chains Imam Ali Ibne Husain (a.s.) said that: We are the face of Allah, that due to us people turn towards Allah.

From authentic sources Imam Baqir (a.s.) says on Allah's statement:

And there will endure forever the person of your Lord, the Lord of glory and honour. 55:27

Imam said: We are the glory of Allah, due to which Allah keeps His creatures honourable, although our obedience is obligatory on them.[1]

1. The writer says: The Holy Quran was revealed in Arabic and the Arabic language is based on idiom and metaphors, and any spoken or written matter that does not have any idiom, metaphor and simile etc. is not considered eloquent. The Holy Prophet (S) and the holy Imams (a.s.) also spoke like this. The non-Arabic languages also depend upon this. Therefore it is said, that such and such person's mouth is with the people that is such and such person is respected among the people. Face is used to denote direction and hand mostly denotes blessings, as Arabs say that a person's hand is over someone. That is such and such person is getting benefits from the other. Hand refers to power and strength, that a person has prepared his hand means that the person has acquired strength. In the same way the holy Imams (a.s.) are the face of Allah; that is Allah honours them just as the face is most honourable among all the parts of the body. Also when a person goes towards another, he goes with his face towards him. In the same way those who desire the path of Allah and His nearness should come through them. Also these people are the direction and Allah has ordered the people that they should go towards them and everything would be destroyed except their religion and way. 'Ain' denotes the eyes, a spy and also being concerned with everything. These holy people are the eyes of Allah. It means they are looking at the people and are witnesses of their deeds. Just as a person sees with his eyes and comes to know about the situation, in the same way Allah has authorized them over the people and they know their conditions and supervise them on behalf of Allah. It means they are chosen by Allah. That is why Ibne Athir has narrated from the Ahle Sunnat scholars that a man was staring at Muslim women during the Tawaf. Amirul Momineen (a.s.) slapped him and he complained to Umar who said: An eye from the eyes of Allah has beaten you rightly. Ibne Athir said that it means he was one of the chosen ones of Allah. Also it is said that they are blessing and mercy of Allah for the creatures or the purified power of Allah. They are the side of Allah from the aspect that they are from Allah's side. That Allah has ordered the creatures that they must go towards them. They are the nearest ones to Allah from amongst all the creatures and one who wants to be near to Allah, should acquire their nearness and follow them. Kafami has narrated from Imam Baqir (a.s.) that 'Janbullah' means that no one is nearer to Allah than the Holy Prophet (S), and no one is nearer to the Prophet than Ali (a.s.), who is his successor. Thus in the nearness of Allah they are as if they are at His side. As mentioned in the Holy Quran: "Woe upon me that I didn't acquire the Wilayat of the friends of Allah." It is said that the holy Imams (a.s.) are the door of Allah, because Allah is unseen due to the holiness of His self and He manifested His Prophets and their successors for the people and gave His knowledge to them so that people may get His Ma'refat (recognition) and whatever is needed by them of the commands and the prohibition from them. That is why they are called the doors of Allah and are His supervisors and protectors, because the Holy Prophet (S) has taught all knowledge and wisdom to Amirul Momineen (a.s.) and said: I am the city of knowledge and Ali (a.s.) is its gate and Allah has made incumbent the obedience of Imam Ali (a.s.) as mentioned in the incident of Bani Israel that: Enter the gate with humility and respect and say: 'Erase all our sins' so that I can forgive your sins and I am going to reward the good people very soon. And the Prophet said about his Ahlul Bayt (a.s.): My progeny in this Ummat are like the gate of Bani Israel. That is why "Ummat" refers to that Ummat, that people should follow, and respect them. Then he said that 'good people' refers to those who do not doubt the status and position of this gate and at another place Allah says: Enter the houses through their doors. Doors refers to the holy Imams (a.s.) who are the houses of knowledge and mines of wisdom and they are the doors of Allah and the source (Wasilah) to reach Allah and they are those who invite towards Paradise till the day of the Judgement and they guide towards Him.

[1] [1]
SHARES

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

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

There are many verses about it.

First verse:

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

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

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

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

…and for this did He create them.

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

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

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

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

The Hazrat said it refers to us and our Shias.

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

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

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

Second verse:

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

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

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

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

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

Third verse:

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ.

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

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

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

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

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

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

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

وَالْعَاقِبَةُ لِلْمُتَّقِينَ.

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

After listening to this Hisham issued orders and the Hazrat was taken to the prison. Within a short time the caretakers and the workers of the prison accepted the Wilayat and love of the Hazrat (a.s.). The

warden came to Hisham and informed him that I am afraid if this great personality stays in this town for some more days all the Syrians would become his followers and would not let you remain enthroned.

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

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

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

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

When an old resident of the city heard this voice he came to his people and said, by Allah it is the very voice of your Prophet Shuaib (a.s.), if still you do not open the markets for them the chastisement of Allah would surround you from all sides. Believe me this time even if you do not do so later because I am your well-wisher and advisor. Hearing this people opened the markets and made available many things to eat and drink. When this news reached the accursed Hisham, the old man was caught and brought to him. Then no one came to know what happened to that poor man. This tradition and many miracles and detailed accounts would be mentioned later in the biography of that Hazrat, Insha Allah.

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

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

Also, from Imam Baqir (a.s.) it is narrated that when Hazrat Sahibul Amr (a.s.) will reappear, he will recite this verse in his conversation with everyone: *The remnant of Allah is better for you if you are*

believers, and I am not a keeper over you. Then he will say I am the 'remnant' of Allah, the proof of Allah and the Caliph of Allah and then whoever would greet the Hazrat he would do so in the following words: "Peace be upon you, O the remnant of Allah upon His earth."

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

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

Fourth verse:

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

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

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

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

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

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

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

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

Ali Ibne Ibrahim and Ahle Sunnat traditionists from Hafiz Abu Nuaim have related from Amirul Momineen (a.s.) that Salman (r.a.) said that whenever I visited the Prophet, he used to place his hands on the

shoulders of Ali (a.s.) and say: He (Ali) and his party, are the delivered and the successful ones. It means the absolute Shias who follow Salman (r.a.) in Shiaism and those non-Arabs who cultivate the love and Wilayat of Ahlul Bayt (a.s.); and this is most apparent.

Fifth verse:

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

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

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

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

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

[1] [1]
SHARES

Part 41: The love and regard of the Angels for the Holy Imams

Verses that indicate the love and regard of the Angels for the Holy Imams and their Shias

The Almighty Allah says:

> الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمْ السَّيِّئَاتِ وَمَنْ تَقِي السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, thou embraces all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the Hell: Our Lord! And make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou art the mighty, the wise. And keep them from evil deeds this day, instead Thou hast mercy on him, and that is the mighty achievement. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves. (***Surah Ghafir 40:7-10***)

Kulaini has from authentic chains related from Abu Baseer who narrated from Imam Sadiq (a.s.) said that there are some angels of Allah who sins of our Shias fall off from their backs like the wind makes the leaves fall from the tree in autumn.

As Allah says in Quran:

And ask protection for those who believe.

By Allah! O Abu Baseer it refers to none but you Shias and their seeking forgiveness is for you.

In *Uyoon* there is a tradition from Imam Ridha (a.s.) that he said: Angels are the servants of our Shias. Then the Hazrat recited this verse and said that in this verse 'believers' denote those who brought faith on our Wilayat.

Ali Ibne Ibrahim has narrated from reliable chains that people asked Imam Sadiq (a.s.) whether angels were more numerous of or human beings. The Imam said: By Allah! In Whose hands is my life, there are more angels in the heavens than the particles of the earth. There is not an empty space in the heavens to place a foot where there are no angels who glorify and praise Allah. And there is no tree or pebble on the earth but that an angel is appointed on it who reports its deeds to Allah, even though Allah knows much better about its deeds and every day he seeks the proximity of Allah through expression of the Wilayat of we Ahlul Bayt (a.s.) asks forgiveness for our friends and lovers and curses our enemies and asks Allah to send a terrible chastisement on them.

Also Imam Baqir (a.s.) remarks on the words of Allah:

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ.

And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire. (***Surah Ghafir 40:6***)

That they are Bani Umayyah and '*Those who bear the power'* denotes the Holy Prophet (S) and after

him his successors, who are the carriers of divine knowledge and 'those around him' are the angels who glorify and praise Allah and ask forgiveness for those who brought faith and they are the Shias of the progeny of Muhammad (S).

...therefore grant protection to those who turn (to Thee)...

That is may Allah forgive the sins of those who have repented from the love of those who committed injustice on the progeny of Muhammad (S) and the Bani Umayyah.

...and follow Thy way...

That is those who followed the Wali of Allah, Amirul Momineen (a.s.).

...and those who do good of their fathers and their wives and their offspring, surely Thou art the mighty, the wise.

It means those who are good and pious from among his ancestors, grandfathers, children and their women. The Hazrat said that the pious are those who have accepted the Wilayat of Ali Ibne Abi Talib (a.s.) and accepted him and his sons as Imams.

And keep them from evil deeds this day, instead Thou hast mercy on him, and that is the mighty achievement.

It means those who protect their Wilayat in this world would be the recipient of Your mercy on the day of Judgement. This is the great victory for those who are saved from the love and the Wilayat of the enemies of Ahlul Bayt (a.s.).

Surely those who disbelieve

That is the Bani Umayyah.

...when you were called upon to the faith and you rejected...

Faith refers to the Wilayat of Ali Ibne Abi Talib (a.s).

Ibne Mahyar has narrated all the discussions from Jabir Johfi from Imam Muhammad Baqir (a.s.).

It is also narrated from Amirul Momineen (a.s.) that he said: My praise in the context of this verse was revealed to the Holy Prophet (S). That is:

Those who bear the power...

Because when this verse was revealed no one had yet brought faith on the Holy Prophet (S) except me.

Also, there is tradition from Imam Muhammad Baqir (a.s.) that the angels did not do repentance for

seven years and some months for anyone except the Holy Prophet (S) and me. That is why these verses were revealed in our praise because there was no believer except us.

Also it is related through the Ahle Sunnat chain of narrators that angels sent Salaams on Ali (a.s.) for many years because except the Hazrat none had brought faith and none had prayed the Prayer.

From authentic sources Imam Sadiq (a.s.) is reported to have said that 'Sabil' (path) refers to Ali Ibne Abi Talib (a.s.) in this verse. 'Those who believe' refers to the Shias of Ali (a.s.).

[1] [1]
SHARES

Part 42: Patience for the Imams and their Shias

Verses that mention patience and contentment etc. were revealed for the Imams (a.s.) and their Shias

First verse:

وَالْعَصْرِ. إِنَّ الْإِنسَانَ لَفِي خُسْرٍ.

I swear by the time (Asr), Most surely man is in loss... **(*Surah Asr 103:1-2*)**

There is a tradition in *Kamaluddeen* that 'Asr' refers to the time when Sahibul Amr (a.s.) will reappear, as it would be mentioned afterwards.

Some have said that 'Asr' refers to the last day of the world and some say that 'Asr' refers to the Holy Prophet (S).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

Except those who believe and do good and enjoin on each other truth, and enjoin on each other patience. **(*Surah Asr 103:3*)**

Ali Ibne Ibrahim has narrated that Imam Sadiq (a.s.) used to recite this chapter in this way:

I swear by the time, Most surely man is in loss till the last, Except those who believe and do good, and opted for the truth and adopted patience. **(*Surah Asr 103:1-3.*)**

In *Ihtijaj* there is a tradition from Imam Baqir (a.s.) that the Holy Prophet (S) said in the sermon of

Ghadeer: By Allah! The chapter of ‘Asr’ is in the praise of Amirul Momineen (a.s.).

In *Kamaluddeen* there is a tradition from Imam Sadiq (a.s.) that ‘Asr’ refers to the reappearance of Hazrat Qaem (a.s.).

‘Most surely man is in loss…’ to our enemies who are in loss. *‘Except those who believe’* the people who brought faith on the verses of Quran. *‘and do good’* that is they observe equality as regards their wealth among the believing brothers in their wealth. *‘and enjoin on each other truth*’ means they advise each other about the Wilayat of the holy Imams and *‘and enjoin each other patience’.*

Ali Ibne Ibrahim, Ibne Mahyar and other commentators with authentic chains have narrated from the same Imam that the Almighty Allah has excepted His chosen servants. That is all the people are in loss except those who brought faith on the Wilayat of Amirul Momineen (a.s.) and performed the duties prescribed by Allah and advised their children and relatives about the Wilayat of the holy Imams (a.s.) and had patience on the injustice that was committed on them due to their acceptance of the true religion.

Second verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

O those who have faith have patience and be prepared to fight the enemy and be careful about the chastisement of Allah, so that you get salvation. (***Surah Ale-Imran 3:200***)

Most commentators have said that it means to have patience on ones religion and to remain steadfast while fighting against the unbelievers and to be alert against the enemies so that they may not attack the borders Muslim territories.

Ibne Babawayh and others has narrated from Imam Sadiq (a.s.) that he said: Have patience on observing Taqaiyyah against the opponents and do not get separated from your Imam who is your leader.

Ayyashi has narrated from the same Imam that: Have patience on the troubles that you experience while refraining from sins and while performing the worship of Allah and cultivate the connection on the path of Allah, which He has provided between Himself and His creatures and those who think about us and wait for us is like one who has performed the holy war in the defence of the Holy Prophet (S); and fearing Allah means to enjoin the people goodness and to forbid evil and which evil is worse than the injustice that this Ummat has committed upon us and martyred us.

Also from authentic chains from the same Hazrat there is a tradition that: Have patience on performing worship acts and on the hardships and make yourself steadfast in following the Imams.

Yaqoob Sarraj has also narrated that I asked Imam Sadiq (a.s.) whether the Earth can remain without a scholar, who may be from you, in whom people can take shelter and ask their religions questions. He replied: No, if the Earth is without any Imam there will be no worship of Allah on it.

O Yaqoob! The Earth is never devoid of a scholar from us whose Imamate becomes apparent for the people, who ask from him the permissible and the prohibited and this is apparent through the book of Allah. The Hazrat recited this verse and said: Have patience on your religion and have patience upon the injustice of your enemies who are against your religion and keep yourself connected to your Imam and fear Allah regarding that which He has ordered and made incumbent upon you.

According to another tradition he said: Be patient for the sake of our love on the hardships that reaches you and observe Taqaiyyah from your enemy. Follow your Imam and do not be separated from Him.

According to another tradition Imam Baqir (a.s.) said: Have patience while remaining away from sins and observe Taqaiyyah from the enemies of religion and adopt patience and do not disobey your Lord so that you may get salvation.

Nomani, Kulaini and others have related that Abdullah Ibne Abbas sent a person to Imam Zainul Aabedeen (a.s.) to seek the explanation of this verse. The Hazrat got angry and said: I desire that the person who has sent you to me should ask himself so that I can show him in whose praise this verse was revealed.

Then he said: This verse was revealed in praise of his children and about us also and the connection which we are ordered, its time has not yet come. From our generations there would be a person who will be ordered this and in his loins will be those who are made for the fire of Hell. And very soon he will become apparent and many groups will be removed from the religion of Allah.

And very soon the Earth will be coloured by the blood of the progeny of Muhammad (a.s.) who would fly from their dwellings before time. And they will ask for that which they will not be able to acquire. And the believers in those times would wait for the reappearance of Imam Qaem (a.s.) and would be patient on the injustice of the opponents. Till Allah decides about them and He is the best Judge.

Kulaini has narrated from Imam Sadiq (a.s.) that when Allah created the holy spirit of the Prophet and his Vicegerent, Ali Ibne Abi Talib (a.s.), his daughter and her children Hasan and Husain (a.s.) and all the holy Imams (a.s.) and the spirits of their Shias were made and He took promise from their Shias that they would be patient on the injustice of the enemies and observe Taqaiyyah and always follow their Imams (a.s.) and refrain from opposing them.

Third verse:

أُوْلَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ. وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ.

These shall be granted their rewards twice, because they are steadfast and they repel evil with good and spend out of what we have given them. And when they hear idle talk, they turn aside from it and say: we shall have our deeds, peace be upon you, we do not desire the ignorant. (***Surah Qasas 28:54-55***)

Most commentators have said that this verse was revealed in the praise of those who had brought faith from other religions, like Salman and others like him.

Ali Ibne Ibrahim has narrated that it was revealed in praise of the holy Imams (a.s.) who were patient on the injustice of the opponents and behaved nicely with those who behaved badly with them, and they avoided vain talks, music and lies.

Kulaini has narrated from Imam Sadiq (a.s.) that: Patience denotes dissimulation (Taqaiyyah) and evil refers to those who disclosed the secrets of the holy Imams (a.s.) and abandoned dissimulation.

Fourth verse:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا.

And we have made some of you a trial for others, will you bear patiently, and your Lord is ever seeing. (***Surah Furqan 25:20***)

Ibne Mahyar has related from Imam Moosa bin Ja'far (a.s.) that one day the Holy Prophet (S) made Ali, Fatima, Hasan and Husain (a.s.) sit in one place in the house and he himself sat before them and said: O mine and Allah's family. Surely Allah says Salaam to you all and this Jibraeel is present over here and he says that the Almighty Allah says: I have made some of your enemies a trial for you, so what do you say?

They said: We would be patient in following the commands of Allah in what is going to befall us, so that when we arrive in His presence, we get extensive rewards because we have heard that surely Allah has promised rewards to those who are patient. Hearing this the Holy Prophet (S) cried loudly, and it was heard by those outside the house. At that time this verse was revealed:

And your Lord is ever seeing.

It means that Allah was knowing beforehand that they would agree to it and that they would be patient in this test.

Fifth verse:

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ

شَكُورٍ.

And certainly We sent Moosa with Our communications saying: Bring forth your people from utter darkness into light and remind them of the days of Allah, most surely there are signs in this for every patient, grateful one. (***Surah Ibrahim 14:5***)

Most commentators have said that 'the days of Allah' refers to the days of punishment on the past unbelievers.

Ayyashi has narrated from Imam (a.s.) that 'the days of Allah' refers to His blessings.

Ibne Babawayh has narrated from Imam Sadiq (a.s.) that 'the days of Allah' refers to the reappearance of Qaem (a.s.) and the day of Raja't (coming again) refers to the holy Imams (a.s.) and some of his friends and some of his foes would return on that day and on the day of Qiyamat.

Ali Ibne Ibrahim has related that it is the day of the reappearance of Imam Qaem (a.s.) and the day of death and the day of judgement.

Ibne Mahyar has narrated from Imam Baqir (a.s.) that 'patience' refers to those people who are patient on that which comes from Allah like natural calamities, blessings and they are satisfied with Him on the injustice of the enemies which befall them due to our Love and are grateful to Allah on our blessing that Allah has given them.

Sixth verse:

وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا. وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا.

And bear patiently what they say and avoid them with a becoming avoidance. And leave me and the rejecters, the possessors of ease and plenty, and respite them a little. (***Surah Muzzamil 73:10-11***)

Ibne Mahyar has narrates: O Muhammad (S), be patient with those who falsify you. Surely I will take the revenge through one of your descendants who would be My Qaem (one who rises). I will make him overpower the blood of unjust people. It means he would kill them and their blood would flow.

Kulaini has narrated from Imam Kazim (a.s.) that: O Messenger! Be patient on whatever the hypocrites say about you and remain aloof from them as it deserves to be; and leave the case of those who falsify you about your appointing Ali Ibne Abi Talib (a.s.) as your successor, on Me.

And from reliable chains from the same Hazrat (a.s.) it has been related that the Almighty Allah commanded His Prophet (S) to be patient; till the enemies associated with him many bad things but he

observed patience.

In *Ihtijaj* there is a tradition from Ali (a.s.) that the Holy Prophet (S) was always humble towards the hypocrites and used to call them towards him and make them sit on his left side, until Allah told the Prophet (S) to remain aloof from them and said:

And bear patiently what they say and avoid them with a becoming avoidance.

[1] [1]
SHARES

Part 43: Verses speaking of the afflictions and tragedies of the Imams

Verses that speak of the afflictions and tragedies that befell the Infallible Imams (a.s.)

First verse:

> أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ.

Do men think that they will be left alone on saying, we believe and not be tried? And certainly we tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape us? Evil is it that they Judge! (***Surah Ankabut 29:2-3***)

It is narrated that Amirul Momineen and Imam Ja'far Sadiq (a.s.) used to recite this with a slight variation.

According to traditions these two verses are about the mischief after Holy Prophet (S) due to the snatching of caliphate of Ali. That those who has accepted Ali as the successor of the Prophet at Ghadeer Khum and paid allegiance to him but then they followed the worldly desires and broke their allegiance, and the believers became distinct from the hypocrites.

Shaykh Mufeed narrates in *Irshad* that when the opponents of Amirul Momineen (a.s.) paid allegiance to someone other than him a man came to Ali (a.s.) while he was giving the finishing touches to the holy grave of the Holy Prophet (S) with spade. The person said: All have paid allegiance to Abu Bakr and since a difference arose among the Ansars they were left aside and the party of Caliphs that included

some hypocrites who had forcefully accepted faith saw this as a good opportunity and they immediately paid allegiance to Abu Bakr, so that it may not happen that you get the Caliphate. When he said all this, the Hazrat put the spade down and recited the captioned verses:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ. أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ.

Do men think that they will be left alone on saying, we believe and not be tried? And certainly we tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape us? Evil is it that they Judge! (***Surah Ankabut 29:2-4***)

Ibne Mahyar has related from Imam Husain (a.s.) that when this verse was revealed, Ali (a.s.) asked: O Prophet of Allah! What is that 'trial' mentioned in this verse? The Prophet (S) replied: O Ali, it is you. That is the Almighty Allah would test the people through your Imamate and you would dispute with those who have usurped your Caliphate and did not accept your Imamate, so you should be ready to dispute with proof and argument.

Imam Sadiq (a.s.) is reported to have said that: The Holy Prophet (S) spent a night in the mosque and when morning approached Amirul Momineen (a.s.) also arrived. The Prophet (S) called him. Ali (a.s.) said: Labbaik (here I am), O Messenger of Allah.

The Prophet said: Come to me. Amirul Momineen (a.s.) went to him and the Hazrat said: O Ali! You saw that I spent the whole night here in the mosque and asked a thousand wishes from Allah. He fulfilled all of them and I asked similar things for you and Allah accepted them all. Then I asked him to unite the whole Ummat on your Imamate so that all may accept your Caliphate and follow you, the Almighty did not accept this wish of mine and He has revealed these verses.

Also Saddi has narrated that 'those who are true' refers to Ali (a.s.) and his companions and 'He will certainly know the liars' means his enemies who are untrue in their claim of being believers.

Second verse:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا.

And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely we have prepared for the iniquitous a fire the smoke of which shall encompass them about. (***Surah Kahf 18:29***)

Kulaini, Ali Ibne Ibrahim and Ayyashi with authentic chains have narrated from Imam Sadiq and Baqir (a.s.) that the 'Haqq' (truth) means Wilayat of Ali Ibne Abi Talib (a.s.) and iniquitous refers to those who did injustice on Aale Muhammad (a.s.) and the verse was revealed like this: Surely We have prepared for the iniquitous who have usurped their rights of Aale Muhammad a fire...

Ibne Mahyar has related from Imam Sadiq (a.s.) that this verse was revealed in this way: And say: the truth is from your Lord about the Wilayat of Ali Ibne Abi Talib, so let him who please believe, and let him who please disbelieve; surely we have prepared for the iniquitous who have usurped from the Aale Muhammad their rights a fire the smoke of which shall encompass them about.

Third verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ.

***Permission* (*to fight*) *is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah.* (*Surah Haj 22:39-40*)**

Ali Ibne Ibrahim said that these verses were revealed in the praise of Amirul Momineen (a.s.), Ja'far Tayyar and Hamza and after them they are applicable to Imam Husain (a.s.).

...those who have been expelled from their homes without a just cause... was revealed for Imam Husain (a.s.) that Yazid (may Allah's curse be upon him) sent people to arrest the Hazrat and bring him to Syria. Due to this the Imam fled to Kufa from Medina and was martyred in Kerbala.

Through good-like chains it is narrated from Imam Sadiq (a.s.) that he said that the opponents say that the first verse was revealed in praise of the Holy Prophet (S), when the unbelievers of Mecca had expelled him from there. Imam (a.s.) said: It is not so. This verse refers to Sahibul Amr (a.s.) when he would arise to take the revenge of the blood of Imam Husain (a.s.) and say: We are the heirs of that Hazrat and we are taking the revenge of his blood.

Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that "*those who have been expelled from their homes without a just cause"* is in our praise.

From other chains it is narrated from Imam Muhammad Baqir (a.s.) that these verses were revealed in praise of Imams Hasan and Husain (a.s.).

Also from the same Imam (a.s.) there is the tradition that this is in praise of Imam Qaem (a.s.) and his companions.

There is a tradition in *Majmaul Bayan* from Imam Baqir (a.s.) that this verse was in praise of the

Emigrants (Muhajirs) and for all the Aale Muhammad because and was applicable to all the Aale Muhammad because the unjust expelled them from the city and always each of them lived in fear and dissimulation (Taqaiyyah).

Fourth verse:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

And when We said: Enter this city, then eat from it a plenteous (food) whenever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. (Surah Baqarah 2:58-59)

It is well known among the commentators that this verse was revealed in praise of Bani Israel. Many of them did not ask the permission to enter the city and some of them asked for a worldly blessings, so the calamity of plague was sent upon them, due to which within an hour twenty four thousand people died.

In the traditions of Ahlul Bayt (a.s.) the verse is in this way: But those who were unjust in usurping from the Aale Muhammad their rights changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust in usurping from the Aale Muhammad their rights a pestilence from heaven, because they transgressed.[1]

Fifth Verse:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ.

And when We said to the angels. Make obeisance to Adam they did obeisance but Iblees (did it not). He refused and he was proud, and he was of the unbelievers. (Surah Baqarah 2:34)

Kulaini has related through reliable chains from Moosa Ibne Ja'far (a.s.) that when the Holy Prophet (S) saw in his dream that the unjust Caliphs and Bani Umayyah were mounted on his pulpit, he was much aggrieved that after him they would usurp the right of his successor. At this time the Almighty revealed this verse to comfort him and revealed to him that: O Muhammad! I commanded them, but they did not obey My command therefore do not be sorrowful while these people do not obey you regarding the right of your successor.

Sixth Verse:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا. إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا. يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا.

***Surely* (*as for*) *those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path, Except the path of Hell, to abide in it forever, and this is easy to Allah. O people! Surely the apostle has come to you with the truth from your Lord, therefore believe,* (*it shall be*) *good for you and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's and Allah is knowing, wise.* (*Surah Nisa 4:168-170*)**

Kulaini (r.a.) has narrated from Imam Muhammad Baqir (a.s.) that the verse was revealed in this way: *Surely* (*as for*) *those who acted unjustly on the progeny of Muhammad and usurped their rights* and the second verse is like this: *O People! Surely the Apostle has come to you Ali* (*a.s.*) *therefore believe* (*it shall be*) *good for you and if you disbelieve in the Wilayat of Ali* (*a.s.*) *then Allah is needless of you as all that is in the heavens and the earth belongs to Him.*

Seventh Verse:

وَنُنَزِّلُ مِنْ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

***And we reveal of the Quran which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.* (*Surah Israa 17:82*)**

Ibne Mahyar has related through many chains of narrated from Imam Baqir and Sadiq (a.s.) that the unjust people denotes those who oppressed the Aale Muhammad (a.s.) and the verse was revealed in this way. And it does not increase for those who were unjust on Aale Muhammad except loss.

Eighth Verse:

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ.

***And they did not do us harm, but they made their own souls suffer the loss.* (*Surah Baqarah 2:57*)**

Kulaini and others have related from Imam Baqir and Kazim (a.s.) that the Almighty is much high and lofty from it that any injustice could be done on Him. Rather He has included us, Ahlul Bayt (a.s.) and said that injustice on us is like injustice on Him. That is, those who did injustice on My trusts and proofs and whatever pains are caused to them it is all injustice upon yourself and you become eligible for everlasting punishment.

Ninth Verse:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ.

Gather together those who were unjust and their associates… (***Surah Saffat 37:22***)

Ali Ibne Ibrahim says it means gather those who were unjust on Aale Muhammad (a.s.), with their associates.

Tenth Verse:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And whatever the Apostles gives you, accept it, and from whatever he forbids you, keep back, and be careful of (***your duty to***) ***Allah, surely Allah is severe in retributing*** (***evil***)***.*** (***Surah Hashr 59:7***)

Ibne Mahyar has narrated from Ali (a.s.) that be fearful of Allah and do not oppress the Aale Muhammad. Certainly Allah would punish very severely those who are unjust to Aale Muhammad.

Eleventh Verse:

وَعَنَتْ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا.

And he who bears iniquity is indeed a failure. (***Surah Anbiyah 21:111***)

Ibne Mahyar quotes Imam Sadiq (a.s.) that it means those who consider oppressing Aale Muhammad legal are those who are hopeless of the mercy of Allah.

Twelfth Verse:

وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ.

And whoever defends himself after his being oppressed. These it is against whom there is no way (***to blame***)***.*** (***Surah Shuraa 42:41***)

Ibne Mahyar has narrated from Imam Baqir (a.s.) that this verse is revealed in the honour of Imam Qaem (a.s.) that when he would reappear he would take revenge from Bani Umayyah, and those who had denied the pure Imams (a.s.) and had been inimical to these noble personages.

1. The writer says: This translation is possible with two explanations:

(i) First: Allah has mentioned the stories of earlier Prophets in Quran for this nation and many traditions state that whatever

has occurred in Bani Israel would also happen in this nation; and many traditions state the example of Hitta of Bani Israel. It means just as they were commanded to enter from the door and show humility and prostrate and whoever did not do so was punished. In the same way is the Wilayat of Ahlul Bayt for this nation. Those who accept their Wilayat (Mastership), respect and obey them would get salvation and one who does not do so would be chastised. The punishment of the past nations was apparent and the punishment of this Ummat will be misguidance and they would be deprived of good fortune and all types of calamities would befall them like killing, plunder and other such things and there would be difference amongst the people and other types of calamities will come upon them which came to them due to the enmity with Ahlul Bayt (a.s.).

(ii) Second: It is possible that Bani Israel duly accepted the Wilayat Ahlul Bayt (a.s.). As the Tafsir of Imam Hasan Askari (a.s.) mentions on the explanation of this verse that the creator of the world had taken the allegiance of the Wilayat of Muhammad (S) and Ali (a.s.) and the Ahlul Bayt (a.s.) from Bani Israel. When they were saved from the desert of Tiya the Almighty commanded them to enter the gate of Areeha in Syria. They reached the gate of the city and saw that the pictures of Prophet Muhammad and Ali (peace be upon them) were fixed on the gate and the gate was very wide and high. So the Almighty ordered them that when they enter they should bow down to accord respect to these lofty personalities and to renew their allegiance, which I have taken from you. And say: Our Lord! We have performed the prostration of respect for Muhammad and Ali (a.s.) and we have renewed their Wilayat. Therefore You erase my sins and forgive my mistakes. Then I would forgive your past sins. And for the one who has not committed any sin, and would remain steadfast on their Wilayat and love, I would increase his rewards. But most of them did not obey My command and said that it was a joke upon them. Why should we bow down when the gate is so high? And why should we accord respect to those whom we have never seen? Then they turned their backs to the gate and entered it in this manner, and instead of saying Hitta (forgiveness), they uttered Hanta (red wheat) and entered it. Or what we have achieved is better than that which is being made incumbent for us. Then the Almighty sent on them from the heavens the punishment He had fixed for them due to which a hundred and twenty thousand of them perished in a single day of plague and they were such that the Almighty knew they would neither believe nor a believer would be born from their progeny. The tradition ends here. On the basis of these two verses there is no need of any other explanation.

[1] [1]
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