

An Account of the relatives and servants of the Prophet

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that The Messenger of Allah (S) had nine uncles, all sons of Abdul Muttalib. They were Harith, Zubair, Abu Talib, Hamza, Ghaydaq, Zirar, Muqawwam, Abu Lahab, whose name was Abdul Uzza, and Abbas.

Only four of the Prophet's uncles left offspring: Harith, Abu Talib, Abbas and Abu Lahab. As for Harith, he was the eldest of Abdul Muttalib's children, and Abdul Muttalib's agnomen was Abul Harith. Harith assisted his father, Abdul Muttalib in digging the well of Zamzam. Harith had five male children: Abu Sufyan, Mughairah, Naufal, Rabiah and Abde Shams. Abu Sufyan became a Muslim during the year of the conquest of Mecca.

He left no offspring. Naufal, who was older than Hamza and Abbas, accepted Islam during the siege of Khandaq. He left offspring after him. As for Abde Shams, the Messenger of Allah (S) changed his name to Abdullah. His children lived after him in Syria.

As for Abu Talib and Abdullah, the Prophet's father, they were children of the same mother. Their mother was Fatima daughter of Amr bin Aidh bin Imran bin Makhzum. Abu Talib's name was Abde Manaf, and he had four male children. These were: Talib, Aqil, Ja'far and Ali. His female children were Umm Hani, whose names were Fakhata and Jumana. The mother of all these children was Fatima daughter of Asad, Aqil was ten years older than Ja'far. Talib had no children, and he died three years before the Prophet migrated to Medina.

The Messenger of Allah (S) was protected from all harm in Mecca with his status secure, until Abu Talib died. Then Mecca rejected him, nor could he carry out his mission, until Jibraeel finally came to him and said: "Allah sends you salutations of peace and says to you, "Depart to Mecca, for your supporter is dead." When Abu Talib died, Ali went to the Messenger of Allah (S) and informed him of this.

The Prophet said to him: "Go O Ali, and take charge of washing shrouding and anointing him, but when

you have laid him out on his bier, come and inform me!” Ali did so, and the Prophet stood before the corpse and exclaimed: “You have indeed acted kindly towards your next of kin; may you therefore be well rewarded, O uncle, for you were a good guardian of the one whom you brought up as a youth. You also assisted him and offered support to him as a grown up man!” The Prophet then turned to those present and said: “By Allah, I shall intercede on my uncle’s behalf with an intercession at which both men and Jinn shall marvel!”

As for Abbas, his agnomen was Abul Fazl, and to him belonged the rite of offering water to the pilgrims, as well as the guardianship of the well of Zamzam. He accepted Islam at the time of the Battle of Badr. He also received the Prophet at al-Abwa at the time of the conquest of Mecca, and accompanied him when he entered it.

With him the Hijrat (migration of Muslims) was completed. Abbas died in Medina during the Caliphate of Uthman, after losing sight due to old age. He had twelve children, nine males and three females. They were: Abdullah, Ubaidullah, Fazl, Qutham, Mabad, Abdur Rahman and Umm Habib. The mother of all these was Lubabah daughter of Fazl bin Harith al-Hilaliya, the sister of Maimoona daughter of Harith, the wife of the Prophet. The other children of Abbas were born of different mothers; they were: Tammam, Kathir, Harith, Amina and Safiya.

As for Abu Lahab, his children were Utaibah, Utbah, Uqbah and Muattab. Their mother was Umm Jamil daughter of Harb and sister of Abu Sufyan, **‘the carrier of wood’** (Qur’an, chapter 111).

The Prophet’s paternal aunts were six, the children of different mothers. They were: Umaymah, Umm Hakim, Barraah, Atika, Safiya and Arwa. Umaymah was the wife of Jahash bin Riab al-Asadi, Umm Hakim – known as al-Bayda (the fair one) – was the wife of Karir bin Rabiah Ibn Habib Ibn Abde Shams.

Barraah was the wife of Abdul Asad Ibn Hilal al-Makhzumi, for whom she bore Abu Salamah, who was the husband of Umm Salma (before the Prophet married her). Atika was the wife of Abu Umayyah Ibn Mughairah Makhzumi. Safiya was the wife of Harith Ibn Harb bin Umayyah. She then married Awwam Ibn Khuwailid, for whom she bore Zubair. Arwa was the wife of Umair bin Abdul Uzza Ibn Qusayy. The only one among the Prophet’s aunt who accepted Islam was Safiya. It is also reported that three became Muslims: Safiya, Arwa and Atikah.

The Messenger of Allah (S) had no maternal relatives except the foster siblings. This is because his mother, Amina daughter of Wahab had no brothers or sisters, who would have been the Prophet’s uncles or aunts. Yet the men of the tribe of Banu Zuhra claimed to be his uncles because Amina was a member of that tribe. Nor did his parents, Abdullah and Amina have any other children, who would have then been his blood brothers and sisters.

The Prophet had a maternal aunt in nursing called, Salma, who was the sister of Halima (as-Sadiya, his foster mother), daughter of Abu Dhuwayb. He also had two foster brothers, Abdullah bin Harith and Anisah bin Harith, whose father was Harith bin Uzza bin Saad bin Bakr bin Hawazin.

Among the Prophet's male clients was Zaid bin Harith, who was bought as a youth for Khadija by Hakim Ibn Hizam at the market of Ukaz for 400 dirhams. But after the Messenger of Allah (S) married Khadija, she gave him Zaid as a gift. The Prophet, however set him free and adopted him. He also married him to Umm Ayman, who bore him Usamah. Zaid was known as 'the son of the Messenger of Allah (S)' until Allah sent down the verse of: **"Let sons be called only after their fathers"** (Holy Qur'an 33:5).

Another of the Prophet's clients was Abu Rafe, whose name was Aslam. He belonged to Abbas (the Prophet's uncle), who gave Abu Rafe to the Prophet as gift. When Abbas accepted Islam, Abu Rafe hastened with the news to the Prophet, who was so pleased that he set him free. The Prophet also had Abu Rafe married to Salma, his maidservant, who bore him Ubaidullah Ibn Abi Rafe, who was Ali's scribe during the latter's Caliphate.

Another client was a man called Safinah, whose name was Rabah. The Messenger of Allah (S) bought him and set him free. Nawban, a man of the tribe of Himyar, whose agnomen was Abu Abdullah, was taken captive, and the Messenger of Allah (S) also bought him and set him free.

Yassar, a Nubian slave, was also bought by the Messenger of Allah (S) and set free.

Yassar was killed by the man from the tribe of Urainah who raided the orchard of the Messenger of Allah (S). Other clients were Shuqran, whose name was Salih, and Abu Kabshah, whose name was Sulaiman. Another client was Abu Damirah, whom the Prophet set free and for whom he wrote a deed of surety which remained with his descendants after him. Mudim, who was also a client of the Prophet, was shot with an arrow at Wadiul Qura (near Mecca), where he died.

Other clients were Abu Muwayhibah, Ansah, Fudalah, Tahmna, Abu Ayman, Abu Hind and Anjashah. Anjashah was the man to whom the Prophet said: "Be not in haste O Anjashah, be gentle with the crystals (that is, women, as being fragile)!"

Tenth was Abu Muwayhibah, who was from the tribe of Mazinah. The Holy Prophet (S) had freed him. Eleventh is Abniya Ibn Kurdi, who was an Iranian, and he was martyred in the Battle of Badr. Some say that he died during the time of Abu Bakr. Twelfth is Fazalah, who was gifted to the Prophet by Rafa bin Zaid, and he was martyred in Wadiul Qura.

Thirteenth was Tahman, fourteenth was Abu Ayman; he was named Abu Rabah. Fifteenth was Abu Hind. Sixteenth was Anjasha. Seventeenth was Salih. Eighteenth was Abu Salma. Nineteenth was Abu Usaib. Twentieth was Abu Ubaid. Twenty-first was Aflah. Twenty-second, Ruwaijih, twenty-third Abu Laqit, twenty-fourth Abu Rafi (the younger), twenty-fifth, Yasaar (the elder), twenty-sixth, Karkarah, whom Hauda bin Ali had gifted to the Prophet and he freed him.

Some say that he remained a slave till his death. Twenty-seventh, Rabah, twenty-eighth Abu Lubabah whom the Prophet had emancipated after buying him. Twenty-ninth is Abul Yusr. Thirtieth was Salman Farsi. Thirty-first was Bilal Habashi. Thirty-second, Suhaib Rumi. Thirty-third, Abu Bakra, who was named Baqi. He had come to the Prophet from the fort of Taif and was freed by the Prophet. Thirty-

fourth Aslam Rumi. Thirty-fifth was Habsha Habshi. Thirty-sixth was Mahir, whom Maqooqas had sent for the Prophet. Thirty-seventh was Abu Thabit. Thirty-eighth was Abu Niraz. Thirty-ninth was Mehran.

As for the Prophet's maidservants, first al-Muqawis, the ruler of Alexandria (Egypt), presented to him two maidservants, one of whom was Mariya the Copt, who bore him Ibrahim, dying five years after the Prophet in 16 A.H. The other maidservant (who was given to him along with Mariya), he gave to Hassan bin Thabit.

Umm Ayman was the Prophet's special maid, whom he inherited from his mother. She was a black woman, and her name was Barakah. The Prophet set her free and gave her in marriage to Ubaid al-Khazraji in Mecca. She bore Ubaid a son called Ayman. Then he died, and the Prophet married her to Zaid, for whom she bore Usamah, who was also black resembling her. Thus Usamah and Ayman were two brothers of the same mother.

Another was Ruqaiyyah, daughter of Shamun, whom the Prophet captured with the booty from the tribe of Bani Quraiza.

The Prophet's freemen and women servants were: Anas bin Malik, and Hind and Asma, daughters of Kharijah of the tribe of Bani Aslam.

Some say that the Prophet had a eunuch called Mayora in his service. And among the freemen of the Prophet were Anas bin Malik and Hind and Asma, daughters of Kharijah. Of the scribes of the Prophet, Amirul Momineen (a.s.) was the scribe of revelation and other than revelation.

Ubayy bin Kaab and Zaid bin Thabit also sometimes noted down the revealed verses of Qur'an. Zaid and Abdullah bin Arqam wrote letters addressed to different rulers. And Alaa bin Uqbah and Abdullah bin Arqam used to write real estate deeds. Zubair bin Awam and Jaham bin Sult were scribes of taxes and Zakat. Huzaiifa was the scribe of taxes on dates. The following persons are also mentioned among the scribes: Uthman bin Affan, Khalid bin Saeed, Aban bin Saeed, Mughairah bin Shoba, Husain bin Numair, Alaa bin Hadrhrami, Sharjeel bin Hasna, Hanzal bin Rabi, Abdullah bin Saad bin Abi Sara who had been dishonest in writing the verses of Qur'an.

The Holy Prophet (S) cursed him and he became an apostate. It is narrated from Ibn Abbas that one day the Holy Prophet (S) called for Muawiyah to write down a letter. People said that he was eating his dinner. When the Holy Prophet (S) called for him the second time, he was still reported to be eating. The Holy Prophet (S) said, "May Allah never fill up his stomach." Therefore due to the curse of the Prophet he was always involved in hunger, till his death.

Anas bin Malik was the gate keeper of the Holy Prophet (S) and there were some Muezzins of the Prophet: the first of whom was Bilal who recited the Azan for the Prophet. Another Muezzin was Umar bin Umm Maktum, whose father's name was Qays.

Third, Ziyad bin Harith, fourth Aws bin Mughairah, fifth Abdullah bin Zaid Ansari. Abu Talha was the caller of the Prophet. And those who killed the infidels before the Prophet were Ali Ibn Abi Talib (a.s.), Zubair, Muhammad bin Muslima, Asim bin Aflah and Miqdad. And those who used to support the Prophet on various occasions was Saad bin Maaz, who roamed in guarding the Prophet on the day of the Battle of Badr and Zakwan bin Abdullah was also guarding the Prophet.

And in the Battle of Uhud, Muhammad bin Muslima acted as his bodyguard. In the Battle of Khandaq, Zubair bin Harith was the bodyguard. On the night the Prophet consummated his marriage to Safiya, Saad bin Abi Waqqas and Abu Ayyub Ansari were his guards. And in Wadiul Qura, it was Bilal. On the eve of the conquest of Mecca, it was Ziyad Ibn Asad. Some other persons were appointed to guard the Prophet but when the Almighty Allah revealed the verse of: **“And Allah will protect you from the people,”** the Holy Prophet (S) relieved his guards of their duty.

Among the governors of the Holy Prophet (S) were Amr bin Khuddam, whom the Prophet had appointed as the governor of Najran. Ziyad bin Usaid was appointed as the governor of Hadhramaut. Khalid bin Saeed was appointed to govern Sana. Abu Umayyah Ghazwi governed Kinda and Sadaqah. Abu Musa Ashari was appointed as the governor of Zuwaid, Zamaa Adan and Sahil. Maaz bin Jabal was appointed on some provinces of Yemen. Amr bin Aas was appointed to govern Oman along with Abu Zaid Ansari. Yazid bin Abu Sufyan was appointed to collect taxes from Najran. Huzaifa and Bilal were ordered to collect taxes on fruits. Ibad bin Bashir Ansari was charged with the collection of taxes of Bani Mustaliq.

Afra bin Habis was put in charge of collecting taxes from Bani Yarbu. Adi bin Hatim was in charge of the taxes of Bani Daram. Zirqaan bin Badr was collecting taxes from Bani Awf. Malik bin Nuwairah was collecting taxes from Bani Yarbu. Adi bin Hatim was the collector of taxes from Bani Asad. Uyyana bin Haseen was in charge of the taxes of Qararah. Abu Ubaidah bin Jarrah was in charge of taxes of Maziniya and was the governor of Budhail and Kanana.

The Messenger of Allah (S) had six messengers: Hatib bin Abi Balta was sent to Maqooqas; Shuja bin Wahab was sent to Harith bin Shimr; Wahiya Kalbi to the King of Rum; Suleet bin Amr to Zah bin Ali Hanafi; Abdullah bin Hazafah to the King of Iran; Amr bin Umayyah to King of Abyssinia.

The following were the poets who eulogized the Prophet: Kaab bin Malik, Abdullah bin Rawaha, Hisaan bin Thabit, Nabigha Judi, Kaab bin Zuhair, Qays bin Sarma, Lubaid bin al-Zabari, Umayyah bin Sult, Abbas bin Mardas, Tufail Ghanawi, Kaab bin Namat, Malik bin Awf, Qays bin Nahr Ashjai, Abdullah bin Harb As-hami, Nahr bin Abi Salma, Abu Wahbal Hamji.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the wife of Uthman bin Mazun came to the Prophet and said: “O Messenger of Allah (S), Uthman, mostly fasts during the days and spends the nights in worship, and he does not come near me.” The Holy Prophet (S) came out of his house in fury, in such way that he was carrying his slippers in his hands. And he reached the residence of Uthman in this condition.

He found Uthman praying, and when Uthman saw the Prophet he concluded his prayer and came to the Messenger of Allah (S). The Prophet said: "O Uthman, the Almighty Allah has not sent me to propagate monkery and abstinence from the world. He has sent me with an easy set of commandments. I also fast, pray and have relations with my wives. Thus one who wishes to follow my religion should follow my practice. And it is my practice to associate with women."

It is narrated from the same Imam that when Uthman bin Mazun died, His Eminence kissed him after his death. It is narrated from the same Imam that when the Holy Prophet (S) was walking besides the bier of Uthman bin Mazun, he heard the voice of a woman who was saying: "O Saib, congratulations for gaining Paradise." The Holy Prophet (S) asked: "How do you know that he will go to Paradise?" You should only say that he was devoted to Allah and His Prophet." And when Ibrahim, the son of the Prophet died, the Messenger of Allah (S) said: "Join your excellent elder, Uthman bin Mazun."¹

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) gave Ziyaa binte Zubair bin Abdul Muttalib, his cousin (sister) to Miqdad bin Aswad and said: I have married Ziyaa to Miqdad so that people may stop giving importance to lineage and ancestry. And that they start following the practice of the Messenger of Allah (S) because the most pious is one most honored in the view of the Almighty Allah. And Imam Ja'far Sadiq (a.s.) has said that Zubair, Abdullah and Abu Talib were full siblings.

It is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrator that when Quraish plotted to assassinate the Prophet, they said: "What should we do with Abu Lahab, so that he does not act as a hurdle in this plot?"

Umm Jamil, wife of Abu Lahab said: "I will keep you safe from his mischief. I will tell him to remain at home so that we can have a morning drink." Thus when the others moved out to kill the Prophet, Umm Jamil detained Abu Lahab at home and kept him busy in taking drinks. His Eminence, Abu Talib called for Ali (a.s.) and said: "Go to the house of your uncle, Abu Lahab and ask them to open the door. If they don't open the door, break it open yourself and enter the house and say: "My father says that if the uncle of the community is a leader it is not possible for that community to be degraded."

Amirul Momineen (a.s.) came to the house of Abu Lahab and found the door closed. In spite of knocking the door no one opened it. So Ali (a.s.) broke open the door and entered the house. Abu Lahab asked: "O nephew, what is the purpose of your visit?" Imam Ali (a.s.) conveyed the message of His Eminence, Abu Talib. Abu Lahab said: "Your father is right, but what has happened?" He replied: "Your nephew is being killed and you are busy in drinking wine?" Abu Lahab jumped up and picked his sword and tried to leave the house. Umm Jamil, the hypocrite woman, put her arms around him.

Abu Lahab slapped her so hard that she lost the sight of one of her eyes. And he came out of the house with a naked sword. When the Quraish saw him so infuriated, they asked: "What has happened to you O Abu Lahab?" Abu Lahab replied: "I opposed my nephew in your support, so you decided to eliminate

him? By Laat and Uzza, I have decided to become a Muslim and then I will show you what I can do.” The Quraish began to plead with him and at last persuaded him to return home.

It is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that the Messenger of Allah (S) said: “I testify that Umm Ayman was destined to Paradise.”

It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that a foster sister of the Messenger of Allah (S) came to him and when he saw her, he was elated and he laid down his chador for her and asked to her to sit on it. And he spoke with her cheerfully. When she returned, his foster brother arrived, but the Prophet did not act in the same cordial manner. The companions asked: “O Messenger of Allah (S), why did you pay more respects to his sister?” He replied: “It is so because she is nicer to her parents than he is.”

It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that the Messenger of Allah (S) had two Muezzins: Bilal and Ibn Umm Maktum. Since Ibn Umm Maktum was visually handicapped, he used to recite the Azan at night and Bilal recited it after morning had risen. That is why the Prophet used to say that when you hear the Azan of Bilal in Ramadhan you must leave eating and drinking and know that it is morning.

Ali bin Ibrahim has narrated that the Messenger of Allah (S) was appointed to the office of prophethood on Monday. And on Tuesday, Amirul Momineen (a.s.) embraced Faith.² After that Lady Khadija, the Prophet’s wife, brought faith. His Eminence, Abu Talib came to the house of the Prophet and saw him praying and Imam Ali (a.s.) was following him, standing to his right. Abu Talib said to His Eminence, Ja’far at-Tayyar: “Correct the arms of your cousin and stand to his left.” Ja’far stood to the right. The Prophet moved forward. Thus for a long time except for Ali, Ja’far, Zaid bin Haritha and Khadija, no one prayed with the Prophet till the 94th verse of Surah Hijr was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

“Therefore declare openly what you are bidden and turn aside from the polytheists.”³

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: My best brother is Ali and my best uncle is Hamza. And Abbas is a root after me and the Imam said that the Prophet recited seventy Takbirs at the bier of His Eminence, Hamza.

Also it is narrated from authentic chains of narrators from Ibn Abbas that one day the Holy Prophet (S) came out of his house holding the hand of Ali (a.s.) and said: “O Ansar, O sons of Hashim and Abdul Muttalib, I am Muhammad the Messenger of Allah and three persons from my Ahlul Bayt, Ali, Hamza and Ja’far are created from the blessed essence. And it is narrated from Sunni channels from Anas bin

Malik that the Messenger of Allah (S) said: We, sons of Abdul Muttalib are among the elders of Paradise, I am the Messenger of Allah, Hamza is the chief of the martyrs, Ja'far, who will be given two wings by Allah, and Ali, Fatima, Hasan and Husain and Mahdi.

In *Qurbul Asnad* it is narrated from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: "From among us the Messenger of Allah the leader of the first and the last prophets and he is the seal of the prophets. His successor is the best of the successors of the prophets. And his two sons, Hasan and Husain are the most excellent of the sons of the prophet. And the most excellent of the martyrs is Hamza, his uncle. And Ja'far who flies around with the angels and Qaim Aale Muhammad.

Ali bin Ibrahim has narrated through authentic chains of narrators that the Messenger of Allah (S) said: The Almighty Allah has given excellence to me due to three persons from my Ahlul Bayt. I am the most excellent and pious of them, but I don't feel proud of it. And He chose me and two sons of Abu Talib: Ali and Ja'far and Hamza, son of Abdul Muttalib. One day we were sleeping in Ahtah covering ourselves with our sheets. Ali was on my right, Ja'far at the left and Hamza was sleeping near my feet. Suddenly I could hear the sound of the wings of angels and feel the coolness of the hands of Ali on my chest.

I saw Jibraeel with three more angels. One of the angels asked Jibraeel: "To whom are you sent from these four?" Jibraeel gestured to me and said: "This Muhammad (S) is the best of the prophets and this Ali is the best of the successors. And that is Ja'far who will fly around in Paradise with colored wings. And that is Hamza the best of the martyrs. Moreover the statement of the Almighty Allah is there:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ
مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;"⁴

The Holy Imam (a.s.) said: It implies that among the believers are those who fulfilled the covenant to Allah that they will not flee from the battlefield till they are killed. So, the death of some of them arrived and they fulfilled the covenant and passed away from the world. That is Hamza and Ja'far. And some of them are waiting for their death and they may achieve martyrdom through death: and it is Ali Ibn Abi Talib (a.s.) and he has never made changes in religion. Moreover, in the commentary of this verse:

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and

most surely Allah is well able to assist them...⁵

...it is narrated that it was firstly revealed in honor of Ali, Hamza and Ja'far and after that it was applicable to all the people. That is, it was promulgated for those with whom the infidels fight and who have been oppressed, so the Almighty Allah is capable to help them.

It is narrated from Imam Muhammad Baqir (a.s.) in *Khisal* that the Messenger of Allah (S) said: People are created from different trees and I am from the tree whose root is Ali and Ja'far is the branch. Moreover it is also narrated that Amirul Momineen (a.s.) said on the day of Shura: I adjure you to say if anyone of you have any brother like that of Ja'far, whom the Almighty Allah has bestowed with a pair of wings to fly between the different levels of Paradise.

And does any of uncles is like my Uncle, Hamza, who is the lion of Allah, and the lion of the Prophet and the best of the martyrs." All said: "There is none among us like this." And it is narrated from Imam Muhammad Baqir (a.s.) in *Basair* that it is written on the empyrean: Hamza is the lion of Allah, the lion of the Prophet and the chief of the martyrs.

Kulaini has narrated through authentic chains of narrators from Imam Zainul Abideen (a.s.) that no ones sense of honor has enabled anyone to enter Paradise except that of His Eminence, Hamza, as he embraced Islam for the sake of the Prophet when infidels of Mecca threw the entrails of camel on the back of the Messenger of Allah (S).

Furat bin Ibrahim has narrated that the following verses:

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ

"Whoever hopes to meet Allah, the term appointed by Allah will then most surely come..."⁶

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

"And whoever strives hard, he strives only for his own soul..."⁷

...were revealed in the honor of His Eminence, Hamza.

Kulaini has narrated through good chains of narrators that Sudair asked Imam Muhammad Baqir (a.s.) that where was the honor and glory of Bani Hashim when after the passing away of the Messenger of Allah (S), Amirul Momineen (a.s.) was overpowered by Abu Bakr and Umar and all hypocrites? Imam (a.s.) asked: "Who was remaining from Bani Hashim? Ja'far and Hamza who were foremost and first in Faith and possessed perfect belief had departed for their perpetual abodes.

Two of them had weak faith as they had recently accepted faith: that is Abbas and Aqeel. They were taken prisoners in the Battle of Badr and then set free. They did not have such a strong faith. By Allah, if Hamza and Ja'far had been alive, Abu Bakr and Umar would never have dared to usurp the right of Amirul Momineen (a.s.) and if they had tried, they would have indeed eliminated the mischief makers." A similar type of report is recorded in *Ihtijaj* from Amirul Momineen (a.s.).

Account of that truthful; one who was a friend of the Prophet before his declaration of prophethood

Kulaini and Himyari have narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before the Besat, the Prophet went to meet a person who was very polite to him. When the Messenger of Allah (S) was appointed with prophethood, people said to him: "Do you know who that prophet is that has just risen?" "I don't know," he replied. People said, "It is the same who visited you one day and you acted so politely with him." He set out to meet the Prophet and on reaching him said: "O Messenger of Allah (S), did you recognize me?" His Eminence asked, "Who are you?"

"I am the same whom you visited on so and so day at so and so place and I served you such and such food." The Holy Prophet (S) said, "Welcome, you may ask me whatever you like." He said, "I would like to have a hundred sheep along with the shepherds." The Prophet considered this for a few moments and then issued the order that he should be given the sheep etc. The Holy Prophet (S) told his companions: "What has stopped this man from asking the like of that lady of Bani Israel?"

People asked: "What did the old lady ask for?" His Eminence replied: "The Almighty Allah revealed to Prophet Musa (a.s.): "When you go out of Egypt, you must carry out the bones of Prophet Yusuf (a.s.) and take them to Baitul Maqdas." Musa (a.s.) asked the people, "Where is the grave of Prophet Yusuf (a.s.)?" No one could give him this information. A very old man said: "So and so old lady knows the location." Musa (a.s.) summoned her and asked if she knew the location of the grave of Prophet Yusuf (a.s.). Musa (a.s.) said: "Tell me about it and I will guarantee Paradise for you."

The old woman said: "By Allah, I will not inform you, till you don't do for me what I ask you to." Musa (a.s.) said: "I guarantee Paradise for you." She said, "No, till you don't give me what I ask for, I will not tell you about it." Divine revelation descended on Musa (a.s.): "You can accept whatever she asks as nothing is impossible for Me." So Musa (a.s.) said: "You may ask whatever you want." She said, "I want to live at the same level of Paradise as you." The Messenger of Allah (S) said, "Why did that man not ask me the same?"

Moreover Kulaini has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before his Besat, the Prophet was having contact with a person with whom he used to have transactions. When he was appointed to the office of prophethood, and he met that person, he said: May

Allah give you a good reward, you are a good friend of mine. You always supported me and never had an argument with me.” The Prophet told him, “May Allah, also give you a good reward; you always dealt honestly with me and never charged usury to me. And neither were you greedy of my wealth.”

Through good chains of narrators, it is narrated from the same Imam that there were two sects during the period of Jahiliyya of the Arabs: Halam and Hamas. Quraish was known as Hamas and all the other Arabs were known as Halam. It was obligatory on all Halams to be related to one of the Hamas who lived in the sanctuary.

And if someone from the Arabs came to Mecca who did not have any acquaintance with a Meccan, he was not allowed to circle the Kaaba except in nude. Because in the view of Meccans such people had garment in which sins had been committed. Therefore it was not allowed to circle the Kaaba in those clothes. If they had acquaintance with a resident of the sanctuary, they used to take off their garments and wear the garments loaned by their friends. The Holy Prophet (S) was the benefactor of Ayaz bin Jamaz Majashi and Ayaz was a very respected person of his community and the Qadi of the people of Ukaz.

When Ayaz used to come to Mecca, he used to remove his clothes and put on the pure garment of the Prophet and after the Tawaf used to put on his clothes again. When the Holy Prophet (S) declared his prophethood, Ayaz brought a gift for the Messenger of Allah (S), which he did not accept and said: “I will only accept it if you become a Muslim, because the Almighty Allah does not like for me the gifts of polytheists.” So Ayaz became a Muslim and his Islam was fruitful. When he brought a gift for the Prophet, he accepted it.

Brief Account of Muhajireen, Ansar and Companions

Ibn Babawayh has narrated through authentic chains of narrators from Abi Imamah that the Messenger of Allah (S) said, “Cheers for one who sees me and brings faith.” And he repeated this statement seven times.

Through good chains of narrators it is narrated from Imam Ja’far Sadiq (a.s.) that he said: “The Messenger of Allah (S) had 12000 companions; 8000 from Medina, 2000 from Mecca and 2000 emancipated persons. None of them was Qadariya who believe in the divine compulsion and neither was there any Murjia who say that the faith of every person is distinct.

And neither was there any Hururia who talk ill of Amirul Momineen (a.s.) and neither was there any Mutazali who say that the Almighty Allah cannot interfere in the actions of people and those who did not say anything regarding the religion of Allah and they used to weep and wail day and night and say: O Allah, please capture our souls before we receive the news of the martyrdom of Imam Husain (a.s.). According to another report they used to say: Give us death before we eat bread prepared from Maidah.⁸

Through another chains of narrators it is narrated from the Messenger of Allah (S) that he said, “Cheers be for one who saw me and what to say about one who meets one who has met me. And what can be said about one who has seen one who has seen me!”⁹

Shaykh Tusi has narrated through authentic chains of narrators from Amirul Momineen (a.s.) that he said: “I advise you about companions of the Prophet that you must not abuse them. And the companions of your Prophet are those who have not created innovations in religion after the Prophet and neither have they given shelter to anyone who has created innovations. Indeed the Messenger of Allah (S) requested me about them.”

Moreover it has been narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) performed the Morning Prayer in Iraq with the people and after that addressed the gathering, himself wept and made other people also weep of the fear of Allah.

Then he said: “I swear by Allah, that I saw a group of people during the period of my friends, the Prophet who spend their days in night in such a condition that their hair were in disarray, smeared with dust, empty stomachs, their foreheads like knees of goats due to excessive prostrations. They spent the nights in remembrance of God. Sometimes they were in Qiyam, sometimes in Ruku and sometimes in Sujood. And they used to tire their foreheads and legs. They always beseeched their Lord in whispered prayers, and weeping, plead to Him to free them from the punishment of Hellfire. And by Allah, I always found them terrified of divine chastisement.

Through another chain of narrators, it is narrated from Abdur Rahman Jehni that he said: “One day I was in the company of the Messenger of Allah (S); suddenly we decried two riders.

When the Messenger of Allah (S) saw them, he said: These two are from the tribe of Madhij tribe. When they came near, it was known that they were indeed from the Madhij tribe. One of them came to the Prophet to pay allegiance. When the Holy Prophet (S) held his hand for allegiance, he said: O Messenger of Allah (S), inform me of the reward of one who visits you, brings faith on you, testifies to your prophethood and follows you.” His Eminence replied: “There is Tooba for him.” So the man paid the oath of allegiance and went away.

Then the second approached the Prophet and held his hand to pay the oath of allegiance and he said: “O Messenger of Allah (S), inform me of the reward of one who brings faith in you, believes in your statements and follows you, but who has not met you.” His Eminence replied: “There is Tooba for him also.” That man also paid the allegiance and went away.

Through another chain of narrators it is narrated from some companions of the Prophet that: One day we were having breakfast in the company of the Prophet when we asked: O Messenger of Allah (S), is there anyone better than us? Because we accepted Islam and performed Jihad in your service. His Eminence replied: “Yes, better than you are those from my Ummah who will be born after me and have faith in me.”

Through authentic chains of narrators, it is narrated by Kulaini that Abu Amr Zubairi asked Imam Ja'far Sadiq (a.s.) if there were different grades of faith due to which believers have excellence over each other in the view of Allah. His Eminence replied: "Yes." Amr said, "Please explain so that I may also understand." The Imam said, "The Almighty Allah has kept competition between believers like horses are raced after laying bets. And the believers are made to compete with each other in good deeds and no one has precedence on one who precedes him. And no inferior one has any precedence on one who is superior to him.

Therefore those who accepted faith at the end of this Ummah and if those who had precedence in faith had no excellence, everyone who brought faith later, the last of the Ummah would have joined the first. Rather due to good deeds he would have even achieved excellence over him. Therefore there is no excellence of those who have believed first. But due to the different grades of faith, the Almighty Allah has considered foremost those who accepted faith before.

Because we see some believers who brought faith later, that their prayer, fasting, Hajj and Zakat, Jihad and charity etc. is more than the ones who came later. If there had been no excellence of precedence of faith, those who accepted faith later, would have gained precedence over the former ones due to their excessive good deeds. Thus one who is given precedence by Allah cannot be considered less than the one who is kept behind." Abu Amr said, "Please tell me about those matters that the Almighty Allah has encouraged in order to increase the grades of faith." Imam (a.s.) said, "The Almighty says:

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
آمَنُوا بِاللَّهِ وَرُسُلِهِ

"Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles..."¹⁰

Then He said:

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ.

"And the foremost are the foremost, these are they who are drawn nigh (to Allah)." ¹¹

And then He says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ

“And (as for) the foremost, the first of the migrants (from Mecca) and the helpers (among the people of Medina), and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him...”¹²

Then He said:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۚ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ

“We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank...”¹³

Then He said:

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

“... and certainly We have made some of the prophets to excel others...”¹⁴

Then He said:

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلِالْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

“See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.”¹⁵

Then He said:

هُم دَرَجَاتٌ عِنْدَ اللَّهِ

“There are (varying) grades with Allah.”¹⁶

Then He said:

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

“...and bestow His grace on every one endowed with grace...”¹⁷

Then He said:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ

“Those who believed and fled (their homes), and strove hard in Allah’s way with their property and their souls, are much higher in rank with Allah...”¹⁸

Then He said:

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا. دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً...

“Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward: (High) degrees from Him and protection and mercy...”¹⁹

Then He said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا

“...not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards...”²⁰

Shaykh Tusi has narrated that the Messenger of Allah (S) said: “Indeed the Ansar are my shield in warding off the enemies. Therefore forgive them their mistakes and help the good ones among them.”

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that he said: “When people were joining the religion of the Messenger of Allah (S) in groups, there arrived a delegation for the Azd tribe; the people of this clan were sweet spoken and tenderhearted. Companions said: “O Messenger of Allah (S), we have understood the delicateness of the hearts, but why are they so sweet spoken?” He replied: “Because they used to brush their teeth during the period of Jahiliyya.”

And Shaykh Tusi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: “Swords of the Muslims did not come out and their rows were not formed in prayers and jihad and the Azan was not recited in a loud voice, and the verse of: ‘O people who believe,’ was not revealed in Qur’an before the tribes of Aws and Khazraj (Ansar) embraced Islam.”²¹

Ibn Babawayh has narrated through authentic chains of narrators that Imam Ja’far Sadiq (a.s.) heard a Quraish man talking to a Shia person that he was boasting of his lineage. The Imam in its reply said to the Shia man: “You tell him that you are more excellent than him due to Wilayat and devotion of Ahlul Bayt (a.s.).”

Through correct chains of narrators, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was fond of people of four tribes: Ansar, Abdul Qays, Aslam and Bani Tamim. And he despised four tribes: Bani Umayyah, Bani Hunaif, Thaqif and Bani Hudhail. And he used to say that my mother has not given birth to me because I am Bakari or Thaqafi. And he used to say: “There is a noble in every tribe except in Bani Umayyah.”

Shaykh Tusi has narrated that one day Amirul Momineen (a.s.) said: Call the Ghani and Bahila tribes so that they may take their share of gifts. By the God Who split the grain and created the creations, they have no concern with Islam and I will testify at Hauz Kauthar and Maqam Mahmud that they are my enemies in the world and the Hereafter and if my Caliphate is established I will transfer some tribes to others; and indeed I will legalize the killing of sixty tribes because they have no share in Islam.”

1. The author says: Uthman bin Mazun was an extremely pious and religious companion, and he had participated in the two migrations of Abyssinia and Medina and was among the first of the companions who expired in Medina. He died 30 months after Hijrat. And according to another report it was after 20 months. Shia and Sunni scholars have narrated that after his death, the Holy Prophet (S) kissed him and after burying him said: “He was our good elder.”

2. Amirul Momineen’s acceptance of Faith means that he testified to the prophethood of the Prophet; otherwise his Noor was joined to the Noor of the Prophet whose details have been mentioned in the first volume of this book.

3. Surah Hijr 15:94

4. Surah Ahzab 33:23

5. Surah Hajj 22:39

6. Surah Ankabut 29:5

7. Surah Ankabut 29:6

8. Superfine flour
9. The author says: This tradition is related through Sunni chains and there is no doubt that faith is necessary for this.
10. Surah Hadid 57:21
11. Surah Waqiah 56: 10–11
12. Surah Taubah 9: 100
13. Surah Baqarah 2:253
14. Surah Bani Israel 17:55
15. Surah Bani Israel 17:21
16. Surah Aale Imran 3:163
17. Surah Hud 11:3
18. Surah Taubah 9:20
19. Surah Nisa 4:95–96
20. Surah Hadid 57:10
21. The author says: The praise and excellence mentioned in these verses for Companions, Muhajireen and Ansar are in fact for those who neither left the fold of Islam nor gave way to hypocrisy; who never followed anyone except Amirul Momineen (a.s.). And the companions who became infidels and apostates, and who helped the enemies of Amirul Momineen (a.s.), are worse than infidels. Thus the Holy Prophet (S) said: “Many of my companions on Judgment Day will be driven away from Hauz Kauthar; so I will say: they are my companions; the Almighty Allah will say: O Muhammad you don’t know what they did after you. After you they turned on their heels and apostasied from faith.” Numerous traditions will be mentioned through Shia as well as Sunni channels in the coming pages on this topic.

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