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Excellence of the Ummah of the Messenger of Allah (S) and some facts about it

Ibn Babawayh has through authentic chains narrated from Amirul Momineen (a.s.) that the Messenger of Allah (S) said: I asked for three qualities from the Almighty Allah: two of which He bestowed me and he stopped the third. The first was that I asked Him: O Lord, my Ummah should never die of thirst. He accepted it. Secondly I prayed that O Lord, never allow the infidels to overpower and destroy them.

He also accepted it. I pleaded: O Lord, my people should not fight and cause bloodshed among themselves. But the Almighty Allah did not accept this last entreaty. Also, it is narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) said: The people of my Ummah do not lack in elegance, good voice and memory power. Moreover, it is narrated from the same Imam that the Holy Prophet (S) said: Nine banes were taken away from My Ummah. ¹

(1) Acts committed in ignorance (2) What they do in forgetfulness (3) That which they are forced to do. (4) That which they don't know (5) That which they are not capable of (6) Whatever they are compelled to do (7) To be jealous without expressing it (8) To believe and rely on bad omens (9) and not to express the negative points of others.

It is mentioned in *Qurbul Asnad* from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: The Almighty Allah has bestowed three qualities to my Ummah that were not given to the prophets preceding me.

(1) When the Almighty Allah sent a prophet, He revealed to him to make efforts in his religion and that the work of religion was not difficult from him. And He bestowed this excellence to my Ummah and said that "And We did not appoint upon you any hardship in religion." (2) Secondly when He sent a Prophet, He used to reveal to him that when some calamity befalls you, you must pray to Me so that I may solve the problem and the same was given to my Ummah:

أُدْعُونِي أُسْتَجِبْ لَكُمْ

“Call upon Me, I will answer you...”²

(3) When He sent a prophet He used to make him a witness on his community and He has made my Ummah a witness on all the creatures. As mentioned:

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“...and (that) the Apostle may be a bearer of witness to you...”

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

“...that you may be the bearers of witness to the people...”³

Ibn Babawayh has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: “Four bad qualities will remain in my community till Judgment Day: (1) They will feel proud of their lineage (2) Ridicule others for their descent (3) Consider rain to be dependant on the movement of stars and (4) Recite dirges for their dead. And one who recited dirges but dies without repenting, will be raised on Judgment Day and would be made to wear the garments of molten copper and lead.⁴

Moreover, through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: There are three qualities about which I fear for my Ummah after me. (1) To adopt deviation after becoming aware of the truth. (2) Mischiefs that deviate others and (3) Carnal desires.

Moreover it is also narrated from the same Imam that the Messenger of Allah (S) said: I fear about you that you will consider religion a light matter and judge among the people with regard to material wealth and break off relations, recite Qur'an in tune of song and prefer one in Caliphate and Prayers who is not superior to you in religion. Shaykh Tusi has narrated from the Messenger of Allah (S) that: For my Ummah there will be sinking in the ground, their being transmogrified and raining of stones from the sky.

Companions asked why they would be punished in this way? He replied: Because people will take to singing girls and indulge in drinking wine. And it is mentioned in *Jamiul Akhbar* that the Messenger of Allah (S) said: “A time will come on the people, when their form will be human but their hearts will be like satans. They will be ferocious wolves.

They will shed innocent blood and not leave off evil deeds through good advice. If you follow them, they will doubt about you and if you talk to them they will refute you. If you remain concealed from them they will backbite about you. For them Sunnah will be like a heresy and heresy will be like Sunnah. They will consider the forbearing as cunning and consider cunning to be forbearing.

The believer among them will be weak and the sinner will be honored. Their lads will be adulterous and their ladies fornicators. Their elders will not exhort them for good deeds and not restrain them from evil actions. To make a request to them will be to humiliate oneself. And to ask whatever they possess will cause poverty and hardships. Thus at that time the Almighty Allah will deprive them from rain.

Rains will not fall according to the season; there will be unseasonable rains. At that time the Almighty Allah will make their evil-doers dominate them and they will oppress them in the worst manner. They will eliminate their sons and captivate their women. At that time, the good ones among will pray from them but their prayers will be ineffective.

And in another tradition it is narrated from the Holy Prophet (S) that: A time will come such that people will avoid the scholars, like sheep run away from wolves. At that time, the Almighty Allah will involve them in three calamities: (1) There will be no divine increase (*barakat*) in their wealth (2) Tyrants will rule over them (3) They will leave the world in a faithless condition.

In another traditional report it is mentioned that the Holy Prophet (S) said: A time will come on my Ummah in which people will not recognize the scholars, but because of their fine dress and they will not understand the Qur'an but when recited in a nice tone. And they will not worship the Almighty Allah except in the month of Ramadhan. When such a time comes, the Almighty Allah will make such a ruler rule over them, who is neither intelligent, nor forbearing or merciful.

1. That is they will not be made to account for them.

2. Surah Momin 40:60

3. Surah Baqarah 2: 143

4. The author says: Scholars have applied this quality to attribute false things with the dead. Or to complain to the Almighty Allah or that their voices may be heard by stranger men.

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