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Miscellaneous points about the Prophet – details of his companions –debates with polytheists, Jews and Christians etc.

Shia and Sunni commentators have narrated that one day the Messenger of Allah (S) was in the company of Salman, Bilal, Ammar, Suhaib and some poor Muslims. Suddenly Aqra bin Habis Tamimi, Uyyana bin Hasan Farazi and other persons of doubtful faith arrived to meet the Prophet and looking at those poor companions in disdain they said: O Prophet of Allah, what will happen if you drive away these people from you and we adopt your company?

Because Arab nobles come to visit you and we don't want them to see us in the company of these slaves. You can recall them after we go away from your assembly. According to another tradition some people visited His Eminence and seeing him, the company of those persons said: Have you selected only these from your community and you want us to follow them. Is it the same group with which the Almighty Allah has favored us?

Remove them from your company. If you drive them away, perhaps we will begin to obey and follow you. Some have narrated that since he very much desired them to become Muslim, he agreed to that and he called for Ali (a.s.) to write a document about this. Some narrate that the Prophet did not accept this proposal, and this is a stronger report. The following verse was revealed at that time:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ. وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۚ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ.

“And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust. And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?”¹

Salman, Bilal, Ammar and such people have narrated that when the Almighty Allah revealed these verses, the Holy Prophet (S) turned to us, and called us nearer to him said:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

“...your Lord has ordained mercy on Himself...”²

After that we all used to remain in the service of the Holy Prophet (S) and whenever the Prophet wanted, he used to leave us and go away. So the Almighty revealed the following verses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

“And withhold yourself with those who call on their Lord morning and evening...”³

After that the Messenger of Allah (S) used to make us sit so close with him that our knees used to touch his. And he never arose before us. When we used to realize that it was time for the Prophet to get up, we use to arise and go away from there.

The Holy Prophet (S) used to get up from the assembly before us and say to us: “I thank the God, Who did not take me away from the world till He commanded me to please myself with a group of my community; that is you all. And that I live with you all my life and I will be with you even after my death.”

Ali bin Ibrahim has narrated from Imam Muhammad Baqir (a.s.) in the commentary to another verse that Salman Farsi had a fur sheet on which he used to eat and then use it to cover himself at night. During the day he used it as a covering. One day, he was in the company of the Prophet when Uyyana bin Hasan Farazi arrived and when he sat down he did not like their sheets smelling of sweat and he said: “O Prophet of Allah, when we come to meet you must remove these people from your company and you can call anyone when we are gone.” The following verse was revealed at that juncture:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ

عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا

“And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world’s life; and do not follow him whose heart We have made unmindful to Our remembrance...”⁴

That is Uyyana. In the same way, Ali bin Ibrahim has narrated with regard to previous verses that there was a group of poor people in Medina which was known as the Ashab Suffa, because the Prophet had made a platform (Suffa) for them near his mosque and had told them to stay there. His Eminence, used to personally supervise their affairs and often used to put away his share of food for them and bring it to them.

They used to always remain in the Prophet’s company and he used to make sit near to him and was affectionate to them. When the rich and affluent companions visited him, they used to dislike the Prophet close interaction with these destitute and they used to say: “O Prophet of Allah, keep these people away.”

One day man of Ansar visited the Messenger. At that time a member of Ashab Suffa was in the Prophet’s company, sitting close to him and talking with him. Seeing this, the man from Ansar sat away from the Prophet. The Messenger of Allah (S) called him near but he didn’t approach. At last the Messenger of Allah (S) asked him: “Do you fear that the poverty of the poor will be transferred to you?” He said: “You remove these people from you.” At that juncture, the Almighty Allah revealed the following verses and made it obligatory for the Prophet to salute those who repent after committing sins.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۚ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
الرَّحْمَةَ ۚ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ
رَحِيمٌ

“And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.”⁵

Ali bin Ibrahim has narrated that when people used to bring Zakat money to the Prophet, the Messenger used to spend it on the poor and needy people and he never gave anything from it to the rich. This was highly despicable to them and they used to object to the Prophet about this and say: “We participate in battles, defend the Prophet from enemies and strengthen his religion. But he spends the Sadaqah amount on those who neither help him or give him any benefit. At that juncture, the following verses

were revealed:

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

“And of them there are those who blame you with respect to the alms; so if they are given from it, they are pleased, and if they are not given from it, lo! they are full of rage. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition.”⁶

Through good chains of narrator, it is narrated from Imam Muhammad Baqir (a.s.) that a Muslim lady came to the Prophet and according to another traditional report she was named Khawla, who was the wife of Aus bin Samit. She said to the Holy Prophet (S): “I have devoted myself for my husband’s service and help him in his religious and secular affairs. I never do anything against his desires. But now I have come to complain about him.”

The Prophet asked her what her complaint was. She said: “He has said your back is like that of my mother and he had expelled me from home.” During the period of Ignorance, uttering this statement was equivalent to giving of divorce. His Eminence said that the Almighty Allah has not revealed any command regarding this and I cannot say anything of my own accord. She returned from there weeping and asking for help.

The Almighty Allah revealed the first verses of Surah Mujadila and commanded the Prophet to convey them to the people. The Messenger of Allah (S) summoned Khawla and asked her to bring the husband to the Prophet. When he arrived, the Prophet asked him if he had indeed made that statement? “Yes,” he replied.

The Messenger of Allah (S) said: “The Almighty Allah has revealed some verses about you and your wife,” and he recited the verses and told him to take the wife home and not to separate from her, because you have made an inappropriate and false statement. So do what Allah has commanded you. And Allah has forgiven you whatever you said. Don’t repeat it in future. The man returned from there, repenting from what he had said. The Almighty Allah ordained this action detestable so that no one from the believers may utter such a thing.⁷

The verses were as follows:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ
أُمّهَاتُهُمْ ۚ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَأَنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ
وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

“Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing. (As for those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are none others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.”⁸

Ali bin Ibrahim and Shaykh Tabarsi have narrated that Dahiya Kalbi before embracing Islam used to carry some edible items from Syria to sell them in Medina. When he used to visit Medina, he used to lodge in a place called Ahjaruz Ziyat. He then used to play the drums to attract the attention of people and they used to land there to purchase these goods.

Companions leave the Prophet to buy merchandise

One Friday, the Prophet was reciting the sermon when the drums started playing and people left the congregation and ran out except twelve persons, and according to other reports, except for eleven or eight persons, all ran out leaving the Prophet so that others may not come before them and finish the stocks. The Almighty Allah revealed the following verse at this juncture:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ
اللَّهِوِّ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

“And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.”⁹

The Messenger of Allah (S) said to the remaining people that: If all of you had gone leaving me alone indeed the Almighty Allah would have sent a fire in this valley, which would have scorched everything. And according to another tradition, stones would have rained from the sky.

Shaykh Tusi has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that a boy from Medina frequently visited the Prophet and was sometimes sent by him on errands. Sometimes the

Prophet used send his letters through this boy.

When he remained absent for some days, the Prophet inquired the reason, and learning that the boy was seriously ill, went to see him with a group of companions. It was a blessing of the Holy Prophet (S) that whenever he used to speak to a person who could not speak up, by the Prophet's blessing he used to begin speaking and he definitely gave replies to the Prophet. The Messenger of Allah (S) went to the boy and called out his name.

The boy immediately replied: "Here I am, O Abal Qasim." He told him to say: I witness that there is no god Except Allah, and testify that I am the messenger of Allah. The boy looked to his father, but he didn't say anything. Again the Prophet urged him and again he looked at his father but he again kept quiet. The Prophet told him the third time to repeat the words.

The father at last told him to do as he pleased. He immediately repeated the creed and died. The Prophet performed the funeral rites and thanked Allah that he had saved a child from Hell.

A Bedouin embraces Islam and then dies

Qutub Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) told his companions during one of his journeys: A person will appear from these passes whom Satan has not visited since three days and have not been able to control him. That same moment a person appeared having such thin stature that he was only a bundle of bones and skin, and his eyes had sunk in his sockets. His lips had become green for eating grass so frequently.

When he came near the army of the Prophet he asked for the Prophet and came to him and asked him to teach the religion of Islam. The Messenger of Allah (S) said: "Say: I testify that there is no god, except Allah and Muhammad is the messenger of Allah." He recited the creed with sincerity. The Holy Prophet (S) told him that he was bound by religion to recite the five daily prayers, fast during the month of Ramadhan and he said: "I accept."

Then the Prophet said: "Perform the Hajj of the Kaaba, pay Zakat and also perform Ghusl Janabat." He agreed to following all these things. Then the Holy Prophet (S) moved on and he had not traveled when the camel of that Bedouin lagged behind. The Holy Prophet (S) waited there and inquired about him. Some persons went back to see what had happened to him.

When they reached to the end of the army, they saw that the leg of his camel was stuck in a hole. He was lying there with a broken neck and the Bedouin also lay dead with a broken neck. They told the Messenger of Allah (S) about him and he said: Pitch a tent and give Ghusl to him. After he was bathed, the Holy Prophet (S) went in the tent and shrouded him.

People heard the movements of the Prophet and when he came out, perspiration was dripping from his forehead. The Holy Prophet (S) said that he had died of hunger. And he is from those who brought faith

and never smeared their faith with injustice and sin. Therefore Houries of Paradise were competing with each other to insert the fragrance of Paradise in his mouth and were saying: O Prophet, allow me to become the wife of this Bedouin in Paradise.

Story of Jumana binte Zahaf Ashjai

Ibn Shahr Ashob has narrated that during a battle of the Messenger of Allah (S) Bilal captured Jumana binte Zahaf Ashjai. When he reached the Al-Anaam valley, the lady overpowered him and slashed him a couple of times and taking some silver and gold items fled on a horse from there. She met Shahab bin Mazan, who was known by the title of Kaukab Durri. Before that Shahab has asked for her hand but Jumana's father had refused.

When there was delay in Bilal's return the Holy Prophet (S) sent Salman and Suhaib to go and see what has delayed him. When they reached the valley they found Bilal dead and bleeding. They came back to the Prophet and narrated the whole incident. The Prophet told them to stop weeping and to bring him there, and he was brought there.

The Holy Prophet (S) prayed two units of prayers and after that he supplicated. Then taking a handful of dust sprinkled on Bilal, who was immediately revived. He got up and threw himself at the Prophet's feet, which he began to kiss with respect. The Messenger of Allah (S) asked who had killed him. Bilal replied: "Jumana, the daughter of Zahaf, although I am in love with her."

The Prophet said: "Glad tidings to you Bilal, I will send an army to bring her for you." Then the Prophet turned to Amirul Momineen (a.s.) and said: I have just been informed by the Almighty Allah through Jibraeel that after hitting Bilal, Jumana has ran away to Shahab who had previously asked from her hand but her father had declined.

When she reached to Shahab and explained her predicament, Shahab has set out with his army to confront us. Therefore Ali, you go to confront him with the Muslims, Allah will bestow victory to you and I am going to Medina. Amirul Momineen (a.s.) departed with a contingent of Muslims and reached to Shahab in a short time and engaged him in fighting.

He was soon overpowered and Shahab and Jumana, along with the army became Muslims. Imam Ali (a.s.) brought all of them to Medina and all of them renewed their faith in the presence of the Holy Prophet (S). The Prophet asked Bilal what he wanted now. He said: I was her lover once but now Shahab is more deserving of her. When Bilal expressed this desire, Shahab gave him two maids, two horses and two camels as gifts.

Sending of an army under Zaid bin Haritha

It is mentioned in *Tafsir of Imam* that the Messenger of Allah (S) on a certain occasion, sent a

detachment to attack a town of infidels under the command of Zaid, but when he did not return for many days, he sent some persons to see what the problem was. One day the Prophet was having his afternoon siesta when a man brought good news of their victory over the enemy.

They had killed many of them and injured a large number and also taken many prisoners after having plundered their belongings and after having taken their women and children as prisoners. When the victorious army returned to Medina the Holy Prophet (S) came out with his companions to welcome them. The commander of the army was Zaid bin Haritha.

When Zaid saw the Holy Prophet (S), he jumped down from his she-camel and fell down at his feet and kissed his hands. The Holy Prophet (S) embraced him and kissed his head. Then Abdullah bin Rawaha also came and kissed the hands and legs of the Prophet, who embraced them also. Then the whole army dismounted and came to the Prophet.

Slogans of Durood ringed in the air. The Holy Prophet (S) blessed all the people then asked them to describe what had passed between them and the enemies. They had brought a large number of captives and a good quantity of silver and gold. They said: O Prophet, you will be greatly astonished at our story. The Prophet said: "I had not before, but right now Jibraeel has informed me that; and I didn't know anything about the book and religion but the Almighty Allah informed me, as the Almighty Allah says:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ

“And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path.”¹⁰

Strange incidents of the army of Zaid

The Messenger of Allah (S) said: “You narrate to your believer brothers what passed on you so that they may testify for you. Jibraeel has already informed me of what all has passed on you.” They said: O Prophet of Allah, when we reached the enemies, we sent a scout to survey their position and number. He reported that they numbered around one thousand. And our forces were 2000 strong. Those thousand persons came to of the city leaving behind three thousand.

Our messenger had only informed that they were saying to each other: We are only one thousand and

the enemy is 2000 strong. We don't have the capacity to fight them, so there is no option but to remain in a siege in the village so that the enemies may tire of the siege and go back. Due to this we mustered courage and attacked them. They entered the city and closed the gates.

We laid siege to them. In the middle of the night when all of us slept and only four persons were awake, from them from a side of the army, Zaid bin Haritha was busy in prayer and supplication. On the other side, Qays bin Asim was also reciting the Qur'an and prayers. Those people in the severe darkness of the night opened the city gates and attacked us with arrows. Since, it was their village and they were conversant with the ways and paths of the area, and we were new there, we were terrified and we thought that we would all be destroyed.

It was impossible for us to escape the arrows of the enemy in the dark night. Suddenly we saw a light emanating from the mouth of Qays bin Asim resembling a blaze. Another light like the light of Jupiter and Neptune emerged from the mouth of Qatada bin Noman, and another light came out of the mouth of Abdullah bin Rawaha like the rays of the moon in the dark night.

Then another light came out of the mouth of Zaid bin Haritha like a blazing sun. thus in those lights the surroundings became more illuminated than the light of the day. Our enemies were in complete darkness. We could see all of them but they were not able to see us. Zaid sent us to attack them. We were like the seeing and they were like blind.

We pulled out our swords and fell on them like hordes. We killed many, injured many and made others captive. Then we entered the city and took their women and children captives and took charge of their belongings. And all these are being presented to you. O Prophet, we have not seen anything stranger than the light that came out of the mouth of our companions that blinded our enemy, so that we could easily eliminate them.

Excellence of the rituals of beginning of the month of Shaban

The Messenger of Allah (S) said: "Say praise be to Allah, the Lord of the worlds, and pay thanks to Allah Who blessed you with excellence due to the month of Shaban." That battle was fought on the first night of the month of Shaban. They had departed for the battle during the month of Rajab which is one of the holy months in which fighting is not allowed.

And the lights that came out of their mouths were as a result of their good deeds that they had performed in the first night of Shaban. The Almighty Allah rewarded those deeds with the light at night. Companions asked: What are those rituals, teach us also, so that we may also perform them and gain heavenly rewards."

Excellence of repayment of debt

The Holy Prophet (S) said: Qays bin Thabit exhorted people for good deeds and restrained them from evil at the beginning of Shaban. Due to this, the Almighty Allah before their Amaal of the night, bestowed them the miraculous Noor when they were reciting the Qur'an. And Qatadah had repaid his debt during the day, that is why the Almighty Allah bestowed him that light during the night.

Abdullah bin Rawaha used to do many good turns to his parents, that is why the Almighty Allah gave him a great reward. When it was day, his parents said: We love you but your so and so wife harasses us and blames us and we have no assurance that our errands will be complete and the enemy might overpower us in some battle and you are killed and your wife is our partner in your property, and she will harass us more.

Abdullah said: I never knew that she harasses you and you despise her so much. If I knew this, I would have divorced her. But now I am divorcing her so that you may rest in peace. I can never like that which you hate. Therefore the Almighty Allah bestowed him that light. The Noor that came out of the mouth of Zaid bin Haritha was because he was the best of those people and the Almighty Allah knew that he would perform a nice deed, so He chose him and bestowed him with excellence.

The Noor shone out due to this good deed through which Muslims could overpower the infidels. It was that on the night the Muslims were victorious, a hypocrite came to Zaid and wanted to create dispute between him and Ali (a.s.) and to destroy their mutual amity. He said: O Zaid, congratulations to you, you are an equal in Ahlul Bayt of the Prophet. Due to this victory, you have greater favor on Islam and your majesty and nobility became apparent because of the Noor that came out of your mouth at night.

Zaid said: "O man, fear Allah, and do not exceed the limits and do not exalt me more than I deserve. Or you will become a disbeliever by opposing Allah and His Prophet and if I also accept your statement, I will also become a Kafir. O man, do you want me to inform you about what happened at the beginning of Islam and after it. Till the Holy Prophet (S) migrated to Medina and along with and married Fatima Zahra to Ali Ibn Abi Talib (a.s.) and through them were born Imam Hasan and Imam Husain (a.s.).

The hypocrite said: "Yes." Zaid said: "The Messenger of Allah (S) used to love me very much and even called me a son. The people also began to address me as Zaid bin Muhammad. So when Imam Hasan and Imam Husain (a.s.) were born I did not like that I should be called as the son of the Prophet.

So if anyone called me Zaid bin Muhammad, I used to ask him to call me as Zaid, the freed slave of the Messenger of Allah (S), because I didn't like to compete with Imam Hasan and Imam Husain (a.s.). This continued till the Almighty Allah verified my attitude and revealed the following verses:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ؟ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ

مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ

“Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons.”¹¹

After that He said:

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

“And the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.”¹²

Zaid told him that when these verses were revealed, people stopped addressing me as the son of the Holy Prophet (S) but began to call me as the brother of the Messenger of Allah (S), but I didn't like this also. So much so that the Holy Prophet (S) declared Ali Ibn Abi Talib (a.s.) as his brother after which no one called me as the brother of the Prophet; so O man, Zaid is the freed slave of Ali Ibn Abi Talib (a.s.) like he is the freed slave of the Messenger of Allah (S).

Therefore do not compare him to Imam Ali (a.s.) and do not exalt his status more than it deserves otherwise you shall be like the Christians, who exalted Isa (a.s.) beyond limit and they became infidels. After that the Holy Prophet (S) said: Due to this the Almighty Allah accorded excellence to Zaid and gave him the Noor, because he had recognized Ali (a.s.) as he deserved and perfected his love for him. By the One who has sent me with truth, whatever the Almighty Allah has kept in store for Zaid due to the perfect faith in the hereafter is much more than this.

The light that you witnessed from him is nothing in comparison to this. Indeed Zaid will come in the Field of Gathering and his Noor will accompany him from the right and the left from the front and the back, from above and from below. It will remain visible for a distance of 1000 years.

Heavenly rewards during illness

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) glanced at the sky and smiled. When people asked him about it he said: “I was astonished at those two angels, who came down to the earth from the sky and searched for a believer at the place of his prayer so that they may write that good deed of his during that night and day.

But they did not find him at the prayer mat and they returned to the heavens and said: “O Lord, we saw Your servant on the prayer night, so that we may write his deeds of the day and night but we could not find him there. We found him in Your custody and that he was ill.” The Almighty Allah said: “Write that same deed for him that he used to perform in the state of his health. Because My servant is My custody therefore My mercy demands that I write the same reward for him.”

Allah likes Generosity

Kulaini has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that a group of Yemenite nobles came to the Messenger of Allah (S) and among them was a person whose speech was most eloquent and he began to dispute with the Prophet. The Prophet became angry, his eyes and face became red. So he looked down for some time. Jibraeel descended from the heavens and said: “After greetings Your Lord says that this man is generous and brave, he feeds the poor.”

The Prophet’s anger was immediately dispelled and then he said: “If Jibraeel had not informed me that you are generous and brave and that you feed the poor, so I would have given you such a punishment that it would have served as a lesson for your companions who are coming behind you. The man asked: “Does your Lord like generosity?” the Holy Prophet (S) replied in the positive. He said: “I testify to the Oneness of Allah and your messengership, and I swear by the same God who sent you with truth that I never turned back anyone without giving something from my property.

An angel subjects a person to a test

Through reliable chains of narrators it is narrated from the same Imam that a man came to the Holy Prophet (S) and said that I have become old and I have a large family. Weakness has overpowered me, and I have no money, can you help me in these hard times? The Messenger of Allah (S) glanced at the companions and the companions looked at the Prophet. The Prophet said: “He has related his circumstances to me and to you all.”

A person arose and said: “I was in the same condition sometime ago but now the Almighty Allah has given me a lot of wealth.” Then he took that person home and gave him a large bag full of gold and silver. The old man asked: “Are you giving me all this?” The companion replied in the positive. The old man said: “Take back your wealth, because I am neither a Jinn nor a human; I am an angel sent by Allah to test you. So I found you thankful to the bounties of Allah. May Allah, reward you in a nice way.

The Prophet restrains from anger

It is narrated through trustworthy chains of narrators from Imam Ja’far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: “O Allah’s messenger, dispense some advice to me.” The Prophet said: “Never become angry.” He said: “I will act on this.” And he returned from there. When he came to

his people, he found them in a serious dispute divided into two ranks and they were all armed. When he saw this he was infuriated.

He also armed himself to fight when he remembered the Prophet's advice. He immediately took off the weapons and came to the group that was inimical to his party. He said: "O people, I shall recompense you for whatever wounds you have suffered and all those who have been killed from you." They said, "We forgive all that we have lost in the battle and we are more deserving of this generosity." So peace was made between the two parties and anger was removed from their hearts.

Verse in condemnation of Walid

It is mentioned in *Tafsir Furat*, through Ali bin Ibrahim that the Messenger of Allah (S) sent Walid bin Uqbah to the tribe of Bani Waliya to collect Zakat. There was enmity between Walid and that tribe during the period of Ignorance. When Walid reached there, they came out in order to see if Walid still retained that old enmity.

But Walid became frightened and returned to the Holy Prophet (S) and said that Bani Waliya wanted to eliminate him and they did not give the Zakat. When the people of that tribe came to know this, they came to the Messenger of Allah (S) and said: O Messenger of Allah (S), Walid has lied to you. The fact is that during the period of Ignorance there was enmity between us and we feared that he would be harsh to us due to that enmity.

The Holy Prophet (S) said: "Give up disobedience or I will send such a man to you in order to punish you who will kill your men and enslave your boys." And keeping his hand on the shoulders of Amirul Momineen (a.s.) he said: "It is this man." At that time, the Almighty Allah revealed the following verse about Walid:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."¹³

In this verse, the Almighty Allah has referred to Walid as 'Fasiq' (transgressor).

Cheating in business condemned

Kulaini has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) was roaming the bazar of Medina. He found very fine quality wheat at a shop.

He told the shopkeeper: “You are having a very fine stock, what is the rate?” The Almighty Allah revealed to him at that same moment to check the grain which was under the top layer. When he did so, he found it of a very low quality. He said: “You are cheating the Muslims.”

Control over tongue

Ibn Babawayh has through reliable chains narrated from Imam Ja'far Sadiq (a.s.) that a Bedouin came to the Holy Prophet (S) and said in a ridiculing manner: “Are you not the best and most exalted among us from the days of Ignorance and Islam? This angered the Prophet and he said: “O Bedouin, how many veils are there on your tongue.”

“Two veils,” He replied, “Lips and teeth.” The Holy Prophet (S) said: “Is none of them able to restrain the harshness of your tongue from us?” Then he said: “From all that which is given to man in the world, nothing harms him more than the excessive use of the tongue. O Ali, cut off his tongue.” People thought that it will be done literally, by Amirul Momineen (a.s.) gave him a few dirhams and sent him away.

Restlessness of a companion about the Prophet

Shaykh Tabarsi has narrated that Thauban, the freed slave of the Prophet used to love the Messenger of Allah (S) very much and could not bear separation from him. He came to the Prophet one day and his face was pale, body weak and thin. The Holy Prophet (S) asked him why he was so pale? He said that he was not suffering from any illness but that till he did not see the Prophet, he used to be restless and eager and till he did not come to the Prophet, he could not get rest.

Then I remember the hereafter, how I will come to the presence of the Messenger of Allah (S), although I know that you will get the loftiest grades of Paradise with the divine prophets. If I also reach Paradise, I will be at a much lower station than yours. And if I cannot reach Paradise, I will never be able to see you again. The following verse was revealed at that time:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴿٩﴾ وَحَسُنَ أُولَئِكَ رَفِيقًا

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”¹⁴

The Holy Prophet (S) said: “By the One who sent with truth, no man is perfect in faith till he does not consider me dearer to him than his parents, family and all other people.”

Persons of uncertain faith

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that those having an uncertain faith are these, whom the Almighty Allah has mentioned in the Holy Qur'an: Abu Sufyan father of Muawiyah, Suhail bin Amr, Hammam bin Amr, Safwan bin Umayyah, Aqra bin Habis, Uyyana bin Hasan Farazi, Malik bin Auf and Al-Qama bin Alana. The Messenger of Allah (S) had gifted them more or less a hundred camels with all accessories.

Condemnation of a hypocrite

It is narrated that Abdullah bin Nufail was a hypocrite and he used to attend the company of the Prophet and listen to his discourses, raise objections to him and report all this to the other hypocrites. Jibraeel came and said: O Prophet of Allah, a hypocrite tells tales about you to other hypocrites. He asked: Who is it?

Jibraeel said: "He is dark skinned, hairy, having very big eyes. Satan speaks from his tongue." The Prophet summoned him and told him what Jibraeel had said. He swore that he was innocent. The Prophet apparently said: I accept your word, but don't do it again, although His Eminence, knew that he was lying.

The hypocrite came to his associates and said that Muhammad has very long ears, he comes to know whatever is said about him and the Almighty Allah has informed him that I talk about him to my friends and mention about him to his enemies. So he accepted the word of Allah and when I said that I don't do that he accepted that also. So the following verse was revealed:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ

"And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful."¹⁵

Ali bin Ibrahim says that he testifies to what the Almighty Allah reveals upon him and he also apparently accepts the excuse of the hypocrite, but he does not testify it from his heart. Here believers imply those who have apparently accepted faith although they are really infidels.

It is narrated that the Almighty Allah has asked a loan from believers and each of the companions gave Sadaqah according to his capacity and status to the Messenger of Allah (S). Salim bin Umair Ansari brought a Saa-a of dates and said: O Messenger of Allah (S), I completed a job and earned two Saa-a of dates; I kept aside one for my family and brought one Saa-a to loan it to my Lord.

The Holy Prophet (S) ordered them to put the dates in the alms that had been collected. Hypocrites began to ridicule that by Allah, Allah is needless of his dates but they only want to show off to the Prophet by offering Sadaqah. So the following verse was revealed:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

“They who taunt those of the faithful who give their alms freely...”¹⁶

A Verse is revealed about Uthman

Through good chains of narrators it is narrated from Imam Ja’far Sadiq (a.s.) that there was a dispute about an orchard between Amirul Momineen (a.s.) and Uthman bin Affan. The Messenger of Allah (S) asked Uthman: “Are you satisfied from the fact that Allah and His Messenger should judge the matter between you?”

Abdur Rahman bin Auf told Uthman not to accept the arbitration of the Holy Prophet (S) as he will take the side of Ali; on the contrary ask for the arbitration of the Ibn Abi Shaibah, the Jew.” Uthman mentioned this to Ali and they went to him. Ibn Abi Shaibah said: “You consider Muhammad trustworthy regarding heavenly revelation but don’t you consider him honest about this matter. The following verse of Qur’an was revealed at that juncture:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ.

“And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside.”¹⁷

The above was revealed about their infidelity and evil.

Condemnation of Amr bin Aas and Uqbah bin Mui

It is narrated that one day the Holy Prophet (S) passed by an orchard, where Amr bin Aas and Uqbah bin Mui were drunk and ridiculing the martyrdom of Hamza, the chief of the martyrs by reciting some couplets about it. The Messenger of Allah (S) said: “O Allah, involve them in such mischiefs as they deserve to be. And burn them in Hellfire as it deserves to be.”

Paradise in exchange of a tree

It is narrated that a man of Ansar had a tree which grew into the house of his neighbor. So he entered into his house without his permission. The owner complained to the Holy Prophet (S). The Prophet called the owner of the tree and asked him to surrender that date tree to him in exchange of which he would be given a tree in Paradise.

That unlucky fellow refused and the Holy Prophet (S) said: "You sell it to me, and in exchange I will give you a garden in Paradise." But he did not agree and returned from there. Abul Dahada Ansari purchased it from him and came to the Prophet and said: "Give me the price you were paying to that Ansari for this tree and take it from me." The Holy Prophet (S) said: "You will get many gardens in Paradise." The following verse was revealed at that juncture:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيْسِرُهُ لِيَسْرَىٰ ﴿٧﴾

"Then as for him who gives away and guards (against evil), and accepts the best, We will facilitate for him the easy end."¹⁸

These were revealed in praise of Abu Dahda who had testified the divine rewards and the other verses were revealed about the Ansari man who had resorted to miserliness and did not testify the reward of the hereafter. These verses are as follows:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيْسِرُهُ لِيَعْسِرَىٰ ﴿١٠﴾
وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

"And as for him who is Parsimonious and considers himself free from need (of Allah), and rejects the best, We will facilitate for him the difficult end. And his wealth will not avail him when he perishes."¹⁹

And at the end of the Surah, the Almighty Allah has called Abu Dahda to be more pious and has praised him and called that Ansari man more evil and promised him Hell. And the same point is mentioned in *Qurbul Asnad*, relating through correct chains of narrators from Imam Ali Reza (a.s.) in which it is mentioned that Abu Dahda had given a whole orchard in exchange of that single tree.

Shaykh Tabarsi has mentioned the context of revelation of this Surah that a man had a date tree in his own house and its branch had gone into the house of the neighbor. The neighbor was poor and he had a family. When the man used to climb his tree to break the date fruits, some fruits also used to drop in

the house of the neighbor and his children used to pick up the dates.

After coming down from the tree, he used to snatch away the dates that the children had picked and if by chance they had put any of them into their mouth he used to insert his finger and extricate it from their mouth. At last the poor man complained to the Prophet who told him to summon the man. When he arrived, the Prophet asked him: Give me the branch that has grown into the house of your neighbor, and in exchange I will give you a date tree in Paradise. That unlucky man said: “Although I own many date trees, I like its fruits best.”

Since Abu Dahda was present there he was watching all this. When he went away, he also arose and asked the Prophet: “O Messenger of Allah (S), if I purchase that tree and give it to you, will you give what you had offered its owner?” “Why not?” said the Prophet. Abu Dahda went to the owner of the said tree and expressed his desire to purchase it. He said: “Did you hear the Holy Prophet (S) was giving me a tree in Paradise in exchange but I did not accept.”

Abul Dahda asked: “Do you want to sell it or not?” He replied: “I will not sell it till I don’t get in exchange the maximum anyone can pay for it.” He asked: “How much do you want?” He said, “I want forty trees.” Abu Dahda said, “How nice, that in exchange of a crooked tree you are asking for forty!” All right I will give that much. He said: “Call some people and let them witness the transaction, so that you might not deny it later.”

Abu Dahda called a group of people and made them witness their deal and purchased that tree for forty trees and then he came to the Messenger of Allah (S) and said: “O Allah’s Messenger, I have purchased that tree and I hand it over to you.” After that the Prophet went to that poor man and said: “This tree now belongs to you and your family.” The above verses were revealed at that juncture.

Ibn Babawayh has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that three persons used to make many allegations and attribute much falsehood to the Prophet, Abu Huraira, Anas and Ayesha. In *Qurbul Asnad*, it is narrated through trustworthy chains that three persons had testified against Fatima with regard to Fadak, and attributed falsehood to the Holy Prophet (S) that no one inherits from him: Ayesha, Hafasa and Aws bin Hadsan.

The Holy Prophet (S) prays for the King of Yemen

Qutub Rawandi has narrated from Wail bin Hajar that when I received the news of the advent of the Prophet, I was a great king in Yemen and the whole community was subservient to my commands. I left the throne and adopted the obedience of Allah and His Messenger and joined the service of the Holy Prophet (S).

Companions of the Prophet told me that three days prior to my arrival, the Prophet had informed that Wail bin Hajar is coming from the remote area of Hadhramaut in such way that he is inclined to Islam

and wants to follow the truth and he has royal ancestry. When I arrived, I said: “O Allah’s Messenger, I learnt about your advent. I was previously a king.

The Almighty Allah favored me that I abandoned all power and rulership and adopted Allah and the Prophet and became inclined to the religion of truth. The Holy Prophet (S) said: “You are right, may the Almighty Allah bless Wail and his progeny and the progeny of his children.”

Abu Rafe sleeps between the Prophet and the snake and the Prophet informs him about the excellence of Amirul Momineen (a.s.)

Shaykh Tusi and Shaykh Najjashi have narrated from Abdullah bin Abi Rafe and his father Abu Rafe that he says: One day I visited the Messenger of Allah (S) and found him as if he was asleep or revelation was descending on him. And there was a snake in the corner of the house. I didn’t like to kill the snake as the disturbance might awaken the Prophet, so I lay down between him and the snake so that if it attacks anyone it may attack me and the Prophet may remain safe. During this time, the Holy Prophet (S) awoke and I heard him recite the following verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”²⁰

After that he said: “Thanks be to Allah, who completed His favor for Ali and blessed be the bounty that Allah has bestowed him with.” Then he glanced at me and saw that I was lying down facing the house. He asked me: “O Aba Rafe, why are you lying in this manner?” I mentioned that snake to him and he told me to get up and eliminate it. I killed the snake.

Then His Eminence, caught my hand and asked: “What do you say about those who fight against Ali (a.s.) even though Ali (a.s.) would be on the right and they shall be in the wrong?” I said: “It is right to support him on the path of truth and one is unable to participate in it should deny that group with his heart.” Then I requested the Prophet that when I reach to the time of that group, the Almighty Allah should give me the strength to fight those people.

The Messenger of Allah (S) prayed for him: “O Allah, keep Abu Rafe alive till that time and grant him strength and support him.” Then the Holy Prophet (S) came out of the house and came to those who had gathered there and said: “O people, one who wants to see my life and my trustworthy man should

see this Abu Rafe.”

A similar narration is narrated from Aun bin Abdullah bin Abi Rafe who says that when people, after the Caliphate of Uthman, paid allegiance to Amirul Momineen (a.s.) and Muawiyah opposed him and Talha and Zubair went to Basra, Abu Rafe has said: It was the time that the Holy Prophet (S) had mentioned and said that very soon Ali would kill a group of people while he would be on the right. After that he sold his house and the land he owned in Khyber in order to gain the status of martyrdom.

He left Medina along with his sons in the company of Amirul Momineen (a.s.) and at that time he was an old man of eighty-five. He used to say: “Thanks be to Allah for my present condition and no one is having such status as that of mine. I have pledged two oaths of allegiance: the allegiance of Aqbah and the allegiance of Rizwan. And prayed to two Qiblas and performed three migrations (Hijrat). The narrators asked what those three were.

He replied: The first was to Abyssinia with Ja’far bin Abi Talib, the second was with the Messenger of Allah (S) to Medina and the third was with His Eminence, Ali (a.s.) to Kufa. Abu Rafe always remained at the side of Imam Ali (a.s.) till he was martyred. Then he came back to Medina with Imam Hasan (a.s.) because he neither owned any house nor land so Imam Hasan (a.s.) had divided Imam Ali’s house between himself and Abu Rafe and also gave him some tillable lands which Ubaidullah Ibn Abi Rafe sold to Muawiyah for 180000 dirhams.

Love for Ahlul Bayt (a.s.) causes Salvation

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Messenger of Allah (S) said: “O people love my freed slaves and my family for the sake of Allah. By the one who sent Muhammad with truth, the Almighty Allah will benefit you as a result of this. Companions asked: “How can their love benefit us?”

He replied: “On Judgment Day they will come in a large group to Ali (a.s.), numbering more than the tribesmen of Rabia and Mudhir. And they will say: O brother of the Messenger of Allah (S), this group used to love us for the sake of the love of the Messenger of Allah (S) and your love.” So Amirul Momineen (a.s.) will write a letter for them by which they would be able to cross the Sirat Bridge easily and enter Paradise safely.”

Thalaba bin Hatib and prayer of the Prophet

Shaykh Tabarsi has narrated that a man from Ansar, Thalaba bin Hatib requested the Messenger of Allah (S) to pray for him that Allah makes him wealthy. The Holy Prophet (S) said: “A little wealth for which you can pay thanks is better than a lot of wealth for which you cannot pay thanks. Do you not like to have less wealth like the Messenger of Allah (S). By the one in whose hands is my life, if I want, all the mountains of the world can convert into gold and walk with me.”

After some days he repeated his request and said: “By the one who has sent you with truth, if the Almighty Allah bestows me wealth, I will give it to every person deserving of it.” So finally His Eminence prayed for him. Thalaba started a sheep farm and there was much increase in a short time, such that he found Medina too small for his enterprise and he shifted to nearby vale. He progressed further and that vale also became short for his herd.

So he relocated further away and was thus deprived from attending the Friday congregations and prayers. So one day the Holy Prophet (S) sent a representative to collect Zakat applicable to the sheep he owned. He refused to pay saying that it was like Jizya! When the Holy Prophet (S) learnt of this, he said: “I regret the condition of Thalaba,” twice. The Almighty Allah revealed the following verses in his condemnation at that juncture:

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ. فَلَمَّا
آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ.

“And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.”²¹

After that many other verses revealed about his disbelief and hypocrisy. Kulaini has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that a Yemenite called Juwair embraced Islam in the presence of the Holy Prophet (S) and his faith remained safe and he was a man of a short stature, had a worried appearance and was a very poor man having a dark skin and ugly face.

The Holy Prophet (S) included him in his family and began to take care of him. Everyday he gave him dates according to the ancient Saa-a and also gave him two pairs of clothes and appointed him for maintenance of the mosque and told him that he could sleep in the mosque. Thus a long time passed in this. Till many needy and poor people entered the folds of Islam and there was no space for them in the Mosque.

The Almighty Allah revealed to the Prophet to evict them from the Mosque and all the doors opening into the Mosque should be closed, except that of Ali Ibn Abi Talib (a.s.) and Fatima Zahra. And that they must stop passing through the Mosque to and fro their house, and that neither strangers should enter the Mosque nor any poor and needy man sleep there.

The Messenger of Allah (S) ordered closure of all doors that opened into the Mosque except the door of Ali Ibn Abi Talib (a.s.) and he was allowed to keep it open and the house of Fatima remained as it was in the Mosque. Then upon the command of the Prophet, a clean platform was constructed for poor and needy Muslims and the destitute believers began to reside over there. The Holy Prophet (S) took up the

responsibility of their welfare.

He sent them wheat, barley, dates and raisins whenever he received these commodities. Other Muslim people also for the sake of the Prophet behaved with them with consideration and affection and brought their Zakat and alms for them. One day the Holy Prophet (S) said to Juwair with affection and love, "If only you had married and been safe from sensuality and your wife had helped you in your world and the hereafter."

He said: "May my parents be sacrificed for you, "Who would marry me and which woman would have inclination for me? I neither have lineage and ancestry and nor have I any wealth. I also don't have elegance of appearance."

The Holy Prophet (S) said: "O Juwair, through Islam the Almighty Allah has degraded those who were exalted during the period of Ignorance and honored with Islam those who were degraded and removed all those who used to pride upon about their lineage. So today, white and black, Qarshi and Arabs and non-Arabs all are equal and all are the progeny of Adam. The Almighty Allah created Adam from dust so that his progeny may adopt humility.

Indeed, in the view of Allah, on Judgment Day the best is one who would have obeyed Him most and had been most pious. And Juwair I don't know of any Muslim who might have precedence over you except one who is more pious than you and who has obeyed the Almighty more than you. O Juwair, go to Ziyad bin Labeed, the best in lineage from the tribe of Bani Bayaza.

And tell him that I have been sent by the Messenger of Allah (S) who has asked you to give the hand of your daughter, Dalfa to Juwair. He went to Ziyad when he was seated in his house with the people of his community. Juwair entered the house and saluted: O Ziyad the Messenger of Allah (S) has sent a message for you. Shall I mention it in private or speak it out openly?" Ziyad said: "Mention the Prophet's message openly as it would increase my dignity."

Juwair said: "The Messenger of Allah (S) has asked you to give the hand of your daughter, Dalfa in marriage to me." Ziyad asked: "Has the Holy Prophet (S) sent this message?" Juwair said: "Yes, how can I attribute falsehood to him?" Ziyad said: "We do not marry our daughters to those who are from the Ansar and who are not equal to us in social class." O Juwair, you may go now, I will personally go to the Prophet and excuse myself." Juwair returned saying: "By Allah, Qur'an is not revealed for this and neither the prophethood of Muhammad has become apparent for this."

Dalfa heard Juwair's dialogue with her father from behind the curtains. She called Ziyad and asked him about it. Ziyad related the story to her. Dalfa said: "Juwair cannot attribute falsehood to the Prophet and that too in the city in which the Prophet is present." So call him back fast so that he may not convey such an unsuitable reply to the Prophet.

Ziyad sent a man to recall Juwair and said: "O Juwair, welcome to my home, just wait a bit. I will go to

the Prophet and come back immediately.” Thus he came to the Messenger of Allah (S) and said: “Juwair has brought your message to me and I didn’t speak with him in a cordial manner. On the contrary I told him that we married our daughters only to Ansar having same social status as us.”

The Holy Prophet (S) said: “Juwair is a believer and a believer is complimentary and equal to a believer woman. So give your daughter’s hand to Juwair and don’t consider him unfit to be your son-in-law.” Ziyad returned home and narrated the Prophet’s reply. She said: “O respected father, if you oppose the commands of the Prophet, you will become an infidel.

So give my hand in marriage to Juwair.” Ziyad came out and brought Juwair to his community and according to the command of Allah and His Prophet, married his daughter to him and agreed to pay the dower from his own pocket. Then he came back and prepared the goods to be presented to his son-in-law. He asked Juwair if he had a place to live where he can keep his daughter.

Juwair said: “By Allah, I don’t have a house.” So they dressed up the bride and prepared a house and decorated it with floorings etc. gave two pairs of clothes to Juwair and also sent Dalfa there. When Juwair entered the place he found the bride extremely beautiful and the house was very comfortable and luxurious. It was fragrant with many perfumes. Juwair went into a corner and spreading out the prayer mat began to pray and this continued till the morning next.

When they heard the morning Azan both came out of the house. The bride performed ablution and prayed. She was asked how Juwair had behaved with her. She said that he was praying the whole night and he came out after the morning Azan. The following night was also same and this matter was concealed from Ziyad.

The third night was also spent in that manner. When Ziyad came to know about it he came to the Messenger of Allah (S) and said: “May my parents be sacrificed on you, O Prophet of Allah, you commanded me to give the hand of my daughter to Juwair, and by Allah he didn’t have a status deserving of it but since it was your order it was obligatory for me to accept it. The Messenger of Allah (S) asked him what he did not like in Juwair.

He replied: “I arranged a house for him and decorated it every way and sent my daughter there and Juwair was also taken there. He neither spoke to my daughter, nor looked at her or approached her. On the contrary he stood in a corner and prayed the whole night and only came out on hearing the Morning Azan. The same thing happened on subsequent two days. I feel as if he is not interested in women. So you think upon this matter what should be done about it.”

When Ziyad went away the Prophet called for Juwair and said: “Perhaps you have no desire for women?” Juwair said: “Am I not a man? On the contrary I am very much fond of women.” So the Holy Prophet (S) mentioned Ziyad’s complaint. And he said: “If you like women, why are you behaving like this?”

Juwair said: “O Prophet of Allah, they took me to a big house which was decorated with valuable items and had clean floorings; and a beautiful woman fragrant with perfume was ready for me. At that time I remembered my poverty that once I was needy and helpless and had no one to care for me. I used to live as a poor and destitute.

So when I saw that the Almighty Allah has bestowed such bounties to me, I wanted to thank Him and seek His proximity; so I went into a corner of the house and spent all my time in praying and reciting the Qur’an till the morning Azan was heard. And I made an intention of fasting that day. And I spent three days and nights in this way, but I consider it less in comparison to the blessings of the Almighty Allah on me.

But I will please the girl and her relatives tonight, Insha Allah. When the Holy Prophet (S) summoned Ziyad once again and narrated his conversation with Juwair, Ziyad and his family members were pleased. Juwair fulfilled his promise on the fourth night. In the meantime the Messenger of Allah (S) went to fight a battle, Juwair was accompanying the Prophet and he was martyred in that battle.

He was met by the mercy of Allah, and in exchange of Dalfa he obtained the Houries of Paradise and instead of Ziyad’s house was blessed with heavenly palaces. Imam Muhammad Baqir (a.s.) said: “There was no woman better than the wife of Juwair. Her being the wife of Juwair in no way harmed her social status. On the contrary she had many suitors and she became more honored in her community.”

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that during the time of the Messenger of Allah (S) there was a poor believer among the Ahle Suffa who used to be present in all congregational prayers led by the Prophet and he never missed any of the prayers. The Holy Prophet (S) used to often weep at his difficulties and poverty and used to say: O Saad, if I receive any wealth, I will make you needless.”

By chance many days passed and nothing was received from anywhere and the Holy Prophet (S) used to be very much worried about him. Jibraeel descended and brought two dirhams saying: “O Prophet, the Almighty Allah knows that you are every much worried about Saad. So would you like to make him wealthy.” “Yes,” said the Prophet. Jibraeel said: “Take this money and tell Saad to start a business.”

The Prophet took the money and when he came out of the house for the noon prayer, he saw Saad waiting for him at the door. The Messenger of Allah (S) asked him, “O Saad, can you do business?” “By Allah, I don’t have any capital with which to start a business.” The Holy Prophet (S) gave him two dirhams and said: “Start a business with this and ask Allah for livelihood.” Saad took the money and set out with the Holy Prophet (S).

He prayed the Zuhr and Asr prayers with the Prophet and after that the Prophet told him: “O Saad, get up and start working to obtain your livelihood. I was much concerned about you.” Thus Saad began trading and the Almighty Allah bestowed increase in it. Whatever he used to purchase in one dirham, he used to sell in two dirhams and whatever he bought in two dirhams was sold in four. In this way Saad

progressed very soon and his wealth increased.

He set up a shop at the gate of the mosque and began to trade from there. When Bilal used to recite the Azan and the Holy Prophet (S) used to come out of his house he used to see Saad busy in worldly affairs, without ablution and unprepared for prayers contrary to before. The Holy Prophet (S) used to say: O Saad, the worldly things have made you oblivious of prayers. Saad used to say: "Shall I leave my merchandise so that it is destroyed?"

I have sold my goods to a man and want to collect the money and pay to the one from whom I have purchased the goods." The Holy Prophet (S) was highly distraught at this condition of Saad. Again Jibraeel arrived one day and said: "O Messenger of Allah (S), the Almighty Allah has seen your worry about the condition of Saad. Now what do you think was better for him. The previous condition or the present one?"

He replied: "O Jibraeel, I like his previous condition because worldly life has destroyed his hereafter." Jibraeel said: "Love and wealth of the world are such mischiefs which make man oblivious of the hereafter. Tell Saad to return those two dirhams that you had given him; if you take them back he will revert to his previous condition."

The Holy Prophet (S) came out of his chambers and went to Saad and asked: "O Saad, will you not return to me the two dirhams that I had given you?" Saad said: "Yes, I return them to you and give you another 200 dirhams." The Messenger of Allah (S) said: "I don't want anything else." Saad returned the two dirhams to the Prophet and his circumstances changed in such a way that he lost all the money that he had made. Thus he returned to his previous condition.

Excellence of Tashbihat Arba

Through correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) passed by a man and saw him planting a few trees in his orchard. His Eminence stood besides him and asked: "Shall I not tell about a tree which has very firm roots and which produces fruits very quickly and which are long-lasting?" He replied: "Yes O Messenger of Allah (S)."

The Prophet said: "Recite every morning and night: *Subhanallaahi wal hamdu lillaahi wa laa ilaaha illallaahu allaahu akbar*.²² When you recite this the Almighty Allah in exchange of each recitation gives you ten trees in Paradise carrying different fruits. And these recitations are from the *Baaqiyatus Saalihat* (Perpetual good deeds mentioned in Qur'an).

The fortunate man said: "O Allah's messenger, I make you as a witness that I endow this orchard of mine for poor Muslims and also hand over the possession of the endowment. So the Almighty Allah revealed the following verses about him:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَى ﴿٧﴾

“Then as for him who gives away and guards (against evil), And accepts the best, We will facilitate for him the easy end.”²³

Safety from trouble of Neighbor

Through trustworthy chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that a person came to the Prophet and complained to him about his neighbor who used to harass him much. The Prophet told him to be patient. So he came the second time and His Eminence, said: Be patient. When he complained for the third time, the Prophet said: “When people gather for Friday prayers, take out your household things and keep them outside so that all those who come for prayers may notice them.

When they ask you about it you should say that you are leaving the house due to the harassment of your neighbor. He did as he was told. His neighbor came and said: “Take your things inside again, I swear that I will not trouble you again.”

Divine rewards of relations with one's wife

Through reliable chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (S) came to the chamber of Lady Umm Salma and perceived a fragrant smell. So he asked her if some cockeyed woman had visited her complaining of her husband that he does not maintain any relation with her?

The woman also came at that time and complained to the Prophet that her husband never paid any heed to her. He told her: “Use more perfume, perhaps he would be attracted by you.” She said, “I have tried all perfumes but he still maintains a distance from me.” The Holy Prophet (S) said, “Does he not know what reward awaits him if he comes to you?”

She asked, “How much divine reward is there for it?” He replied: “When the husband has intercourse with the wife, two angels stand to his left and right and the Almighty Allah rewards him with the reward of one who fights with a sword in the path of Allah and when he is involved in the act, his sins fall off from him like leaves drop down during autumn. When he performs the ritual bath, he is absolutely purified of all sins.”

The Prophet condemns husbands who resort to abstinence

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that three ladies came to the Messenger of Allah (S). One of them complained that her husband did not take meat, the second woman said that her husband avoided use of perfume and the third one said that her husband resorted

to abstinence.

The Messenger of Allah (S) came out of his house infuriated while his cloak trailed behind him. He mounted the pulpit and after praise and glorification of Allah said: What has happened to my companions that they refrain from meat, they do not use perfume and abstain from women? Indeed, I use meat. Apply perfume and approach women. Thus one who does not adopt my practice is not from my community.

Prayer seeking forgiveness

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that during the time of the Holy Prophet (S) when a person suffered death pangs people informed the Messenger of Allah (S). The Prophet went to see him accompanied with his companions and found him delirious. The Holy Prophet (S) asked he what he could see and he said he was seeing excessive whiteness and blackness.

The Prophet asked him which of them was more in volume. He replied that whiteness was closer to him. The Prophet told him to recite the following supplication: "O Allah, forgive most of my disobediences and accept from me most of the obediences." After that the young man lost consciousness.

The Prophet told the angel of death: Wait for some moments, I want to ask him something. So when he became conscious again, the Holy Prophet (S) asked him what he could see now. He replied: I can see maximum whiteness and blackness. He asked which of them was closer to him and said that whiteness was closer. The Prophet said: "O people, the Almighty Allah has forgiven this man." So Imam Ja'far Sadiq (a.s.) said: "When you go to a person who is in his death pangs you must make him recite the above supplication.

Certainty on the promise of divine rewards and punishment

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that one day the Messenger of Allah (S) prayed the Morning Prayer in the mosque and then he glanced at a youth named Haritha bin Malik that his head was drooping due to lack of sleep, his color had turned pale and body was extremely weak; he had sunken eyes. The Prophet asked him what was wrong with him and he replied: "I awoke with certainty."

The Prophet said: "People claim something for which there is some reality, sign and testimony. So what is the reality of your certainty?" He replied: "It is that it always keeps me distraught and sad; keeps me awake during the nights, makes me fast on hot days and has turned me away from worldly affairs and made me detest all that is there in the world and my certainty has reached to such a level as if I can see the throne of the Almighty which has been erected for accounting on Judgment Day and all creatures are being gathered.

As if I am standing amidst them and as if I can see the people of Paradise deriving pleasure from the blessings of Paradise seated on sofas, speaking to each other reclining comfortably. As if I can see the folks of Hell being punished there and crying out for help. As if I can hear the sound of the burping of Hell.” The Holy Prophet (S) said: “This is man whose heart the Almighty Allah has illuminated with the light of Faith.”

Then he told him: “Retain this attitude.” He said: “O Messenger of Allah (S), pray that Allah grants me martyrdom.” The Prophet prayed for him and after some days he was dispatched to Jihad in the company of Ja’far and was martyred after nine persons.

A person believes in the Prophet before his migration to Medina

Through reliable and correct chains of narrators it is narrated from Imam Ja’far Sadiq (a.s.) that Baraa bin Maroor Ansari lived in Medina at the time the Holy Prophet (S) was still in Mecca. Baraa bin Maroor had already embraced Islam.

Till the time he passed away, the Holy Prophet (S) used to pray facing the Baitul Maqdas. Baraa made a bequest that when he is buried he should be made to face the Prophet and Qiblah. This practice started from that time. He has made a bequest that one-third of his property should be spent in charity. Therefore the same command was revealed in Qur’an and the same practice became prevalent.

One who does not ask is made needless by Allah

It is narrated through reliable chains of narrators from Imam Ja’far Sadiq (a.s.) that a companion of the Prophet was in very bad financial position. So his wife suggested him to approach the Prophet and seek help. He came to the Prophet and before he could say anything, the Messenger of Allah (S) said: “I will give to anyone who asks me for something.

And Allah will make needless one who does not ask for anything.” The man said to himself that the Prophet was talking about him only so without saying anything he returned from there and came to his wife and narrated all that he had heard. His wife said: “The Prophet is a giver of glad tidings and he does not know the unseen; go back to him and mention your problems.”

The man again came to the Prophet and he repeated the same statement when he saw him there. This was repeated three times and every time the Holy Prophet (S) said the same thing. At last the companion went away for there and borrowed an axe from someone and went to the mountain and cut down some wood.

Then he took them to the market and sold them in exchange of one and half Mudd²⁴ flour, which he brought home and shared it with his children. The following day, he brought and sold more wood. Thus he continued to work hard in this way till he bought his own axe.

He continued till he purchased two camels and a slave and diversified his business interests and finally became a very rich man. Then once he visited the Messenger of Allah (S) and narrated his whole story. The Holy Prophet (S) said: "I told you that I will give to one who asks me and one who adopts a needless attitude will be made needless by the Almighty Allah."

Emphasis on refraining from asking for something

It is narrated from good chain of narrators through Imam Ja'far Sadiq (a.s.) that a group of Ansar came to the Messenger of Allah (S) and all of them greeted the Prophet. the Prophet replied to their greetings. They said: O Messenger of Allah (S), we have a request from you." The Prophet said: "Mention it." They said it was a big request.

The Prophet said: "Mention it." They said: "Our request is that you become our guarantor of Paradise for us." The Prophet fell into contemplation. After a few moments he said: "I promise what you have asked me for, but with the condition that you will not ask anyone for anything."

Imam Ja'far Sadiq (a.s.) has said: "They followed this advise, and sometimes when one of them was on a journey and he dropped the whip, he never asked anyone to pick it from him. He used to dismount and pick it up himself. And sometimes it used to happen that one of them used to sit at the dinner table and another person was having water at the same table, but this person never asked him for water. He used to get up himself and take water."

Silk garments detested

It is narrated from Imam Ja'far Sadiq (a.s.) by reliable chains of narrators that the Messenger of Allah (S) gave Usamah a robe of silk and Usamah put in on and came out of his house. When the Holy Prophet (S) saw him, he said: "Remove these garments; indeed only one wears such clothes as one who has no share in the hereafter. Give it to your wives."

Miserliness criticized

From another chains of narrators it is narrated from the same Imam (a.s.) that when the Messenger of Allah (S) asked the Bani Salma tribe: "Who is your chief?" they said, "O Messenger of Allah (S), our chief is a miserly person." The Holy Prophet (S) said: "There is no illness worse than miserliness, in fact your chief is a fair complexioned man called Baraa bin Maroor."

Allah does not like one who does not suffer any loss

From another reliable chains of narrators it is narrated from the same Imam (a.s.) that a man invited the Messenger of Allah (S) for dinner. When the Holy Prophet (S) reached to his place he saw a hen perched on a wall and it laid an egg which fell down from there but got stuck to a nail, without breaking

and without falling to the ground.

The Holy Prophet (S) was astonished at this. The man said: "O Messenger of Allah (S), are you surprised at that egg. By one who sent you with truth, I have never had to suffer any loss." The Prophet got up from there immediately and did not dine at his place and said: "Allah does not like one who does not suffer any loss."

Arrogance of a rich man and humility of a poor man

Through another reliable chain, it is narrated from Imam Ja'far Sadiq (a.s.) that a rich man came to the Prophet dressed in very fine clothes and sat down in the assembly. After some time a very poor man arrived in extremely dirty clothes and sat down besides him. The rich man pulled away his garment from under his knee.

The Prophet became infuriated and he asked: "Are you afraid that his problems will be transferred to you?" "No" he replied. "Do you think that your prosperity will be transferred to him?" "No" he said. The Prophet asked him, "Are you afraid that your clothes will get dirty?" "No" he said. "Then" the Prophet asked him "Why did you behave in this manner?"

He said: "O Prophet, I have a companion (Satan) who makes every bad thing to seem good to me and shows every good thing in a bad light. So in order to compensate for the insult that I caused him, I give him fifty percent of my property." The Prophet asked the poor man if he accepted the offer. He replied: "No." The man asked, "Why?" He said, "I fear that the same arrogance may come over me."

The worst is one whose tongue is feared by the people

Through trustworthy chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) was at home with Ayesha when a person asked for permission to enter. The Holy Prophet (S) heard his voice and said: "He is bad for his people."

Ayesha went into another room and the Prophet called him inside and spoke to him in the most cordial manner. After their conversation was over he bid farewell to the man. Ayesha returned to the Prophet and asked: "O Allah's messenger, first you called him bad by when he came in, you dealt with him in the most cordial way?" The Messenger of Allah (S) said: "The worst is one whose loose talk is avoided by the people."

Through another chain of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: "I am so and so, son of so and so; he was the son of so and so..." in this way he mentioned nine infidels and expressed pride over them. So the Messenger of Allah (S) said: "You will be the tenth of them in Hell."

Don't cheat in selling

It is narrated from trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that one day the cockeyed Zainab, perfume seller came to the wives of the Prophet. The Prophet also came and said to her: "When you come to our place, our homes also become fragrant.

Zainab said: O Allah's messenger, your houses are more fragrant by your smell, than the fragrance of my perfumes. The Holy Prophet (S) said: "O Zainab, when you sell, be nice to the customers and don't cheat them. Indeed it accounts for greater piety for the pleasure of Allah, and in this way He gives increase in wealth."

Strictness is allowed in unauthorized entry into homes

It is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through trustworthy chains of narrators that Samra bin Jundab was having a date tree that grew into the house of another person. When Samra came to his tree, he used to pass the house of that Ansari without informing him or taking his permission.

At last the Ansari man said, "When you come to your tree you should inform me." But Samra did not follow this advice. So the Ansari went and complained to the Holy Prophet (S) who sent a message to Samra that he must take that Ansari's permission when he visited the tree. Samra refused to obey the Holy Prophet (S). The Prophet told him sell the tree to him, but he refused this as well.

Then the Prophet raised the offer price but Samra declined. Finally the Prophet offered a very high price but Samra was unmoved. The Messenger of Allah (S) said: "Give me that tree and I will guarantee a tree in Paradise whose fruits you can obtain easily at any time." Yet the unlucky fellow didn't agree. The Holy Prophet (S) told the Ansari: "Go, uproot that tree and throw it upon him as Islam does not prohibit this."

Through good chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) used to recite five Takbirs in the funeral prayers of some people and he used to recite four Takbirs in the funeral prayers of some people. When he recited four Takbirs, people used to know that the deceased was a hypocrite.

A man embraces Islam after being released by the Prophet

It is narrated through good chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) prayed: "O Allah, give victory over Shamama bin Asaal who is the chief of the polytheists." The Almighty Allah granted his wish and a company of the Prophet's army reached to the infidel, captured him and brought him to the Prophet.

When the Messenger met him, he said: "I give you three choices and I will do that which is chosen by you. First: Shall I kill you?" He said: "If you do this, you would have killed a great man." So he said: "Shall I take your ransom and free you?" He said, "You will get much ransom for me." Third: "I do a good turn to you and leave you without ransom."

He said: "If you did that, you will find me a giver of thanks." The Holy Prophet (S) said: "I do a good turn to you and leave you without ransom." Shamama embraced Islam at that very moment and recited the testimony of faith. Then he said: "I knew you were the Messenger of Allah when I saw you for the first time. But I didn't like to convert as long as I remain in your custody."

An ugly face is also a divine blessing

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that there was an extremely ugly man during the time of the Messenger of Allah (S), due to which he was called as Zul Numra. One day he came to the Messenger of Allah (S) and said: "O Allah's messenger, inform me of the duties that are made obligatory on me by the Almighty Allah." The Prophet said: "The Almighty Allah has ordained for you 17 rakats of prayers everyday and to keep fast during the month of Ramadhan.

And when you become capable, Hajj is ordained for you as is ordained Zakat." The Prophet explained the conditions and quantity of Zakat. Zul Numra said: "By the one who has sent you with truth, I will not do more than which is made obligatory on me." "Why will you not do more?" asked the Holy Prophet (S). Zul Numra replied: "Because Allah has created me with such an ugly appearance."

Jibraeel came down at that juncture and said to the Prophet: "Your Lord asks you to convey greetings to Zul Numra and ask him if he not pleased by the fact that on Judgment Day the Almighty Allah will give him an elegance equal to that of Jibraeel?" When Zul Numra heard this, he said: "My Lord, I am happy and swear by Your majesty, I will worship you in such a way that You will be pleased with me."

The Prophet announced immunity from the hypocrites

Through reliable chains of narrators it is narrated from the same Imam that the Messenger of Allah (S) said: "If I did not dread the saying of people that Muhammad eliminated the same people who helped him to gain victory on the enemies, I would have eliminated many of the companions, because I know that they are hypocrites.

Testimony of Khuzaimah bin Thabit was equal to the testimonies of two persons:

It is narrated from reliable chains of narrators from Imam Ja'far Sadiq (a.s.) in the book of *Ikhtisas* etc. that one day the Messenger of Allah (S) purchased a horse from a Bedouin. He liked the horse very

much but the hypocrite group of companions felt jealous of the Prophet. So they told the Bedouin that he had sold it at a very low price and if he had sold it in the market he would have got very good rates.

The Bedouin fell to greed and said that I will go and ask him to return the horse. The hypocrites said: “Don’t do this, because he is a pious man, when he brings the payment, you say that I didn’t sell it at this cost. When you say this he will return your horse. So when the Prophet brought the payment, the Bedouin under the instigation of the hypocrites said he had not sold at that rate. The Prophet said: “By the one who sent me with truth, you sold it in this much amount only.”

The same point was being debated when Khuzaimah bin Thabit arrived and heard the story from the Bedouin. He said: “You had sold it only at the rate the Holy Prophet (S) is claiming.” Bedouin said: “When I effected the sale no one was present there so how can you claim thus?” The Messenger of Allah (S) also asked: “O Khuzaimah, how did you witness this?”

Khuzaimah said: “May my parents be sacrificed on you, you convey information from the Almighty Allah and tell us about the heavens and all of us testify to it, so shall we not testify to the cost of a horse?” The Holy Prophet (S) at that very moment through the command of Allah said: “Take the testimony of Khuzaimah as equal to the testimony of two persons.” That is why he got the title of Zul Shahadatain (one having two testimonies).

Reward of prolonging the Sajdah

Shaykh Tusi has narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that some people came to the Messenger of Allah (S) and said: “O Allah’s Prophet, please become a surety for Paradise for us on behalf of your Lord.” The Prophet said: “Help me by prolonging the Sajdah.” They agreed to do that, so the Prophet became their surety for Paradise.

Drinking the Fasad blood of the Prophet

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that man from the tribe of Bani Bayadha opened a vein of the Prophet in cupping and when he completed it, the Prophet asked what he had done with the blood. He replied: “I have drunk it.” The Prophet said: “It was not the right thing for you to do but since you did that in ignorance, the Almighty Allah has appointed a curtain between you and Hellfire.”

A man’s love for the Prophet and the Prophet prays for his well being

Kulaini has narrated through authentic chains of narrators, from Imam Ja’far Sadiq (a.s.) that a man who traded in oil was deeply devoted to the Holy Prophet (S) and it was his practice that he did not do

anything till he has not seen the Prophet everyday. The Prophet had become aware of this habit of his so whenever he approached the Prophet, he used to raise up his head from among the people so that he may be able to see him.

One day, he arrived as per his habit and after seeing the Prophet became occupied in his work. Then he came back quickly. When the Prophet noticed this, he gestured him to be seated. The Messenger of Allah (S) said: "It was your usual practice to see me and go away, why did you return today?" He said: "By the one who has sent you with truth, I was so occupied by your love and remembrance that I cannot do anything, so I came back so that I may see you once more."

The Holy Prophet (S) prayed for him and praised him. After that he didn't come for some days, so the Prophet inquired about him and was told that the companions had also not seen him for many days. The Prophet put on his sandals and went to the oil-sellers with his companions, but that man's shop was closed. When he asked, his neighbors informed that the man has passed away. He was a truthful and an honest man. But he had an improper manner.

He used to flirt a lot. The Holy Prophet (S) said: "By Allah, he was so much devoted to me that even if he had been a human trafficker, the Almighty Allah would have forgiven him."

Who are intelligent ones?

It is mentioned in *Tamhees* narrating from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was returning from some battle when he was met by a group of people. The Holy Prophet (S) asked them who they were. They said: "We are believers." The Prophet asked: "On what level has your faith reached?"

They replied: "We are patient in calamities and are thankful for the bounties of Allah and are satisfied by what He has destined for us." The Prophet said: "They are forbearing and wise, very soon they could reach the level of prophets due to their intelligence." Then he addressed them: "If you are same as what you claim to be, you must not construct houses, because you will not live in them forever, and do not gather that which you will not consume and beware of the punishment of Allah, as you all will return to Him only."

Psychology of Women

Kulaini has narrated through authentic chains of narrators that one day the Messenger of Allah (S) was seated when a woman in nude came to him and said: O Messenger of Allah (S), I have committed fornication, so purify me by giving me the legal punishment for adultery." Suddenly a man followed her there and covered her with clothes.

The Holy Prophet (S) asked him in what way was that woman related to him. He said that she was his

wife. I was in private with my slave girl when this woman was aroused and she committed this act.” The Holy Prophet (S) told him to take her home and said: “When a woman is aroused, she cannot differentiate between lawful and unlawful.”

Obedience of the husband

It is narrated through authentic chains of narrators from narrated from Imam Ja’far Sadiq (a.s.) that during the time of the Messenger of Allah (S), a person went on a journey telling his wife that she must not go out of the house till he returns. By chance the father of the woman fell ill. She sent a message to the Holy Prophet (S) that, “my husband is on a journey and has ordered me not to leave the house till he returns. But my father is ill.

Do you permit me to visit my father?” the Holy Prophet (S) said: “Stay at home and be obedient to your husband.” After that the father’s illness intensified. The woman again sent a messenger to the Holy Prophet (S) seeking permission to visit her father but the Prophet replied in the same manner till the father passed away.

So the lady asked the Holy Prophet (S) to allow her to attend her father’s funeral, but the Prophet said: “Stay at home and be obedient to your father.” At last the deceased father was laid in the grave. The Holy Prophet (S) sent a communication to the lady: “Due to your obedience to your husband, the Almighty Allah has delivered you and your father.”

Majority of women will go to Hell

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that on a day of Eid Qurban the Holy Prophet (S) passed a group of women on the outskirts of Medina mounted on a bare-backed camel and halting there said: “O women, give alms and obey your husbands. Because most of you will go to Hell. The women began to wail on hearing this: “O Prophet, would we remain with infidels in Hell? By Allah, we are not infidels.” The Holy Prophet (S) said: “You are disbelievers in the rights of your husbands.”

Misbehavior to the husband

It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that once the Messenger of Allah (S) addressed the women in an address: “O women, give charity even it be your jewellery or it is a piece of date or half of it. Indeed most of you are fuel of Hell, because you abuse too much and deny the favors of your relatives.”

An intelligent lady of Bani Saleem said: “O Allah’s Prophet, are we not mothers of males that we undergo hardships of nurturing and feeding them? Are there not any patient ones from among us who observe patience in houses and are kind sisters?” The Prophet in affection for us said: “Indeed, those of

you who bear the load of affection, are kind mothers and thankful to relatives. If you had not misbehaved with your husbands, none of you would have gone to Hell.”

A worshipper who is engaged in some business is better than one who is unemployed

Through authentic chains of narrators it is narrated from Sabat bin Salim that he came to Imam Ja'far Sadiq (a.s.) who asked about Umar bin Muslim. He said that he was in health, but that he has given up his business. His Eminence said thrice: “This is Satanic behavior; perhaps people are unaware that the Holy Prophet (S) had engaged in trade and purchased goods from the caravan from Syria and made so much profit that he repaid his debts and helped his relatives.

The Almighty Allah says: “Successful are those whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate.” And Ahle Sunnat scholars who are storytellers wrongly claim that companions of the Prophet never engaged in trade. They did engage in business but prayed at the best time. Such a man is superior to one who though habitual of praying on time is not involved in some trade.

It is mentioned in authentic traditions that when women migrated and came to the Prophet one of them was Umm Habib, who performed circumcision on females. The Prophet asked her if she still practiced that; she replied in the affirmative, but that she would abandon it if he so commanded. He told her to continue the rite. Come, I will teach what you should do.

When you circumcise the females you must not cut deep, just make a small incision which makes the face illuminated and the complexion becomes clear; and the woman becomes dear to her husband. Then Umm Atiyya and her sister arrived who was a ladies beautician. The Prophet told her: “When you make up the face of your clients, you must not rub the faces with cloth and leave alone the eyebrows and you must not tie borrowed locks to their hair.”

Hypocrites ask the Prophet to show them their stations in Paradise

In the version of *Kitab Sulaym Ibn Qays Hilali* that has passed through my hands is the traditional report narrated by Salman, Abu Dharr and Miqdad that some hypocrites gathered and they were discussing that Muhammad talks of Paradise and the bounties that are prepared for his followers there and also speaks about Hell and its punishment which is there for his enemies.

If he is really truthful, he should show us what position our male and female ancestors are having in the hereafter so that we may know what position we are having in the world and the hereafter. When the Messenger of Allah (S) learnt of this, he asked Bilal to announce that they should gather in the Masjid.

People gathered at the Masjid and no place was left.

After that the Holy Prophet (S) came out in such a condition that he was extremely angry and had wrapped up his hands and feet with a cloth. He mounted the pulpit and after praise and glorification of the Almighty said: "O people, I am also a man like you.

The Almighty Allah sends divine revelation to me and He has specialized me with His message and chose me for prophethood and gave excellence over the whole progeny of Adam. He informed me of the unseen as much as He liked. So you can ask me whatever you like. By the one in whose hands is my life, I can definitely inform about the place of you and your ancestors in Paradise or Hell.

This Jibraeel is standing to my right and is conveying it to me from the Almighty Allah. So you can ask me whatever you want. A person who was a sincere believer in Allah and the Prophet arose and asked: "O Messenger of Allah (S) who am I?" "You are Abdullah bin Ja'far." Ja'far was his father whom people correctly considered as his father.

That man was pleased when he found that his parentage was legitimate. Then a hypocrite malicious of the Prophet stood up and asked for his parentage and instead of his father was told that he was born from such and such shepherd of Bani Asma, which is the worst branch of Bani Thaqif, who disobeyed the Almighty in the worst way and the Almighty Allah had degraded them.

Hence that hypocrite was badly exposed and humiliated, although before that he was considered to be a noble of Quraish lineage. Another hypocrite who was full of doubts asked whether he will go to Paradise or Hell. The Prophet told him that his final destination will be Hell and he was also insulted badly.

After that Umar bin Khattab arose, fearing that he might be the next one to be exposed by the Prophet and he said: "O Messenger of Allah (S), we are satisfied at the lordship of the Almighty Allah and we have chosen Islam as our religion and accepted you as our prophet and we seek refuge from the Almighty Allah and His Messenger. Please forgive us so that the Almighty Allah may also forgive us and keep our defects concealed so that the Almighty Allah may keep you concealed by the veil of infallibility.

The Messenger of Allah (S) said: "You can ask whatever you like." "Please forgive your nation," and he did not think it advisable to pose any questions. After that Imam Ali (a.s.) stood up and said: "O Messenger of Allah (S), please explain my parentage so that people may know my close relationship with you."

The Holy Prophet (S) said: "O Ali, the Almighty Allah has created me and you from two pillars of the same light which were seen below the Arsh and both the pillars used to praise and glorify the Almighty Allah two thousand years before the Almighty Allah created the creatures. Then from those two pillars the Almighty Allah created two sperms which were clinging to each other.

Then he continued to transfer those seeds from pure loins to clean wombs, till half of it came into the

loins of Abdullah and half in Abu Talib. Thus I was created from one half and you from the other as the Almighty Allah says:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۚ وَكَانَ رَبُّكَ قَدِيرًا

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.”²⁵

Therefore man implies Amirul Momineen (a.s.) who is joined by the Almighty to the Holy Prophet (S) in close relationship and nobility. Then the Prophet said: “O Ali, you are from me and I am from you; your flesh is mixed with my flesh and your blood is mixed with my blood and only you are the connection between the Almighty Allah and His creatures.

Thus one who denies your Wilayat, has cut off the connection between himself and the Almighty Allah, which would have taken him till the elevated stations. O Ali, Allah cannot be recognized except through me and after me through you. Thus one who denied your Wilayat has in fact denied the lordship of Allah.

O Ali, you are the great sign of Allah on the earth and a great pillar of Allah on Judgment Day; so one who will be in the shade of your affection on Judgment Day will be successful. Because the accounting of the creatures will be through you and their return is to you and the balance (Mizan) of Judgment Day is your balance and the Sirat bridge is yours and the halting places in Qiyamat shall belong to you and the accounting of that day will be your accounting. So one who is inclined to you will be successful and one who opposes you, will be destroyed. After that he said twice: “The Almighty Allah be a witness,” then he came down from the pulpit.

Sulaym Ibn Qays has also narrated from Salman Farsi that he said: It was the habit of Quraish that they used to talk among themselves and if they saw anyone approach from the Ahlul Bayt of the Prophet they used fall silent. Once someone from them said, “The simile of Muhammad among the intellectuals is like that of date tree which has grown up on a dunghill.”

When Prophet heard about this, he came out infuriated to the Masjid and sat on the pulpit, till the people gathered. He praised and glorified the Almighty and then asked: “O people, who am I?” “You are the Messenger of Allah.” “I am the Messenger of Allah and Muhammad bin Abdullah bin Abdul Muttalib,” and he mentioned his genealogy till Nazar.

Then he said, “I and my Ahlul Bayt were some lights that moved in front of the Divine throne two thousand years before the Almighty Allah created Adam. When those glorified the Almighty, the angels used to follow in its steps. When the Almighty Allah created Adam (a.s.), and placed that light in his loins, and then sent him to the earth, and then placed that light in the loins of Prophet Nuh (a.s.) and made it enter the Ark, that same light was present in the loins of Ibrahim when he was thrown into the

inferno.

And our light was always transferred in pure and noble loins till He brought out the gems of our nobility from the best wombs and cultivated our tree from the best ancestors and the purest wombs. None of them had gone near fornication. Indeed we, the sons of Abdul Muttalib, that is me, Ali, Ja'far, Hamza, Hasan, Husain and Fatima and Mahdi of the last age, are from the elders of the folks of Paradise.

Doubtlessly, the Almighty Allah looked at the earth and selected two men; one is me. Whom he sent with prophethood and messengership and the second is Ali Ibn Abi Talib (a.s.). Then He revealed to me that I should make him as my brother, friend and successor. Indeed, after me, he is having more authority over all believers than they have on their own selves. The Almighty Allah loves one who loves him and the Almighty Allah hates those who are inimical to him.

None shall love him, but the believers; and none shall hate him, except the infidels. He is the tent peg of the earth after me. The earth would remain stable through his auspiciousness. He is the word of piety and his love is cause for deliverance from Hellfire. He is the firm rope of Allah whose recommendation causes salvation. Do you want to blow out the light of Allah, although he is going to perfect His light even though the disbelievers are averse to it.

After that the Almighty Allah looked at the creatures and chose from them eleven successors from us Ahlul Bayt and chose each of them one by one after me. Like the stars; when one sets, another rises. And he is the leader of the guides and the guided ones. No one can harm them except those who resort to deceit with them and one who abandons them and does not help them. They are the Divine Proofs on the earth and the witnesses between the creatures and the Almighty Allah.

They are the treasurers of Divine knowledge and those who explain His revelation and the mines of His wisdom. One who obeys them, has obeyed the Almighty Allah and one who disobeys them, has disobeyed the Almighty Allah. They the extractors of knowledge and the Qur'an is with them. They cannot separate from Qur'an, till they reach me at Hauz Kauthar. Therefore convey this discourse to those who are absent. And then he said three times: "O Allah, please witness this."

1. Surah Anaam 6:52-53

2. Surah Anaam 6:54

3. Surah Kahf 18:28

4. Surah Kahf 18:28

5. Surah Anaam 6:54

6. Surah Taubah 9:58-59

7. The actual incidents that before Islam it was a tradition that if anyone in anger called his wife, mother, she used to become unlawful for him forever. Thus one day, Khawla binte Thalaba was praying and her husband Aws bin Samit became aroused. Khawla refused to attend to his need and he immediately said: "Your back is like that of my mother's." She became highly troubled and weeping and wailing came to the Prophet. He, according to the usual tradition said: "You have become unlawful for each other." She was further troubled by this and she said: "I have become old, how can I bring

up my young children without a husband?” He said: “You have become unlawful and I cannot say anything without divine command.” She complained to the Almighty. After her repeated pleadings, the command arrived that though she has become unlawful, if her husband gives the expiation, she can become lawful again. (Marginal notes of Urdu translation of Maulana Farman Ali).

8. Surah Mujadila 58: 1–2

9. Surah Jumua 62: 11

10. Surah Shura 42:52

11. Surah Ahzab 33:4

12. Surah Ahzab 33:6

13. Surah Hujurat 49:6

14. Surah Nisa 4:69

15. Surah Taubah 9:61

16. Surah Taubah 9:79

17. Surah Noor 24:48

18. Surah Lail 92:5–7

19. Surah Lail 92:8–11

20. Surah Maidah 5:55

21. Surah Taubah 9:75–76

22. Glory be to Allah, and praise be to Allah, and there is no god, except Allah, and Allah is the greatest.

23. Surah Lail 92:5–7

24. A unit of weight

25. Surah Furqan 25:54

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