

Ethics of The Prophets

Ethics of The Prophets - Ethos of Prophets from Adam to Khatam



Mohammad Mehdi Taj Langaroodi

Translated by
Ali Akbar Aghili Ashtiani

Al-Islam.org

Sub Title:

Ethos of Prophets from Adam to Khatam

Author(s):

[Mohammad Mehdi Taj Langaroodi](#) [1]

Publisher(s):

[Ansariyan Publications – Qum](#) [2]

Ethics of The Prophets– Ethos of Prophets from Adam to Khatam

This book shows some events that reveal the high traits and the wise behaviors of the prophets. It shows examples and lessons of the mannerism of the prophets.

[Get PDF](#) [3] [Get EPUB](#) [4] [Get MOBI](#) [5]

Translator(s):

[Ali Akbar Aghili Ashtiani](#) [6]

Topic Tags:

[Ethics](#) [7]

[Prophethood](#) [8]

Publisher's Note

When the valuable book "Odattod–Dae" was first translated into English and published, those dear readers who were in contact with us highly praised the publication of such a book for two reasons:

1– The spiritual content of "Odattod–Dae" was by the late Allameh Sheikh Ahmad Ibn Fahd Helli, may his soul rest in peace.

2– Its good translation by a University Professor, Mr. Aghili Ashtiani.

We too thank God for giving us the honor of having published that book. A couple of months after the publication of "Odattod–Dae" we offered Mr. Aghili several books among which he chose this book "the Ethos of the Prophets, from Adam to Khatam" for translation into English. The book, authored by his eminence, Ayatollah Taj Langroodi, contains mystical and moral points about the ethos and lifestyle of the Prophets especially those of the holy Prophet of Islam.

The Publication of such books in any language and the moral points which we can learn from them in all the stages of our life will lead to illumination of thoughts and consolation of heart hence nearness to God.

It is hoped that the author, the translator, the publisher and all the contributors will be equally rewarded by God.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا
اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(All) people are a single nation; so Allah raised Prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed (2:213)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the Prophets (33:40)

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner (48:8)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And most surely you conform (yourself) to sublime morality (68:4)

The Translator's Note

All Praise is due to Allah, the Lord of the worlds, may the peace and blessings of Allah be upon Muhammad and his pure progeny.

This is the second book of its kind that I have translated into English for Ansarian Publications. The first

book that I translated into English was Allameh Helli's Odatto-Daee.

The Translation of the present book is dedicated to my devoted wife, Maryam whose patience with my translation job has made this work possible and her piety and self-sacrifice has made the worldly life bearable to me.

The translator of this book welcomes comments so as to be considered in the future editions.

Introduction

In the name of Allah, the Beneficent, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Fourfold Characteristics Of The Prophets

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الصَّبْرَ وَالصِّدْقَ وَالْحِلْمَ وَحُسْنَ الْخُلُقِ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ.

It has been narrated on the authority of Imam Sadeq peace be upon him: Patience, truthfulness, forbearance and good temper are some of the characteristics of the Prophets.

Visitation

It has been reported on the authority of the holy Prophet of Islam : The best habit of Prophets and the righteous ones is visitation of one another for the sake of God.

Cheerfulness And Shaking Hand

Jaber Ibn Abdollah Anseri has quoted the holy Prophet as saying: A sign of Prophets and the righteous ones was that when they met, cheerfulness was seen from their faces and they shook hands.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مِنْ أَخْلَاقِ النَّبِيِّينَ وَالصِّدِّيقِينَ: الْبُشَاشَةُ إِذَا تَرَاءَوْا، وَالْمُصَافَحَةُ إِذَا تَلَاقَوْا.

The Prophets' Dislike Of Affectation And Undue Trouble

The holy Prophet has said: "We Prophets, the Trustworthy and the pious ones do not like affectation and undue trouble".

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ وَ الْأُمْنَاءِ وَ الْأَتْقِيَاءِ بُرَاءٌ مِنَ التَّكَلُّفِ

Prophets And Moral Virtues

Imam Sadeq has said: God Almighty has made Prophets distinguished for their moral virtues. whoever has such virtues must be thankful to God and whoever lacks them has to beseech God for them. Imam Sadeq was asked: What are moral virtues? The Imam said: Piety, moderation in spending patience, thankfulness, forbearance, modesty, generosity, courage, zeal, truthfulness, benefaction, trustworthiness, certainty, good temper, and fairness".

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ اللَّهَ خَصَّ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ وَمَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ وَلْيَسْأَلْهُ إِيَّاهَا، قِيلَ لَهُ: وَمَا هِيَ؟ قَالَ عَلَيْهِ السَّلَامُ: الْوَرَعُ وَالْقَنَاعَةُ وَالصَّبْرُ وَالشُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ وَالسَّخَاءُ وَالشُّجَاعَةُ وَالْغَيْرَةُ وَصِدْقُ الْحَدِيثِ وَالْبِرُّ وَأَدَاءُ الْأَمَانَةِ وَالْيَقِينُ وَحُسْنُ الْخُلُقِ وَالْمُرُوءَةُ

Prophet's Salient Characteristics

Imam Sadeq has said: The Prophets, four salient characteristics are: 1- Benefaction:2- Generosity:3- Patience during disaster and unpleasant events:4- Act in relation to a believer's right.

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَرْبَعَةٌ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ: الْبِرُّ وَالسَّخَاءُ وَالصَّبْرُ عَلَى النَّائِبَةِ وَالْقِيَامُ بِحَقِّ الْمُؤْمِنِ.

To Perfume The Whisker

It has been reported on the authority of Imam Sadeq : "To perfume the whisker is the habit of Prophets and respect for the honorable recorders."

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الطِّيبُ فِي الشَّارِبِ مِنَ أَخْلَاقِ النَّبِيِّينَ وَكَرَامَةِ الْكَاتِبِينَ

Cleanliness

It has been reported on the authority of Imam Reza : "Cleanliness is one of the characteristics of the Prophets."

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ: مِنْ أَخْلَاقِ الْأَنْبِيَاءِ التَّنَظُّفُ.

To Have Walking Stick

The holy Prophet has said to have a walking stick is a sign of a believer and the habit of the Prophets. In another hadith, we read: "Leaning against a walking stick is a habit of the Prophets."

قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَآلِهِ: حَمَلُ الْعَصَا عَلَامَةُ الْمُؤْمِنِ وَسُنَّةُ الْأَنْبِيَاءِ وَ فِي رِوَايَةٍ أُخْرَى: التَّوَكُّؤُ عَلَى الْعَصَا مِنْ أَخْلَاقِ الْأَنْبِيَاءِ.

The Fivefold Characteristics Of The Prophets

Imam Reza has said: "Roosters have five characteristics of the Prophets: 1- Knowing the prayer timing 2- Zeal 3- Generosity 4- courage 5- Love of one's wife

قَالَ الرَّضَا عَلَيْهِ السَّلَامُ: فِي الدِّيكِ الْأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلَاةِ، وَالغَيْرَةُ وَالسَّخَاءُ وَالشُّجَاعَةُ وَكَثْرَةُ الطَّرُوقَةِ.

Being Kind To Ladies

Imam Sadeq has said: "Being Kind to ladies is among the Prophets habits."

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مِنْ أَخْلَاقِ الْأَنْبِيَاءِ حُبُّ النِّسَاءِ.

The Way The Prophets Slept

Imam Ali said: "Prophets sleep on their back, their eyes do not sleep, for they are looking forward for receiving revelation."

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْأَنْبِيَاءُ تَنَامُ عَلَى أَفْفِيئِهَا، مُسْتَلْقِيَةً وَأَعْيُنُهُمْ لَا تَنَامُ مُتَوَقِّعَةً لَوْحِي اللَّهِ عَزَّ وَجَلَّ.

The Prophet's Vigil

It has been reported on the authority of Imam Ali : "Staying awake to pray leads to physical health, God's pleasure and Mercy as well as restoration to the Prophet's moral virtues."

عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ: قَالَ: قِيَامُ اللَّيْلِ مُصِحَّةٌ لِلْبَدَنِ وَمَرْضَاةٌ لِلرَّبِّ عَزَّ وَجَلَّ وَتَعَرُّضٌ لِلرَّحْمَةِ وَتَمَسُّكٌ بِأَخْلَاقِ النَّبِيِّينَ .

Keeping Away From A Sinful Look

Imam Sadeq quoting Prophet Moses in the story of Prophet Shuaib's daughter as saying: "Walk behind me and lead the way, for we — the Prophets — do not look at women's rumps."

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: وَقَالَ مُوسَى: كُونِي خَلْفِي وَعَرِّفِينِي الطَّرِيقَ فَإِنَّا [الْأَنْبِيَاءُ] قَوْمٌ لَا نَنْظُرُ إِلَى أَدْبَارِ النِّسَاءِ .

The Prophet's Forgiveness

It has been reported on the authority of Imam Sadeq : To be powerful and to forgive is one of the habits of the Prophets and the pious ones."

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْعَفْوُ عِنْدَ الْقُدْرَةِ مِنْ سُنَنِ الْمُرْسَلِينَ وَالْمُتَّقِينَ .

Avoiding Flattery

Imam Ali has said: "Flattery is not the habit of the Prophets."

قال أمير المؤمنين عليه السلام: ليس الملق من خلق الأنبياء .

The Prophets' Way Of Speaking

The holy Prophet has said: "We — the Prophets — have been commissioned to speak to people to the extent of their understanding."

قال رسول الله صلى الله عليه وآله: إنا معاشر الأنبياء أمرنا أن نكلّم الناس على قدر عقولهم .

The Prophet's Heritage

The holy Prophet has said: "Surely the Prophets have bequeathed neither Dirham nor Dinar but they have left a bequest of Knowledge."

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَلَكِنْ وَرَثُوا الْعِلْمَ .

The Prophet's Supper

Imam Ali has said: "the Prophets would have dinner after performing their night prayer. Therefore, do not forsake dinner, for forsaking it will affect your health."

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : عِشَاءُ النَّبِيِّينَ بَعْدَ الْعَتَمَةِ فَلَا تَدْعُوهُ فَإِنَّ تَرَكَ الْعِشَاءَ خَرَابُ الْبَدَنِ .

Farming And Shepherdism

Muhammad Ibn Attiah has reported on the authority of Imam Sadeq : "God Almighty likes farming and shepherdism for His messengers so that they will not dislike rainfall."

عَنْ مُحَمَّدِ بْنِ عَطِيَّةٍ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبُّ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ مِنَ الْأَعْمَالِ الْحَرَثِ وَالرَّعْيِ لِثَلَا يَكْرَهُوا شَيْئًا مِنْ قَطْرِ السَّمَاءِ .

Brushing One's Teeth

It has been reported on the authority of Imam Sadeq: "To brush one's teeth is the habit of the Prophets."

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : السِّوَاكُ مِنْ سُنَنِ الْمُرْسَلِينَ .

Truthfulness And Trustworthiness

It has been reported on the authority of Imam Sadeq : "God Almighty has not ordained a messenger save with truthfulness and trustworthiness towards both benefactor and wrongdoer."

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَإِدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ .

Where The Prophets Cannot Endure

It has been reported on the authority of Imam Sadeq : "God Almighty afflicted Prophet Job (Ayyub) without having committed any sin to the extent that people reproached him and surely the Prophets cannot endure reproach."

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَى أَيُّوبَ عَلَيْهِ السَّلَامُ بِلَا ذَنْبٍ . فَصَبَرَ حَتَّى عُيرَ وَإِنَّ الْأَنْبِيَاءَ لَا يَصْبِرُونَ عَلَى التَّعْيِيرِ .

The Prophets And Perfume

It has been reported on the authority of Imam Reza: "Wearing perfume is the habit of the Prophets."

قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ : الطَّيِّبُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ .

The Prophets And Tribulation

It has been reported on the authority of Prophet Jacob (Yaqoob) : "Tribulation afflicts the Prophets and those who resemble us more immediately than any one else."

عَنْ يَعْقُوبَ النَّبِيِّ عَلَيْهِ السَّلَامُ : إِنَّا مَعْشَرَ الْأَنْبِيَاءِ أَسْرَعُ شَيْءِ الْبَلَاءِ إِلَيْنَا ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ النَّاسِ .

Prophets And Immaculacy

Imam Sadeq has reported on the authority of his father, Imam Baqer : The Prophets are immaculate; they are innocent and pure; they do not commit any sin nor are unjust. They do not even commit mortal or venial sin."

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ إِنَّ الْأَنْبِيَاءَ لَا يَذْنُبُونَ ، لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يُذْنِبُونَ وَلَا يَزِيغُونَ وَلَا يَرْتَكِبُونَ ذَنْبًا صَغِيرًا وَلَا كَبِيرًا .

Longevity In The Light Of Obedience To God

Imam Ali has said: "Longevity in the light of obedience to God is one of the characteristics of Prophets."

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : طُولُ الْعُمُرِ مَعَ الطَّاعَةِ مِنَ خُلُقِ الْأَنْبِيَاءِ .

Perfume, Espouse, And Toothbrush

It has been reported on the authority of Imam Sadeq : "Prophets are endowed with three virtues: Wearing Perfume, love of espouse, and brushing their teeth."

. عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : ثَلَاثٌ أُعْطِيَهُنَّ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ : الْعِطْرُ ، وَالْأَزْوَاجُ ، وَالسُّوَاكُ .

Prophets' Generosity

It has been reported on the authority of Imam Moosa Ibn Ja'afar : "All Prophets and their successors were generous."

. عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ : مَا بَعَثَ اللَّهُ نَبِيًّا وَلَا وَصِيًّا إِلَّا سَخِيًّا .

Prophets' Weapon

It has been reported on the authority of Imam Reza who said to his disciples: Resort to the Prophets' weapon. They asked: What is the weapon of Prophets? The Imam answered: Doa.

. عَنْ الرِّضَا عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ : عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ ، فَقِيلَ : وَمَا سِلَاحُ الْأَنْبِيَاءِ ؟ قَالَ : الدُّعَاءُ .

1. The Ethos Of Prophet Adam

Introduction

Prophet Adam is the father of mankind whom God created out of clay and blew His spirit into it after forty years hence his body systems started functioning. Then God order angels to prostrate before him. All angels prostrated before Adam except Eblis.

"And when We said to the angels: Make obeisance to Adam, they did obeisance, But Eblis (did it not). He refused and he was proud and he was one of the unbelievers." (2:34)

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

Then God made Adam and Eve settle in paradise and bewared them of the Satan's deceit making all the heavenly blessings except wheat permissible for them to eat. Nevertheless, Adam and Eve were finally deceived by Satan, abandoned a recommended act, ate wheat and thus were expelled from paradise. Later they repented and God accepted their repentance making them settle on the earth. Eventually Adam passed away in Mecca after ten days of illness at the age of 930, 936, or 1030 and was buried in a valley of Abo-Ghabiss Mountain.

Eve too became sick within a year and passed away after fifteen days and was buried near the tomb at Adam. According to some historians, Prophet Noah took Adam's coffin to the city of Najaf where it was buried.

The Modesty Of Prophet Adam

In the exegesis of verses 20– 21 of the Quranic chapter — al-Taj — it has been pointed out that when Prophet Adam and Eve ate from the Forbidden Tree, they became unclad and their privy parts became manifest.

Adam was fleeing in paradise. Calling him, God Almighty said: O Adam! Are you running away from Me? Adam said: No, I am rather ashamed of you. At this time, Adam made use of tree leaves and covered his privy parts with them.

نَهَبَ آدَمُ هَارِبًا فِي الْجَنَّةِ فَنَادَاهُ رَبُّهُ : أَنْ يَا آدَمُ ، مِنْي تَفَرُّ؟ قَالَ : لَا يَا رَبِّ وَلَكِنْ حَيَاءٌ مِنْكَ .

Weeping Over His Fault

Adam and Eve kept weeping over their faults and what they lost of heavenly blessings.

وَ كَانَ قَدْ بَكَى هُوَ وَ حَوَاءُ عَلَى خَطِيئَتَيْهَا وَمَا فَاتَهُمَا مِنْ نَعِيمِ الْجَنَّةِ .

His Repentance

When Adam committed error, he apologized to God saying: "O my lord! Accept my repentance and apology and restore my rank."

لَمَّا زَلَّتْ مِنْ آدَمَ الْخَطِيئَةُ وَاعْتَذَرَ إِلَى رَبِّهِ عَزَّ وَجَلَّ ، قَالَ : يَا رَبِّ تَبُّ عَلَيَّ وَاقْبَلْ مَعْدِرَتِي وَأَعِدَّنِي إِلَى مَرْتَبَتِي

"Then Adam received (some) words from his lord, so He turned to him mercifully; surely He is oft-returning (to mercy), the Merciful." (2:37)

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ .

The question here is what those words were. Polyquoting Kafi, Imam Baqer and Imam Sadeq Saafi Exegesis says: Those words were the following:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ عَمِلْتُ سُوءً وَظَلَمْتُ نَفْسِي فَاعْفِرْ لِي وَأَنْتَ خَيْرُ الْغَافِرِينَ .

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ عَمِلْتُ سُوءً وَظَلَمْتُ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

There is no god save You, glory be to you O God, and I praise You, I have done wrong and been unjust to myself, therefore forgive me and have mercy on me, for, You are truly the Most Merciful of the merciful ones.

There is no god but You, glory be to You O God and I praise You, I have done wrong and been unjust to myself, therefore, return to me mercifully, for, You are the Most Merciful of the merciful ones.

In Safi Exegesis, it has also been pointed out: Those words were the above and the following:

بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ .

I invoke You through Muhammad, Ali, Fatima, Hasan and Husayn.

His Love Of Beauty

Having prostrated, Adam raised his head towards heaven and said: O God! Add to my beauty. Then in the morning, Adam had beard. He rubbed his hand on it asking: O God! what is this? God said: This is a beard. I have adorned you and your sons with it till the Day or Judgment.

سَجَدَ آدَمُ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ : يَا رَبِّ زِدْنِي جَمَالًا ، فَأَصْبَحَ وَلَهُ لِحْيَةٌ سَوْدَاءَ كَالْحُمَمِ فَضَرَبَ بِيَدِهِ إِلَيْهَا .فَقَالَ : يَا رَبِّ مَا هَذِهِ ؟ فَقَالَ هَذِهِ اللَّحْيَةُ زَيْنَتُكَ بِهَا أَنْتَ وَذُكُورَ وُلْدِكَ يَوْمَ الْقِيَامَةِ .

Acquaintance With Eve

God Almighty made Eve of the remain of Adam's clay in His shape. One day God made Adam to be overtaken by sleep showing Eve to him in his dream. This was the first dream on the earth. When Adam woke up, Eve was sitting at the top of his bed. At this moment, God Asked: O Adam! Who is this women sitting near you? Adam said: The one You showed me in my dream. Then Adam became acquainted

with Eve and thanked God.

إِنَّ اللَّهَ تَعَالَى خَلَقَ حَوَاءَ مِنْ فَضْلِ طِينَةِ آدَمَ عَلَى صُورَتِهِ وَكَانَ أَلْقَى عَلَيْهِ النُّعَاسَ وَارَاهُ ذَلِكَ فِي مَنَامِهِ وَهِيَ أَوَّلُ رُؤْيَا كَانَتْ فِي الْأَرْضِ فَانْتَبَهَ وَهِيَ جَالِسَةٌ عِنْدَ رَأْسِهِ فَقَالَ عَزَّ وَجَلَّ : يَا آدَمُ مَا هَذِهِ الْجَالِسَةُ ؟ قَالَ : الرُّؤْيَا الَّتِي أَرَيْتَنِي فِي مَنَامِي ، فَانْسَ وَحَمَدَ اللَّهَ

Patience And Tolerance

It has been reported that some of Adam's younger children were going up and down his body, one of them using Adam's ribs as ladder for going up to his head and coming down the same way but Adam had lowered his head saying nothing nor raising his head. An elder son of Adam said: O father, can't you see what he is doing to you? You should forbid him to do so. Adam said: O my son, you have not seen what I have seen and you do not know what I know. I made a move by which I fell from the abode of honor to the abode of abjection and from the abode of blessings to the abode of wretchedness. Hence, I am afraid of doing something which will bring affliction upon me.

وَرُوي أَنَّ آدَمَ عَلَيْهِ السَّلَامُ كَانَ بَعْضُ أَوْلَادِهِ الصَّغَارِ يَصْعَدُونَ عَلَى بَدَنِهِ وَيَنْزِلُونَ ، يَجْعَلُ أَحَدُهُمْ رِجْلَهُ عَلَى أَضْلَاعِهِ كَهَيْئَةِ الدَّرَجِ فَيَصْعَدُ إِلَى رَأْسِهِ ثُمَّ يَنْزِلُ عَلَى أَضْلَاعِهِ كَذَلِكَ وَهُوَ مُطْرَقٌ إِلَى الْأَرْضِ لَا يَنْطِقُ وَلَا يَرْفَعُ رَأْسَهُ ، فَقَالَ لَهُ بَعْضُ أَوْلَادِهِ الْكِبَارِ : يَا أَبَتِ أَمَا تَرَى مَا يَصْنَعُ هَذَا بِكَ لَوْ نَهَيْتَهُ عَنْ هَذَا ، فَقَالَ : يَا بُنَيَّ إِنِّي رَأَيْتُ مَا لَمْ تَرَوْا وَعَلِمْتُ مَا لَمْ تَعْلَمُوا إِنِّي تَحَرَّكْتُ حَرَكَةً وَاحِدَةً فَأُهْبِطْتُ مِنْ دَارِ الْكِرَامَةِ إِلَى دَارِ الْهَوَانِ وَمِنْ دَارِ النَّعِيمِ إِلَى دَارِ الشَّقَاءِ . فَأَخَافُ أَنْ أَتَحَرَّكَ حَرَكَةً أُخْرَى فَيَصِيبَنِي مَا لَا أَعْلَمُ

His Thankfulness

When dying, Prophet Adam made a sermon to his children and said: Praise is due to the lord of the worlds who created me with His own hands, made my creation perfect, fashioned me in the best way, honored me with His angels' prostration, taught me all the names and made me settle in paradise. However, He had created me not only for a few days. Nevertheless, what he had willed, happened to me.

Therefore, praise is due to Him who removed pollution from me, favored me with His attention to my awe and weeping, accepted my repentance, guided me to His obedience and made me firm in it following my sin, and aided me in fighting my enemy — Eblis — after I had obeyed Him. I bear witness that there is no god but Allah, He is One, there is no partner for Him, He is Eternal after the annihilation of all creatures.

خَطَبَ سَلَامُ اللَّهِ عَلَيْهِ لِأَوْلَادِهِ وَقَالَ : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي خَلَقَنِي بِيَدِهِ وَسَوَّى خَلْقِي وَصَوَّرَنِي وَأَحْسَنَ صُورَتِي وَأَكْرَمَنِي بِسُجُودِ مَلَائِكَتِهِ وَعَلَّمَنِي الْأَسْمَاءَ كُلَّهَا وَأَسْكَنَنِي جَنَّتَهُ إِلَّا أَنَّهُ لَمْ يَكُنْ خَلَقَنِي لِلْعَاجِلِ لَهَا فَمَضَتْ

مَشِيئَتُهُ فِي كَمَا شَاءَ مِنْ قَدَرِهِ ، فَلَهُ الْحَمْدُ حِينَ أَقَالَني عَثْرَتِي وَرَجِمَ صَوْلَتِي وَبُكَائِي وَتَابَ عَلَيَّ وَهَدَانِي لِطَاعَتِهِ وَقَوَانِي عَلَيْهَا بَعْدَ مَعْصِيَتِهِ وَأَيَّدَنِي عَلَى مُحَارَبَةِ عَدُوِّي إبْلِيسَ بَعْدَ طَاعَتِي لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ . لهُ الْبَاقِي بَعْدَ فَنَاءِ خَلْقِهِ .

Begging Reward From God

It has been reported on the authority of Imam Baqer : When Adam made ka'ba and circumbulated it, he said: O Lord, there is a reward for every worker. I too have worked. He was told: Ask for whatever you wish. Adam said: O God, forgive my sin. He was told: You have been forgiven. Adam said: forgive the sin of my offspring. who will come after me. He was told: O Adam! Whoever confesses his sin, here, as you have done, I will forgive his sin.

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ : إِنَّ آدَمَ لَمَّا بَنَى الْكَعْبَةَ وَطَافَ بِهَا ، فَقَالَ : اللَّهُمَّ إِنَّ لِكُلِّ عَامِلٍ أَجْرًا ، اللَّهُمَّ وَأَنِي قَدْ عَمِلْتُ ، فَقِيلَ لَهُ : قَدْ غُفِرَ لَكَ يَا آدَمُ فَقَالَ : وَلِذُرِّيَّتِي مِنْ بَعْدِي ، فَقِيلَ لَهُ : يَا آدَمُ مَنْ بَاءَ مِنْهُمْ بِذَنْبِهِ هَاهُنَا كَمَا بُوتَ غَفَرْتُ لَهُ .

Use Of Hard-Earned Money

The holy Prophet has said: When God ordered Adam to descend on the earth, He told him to farm with his own hands and eat out of his own hand labor after being deprived of Paradise and its blessings.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ اللَّهَ حِينَ أَهْبَطَ آدَمَ إِلَى الْأَرْضِ أَمَرَهُ أَنْ يَحْرُثَ بِيَدِهِ فَيَأْكُلَ مِنْ كَدِّهِ بَعْدَ الْجَنَّةِ وَنَعِيمِهَا .

Taciturnity

When children of Prophet Adam multiplied, one day they were talking before him and he was silent. They said: O father! What is the matter with you that you do not speak? He said: O my sons! When Allah, Great be His Glory, expelled me from His presence, He claimed my promise saying: Talk little so that you will return to Me.

إِنَّ آدَمَ عَلَيْهِ السَّلَامُ لَمَّا كَثُرَ وُلْدُهُ وَوُلِدَ وُلْدُهُ كَانُوا يَتَحَدَّثُونَ عِنْدَهُ وَهُوَ سَاكِتٌ ، فَقَالُوا : يَا أَبَتَ مَا لَكَ لَا تَتَكَلَّمُ ؟ فَقَالَ : يَا بَنِيَّ إِنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا أَخْرَجَنِي مِنْ جَوَارِهِ عَهْدَ إِلَيَّ وَقَالَ : أَقَلَّ كَلَامَكَ تَرْجِعُ إِلَى جَوَارِي .

Seeking A Remedy From The Evil Of Eblis

Prophet Adam said: O Lord! You have given respite to Eblis making him dominate me and I have no

option save looking for Your favor.

God Almighty said: I will assign an angel with every offspring of yours to protect him from a nearby Satan.

Adam said: O Lord! Give more.

God said: A good deed will be rewarded tenfold and I will add to it but, (the reward of) a wrongdoing is only one and I will write it off.

Adam said: O my Lord! Give more.

God said: **"...O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether." (the Companies:53)**

Adam said: O my Lord! Give more.

God said: I will not deny your offspring the repentance as long as soul is in them.

Adam said: O my Lord! Give more.

God said: I will forgive generously.

Adam said: It is good enough for me.

قَالَ آدَمُ : يَا رَبِّ قَدْ أَنْظَرْتَهُ وَسَلَّطْتَهُ عَلَيَّ وَإِنِّي لَا أَمْتَنِعُ مِنْهُ إِلَّا بِكَ قَالَ : لَا يُؤَلِّدُ لَكَ وَلَدًا إِلَّا وَكَلِّتُ بِهِ مَنْ يَحْفَظُهُ مِنْ قُرْنَاءِ السُّوءِ . قَالَ : يَا رَبِّ زِدْنِي ، قَالَ : الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا وَأَزِيدُهَا ، وَالسَّيِّئَةُ بِوَاحِدَةٍ وَأَمْحُوهَا ، قَالَ : يَا رَبِّ زِدْنِي قَالَ « يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا » قَالَ : يَا رَبِّ زِدْنِي قَالَ : التَّوْبَةُ لَا أَمْنَعُهَا مِنْ وُلْدِكَ مَا كَانَتْ فِيهِمُ الرُّوحُ ، قَالَ : يَا رَبِّ زِدْنِي قَالَ : أَعْفِرُ وَلَا أُبَالِي ، قَالَ : حَسْبِي .

Enjoining Keeping Secrets

Prophet Adam became sick for eleven days enjoining his son, Sheth, to keep his knowledge hidden from Cain and his children, for it was because of jealousy that Cain killed Abel. Adam had devoted knowledge to Abel. It was for this reason that Sheth and his children had kept their knowledge hidden from Cain and his children who did not have a share of it.

ذُكِرَ أَنَّ آدَمَ مَرِضَ أَحَدَ عَشَرَ يَوْمًا وَأَوْصَى إِلَى ابْنِهِ شِيثَ وَأَمَرَهُ أَنْ يَخْفِيَ عِلْمَهُ عَن قَابِيلَ وَوَلَدِهِ ، لِأَنَّهُ قَتَلَ هَابِيلَ حَسَدًا مِنْهُ لَهُ حِينَ خَصَّهُ آدَمُ بِالْعِلْمِ ، فَأَخْفَى شِيثُ وَوَلَدُهُ مَا عِنْدَهُمْ مِنَ الْعِلْمِ ، وَلَمْ يَكُنْ عِنْدَ قَابِيلَ وَوَلَدِهِ عِلْمٌ . يَنْتَفِعُونَ بِهِ .

Mourning Abel

When Abel was killed, Adam mourned him for a year and never smiled.

لَمَّا قُتِلَ هَابِيلُ عَلَيْهِ السَّلَامُ : مَكَثَ آدَمُ سَنَةً حَزِينًا لَا يَضْحَكُ .

Praising Allah After Sneezing

Abdullah Ibn Massood has reported on the authority of the holy Prophet: When Allah blew His spirit into Adam, he sneezed. God inspired him to say: Praise is due to the lord of the worlds.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ : قَالَ سَيِّدُنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ وَنَفَخَ فِيهِ عَطَسَ آدَمُ ، فَقَالَ لَهُمْ أَنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Avoiding Haste

When Adam's death drew near, he gathered all his children informing and recommending them of the result of good deeds. An advice of his to the children was: Think of whatever you wish to do beforehand, for, if I had done so, I was not afflicted with what afflicted me.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . وَلَمَّا قَرُبَ وَفَاةُ آدَمَ عَلَيْهِ السَّلَامُ جَمَعَ أَوْلَادَهُ وَأَخْبَرَهُمْ بِمَآثِرِ الْخَيْرَاتِ وَأَوْصَاهُمْ بِهَا ، وَمِنْ جُمْلَةِ وَصَايَاهُ لِوَلَدِهِ أَنَّهُ قَالَ : كُلُّ عَمَلٍ تُرِيدُونَ أَنْ تَعْمَلُوا بِهِ فَقِفُوا لَهُ سَاعَةً ، فَإِنِّي لَوْ وَقَفْتُ لَمْ يَكُنْ أَصَابَنِي مَا أَصَابَنِي .

Enjoining Piety (Fear Of Allah)

O my children! It is your duty to fear God and obey Him.

يَا بَنِي عَلَيكُمْ بِتَقْوَى اللَّهِ وَلِزُومِ طَاعَتِهِ .

Giving Away Part Of His Life To David

It has been reported on the authority of Imam Baqer: Allah— Glorified and Honored —, presented the names of the Prophets and their lifetime. Coming to the lifetime of Prophet David, Adam found out that David's lifetime was only forty years. So Adam said: How short the lifetime of David and how long my lifetime is? Will You add to David's lifetime if I give away a few years of mine? God said: Yes, O Adam.

Adam said: Give thirty years of my lifetime to David. Fix it for him and deduct it from my lifetime.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ عَزَّ وَجَلَّ عَرَضَ عَلَى آدَمَ الْأَسْمَاءَ الْأَنْبِيَاءِ وَأَعْمَارَهُمْ ، قَالَ : فَمَرَّ بِآدَمَ اسْمُ دَاوُدَ النَّبِيِّ عَلَيْهِ السَّلَامُ فَإِذَا عُمُرُهُ فِي الْعَالَمِ أَرْبَعُونَ سَنَةً ، فَقَالَ آدَمُ عَلَيْهِ السَّلَامُ : يَا رَبِّ مَا أَقَلُّ عُمُرُ دَاوُدَ وَمَا أَكْثَرَ عُمُرِي يَا رَبِّ إِنْ أَنَا زِدْتُ دَاوُدَ مِنْ عُمُرِي ثَلَاثِينَ سَنَةً أَتَثْبُتُ لَهُ ذَلِكَ ؟ قَالَ : نَعَمْ يَا آدَمُ ، قَالَ : فَإِنِّي قَدْ زِدْتُهُ مِنْ عُمُرِي ثَلَاثِينَ سَنَةً فَأَنْفِذْ ذَلِكَ لَهُ وَاثْبُتْهَا لَهُ عِنْدَكَ وَاطْرَحْهَا مِنْ عُمُرِي .

Imam Baqer said: God fixed it for David. It is on this basis that God writes off and records whatever He wills and with Him is the Mother of All Books.

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : فَأَثْبَتَ اللَّهُ عَزَّ وَجَلَّ لِذَاوُودَ فِي عَمْرِهِ ثَلَاثِينَ سَنَةً وَكَانَتْ لَهُ عِنْدَ اللَّهِ مُثَبَّتَةً ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ (يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ) .

Enjoining Good Deeds

O my children! It is your duty to do virtuous deeds and follow them diligently.

عَلَيْكُمْ بِمَنَاقِبِ الْخَيْرِ فَالْزَمُوهَا .

Tasbeeh And Taqdeess Of God At The Time Of Death

When the angel of death was taking the life of Adam, he was engaged in Tasbeeh (saying praise is due to Allah), and Taqdeess (saying no god but Allah). At this time Gabriel said to the angel of death: O angel of death! Be lenient to him. Do you know him? He is Adam whom God made with His own Hands and into him blew of His own Spirit ordering us to prostrate before him and gave him an abode in paradise. Adam kept praising God till the angel of death took his life.

وَجَعَلَ مَلِكُ الْمَوْتِ يَقْبِضُ رُوحَ آدَمَ وَهُوَ يُسَبِّحُ بِهِ وَيُقَدِّسُهُ وَيُهَلِّلُهُ فَقَالَ جِبْرَائِيلُ لِمَلِكِ الْمَوْتِ : يَا مَلِكُ الْمَوْتِ أَرْفِقْ بِهِ فَقَدْ عَرَفْتَ حَالَهُ ، هُوَ آدَمُ الَّذِي خَلَقَهُ اللَّهُ بِيَدِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَأَمَرْنَا بِسُجُودِهِ وَأَسْكَنْتَهُ جَنَّتَهُ ، فَلَمْ يَزَلْ آدَمُ يَقْدِسُ رَبَّهُ حَتَّى قَبِضَ مَلِكُ الْمَوْتِ رُوحَهُ .

Expression Of Pain And Inability At The Time Of Death

When Adam was dying, Gabriel along with the angel of death were beside his bed and other angels had surrounded him. At this moment, Gabriel asked Adam: How is your situation? Adam said: It is extremely painful. Furthermore, the agony stands between me and prayer.

جِبْرَائِيلُ عِنْدَ رَأْسِهِ مَعَ مَلِكِ الْمَوْتِ وَالْمَلَائِكَةُ حَوْلَهُ ، فَقَالَ جِبْرَائِيلُ كَيْفَ تَجِدُكَ يَا آدَمُ ؟ فَقَالَ شَدِيدُ الْوَجَعِ قَدْ حَالَ الْوَجَعُ بَيْنِي وَبَيْنَ الْعِبَادَةِ

2. The Ethos Of Prophet Sheth

Introduction

Sheth (Gift of Allah) was the executor of Adam's will, who was born five years after Abel was killed by Cain:235 years after the fall of Adam. He was the offspring of Adam from his issue and Jafeth (Yefith) who were brethren. Thursday afternoon, God Almighty sent a Houri for Sheth and the next day another Houri for Jafeth. When those Houris married Sheth and Jafeth, a son from the former and a daughter from the latter were born. These two cousins — Sheth's son and Jafeth's daughter — got married later on and thus Adam's generation multiplied.

According to Nasekh At-Tawarikh, the marriage between brother and sister is completely rejected.

Sheth was residing in Mecca where he constantly performed major and minor Hajj. He founded Ka'aba with mud and stone. Getting sick, Sheth appointed his son, Anoosh as executor of his will and eventually passed away at the age of 912 and was buried alongside his parents in the Cave of Abo-Ghabais.

Teaching Of Divine Injunctions

God appointed Sheth as Prophet and sent him fifty books containing signs precepts, injunctions. Traditions and limits. Sheth used to live in Mecca teaching those books to Adam's children.

وَ نَبَأُ اللَّهِ شَيْئًا وَأَنْزَلَ عَلَيْهِ خَمْسِينَ صَحِيفَةً فِيهَا دَلَائِلُ اللَّهِ وَفَرَائِضُهُ وَأَحْكَامُهُ وَسُنَنُهُ وَشَرَائِعُهُ وَحُدُودُهُ، فَأَقَامَ بِمَكَّةَ يَتْلُو تِلْكَ الصُّحُفَ عَلَى بَنِي آدَمَ وَيُعَلِّمُهَا

Piety

Getting sick, Sheth called his son, Anoosh, making his will and enjoining him to piety (fear of Allah).

فَمَرَضَ فَدَعَا ابْنَهُ أَيُّوسَ (أَنُوشَ) فَأَوْصَى بِهِ إِلَيْهِ وَأَمَرَهُ بِتَقْوَى اللَّهِ

His Sixteen Pieces Of Advice

From the words of Sheth, son of Adam: A believer must have sixteen qualities:

- 1- Getting to know God, His angels and people of obedience
- 2- Getting to know good and evil, that is, interest in good and keeping away from evil.
- 3- Listening to and obeying a merciful King whom God has made vicegerent on the earth giving him the affair of cities and servants.
- 4- Being kind to the parents.
- 5- Doing good to the extent of one's ability.
- 6- Helping the poor.
- 7- Being kind to the homeless.
- 8- Being brave in obeying Allah.
- 9- Keeping away from debauchery.
- 10- Patience with faith and certainty.
- 11- Truthfulness.
- 12- Justice.
- 13- Detachment from the world.
- 14- Making a sacrifice as a sign of thanks to God who has bestowed blessings upon His creatures.
- 15- Forbearance and thankfulness to God during calamities in the world without showing impatience.
- 16- Modesty and little disputation.

وَمِنْ كَلَامِ شَيْثِ بْنِ آدَمَ عَلَيْهِ السَّلَامُ: يَجِبُ أَنْ يَكُونَ فِي الْمُؤْمِنِ سِتَّةَ عَشَرَ خُصْلَةً، [الأول]: المَعْرِفَةُ بِاللَّهِ وَمَلَائِكَتِهِ وَأَهْلِ طَاعَتِهِ، [الثاني] مَعْرِفَةُ الْخَيْرِ وَالشَّرِّ، أَمَّا الْخَيْرُ فَلْيَرْغَبْ فِيهِ وَأَمَّا الشَّرُّ فَلْيَحْذَرْ مِنْهُ [الثالث] السَّمْعُ وَالطَّاعَةُ لِلْمَلِكِ الرَّحِيمِ الَّذِي اسْتَخْلَفَهُ اللَّهُ فِي الْأَرْضِ وَمَلَكَهُ أَمْرَ الْبِلَادِ وَالْعِبَادِ، [الرابع] بِرُّ الْوَالِدَيْنِ [الخامس] اصْطِنَاعُ الْمَعْرُوفِ بِقَدْرِ الطَّاعَةِ [السادس] الْمُوَاسَاةُ لِلْفُقَرَاءِ [السابع] التَّعَصُّبُ لِلْغُرَبَاءِ [الثامن] الشُّجَاعَةُ فِي طَاعَةِ اللَّهِ، [التاسع] الْعِصْمَةُ عَنِ الْفُجُورِ [العاشر] الصَّبْرُ بِالْإِيمَانِ وَالْيَقِينِ، [الحادي عشر] صِدْقُ اللَّهْجَةِ، [الثاني عشر] الْعَدْلُ، [الثالث عشر] التَّوَرُّعُ فِي الدُّنْيَا، [الرابع عشر] الضُّحَايَا وَالْقَرَابِينَ شُكْرًا لِلَّهِ تَعَالَى عَلَى مَا أَوْلَى مِنَ النِّعَمِ لِخَلْقِهِ [الخامس عشر] الْحُلْمُ وَحَمْدُ اللَّهِ تَعَالَى عَلَى مَصَائِبِ الدُّنْيَا بِغَيْرِ تَمَلُّلٍ [السادس عشر] الْحَيَاءُ وَقَلَّةُ الْمُمَارَاةِ

3. The Ethos Of Epoch (Prophet Idris)

Introduction

Idris was the son of Bard, son of Mahail, son of Kenan, son of Anoosh, son of Sheth, son of Adam. He was called triple-blessed, for he had three positions, namely, reign, wisdom and Prophethood. He was born in Manf, the capital of ancient Egypt on the left side of Cairo presently known as Einos-Shams. He was appointed as Prophet 200 years after the demise of Adam and lived in Sahleh Mosque in Kufa for some time. He was a tailor and the first one who used needle for sewing and pen for writing. Thirty books were sent to him. He taught astrology and eventually ascended to heavens.

His Best Moral Virtue As Mentioned In The Holy Quran

"And mention Idris in the Book; surely he was a truthful man, a Prophet." (20:56)

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ أَنَّهُ كَانَ صِدِّيقًا نَبِيًّا.

Good Deeds

Every day, Idris deeds went up to heavens as much as the deeds done by the people of his time altogether.

وَكَانَ يَصْعَدُ إِلَى السَّمَاءِ مِنْ عَمَلِهِ فِي كُلِّ يَوْمٍ مِثْلُ أَعْمَالِ أَهْلِ زَمَانِهِ كُلِّهِمْ.

Fast And Travel

It has been reported on the authority of Ibn Abbass that Prophet Idris was traveling days while he was fasting and took a rest wherever night fell.

عَنْ ابْنِ عَبَّاسٍ عَلَيْهِ السَّلَامُ قَالَ : كَانَ إِدْرِيسُ النَّبِيُّ عَلَيْهِ السَّلَامُ يَسِيحُ النَّهَارَ وَيَصُومُهُ وَيَبِيْتُ حَيْثُ مَا جَنَّهُ اللَّيْلُ.

Creativity: Writing And Tailoring

Idris was the first one who wrote with pen and the first one who made garment and wore it.

While he was cutting out and sewing, he used to say: Glory be to Allah, there is no god but Allah, Allah

is the Greatest, He is One, and He is Glorious.

وَهُوَ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ وَأَوَّلُ مَنْ خَاطَ الثِّيَابَ وَلَبَسَهَا ، وَكَانَ كُلَّمَا خَاطَ سَبَّحَ اللَّهَ وَهَلَّلَهُ وَكَبَّرَهُ وَوَحَّدَهُ وَمَجَّدَهُ .

Teaching

Idris is so named because he was frequently teaching the precepts of Allah — Glorified and Honored — and the traditions of Islam.

وَإِنَّمَا سُمِّيَ إِدْرِيسُ لِكَثْرَةِ مَا كَانَ يُدْرَسُ مِنْ حِكْمِ اللَّهِ عَزَّ وَجَلَّ وَسُنَنِ الْإِسْلَامِ .

His Trifold Qualities

Prophet Idris was of few words, spoke softly, and took his steps very close to each other when walking.

إِنَّ إِدْرِيسَ عَلَيْهِ السَّلَامُ . قَلِيلُ الصَّوْتِ ، رَقِيقُ الْمَنْطِقِ قَرِيبُ الْخُطَى إِذَا مَشَى .

The First One Who Took A Pen In Hand

He (Idris) was the first one who wrote with a pen.

وَهُوَ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ .

The First One Who Made Garment

He (Idris) was the first one who sewed a garment and wore it.

وَهُوَ أَوَّلُ مَنْ خَاطَ الثِّيَابَ وَلَبَسَهَا .

His Meditation Upon God's Grandeur

Idris meditated upon the grandeur of Allah, Great be His Glory, saying: For these heavens and the earths, for this great creation, the sun, the Moon the stars, the clouds, rain and all these objects, there is a Lord who is their Manager, why should I not worship this Lord as He deserves. Then, he made contact with his tribe, preaching them, giving them advice, warning them, and inviting them to worship the

Creator of all these objects.

إِنَّهُ (إِدْرِيس) فَكَّرَ فِي عَظَمَةِ اللَّهِ جَلَّ جَلَالُهُ ، فَقَالَ إِنَّ لِهَذِهِ السَّمَاوَاتِ وَلِهَذِهِ الْأَرْضِينَ وَلِهَذِهِ الْخَلْقِ الْعَظِيمِ وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَالسَّحَابِ وَالْمَطَرِ وَهَذِهِ الْأَشْيَاءِ الَّتِي تَكُونُ لِرَبِّ يَدْبَرُهَا وَيُصَلِّحُهَا بِقُدْرَتِهِ فَكَيْفَ لِي بِهِذَا الرَّبِّ فَأَعْبُدُهُ حَقَّ عِبَادَتِهِ ، فَخَلَا بِطَائِفَةٍ مِنْ قَوْمِهِ فَجَعَلَ يَعْظُمُهُمْ وَيَذَكِّرُهُمْ وَيُخَوِّفُهُمْ وَيَدْعُوهُمْ إِلَى عِبَادَةِ خَالِقِ هَذِهِ الْأَشْيَاءِ .

Idris And Love Of Worship

(When Idris invited people) they responded to him one by one until they became seven, then seventy, then seven hundred until they became one thousand. Idris said: Let us select a hundred men from among a thousand. They did so. Then they selected seventy men from among a hundred and then ten and eventually seven. Then, he said to them: Now you — seven persons — pray and the rest of us will say Amen so that God, Great be His Glory will guide us to worshipping Him.

فَلَا يَزَالُ يُجِيبُهُ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى صَارُوا سَبْعَةً، ثُمَّ سَبْعِينَ إِلَى أَنْ صَارُوا سَبْعِمِائَةً، ثُمَّ بَلَغُوا أَلْفًا، قَالَ لَهُمْ تَعَالَوْا نَخْتَرِ مِنْ خِيَارِنَا مِائَةَ رَجُلٍ، فَاخْتَارُوا مِنْ خِيَارِهِمْ مِائَةَ رَجُلٍ، وَاخْتَارُوا مِنَ الْمِائَةِ سَبْعِينَ رَجُلًا، ثُمَّ اخْتَارُوا مِنَ السَّبْعِينَ عَشْرَةَ ثُمَّ اخْتَارُوا مِنَ الْعَشْرَةِ سَبْعَةً ، قَالَ لَهُمْ تَعَالَوْا فَلْيَدْعُ هَؤُلَاءِ السَّبْعَةَ، فَلْيُؤْمِنِ بَقِيَّتِنَا، فَلَعَلَّ هَذَا الرَّبُّ جَلَّ جَلَالُهُ يُدَلِّنَا عَلَى عِبَادَتِهِ .

They laid their hands on the earth and prayed for a long time but they gained nothing. Then, they raised their hands towards the heaven. It was then that God — Glorified and Honored — , inspired Idris guiding him those with him to worshipping Him. Since then, they worshipped God — Glorified and Honored — and did not associate anything with Him till God raised Idris to heavens.

فَوَضَعُوا أَيْدِيَهُمْ عَلَى الْأَرْضِ وَدَعَوْا طَوِيلًا فَلَمْ يَتَّبِعْنِ لَهُمْ شَيْءٌ ثُمَّ رَفَعُوا أَيْدِيَهُمْ إِلَى السَّمَاءِ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى إِدْرِيسَ عَلَيْهِ السَّلَامُ وَنَبَّأَهُ وَدَلَّهُ عَلَى عِبَادَتِهِ وَمَنْ آمَنَ مَعَهُ فَلَمْ يَزَالُوا يَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ لَا يُشْرِكُونَ بِهِ شَيْئًا حَتَّى رَفَعَ اللَّهُ عَزَّ وَجَلَّ إِدْرِيسَ إِلَى السَّمَاءِ .

4. The Ethos Of Prophet Noah

Introduction

Noah who is called the chief of the Prophets and "saved by Allah" is the son of Lamuch. After being appointed as a Prophet, Noah invited people to worship God but experienced nothing but persecution by people till on the order of God, he made the ark and it started raining.

"And make the ark before Our eyes and (according to) Our revelation" (11:37):

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا

"So We opened the gates of the cloud with water pouring down, and We made water to flow in the land in springs." (54:11- 12)

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ. وَفَجَّرْنَا الْأَرْضَ عُيُونًا

Noah was commissioned to carry in his ark all the believers and a pair of all things, and the deluge overtook the unbelievers and even Noah's son. This story has been elaborated in the books of history.

About Noah's life-span there are differences of opinion. The late Sheikh Sadooq, in the book, Kamal al-Deen has reported a hadith on the authority of Imam Sadeq: Noah lived for two thousand and five hundred years, with 850 years before ordainment and 950 years after ordainment during which he invited people to worship God and he lived for seven hundred years after the ark landed.

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: عَاشَ نُوحٌ عَلَيْهِ السَّلَامُ أَلْفَ سَنَةٍ وَخَمْسِمِائَةَ سَنَةٍ، مِنْهَا ثَمَانُمِائَةٍ وَخَمْسُونَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَأَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا وَهُوَ فِي قَوْمِهِ يَدْعُوهُمْ، وَسَبْعِمِائَةَ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَنَضَبَ الْمَاءَ

When the angel of death came to Noah, he was in sunlight. After greeting him, the angel of death said: Why are you here? He said to take your soul. Noah said: Will you permit me to go to the shade? The Angel of death said: Yes. Then Noah changed his position saying: O angel of death! What happened to me in life is like the change of position from sunlight to shade, now perform your mission. At this moment his soul was taken and he passed away.

Propagating Divine Mission

"And O my people! I ask you not for wealth in return for it; my reward is only with Allah." (11:29)

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اجْتَبَيْتُمُوهُ فَلَا جُنَاحَ عَلَيَّ إِن كُنتُمْ تُحِبُّونَ ۚ إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَإِنَّا لَعَلِيمُونَ

Inviting People To Worship God

"O my people! Serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day." (7:59)

فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

Care For Believers

"And I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant." (11:29)

وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

Seeking Help From God

"There fore he called upon his Lord: I am overcome, come Thou then to help" (54: 10)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

His Servitude And Thanksgiving

"The Offspring of those whom We bore with Nuh; surely he was a grateful servant." (17:3)

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

Praying And Cursing

"My Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in ought but destruction!" (71:28)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

His Moral Advice To His Children

When Noah's demise drew near, he called his two sons saying: I enjoin you two things and forbid you two other things; I forbid you Idolatry and arrogance and enjoin you "La elaha illa Allah, Sobhan Allah, wa Behamdeh"

وَلَمَّا حَضَرَتْ نُوحًا الْوَفَاةُ: دَعَا ابْنَيْهِ، فَقَالَ: أَمْرُكُمَا بِإِثْنَتَيْنِ وَأَنْهَاكُمَا عَنِ اثْنَتَيْنِ، أَنْهَاكُمَا عَنِ الشِّرْكِ وَالْكَبْرِ، وَأَمْرُكُمَا بِإِلَهِ إِلَّا اللَّهُ وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

His Worship

The holy Prophet of Islam said: "Noah observed fast all the days of year except on Idyl-fitr and Idyl-adha days.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: صَامَ نُوحٌ الدَّهْرَ إِلَّا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى.

His House

Noah used to live in a house made of wool for 1400 years and whenever he was told: Messenger of Allah! How good it was if you would make a house of mud and would take shelter therein, he would answer: I am going to die tomorrow and leave the house. He continued to live in this house till he passed away.

كَانَ نُوحٌ عَلَيْهِ السَّلَامُ فِي بَيْتٍ مِنْ شَعْرِ أَلْفًا وَأَرْبَعُمِائَةٍ سَنَةً، فَكُلَّمَا قِيلَ لَهُ: يَا رَسُولُ اللَّهِ لَوْ اتَّخَذْتَ بَيْتًا مِنْ طِينٍ تَأْوِي إِلَيْهِ، قَالَ: أَنَا مَيِّتٌ غَدًا وَتَارِكُهُ، فَلَمْ يَزَلْ فِيهِ حَتَّى فَارَقَ الدُّنْيَا.

His Opinion Of The World

It is reported that Gabriel said to Noah: O you who have lived the longest life among the Prophets! How do you find life? Noah said: The world is like a house with two doors; I entered it from one door and left it from the other.

وَرَوَى أَنَّ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ قَالَ لِنُوحٍ عَلَيْهِ السَّلَامُ: يَا أَطْوَلَ الْأَنْبِيَاءِ عُمُرًا كَيْفَ وَجَدْتَ الدُّنْيَا؟ قَالَ: كَدَارٍ لَهَا بَابَانِ، دَخَلْتُ مِنْ أَحَدِهِمَا وَخَرَجْتُ مِنَ الْآخَرِ.

His Thanksgiving

When Noah was Wearing clothes, eating food or drinking water, he thanked God saying: Praise is due to Allah.

It is also reported that Noah would say: In the name of Allah before eating and drinking and praise is due to Allah at the end.

وَوَ كَانَ إِذًا لَبِيسَ تَوْبًا أَوْ أَكَلَ طَعَامًا أَوْ شَرِبَ مَاءً شَكَرَ اللَّهَ تَعَالَى وَقَالَ: الْحَمْدُ لِلَّهِ

His Days And Nights

It has been reported on the authority of Imam Sadeq that in the mornings and evenings, Noah used to say: O God! I take You as a witness that all days and nights as well as the blessings of religion and world come from you alone, You have no partner, praise is due to You, thanks is due to You so that you will be pleased with me and thanks after being pleased with me. This was Noah's thanks giving.

عَنْ أَبِي عَبْدِ اللَّهِ وَأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ نُوحًا كَانَ إِذَا أَصْبَحَ وَأَمْسَى قَالَ: اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّ مَا أَصْبَحَ أَوْ
أَمْسَى بِي مِنْ نِعْمَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ، لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ بِهَا عَلَيَّ حَتَّى تَرْضَى وَبَعْدَ
الرِّضَا. فَهَذَا كَانَ شُكْرُهُ

Model For Thanksgiving

It has been reported on the authority of Imam Zayn-A'abideen. That the people have learnt three qualities from three persons: Patience from Job, thanksgiving from Noah and jealousy from the sons of Jacob.

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: أَخَذَ النَّاسُ ثَلَاثَةً مِنْ ثَلَاثَةٍ: أَخَذُوا الصَّبْرَ عَنْ أَيُّوبَ وَالشُّكْرَ عَنْ نُوحٍ، وَالْحَسَدَ
عَنْ بَنِي يَعْقُوبَ

His Appeal To Laa Ilaha Illa Allah

It has been reported on the authority of Imam Reza that when Noah embarked in the Ark, God — Glorified and Honored —, inspired him: O Nuh! If you fear drowning, say a thousand times: La elaha illa Allah, then ask Me for rescue so that I will rescue you and those who believe with you. When they were all placed in the Ark and untied the thick rope of the Ark, a sharp wind started blowing.

Hence, Noah did not have time enough to say a thousand times "La elaha illa Allah". He had only time to say "Laa elaha illa Allah" a hundred times in the Syriac language by which the Ark became calm. Noah said: The words by which God rescued me should not be separated from me. Then, he had those words inscribed on his signet-ring.

عَنْ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: إِنَّ نُوحًا عَلَيْهِ السَّلَامُ لَمَّا رَكِبَ السَّفِينَةَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا نُوحُ أَنْ خِفْتَ الْغَرَقَ فَهَلَّلْنِي أَلْفًا ثُمَّ سَلَّنِي النِّجَاةَ أَنْجِكَ مِنَ الْغَرَقِ وَمَنْ آمَنَ مَعَكَ، قَالَ: فَلَمَّا اسْتَوَى نُوحٌ وَمَنْ مَعَهُ فِي السَّفِينَةِ وَرَفَعَ الْقَلْسَ عَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يَأْمَنْ نُوحُ الْغَرَقَ فَأَعْجَلَتْهُ الرِّيحُ فَلَمْ يُدْرِكْ أَنْ يَهْلِلَ أَلْفَ مَرَّةٍ، فَقَالَ بِالسَّرْيَانِيَّةِ: [هلوليا الفا الفا يا مارياتقن] قَالَ: فَاسْتَوَى الْقَلْسُ وَاسْتَمَرَّتِ السَّفِينَةُ فَقَالَ نُوحٌ عَلَيْهِ السَّلَامُ: أَنْ كَلَامًا نَجَّانِي اللَّهُ بِهِ مِنَ الْغَرَقِ (لِحَقِيقٍ أَنْ لَا يُفَارِقَنِي قَالَ: فَنَقَشَ فِي خَاتَمِهِ (لَا إِلَهَ إِلَّا اللَّهُ

His Lament

It has been reported on the authority of Imam Sadeq that Noah's name was AbdulGhaffar, meaning servant of the Forgiver but since he lamented and wept over himself, he was named Nuh.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَانَ اسْمُ نُوحٍ عَلَيْهِ السَّلَامُ عَبْدَ الْغَفَّارِ وَإِنَّمَا سُمِّيَ نُوحٌ لِأَنَّهُ يَنُوحُ عَلَى نَفْسِهِ.

Praying For His Persecutors

The people of Noah attacked him and strangled him to the point that he fainted and when getting up, he said: O God! Forgive me and my people, for they are ignorant.

إِنَّ قَوْمَ نُوحٍ كَانُوا يَبْطِشُونَ بِهِ فَيَخْنُقُونَهُ حَتَّى يُعْشَى عَلَيْهِ فَإِذَا أَفَاقَ قَالَ: اللَّهُمَّ اغْفِرْ لِي وَلِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

His Endurance In Calling People To God

He was sometimes so beaten up by a stick, smashed and left at home that people thought he was dead. But when he came to, he performed Ghusl, came out of home and called people towards God.

وَكَانَ يُضْرَبُ وَيُلْفُ وَيُلْقَى فِي بَيْتِهِ، يَرُونَ أَنَّهُ مَاتَ فَإِذَا أَفَاقَ اغْتَسَلَ وَخَرَجَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى اللَّهِ.

Never Breaks His Promise

The last creature which entered the Ark was a donkey. When the forelegs of the donkey entered the Ark, Satan took hold of its tail not letting its hindlegs enter the Ark. Noah ordered the animal to enter but it

could not. Eventually, Noah said: Enter even if Satan is with you. This word slipped from Noah's tongue and when he said it, Satan entered the Ark with it. Noah said to Satan: O the enemy of God, what made you enter the Ark? Satan said: Did you yourself not say: enter even if Satan is with you? Noah let him go and said nothing.

وَكَانَ آخِرُ مَنْ دَخَلَ السَّفِينَةَ الْجِمَارُ، فَلَمَّا دَخَلَ صَدْرَهُ تَعَلَّقَ إِبْلِيسُ بِذَنْبِهِ فَلَمْ تَرْتَفِعْ رِجْلَاهُ، فَجَعَلَ نُوحٌ يَأْمُرُهُ بِالْدُخُولِ فَلَا يَسْتَطِيعُ حَتَّى قَالَ: ادْخُلْ وَإِنْ كَانَ الشَّيْطَانُ مَعَكَ فَقَالَ: كَلِمَةً زَلَّتْ عَلَى لِسَانِهِ فَلَمَّا قَالَهَا دَخَلَ الشَّيْطَانُ مَعَهُ فَقَالَ لَهُ نُوحٌ: مَا أَدْخَلَكَ يَا عَدُوَّ اللَّهِ؟ فَقَالَ أَلَمْ تَقُلْ ادْخُلْ وَإِنْ كَانَ الشَّيْطَانُ مَعَكَ؟ فَتَرَكَهُ. أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ.

5. The Ethos Of Prophet Hud

Introduction

Prophet Hud is the son of Shalah, son of Arfkhshath, son of Sam, son of Noah, who was born 2648 years after the fall of Adam. He was engaged in trade in the beginning of his life and earned his livelihood in this way. Hud was appointed as Prophet at the age of forty. Since then, he started propagating his mission and guiding people. He used to say:

"I deliver to you the messages of my Lord and I am a faithful adviser to you." (7:68)

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

but the people said:

"... and most surely we think you to be of the liars." (7:66)

إِنَّا لَنَنظُنُّكَ مِنَ الْكَاذِبِينَ

And eventually, people were afflicted with torment and such a destructive wind started to blow that according to verse 42 of the Quranic chapter — the Scatteres —

"It did not leave aught on which it blew, but it made it like ashes."

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

Then, Prophet Hud settled in Hazaramaut along with four thousand believers who had been rescued from the torment as a result of his invocation and eventually passed away at the age of 464.

It is reported that over a cave in Hazaramaut Mountain, there is a dome under which his holy body is buried with the following words inscribed on a tablet:

In the Name Of Allah, the Beneficent, the Merciful, the Most High, the Most Sublime:

I am Hud, the Prophet and the Messenger of the Lord of the earth and heavens unto the people of Ad. I invited them to believe in God and renounce idols. However, they disobeyed. Therefore, they were afflicted with a destructive wind hence ruined.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَلِيِّ الْأَعْلَى، إنا هودُ النَّبِيِّ وَرَسُولُ رَبِّ الْأَرْضِ وَالسَّمَاءِ إِلَى الْمَلَأَ مِنْ عَادٍ فَدَعَوْتُهُمْ إِلَى
الإِيمَانِ وَخَلَعَ الْأَصْنَامِ وَالْأَوْثَانِ فَعَصَوْنِي فَأَهْلَكْتَهُمُ الرِّيحُ الْعَقِيمُ فَأَصْبَحُوا كَالرَّمِيمِ

His Advice To People

"And to Ad (We sent) their brother Hud. He said: O my people! Serve Allah, you have no god other than Him; will you not then guard (against evil)? The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars. He said: O my people! There is no folly in me, but I am an apostle of the Lord of the worlds. I deliver to you the messages of my Lord and I am a faithful adviser to you." (7:65- 68)

وَأِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ: يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ، قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا
لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ. قَالَ: يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ، أُبَلِّغُكُمْ
رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

Delivering Message Of God

"O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?" (11:51)

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِ اجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

Immunity From Infidels

"He said: surely Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah)." (11:54)

قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ.

Reliance On God

"Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path." (11:56)

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ، مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Seeking Help From God

"He said: O my Lord! Help me against their calling me a liar. He said: In a little while they will most certainly be repenting. So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people." (23:39- 41)

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ، قَالَ عَمَّا قَلِيلٍ لِيُصِيبُنَّ نَادِمِينَ، فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غَتَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ.

Patience Over An Incompatible Wife

Prophet Hud was a farmer and irrigated farms. One day, a group of people came to his house seeking to meet with him. A one-eyed woman whose hair was mostly gray came out to them asking: Who are you? They said: We are the people of such and such land, and our land has been hit by drought; so, we have come to request Hud to pray for us and ask God to give us rain. She said: Had Hud's supplication been heeded, he would have supplicated for himself, for his farm has been drought burnt. They said: Now tell us where is he? She said: He is in such and such place. They went to him saying: O Prophet of Allah! Our land has been hit by drought. Ask God to make our land green and give us rain.

Hud performed prayer and supplicated for them saying to them: Go back, for rain has already fallen and your land has become green. They said: O Prophet of Allah! We have seen sometime strange. Hud said: What have you seen? They said: a one-eyed woman most of whose hair is gray. She said: Who are you and what do you want? We said: We have come here to ask Nuh, the Prophet of Allah to supplicate to God to give us rain but she said: Had Hud's supplication been heeded, he would have supplicated for himself, for, his own land has been drought burnt. Hud said: That was my wife and I invoke Allah to permit her to live long. They asked him why. Nuh said: Allah never created a believer without creating an enemy for him to harm him. She is my enemy. Having an enemy over whom I have control is better than facing one who controls me.

وَكَانَ هُودٌ زَرَّاعًا وَكَانَ يَسْقِي الزَّرْعَ فَجَاءَ قَوْمٌ إِلَىٰ بَابِهِ يُرِيدُونَهُ فَخَرَجَتْ عَلَيْهِمْ امْرَأَتُهُ شَمَطَاءَ عَوْرَاءَ فَقَالَتْ: أَنْتُمْ؟ فَقَالُوا: نَحْنُ مِنْ بِلَادِ كَذَا وَكَذَا، أَجَدَبْتَ بِلَادِنَا فَجِئْنَا إِلَىٰ هُودٍ نَسْأَلُهُ أَنْ يَدْعُوا لِلَّهِ حَتَّىٰ تُمْطَرَ وَتُخْضَبَ بِلَادُنَا، فَقَالَتْ: لَوْ اسْتَجِيبَ لِهُودٍ لَدَعَا لِنَفْسِهِ فَقَدْ اخْتَرَقَ زَرْعَهُ لِقَلْبَةِ الْمَاءِ قَالُوا: فَأَيْنَ هُوَ؟ قَالَتْ هُوَ فِي مَوْضِعٍ كَذَا وَكَذَا، فَجَاءُوا إِلَيْهِ فَقَالُوا: يَا نَبِيَّ اللَّهِ قَدْ أَجَدَبْتَ بِلَادِنَا وَلَمْ نُمْطَرَ فَاسْأَلِ اللَّهَ أَنْ تُخْضَبَ بِلَادُنَا وَنُمْطَرَ، فَتَهَيَّأْ لِلصَّلَاةِ وَصَلِّ وَدَعَا لَهُمْ، فَقَالَ لَهُمْ: ارْجِعُوا فَقَدْ أُمْطَرْتُمْ فَأُخْضِبَتْ بِلَادُكُمْ.

فَقَالُوا: يَا نَبِيَّ اللَّهِ إِنَّا رَأَيْنَا عَجَبًا، قَالَ: وَمَا رَأَيْتُمْ؟ قَالُوا: رَأَيْنَا فِي مَنْزِلِكَ امْرَأَةً شَمَطَاءَ عَوْرَاءَ، قَالَتْ لَنَا مَنْ أَنْتُمْ؟ وَمَنْ تُرِيدُونَ؟ قُلْنَا: جِئْنَا إِلَىٰ نَبِيِّ اللَّهِ هُودٍ لِيَدْعُوا اللَّهَ لَنَا فَنُمْطَرَ، فَقَالَتْ: لَوْ كَانَ هُودٌ دَاعِيًا لَدَعَا نَفْسَهُ فَإِنَّ زَرْعَهُ قَدْ اخْتَرَقَ.

فَقَالَ هُودٌ: ذَاكَ امْرَأَتِي وَأَنَا أَدْعُو اللَّهَ لَهَا بِطُولِ الْبَقَاءِ فَقَالُوا: فَكَيْفَ ذَلِكَ؟ قَالَ: لِأَنَّهُ مَا خَلَقَ اللَّهُ مُؤْمِنًا إِلَّا وَلَهُ عَدُوٌّ يُؤْذِيهِ وَهِيَ عَدُوَّتِي فَلَيْتَن يَكُونَ عَدُوِّي مِمَّنْ أَمْلِكُهُ خَيْرٌ مِنْ أَنْ يَكُونَ عَدُوِّي مِمَّنْ يَمْلِكُنِي.

Patience Over Persecution

When Hud turned forty, God inspired him: Go to your people and invite them to worship Me. Should they respond to you positively, I will increase their power and wealth. When the people were gathering together, Hud came to them saying: O my people! Worship Allah, for there is no god for you save Him. They said: O Hud! You are a trustworthy man. Hud said: Then know that I am the Messenger of Allah unto you. Give up worshipping idols. Hearing this, people attacked him, trying to strangle him and leaving him as a dead person. Hud was unconscious for a day and night and when came to, he said: O my Lord! I did my duty and you saw what my people did to me.

لَمَّا تَمَّ لِهُودٍ عَلَيْهِ السَّلَامُ أَرْبَعُونَ سَنَةً أَوْحَى اللَّهُ تَعَالَىٰ إِلَيْهِ: أَنْ أَنْتِ قَوْمَكَ فَادْعُهُمْ إِلَىٰ عِبَادَتِي وَتَوْحِيدِي فَإِنَّ أَجَابُوكَ زِدْتُهُمْ قُوَّةً وَأَمْوَالًا فَبَيْنَمَا هُمْ مُجْتَمِعُونَ إِذْ أَتَاهُمْ هُودٌ فَقَالَ: يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ.

فَقَالُوا: يَا هُودُ لَقَدْ كُنْتَ عِنْدَنَا ثِقَةً آمِنًا، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ دَعُوا عِبَادَةَ الْأَصْنَامِ

فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ بَطَشُوا بِهِ وَخَنَقُوهُ وَتَرَكَوهُ كَالْمَيِّتِ، فَبَقِيَ يَوْمَهُ وَلَيْلَتَهُ مَغْشِيًا عَلَيْهِ، فَلَمَّا قَالَ: يَا رَبِّ إِنِّي قَدْ عَمَلْتُ وَقَدْ تَرَىٰ مَا فَعَلَ بِي قَوْمِي (الخ).

His Quietude And Equanimity

Hud was good-tempered. He had a special quietude and enjoyed much endurance.

كَانَ لِهَيْدٍ عَلَيْهِ السَّلَامُ: سَمْتُ وَسَكِينَةٌ وَوَقَارٌ.

6. The Ethos Of Prophet Saleh

Introduction

Prophet Saleh was son of Jaben son of Thamud, son of Amer, son of Eram, son of Sam, son of Nuh, who was born 2973 years after the fall of Adam. He was of high stature, broad-shouldered and eloquent, His hair was black and his cheeks rosy. He was bare-footed and preaching people most of the time. He was engaged in business when he was free preach. He was known as a pious man in youth.

When Saleh was appointed as Prophet, he started guiding people. After some time, a small group of people followed him and the rest called for a miracle saying: Bring out of mountain a pregnant camel which will deliver a young immediately. Saleh accepted and went to mountainside along with the people invoking God to show His sign. All of a sudden, the mountain moaned and from it a pregnant she-camel came out, giving birth to a young too. Nevertheless, they did not believe. Saleh said:

"This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time." (26: 155).

هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ

Saheh's she-camel horrified other animals in each pasture she entered making them to stop eating hence becoming thin. A group of adversaries by resorting to tricks slew the she-camel and her young fled towards mountain. Some people came to Saleh seeking a solution. Saleh said: Bring the young camel here. By seeing Saleh, the young camel cried three times: O Saleh! Where is Mother? and disappeared.

Saleh said: "Enjoy yourselves in your abode for three days, that is a promise not to be belied." (11:65)

فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ مَكْدُوبٍ

And eventually, the torment descended: "Then the earthquake overtook them, so they became motionless bodies in their abode." (7:77)

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِاثِمِينَ.

Saleh lived for 280 years and was buried between Rukn and Maqam in the holy House of God. (Ka'ba)

Propagating The Message Of God

"And I do not ask you any reward for it; my reward is only with the lord of the worlds." (the 26: 145)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ.

The Best Argumentor

It has been reported on the authority of Imam Baqer that the holy Prophet(S) asked Gabriel: What was the reason behind the ruin of Saleh's people? Gabriel said: O Muhammad! Saleh was appointed at the age of 16 and was among people up to the age of 120 but no one responded him positively. They had seventy idols which they worshipped besides Allah.

Seeing this, Saleh said: I was appointed as Prophet to you at the age of 16 and I am now at the age of 120. I offer you two proposals. If you desire anything, ask me so that I will ask God to fulfill your desire. Or if you wish, I will ask your gods to fulfill a desire. If they fulfilled my desire, I will depart from among you. Then none of us will be offended. They said: O Saleh! You are fair. Be prepared for it.

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَأَلَ جِبْرَائِيلَ كَيْفَ كَانَ مَهْلِكُ قَوْمِ صَالِحٍ؟ فَقَالَ: يَا مُحَمَّدُ إِنَّ صَالِحًا بَعَثَ إِلَى قَوْمِهِ وَهُوَ ابْنُ سِتِّ عَشْرٍ سَنَةً، فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَمِئَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ، قَالَ وَكَانَ لَهُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ: يَا قَوْمِ إِنِّي قَدْ بَعَثْتُ إِلَيْكُمْ وَأَنَا ابْنُ سِتِّ عَشْرٍ سَنَةً وَقَدْ بَلَغْتُ عِشْرِينَ وَمِئَةَ سَنَةٍ وَأَنَا أَعْرِضُ عَلَيْكُمْ أَمْرَيْنِ: إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا تَسْأَلُونِي وَإِنْ شِئْتُمْ سَأَلْتُ إِلَهَكُمْ، فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ شَنَّاتُكُمْ وَشَنَّاتُمُونِي. فَقَالُوا قَدْ أَنْصَفْتَ يَا صَالِحَ.

They left the city with their idols on their backs. When they were free eating and drinking, they said: O Saleh! Ask whatever you wish. Saleh said: What is the name of the big idol? They said the name. Saleh called the idol by name but there was no answer. Saleh said: Why it does not answer? They said: call other idols besides it. Saleh called other idols by name but there was no answer. Saleh said: O people! Did you see that I called all the idols but they did not answer? Now you ask me something so that I will ask God to answer right away and fulfill your desire. They came to their idols saying: Why don't you answer Saleh? They did not answer.

فَأْتَدُوا الْيَوْمَ يَخْرُجُونَ فِيهِ، قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَشَرَابَهُمْ فَأَكَلُوا وَشَرَبُوا، فَلَمَّا أَنْ فَرَعُوا دَعَوْهُ فَقَالُوا؟ يَا صَالِحُ سَلْ، فَدَعَا صَالِحٌ كَبِيرَ أَصْنَامِهِمْ فَقَالَ: مَا اسْمُ هَذَا؟ فَأَخْبَرُوهُ بِاسْمِهِ، فَنَادَاهُ بِاسْمِهِ فَلَمْ يُجِبْ فَقَالَ صَالِحٌ: مَا لَهُ لَا يُجِيبُ؟ فَقَالُوا لَهُ اذْعُ غَيْرَهُ، فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِيبْهُ وَاحِدٌ مِنْهُمْ

Then they said: O Saleh! Take a distance from us so that we will call our idols. They threw away the carpets and vessels they had with them wallowing in the dust. They said: O idols! If you do not answer Saleh, we will be disgraced. Then, they asked Saleh to ask idols again but there was no answer. They said: Saleh wishes you to answer him and speak.

فَقَالَ يَا قَوْمِ تَرَوْنَ قَدْ دَعَوْتُ أَصْنَامَكُمْ فَلَمْ يُجِيبْنِي وَاحِدٌ مِنْهُمْ فَاسْأَلُونِي حَتَّى ادْعُوا إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ

فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا: مَا بِالْكُنَّ لَا تُجِيبَن صَالِحًا؟ فَلَمْ تُجِبْ، فَقَالُوا: يَا صَالِحُ تَنَحَّ عَنَّا وَدَعْنَا وَأَصْنَامَنَا قَلِيلًا، قَالَ: فَرَمُوا بِنِتْلِكَ الْبَسِطِ الَّتِي بَسَطُوهَا، وَبِنِتْلِكَ الْإِنْيَةِ وَتَمَرَّعُوا فِي التُّرَابِ وَقَالُوا لَهَا: لَيْتَن لَمْ تُجِيبَن صَالِحًا الْيَوْمَ لَنَفْضَحَنَّ، ثُمَّ دَعَوْهُ فَقَالُوا: يَا صَالِحُ تَعَالَ فَسَلْهَا، فَعَادَ فَسَأَلَهَا فَلَمْ تُجِيبْهُ، فَقَالُوا: إِنَّمَا أَرَادَ صَالِحٌ أَنْ تُجِيبَهُ وَتُكَلِّمَهُ بِالْجَوَابِ

Saleh said: O people! the day is over but your gods do not answer. Now you ask me so that I will call my God and He will answer you right away. Seventy of their chiefs asked idols to speak but there was no answer. Eventually, they said: O Saleh! We ask you something and if your Lord answers, we will follow you and all the people in the village will follow you too.

قَالَ: فَقَالَ: يَا قَوْمِ هُوَ ذَا، تَرَوْنَ قَدْ ذَهَبَ النَّهَارُ وَلَا أَرَى إِلَهَكُمْ تُجِيبُنِي فَاسْأَلُونِي حَتَّى ادْعُوا إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ. قَالَ فَانْتَدَبَ لَهُ سَبْعُونَ رَجُلًا مِنْ كِبَرَائِهِمْ وَعُظْمَائِهِمْ وَالْمَنْظُورُ إِلَيْهِمْ مِنْهُمْ فَقَالُوا: يَا صَالِحُ نَحْنُ نَسْأَلُكَ، قَالَ: فَكُلُّ هَؤُلَاءِ يَرْضَوْنَ بِكُمْ؟ قَالُوا نَعَمْ فَإِنْ أَجَابُوكَ هَؤُلَاءِ أَجَبْنَاكَ

قَالُوا: يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَأَجَبْنَاكَ وَتَابَعَكَ جَمِيعُ أَهْلِ قَرْيَتِنَا

Saleh said: Ask me whatever you wish. They said: Let us go to the nearby mountain so that we will ask you what we wish there. When they reached the mountain, they said: O Saleh! Ask your Lord to bring out from this mountain a red, pure and pregnant she-camel right now. Saleh said: You have asked me something too hard for me yet so easy for my Lord. Then, he asked God what they had demanded. At this moment, the mountain cleaved and people were about to go mad when a horrible sound was heard.

فَقَالَ لَهُمْ صَالِحُ سَأَلُونِي مَا شِئْتُمْ، فَقَالُوا: انْطَلِقْ بِنَا إِلَى هَذَا الْجَبَلِ - وَجِبَلٌ قَرِيبٌ مِنْهُ - حَتَّى نَسْأَلَكَ عِنْدَهُ، قَالَ: فَانْطَلَقَ وَانْطَلَقُوا مَعَهُ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا: يَا صَالِحُ اسْأَلْ رَبَّكَ أَنْ يَخْرُجَ لَنَا السَّاعَةَ مِنْ هَذَا الْجَبَلِ نَاقَةٌ

حَمْرَاءُ شَقْرَاءُ وَبِرَاءَ عَشْرَاءَ - قَالَ قَدْ سَأَلْتُمُونِي شَيْئًا يَعْظُمُ عَلَيَّ وَيُهَوِّنُ عَلَيَّ رَبِّي فَسَأَلَ اللَّهُ ذَلِكَ فَانْصَدَعَ الْجَبَلُ
صَدْعًا كَادَتْ تَطِيرُ مِنْهُ الْعُقُولُ لَمَّا سَمِعُوا صَوْتَهُ

Like a woman in travail, the mountain became upset and abruptly the head of the she-camel and then other parts came out of the mountain standing on its four legs. Seeing this, the people said: How quickly your Lord answered our prayer! Therefore ask Him to give us its young too. Saleh asked God again and a young camel with new hair dropped from the she-camel. Saleh said: O people! Do you wish anything else? They said: No! Let us go to our people so as to inform them of what we have seen.

قَالَ: وَاضْطَرَبَ الْجَبَلُ كَمَا تَضْطَرِبُ الْمَرْأَةُ عِنْدَ الْمَخَاضِ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا وَرَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ،
فَلَمَّا اسْتَتَمَّتْ رِقَبَتَهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ عَلَى الْأَرْضِ قَائِمَةً، فَلَمَّا رَأَوْا ذَلِكَ قَالُوا: يَا
صَالِحُ مَا أَسْرَعُ مَا أَجَابَكَ رَبُّكَ فَسَلِّهَا أَنْ يُخْرِجَ لَنَا فَصِيلَهَا، قَالَ: فَسَأَلَ اللَّهُ تَعَالَى ذَلِكَ فَرَمَتْ بِهِ فِدْبًا حَوْلَهَا

فَقَالَ: يَا قَوْمِ أَبْقِيَ شَيْءًا؟ قَالُوا: لَا انْطَلِقْ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ مَا رَأَيْنَا وَيُؤْمِنُوا بِكَ

When the chiefs returned, their argument heated. Out of seventy only six of them did not change their mind saying what they have seen and what Saleh has brought was true. Sixty-four denied (covered) the truth saying it was no more than enchant. And one of the six chiefs who believed first changed his mind and was one of those who hamstrung the she-camel.

قَالَ: فَارْجِعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ الرَّجُلَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا وَقَالُوا: سِحْرٌ وَتَبَّتِ السِّتَّةُ وَقَالُوا:
الْحَقُّ مَا رَأَيْنَا قَالَ: فَكَثَرَ كَلَامَ الْقَوْمِ وَرَجَعُوا مُكْذِبِينَ ثُمَّ ارْتَابَ مِنَ السِّتَّةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

7. The Ethos Of Prophet Abraham

Introduction

Prophet Abraham is son of Tarih, son of Nahur, son of Sharugh, son of Arghu, son of Faligh, son of Abir, son of Shalikh, son of Kenan, son of Arfkshath, son of Sam, son of Noah. Abraham means a kind father. His title is the friend of Allah and the friend of the Beneficent. He is also called the father of the Prophets.

Abraham was born in the village of Kothi in Babylon 3323 years after the fall of Adam. His mother, Nona hid him in a cave out of fear of enemies for many years. He invited people to his upright creed from the

age of sixteen. His uncle, Azar used to make idols and would give them to Abraham to sell them. He would put a rope round their necks carrying them with disgrace in the streets calling:

"And by Allah! I will certainly do something against your idols... " (21:57)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

The news on these acts of his spread among people. Nemrud heard of it and ordered Abraham to be brought to his palace but Abraham did not prostrate to the king. Hence Nemrud was infuriated.

Once Abraham went to the idol-temple and broke all the idols hanging the ax on the neck of the biggest idol. Seeing this, people knew that it was the work of Abraham whom they condemned to be thrown to fire. The followers of Nemrud prepared a huge fire and threw Abraham into it. God said;

"O fire! Be a comfort and peace to Ibrahim." (21: 69)

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

When Nemrud's plan failed, he ordered to expel Abraham from the town. Therefore, Abraham together with Sarah his cousin, Lot, his nephew, Tarih, his father migrated from Babylon and settled in Haram in north-east Al-Jazirah. He married Sarah who was then 37 years old and departed for Kenan territory. Later on, as a result of a severe famine they migrated to Egypt from where they went to Palestine and settled in Hebron farm known as Qudskhalol till the end of life. Since Sarah was infertile, she recommended Hagar, her slave-girl to him and thus Ismail was born of Hagar.

Sarah asked Abraham to take Hagar and her son to a desert far from town. Her request was accepted. Abraham decided to take them to Mecca and at Gabriel's hint they alighted at the present Zamzam Well. He was with them for three days and upon his return said:

"O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House... " (14:37)

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Abraham visited the Sacred House and performed Hajj every year after his return and enjoyed seeing Hagar and Ismail. Ten years later, he was in Mecca when one night, he dreamed that he had to sacrifice Ismail. He prepared to do so but a sheep was brought from under mountain by the angel of God:

"And We ransomed him with a great sacrifice." (37: 107)

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Later on, Abraham restructured Ka'ba with the help of Ismail and eventually passed away after twenty five days of illness 3508 years after the Fall of Adam and was buried in Mafileh cave in Hebron (Palestine) where Sarah was buried too. In a hadith, the holy Prophet said: Abraham lived for 175 years.

قَالَ رَسُولُ اللَّهِ (ص) عَاشَ إِبْرَاهِيمُ مِئَةً وَخَمْسًا وَسَبْعِينَ سَنَةً

Immunity From Infidels

"Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah" (60:4)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

His Thankfulness

"Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists. Grateful for his favors; He chose him and guided him on the right path." (16: 120- 121)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ شَاكِرًا لَأَنْعَمِهِ وَهُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ

His Recommendations To His Sons

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

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Three Fold Virtues Of His

"Most surely Ibrahim was forbearing, tender-hearted, oft-returning to (to Allah)" (11:75)

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

His Truthfulness

"And mention Ibrahim in the Book; surely he was a truthful man, a Prophet." (19:41)

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

Why Did God Choose Him As A Friend?

Imam Reza has polyquoted Imam Sadeq and Imam Baqer as saying: God — Glorified and Honored — chose Abraham as a friend because he never rejected anyone and never asked anything from anyone but God.

عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُحَدِّثُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ إِنَّهُ قَالَ: اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ خَلِيلًا لِأَنَّهُ لَمْ يَرُدَّ أَحَدًا وَلَمْ يَسْأَلْ أَحَدًا غَيْرَ اللَّهِ عَزَّ وَجَلَّ.

His Threefold Characteristics

Abraham was asked: Why God has taken you as a friend? He said: For three reasons:

- 1- I always preferred God's orders to other ones:
- 2- I was not grieved with what God had destined for me
- 3- I was serving guests day and night.

قِيلَ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: بِأَيِّ شَيْءٍ اتَّخَذَكَ اللَّهُ خَلِيلًا؟ قَالَ: بِثَلَاثَةِ أَشْيَاءٍ اخْتَرْتَهُ أَمْرَ اللَّهِ عَلَى أَمْرِ غَيْرِهِ، وَمَا اهْتَمَمْتُ بِمَا يُكْفِلُ اللَّهُ لِي وَمَا تَعَشَّيْتُ وَلَا تَغَدَّيْتُ إِلَّا مَعَ الضَّيْفِ.

At His Table

It has been reported on the authority of Imam Sadeq that when Angels came to Abraham in human figure, Abraham brought them a broiled calf to eat. Angles said: We will not eat unless you tell us of its price. Abraham said: Say Bismillah (in the name of Allah) whenever you start eating and Alhamdo lillah (praise is due to Allah) whenever you finish eating. Imam Sadeq said: At this moment, Gabriel turned to his companies who were four and he was their chief and said: He deserves to be taken as a friend by God.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَمَّا جَاءَ الْمُرْسَلُونَ إِلَى إِبْرَاهِيمَ جَاءَهُمْ بِالْعِجْلِ، فَقَالَ: كُلُوا، فَقَالُوا: لَا نَأْكُلُ حَتَّى تُخْبِرَنَا مَا تَمَنُّهُ، فَقَالَ: إِذَا أَكَلْتُمْ فَقُولُوا: بِسْمِ اللَّهِ، وَإِذَا فَرَغْتُمْ فَقُولُوا: الْحَمْدُ لِلَّهِ، قَالَ فَالْتَفَتَ جِبْرَائِيلُ إِلَى أَصْحَابِهِ وَكَانُوا أَرْبَعَةً وَجِبْرَائِيلُ رَأْسُهُمْ، فَقَالَ: حَقٌّ لِلَّهِ أَنْ يَتَّخِذَ هَذَا خَلِيلًا.

Reliance On God

Imam Sadeq said: When Abraham was thrown into fire, Gabriel met him between the earth and heaven saying: Do you need any help? Abraham said: Not from you.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَمَّا أَلْقَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِي النَّارِ فَلَقَاهُ جِبْرَائِيلُ فِي الْهَوَاءِ وَهُوَ يَهْوِي فَقَالَ يَا إِبْرَاهِيمُ أَلَيْكَ حَاجَةٌ؟ فَقَالَ: أَمَا إِلَيْكَ فَلَا.

Thanking God For Not Committing Sin

It has been reported on the authority of Imam Baqer that one day Abraham saw a white hair in his beard. He said: Thanks God who has made me reach this age while I have not committed sin even in a blinking time.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: أَصْبَحَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَرَأَى فِي لِحْيَتِهِ شَيْبًا شَعْرَةً بَيْضَاءَ فَقَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي بَلَّغَنِي هَذَا الْمَبْلَغَ وَلَمْ أَعْصِ اللَّهَ طَرْفَةَ عَيْنٍ.

His Hospitality

It has been reported on the authority of Imam Sadeq that when Abraham was at his father's house and there was no guest there, he would lock the door, leave home while carrying the keys with him and looking for guests.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ كَانَ أَبَا أَضْيَافٍ. فَكَانَ إِذَا لَمْ يَكُونُوا عِنْدَهُ خَرَجَ يَطْلُبُهُمْ وَغَلَقَ بَابَهُ وَأَخَذَ الْمَفَاتِيحَ يَطْلُبُ الْأَضْيَافَ.

His Pity For Hagar And Ismail

It has been reported on the authority of Imam Musa that when Abraham made Hagar and Ismail settle in Mecca and bade them farewell, Hagar and Ismail started weeping. Addressing Hagar Abraham said: Why are you weeping? I have made you settle in the most beloved place on the earth and in the sanctuary of Allah. Hagar said: O Ibrahim! I have not seen any Prophet act as you have acted. Abraham

said: What have I done? Hager said: O Ibrahim! You are leaving behind a weak wife and a weak child, helpless with no companion of mankind, no spring of water, no harvest and no milch. At this moment Abraham felt pity for them and his eyes were filled with tears. He came forward till he reached the door of God's House. Holding the two sides of the House, he said: O God! I have made my progeny settle in an infertile desert near Your Sacred House for performing prayer. Therefore, set people's hearts inclined to it and give sustenance to them from all kinds of fruits that they may thank.

عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمَّا أُسْكِنَ إِسْمَاعِيلَ وَهَاجَرَ مَكَّةَ وَوَدَّعَهُمَا لِيُنْصَرِفَ فِي أَحَبِّ الْأَرْضِ إِلَى اللَّهِ وَفِي حَرَمِ اللَّهِ؛

فَقَالَتْ لَهُ هَاجِرُ: يَا إِبْرَاهِيمُ مَا كُنْتُ أَرَى أَنَّ نَبِيًّا مِثْلَكَ يَفْعَلُ مَا فَعَلْتَ! قَالَ: وَمَا فَعَلْتُ؟ فَقَالَتْ: إِنَّكَ خَلَقْتَ امْرَأَةً ضَعِيفَةً وَغُلَامًا ضَعِيفًا لَا حِيلَةَ لَهُمَا بِلَا أَنْيْسٍ مِنْ بَشَرٍ وَلَا مَاءَ يَظْهَرُ وَلَا زَرْعَ قَدْ بَلَغَ وَلَا ضَرْعَ يُحْلَبُ.

قَالَ فَرَّقَ إِبْرَاهِيمُ وَدَمَعَتْ عَيْنَاهُ عِنْدَمَا سَمِعَ مِنْهَا فَأَقْبَلَ حَتَّى انْتَهَى إِلَى بَابِ بَيْتِ اللَّهِ الْأَحْرَامِ فَأَخَذَ بَعْضَادَتِي الْكَعْبَةَ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُسْكِنْتُ مِنْ ذُرِّيَّتِي بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ، رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ.

Entrusting Wife And Child To God

When Abraham turned to leave, Hagar said: O Ibrahim! To whom are you entrusting us? He said: I entrust you to the Lord of this House.

فَلَمَّا وَلَّى إِبْرَاهِيمُ قَالَتْ هَاجِرُ: يَا إِبْرَاهِيمُ إِلَى مَنْ تَدْعُنَا؟ قَالَ: أَدْعُكُمْ إِلَى رَبِّ هَذِهِ الْبَيْتِ.

Forbearance Before Sarah's Bad Temper

Imam Sadeq has said: Once Abraham complained to God of Sarah's bad temper. God inspired him that the parable of woman is as a crooked bone. If you straighten it, it will break and should you leave it as it is, it will benefit you. Be patient towards her.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ إِبْرَاهِيمَ شَكَا إِلَى اللَّهِ عَزَّ وَجَلَّ مَا يَلْقَى مِنْ سُوءِ خُلُقِ سَارَةَ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: إِنَّمَا مِثْلُ الْمَرْأَةِ مِثْلُ الضِّلَعِ الْمَعْوَجِ، إِنْ أَقَمْتَهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ اسْتَمْتَعْتَ بِهِ، اصْبِرْ عَلَيْهَا.

Asking God To Give Him A Daughter

It has been reported on the authority of Imam Sadeq that Abraham asked God to give him a daughter to weep for him after his demise.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ ابْنَةً تَبْكِيهِ عَلَيْهِ بَعْدَ مَوْتِهِ

His Supplication For Sinners

It has been reported on the authority of Imam Baqer that once Abraham was traveling for the sake of taking lessons. On his way, he came across a desert with no plantation. He saw a man performing prayer and wearing a garment of wool. Abraham stopped and was amazed by that man's state. He waited for the man to complete his prayer but since his prayer lasted for some time, Abraham gave a sign with his hand making him understand that he had a need. The man shortened his prayer and sat with Abraham.

Addressing him, Abraham said: To whom you are praying? He said: To the God of Abraham. Abraham asked: Who is Abraham's God? He said: The One who created you and me. Abraham said: I am pleased with you and I would like to be your brother for the cause of God. Where is your house so as to come and see you?

The man made a sign with his hand to the sea saying: Behind this Notfeh (clear and sweet water) while referring to the sea but my prayer site is right here.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: خَرَجَ إِبْرَاهِيمُ نَاتٍ يَوْمَ يَسِيرُ فِي الْبِلَادِ لِيَعْتَبِرَ، مَرَّ بِفَلَاةٍ مِنَ الْأَرْضِ فَإِذَا هُوَ بِرَجُلٍ قَائِمٍ يُصَلِّي قَدْ قَطَعَ إِلَى السَّمَاءِ صَوْتَهُ وَلِبَاسُهُ شَعْرٌ فَوَقَّفَ عَلَيْهِ إِبْرَاهِيمُ وَعَجِبَ مِنْهُ وَجَلَسَ يَنْتَظِرُ فَرَاغَهُ فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ حَرَّكَهُ بِيَدِهِ وَقَالَ لَهُ: إِنَّ لِي حَاجَةً فَخَفَّفْ قَالَ وَخَفَّفَ الرَّجُلُ وَجَلَسَ إِبْرَاهِيمُ، فَقَالَ لَهُ إِبْرَاهِيمُ: لِمَنْ تُصَلِّي؟ فَقَالَ: لِإِلَهِ إِبْرَاهِيمُ، فَقَالَ لَهُ: وَمَنْ إِلَهُ إِبْرَاهِيمِ؟ فَقَالَ: الَّذِي خَلَقَكَ فَقَالَ لَهُ إِبْرَاهِيمُ: لَقَدْ أَعْجَبَنِي نَحْوُكَ وَأَنَا أُحِبُّ أَنْ أُوَاحِيكَ فِي اللَّهِ فَأَيَّنَ مَنْزِلَكَ إِذَا أَرَدْتُ زِيَارَتَكَ وَلِقَائِكَ؟ فَقَالَ لَهُ الرَّجُلُ: مَنْزِلِي خَلْفَ النَّطْفَةِ وَأَشَارَ بِيَدِهِ إِلَى الْبَحْرِ وَأَمَّا مُصَلِّي فَهَذَا الْمَوْضِعُ تُصِيبُنِي فِيهِ إِذَا أَرَدْتَنِي إِنْ شَاءَ اللَّهُ

Then addressing Abraham, the man said: Do you have any need? Abraham said: Yes. The man said: What is your need? Abraham said: Either you pray and I will say Amen or I pray and you will say Amen. The man asked: For whom are you going to pray? Abraham said: For sinful believers. The man said: No. Abraham asked: Why? The man said: Because I have been praying for something for thirty years but it has not been fulfilled hence I am ashamed of calling on Him unless I know He will fulfill it.

Abraham said: What did you pray for? The man said: Once by this prayer site, a boy who was extremely handsome passed by; light was radiating from his forehead; he had long hair, and was herding cattle

and sheep. I liked him very much and asked him to whom those cattle and sheep belonged. He said: They belong to myself. I asked who he was. He said he was Ismail. The son of Ibrahim, the friend of Allah. Knowing that he was the son of Ibrahim, the friend of Allah, I prayed to God to see him.

ثُمَّ قَالَ الرَّجُلُ لِإِبْرَاهِيمَ: لَكَ حَاجَةٌ؟ فَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: نَعَمْ، قَالَ: وَمَا هِيَ؟ قَالَ لَهُ: تَدْعُوا اللَّهَ وَأُوْمِنَ عَلَى دُعَائِكَ، أَوْ أَدْعُو أَنَا وَتُوْمِنَ عَلَى دُعَائِي فَقَالَ لَهُ الرَّجُلُ وَفِيمَ تَدْعُوا اللَّهَ؟ قَالَ لَهُ إِبْرَاهِيمُ: لِلْمُذْنِبِينَ الْمُؤْمِنِينَ

فَقَالَ الرَّجُلُ: لَا فَقَالَ إِبْرَاهِيمُ: وَلِمَ؟ فَقَالَ: لِأَنِّي دَعَوْتُ اللَّهَ مُنْذُ ثَلَاثِ سِنِينَ بِدَعْوَةٍ حَتَّى أَرَى إِجَابَتَهَا إِلَى السَّاعَةِ وَأَنَا أُسْتَجِي مِنَ اللَّهِ أَنْ أَدْعُوهُ بِدَعْوَةٍ حَتَّى أَعْلَمَ أَنَّهُ قَدْ أَجَابَنِي

فَقَالَ إِبْرَاهِيمُ وَفِيمَا دَعَوْتُهُ؟ فَقَالَ لَهُ الرَّجُلُ: إِنِّي لَفِي مُصَلَّيَ هَذَا ذَاتَ يَوْمٍ إِذْ مَرَّ بِي غُلامٌ أَرُوْعُ النُّورِ يَطْلُعُ مِنْ جِيبِنِي، لَهُ ذُوَابَةٌ مِنْ خَلْفِهِ مَعَهُ بَقْرٌ يَسُوقُهَا كَأَنَّمَا دَهْنَتْ دُهْنًا، وَعِغْمٌ يَسُوقُهَا كَأَنَّمَا دَخَشَتْ دَخَشًا، قَالَ: فَأَعْجَبَنِي مَا رَأَيْتُ مِنْهُ، فَقُلْتُ: يَا غُلامُ لِمَنْ هَذِهِ الْبَقْرُ وَالْعِغْمُ؟ فَقَالَ: لِي، فَقُلْتُ: وَمَنْ أَنْتَ؟ فَقَالَ: أَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ، فَدَعَوْتُ اللَّهَ عِنْدَ ذَلِكَ وَسَأَلْتُهُ أَنْ يُرِينِي خَلِيلَهُ

Abraham said: I am Ibrahim, the friend of Allah and he is my son. The man thanked God and said: Praise is due to Allah, the Lord of the worlds who has answered my prayer. Then, he kissed Abraham's cheeks and embraced him saying: Now I am prepared to invoke God together. Therefore, you pray and I will say Amen.

Abraham prayed for the believing men and women and invoked God to forgive believers from that day till the Day of Judgment and to be pleased with them.

Imam Baqer said: That prayer will include the sinful among believers and our shiites (followers) till the Day of Judgment.

فَقَالَ لَهُ إِبْرَاهِيمُ: فَأَنَا إِبْرَاهِيمُ: خَلِيلُ الرَّحْمَنِ وَذَلِكَ الْغُلامُ ابْنِي، فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَجَابَ دَعْوَتِي، قَالَ: ثُمَّ قَبِلَ الرَّجُلُ صَفْحَتِي وَجَهَ إِبْرَاهِيمَ وَعَانَقَهُ، ثُمَّ قَالَ: الْآنَ فَنَعْمَ فَادْعُ حَتَّى أُوْمِنَ عَلَى دُعَائِكَ، فَدَعَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْ يَوْمِهِ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ بِالْمَغْفِرَةِ وَالرِّضَى عَنْهُمْ، وَأَمَّنَ الرَّجُلُ عَلَى دُعَائِهِ، فَقَالَ أَبُو جَعْفَرٍ (ع) فَدَعَوُهُ إِبْرَاهِيمُ بِالْعَةِ لِلْمُذْنِبِينَ الْمُؤْمِنِينَ مِنْ شِيعَتِنَا إِلَى يَوْمِ الْقِيَامَةِ

Abraham's Demise

It has been reported on the authority of Imam Ali that when God decided to take the soul of Abraham to Him, He sent the angel of death to him. The angel of death greeted him and Abraham greeted him too. Abraham said: Peace be to you O angel of death! Why are you here? The angel of death said: I am here to take your soul. Abraham said: Have you ever seen a friend take the life of his friend? At this moment

the angel of death returned to God saying: Did You hear what Your friend said? God said: O angel of death! Go back to him and say: Have you seen a beloved dislike the visit of his beloved? Truly, the beloved liked to visit His beloved.

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أَرَادَ اللَّهُ تَبَارَكَ وَتَعَالَى قَبْضَ رُوحِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَهْبَطَ إِلَيْهِ مَلَكُ الْمَوْتِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا إِبْرَاهِيمُ. قَالَ: وَعَلَيْكَ السَّلَامُ يَا مَلَكُ الْمَوْتِ أَدَاعِ أُمَّ نَاعٍ؟ قَالَ: بَلْ دَاعٍ يَا إِبْرَاهِيمُ فَأَجِبْ، قَالَ إِبْرَاهِيمُ: فَهَلْ رَأَيْتَ خَلِيلًا يُمِيتُ خَلِيلَهُ؟ قَالَ فَرَجَعَ مَلَكُ الْمَوْتِ حَتَّى وَقَفَ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ فَقَالَ: إِلَهِي قَدْ سَمِعْتَ مَا قَالَ خَلِيلُكَ إِبْرَاهِيمُ.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ: يَا مَلَكُ الْمَوْتِ انْهَبْ إِلَيْهِ وَقُلْ لَهُ: هَلْ رَأَيْتَ حَبِيبًا يُكْرَهُ لِقَاءَ حَبِيبِهِ، إِنَّ الْحَبِيبَ يَحِبُّ لِقَاءَ حَبِيبِهِ.

His Desire For Long Life

It has been reported on the authority of Imam Sadeq that once Sarah said to Abraham: O Ibrahim! You have grown old. How good it is to ask God to give you a child to be the light of our eyes, for God Almighty has chosen you as a friend. He will answer your call if He wills.

Abraham too called on God. It was inspired to him: I will give you a son with knowledge. However, I will make you exposed to tests and tribulations. After three years, Abraham heard the good news of the coming of the son. Then Sarah said: O Ibrahim! You are an old man and your death is near. How good it is if you ask God to put into oblivion your death and to give you long life so that you will be with us and be the light of our eyes. Abraham called on God and He too did him a favor. Abraham gave Sarah the good news that his prayer had been answered.

Sarah said: How good it is to ask God not to take your soul till you yourself wish to die. Abraham asked God the same. God said: Your desire was fulfilled. Abraham told Sarah of this divine blessing. Sarah said: Offer your thanks to God, and invite the poor to share the food with you. And so did Abraham.

One of the invited poor was a weak and blind old man. The man was being led by a guide, sat beside the tablecloth. The blind man stretched his arm for food, took a morsel, and brought it near to his mouth but his hand was shaking with weakness. The guide took his hand reaching for his mouth. Then the blind man took another morsel but instead of reaching for his mouth, reached for his forehead. Abraham was watching this scene. He asked the blind man's guide about it and he said it was all due to old age and weakness. Abraham said to himself: O Ibrahim you will be like him when you grow old. Following this event, Abraham invoked God saying: O God! Take my soul as You have destined, for I do not need long life anymore.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ سَارَةَ قَالَتْ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ يَا إِبْرَاهِيمُ قَدْ كَبُرْتَ فَلَوْ دَعَوْتَ اللَّهَ أَنْ يَرْزُقَكَ غُلَامًا تَقْرَأُ أَعْيُنُنَا بِهِ فَإِنَّ اللَّهَ قَدْ اتَّخَذَكَ خَلِيلًا وَهُوَ مُجِيبٌ لِدَعْوَتِكَ أَنْ شَاءَ.

قَالَ عَلَيْهِ السَّلَامُ: فَسَأَلَ إِبْرَاهِيمُ رَبَّهُ أَنْ يَرْزُقَهُ غُلَامًا عَلِيمًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: إِنِّي وَاهِبٌ لَكَ غُلَامًا عَلِيمًا ثُمَّ أَبْلُوكَ بِالطَّاعَةِ لِي.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فَمَكَثَ إِبْرَاهِيمُ بَعْدَ الْبِشَارَةِ ثَلَاثَ سِنِينَ ثُمَّ جَاءَتْهُ الْبِشَارَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّ سَارَةَ قَدْ قَالَتْ لِإِبْرَاهِيمَ: إِنَّكَ قَدْ كَبُرْتَ وَقَرَّبَ أَجْلُكَ، فَلَوْ دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ أَنْ يُنْسِيَ فِي أَجْلِكَ وَأَنْ يَمُدَّ لَكَ فِي الْعُمُرِ فَتَعْيِشَ مَعَنَا وَتَقْرَأَ أَعْيُنُنَا، قَالَ: فَسَأَلَ إِبْرَاهِيمُ رَبَّهُ ذَلِكَ، قَالَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: سَلْ مِنْ زِيَادَةِ الْعُمُرِ مَا أَحْبَبْتَ نُعْطِهِ قَالَ: فَأَخْبَرَ إِبْرَاهِيمُ سَارَةَ بِذَلِكَ فَقَالَتْ لَهُ: سَلِ اللَّهَ أَنْ لَا يُمَيِّتَكَ حَتَّى تَكُونَ أَنْتَ الَّذِي تَسْأَلُهُ الْمَوْتَ، قَالَ: فَسَأَلَ إِبْرَاهِيمُ رَبَّهُ ذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ ذَلِكَ لَكَ.

قَالَ: فَأَخْبَرَ إِبْرَاهِيمُ سَارَةَ بِمَا أُوحِيَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ فِي ذَلِكَ فَقَالَتْ سَارَةُ لِإِبْرَاهِيمَ اشْكُرْ اللَّهَ وَأَعْمَلْ طَعَامًا وَاذْعُ عَلَيْهِ الْفُقَرَاءَ وَأَهْلَ الْحَاجَةِ، قَالَ فَفَعَلَ ذَلِكَ إِبْرَاهِيمُ وَدَعَا إِلَيْهِ النَّاسُ، فَكَانَ فَيَمْنُ أَتَى رَجُلٌ كَبِيرٌ ضَعِيفٌ مَكْفُوفٌ مَعَهُ قَائِدٌ لَهُ فَأَجْلَسَهُ عَلَى مَا نَدَيْتَهُ، قَالَ فَمَدَّ الْأَعْمَى يَدَهُ فَتَنَاوَلَ لُقْمَةً وَأَقْبَلَ بِهَا نَحْوَ فِيهِ فَجَعَلَتْ تَذْهَبُ يَمِينًا وَشِمَالًا مِنْ ضَعْفِهِ، ثُمَّ أَهْوَى بِيَدِهِ إِلَى جَبْهَتِهِ فَتَنَاوَلَ قَائِدُهُ يَدَهُ فَجَاءَ بِهَا إِلَى فَمِهِ ثُمَّ تَنَاوَلَ الْمَكْفُوفُ لُقْمَةً فَضَرَبَ بِهَا عَيْنَهُ، قَالَ: وَإِبْرَاهِيمُ يَنْظُرُ إِلَى الْمَكْفُوفِ وَالْيَ مَا يَصْنَعُ، قَالَ: فَتَعَجَّبَ إِبْرَاهِيمُ مِنْ ذَلِكَ فَسَأَلَ قَائِدَهُ عَنْ ذَلِكَ فَقَالَ لَهُ الْقَائِدُ: هَذَا الَّذِي تَرَى مِنَ الضَّعْفِ، فَقَالَ إِبْرَاهِيمُ فِي نَفْسِهِ أَلَيْسَ إِذَا كَبُرْتَ أُصِيرُ مِثْلَ هَذَا؟

ثُمَّ أَنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ سَأَلَ اللَّهَ عَزَّ وَجَلَّ حَيْثُ رَأَى مِنَ الشَّيْخِ مَا رَأَى فَقَالَ: اللَّهُمَّ تَوَفَّنِي فِي الْأَجَلِ الَّذِي كَتَبْتَ لِي، فَلَا حَاجَةَ لِي فِي الزِّيَادَةِ فِي الْعُمُرِ بَعْدَ الَّذِي رَأَيْتُ

His Long Prostration

Imam Sadeq was asked: For what reason Prophet Abraham was chosen as God's friend. The Imam said: Because of his long prostration on the earth.

وَسُئِلَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِمَ اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا؟ قَالَ: لِكَثْرَةِ سُجُودِهِ عَلَى الْأَرْضِ.

The First One Who Fought In The Cause Of God

It has been reported on the authority of Imam Musa that the holy Prophet said: The first man who fought in the cause of Allah was Abraham, for Prophet Lot was taken captive by the Romans but Abraham defeated them and liberated Lot.

عَنْ الْكَاطِمِ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ إِبْرَاهِيمَ الْخَلِيلَ عَلَيْهِ السَّلَامُ حَيْثُ أُسْرَتِ الرُّومُ لُوطًا عَلَيْهِ السَّلَامُ فَفَنَّرَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَأَسْتَنْقَذَهُ مِنْ أَيْدِيهِمْ.

His Zeal

Imam Sadeq has reported that when Prophet Abraham broke Nemrud's idols, he was thrown into fire and. When he was unharmed, Nemrud ordered to have them (Ibrahim, Sarah and Lot) expelled from their land and confiscate their property. Arguing with them, Abraham said: Now that you have seized my horses and property, you should return to me all my life spent in your town. Then this case was referred to law court. The judge said: The right is with Ibrahim. So let him go and return to him his horses and property. Therefore, Abraham and Lot left their land for Damascus and Beitol Moqaddass.

وَلَمَّا كَسَرَ أَصْنَامَ نَمْرُودَ وَأَمَرَ بِإِحْرَاقِهِ وَلَمْ يَحْتَرِقْ، أَمَرَهُمْ أَنْ يَنْفُوهُ مِنْ بِلَادِهِ وَأَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَا يَشْتَهِيهِ وَمَالِهِ فَحَاجَّهُمْ إِبْرَاهِيمُ فَقَالَ: إِنْ أَخَذْتُمْ مَا شِئْتُمْ وَمَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوا عَلَيَّ مَا نَهَبَ مِنْ عَمْرِي فِي بِلَادِكُمْ فَأَخْتَصِمُوا إِلَيَّ قَاضِي نَمْرُودَ فَقَضَى أَنْ الْحَقَّ لِإِبْرَاهِيمَ فَخَلَوْا سَبِيلَهُ وَسَبِيلَ مَا شِئْتَهُ وَمَالِهِ، فَأَخْرَجُوا إِبْرَاهِيمَ وَلُوطًا مَعَهُ مِنْ بِلَادِهِمْ إِلَى الشَّامِ إِلَى بَيْتِ الْمَقْدَسِ.

Based on his zeal, Abraham made a case, placed Sarah therein, locked the door, and left Nemrud's territory till he reached a land where a Coptic king by the name of Ararah was ruling. When Abraham reached the tithe site, the man in charge asked him to open the case so as to charge Ibrahim for its content. Abraham said: Say whatever you wish of gold and silver as tithe so that we will give you but let me not open this case. The man in charge of levying tithe did not accept and the infuriated Abraham had to open it. When Sarah who enjoyed much beauty became manifest, the man said: Who is she? Abraham said: She is my honor and my cousin.

The man said: I will not let you leave this place unless I will inform the king of you and her. The man sent an emissary to the king and he knew about it. The king sent an emissary to take the case to him. Abraham said: I will not leave the case. So they took him with the case to the king who said: Open the case! Abraham said: I will not open it for, my honor and my cousin is therein and I will sacrifice myself and whatever I have for it. The king became angry to see Abraham not opening the case. Seeing Sarah, the king could not help reaching out his hand for her. Turning away his face out of zeal, Abraham said: O God! Keep his hand off my honor and cousin. So the king's hand could neither touch her nor be withdrawn to himself. The king said: Has your God done it to me? Abraham said: Yes, my God is zealous and dislikes what is unlawful. The king said to him: Call on your God to heal my withered hand in which case I will not molest her. Abraham said: O God! Heal his hand so that he will not molest my honor. And God healed his hand.

The king came to Sarah and reached out his hand for her once again. Based on his zeal, Abraham turned away his face saying: O God! Keep off his hand! His hand withered immediately and did not

touch Sarah. The king said to Abraham: Your God is zealous. You too are zealous. Ask your god to heal my hand. If He does so, I will not do it again. Abraham said: Are you sure you will not do it again? The King said: Yes. Then Abraham said: O God! Heal his hand if he is truthful. His hand was healed at Abraham's request.

فَعَمِلَ تَابُوتًا وَجَعَلَ فِيهِ سَارَةَ وَشَدَّ عَلَيْهِ الْإِغْلَاقَ، غَيْرَةً مِنْهُ عَلَيْهَا وَمَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ نَمْرُودَ وَدَخَلَ فِي سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَرَارَةَ، فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِإِعْشِيرِ مَا مَعَهُ.

فَقَالَ الْعَاشِرُ لِإِبْرَاهِيمَ افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْشِرَ مَا فِيهِ، فَقَالَ إِبْرَاهِيمُ: قُلْ مَا سِئْتِ فِيهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيكَ عَشْرَهُ وَلَا تَفْتَحْهُ فَأَبَى الْعَاشِرُ إِلَّا فَتَحَهُ، وَغَضِبَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامَ، فَلَمَّا بَدَتْ لَهُ سَارَةُ وَكَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَالْجَمَالِ، قَالَ لَهُ الْعَاشِرُ: مَا هَذِهِ مِنْكَ؟ قَالَ إِبْرَاهِيمُ: هِيَ حُرْمَتِي وَابْنَةُ خَالَتِي، فَقَالَ لَهُ الْعَاشِرُ: لَسْتُ أَدْعُكَ تَبْرُحُ حَتَّى أُعْلِمَ الْمَلِكَ حَالَهَا وَحَالِكَ، فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ، فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قِبَلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَقَالَ إِبْرَاهِيمُ (ع): لَا أَفَارِقُ التَّابُوتَ. فَحَمَلُوهُ مَعَ التَّابُوتِ إِلَى الْمَلِكِ فَقَالَ لَهُ: افْتَحِ التَّابُوتَ، فَقَالَ إِبْرَاهِيمُ! إِنَّ فِيهَا حُرْمَتِي وَابْنَةَ خَالَتِي وَأَنَا مُفْتَدٍ لَا أُفْتَحُهُ بِجَمِيعِ مَا مَعِي.

فَغَضِبَ الْمَلِكُ عَلَى إِبْرَاهِيمَ لِعَدَمِ فَتْحِهِ، فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ حِلْمَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا. فَاعْرَضَ إِبْرَاهِيمُ وَجْهَهُ عَنْهُ وَوَعَنَهَا غَيْرَةً وَقَالَ:

اللَّهُمَّ احْبِسْ يَدَهُ عَنْ حُرْمَتِي وَابْنَةِ خَالَتِي (فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَلَمْ تَرْجِعْ إِلَيْهِ فَقَالَ لَهُ الْمَلِكُ: إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ) بِي هَذَا؟ فَقَالَ: نَعَمْ إِنَّ إِلَهِي غَيُورٌ يَكْرَهُ الْحَرَامَ فَقَالَ لَهُ الْمَلِكُ: فَادْعُ إِلَهَكَ أَنْ يَرُدَّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَتَعَرَّضْ لَهَا.

فَقَالَ إِبْرَاهِيمُ: إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيَكُفَّ عَنْ حُرْمَتِي، فَرَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ يَدَهُ فَأَقْبَلَ الْمَلِكُ عَلَيْهَا بِبَصَرِهِ ثُمَّ عَادَ بِيَدِهِ نَحْوَهَا فَاعْرَضَ إِبْرَاهِيمَ غَيْرَةً وَقَالَ: اللَّهُمَّ احْبِسْ يَدَهُ عَنْهَا، فَيَبْسُتْ يَدَهُ وَلَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ أَنْ إِلَهَكَ لَغَيُورٌ وَإِنَّكَ لَغَيُورٌ، فَادْعُ إِلَهَكَ يَرُدَّ عَلَيَّ يَدِي فَإِنَّهُ أَنْ فَعَلَ لَمْ أَعُدْ أَفْعَلُ، فَقَالَ إِبْرَاهِيمُ أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ (تَسْأَلِنِي أَنْ أَسْأَلَهُ، فَقَالَ لَهُ الْمَلِكُ نَعَمْ، فَقَالَ إِبْرَاهِيمُ: اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ، فَارْجَعْتَ إِلَيْهِ (الْخ

His Feeding Of People And Midnight Prayer

It has been reported on the authority of the holy Prophet that God chose Abraham as his friend due to his feeding of people and performing midnight prayer while people were asleep.

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا إِلَّا لِإِطْعَامِهِ الطَّعَامَ وَصَلَاتِهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

The First Person Who Hoisted Banner

Imam Baqer said: The first person who hoisted banner was Prophet Abraham with the inscription, "There is no god but Allah"

قَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ: أَوَّلُ مَنْ اتَّخَذَ الرِّيَاطِ إِبْرَاهِيمُ، عَلَيْهَا: لَا إِلَهَ إِلَّا اللَّهُ.

Abraham's "Zekr" In Mangonel

When they placed Abraham in mangonel to throw him into fire, he recited the following: There is no god but You, praise is due to You, the Lord of the worlds, for You is praise, for you is the Kingdom and there is no partner for You.

إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ حِينَ أُوتِفُوهُ فِي النَّارِ قَالَ: [لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ رَبِّ الْعَالَمِينَ لَكَ الْحَمْدُ وَلَكَ الْمُلْكُ لَا شَرِيكَ لَكَ] ثُمَّ رَمَوْا بِهِ بِالْمَنْجَنِيْقِ إِلَى النَّارِ (الخ).

Then they threw him into fire by mangonel.

The Zekr Which Saved Abraham

It has been reported that Abraham was saved only by reciting the "Zekr" "Allah is sufficient for me and most Excellent is the Protector." By reciting the above 'Zekr' God said: " O fire! Be a comfort and peace to Ibrahim."

فِي الْخَبَرِ أَنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِذَا نَجَى بِقَوْلِهِ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ.

His Looking For Guests

Abraham never started the morning or evening without having guests and on most occasions he walked as much as two miles in order to find someone to be his guest.

وَكَانَ لَا يَتَغَدَّى وَلَا يَتَعَشَّى إِلَّا مَعَ ضَيْفٍ وَرُبَّمَا مَشَى مِائِلِينَ أَوْ أَكْثَرَ حَتَّى يَجِدَ ضَيْفًا.

His Prayer For Help From Allah

When Abraham was expelled from Nemrud's Kingdom and entered another kingdom and the king's men took him to the king, he rose up and performed prayer invoking God to keep him and his family from the evil of the king. In the mean time, when Sarah was about to be molested by the king, she performed ablution and prayer and started to supplicate.

وَكَانَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ مِنْ وَقْتِ ذَهَبَ بِهَا إِلَى الْمَلِكِ، قَامَ يُصَلِّي لِه عَزَّ وَجَلَّ وَيَسْأَلُهُ أَنْ يَدْفَعَ عَنْ أَهْلِهِ وَأَنْ يَرُدَّ بِأَسَ هَذَا الَّذِي أَرَادَ أَهْلُهُ بِسُوءٍ.

وَهَكَذَا فَعَلَتْ هِيَ أَيْضًا، فَلَمَّا أَرَادَ عَدُوُّ اللَّهِ أَنْ يَنَالَ مِنْهَا أَمْرًا قَامَتْ إِلَى وُضُوئِهَا وَصَلَاتِهَا وَدَعَتْ اللَّهَ عَزَّ وَجَلَّ الْخ.

Prostration Of Thanks

When Ismail was born, God gave Abraham the good news of having a son by the name of Isaac (Ishaq) from Sarah. He immediately fell into prostration of thanks.

وَلَمَّا وُلِدَ إِسْمَاعِيلُ أَوْحَى اللَّهُ إِلَى إِبْرَاهِيمَ مُبَشِّرُهُ بِإِسْحَاقَ مِنْ سَارَةَ، فَخَرَّ لِلَّهِ سَاجِدًا.

Unconditional Obedience To God

God ordered Abraham to sacrifice his son. In compliance with God's order, Abraham made him lie on his face and then God ransomed him with a great sacrifice.

أَمَرَ اللَّهُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ بِذَبْحِ وَلَدِهِ قَبَادِرَهُ إِلَى طَاعَةِ رَبِّهِ وَتَلَّهُ لِلْجَبِينِ، فَفَدَاهُ اللَّهُ بِذَبْحِ عَظِيمٍ.

"O my son! Surely I have seen in a dream that I should sacrifice you; Consider then what you say. He said: O my father! Do what you are commanded; if Allah please, you will find me of the patient ones. So when they both submitted and he threw him down upon his forehead, and We called out to him saying: O Ibrahim! You have indeed shown the truth of the vision; surely thus do We reward the doers of good: Most surely this is a manifest trial. And We ransomed him with a great sacrifice." (37: 102- 107)

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ﴾ ﴿ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ. فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ. وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ. قَدْ صَدَّقْتَ الرُّؤْيَا ﴾ ﴿ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ. إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ. وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Mocking At Artificial Gods

Azar used to make idols which people worshipped and gave them to Abraham to sell them. Abraham used to take them to people calling out: "Who wishes to buy something which brings him harm and no good?" Nobody, of course, would buy anything from him. When he became expert in this job, he would go to a river dipping their heads into water and saying: Drink! to ridicule people and those who were in error.

وَكَانَ أَزْرُ يُصْنَعُ أَصْنَامَ قَوْمِهِ الَّتِي يَعْبُدُونَ ثُمَّ يُعْطِيهَا إِبْرَاهِيمَ يَبِيعُهَا فَذَهَبَ بِهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِيمَا يَذْكُرُونَ
فَيَقُولُ: مَنْ يَشْتَرِي مَا يَضُرُّهُ وَلَا يَنْفَعُهُ فَلَا يَشْتَرِيهَا مِنْهُ أَحَدًا. فَإِذَا بَارَتْ عَلَيْهِ ذَهَبَ بِهَا إِلَى نَهْرٍ فَصَوَّبَ فِيهِ رُؤُوسَهَا
وَقَالَ اشْرَبِي اسْتَهْزَأَ بِقَوْمِهِ وَمَا هُمْ عَلَيْهِ مِنَ الضَّلَالَةِ.

His Migration From The Land Of Infidelity

Abraham used to invite Azar to his religion saying: O father! Why are you worshipping something which neither hears nor sees and will not meet any one of your needs. His father refused to accept his son's call. Then Abraham and whoever was with him from among his followers decided to keep aloof from their relatives saying: We hate you and whatever you worship. We do not believe in your artificial gods. There is hatred and enmity between you and us till you worship the One God.

Then Abraham and Lot left that land. Abraham married Sarah, his cousin to perfect his religion and to attain peace in his creed till he alighted in the Land of Horraan. He halted and stayed there for a time as God willed then he left it for Egypt where he settled.

وَدَعَا إِبْرَاهِيمُ أَبَاهُ أَزَرَ إِلَى دِينِهِ فَقَالَ لَهُ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يَبْصُرُ وَلَا يُغْنِي عَنْكَ شَيْئًا فَأَبَى أَبُوهُ الْإِجَابَةَ إِلَى
مَا دَعَاهُ إِلَيْهِ ثُمَّ إِنَّ إِبْرَاهِيمَ وَمَنْ كَانَ مَعَهُ مِنْ أَصْحَابِهِ الَّذِينَ اتَّبَعُوهُ أَمْرَهُ، فَاجْتَمَعُوا لِفِرَاقِ قَوْمِهِمْ فَقَالُوا إِنَّا بَرَأُوْنَا مِنْكُمْ
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ أَيُّهَا الْمَعْبُودُونَ مِنْ دُونِ اللَّهِ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا أَيُّهَا
الْعَابِدُونَ حَتَّى تُوْمِنُوا بِاللَّهِ وَحْدَهُ، ثُمَّ خَرَجَ إِبْرَاهِيمُ مُهَاجِرًا إِلَى رَبِّهِ وَخَرَجَ مَعَهُ لُوطًا مُهَاجِرًا وَتَزَوَّجَ سَارَةَ ابْنَةَ عَمِّهِ
فَخَرَجَ بِهَا مَعَهُ يَلْتَمِسُ الْفِرَارَ بِدِينِهِ وَالْأَمَانَ عَلَى عِبَادَةِ رَبِّهِ حَتَّى نَزَلَ حَرَّانَ فَمَكَثَ بِهَا مَا شَاءَ اللَّهُ أَنْ يَمَكُثَ ثُمَّ خَرَجَ
مِنْهَا مُهَاجِرًا حَتَّى قَدِمَ مِصْرَ، الخ.

Abraham's Initiatives

Ibn-Abbas has reported that Abraham was the first person who received guests, the first person who sopped bread in soup, the first person who wore sandals, the first person who divided booties, the first person who fought with sword, the first person who circumcised, the first person was worried by seeing white hair in his face and said: O Lord! What is this? He said: Dignity. He said: O Lord! Enrich me with dignity, the first person who performed rituals and this is because he said: O Lord! Show us our rituals,

and his prayer was answered and the first person who sacrificed a lamb in the feast, the first person who was thrown into fire in the cause of Allah and the fire became a comfort to him, the first Prophet for whom God made a dead alive saying: O Lord! Show me how you make a dead alive? The first person who cut his mustache short, the first person who clipped his nail, the first person who removed pubes, the first person who brushed his teeth, the first person who parted his hair, the first person who rinsed his mouth, the first person who rinsed his nostrils, the first person who washed the site of defecation with water, the first person who migrated for the pleasure and in the path of God.

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَوَّلُ مَنْ أَضَافَ الضَّيْفَ وَأَوَّلُ مَنْ تَرَدَّ التَّرِيدِ، وَأَوَّلُ مَنْ لَبَسَ النَّعْلَيْنِ، وَأَوَّلُ مَنْ قَسَمَ الْفَيْءَ وَأَوَّلُ مَنْ قَاتَلَ بِالسَّيْفِ وَأَوَّلُ مَنْ اخْتَتَنَ، وَأَوَّلُ مَنْ شَابَ، فَلَمَّا رَأَهُ هَالَهُ ذَلِكَ فَقَالَ يَا رَبِّ مَا هَذَا؟ قَالَ الْوَقَارُ، فَقَالَ: يَا رَبِّ زِدْنِي وَقَارًا، وَهُوَ أَوَّلُ مَنْ أَقَامَ الْمُنَاسِكَ وَذَلِكَ بِدَعْوَتِهِ حَيْثُ قَالَ: وَأَرْنَا مَنَاسِكَنَا، فَاسْتَجِيبَ لَهُ، وَهُوَ أَوَّلُ مَنْ ضَحَّى، وَهُوَ أَوَّلُ مَنْ أَلْفَى فِي النَّارِ فِي اللَّهِ فَجَعَلَتِ النَّارُ عَلَيْهِ بَرْدًا وَسَلَامًا، وَهُوَ أَوَّلُ نَبِيِّ أَحْيَا اللَّهُ لَهُ الْمَوْتَى بِسُؤَالِهِ حَيْثُ قَالَ، رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى، وَهُوَ أَوَّلُ مَنْ قَصَّ شَارِبَهُ، وَأَوَّلُ مَنْ قَلَّمَ أَظْفَارَهُ، وَأَوَّلُ مَنْ اسْتَحَدَّ، وَأَوَّلُ مَنْ اسْتَاكَ وَأَوَّلُ مَنْ فَرَّقَ شَعْرَهُ، وَأَوَّلُ مَنْ تَمَضَّمَصَ وَأَوَّلُ مَنْ اسْتَنْشَقَ، وَأَوَّلُ مَنْ اسْتَنْجَى بِالْمَاءِ، وَأَوَّلُ مَنْ هَاجَرَ لِلَّهِ.

Nomenclature Of Abraham

Sheikh Sadooq has quoted knowledgeable people as saying: Abraham was so called because he endeavored and did good deeds. It is said that he endeavored for the hereafter and did not care for the world.

سَمِعْتُ بَعْضَ الْمَشَايخِ مِنْ أَهْلِ الْعِلْمِ يَقُولُ: إِنَّهُ سَمِيَ إِبْرَاهِيمَ إِبْرَاهِيمَ لِأَنَّهُ هَمَّ فَبَرَّ وَقَدْ قِيلَ: إِنَّهُ هَمَّ بِالْآخِرَةِ وَبَرِيءٌ مِنَ الدُّنْيَا.

His Mornings And Evenings

It has been reported on the authority of Imam Sadeq that Abraham said: In the mornings and evenings, I start the day while my Lord is Praiseworthy; I start the day while I associate no one with Allah, I do not call any god beside Allah, I do not take any guardian beside Him. For this reason that he is called a thankful servant.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ [وإِبْرَاهِيمَ الَّذِي وَفَى] قَالَ: إِنَّهُ يَقُولُ: إِذَا أَصْبَحَ وَأَمْسَى، أَصْبَحْتُ وَرَبِّي مَحْمُودٌ، أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا، وَلَا أَدْعُو مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا فَسَمِيَ بِذَلِكَ عَبْدًا شَكُورًا.

8. The Ethos Of Lot

Introduction

Prophet Lot son of Haram, the son of Tarih is Abraham's nephew. His name has been mentioned in 14 Quranic chapters. He used to live in a village called Sodome in Jordan. His people were destroyed with a torment as mentioned in hagiology.

He And The Divine Knowledge

"And (as for) Lut, We gave him wisdom and knowledge, " (21:74)

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا

Calling People To Worship God

"When their brother Lut said to them: Will you not guard (against evil)? Surely I am a faithful Apostle to you; therefore guard against (the punishment of) Allah and obey me." (26: 161- 163)

قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ. فَاتَّقُوا اللَّهَ وَأَطِيعُوا

Communicating The Message Of God

"And I do not ask you any reward for it; my reward is only with the Lord of the worlds." (26: 164)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنِّي أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

Lot's Invocation

"My Lord! Deliver me and my followers from what they do. So We delivered him and his followers all." (26: 169-170)

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ. فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

Forbidding Evil

And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you; What! Do you come to the males and commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful. He said: My Lord! Help me against the mischievous people." (29:28- 30)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ. أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ. قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ.

His Threefold Virtues

Imam Baqer has said: Lut was magnanimous and generous and whenever guests arrived, he would warmly receive them.

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ:

وَكَانَ لُوطٌ عَلَيْهِ السَّلَامُ رَجُلًا سَخِيًّا كَرِيمًا يُفْرِي الضَّيْفَ إِذَا نَزَلَ بِهِ.

Migration In The Cause Of Religion

Lot left Iraq for Damascus along with his uncle, Abraham. He forsook his homeland and his people to safeguard his religion.

وَقَدْ هَاجَرَ مَعَ عَمِّهِ إِبْرَاهِيمَ مِنْ أَرْضِ الْعِرَاقِ إِلَى بِلَادِ الشَّامِ تَارِكًا وَطَنَهُ وَأَهْلَهُ وَقَبِيلَتَهُ لِدِينِهِ وَابْتَعَدَ عَنْ قَوْمِهِ وَأَهْلِهِ.

9. The Ethos Of Isaac

Introduction

Isaac, the son of Abraham, was born of Sarah 3423 years after the Fall of Adam. Sarah was given the good news of his birth by God:

"We gave her the good news of Ishaq and after Ishaq of Yaqoob." (11:71)

فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

Being amazed, Sarah said:

"O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing." (11:72)

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

She became pregnant after seven days and after the period of pregnancy gave birth to Isaac. She passed away at the age of 120 about 3463 years after the fall of Adam. She was buried by Abraham in Makfileh in Hebron. Language wise, Isaac means smiling.

Isaac And Generosity

The holy Prophet said: Truly the generous son of generous son of generous, is Joseph, son of Jacob, son of Isaac, son of Abraham (Greetings of Allah be upon them all)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ الْكَرِيمِ ابْنَ الْكَرِيمِ ابْنَ الْكَرِيمِ يُوسُفُ ابْنُ يَعْقُوبَ ابْنُ إِسْحَاقَ ابْنُ إِبْرَاهِيمَ

His Supplication For His Infertile Wife

The followers of the book have reported that when Isaac married Rafqa, the daughter of Batwayel during Abraham's lifetime, he was forty old and his wife was infertile. Isaac prayed for her invoking God to give her a child. Following this invocation, she gave birth to twin sons.

وَ ذَكَرَ أَهْلُ الْكِتَابِ أَنَّ إِسْحَاقَ لَمَّا تَزَوَّجَ (رفقا) بِنْتِ بَتْوَابِيلَ فِي حَيَاةِ أَبِيهِ كَانَ عُمُرُهُ أَرْبَعِينَ سَنَةً، وَإِنَّهَا كَانَتْ عَاقِرًا، فَدَعَا اللَّهَ لَهَا فَحَمَلَتْ فَوَلَدَتْ غُلَامَيْنِ تَوَآمَيْنِ.

His Charity

Isaac's wealth and men multiplied. He used to dig wells. However, whenever the People of Jarar disputed over them, he would leave the wells for them and dig new ones.

إِنَّ إِسْحَاقَ عَلَيْهِ السَّلَامُ قَدْ كَثُرَتْ أَمْوَالُهُ وَعَبِيدُهُ وَحَفَرَ آبَارًا وَكَلَّمَا حَفَرَ بئرًا نَازَعَهُ عَلَيْهَا جَرَارٌ فَيَتْرُكُهَا لَهُمْ وَيَحْفِرُ بئرًا أُخْرَى.

10. The Ethos Of Prophet Jacob

Introduction

Prophet Jacob is the son of Isaac, the son of Abraham. His mother is Rafaqah, the daughter of Betoel, the brother of Abraham. He married his cousin, Laeeya who gave birth to many children. After the death of Laeeya, he married her sister, Raheel (Racchel). Joseph and Benjamin were of her children.

According to Imam Baqer he used to live in Kanan. But he left it for Egypt where he passed away and his body was returned to Kanan. In a hadith narrated by Imam Sadeq it is mentioned that Jacob was born with his twin brother Aees and he was called Jacob because he was born after Aees. Jacob is the same as Israel meaning servant of Allah.

According to Nasekh At-Tawarikh, Jacob passed away 3630 years after the fall of Adam and when Joseph was burying his father, the body of his brother, Isa who had died on the day Jacob had passed away was brought from Rome and buried near Jacob.

He Recommends Keeping Secrets

"O my son! Do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man." (12:5)

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

His Hospitality

If has been reported on the authority of Imam Sadeq that Prophet Jacob had a herald who heralded

every day from Ja'qub's house up to a distance of six kilometers: "O people! Whoever wants to have lunch should come to Ja'qub's house" and when evening came, he heralded: "O people! Whoever wants to have dinner should come to Ja'qub's house."

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ لَهُ مُنَادٍ يُنَادِي كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ إِلَى فَرَسَخٍ: إِنْ مَنْ أَرَادَ الْغَدَاءَ فَلْيَأْتِ إِلَى مَنْزِلِ يَعْقُوبَ عَلَيْهِ السَّلَامُ.

Jacob And The Good News

It has been reported on the authority of Imam Sadeq that an Arab bedouin came to Joseph to buy provision from him. When he did so, Joseph asked: Where is your house? He said: In such and such place. Joseph said: When you pass by such and such desert, stop for a while and cry loud: O Yaqub! O Yaqub! Then a graceful handsome man will come and answer you. Tell him: In Egypt I saw a man. He sends regards to you and says: Your trust is with God and that he has not been killed.

When the Arab bedouin reached that place, he told his servants to look after his camels and then cried: O Yaqub! O Yaqub! At this time, a handsome tall strong blind man came out groping against the wall and approached him. The bedouin said: Are you Yaqub? He said: Yes. Then the bedouin conveyed his message, telling him what Joseph had said.

Hearing this, Yaqub became unconscious and fell on the ground. After some time he came to and said: O bedouin! Do you want to pray to God for your needs? He said: Yes, I am wealthy and married to my cousin but she has not given birth to any child yet. I want you to pray to God to give me a child.

Yaqub performed ablution and a two-Rakat prayer invoking God to give the man a child. Yaqub's prayer was answered and the woman gave birth to twins for four or six times.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَدِمَ إِعْرَابِيٌّ عَلَى يُوسُفَ لِيَشْتَرِيَ مِنْهُ طَعَامًا فَبَاعَهُ، فَلَمَّا فَرَغَ قَالَ لَهُ يُوسُفُ: أَيْنَ مَنْزِلُكَ؟ قَالَ لَهُ: بِمَوْضِعِ كَذَا وَكَذَا، قَالَ فَقَالَ لَهُ: إِذَا مَرَرْتَ بِوَادِي كَذَا وَكَذَا فَحَقِّفْ فَنَادِ: يَا يَعْقُوبُ يَا يَعْقُوبُ، فَإِنَّهُ سَيَخْرُجُ إِلَيْكَ رَجُلٌ عَظِيمٌ جَمِيلٌ وَسِيمٌ، فَقُلْ لَهُ: لَقِيتُ رَجُلًا بِمِصْرَ وَهُوَ يُقْرُوكَ السَّلَامَ وَيَقُولُ لَكَ: إِنَّ وَدِيعَتَكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ لَنْ تَضِيعَ، قَالَ: فَمَضَى الْأَعْرَابِيُّ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فَقَالَ لِغِلْمَانِهِ: احْفَظُوا عَلَيَّ الْإِبِلَ، ثُمَّ نَادَى: يَا يَعْقُوبُ يَا يَعْقُوبُ.

فَخَرَجَ إِلَيْهِ رَجُلٌ أَعْمَى، طَوِيلٌ، جَسِيمٌ، جَمِيلٌ يَتَّقِي الْحَائِطَ بِيَدِهِ حَتَّى أَقْبَلَ فَقَالَ لَهُ الرَّجُلُ: أَنْتَ يَعْقُوبُ؟ قَالَ نَعَمْ، فَأَبْلَغَهُ مَا قَالَ لَهُ يُوسُفُ فَسَقَطَ مَعْشِيًّا عَلَيْهِ، ثُمَّ أَفَاقَ: وَقَالَ لِأَعْرَابِيٍّ: يَا أَعْرَابِيُّ أَلَاكَ حَاجَةٌ إِلَى اللَّهِ تَعَالَى؟ فَقَالَ لَهُ: نَعَمْ إِنَّي رَجُلٌ كَثِيرُ الْمَالِ وَوَلِي ابْنَةٌ عَمَّ لَمْ يُولَدْ لِي مِنْهَا وَأَحِبُّ أَنْ تَدْعُوا اللَّهَ بِرِزْقِنِي وَلَدًا، فَتَوَضَّأَ يَعْقُوبُ وَصَلَّى رَكَعَتَيْنِ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ فَرَزَقَ أَرْبَعَةَ بَطُونٍ، أَوْ قَالَ: سِتَّةَ بَطُونٍ فِي كُلِّ بَطْنٍ اثْنَانِ فَكَانَ يَعْقُوبُ عَلَيْهِ السَّلَامُ يَعْلَمُ أَنَّ يُوسُفَ حَيٌّ لَمْ يَمُتْ.

His Letter To Save A Prisoner

Jacob wrote a letter to Joseph which read:

From Yaquub son of Ishaq, sacrifice of Allah, son of Ibrahim, the friend of Allah to the king of Egypt,

But next: We are a household constantly prone to tribulation. My grandfather, Ibrahim afflicted with tribulation. He was thrown into fire. My father, Ishaq was afflicted with being sacrificed. I had a son being the apple of my eyes, whose sight made me happy. He was devoured by a wolf. I wept over him so much that my eyes went blind. He had a brother who made me glad after him but you took him for a thief whereas we are a household never committing theft. nor being known as thieves. Do me a favor by setting free my son whom you have taken as a thief.

كَتَبَ يَعْقُوبُ النَّبِيُّ إِلَى يُوسُفَ: مِنْ يَعْقُوبُ ابْنِ إِسْحَاقَ ذَبِيحِ اللَّهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ الرَّحْمَنِ إِلَى عَزِيزِ مِصْرَ

أَمَّا بَعْدُ فَإِنَّا أَهْلُ بَيْتٍ لَمْ يَزَلْ الْبَلَاءُ سَرِيعًا إِلَيْنَا، ابْتُلِيَ إِبْرَاهِيمُ جَدِّي فَأُلْفِيَ فِي النَّارِ، ثُمَّ ابْتُلِيَ أَبِي إِسْحَاقُ بِالذَّبْحِ فَكَانَ لِي ابْنٌ وَكَانَ قُرَّةَ عَيْنٍ وَكُنْتُ أُسْرُ بِهِ فَأَبْتَلَيْتُ بِأَنْ أَكَلَهُ الذَّبَبُ فَذَهَبَ بِصَرِي حُزْنًا عَلَيْهِ مِنَ الْبُكَاءِ، وَكَانَ لَهُ أَخٌ وَكُنْتُ أُسْرُ بِهِ بَعْدَهُ فَأَخَذْتُهُ فِي سَرَقٍ، وَأَنَا أَهْلُ بَيْتٍ لَمْ نَسْرِقْ قَطُّ وَلَا نَعْرِفُ بِالسَّرَقِ، فَإِنْ رَأَيْتُ أَنْ تَمَنَّ عَلَيَّ بِهِ فَعَلَّتْ

When the letter reached Joseph, he opened it and by reading the letter, he yelled, went inside and started weeping. Then Joseph washed his face, came out and read the letter once again. He yelled, wept and went inside and wept again. Then Joseph washed his face, came out and read the letter once again. He yelled, wept and went inside and wept again. The he washed his face and returned to his brothers saying: Do you know how you treated Yusuf and his brother when you were ignorant? Then he gave them his shirt which was that of Abraham. When the caravan departed from Egypt with the shirt of Joseph, Jacob said: I perceive Joseph's scent unless you pronounce me to be weak in judgment. They said: By Allah, you are most surely in your old error!

قَالَ فَلَمَّا أُتِيَ يُوسُفَ بِالْكِتَابِ فَتَحَهُ وَقَرَأَهُ ثُمَّ قَامَ فَدَخَلَ مَنْزِلَهُ فَقَرَأَ وَبَكَى ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ خَرَجَ إِلَى إِخْوَتِهِ، ثُمَّ عَادَ فَقَرَأَهُ فَصَاحَ وَبَكَى، ثُمَّ قَامَ فَدَخَلَ مَنْزِلَهُ فَقَرَأَ وَبَكَى، ثُمَّ غَسَلَ وَجْهَهُ وَعَادَ إِلَى إِخْوَتِهِ، فَقَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذَا أَنْتُمْ جَاهِلُونَ وَأَعْطَاهُمْ قَمِيصَهُ وَهُوَ قَمِيصُ إِبْرَاهِيمَ، وَكَانَ يَعْقُوبُ بِالرَّمْلَةِ، فَلَمَّا فَصَلُوا بِالْقَمِيصِ مِنْ مِصْرَ قَالَ يَعْقُوبُ: (إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونَ . قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

His Assistance

Isaac said to Jacob: God has appointed you as Prophet and your sons as Prophets. He has placed in you good and blessing. And he ordered him to go to a place in Damascus by the name of Fadan. When

he reached that place, he saw a girl standing at a well intending to water a sheep. On top of the well, there was a stone which could only be removed by a number of men. Jacob said: Who are you? She said: I am the daughter of Laban who was Jacob's uncle. Jacob removed the stone immediately, helped the girl and watered that sheep. Then, he went to his uncle and sought her hand in marriage Laban accepted and Jacob married her.

إِنَّ إِسْحَاقَ قَالَ لِيَعْقُوبَ: إِنَّ اللَّهَ قَدْ جَعَلَكَ نَبِيًّا، وَجَعَلَ وُلْدِكَ أَنْبِيَاءَ، وَجَعَلَ الْخَيْرَ وَالْبَرَكَاتِ، وَأَمَرَهُ أَنْ يَسِيرَ إِلَى الْفَدَّانِ، وَهُوَ مَوْضِعٌ بِالشَّامِ، فَسَارَ إِلَى الْفَدَّانِ.

فَلَمَّا دَخَلَهَا رَأَى امْرَأَةً مَعَهَا غَنَمٌ عَلَى الْبَيْرِ تُرِيدُ أَنْ تَسْقِي غَنَمَهَا وَعَلَى رَأْسِ الْبَيْرِ حَجْرٌ لَا يَرْفَعُهُ إِلَّا عِدَّةُ رِجَالٍ، فَسَأَلَهَا: مَنْ هِيَ؟ فَقَالَتْ أَنَا بِنْتُ لَابَانَ، وَكَانَ لَابَانُ خَالَ يَعْقُوبَ، فَزَحَزَحَ يَعْقُوبُ الْحَجَرَ وَسَقَى لَهَا وَسَارَ إِلَى خَالِهِ، فَزَوَّجَهُ إِيَّاهَا.

During His Separation From Joseph

[When Joseph's brothers asked their father to send Joseph with them and Jacob permitted]

When it was morning, Joseph wore his clothes, fastened his belt tight took his staff in his hand and left home together with his brethren. Jacob too poured Joseph's provision in the same bowl in which Abraham poured Isaac's provision. When Jacob went to see off his children, they said: O Prophet of God! Go back. Jacob said: O sons! I advise you to piety (guard against evil) and to my beloved, Joseph. I beseech you by God to feed Joseph when hungry and water him when thirsty. Keep on safe-guarding him. Do not abject him. Be merciful and graceful to him. They said: O our father! We are all your sons and he too is our brother but since you love him he is more beloved than we are.

Jacob said: Yes, my sons! God is my witness over you. While I fear you might harm him. Then he came to Joseph, embraced him, drew him closely to his chest, kissed him between the eyes saying: I entrust you to God. Then he went back home.

فَلَمَّا أَصْبَحَ يُوسُفُ لَبِسَ ثِيَابَهُ وَشَدَّ عَلَيْهِ مِنْطَقَتَهُ وَاخْتَذَ قَضِيْبَهُ وَخَرَجَ مَعَ إِخْوَتِهِ ثُمَّ عَمَدَ يَعْقُوبُ إِلَى السَّلَّةِ الَّتِي حَمَلَ فِيهَا إِبْرَاهِيمُ زَادَ إِسْحَاقَ فَحَمَلَ فِيهَا زَادًا لِيُوسُفَ وَخَرَجَ لِيُشِيعَهُمْ فَقَالُوا يَا نَبِيَّ اللَّهِ ارْجِعْ

فَقَالَ يَعْقُوبُ يَا بَنِي أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَبِحَبِيبِي يُوسُفَ، أَسَأَلُكُمْ بِاللَّهِ إِنْ جَاعَ فَأَطْعِمُوهُ وَإِنْ عَطَشَ فَاسْقُوهُ وَقُومُوا عَلَيْهِ وَلَا تَتَّبِعُوهُ وَلَا تَخَذُلُوهُ وَكُونُوا مُتَوَاصِلِينَ مُتَرَاجِمِينَ، قَالُوا نَعَمْ يَا أَبَانَا كُلُّنَا لَكَ وَلَدٌ وَهُوَ أَخُونَا كَأَحَدِنَا بَلْ لَهُ الْفَضْلُ عَلَيْنَا بِحَبْلِكَ إِيَّاهُ فَقَالَ: نَعَمْ يَا بَنِيَّ، اللَّهُ خَلِيفَتِي عَلَيْكُمْ مَعَ أَنِّي خَائِفٌ أَنْ أَكُونَ قَدْ ضَيَعْتَهُ.

ثُمَّ إِنَّهُ أَقْبَلَ عَلَى يُوسُفَ فَالْتَزَمَهُ وَضَمَّهُ إِلَى صَدْرِهِ وَقَبَّلَ عَيْنَيْهِ ثُمَّ قَالَ: أَسْتَوْدِعُكَ اللَّهُ رَبَّ الْعَالَمِينَ وَأَنْصَرَفَ رَاجِعًا

His Grief

When Jacob heard the news about Joseph from his sons, he turned his face from them saying: Woe to me for separation from my dear Yusuf. He wept so much that his eyes went blind and the grief of separation agonized his heart. Jacob's sons said to him: By God, you will repeat Yusuf's name so many times that you will get sick because of separation or you will die. Jacob said to his sons:

"I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know."

(12:86)

قَالَ إِنَّمَا أَشْكُو بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Religion As Seen By Him

It has been reported that Jacob asked the messenger who brought the good news on Joseph's being alive: How is Yusuf? The messenger said: He is the king of Egypt and master of that territory. Jacob said: What am I to do with his kingdom and territory? In what religion did you find him? The man said: In Islam, then Jacob said: Now the favor has been completed.

وَرَوِيَ أَنَّ يَعْقُوبَ قَالَ لِلْبَشِيرِ لَمَّا أَخْبَرَهُ بِحَيَاةِ يُوسُفَ كَيْفَ يُوسُفُ؟ قَالَ لَهُ إِنَّهُ مَلِكٌ مِصْرَ، فَقَالَ يَعْقُوبُ: مَا أَصْنَعُ بِالْمُلْكِ؟ عَلَى أَيِّ دِينٍ تَرَكْتَهُ؟ قَالَ عَلَى دِينِ الْإِسْلَامِ، فَقَالَ يَعْقُوبُ الْآنَ تَمَّتِ النِّعْمَةُ

His Fears Of Joseph Losing His Faith

When Jacob and Joseph met, they embraced each other and started weeping. Then Joseph said: O father! You have wept over me so much that you have gone blind. Don't you know that we are gathered on the Day of Judgment when we will meet? Jacob said: Yes, my son! I knew this but I feared you might lose your faith and we will be separated on the Day of Judgment.

لَمَّا التَقَى يَعْقُوبُ وَيُوسُفُ عَلَيْهِمَا السَّلَامُ عَانَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَكَبَّيَا فَقَالَ يُوسُفُ يَا أَبَتِ بَكَيتَ عَلَيَّ حَتَّى ذَهَبَ بَصْرُكَ أَلَمْ تَعْلَمْ أَنَّ الْقِيَامَةَ تَجْمَعُنَا؟

فَقَالَ بَلَى يَا بُنَيَّ وَلَكِنْ خَشِيتُ أَنْ تَسْلُبَ دِينَكَ فَيُحَالَ بَيْنِي وَبَيْنَكَ يَوْمَ الْقِيَامَةِ

His Advice To His Sons In The Bed Of Death

Being at the point of death, Jacob called his sons saying: What will you worship after me? They said: Your God, and the God of your fathers, Ibrahim, Ismail, and Ishaq. Then he said: O my sons! Truly God has chosen your religion. Die only as a Muslim.

فَلَمَّا احْتَضَرَ جَمَعَ بَيْنَ بَنِيهِ وَقَالَ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ، ثُمَّ قَالَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

In The Service Of Baytul-Muqaddas

He was the first to enter it and the last to leave it. He used to light the candles there in.

إِنَّ يَعْقُوبَ عَلَيْهِ السَّلَامُ كَانَ يَخْدُمُ بَيْتَ الْمُقَدَّسِ وَكَانَ أَوَّلُ مَنْ يَدْخُلُ وَآخِرُ مَنْ يَخْرُجُ وَكَانَ يَسْرُجُ الْقَنَادِيلَ.

11. The Ethos Of Prophet Joseph

Introduction

Prophet Joseph is the son of Prophet Jacob who was born of a mother by the name of Raheel (Rachel) 3556 years after the Fall of Adam. Joseph metaphorically means an increase in blessings. Raheel died in Bethlehem and Joseph was brought up by his aunt. After the death of his aunt, Joseph came to live with his father, Jacob who was more kind to him than the rest of his brothers. This was painful for the brothers. Joseph was at the age of 12 when, one Friday night, saw in his vision that the sun, the moon and eleven stars had come down to prostrate before him. When he woke up, he told his father about the dream.

"When Yusuf said to his father: O my father! Surely I saw eleven stars and the sun and the moon – I saw them making obeisance to me." (12:4)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Jacob said: Do not relate your vision to your brothers. However his brothers came to know about it later and said: Yusuf and his brother, Benjamin are dearer to our father than we. So they asked their father to

let them take Joseph out. They took him out, beat him and threw him into a well. When Joseph came to at the bottom of the well, Gabriel came to him saying: Don't worry, you will reach a high position.

Three days later, a caravan heading for Egypt from Madyan arrived in Jordan and halted near the well. The water drawer let down his bucket in the well and on the order of Gabriel, Joseph sat in the bucket and came out of the well, the water-drawer said:

"O good news! This is a youth." (12:19)

﴿ يَا بُشْرَىٰ هَذَا غُلَامٌ ﴾

The head of the caravan rejoiced over the incident but Joseph's brothers came to know about it hence they hurried to Jordan saying: This is our slave who has escaped. They forced Joseph to admit or he would be killed. Joseph too admitted.

"And they sold him for a small price." (12:19)

وَشَرُّوهُ بِتَمَنٍ بَخْسٍ

The caravan arrived in Egypt and after three days of rest, they took Joseph to market, put him on a stool in the middle of the market and began calling: Who is going to buy this lovely slave? Finally the king of Egypt bought him and told his wife, Zoleikha to take care of him.

But one day, he was involved in a difficulty because of Zoleikha's love for him. She took him to a room and closed all the doors on him. Joseph escaped from Zoleikha towards the closed doors which opened to him. At this moment, the king arrived. Zoleikha went forward saying: What is the punishment for one who betrays you? A young child in cradle witnessed to Joseph's innocence saying: Joseph's shirt is a proof of his innocence, for it has been torn from behind showing that he had intended to escape from Zoleikha and that she had tried to catch hold of his shirt.

Women in Egypt started reproaching Zoleikha. So she sent for them, gave each of them a knife and said to Yusuf to come forth. Seeing Yusuf, the women cut their hands in amazement saying: This is not a mortal but a noble angel. Zoleikha said: This is he for whose love you reproached me. The women gave the right to Zoleikha for they themselves had the same desire toward him. Joseph said:

"My Lord! the prison house is dearer to me than that to which they invite me." (12:33)

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

"There upon his Lord accepted his prayer." (12:34)

فَاسْتَجَابَ لَهُ رَبُّهُ

Zoleikha started speaking ill of Joseph and called on the king to put him in jail. And Joseph was imprisoned for seven years.

One night the king of Egypt had a terrible dream. In the morning, he called all interpreters of dreams telling them about his dream. The interpreters said:

"Confused dreams, and we do not know the interpretation of dreams." (12:44)

أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

Eventually they referred to Joseph in prison to come to the king. Joseph said: I will not leave prison unless my innocence is proved. Ask the women who cut their hands about the story. When they took the women to the king, they all witnessed to Joseph's innocence Zoleikha too confessed to her plan and she was divorced. Joseph was released from prison and went to the king's palace.

Joseph interpreted the king's dream which indicated an imminent famine. He offered a solution and was so favored that he became ruler of Egypt. Rayyan who embraced Islam through Joseph asked the hand of Essent the daughter of Fozifarah in marriage for Joseph. Mensi and Efraim are the names of Joseph's children. After the passing away of Rayyan, Joseph remembered Zuleikha's distress hence he married her and thanks to Joseph's favor, she became young again. Because of Famine, the children of Jacob came to Egypt to seek help from Joseph. Joseph recognized them and after a long story which can not be included in this short space, they took Joseph's shirt for Jacob who said:

"Most surely I perceive the scent of Yusuf" (12:94)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

To sum up, Judas cast it on Jacob's face, he regained his sight.

One day, Jacob arrived in Egypt in full ceremonies and was warmly welcomed by Joseph. They embraced each other and wept till they became unconscious. They about 3666 years after the fall of Adam, at the age of 120.

فَقَالَ: الْأَسْفُ فِي اللَّعْنَةِ الْحُزْنِ وَالْأَسِيفِ الْعُبْدُ، وَاجْتَمَعَا فِيهِ فَلِذَلِكَ سُمِّيَ يُوسُفَ.

His Mottos Written On Prison Walls

When Joseph was being released from prison, he wrote the following on prison wall: Here is the gravestone of the living ones, the house of grieves, a place for testing the truthful ones and reproach of the enemies.

فَلَمَّا خَرَجَ يُوسُفُ مِنَ السِّجْنِ كَتَبَ عَلَى بَابِهِ: هَذَا قَبْرُ الْأَحْيَاءِ وَبَيْتُ الْأَحْزَانِ وَتَجْرِبَةُ الْأَصْدِقَاءِ وَشِمَاتَةُ الْأَعْدَاءِ.

When He Arrived In The King's Palace

When Joseph arrived in the king's palace he said: My Lord will suffice me of the world. My Lord will suffice me of the people. His praise is great and there is no god save Him.

فَلَمَّا وَقَفَ بِبَابِ الْمَلِكِ قَالَ: حَسْبِيَ رَبِّي مِنْ دُنْيَايَ، حَسْبِيَ رَبِّي مِنْ خَلْفِهِ عَزَّ وَجَلَّ تَنَاوُهُ وَلَا إِلَهَ غَيْرُهُ.

When Joseph Came To The King Of Egypt

Just before coming to the king of Egypt, Joseph said: O God! I ask You what is good to you from his good and seek refuge to You from his evil and evil of others.

فَلَمَّا دَخَلَ عَلَى الْمَلِكِ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِخَيْرِكَ مِنْ خَيْرِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ غَيْرِهِ.

He Did Not Eat Fill During His Reign

It has been reported that Joseph did not eat fill during his reign. It was said to him: Will you remain hungry while the treasure of the earth is in your hand? He said: I am afraid that I forget the hungry ones if I eat fill.

وَرُوي أَنَّ يُوسُفَ كَانَ لَا يَشْبَعُ مِنَ الطَّعَامِ فِي تِلْكَ الْأَيَّامِ فَقِيلَ لَهُ أَتَجُوعَ وَبِيَدِكَ خَزَائِنُ الْأَرْضِ، فَقَالَ: إِنِّي أَخَافُ أَنْ شَبَعْتُ أَنْ أَنْسى الْجَائِعَ.

Prison Or Sin?

When Zoleikha came to know about what the women said of Joseph and her, she sent for them and prepared for them cushions to lean against, gave each of them an orange and a knife to peel the orange with. Zoleikha asked Joseph who was sitting in another place to come forth. So when they saw him, they deemed him great, they cut their hands in amazement and said: Refuge with Allah! This is not a mortal; this is but a noble angel.

When that happened, they came to realize that they were in error. Zoleikha said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself to me, but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy. Therefore, Joseph preferred prison to sin saying! My Lord! the prison house is dearer to me than that to which they invite me.

وَتَحَدَّثَتِ النِّسَاءَ بِأَمْرِ يُوسُفَ وَامْرَأَةَ الْعَزِيزِ، وَبَلَغَ ذَلِكَ امْرَأَةَ الْعَزِيزِ، فَأَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا يَتَكِنْنَ عَلَيْهِ [مِنْ] وَسَائِدَ، وَحَضْرْنَ وَقَدَّمَتْ إِلَيْهِنَّ أَتْرَنْجًا وَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا لِقَطْعِ الْأَتْرَنْجِ وَقَدْ أَجْلَسَتْ يُوسُفَ فِي غَيْرِ الْمَجْلِسِ الَّذِي هُنَّ فِيهِ وَقَالَتْ لَهُ: اخْرُجْ عَلَيْنَهُ، فَخَرَجَ فَلَمَّا رَأَيْتَهُ أَكْبَرْتَهُ، وَأَعْظَمْتَهُ، وَقَطَّعْنَ أَيْدِيَهُنَّ بِالسَّكَاكِينِ وَلَا يَشْعُرُونَ، وَقُلْنَ: مَعَاذَ اللَّهِ، مَا هَذَا بَشَرًا، إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ.

فَلَمَّا حَلَّ بِهِنَّ مِنْ قَطْعِهِنَّ أَيْدِيَهُنَّ وَذَهَابِ عُقُولِهِنَّ وَعَرَفْنَ خَطَأَهُنَّ فِيمَا قُلْنَ أَقْرَبَتْ عَلَى نَفْسِهَا وَقَالَتْ: فَذَلِكَ الَّذِي لُمْتُنِّي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِي فَاسْتَعْصَمَ، وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيَسْجُنَنَّ وَلَيَكُونَنَّ مِنَ الصَّاعِرِينَ.

فَاخْتَارَ يُوسُفُ السِّجْنَ عَلَى مَعْصِيَةِ اللَّهِ، فَقَالَ: رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ.

His Invocation In Well

When Joseph was thrown into well, it was said to him: Take off your shirt. While weeping, Joseph said: O my brothers, do you make me bare? One of the brothers drew a knife, attacked him and said: If you do not take off your shirt, I will kill you. He took off his shirt and the brothers threw him into the well and went away. Turing to God, Joseph said: O God of Ibrahim, Ishaq, and Yaqub, have pity on my weakness, for I am helpless and underage.

وَلَمَّا الْقَوْهُ فِي غِيَابَةِ الْجُبِّ قَالُوا لَهُ أَنْزِعْ قَمِيصَكَ، فَبَكَى فَقَالَ يَا إِخْوَتِي تُجَرِّدُونِي؟! فَسَلَّ وَاحِدٌ مِنْهُمْ السِّكِّينَ عَلَيْهِ وَقَالَ: لَئِن لَّمْ تَنْزِعْهُ لَأَقْتُلَنَّكَ، فَنَزَعَهُ، فَدَلَّوْهُ فِي الْجُبِّ وَتَنَحَّوْا عَنْهُ، فَقَالَ عَلَيْهِ السَّلَامُ فِي الْجُبِّ:

(يا إله إبراهيم وإسحاق ويعقوب أرحم ضعفي وقلة حيلتي وصغري)

Marrying Zoleikha

When the king of Egypt passed away during the years of famine, Zoleikha became poor and needy. People said to her: You should sit on the way of king of Egypt (Joseph). Zoleikha said: I am ashamed of him, but people insisted so much that she sat on the way of Joseph. At this time, Joseph came to pass with all his glory. She rose up and said: Thanks God who made king servants because of sin and made slaves kings due to their piety. Joseph said to Zoleikha who was then an old woman: Aren't you who did such and such to me? Zoleikha said: O Prophet of God! Do not blame me, for I was afflicted with three things no one was afflicted with:

- 1- There was no equal to you.
- 2- There was no equal to me in beauty and wealth in Egypt and
- 3- My husband was impotent.

Joseph said: Now, tell me what can I do for you? She said: I want you to pray to God to give me back my youth. Joseph invoked the same. Hence Zoleikha became young. Joseph married her while she was a virgin.

وَلَمَّا مَاتَ الْعَزِيزُ وَذَلِكَ فِي السِّنِّينَ الْجَدْبَةِ. افْتَقَرَتِ امْرَأَةُ الْعَزِيزِ وَاحْتَاجَتْ حَتَّى سَأَلَتْ، فَقَالُوا لَهَا لَوْ قَعَدْتَ لِلْعَزِيزِ، وَكَانَ يُوسُفُ، فَقَالَتْ أَسْتَحِي مِنْهُ فَلَمْ يَزَالُوا بِهَا حَتَّى قَعَدَتْ لَهُ.

فَأَقْبَلَ يُوسُفُ فِي مَوْكِبِهِ، فَقَامَتْ إِلَيْهِ وَقَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمُلُوكَ بِالْمَعْصِيَةِ عِبِيدًا وَجَعَلَ الْعَبِيدَ بِالطَّاعَةِ مُلُوكًا، فَقَالَ لَهَا يُوسُفُ وَهِيَ هَرِمَةٌ أَلْسَتْ فَعَلْتِ بِي كَذَا وَكَذَا؟ فَقَالَتْ يَا نَبِيَّ اللَّهِ لَا تَلْمَنِي فَإِنِّي بُلَيْتُ بِثَلَاثَةِ لَمَّ يَبَلُ بِهَا أَحَدٌ.

قَالَ: وَمَا هِيَ؟ قَالَتْ: بُلَيْتُ بِحُبِّكَ وَلَمْ يَخْلُقِ اللَّهُ لَكَ نَظِيرًا، وَبُلَيْتُ بِحُسْنِي بَأَنَّهُ لَمْ تَكُنْ بِمِصْرَ امْرَأَةً أَجْمَلُ مِنِّي وَلَا أَكْثَرُ مَالًا، وَبُلَيْتُ بِأَنَّ زَوْجِي كَانَ مَحْصُورًا بِفَقْدِ الْحَرَكَةِ، يَعْنِي عَيْنًا.

فَقَالَ لَهَا يُوسُفُ مَا حَاجَتُكَ؟ قَالَتْ تَسْأَلُ اللَّهُ أَنْ يَرُدَّ عَلَيَّ شَبَابِي فَسَأَلَ اللَّهُ فَرَدَّ عَلَيْهَا، فَتَزَوَّجَهَا وَهِيَ بِكَرٍّ.

In the book, Kamel by Ibn –Atheer, it is written that God gave two sons by the name of Efraim and Mensha to Joseph and Zoleikha.

We can infer from this story that one of the praiseworthy acts of human beings is to help the needy and

fulfill their desire in the same way that Joseph forgot all the wrong doings of Zoleikha and fulfilled her desire.

Joseph's Meal In Prison

It has been reported on the authority of Imam Sadeq that Joseph was in prison, he had only bread as a meal. Hence, he complained to God asking for a stew. This request was made while there were pieces of dried bread with him. God told him to put the bread in a pot, add water and salt to make a pleasant food. He did so hence water and salt became his stew.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ يُوسُفَ عَلَيْهِ السَّلَامُ لَمَّا كَانَ فِي السِّجْنِ شَكَاَ إِلَى رَبِّهِ أَكَلَ الْخُبْزِ وَحْدَهُ وَسَأَلَ
أَدَامًا يَأْتِدُمُ بِهِ وَقَدْ كَانَ كَثُرَ عِنْدَهُ قِطْعُ الْخُبْزِ الْيَابِسِ، فَأَمَرَ: أَنْ يَأْخُذَ الْخُبْزَ وَيَجْعَلَهُ فِي إِجَانَةٍ وَيَصُبَّ عَلَيْهِ الْمَاءَ
(وَالْمِلْحَ فَصَارَ مَرِيًّا وَجَعَلَ يَأْتِدُمُ بِهِ (ع)

One Who Is Not Stranger (Lonely)

When Joseph came out of the well and was sold, someone said: I advise you to treat this stranger kindly. Joseph One who is with God is no stranger (Lonely).

لَمَّا أُخْرِجَ يُوسُفُ عَلَيْهِ السَّلَامُ مِنَ الْجُبِّ وَاشْتُرِيَ قَالَ لَهُمْ قَائِلٌ: اسْتَوْصُوا بِهَذَا الْغَرِيبِ خَيْرًا، فَقَالَ لَهُمْ يُوسُفُ عَلَيْهِ
السَّلَامُ مَنْ كَانَ مَعَ اللَّهِ فَلَيْسَ لَهُ غُرْبَةٌ.

The Result Of His Patience And Piety

When Joseph became the treasurer of the earth, the wife of the king of Egypt said to him O Yusuf! Greed and lust make the kings slaves whereas patience and piety make the slaves kings.

قَالَتْ امْرَأَةُ الْعَزِيزِ لِيُوسُفَ عَلَيْهِ السَّلَامُ بَعْدَ مَا مَلَكَ خَزَائِنَ الْأَرْضِ يَا يُوسُفُ إِنَّ الْحِرْصَ وَالشَّهْوَةَ صَيَّرَ الْمُلُوكَ
عَبِيدًا وَإِنَّ الصَّبْرَ وَالتَّقْوَى صَيَّرَ الْعَبِيدَ مُلُوكًا.

Joseph Feeds The Poor And Is Kind To Orphans

It was said to Prophet Jacob said: In Egypt, there is a man who feeds the poor and is kind to orphans. He said: He should be a member of our household. When they made an inquiry, they found out that it was his son Joseph.

قِيلَ لِيَعْقُوبَ عَلَيْهِ السَّلَامُ إِنَّ بِمِصْرَ رَجُلًا يُطْعِمُ الْمَسْكِينِ وَيَمْلَأُ حَجَرَ الْيَتِيمِ. فَقَالَ: يَنْبَغِي أَنْ يَكُونَ مِنَّا أَهْلَ الْبَيْتِ

فَتَنْظَرُوا فَإِذَا هُوَ يُوسُفُ

12. The Ethos Of Prophet Job (Ayyub)

Prophet Job was born 3642 years after the fall of Adam. His mother, Zarj is from the descendants of Lot. He used to live in Jabieh between Ramallah and Damascus. He married Rahmah, daughter of Ifrathim son of Joseph. Rahmah bore seven sons and three daughters for Job. Prophet Job was famous during his time for having cattle, sheep, camel and land but he lost all his children and wealth as a test by God. Furthermore, he was afflicted with skin disease in a way that people expelled him from the city to be immune from disease. For seven years, no one but Rahmah favored Job and took care of him in the utmost degree of hardship and indigence. When seven years, seven months, seven day and seven hours passed since his affliction, revelation to him halted too. Hence Job was no more patient and started bemoaning:

"And Ayyub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the Most merciful." (21:83)

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

At this time Gabriel came and said:

"Urge with your foot; here is a cool washing-place and a drink." (38:42)

ارْكُضْ بِرِجْلِكَ ۗ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

Ayyub urged his foot. Immediately two springs gushed forth: One of warm water and the other cool. He first bathed in the warm water and his ailment recovered then drank a drop of the cool water and his inner ailment recovered. He was talking with Gabriel when Rahmah arrived and saw two men instead of Job. While weeping, she asked them about her ill husband. Job told her of God's grace and they lived a good life since then.

"And We gave him his family and the like of them with them." (38:43)

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ

Rahmah bore seven sons and three daughters again and God returned to them their wealth. In the first year of affliction, Job was 73 years old and his affliction lasted for seven years. He lived another 146 years and passed away at the age of 226. His body was buried in the city of Hooran.

His Moral Virtues In The Holy Quran

"We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)."
(38:44)

إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ

His Patience

It has been reported on the authority of Ibn –Abbas that one day Job's wife said to him: You should ask God to heal you. Job said: Woe to you. We enjoyed wealth for seventy years, Let us be patient in hardships too. Soon after this, God healed him.

عَنْ ابْنِ عَبَّاسٍ إِنَّ امْرَأَةَ أَيُّوبَ قَالَتْ لَهُ يَوْمًا: لَوْ دَعَوْتَ اللَّهَ أَنْ يَشْفِيكَ فَقَالَ: وَيْحَكَ كُنَّا فِي النِّعْمَاءِ سَبْعِينَ عَامًا فَهَلُمَّ نَصْبِرْ فِي الضَّرَّاءِ مِثْلَهَا قَالَ: فَلَمْ يُمْكُثْ بَعْدَ ذَلِكَ إِلَّا يَسِيرًا حَتَّى عُوْفِيَ

The Hardest Affliction

Addressing God, Job says: O God! By Your might, You know that I will endure on my body the hardest when it comes to obedience and worship.

فَوَعَزْتِكَ إِنَّكَ تَعْلَمُ أَنَّهُ مَا عُرِضَ لِي أَمْرَانِ قَطُّ كِلَاهُمَا لَكَ طَاعَةٌ إِلَّا عَمِلْتُ بِأَشَدِّهِمَا عَلَى بَدَنِي

His Support For Orphans And The Weak

Job said: By God! He knows that I have never eaten unless there has been an orphan or a weak person eating with me.

قَالَ أَيُّوبُ عَلَيْهِ السَّلَامُ: وَعِزَّةَ رَبِّي إِنَّهُ لَيَعْلَمُ إِنِّي مَا أَكَلْتُ طَعَامًا قَطُّ إِلَّا وَمَعِيَ يَتِيمٌ أَوْ ضَعِيفٌ يَأْكُلُ مَعِيَ

The Hardest Thing To Job

When Job was healed and rescued from afflictions, he was asked: Out of what happened to you, what was the hardest? Job said: The enemies' blame.

قِيلَ لَأَيُّوبَ عَلَيْهِ السَّلَامُ بَعْدَ مَا عَافَاهُ اللَّهُ تَعَالَى: أَيُّ شَيْءٍ أَشَدَّ مَا مَرَّ عَلَيْكَ؟ قَالَ: شِمَاتَةُ الْأَعْدَاءِ.

He And God's Favor

It has been reported on the authority of Imam Sadeq that God sent golden locusts on Job from the sky and Job carried them home from outdoors. Gabriel asked: Aren't you fed up O Ayyub? Job said: Who is fed up with God's favor?

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَمْطَرَ اللَّهُ عَلَى أَيُّوبَ مِنَ السَّمَاءِ فَرَأَشًا مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَأْخُذُ مَا كَانَ خَارِجًا مِنْ دَارِهِ فَيُدْخِلُهُ دَارَهُ، فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: أَمَا تَشْبَعُ يَا أَيُّوبُ؟ قَالَ: وَمَنْ يَشْبَعُ مِنْ فَضْلِ رَبِّهِ.

Eight Virtues Of His Moral Features

Job was benefactor, pious, compassionate towards the poor, supportive of the widows and orphans, hospitable, helper of wayfarers, grateful to God's blessings and paid what was due to God.

وَكَانَ [أَيُّوبُ] بَرًّا، تَقِيًّا، رَحِيمًا بِالْمَسَاكِينِ، يُكْفِلُ الْأَرَامِلَ وَالْأَيْتَامَ، وَيُكْرِمُ الضَّيْفَ، وَيُبْلِغُ ابْنَ السَّبِيلِ، وَكَانَ شَاكِرًا لِأَنَّعُمِ اللَّهِ تَعَالَى، مُؤَدِّيًا لِحَقِّ اللَّهِ تَعَالَى.

Moral Invocation By Job

One of invocations recited by Job was the following:

I seek refuge with Allah from a neighbor who hides the good and discloses the bad.

وَكَانَ مِنْ دُعَاءِ أَيُّوبَ: أَعُوذُ بِاللَّهِ مِنْ جَارٍ عَيْنُهُ تَرَانِي إِنْ رَأَى حَسَنَةً سَتَرَهَا وَإِنْ رَأَى سَيِّئَةً ذَكَرَهَا.

His Satisfaction With Tribulation

Prophet Job had been left on the pile of garbage of Israelites for seven and odd years. During this time, he did not ask God to remove tribulation from him.

لَقَدْ مَكَثَ أَيُّوبُ عَلَى السَّلَامِ مَطْرُوحًا عَلَى كَنَاسَةِ ابْنِي إِسْرَائِيلَ سَبْعَ سِنِينَ وَأَشْهُرًا مَا يَسْأَلُ اللَّهُ عَزَّ وَجَلَّ أَنْ
يُنْكَشِفَ مَا بِهِ

13. The Ethos Of Prophet Shuaib

Prophet Shuaib is the son of Cubek son of Dawil son of Marrah son of Anqa son of Abraham. His title is the orator of the Prophets. His mother Mikah is from the descendants of Prophet Lot. Shuaib was born 3616 years after the Fall of Adam and passed away 3836 years after the Fall of Adam at the age of 220.

His Full Measure And Weight

"And, O my people! Give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief." (11:85)

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

Reward Only With The Lord

"And I do not ask you any reward for it; my reward is only with the Lord of the worlds." (26: 180)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ

His Love Of God

The holy Prophet said: Shuayb wept so much out of love of God that he went blind. God restored his sight. But he continued weeping so much that he went blind again. God restored his sight again until when he went blind for the fourth time, God said: O Shuayb! How long are you going to weep? If you fear the fire of hell, I have spared you and if you have a desire for paradise, I have made it permissible to you. Shuayb said: O my lord and Master! You know that I am not weeping for fear of hell or desire of paradise, rather I am weeping for Your love tied in my heart. God inspired him: For this reason I will soon appoint My Interlocutor, Moses as your servant.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: بَكَى شُعَيْبٌ عَلَيْهِ السَّلَامُ مِنْ حُبِّ اللَّهِ عَزَّ وَجَلَّ حَتَّى عَمِيَ، فَرَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بَصَرَهُ، ثُمَّ بَكَى حَتَّى عَمِيَ فَرَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ، ثُمَّ بَكَى حَتَّى عَمِيَ فَرَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ، ثُمَّ بَكَى حَتَّى عَمِيَ فَرَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ، ثُمَّ بَكَى حَتَّى عَمِيَ فَرَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

كَانَتْ الرَّابِعَةُ أُوحِيَ اللَّهُ إِلَيْهِ: يَا شُعَيْبُ إِلَىٰ مَتَىٰ يَكُونُ هَذَا؟ أَبَدًا مِنْكَ؟ إِنْ يَكُنْ هَذَا خَوْفًا مِنَ النَّارِ فَقَدْ آجَرْتُكَ وَإِنْ يَكُنْ شَوْقًا إِلَىٰ الْجَنَّةِ فَقَدْ أَبَحْتُكَ فَقَالَ: إِلَهِي وَسَيِّدِي أَنْتَ تَعَلَّمُ إِنِّي مَا بَكَيْتُ خَوْفًا مِنْ نَارِكَ وَلَا شَوْقًا إِلَىٰ جَنَّتِكَ، وَلَكِنْ عَقَدَ حُبُّكَ عَلَىٰ قَلْبِي فَلَسْتُ أَصْبِرُ أَوْ أَرَاكَ فَأُوحِيَ اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ: أَمَا إِذَا كَانَ هَذَا هَكَذَا فَمِنْ أَجْلِ هَذَا سَأَخْدِمُكَ كَلِيمِي مُوسَىٰ بْنَ عَمْرَانَ.

Making Scales And Measure

It has been reported on the authority of Imam Zayn Al-'Aabedeem that the first person who initiated scales and measure was Prophet Shuayb who made them with his own hands.

(عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَوَّلَ مَنْ عَمَلَ الْمِكْيَالَ وَالْمِيزَانَ شُعَيْبُ النَّبِيِّ عَلَيْهِ السَّلَامُ عَمَلَهُ بِيَدِهِ (الخب

Addressing people, Shuayb says:

"Therefore give full measure and weight." (7:85)

فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ

14. The Ethos Of Prophet Moses

Introduction

Prophet Moses was son of Imran son of Qahath, son of Levy, son of Jacob son of Isaac, son of Abraham, the friend of Allah. His mother's name was Yokabid. Historians have recorded the date of his birth as 3748 years after the fall of Adam. Moses's story with Pharoah is very strange which is discussed here briefly.

Some fortune-tellers prophesied of the birth of a baby who would put an end to Pharoah's reign. Hence all the baby boys were being killed by Pharoah's agents.

"...killing your sons and sparing your women, and in this there was a great trial" (2:49)

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ

This verse refers to the same topic. The night Moses was to be begotten, his father, Imran happened to

be on duty as a guard in Pharaoh's palace. At midnight, Youkabed came to Imran for a business but soon they had an intercourse and Moses fetus was made. Yet the signs of pregnancy did not appear in her due to the grace of Allah till Moses was born after six months and two days. Yokabid suckled her baby for three months but she could not hide him.

So Allah inspired her:

“...then when you fear for him, cast him into the river and do not fear nor grieve; surely we will bring him back to you and make him one of the apostles.” (28:7)

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

Hence Yokabid went to kharbil, the carpenter asking him to make a box for her. The carpenter came to know what the box was for. So he went to Pharaoh's palace to inform him of the event but God made him dumb. Upon returning from Pharaoh's palace, he could speak once again and he knew it was a sign of God. Therefore he made the box at once and gave it to Yokabid. She smeared the box with tar, put the baby in it, fastened it tightly and threw it into Nile River. Pharaoh's daughter, called Anissa who happened to stroll on the Nile bank took the box. Opening it, she saw a three-month-old baby. Knowing that he had been thrown into Nile River for fear of Pharaoh, she called him Musa meaning, taken out of water. So she took him to Asya whose heart was filled with the baby's love then they took the baby to Pharaoh and told him the story. Pharaoh decided to kill the baby but was dissuaded from doing so due to Asya's intercession.

«And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may make him for a son; and they did not perceive.» (28:9)

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

This verse refers to the same subject.

Moses' mother was eventually brought to Pharaoh's palace as a nurse of the baby.

“so we gave him back to his mother that her eye might be refreshed, and that she might not grieve.” (28: 10)

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

Moses was in Pharaoh's palace for forty years till one day Moses killed a man unintentionally and for fear of being punished, left Egypt for Madyan. He was taking a rest under the shade of a tree when he

saw Prophet Shuayb's daughters whom he helped to water their sheep from a nearby well. He was then taken to the house of Shuayb who was to give one of his daughters to him in marriage against ten years of working for him. Shuayb had seventy rods belonging to the preceding Prophets and gave one to Moses with his choice. Moses became a shepherd of Shuayb for ten years and married Safuara (Zipporah). Moses left Madyan for Egypt with his wife and children at the age of 79 and reached the sacred valley, Tuwa. There was a rainstorm and Moses saw a fire.

He left his wife and children behind and went for the fire hearing the call:

"Surely I am Lord, therefore put off your shoes." (20:12)

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

And he was appointed as a messenger. He cast down his rod and it turned into a big snake which began running. Moses was frightened and stepped back. There was a call:

"Take hold of it and fear not" (20:21)

خُذْهَا وَلَا تَخَفْ

Moses took hold of the snake and it turned into rod. Then there was another call:

"And press your hand to your side, it shall come out white" (20:22)

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيِّضًا

Then god inspired:

"go to Firon, surely he has exceeded all limits." (20:24).

اذهبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Moses along with his brother, Haroun went to Pharoah who recognized him saying: Are you not the same person who were with us for years killed a man and escaped for Egypt? Moses said: Yes, I am the same man, but now I am God's messenger and sent to invite you to worship Allah. Pharoah told the courtiers that the man was mad

"So he cast down his rod, and lo! It was an obvious serpent." (26:32).

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Those who were present ran away and Pharaoh fell from his throne. Then Moses pressed his hand to his side and his hand flashed with light. Pharaoh attributed magic to Moses saying: We can do magic too. Then he gathered 72 magicians and invited people to come to Nile bank to watch their magic works. The magicians cast down their ropes shaped as snakes. People were made to believe that they were snakes. But at this time, Moses was inspired:

"Fear not surely you shall be the uppermost" (20:68)

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى

Moses cast down the rod. It turned into a serpent which devoured the magicians' snakes.

"And the magicians were thrown down prostrate; they said: We believe in the lord of the worlds." (26: 46-47)

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ. قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

Threatening the magicians, Pharaoh said:

"Certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all." (26:49)

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَأَلْصِقَ بَنَاتِكُمْ أُجْمَعِينَ

Then the beautician of Pharaoh's family and his wife, Asya believed in the Lord but they were killed at once. Moses had the mission to take the children of Israel from Egypt to Kan'an but Pharaoh opposed it. To punish him, Moses struck the Nile with his rod and the water of it turned into blood. Pharaoh agreed to the exodus of Bani-Israel provided that the water of Nile would turn to its normal state. Moses accepted and struck Nile River with his rod making blood turn into water but Pharaoh broke his promise. Moses once again struck Nile River with his rod making it to be filled with frogs in way people were horrified. Pharaoh agreed to the exodus of Bani-Israel provided that the disaster was removed. Yet he kept breaking his promise when the disaster was removed.

This time, Moses struck the ground with his rod making people to be affected by lice. After seven days, this disaster too was removed. But he was denied exodus. Moses prayed to God to affect them with gnats which filled the whole city. After seven days. Pharaoh sent a message saying: I will allow you to

make sacrifice for your Lord. But Moses did not accept. Pharaoh allowed them to go out but not too far, provided that the disaster of gnats would be removed. But when gnats disappeared with Moses' prayer, Pharaoh denied Bani-Israel the exodus.

At this time, all cattle, sheep and camels belonging to Coptic in desert died all of a sudden. Pharaoh was as obstinate as ever before.

At this time, Moses and Haroon (Aaron) brought some ashes before Pharaoh and threw it into the air making people affected with a bad smallpox. Yet Pharaoh kept on denying them exodus. Moses struck the ground with his rod making a dark cloud appear followed by rainstorm. Pharaoh agreed to Bani-Israel's exodus but as soon as the disaster was removed, he was the same as before.

This time Moses struck the ground with his rod making locusts to eat all plants which was a horror to people. Pharaoh asked Moses to remove the disaster. Moses did so but Pharaoh did not change.

This time, with Moses's prayer, dark overwhelmed everywhere in a way that people could not see one another for three days. Pharaoh was forced to allow exodus. After finding Joseph's ark in the Nile River, Moses made their way out of Egypt with the children of Israel by night.

"So go forth with my servants by night; surely you will be pursued." (44:23)

فَأَسْرِبْ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ

At this time, Pharaoh decided to chase and punish them. He moved with thousands of soldiers till he reached the shore of the sea where Bani-Israel had set up their tents. Seeing the army of Pharaoh, the children of Israel became anxious. But Moses said:

"Surely my Lord is with me: he will show me a way out. Then we revealed to Musa: Strike the sea with your staff. So it had cloven asunder." (26:62-63)

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ. فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ الْعَظِيمِ

Moses came to the edge of the sea, struck the sea with his rod making twelve gates for Bani-Israel to pass through. Being astonished by the event, Pharaoh and his army followed Bani-Israel into the sea. When the last of Moses's followers came out of the sea and the last of Pharaoh's soldiers entered the sea, the signs of torment appeared to Pharaoh who said:

"I believe that there is no god but He in Whom the children of Israel believe." (10:90)

آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتَ بِهِ بَنُو إِسْرَائِيلَ

At this time, Gabriel threw a handful of dust at his mouth saying:

"What! Now? And indeed you disobeyed before and you were of the mischief-makers." (10:91)

الآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

So there came upon them of the sea that which came upon them." (20:78)

مِنَ الْيَمِّ مَا غَشِيَهُمْ

The sea water came back to its former state drowning Pharaoh with his army.

"And We saved Musa and those with him, all of them." (26:65)

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ

In addition to what was narrated here, there stories a bout Moses and Qarun which are found in the History of Prophets. Moses passed a way 3868 years after the fall of Adam at the age of 120 and his body was buried in the valley of Mavab near Beit-Faqfoor.

Moses' Devotion

"And mention Musa in the Book; surely he was one purified, and he was an apostle, a Prophet." (19:51)

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

Moses' Advice

"Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil)." (7: 128)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Advice On Reliance

"And Musa said: O my people! If you believe in Allah, then rely on Him (alone) if you submit (to Allah)." (10:84)

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

Seeking Help God

"He said: O my Lord! Expand my breast for me, And make my affair easy to me, and loose knot from my tongue, that they may understand my word." (20:25– 28)

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي. وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي. يَفْقَهُوا قَوْلِي

Asking For Deliverance

"And a man came running from the remotest part of the city. He said: O Musa! Surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you. So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people." (28:20– 21)

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ. فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ﴿٢٠﴾ قَالَ رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ

Need For God

When Moses helped Shuayb's daughters with watering the herd near the well in Madyan, he went back to the shade and said:

"Surely I stand in need of whatever good Thou mayest send down to me." (28:24)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Keeping Away From Lustful Look

When Shuayb's daughters told him about Moses' help with watering the herd, he told one of them to go

back and invite Moses to reward him. She came back to him saying: My father invites you to reward you for having watered our flocks.

Moses stood up and she walked in front of him. Wind blew and caused her robe to stick to her rump. So Moses said: Walk behind me and lead me the way. If I take the wrong way, throw a pebble before me so that I may take another route, for we are of the people who do not look at women's rump. When Moses entered Shuayb's house, one of the daughter said: Reward this strong and trustworthy man. Shuayb said: I know about his being strong since he drew the bucket out of well all by himself, but what is his being trustworthy for? His daughter told him about what had happened on the way.

فَقَامَ مُوسَى عَلَيْهِ السَّلَامُ مَعَهَا فَمَشَتْ أَمَامَهُ فَسَفَقَتْهَا الرِّيحُ فَبَانَ عَجْزُهَا فَقَالَ لَهَا مُوسَى: تَأَخَّرِي وَدَلِّينِي عَلَى الطَّرِيقِ بِحَصَاةٍ تَلْقِيهَا أَمَامِي أَتَبِعُهَا فَأَنَا مِنْ قَوْمٍ لَا يَنْضُرُونَ فِي أَدْبَارِ النِّسَاءِ.

Modesty And Humility Before God

Moses used to go to a place where no one could see him whenever he wanted to wash himself.

وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ إِذَا أَرَادَ الاغْتِسَالَ ذَهَبَ إِلَى مَوْضِعٍ لَا يَرَاهُ فِيهِ أَحَدٌ مِنَ النَّاسِ.

Moses used to rub his cheeks on the earth immediately after performing his prayer.

فَكَانَ مُوسَى عَلَيْهِ السَّلَامُ إِذَا صَلَّى لَمْ يَنْفَتِلْ حَتَّى يَلْصِقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَخَدَّهُ الْأَيْسَرَ بِالْأَرْضِ.

Deeds For God

When Moses entered Shuayb's house, he was preparing the supper. So he invited him to have supper with them. Moses said: I seek refuge with Allah. Shuayb asked him: Aren't you hungry? Moses said: Yes, I am, but I am afraid you regard this supper as my compensation for having watered for them, and I am from a family that does not sell any deed for the hereafter even if the price was the fill of the earth with gold. Shuayb said to him: No, by Allah, O young man! This is only my custom and the custom of my forefathers. We always shelter and feed our guests. Only then Moses sat and ate with him.

لَمَّا دَخَلَ عَلَى شُعَيْبٍ إِذَا هُوَ بِالْعِشَاءِ مُهَيَّأً، فَقَالَ لَهُ شُعَيْبٌ اجْلِسْ يَا شَابُّ فَتَعَشَّ، فَقَالَ لَهُ مُوسَى: أَعُوذُ بِاللَّهِ، قَالَ شُعَيْبٌ وَلِمَ ذَلِكَ؟ أَلَسْتَ بِجَائِعٍ؟ قَالَ: بَلَى وَلَكِنْ أَخَافُ أَنْ يَكُونَ هَذَا عَوْضًا لِمَا سَقَيْتُ لَهُمَا وَإِنَّا مِنْ أَهْلِ بَيْتٍ لَا نَبِيعُ شَيْئًا مِنْ عَمَلِ الْآخِرَةِ بِمِلءِ الْأَرْضِ ذَهَبًا فَقَالَ لَهُ شُعَيْبٌ: لَا وَاللَّهِ يَا شَابُّ وَلَكِنَّهَا عَادَتِي وَعَادَةُ آبَائِي، نُقَرِّئُ الضُّيُفَ وَنُطْعِمُ الطَّعَامَ، قَالَ: فَجَلَسَ مُوسَى يَأْكُلُ.

Moses And The He-Goat

It has been reported that when Moses was still the shepherd of Shuayb, a he-goat fled from the flock to the top of the mountain. Moses chased him all day long and when he came up to him, he kissed his face, removed dust from his head and apologizingly said: O hapless one, I made you suffer for coming after you but I did not mean to take and sell you, rather I feared wolves might tear you apart. He then put the goat on his shoulders and brought him back to the flock. When Moses' good temper became perfect, he was inspired: "O Moses, now you deserve to be a messenger. Go to Pharaoh and speak softly to him perhaps he will remember and fear Allah."

رُوي أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ يَرْعَى أَعْنَامَ شُعَيْبَ عَلَيْهِ السَّلَامُ فَانْهَزَمَ مِنْ قَطِيعَةٍ تَيْسٌ فَصَعَدَ الْجَبَلَ فَبَقِيَ مُوسَى تَابِعًا لَهُ عَامَّةً يَوْمِهِ فِي رُؤْسِ الْجِبَالِ. فَلَمَّا لَزِمَهُ قَبْلَهُ عَلَى وَجْهِهِ وَمَسَحَ التُّرَابَ مِنْ فَوْقِهِ وَقَالَ مُعْتَذِرًا عِنْدَهُ أَيُّهَا الْحَيَوَانُ أَتَعْبَتُكَ هَذَا الْيَوْمَ مِنْ جِهَةِ الطَّلَبِ وَلَا كَانَ الْمَقْصُودُ مِنْكَ الْقِيَمَةَ وَلَكِنَّ الْخَوْفَ عَلَيْكَ مِنَ الذَّنَابِ. ثُمَّ حَمَلَهُ عَلَى عَاتِقِهِ حَتَّى أُوصِلَهُ إِلَى الْحَيَوَانَاتِ، فَلَمَّا كَمَلَ لَهُ هَذَا الْخَلْقُ أُوحِيَ إِلَيْهِ أَنْ يَا مُوسَى قَدْ صِرْتَ قَابِلًا لِلرِّسَالَةِ، فَامْضِ إِلَى فِرْعَوْنَ وَقُلْ لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى.

Thanking God During His Childhood

During his Childhood, when he was with Pharaoh, Moses sneezed and said: Praise is due to Allah, the Lord of the worlds. Pharaoh was infuriated and slapped him on the face and said: What is this that you are saying?

فَلَمَّا دَرَجَ مُوسَى كَانَ يَوْمًا عِنْدَ فِرْعَوْنَ فَعَطَسَ مُوسَى فَقَالَ: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) فَأَنْكَرَ فِرْعَوْنَ ذَلِكَ عَلَيْهِ (وَلَطَمَهُ وَقَالَ: مَا هَذَا الَّذِي تَقُولُ). (الخ)

Sympathy And Prayer For Asieh

It has been reported on the authority of Ibn -Abbas that once Pharaoh was tormenting his wife, Asieh to force her to convert to his religion when Moses passed by her. Asieh complained to Moses with a sign of her finger. Moses invoked God to ease the torment. After this invocation, Asieh felt no pain any longer but she remained under Pharaoh's torment till she passed away.

عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ فِرْعَوْنُ امْرَأَتَهُ أَسِيَةَ حِينَ تَبَيَّنَ لَهُ إِسْلَامُهَا يُعَذِّبُهَا لِتَدْخُلَ فِي دِينِهِ فَمَرَّ بِهَا مُوسَى وَهُوَ يُعَذِّبُهَا. فَشَكَتْ إِلَيْهِ بِإِصْبَعِهَا فَدَعَا اللَّهُ مُوسَى أَنْ يُخَفِّفَ عَنْهَا، فَلَمْ تَجِدْ لِلْعَذَابِ مَسًّا وَأَنَّهَا مَاتَتْ مِنْ عَذَابِ فِرْعَوْنَ لَهَا.

Seeking God's Pleasure

It has been reported that once Moses said: O Lord! Guide me to an affair in which there is Your pleasure. God inspired: O son of Imran! My pleasure is a difficult task for you and you can not endure it. Moses fell into prostration, started weeping and said; O Lord! You have spoken to me whereas You had not spoken to any human being before. Why then don't You guide me to an act to win Your pleasure? God inspired: My pleasure lies in that you are pleased with what I have destined for you.

رُوي أَنَّ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: يَا رَبِّ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ نِلْتُ بِهِ رِضَاكَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا بَنَ عَمْرَانَ إِنَّ رِضَائِي فِي كُرْهِكَ وَلَنْ تُطِيقَ ذَلِكَ، قَالَ: فَخَرَّ مُوسَى عَلَيْهِ السَّلَامُ سَاجِدًا بَاكِيًا فَقَالَ: يَا رَبِّ خَصَّصْتَنِي بِالْكَلامِ وَلَمْ تُكَلِّمْ بَشَرًا قَبْلِي وَلَمْ تَدُلَّنِي عَلَى عَمَلٍ أَنَالُ بِهِ رِضَاكَ؟

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ رِضَائِي فِي رِضَاكَ بِقَضَائِي.

His Humility

It has been reported on the authority of Imam Sadeq that God inspired Moses: O Musa! Do you know why among all my creatures, I have chosen you as interlocutor (one to whom God speaks)? Moses said: No, O my Lord! God again inspired: I did not find on the earth any one more humble than you. So, Moses prostrated, rubbed his cheeks on the earth as a sign of humility to his Lord, the Most Honored, the Most Exalted.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَوْحَى اللَّهُ مُوسَى بَنَ عِمْرَانَ عَلَيْهِ السَّلَامُ أَتَدْرِي يَا مُوسَى لِمَ انْتَجَبْتُكَ مِنْ خَلْقِي وَأَصْطَفَيْتُكَ لِكَلَامِي؟ فَقَالَ: لَا يَا رَبِّ فَأَوْحَى اللَّهُ إِلَيْهِ: إِنِّي اطَّلَعْتُ إِلَى الْأَرْضِ فَلَمْ أَجِدْ عَلَيْهَا أَشَدَّ تَوَاضُعًا لِي مِنْكَ، (فَخَرَّ مُوسَى سَاجِدًا وَعَفَّرَ خَدَيْهِ بِالتُّرَابِ تَذَلُّلاً مِنْهُ لِرَبِّهِ عَزَّ وَجَلَّ). (الخ)

No Way To Escape From Death

Ibn-Ammareh quoting his fathers said: I asked Imam Sadeq how Moses had passed away. The Imam said: When his term came to an end and his life was to terminate and his sustenance had been cut off, the angel of death came to him and said: Peace be upon you O one to whom God spoke! Moses said: Peace be upon you too, who are you? He said: I am the angel of death. Moses asked him: What brought you here? The angel said: I have come to take you soul away. Moses asked him: Which part are you going to take away first?

Angel said: Your mouth. Moses said: How so since I spoke to my Lord from it. The angel said: Then your hand. Moses said: How so since with them did I carry Torah? The angel said: Then your feet.

Moses said: How so since they trod Mount Sinai? The angel said: Then your eyes. Moses said: How so since they have always been looking to my Lord with hope? The angel said: Then you ears. Moses said: How so since through them did I hear the words of my Lord?

عَنْ ابْنِ عَمَارَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَخْبَرَنِي بِوَفَاةِ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: إِنَّهُ لَمَّا أَتَاهُ أَجَلُهُ وَاسْتَوْفَى مُدَّتَهُ وَانْقَطَعَ أَكْلُهُ أَتَاهُ مَلِكُ الْمَوْتِ فَقَالَ لَهُ: السَّلَامُ عَلَيْكَ يَا كَلِيمَ اللَّهِ، فَقَالَ مُوسَى: وَعَلَيْكَ السَّلَامُ مَنْ أَنْتَ؟ قَالَ: أَنَا مَلِكُ الْمَوْتِ، قَالَ مَا الَّذِي جَاءَ بِكَ؟ قَالَ: جِئْتُ لِأَقْبِضَ رُوحَكَ، فَقَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ مِنْ أَيْنَ تَقْبِضُ رُوحِي؟ قَالَ: مِنْ فَمِكَ، قَالَ مُوسَى عَلَيْهِ السَّلَامُ وَقَدْ كَلَّمْتُ رَبِّي جَلَّ جَلَالُهُ؟ قَالَ: فَمِنْ يَدَيْكَ قَالَ: كَيْفَ وَقَدْ حَمَلْتُ بِهِمَا التَّوْرَةَ؟ قَالَ فَمِنْ رِجْلَيْكَ، قَالَ كَيْفَ وَقَدْ وَطِئْتُ بِهِمَا طُورَ سَيْنَاءَ؟ قَالَ: فَمِنْ عَيْنَيْكَ قَالَ: كَيْفَ وَلَمْ تَزَلْ إِلَى رَبِّي بِالرَّجَاءِ مَمْدُودَةً؟ قَالَ: فَمِنْ أُذُنَيْكَ، قَالَ: وَكَيْفَ وَقَدْ سَمِعْتُ بِهِمَا كَلَامَ رَبِّي جَلَّ وَعَزَّ.

It was then that God inspired to the angel of death saying: Do not take away his soul till he is the one who asks you to do so. Therefore, the angel of death left him. Moses remained in this world for the time God had destined. He then called upon Joshua son of Nun, the executor of his last will, and asked him to keep the news of his death to himself. He also told him who he should choose as the executor of his last will after him.

قَالَ: فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى مَلِكِ الْمَوْتِ: لَا تَقْبِضْ رُوحَهُ حَتَّى يَكُونَ هُوَ الَّذِي يُرِيدُ ذَلِكَ، وَخَرَجَ مَلِكُ الْمَوْتِ فَمَكَثَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ بَعْدَ ذَلِكَ وَدَعَا يُوشَعَ بْنَ نُونٍ فَأَوْصَى إِلَيْهِ وَأَمَرَهُ بِكِنْمَانِ أَمْرِهِ وَبِأَنْ يُوصِيَ بَعْدَهُ إِلَى مَنْ يَقُومُ بِالْأَمْرِ.

Then Moses disappeared from his people. He happened to pass by a man digging a grave. Moses asked him: shall I help you dig this grave. The man responded positively. Moses helped him dig it. Then Moses lied down in it to see how it felt to be inside a grave. It was then that the veil was removed from his eyes, and he saw his place in paradise. Moses said: O Lord! Do take my soul to Yourself! the angel of death took his soul right there and then buried him in that grave and turned the soil on him. The man whom Moses had helped dig the grave was angel of death himself who had assumed a human form. Upon his death, a voice from the heavens was heard saying: Moses has died, who does not?!

وَعَابَ مُوسَى عَنْ قَوْمِهِ فَمَرَّ فِي غَيْبَتِهِ بِرَجُلٍ وَهُوَ يَحْفَرُ قَبْرًا فَقَالَ لَهُ: أَلَا أُعِينُكَ عَلَى حَفْرِ هَذَا الْقَبْرِ؟ فَقَالَ لَهُ الرَّجُلُ: بَلَى، فَأَعَانَهُ حَتَّى الْقَبْرِ وَسَوَّى اللَّحْدَ، ثُمَّ اضْطَجَعَ فِيهِ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ لِيَنْظُرَ كَيْفَ هُوَ، فَكَشِفَ لَهُ عَنْ الْغِطَاءِ فَرَأَى مَكَانَهُ مِنَ الْجَنَّةِ، فَقَالَ: يَا رَبِّ اقْبِضْنِي إِلَيْكَ فَقَبِضْ مَلِكُ الْمَوْتِ رُوحَهُ مَكَانَهُ وَدَفَنَهُ فِي الْقَبْرِ، وَسَوَّى عَلَيْهِ التُّرَابَ وَكَانَ الَّذِي يَحْفَرُ الْقَبْرَ مَلِكٌ فِي صُورَةِ آدَمِيٍّ وَكَانَ ذَلِكَ فِي النَّبِيِّ، فَصَاحَ صَائِحٌ مِنَ السَّمَاءِ: مَاتَ مُوسَى. كَلِيمَ اللَّهِ فَأَيُّ نَفْسٍ لَا تَمُوتُ.

God's Command Above Mother's Request

When Moses was leaving Madyan for Egypt along with his wife and children, he visited his mother's house as a guest but his mother did not recognize him. On that night, they were having pottage, Moses was sitting in a corner of the house when his brother Aaron arrived. He asked his mother: Who is this man? The mother said: A guest. Then they ate together and while talking, Aaron asked the guest: Who are you? He said: I am Musa. Both stood up and embraced each other. When they showed courtesy, Moses said: O Harun! Let us go to Firawn (Pharaoh), for God has given us the mission. Aaron said: I will come with you. When their mother heard about it, she cried saying: For god sake, do not go to him, for he will kill you. Moses and Aaron did not take heed of her and set out to do what God had commanded.

سَارَ مُوسَى بِأَهْلِهِ نَحْوَ مِصْرَ حَتَّى أَتَاهَا لَيْلًا فَتُضِيفُ أُمُّهُ وَهِيَ لَا تَعْرِفُهُ فَأَتَاهَا فِي لَيْلَةٍ كَانُوا يَأْكُلُونَ فِيهَا الطَّقِيشَلُ
فَنَزَلَ فِي جَانِبِ الدَّارِ فَجَاءَ هَارُونُ، فَلَمَّا أَبْصَرَ ضَيْفَهُ سَأَلَ عَنْهُ أُمُّهُ فَأَخْبَرَتْهُ أَنَّهُ ضَيْفٌ قَدَعَاهُ فَأَكَلَ مَعَهُ، فَلَمَّا قَعَدَا
تَحَدَّثَا سَأَلَهُ هَارُونُ مَنْ أَنْتَ؟ قَالَ أَنَا مُوسَى فَقَامَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ فَأَعْتَنَقَهُ فَلَمَّا تَعَارَفَا قَالَ لَهُ مُوسَى يَا
هَارُونُ انْطَلِقْ مَعِيَ إِلَى فِرْعَوْنَ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَرْسَلَنَا إِلَيْهِ، فَقَالَ لَهُ هَارُونُ سَمِعًا وَطَاعَةً فَقَامَتِ أُمُّهُمَا وَصَاحَتِ
وَضَجَّتْ وَقَالَتْ: أَنْشِدُكُمَا اللَّهَ أَنْ لَا تَذْهَبَا إِلَى فِرْعَوْنَ فَيَقْتُلُكُمَا، فَأَبَيَا عَلَيْهَا وَمَضَيَا لِأَمْرِ اللَّهِ تَعَالَى.

Warm Welcome Given To Shuayb

It has been reported on the authority of Imam Reza that Shuayb (Moses' father-in-law) used to visit Moses once a year. During the meals, Moses used to cut the bread into pieces for Shuayb.

عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: كَانَ شُعَيْبٌ يَزُورُ مُوسَى كُلَّ سَنَةٍ. فَإِذَا أَكَلَ قَامَ مُوسَى عَلَى رَأْسِهِ وَكَسَّرَ لَهُ
الْخُبْزَ.

The late Sayyed Nematollah Jazayeri while narrating it said: This proves that the host must serve the guest.

Asking For An Advice From Khidr

It has been reported on the authority of Imam Sadeq that when Moses decided to depart from Khidr, he asked him to give him pieces of advice. A few words of advice by Khidr were:

Stop being obstinate;

Do not go after anything unless you need to,

Do not laugh without reason;

Have your errors in mind and beware of people's errors.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ حِينَ أَرَادَ أَنْ يُفَارِقَ الْخَضِرَ عَلَيْهِ السَّلَامُ، قَالَ لَهُ أَوْصِنِي، فَكَانَ مِمَّا أَوْصَاهُ أَنْ قَالَ لَهُ إِيَّاكَ وَاللَّجَاجَةَ، أَوْ أَنْ تَمْشِي فِي غَيْرِ حَاجَةٍ أَوْ أَنْ تَضْحَكَ مِنْ غَيْرِ تَعَجُّبٍ، وَادْكُرْ خَطِيئَتَكَ، وَإِيَّاكَ وَخَطَايَا النَّاسِ.

Thanking God For Drowning Pharaoh

When God drowned Pharaoh and his army, Moses and Israelites (Bani-Israel) praised God.

وَلَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ وَجُنُودَهُ حِينِيذٍ سَبَّحَ مُوسَى وَبَنُو إِسْرَائِيلَ بِهَذَا التَّسْبِيحِ لِلرَّبِّ وَقَالُوا: (نُسَبِّحُ الرَّبَّ الْبَهِيِّ، الَّذِي قَهَرَ الْجُنُودَ وَنَبَذَ فُرْسَانَهَا فِي الْبَحْرِ الْمَمِيغِ الْمَحْمُودِ).

Moses Broken Heart

God inspired Moses by asking: Do you know why I have made you supplicate and appointed you as a messenger towards people? He said: No, O my Lord! God said: It is because I have tried my servants but found no heart as humble as yours. For this reason, I loved to give a sublime position for I am to be found in the broken hearts.

أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى عَلَيْهِ السَّلَامُ: أَتَدْرِي لِمَ نَاجَيْتُكَ وَبَعَثْتُكَ إِلَى خَلْقِي؟ قَالَ: لَا يَا رَبِّ، قَالَ لِأَنِّي قَلَبْتُ عِبَادِي وَاخْتَبَرْتُهُمْ فَلَمْ أَرَ أَذِلَّ لِي قَلْبًا مِنْكَ فَأَحْبَبْتُ أَنْ أَرْفَعَ مِنْ بَيْنِ خَلْقِي لِأَنِّي عِنْدَ الْمُنْكَسِرَةِ قُلُوبِهِمْ.

Seeking Advice From Khidr

Moses said to Khidr: I would like you to give me an advice whereby God will benefit me. Khidr said: A speaker is less bored than a listener. Hence, when you are speaking take care not to be boring. Know that your heart is as a Container. Therefore, take note of how you fill this container. Also detach from the world and leave it behind, for the world is not your abode nor a permanent resting-place for you, but a place for promoting the servants to sublime positions and attaining a provision for the Day of Judgment. Deny yourself to be rescued from sin.

O Moses! Prepare yourself for knowledge if you wish, for knowledge belongs to one who has prepared himself for it. Neither speak too much nor be an idle talker, for speaking too much does not befit the scholars making them appear ugly and silly. But observe moderation, for it is both a success and rightfulness. Keep away from ignorant ones and be patient towards them, for this is what the wise men do and an ornament for them. Keep silent when an ignorant person swears at you, be patient and pass by him cleverly. Add to your patience and cleverness if he keeps on swearing at you.

قَالَ مُوسَى: أُرِيدُ أَنْ تُوصِيَنِي بِوَصِيَّةٍ يَنْفَعَنِي اللَّهُ بِهَا بَعْدَكَ، فَقَالَ الْخَضِرُ(ع): يَا طَالِبَ الْعِلْمِ إِنَّ الْقَائِلَ أَقْلٌ مَلَالَةٌ مِنَ الْمُسْتَمِعِ، فَلَا تَمَلَّ جُلْسَاتِكَ إِذَا حَدَّثْتَهُمْ وَاعْلَمْ إِنَّ قَلْبَكَ وَعَاءٌ فَاَنْضُرْ مَاذَا تَحْشُو بِهِ وَعَائِكَ وَاعْرِضْ (وَاعْرِضْ) عَنْ الدُّنْيَا وَأَنْبِذْهَا وَرَائِكَ، فَإِنَّهَا لَيْسَتْ لَكَ بَدَارٍ وَلَا لَكَ فِيهَا مَحَلٌّ قَرَارٍ: وَإِنَّمَا جُعِلَتْ بِلُغَةً لِلْعِبَادِ وَالتَّزْوُدِ مِنْهَا لِيَوْمِ الْمَعَادِ وَرَضَ نَفْسَكَ عَلَى الصَّبْرِ تَخْلَصَ مِنَ الْإِثْمِ.

يَا مُوسَى: تَفَرَّغْ لِلْعِلْمِ إِنْ كُنْتَ تُرِيدُهُ، فَإِنَّمَا الْعِلْمُ لِمَنْ تَفَرَّغَ لَهُ، وَلَا تَكُنْ مَكْتَارًا لِلْعِلْمِ مَهْدَارًا فَإِنَّ كَثْرَةَ الْمَنْطِقِ تَشِينُ الْعُلَمَاءَ وَتُبْذِي مَسَاوِي السُّخْفَاءِ وَلَكِنْ عَلَيْكَ بِالِاِقْتِصَادِ، فَإِنَّ ذَلِكَ مِنَ التَّوْفِيقِ وَالسِّدَادِ وَاعْرِضْ عَنِ الْجَهَالِ وَمَاطِلِهِمْ، وَاحْلُمْ عَنِ السُّفْهَاءِ، فَإِنَّ ذَلِكَ فِعْلُ الْحُكَمَاءِ وَزَيْنُ الْعُلَمَاءِ وَإِذَا شَتَمَكَ الْجَاهِلُ فَاسْكُتْ عَنْهُ حِلْمًا، وَجَانِبُهُ حَزْمًا، فَإِنَّ مَا بَقِيَ مِنْ جَهْلِهِ عَلَيْكَ وَسَبَّهُ إِيَّاكَ أَكْثَرُ وَأَعْظَمُ.

Son of Imran! You do not know that you have been given but a little knowledge. To quarrel with someone and to commit cruelty is a source of hardship and trouble. O son of Imran! Never open a door you cannot close and never close a door you cannot open.

Son of Imran! How can one — whose greed of the world never comes to an end and whose love of world does not expire, who is mean and is not content with God's — be pious? How can one — whose carnal desires control him — check his lusts? How can one who is overwhelmed by ignorance benefit from knowledge? How can one endeavor for the hereafter while he loves the world?

Mosa! Practice what you have learnt. Never learn in order to relate, for it will bring ruin for you and light for others. O Musa, the son of Imran! Make piety your garment and knowledge and God's remembrance your discourse. Do good deeds as much as possible, for you are exposed to evil things. Let your heart beat with the fear of God, for it will please your Lord. Perform good deeds so that you will not do evil acts. This is my advice if you wish to act on it. Then Khidr turned his back and left and Moses became sad and started weeping.

يَا بْنَ عِمْرَانَ: وَلَا تَرَى إِنَّكَ أُوتَيْتَ مِنَ الْعِلْمِ إِلَّا قَلِيلًا، فَإِنَّ الْاِنْدِلَاثَ وَالتَّعَسُّفَ مِنَ الْاِقْتِحَامِ وَالتَّكَلُّفِ.

يَا بْنَ عِمْرَانَ: لَا تَفْتَحَنَّ بَابًا لَا تَدْرِي مَا غَلْفُهُ، وَلَا تُغْلِقَنَّ بَابًا لَا تَدْرِي مَا فَتْحُهُ.

يَا بْنَ عِمْرَانَ: مَنْ لَا تَنْتَهِي مِنَ الدُّنْيَا نَهْمَتُهُ وَلَا تَنْقُضِي مِنْهَا رَغْبَتَهُ، وَمَنْ يُحْفِرُ حَالَهُ، وَيَتَّهَمُ اللَّهَ فِيمَا قَضَى لَهُ كَيْفَ يَكُونُ زَاهِدًا؟ هَلْ يَكْفُ عَنْ الشَّهَوَاتِ مِنْ غَلَبَ عَلَيْهِ هَوَاهُ؟ أَوْ يَنْفَعُهُ طَلَبُ الْعِلْمِ وَالْجَهْلُ قَدْ حَوَاهُ؟ لِأَنَّ سَعْيَهُ إِلَى آخِرَتِهِ وَهُوَ مُقْبِلٌ عَلَى دُنْيَاهُ.

يَا مُوسَى تَعَلَّمْ مَا تَعَلَّمْتَ لِتَعْمَلَ بِهِ، وَلَا تَعَلَّمْهُ لِتُحَدِّثَ بِهِ فَيَكُونَ عَلَيْكَ بَوَارُهُ وَلِغَيْرِكَ نُورُهُ، يَا مُوسَى بْنَ عِمْرَانَ :

اجْعَلِ الزُّهْدَ وَالتَّقْوَى لِبَاسَكَ ، وَالْعِلْمَ وَالدِّكَرَ كَلَامَكَ، وَاسْتَكْتَبْ مِنَ الْحَسَنَاتِ فَإِنَّكَ مُصِيبُ السَّيِّئَاتِ، وَزَعَزَعِ بِالْخَوْفِ قَلْبَكَ فَإِنَّ ذَلِكَ يُرْضِي رَبَّكَ، وَاعْمَلْ خَيْرًا فَإِنَّكَ لَا بُدَّ عَامِلٍ سَوْءًا، قَدْ وَعْظْتَ إِنْ حَفِظْتَ، قَالَ فَتَوَلَّى الْخَضِرُ وَبَقِيَ مُوسَى مَخْزُونًا مَكْرُوبًا يَبْكِي.

15. The Ethos Of Prophet Khidr

Introduction

Imam Sadeq introduces Prophet Khidr as such: He was a divine messenger who invited people to God's unity, Prophethood of messengers and heavenly books. One of his signs was that on whatever dry wood or hard earth he sat, it would make it vegetate and looked green hence his name Khidr. His name was Talia son of Malkan son of Aber son of Arfkhshath son of Sam son of Noah. He was born 3458 years after the Fall of Adam.

His Knowledge

"We had granted him mercy from us and whom We had taught knowledge from Ourselves."
(18:65)

آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

His Advice To Moses

It has been reported on the authority of Imam Sadeq that when Moses decided to part with khidr, he said to him: Advise me. One of the pieces of advice khidr gave Moses was: Keep away from obstinacy: do not go after anything unless you need to; do not laugh without reason; have your errors in mind and beware of people's errors.

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ حِينَ أَرَادَ أَنْ يُفَارِقَ الْخَضِرَ عَلَيْهِ السَّلَامُ قَالَ لَهُ: أَوْصِنِي، فَكَانَ مِمَّا أَوْصَاهُ أَنْ قَالَ لَهُ: إِيَّاكَ وَاللَّجَاجَةَ أَوْ أَنْ تَمْشِيَ فِي غَيْرِ حَاجَةٍ أَوْ أَنْ تَضْحَكَ مِنْ غَيْرِ عَجَبٍ وَادْكُرْ خَطِيئَتَكَ وَإِيَّاكَ وَخَطَايَا النَّاسِ.

Prophet Moses said to khidr: Now that I am being deprived from your company, give me an advice. Khidr said: keep company of what does not harm you in the same way that keeping company of others

will not benefit you.

قَالَ مُوسَى لِلْخَضِرِ عَلَيْهِ السَّلَامُ قَدْ تَحَرَّمْتُ بِصُحْبَتِكَ فَأَوْصِنِي، قَالَ: أَلْزِمَ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مَعَهُ غَيْرُهُ شَيْءٌ.

It has been reported on the authority of Imam Zayn Al-A'abideen that Khidr's last advice to Moses was: Never blame anyone for his sin, for the most favorable acts before God are:

- 1- Moderation in giving away
- 2- Forgiveness in power
- 3- leniency towards the servants of God, for whoever is lenient towards people, God too will be lenient towards him in the Day of Judgment.
- 4- Fear of God is the secret of all wisdom.

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ آخِرُ مَا أَوْصَى بِهِ الْخَضِرُ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ أَنْ قَالَ لَهُ: لَا تُعَيِّرَنَّ أَحَدًا بِذَنْبٍ وَإِنْ أَحَبَّ الْأُمُورَ إِلَى اللَّهِ عَزَّ وَجَلَّ ثَلَاثَةً، الْقَصْدُ فِي الْجِدَّةِ، وَالْعَفْوُ فِي الْمَقْدَرَةِ، وَالرِّفْقُ بِعِبَادِ اللَّهِ. وَمَا رَفِقَ أَحَدًا بِأَحَدٍ فِي الدُّنْيَا إِلَّا رَفِقَ اللَّهُ عَزَّ وَجَلَّ بِهِ يَوْمَ الْقِيَامَةِ وَرَأْسُ الْحِكْمِ مَخَافَةُ اللَّهِ تَبَارَكَ وَتَعَالَى.

Khidr's Humility

Khidr has been quoted as saying: Whenever I said to myself that I now know all Allah's friends, the same day I saw a friend of Allah whom I did not know.

وَحُكِّيَ عَنِ الْخَضِرِ عَلَيْهِ السَّلَامُ إِنَّهُ قَالَ: مَا حَدَّثْتُ نَفْسِي يَوْمًا قَطُّ إِنَّهُ لَمْ يَبْقَ وَلِيٌّ لِلَّهِ تَعَالَى إِلَّا عَرَفْتُهُ، إِلَّا وَرَأَيْتُ فِي ذَلِكَ الْيَوْمِ وَلِيًّا لَمْ أَعْرِفْهُ.

His Condolence To The Household Of The Prophet Of Islam

It has been reported on the authority of Imam Reza that when the soul of the holy Prophet was taken away, khidr came and stopped at the door of the house where only Ali, Fatima, Hasan and Husayn were and a garment was on the holy Prophet. He said: Peace be to you, Ahlol-Beyt! Everyone will taste of death and you will be rewarded on the Day of Judgment. There is a successor for everyone who dies, mourning for every calamity and consolation for everyone who dies. Therefore, rely on God, put trust in Him, ask forgiveness for me and you. Imam Ali said: This is my brother, khidr who has come to express his condolences to you on the passing away of the Messenger of Allah.

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: جَاءَ الْخَضِرُ فَوَقَفَ عَلَى بَابِ الْبَيْتِ وَفِيهِ عَلِيٌّ وَقَاطِمَةٌ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمُ السَّلَامُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْ سُجِّيَ بِتَوْبٍ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ، كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفُّونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ، إِنَّ فِي اللَّهِ خَلْقًا مِنْ كُلِّ هَالِكٍ وَعِزَاءً مِنْ كُلِّ مُصِيبَةٍ وَدَرْكًا مِنْ كُلِّ فَائِتٍ فَتَوَكَّلُوا عَلَيْهِ وَتَّقُوا بِهِ، وَاسْتَغْفِرُوا اللَّهَ لِي وَلَكُمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ هَذَا أَخِي الْخَضِرُ جَاءَ يُعَزِّيكُمْ بِنَبِيِّكُمْ

His Participation In Hajj Rituals And The Believers Prayers

It has been reported on the authority of Imam Reza that khidr had drunk from the water of life. Hence, he comes to us and greets us till the blowing of the trumpet and we hear him but do not see him. Khidr is present, greet him. He is also present during the Hajj rituals and performs them. He stops in Arafah and says Amen to the believers prayers. He associates with Imam Mahdi during his occultation and keeps his company.

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْخَضِرَ شَرِبَ مِنْ مَاءِ الْحَيَاةِ فَهُوَ حَيٌّ لَا يَمُوتُ حَتَّى يَنْفَخَ الصُّورُ، وَإِنَّهُ لَيَأْتِينَا فَيُسَلِّمُ عَلَيْنَا فَنَسْمَعُ صَوْتَهُ وَلَا نَرَى شَخْصَهُ وَإِنَّهُ لِيَحْضُرُ حَيْثُ ذُكِرَ فَمَنْ ذَكَرَهُ مِنْكُمْ فَلْيُسَلِّمْ عَلَيْهِ وَإِنَّهُ لِيَحْضُرُ الْمَوَاسِمَ فَيَقْضِي جَمِيعَ الْمَنَاسِكِ وَيَقِفُ بِعَرَفَةَ فَيَوْمِنُ عَلَى دُعَاءِ الْمُؤْمِنِينَ وَسَيُؤَنِّسُ اللَّهُ بِهِ وَحُشَّةً قَائِمًا فِي غَيْبَتِهِ، وَبَصِلُ بِهِ وَحَدَّثَهُ.

His Wise Words With Imam Baqer

One day when Imam Baqer was walking in the city of Medina, he leant against a wall for a moment to ponder. At this time, a man came asking: O Aba Ja'afar! What are you grieving at? If your grief is about the world, God provides our daily bread and all people whether good or bad have a share. If your grief is about the hereafter, then it is a true promise whereby there is a powerful king.

Imam Baqer said: My grief is about neither of them, rather it is about man who said: Have you ever seen a man fearing God who has not helped him? Have you ever seen a man putting his trust in God and He not been sufficient for him? Have you seen a man who has taken refuge with God but He has not given him refuge?

Imam Baqer said: No. Then that man turned away and went his way. People said to Imam Baqer: Who was that man? The Imam said: It was khidr. The late Sadooq says: This hadith is authentic but another report says it is about Imam Zayn Al-A'abideen.

خَرَجَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرُ عَلَيْهِمَا السَّلَامُ بِالْمَدِينَةِ فَتَضَجَّرَ وَاتَّكَأَ عَلَى جِدَارٍ مِنْ جِدْرَانِهَا مُتَفَكِّرًا، إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ: يَا أبا جَعْفَرٍ عَلَامَ حُزْنِكَ عَلَى الدُّنْيَا فَرَزَقُ [اللَّهُ عَزَّ وَجَلَّ] حَاضِرٌ يَشْتَرِكُ فِيهِ الْبَرُّ وَالْفَاجِرُ، أَمْ عَلَى الْآخِرَةِ فَوَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَادِرٌ

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَ عَلَى هَذَا حُزْنِي ، إِنَّمَا حُزْنِي عَلَى فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالَ لَهُ الرَّجُلُ: فَهَلْ رَأَيْتَ أَحَدًا خَافَ اللَّهَ فَلَمْ يُنَجِّهِ ، أَمْ هَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ؟ وَهَلْ رَأَيْتَ أَحَدًا اسْتَجَارَ اللَّهَ فَلَمْ يُجْرِهِ؟ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَا ، فَوَلَّى الرَّجُلُ ، فَقِيلَ: مَنْ هُوَ ذَاكَ؟ فَقَالَ أَبُو جَعْفَرٍ: هَذَا هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ.

وَقَدْ رُوِيَ فِي خَبَرٍ آخَرَ أَنَّ ذَلِكَ كَانَ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ

One Of His Desires

Anas Ibn –Malek has been quoted as saying: One day when I was leaving home with the holy Prophet we heard a voice from the rift of a mountain. The holy Prophet said: Go and see where does this voice come from? Going there, I found a man praying and saying: O God! Put me among the nation of Muhammad who receive mercy and forgiveness and whose prayers are answered and their repentance is accepted. Hearing this, I went back to the holy Prophet and told him what I had seen. The holy Prophet said: Go and tell him the messenger of God greets you but say who you are. I went to him and conveyed to him what the holy Prophet had said. He said: send my regards to the messenger of God and tell him: I am Khidr, your brother. Pray to God so that God will put me among your nation who are recipients of mercy and forgiveness and whose prayers and repentance are accepted.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: وَإِذَا بِصَوْتٍ يَجِيءُ مِنْ شِعْبٍ، فَقَالَ يَا أَنَسُ انْطَلِقْ فَأُبْصِرْ مَا هَذَا الصَّوْتُ؟ قَالَ: فَأَنْطَلَقْتُ فَإِذَا رَجُلٌ يُصَلِّي وَيَقُولُ: اللَّهُمَّ اجْعَلْنِي مِنْ أُمَّةٍ مُحَمَّدٍ الْمَرْحُومَةِ الْمَغْفُورِ لَهَا الْمُسْتَجَابِ لَهَا الْمُتُوبِ عَلَيْهَا فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَعْلَمْتُهُ بِذَلِكَ فَقَالَ لِي انْطَلِقْ فَقُلْ لَهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّم يُقْرُبُكَ السَّلَامَ وَيَقُولُ: لَكَ مَنْ أَنْتَ؟ فَأَتَيْتُهُ فَأَعْلَمْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم، فَقَالَ لِي اقْرَأْ رَسُولَ اللَّهِ مِنِّي السَّلَامَ وَقُلْ لَهُ أَخُوكَ الْخَضِرُ يَقُولُ لَكَ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْ أُمَّتِكَ الْمَرْحُومَةِ الْمَغْفُورَةَ لَهَا الْمُسْتَجَابِ لَهَا الْمُتُوبِ عَلَيْهَا.

Reading Moses Mind

Ibn–Abbas reports: When khidr damaged the boat, Moses sat in a corner saying to himself: What am I to do with the company of this man? I used to be among Bani–Israel; I used to read the book of God morning and evening, giving orders to them and they used to obey my order.

At this time, Khidr said: O Musa! Do you like me to tell you what you are thinking about? Moses said: Yes. Khidr said: you were saying such and such to yourself. Moses said: You are right.

قَالَ ابْنُ عَبَّاسٍ: لَمَّا خَرَقَ الْخَضِرُ السَّفِينَةَ تَنَحَّى مُوسَى نَاحِيَةً وَقَالَ فِي نَفْسِهِ مَا كُنْتُ أَصْنَعُ بِمُصَاحِبَةِ هَذَا الرَّجُلِ ، كُنْتُ فِي بَنِي إِسْرَائِيلَ أَتْلُو عَلَيْهِمْ كِتَابَ اللَّهِ غُدْوَةً وَعَشِيَّةً وَأَمْرُهُمْ فَيُطِيعُونِي.

فَقَالَ لَهُ الْخِضْرُ يَا مُوسَى أُرِيدُ أَنْ أُخْبِرَكَ بِمَا حَدَّثْتَ بِهِ نَفْسَكَ قَالَ نَعَمْ؟

قَالَ قُلْتَ كَذَا وَكَذَا قَالَ صَدَقْتَ

Taking The Opportunity

It has been reported that Zul-Qarnain was one of the worthy servants of God but he was not a messenger. God has favored him with a lot of blessings and had set a spring of life for him saying: Whoever drinks from it, he will not die till the blowing of the trumpet. Zul-Qarnain set out in search of it till he reached a place where there was 360 springs. Khidr was accompanying him for, he was the most beloved person to Zul-Qarnain. Then Zul-Qarnain gave each one of the travelers a salted fish. He gave one to khidr too saying: Go to the springs and wash the salted fish.

They did so and when khidr went to the spring to wash the salted fish, suddenly the fish fell into water and became alive. Seeing this, khidr found out that he had reached the water of life he immediately took off his clothes and dived into water. He was all over in water and drank from it.

Then each of them came back to Zul-Qarnain with a fish in hand except khidr whose hands was empty. Being asked about the story, khidr told him what had happened. Zul-Qarnain said: Did you drink from that water? Khidr said: Yes. Zul-Qarnain said: You are created for this spring. I give you the good tiding that you will be alive but not seen till the blowing of the trumpet.

إِنَّ ذَا الْقُرْنَيْنِ كَانَ عَبْدًا صَالِحًا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ حُجَّةً عَلَى عِبَادِهِ وَلَمْ يَجْعَلْهُ نَبِيًّا فَمَكَنَ اللَّهُ لَهُ فِي الْأَرْضِ وَاتَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا، فَوَضَعَتْ لَهُ عَيْنَ الْحَيَاةِ وَقِيلَ لَهُ مَنْ شَرِبَ مِنْهَا شَرْبَةً لَمْ يَمُتْ حَتَّى يَسْمَعَ الصَّيْحَةَ، وَإِنَّهُ خَرَجَ فِي طَلَبِهَا حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ ثَلَاثُمِائَةٍ وَسِتُّونَ عَيْنًا، فَكَانَ الْخِضْرُ عَلَيْهِ السَّلَامُ عَلَى مُقَدِّمَتِهِ وَكَانَ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ، فَأَعْطَاهُ حُوتًا مَالِحًا وَأَعْطَى كُلَّ وَاحِدٍ مِنْ أَصْحَابِهِ حُوتًا مَالِحًا وَقَالَ لَهُمْ: لِيَعْسِلَ كُلُّ رَجُلٍ مِنْكُمْ حُوتَهُ عِنْدَ كُلِّ عَيْنٍ.

فَانطَلَقُوا وَانطَلَقَ الْخِضْرُ عَلَيْهِ السَّلَامُ إِلَى عَيْنٍ مِنْ تِلْكَ الْعُيُونِ، فَلَمَّا غَمَسَ الْحُوتَ فِي الْمَاءِ حَيًّا فَانْسَابَ فِي الْمَاءِ فَلَمَّا رَأَى الْخِضْرُ ذَلِكَ عَلِمَ أَنَّهُ قَدْ ظَفَرَ بِمَاءِ الْحَيَاةِ فَرَمَى بِثِيَابِهِ وَسَقَطَ فِي الْمَاءِ فَجَعَلَ يَرْتَمِسُ فِيهِ وَيَشْرَبُ مِنْهُ.

فَرَجَعَ كُلُّ وَاحِدٍ مِنْهُمْ إِلَى ذِي الْقُرْنَيْنِ وَمَعَهُ حُوتُهُ وَرَجَعَ الْخِضْرُ وَلَيْسَ مَعَهُ الْحُوتُ، فَسَأَلَهُ عَنْ قِصَّتِهِ فَأَخْبَرَهُ فَقَالَ لَهُ: أَشْرَبْتَ مِنْ ذَلِكَ الْمَاءِ؟ قَالَ نَعَمْ، قَالَ: أَنْتَ صَاحِبُهَا وَأَنْتَ الَّذِي خُلِقْتَ لِهَذِهِ الْعَيْنِ فَأُبَشِّرُ بِطُولِ الْبَقَاءِ فِي هَذِهِ الدُّنْيَا مَعَ الْغَيْبَةِ عَنِ الْأَبْصَارِ إِلَى النَّفْخِ فِي الصُّورِ.

His Justification Of Human Knowledge

Moses and Khidr were traveling till they reached the junction of two sea-like rivers. God sent a sparrow which took some water with its beak. Khidr said to Moses: How much water do you think this sparrow can drink from the river? Moses said: Very little. Khidr said: O Musa! My knowledge and yours before God is virtually the amount of water this sparrow drinks.

فَسَارَ بِهِ فِي الْبَحْرِ حَتَّى انْتَهَى بِهِ إِلَى مَجْمَعِ الْبَحْرَيْنِ وَلَيْسَ فِي الْأَرْضِ مَكَانٌ أَكْثَرُ مَاءً مِنْهُ، قَالَ وَبَعَثَ رَبُّكَ
(الْخَطَّافَ) فَجَعَلَ يَسْتَقِي مِنْهُ بِمِنْقَارِهِ فَقَالَ لِمُوسَى كَمْ تَرَى هَذَا الْخَطَّافَ رَزْءًا مِنْ هَذَا الْمَاءِ قَالَ مَا أَقْلُ مَا رُزَأُ قَالَ:
يَا مُوسَى فَإِنَّ عِلْمِي وَعِلْمِكَ فِي عِلْمِ اللَّهِ كَقَدْرٍ مَا اسْتَقَى هَذَا الْخَطَّافُ مِنْ هَذَا الْمَاءِ

16. The Ethos Of Prophet Ilyas (Elijah)

Introduction

Nasekh At-Tawareekh has recorded the birth of Elijah as 4506 after the fall of Adam. According to Ibn – Katheer and his Qessas Al-Anbeeya (the stories of the Prophets) Elijah was the son of Azer son of Eizar son of Aaron son of Imran. In Dekhoda Lexicon, Elijah is said to be brother of khidr who has also drunk from the water of life hence he is still living and in the same way that serving on the earth has been assigned to khidr, serving in the seas has been assigned to Elijah.

It is also said: That he travels in deserts guiding those who get lost. Khidr and Elijah are said to meet in Qoba Mosque on Edil-Azha (the Feast of Sacrifice) every year. According to Qessas Al-Anbeeya (the stories of the Prophets) by Ibn –Katheer, khidr and Elijah meet each other in Baytul-Muqaddas during the month of Ramadan every year; they perform Hajj rituals, drink from Zamzam water and meet in Arafat. The same book writes that Elijah was the messenger of Ba'albak in east Damascus; people denied him, intended to kill him but he escaped from them taking refuge in a cave.

Calling People To Monotheism

"And Ilyas was most surely of the apostles. When he said to his people: Do you not guard (against evil)? What! Do you call upon Bal and forsake the best of the creators, Allah, Your Lord and the Lord of your fathers of yore?" (37: 123–126)

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ. إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ. أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ. اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمْ

At A Host's Table

Ibn-Abbas has reported that there was a famine among the children of Israel lasting for three successive years. One day Elijah passed by and old woman saying: Do you have any food? She said: Yes, I have a little flour and oil. She went and brought them. Elijah drawing his hands on them prayed and asked for their blessing. God blessed them so much that her bag was filled with flour and her Jar filled with oil.

قَالَ ابْنُ عَبَّاسٍ: أَصَابَ بَنِي إِسْرَائِيلَ الْقَحْطُ ثَلَاثَ سِنِينَ مُتَوَالِيَاتٍ فَمَرَّ إِلْيَاسُ بِعَجُوزٍ فَقَالَ لَهَا: هَلْ عِنْدَكَ طَعَامٌ فَقَالَتْ نَعَمْ، شَيْءٌ مِنْ دَقِيقٍ وَزَيْتٍ قَلِيلٍ فَجَاءَتْهُ بِشَيْءٍ مِنَ الدَّقِيقِ وَالزَّيْتِ فَدَعَا فِيهِمَا بِالْبَرَكَةِ فَمَسَّهُمَا فَبَارَكَ اللَّهُ فِي ذَلِكَ حَتَّى مَلَأَتْ جَرَابُهَا دَقِيقًا وَمَلَأَتْ خَوَابِيهَا زَيْتًا.

Praying For An Ailing Person

Elijah went to the house of a woman from the children of Israel who had a son by the name of Jesse son of Akhtoob always being sick. That woman gave refuge to Elijah who in turn prayed for that ailing person and he was healed. Hence, he believed in Elijah and became his follower and companion in a way that wherever Elijah went, he would follow him.

إِنَّ إِلْيَاسَ أَتَى إِلَى بَيْتِ امْرَأَةٍ مِنْ بَنِي إِسْرَائِيلَ لَهَا ابْنٌ يُسَمَّى [الْيَسَعَ] ابْنٌ أَخْطُوبٌ وَكَانَ بِهِ ضَرْفٌ فَأَوْتَهُ وَأَخْفَتْ أَمْرَهُ فَدَعَا لَهُ فَعُوفِيَ مِنَ الضَّرِّ الَّذِي كَانَ بِهِ وَاتَّبَعَ الْيَسَعَ إِلْيَاسَ وَأَمَّنَ بِهِ وَصَدَّقَهُ وَلَزِمَهُ فَكَانَ يَذْهَبُ مَعَهُ حَيْثُمَا ذَهَبَ.

His Invocation

The holy Prophet said to Zeid Ibn -Arqam: Whenever you wish to be safeguarded from drowning, fire and other evils, recite the following: In the name of Allah, what Allah pleases, no one but Allah can remove evil. In the name of Allah, what Allah pleases, no one but Allah can bring us good. In the name of Allah, what Allah pleases, there is no blessing but from Allah. In the name of Allah, what Allah pleases, there is no help or power save with Allah. The Most High, the Great. In the name of Allah, what Allah pleases, the Blessing of Allah be upon Muhammad and his pure Progeny. And whoever recites it three times in the morning will be safeguarded from drowning, fire and evils till night and whoever recites it in the evening will be safeguarded till morning. Khidr and Elijah meet each other in Hajj rituals every year and recite this Doa when they part.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِزَيْدِ بْنِ أَرْقَمٍ: إِذَا أَرَدْتَ أَنْ يُؤْمِنَكَ اللَّهُ مِنَ الْغَرَقِ وَالْحَرَقِ وَالشَّرَقِ، فَقُلْ إِذَا أَصْبَحْتَ: (بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَسُوقُ الْخَيْرَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا

شَاءَ اللَّهُ، مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ. فَإِنَّ مَنْ قَالَهَا ثَلَاثًا إِذَا أَصْبَحَ أَمِنَ مِنَ الْحَرِّ وَالْغَرَقِ وَالشَّرَقِ حَتَّى يُمْسِيَ وَمَنْ قَالَهَا ثَلَاثًا إِذَا مَسَى أَمِنَ مِنَ الْحَرِّ وَالْغَرَقِ وَالشَّرَقِ حَتَّى يُصْبِحَ وَأَنَّ الْخَضِرَ وَالْيَاسَ عَلَيْهِمَا السَّلَامُ يَلْتَقِيَانِ فِي كُلِّ مَوْسِمٍ فَإِذَا تَفَرَّقَا تَفَرَّقَا عَنْ هَذِهِ الْكَلِمَاتِ.

His Meal

The holy Prophet said: Eat celery, for it was the food of Elijah, Jesse and Joshua son of Nun.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالْكَرْفَسِ فَإِنَّهُ طَعَامُ الْيَاسِ وَيُوشَعُ بَنُ نُونٍ.

17. The Ethos Of Prophet Ismael, Truthful In Promise

Introduction

The late Allameh Tabatabaee commenting on the story of Ismael, truthful in promise narrates a hadith from Ilal as-sharai in which Imam Sadeq has been quoted saying: Ismael of True promise is not the son of Abraham but he is a messenger whom God appointed to his nation but people skinned his face and head. At this time an angel descended on God's order saying: God has sent me to you. Your ordinance will be obeyed. He said: This is one example of how people treat the Prophets. The late Tibrisi in Mujma al-Bayan, commenting on verse 54 of the Quranic chapter — Mary — "And mention Ismael in the Book; surely he was truthful in (his) promise, and he was an apostle, a Prophet" writes: Ismael the son of Abraham died before his father and Ismael, the Truthful in promise is the son of Prophet Ezekiel. When people skinned his head and face, God gave him the option to torment of forgive people but he entrusted it to God.

The late Tibrisi quotes Imam Sadeq as saying: An angel was sent to him by his Lord greeting him and saying: I have seen how they have treated you. God has ordered me to do whatever you want. Ismael said: I want to be an example of Imam Husayn.

أَتَاهُ مَلَكٌ مِنْ رَبِّهِ يُقْرِئُهُ السَّلَامَ وَيَقُولُ قَدْ رَأَيْتُ مَا صُنِعَ بِكَ وَقَدْ أَمَرَنِي بِطَاعَتِكَ فَمَرْنِي بِمَا شِئْتَ، فَقَالَ: يَكُونُ لِي بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ أُسْوَةٌ. يُمَكِّنُ أَنْ يَكُونَ هَذَا الْمَكَانُ مَوْضِعَ دَفْنِ الرَّأْسِ الشَّرِيفِ بَعْدَ سَلْخِهِ، فَإِنَّهُمْ لَعَنَهُمُ اللَّهُ نَقَلُوهُ بَعْدَ أَنْ سَلَخُوهُ.

Truthful In Promise

"And mention Ismael in the Book; surely he was truthful in (his) promise, and he was an apostle, a Prophet." (19:54)

وَأذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

Enjoining The Prayer And Alms

"And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was pleased." (19:55)

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

Nomenclature Of Truthful In Promise

A person by the name Ja'afari quotes Imam Reza as saying: Do you know why Ismael is called Truthful in promise? I said: I do not know. The Imam said: He had an appointment with someone and kept on waiting for him for a year. Evidently, this does not mean that he was idle during that year, rather he was engaged in everyday life while he was on the lookout.

عَنْ الْجَعْفَرِيِّ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: أَتَدْرِي لِمَ سَمِّي إِسْمَاعِيلُ صَادِقَ الْوَعْدِ؟ قُلْتُ: لَا أَدْرِي، قَالَ: وَعَدَ رَجُلًا فَجَلَسَ لَهُ حَوْلًا يَنْتَظِرُهُ.

18. The Ethos Of Luqman

Luqman, the wise is the son of Anqi son of Mazid son of Saroon. He was from the Nubia, Egypt and his nickname was Abolanm. He is said to have thick lips and strode. Some historians believe he was the nephew or cousin of Prophet Job. Luqman was born 4373 years after the Fall of Adam. He has maxims one which is:

"O my son! Do not associate aught with Allah; most surely polytheism is a grievous iniquity." (31:13)

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Narratives are also decorated with his aphorism. Luqman was living at the time of Prophet David. During the last years of this life, he withdrew from people, passed away at the time of Prophet Jonah and was buried in Eileh, Palestine. There is discrepancy over his life-span. Some say that he lived as long as 3500 years.

His Wisdom In The Holy Quran

"And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised." (31: 12)

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster." (31: 18)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses." (31: 19)

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

His Morals As Narrated By Imam Sadeq

Imam Sadeq was asked once by Hammad about Luqman and his wisdom mentioned by Allah in the holy Quran. The Imam said: By Allah! Luqman was not granted wisdom on account of his descent, wealth, offspring, physical prowess, or beauty. Rather, he was a man whose belief in Allah was very strong. He was pious, quiet, silent most of the time, far-sighted, meditative, sharp in insight, wealthy with morals. He never slept during the day, nor did anyone ever see him using the toilet or even bathing due to his being extremely bashful, to his deep thinking and reservations. He never laughed at anything at all for fear of sinning, nor was he ever seen angry.

He never joked with any one. He never expressed his delight at something of this life's wares when he earned, nor did he ever grieve about anything. He married a number of women and had a number of

children but many of his children died before coming of age, yet he never wept over the death of any of them. He hardly passed by two men contending of fighting without reconciling between them, and he never left them before resolving their dispute or coming to peaceful terms.

Whenever he heard someone saying something which he appreciated, he asked for its explanation and whom he had learnt it from. He quite often attended the meetings of religious experts and men of wisdom. He often visited Judges, Kings, and Sultans, so he would pity the Judges because of their trials and seek Allah's mercy for Kings and Sultans due to their merits before Allah and their dignity in it. He derived wisdom and taught himself that which would help him overcome his own inclinations and struggle against his own desires and seek refuge through it from Satan. He used to heal his heart with meditation and console himself with moral lessons. He never traveled to a place except for a cause that concerned him. This is why he was granted wisdom and protection against sinning.

عَنْ حَمَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ لُقْمَانَ وَحِكْمَتِهِ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَجَلَّ، فَقَالَ: أَمَا وَاللَّهِ مَا أُوتِيَ لُقْمَانَ الْحِكْمَةَ بِحَسَبِ وَلَا مَالٍ وَلَا أَهْلٍ وَلَا بَسْطٍ فِي جِسْمٍ وَلَا جَمَالٍ.

وَلَكِنَّهُ كَانَ رَجُلًا قَوِيًّا فِي أَمْرِ اللَّهِ، مُتَوَرِّعًا فِي اللَّهِ، سَاكِنًا، سَكِينًا عَمِيقَ النَّظَرِ، طَوِيلَ الْفِكْرِ، حَدِيدَ النَّظَرِ، مُسْتَعْنٍ بِالْعَبْرِ، لَمْ يَنْمِ نَهَارًا قَطُّ، وَلَمْ يَرَهُ أَحَدٌ مِنَ النَّاسِ عَلَى بَوْلٍ وَلَا غَائِطٍ وَلَا اغْتِسَالٍ لِشِدَّةِ تَسْتُرِهِ وَعَمُوقِ نَظَرِهِ وَتَحْفُظِهِ فِي أَمْرِهِ، وَلَمْ يَضْحَكْ مِنْ شَيْءٍ قَطُّ مَخَافَةَ الْإِنَّمِ وَلَمْ يَغْضَبْ قَطُّ وَلَمْ يُمَارِجْ إِنْسَانًا قَطُّ وَلَمْ يَفْرَحْ لِشَيْءٍ إِنْ أَتَاهُ مِنْ أَمْرِ الدُّنْيَا، وَلَا حَزَنٍ مِنْهَا عَلَى شَيْءٍ قَطُّ، وَقَدْ نَكَحَ مِنَ النِّسَاءِ وَوُلِدَ لَهُ الْأَوْلَادُ الْكَثِيرَةُ وَقَدَّمَ أَكْثَرَهُمْ إِفْرَاطًا فَمَا بَكَى عَلَى مَوْتِ أَحَدٍ مِنْهُمْ، وَلَمْ يَمُرْ بِرَجُلَيْنِ يَخْتَصِمَانِ أَوْ يَفْتَتِلَانِ إِلَّا أَصْلَحَ بَيْنَهُمَا وَلَمْ يَمُضِ عَنْهُمَا حَتَّى تَحَاجَزَا وَلَمْ يَسْمَعْ قَوْلًا قَطُّ مِنْ أَحَدٍ اسْتَحْسَنَهُ إِلَّا سَأَلَ عَنْ تَفْسِيرِهِ وَعَمَّنْ أَخَذَهُ وَكَانَ يَكْتُرُ مُجَالَسَةَ الْفُقَهَاءِ وَالْحُكَمَاءِ وَكَانَ يُعْشَى الْقَضَاةَ وَالْمُلُوكَ وَالسَّلَاطِينَ فَيُرْتِي لِلْقَضَاةِ مِمَّا ابْتَلَوْا بِهِ، وَيَرْحَمُ الْمُلُوكَ وَالسَّلَاطِينَ لِعِزَّتِهِمْ بِاللَّهِ وَطُمَأْنِينَتِهِمْ فِي ذَلِكَ، وَيَعْتَبِرُ وَيَتَعَلَّمُ مَا يَغْلِبُ بِهِ نَفْسَهُ وَيُجَاهِدُ بِهِ هَوَاهُ وَيَحْتَرِزُ بِهِ مِنَ الشَّيْطَانِ وَكَانَ يُدَاوِي قَلْبَهُ بِالتَّفَكُّرِ، وَيُدَارِي نَفْسَهُ بِالْعَبْرِ، وَكَانَ لَا يَطْعَنُ إِلَّا فِيمَا يَعْنِيهِ فَبِذَلِكَ أُوتِيَ الْحِكْمَةَ وَمُنِحَ الْعِصْمَةَ.

His Praiseworthy Traits

A man passed by Luqman and saw how people were surrounding him. He asked him: Aren't you the black slave who used to tend the sheep in such and such place? Luqman said: Yes. The man asked again: What caused you to be in this position? Luqman said: Speaking the truth, giving the trust back to its rightful owners and staying away from what does not concern me.

His Seclusion And Silence

Luqman used to sit alone. Once his master passed by him and said: O Luqman! Why do you sit alone so much? You would better associate with people. Luqman said: Sitting alone is better for meditation which is the path to paradise.

وَكَانَ لُقْمَانُ يُطِيلُ الْجُلُوسَ وَحَدَّهُ فَكَانَ يَمُرُّ بِهِ مَوْلَاهُ فَيَقُولُ: يَا لُقْمَانُ إِنَّكَ تُدِيمُ الْجُلُوسَ وَحَدَّكَ، فَلَوْ جَلَسْتَ مَعَ النَّاسِ كَانَ آتِسُ لَكَ فَيَقُولُ لُقْمَانٌ: إِنَّ طُولَ الْوَحْدَةِ أَفْهَمُ لِلْفِكْرَةِ وَطُولُ الْفِكْرَةِ دَلِيلٌ عَلَى طَرِيقِ الْجَنَّةِ.

A wisdom of Luqman was that he was a company of Prophet David for months. Once David was making coats of mail but Luqman was too shy to ask what it was good for. When it was finished, David put it on saying: What a good shirt for warrior! Luqman then said: Silence is wisdom but few are those who uphold it.

وَ مِنْ حِكْمَتِهِ أَنَّهُ صَحِبَ دَاوُدَ عَلَيْهِ السَّلَامُ شُهْرًا وَكَانَ دَاوُدُ يَسْرُدُ الدَّرْعَ فَلَمَّ يَسْأَلُهُ عَنْهَا فَلَمَّا لَبِسَهَا وَقَالَ نِعْمَ لِبُيُوسِ الْحَرْبِ أَنْتَ، فَقَالَ لُقْمَانُ الصَّمْتُ حِكْمَةٌ وَقَلِيلٌ فَاعِلُهُ.

His Threefold Traits

Ibn-Omar has quoted the holy Prophet of Islam as saying: I truly say that Luqman was not a Prophet but he was a servant who meditated a great deal, enjoyed certainty, loved God and God too loved him and favored him by giving him wisdom.

عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: حَقًّا أَقُولُ، لَمْ يَكُنْ لُقْمَانُ نَبِيًّا وَلَكِنَّهُ كَانَ عَبْدًا كَثِيرَ التَّفَكُّرِ، حَسَنُ الْيَقِينِ أَحَبُّ اللَّهِ فَأَحَبَّهُ، وَمَنْ عَلَيْهِ بِالْحِكْمَةِ.

The Criterion Of His Wisdom

Luqman was asked: Are you not the slave of such and such master? He said: Yes. He was asked again: Then what caused you to be in this status? Luqman said: Speaking the truth, giving the trust back to its rightful owners, staying away from anything which does not concern me, forbearing, keeping my tongue and abstaining from eating what is unlawful. Therefore, whoever lacks these qualities is below me and whoever has greater extent of these qualities is above me and whoever acts them is like me.

وَقِيلَ لِلْقِمَانِ: أَلَسْتَ عَبْدَ آلِ فُلَانٍ؟ قَالَ: بَلَى، قَبْلَ فَمَا بَلَغَ بِكَ مَا نَرَى؟ قَالَ: صِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ، وَتَرْكِي مَا لَا يَعْنِينِي، وَغَضِّي بَصْرِي، وَكَفِّي لِسَانِي وَعَقَّتِي فِي طُعْمَتِي، فَمَنْ نَقَصَ عَنْ هَذَا فَهُوَ دُونِي وَمَنْ زَادَ عَلَيْهِ فَهُوَ فَوْقِي وَمَنْ عَمِلَهُ فَهُوَ مِثْلِي.

When Grief Struck Him

Ozaee has reported that when Luqman left his hometown and settled in Moussel, whenever his patience was out, his griefs were high and had none to tell them, he would take his son home, close the doors and say: O son! the life of this world is like a deep sea in which many people have indeed drowned. Let

your boat be the fear of Allah, your ration the belief in Allah, its mast.

عَنْ الْأَوْزَاعِيِّ أَنَّ لُقْمَانَ الْحَكِيمَ لَمَّا خَرَجَ مِنْ بِلَادِهِ نَزَلَ بِقَرْبِهِ بِالْمَوْصِلِ يُقَالُ لَهَا (كُومَاس) قَالَ: فَلَمَّا ضَاقَ بِهَا ذَرَعُهُ
وَأَشْتَدَّ بِهَا غَمُّهُ وَلَمْ يَكُنْ يَتَّبِعُهُ عَلَى أَثَرِهِ أَغْلَقَ الْأَبْوَابَ وَأَدْخَلَ ابْنَهُ يَعْظُمُهُ، فَقَالَ: يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ هَلَكَ فِيهَا
نَاسٌ كَثِيرٌ تَزَوَّدَ مِنْ عَمَلِهَا، وَاتَّخَذَ سَفِينَةً حَشَوَهَا تَقْوَى اللَّهِ، ثُمَّ ارْكَبِ الْفُلَكَ تَنْجُو، وَإِنِّي لَخَائِفٌ أَنْ لَا تَنْجُو، يَا بُنَيَّ
السَّفِينَةُ إِيمَانٌ، وَشِرَاعُهَا التَّوَكُّلُ، وَسُكَّانُهَا الصَّبْرُ، وَمَجَادِيْفُهَا الصَّوْمُ وَالصَّلَاةُ وَالزَّكَاةُ، يَا بُنَيَّ مَنْ رَكِبَ الْبَحْرَ مِنْ
غَيْرِ سَفِينَةٍ غَرِقَ، يَا بُنَيَّ أَقَلِّ الْكَلَامَ وَادْكُرِ اللَّهَ عَزَّ وَجَلَّ فِي كُلِّ مَكَانٍ فَإِنَّهُ قَدْ أَنْدَرَكَ وَحَدَّرَكَ وَبَصَّرَكَ وَعَلَّمَكَ، يَا بُنَيَّ
اتَّعِظْ بِالنَّاسِ قَبْلَ أَنْ يَتَّعِظَ النَّاسُ بِكَ، يَا بُنَيَّ اتَّعِظْ بِالصَّغِيرِ قَبْلَ أَنْ يَنْزِلَ بِكَ الْكَبِيرُ يَا بُنَيَّ امْلِكْ نَفْسَكَ عِنْدَ الْغَضَبِ
حَتَّى لَا تَكُونَ لِجَهَنَّمَ حَطَبًا يَا بُنَيَّ الْفَقْرُ خَيْرٌ مِنْ أَنْ تَظْلِمَ وَتَطْفَى، يَا بُنَيَّ إِيَّاكَ وَأَنْ تَسْتَدِينَنَّ فَتَخُونَ فِي الدِّينِ

19. The Ethos Of Prophet David (Dawud)

Introduction

Prophet David is the son of Esha son of Awfayth son of Yuaz son of Solomon son of Yakhsun son of Amenothab son of Hasrun son of Baris son of Jahuda son of Jacob son of Issac son of Abraham who was born 4333 years after the Fall of Adam.

David was a Prophet of Allah and his name is Hebrew means the loving one. He was brought up in the house of his father Eisha. He took several sheep of his father and started taking care of them to earn his livelihood, He became a king 4363 years after the Fall of Adam in Hebron and then went to Baytul Muqaddas where his kingdom was strengthened.

"And We strengthened his kingdom and We gave him wisdom and a clear judgment" (38:20)

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابِ

The reliance upon Allah, its helm the patience and its sides the prayer, fast and alms. O my son!
Whoever goes to sea without boat, he will drown. O my son! Do not speak much. Remember God in every place for he has admonished you, has bewared you, has given you insight and has taught you. O my son take lesson from people before they take lesson from you. O my son! Take lessons from minor tribulations before big tribulations afflict you. O my son! Control your anger so that you will not become woods of hell. O my son! It is better to be poor than to do injustice and to rebel. O my son! Refrain from borrowing so that you will not grieve over it or be perfidious in the debt.

David had eleven children but Solomon was most good-looking among them. David purchased the land

of Al-Aqsa Mosque from its owners and started building it 4400 year after the Fall of Adam. One of the features of Prophet David was that mountains and birds praised God with him.

"And We made the mountains, and the birds to celebrate our praise with Dawud" (21:79)

وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

He earned his living by weaving baskets and making coats of mail. God made the iron pliant to him.

"And We made the iron pliant to him, saying: make ample (coats of mail), and assign a time to the making of coats of mail" (34: 10-11)

۞ وَالنَّارَ لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدَّرَ فِي السَّرْدِ

David made 360 coats of mail and sold them a thousand Dirhams each. When the time for his departure drew near, David made his last will and testament with Solomon and passed away, forty thousand scholars of Bani-Israel took part in his funeral and buried him in Dawud plot in Baytul-Moqaddas. He reigned for forty years the seven years of which was in Hebron and the rest in Baytul-Moqaddas. His heavenly book is called Psalms. He lived for seventy years and passed away 4403 years after the Fall of Adam.

His Appearance And Character

The holy Prophet has been polyquoted as saying: having blue eyes is auspicious. David had blue eyes, reddish face, slim legs, flowing hair, fair skin and a long beard partly curly. He had a good voice and temper with a golden heart.

أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ الدِّينَوْرِيِّ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ (زُرْقَةُ الْعَيْنِ يُمْنٌ) وَكَانَ دَاوُودُ أَزْرَقَ الْعَيْنَيْنِ أَحْمَرَ الْوَجْهِ دَقِيقُ السَّاقَيْنِ سَبُطُ الشَّعْرِ أَبْيَضُ الْجِسْمِ طَوِيلُ اللَّحْيَةِ فِيهَا جُعُودَةٌ حَسَنُ الصَّوْتِ وَالْخُلُقِ طَاهِرُ الْقَلْبِ نَقِيَّةٌ

Successful Businessman

It has been reported on the authority of Imam Sadeq that God inspired David: You are a very good servant except that you eat from the public fund and that you do not do anything with your hands. David started weeping. Then God inspired iron to become pliant for My servant Dawud. Since then, he made a coat of mail every day selling each for a thousand Dirhams. He made 360 coat of mail altogether sold them for 360000 Dirhams and did not depend on the public fund any longer. Four thousand guards were

at his order and fed by his business.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ إِنَّكَ نِعْمَ الْعَبْدُ لَوْلَا أَنَّكَ تَأْكُلُ مِنْ بَيْتِ الْمَالِ وَلَا تَعْمَلُ بِبَيْدِكَ شَيْئًا، قَالَ: فَبَكَى دَاوُدُ عَلَيْهِ السَّلَامُ، فَأَوْحَى اللَّهُ تَعَالَى الْحَدِيدَ أَنْ لَنْ لِعَبْدِي دَاوُدَ، فَأَلَانَ اللَّهُ تَعَالَى لَهُ الْحَدِيدَ، فَكَانَ يَعْمَلُ كُلَّ يَوْمٍ دِرْعًا فَيَبِيعُهَا بِأَلْفِ دِرْهَمٍ، فَعَمِلَ عَلَيْهِ السَّلَامُ ثَلَاثَ مِئَةٍ وَسِتِّينَ دِرْعًا فَبَاعَهَا بِثَلَاثِ مِائَةٍ وَسِتِّينَ أَلْفًا، وَاسْتَعْنَى عَنِ بَيْتِ الْمَالِ

وَكَانَ دَاوُدُ شَدِيدَ الاجْتِهَادِ كَثِيرَ الْعِبَادَةِ وَالْبُكَاءِ، وَكَانَ يَقُومُ اللَّيْلَ وَيَصُومُ نِصْفَ النَّهْرِ وَكَانَ يَحْرُسُهُ كُلَّ يَوْمٍ وَلَيْلَةً أَرْبَعَةَ أَلْفٍ وَكَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ

Frequent In Returning (To Allah)

"And remember Our servant Dawud, the possessor of power, surely he was frequent in returning (to Allah)" (38: 17)

وَإِذْ كَرَّمَ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

When David was strolling by the mountains praising God, mountains too answered him with praise. One night, he said to himself: No one worship God as much as I do. Then, he went on the top of mountain and horror overwhelmed him at midnight, God inspired mountains to get familiar with David. At this time, the call of Tashbeeh, Taqdees and Tahleel was raised from mountains. David said to himself: How can He hear me with all these calls? At this time, Gabriel descended, took him by arm to the sea and put the water on one side. The sea was further split till they touched the ground. Gabriel put the earth on one side, the ground was split, they reached a tower, put it on one side till they reached a rock, he put it on one side with his foot. It was split and a small worm came out with a sound. Gabriel said: Your Lord hears even the sound of this worm in this place.

إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ إِذَا تَخَلَّلَ الْجِبَالَ فَسَبَّحَ اللَّهُ تَعَالَى جُعِلَتِ الْجِبَالُ تُجَاوِبُهُ بِالتَّسْبِيحِ نَحْوَمَا يُسَبِّحُ، ثُمَّ قَالَ فِي نَفْسِهِ لَيْلَةً مِنَ اللَّيَالِي لِأَعْبُدَنَّ اللَّهُ تَعَالَى عِبَادَةً لَمْ يَعْبُدْهُ أَحَدٌ بِمِثْلِهَا فَصَعِدَ الْجَبَلَ، فَلَمَّا كَانَ جَوْفَ اللَّيْلِ دَاخِلَتْهُ وَحْشَةٌ، فَأَوْحَى اللَّهُ تَعَالَى الْجِبَالَ أَنْ أَنْسِي دَاوُدَ فَاصْطَكَّتِ الْجِبَالُ بِالتَّسْبِيحِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ فَقَالَ دَاوُدُ فِي نَفْسِهِ كَيْفَ يَسْمَعُ صَوْتِي مَعَ هَذِهِ الْأَصْوَاتِ

فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَأَخَذَ بَعْضُدِهِ حَتَّى انْتَهَى بِهِ إِلَى الْبَحْرِ فَوَكَّزَهُ بِرِجْلِهِ فَانْفَرَجَ لَهُ الْبَحْرُ فَانْتَهَى بِهِ إِلَى الْأَرْضِ فَوَكَّزَهَا بِرِجْلِهِ فَانْفَرَجَتْ لَهُ الْأَرْضُ فَانْتَهَى بِهِ إِلَى الْحَوْتِ فَوَكَّزَهُ بِرِجْلِهِ فَانْتَهَى بِهِ إِلَى الصَّخْرَةِ فَوَكَّزَهَا بِرِجْلِهِ فَانْفَلَقَتْ فَخَرَجَ مِنْهَا دُودَةٌ تَنْشُ فَقَالَ لَهُ جِبْرَائِيلُ إِنَّ رَبَّكَ يَسْمَعُ نَشِيئَ هَذِهِ الدُّودَةِ فِي هَذَا الْمَوْضِعِ

He spent the whole night performing only one Rakat of his prayer during which he wept and with his weeping everything started to weep. Those with fever and sorrow were put at rest by hearing David's voice.

وَكَاثَتْ لَهُ رَكْعَةٌ مِنَ اللَّيْلِ يَبْكِي فِيهَا نَفْسَهُ وَيَبْكِي بِبُكَائِهِ كُلَّ شَيْءٍ وَيَصْرِفُ بِصَوْتِهِ الْمَهْمُومُ وَالْمَحْمُومُ

A man questioned Ibn –Abbas on fast. He said: I have a hadith with me on David's fast which I will tell you if you wish. Surely, he fasted frequently, rose up for night prayer most frequently and he was so brave he never ran away whenever he was challenged. He would fast a day and break it the next day. The Messenger of Allah has said: The best fast was that of David.

إِنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسٍ عَنِ الصِّيَامِ فَقَالَ: لِأَحَدِنَاكَ بِحَدِيثٍ كَانَ عِنْدِي فِي الْبَحْثِ مَخْزُونًا، إِنَّ شَيْئًا أَنْبَأْتُكَ بِصَوْمِ دَاوُدَ فَإِنَّهُ كَانَ صَوْمًا قَوَامًا وَكَانَ شُجَاعًا لَا يَفِرُّ إِذَا لَاقَى، وَكَانَ يَصُومُ يَوْمًا وَيَفْطُرُ يَوْمًا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَفْضَلُ الصِّيَامِ صِيَامُ دَاوُدَ

One of David's features was keeping on with prayer in a way God in the holy Quran said: Remember our servant Dawud, the possessor of power (in prayer), and he was frequent in returning to Allah, meaning he repented to God and Praised Him and was obedient to him. He used to fast a day and break it another. He fasted days and rose up for prayer at nights.

It is said that Prophet David divided the hours of day and night among his children. Therefore, there was no single day in which one of them was not fasting, and there was no single hour in which one of them was not praying. For this reason, God said: O family of Dawud! Offer your thanks to God.

يُقَالُ: إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ جَزَأَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ عَلَى أَهْلِهِ فَلَمْ يَكُنْ سَاعَةً إِلَّا وَإِنْسَانٌ مِنْ أَوْلَادِهِ فِي الصَّلَاةِ (فَقَالَ تَعَالَى: (اعْمَلُوا آلَ دَاوُدَ شُكْرًا

Prayer For Removing People's Afflictions

It is said that at the time of Prophet David, people were afflicted with plague and massive death. Going to Baytul-Moqaddas with people, he saw angels were ascending to heavens from there. For this reason, he chose that place as prayer site. Reaching the rock, he started praying invoking god to remove the plague. God granted his prayer and plague was removed from people.

قِيلَ: أَصَابَ النَّاسَ فِي زَمَانِ دَاوُدَ عَلَيْهِ السَّلَامُ طَاعُونٌ جَازِفٌ، فَخَرَجَ بِهِمْ إِلَى مَوْضِعِ بَيْتِ الْمُقَدَّسِ وَكَانَ يَرَى الْمَلَائِكَةَ تَعْرُجُ مِنْهُ إِلَى السَّمَاءِ فَلِهَذَا قَصَدَهُ لِيَدْعُوا فِيهِ وَقَفَ مَوْضِعَ الصَّخْرَةِ دَعَا اللَّهَ تَعَالَى فِي كَشْفِ الطَّاعُونِ عَنْهُمْ فَاسْتَجَابَ اللَّهُ وَرَفَعَ الطَّاعُونَ

Weaver Of Basket

Prophet David used to weave baskets from fibers of date-palms with his own hands saying to his companions: Which one of you will help me with selling them? From price, he would buy only one loaf of oat bread.

فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ وَيَقُولُ لِجُلَسَائِهِ: أَيُّكُمْ يَكْفِينِي بِبَيْعِهَا؟ وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ تَمَنِهَا.

His Advice To Solomon

Quoting his father, Imam Sadeq has reported that Prophet David said to Solomon: O my son! Avoid laughing too much, for laughing too much will leave man humiliated and needy on the Day of Judgment. Keep silent unless you say something good. Truly regret over long silence is better than regret over too much talk. O my son! Speaking is like silver, silence is like gold.

Helping A Bachelor To Get Married

Imam Baqer reported that one day a youth clothed in rags was sitting with Prophet David. The meeting lasted for some time and the young man kept silent. At this time, the angel of death entered the place, saluted and cast a sharp look at the young man. Prophet David asked him the reason. The angel of death said: I have the mission to take his soul in this place seven days from now. Looking at him, Prophet David said: Are you married? He said: Not yet. David said: Go to such and such man who is one of the dignified men of Bani-Israel and tell him Dawud has ordered you to give your daughter in marriage to me. Marry her the same night and take whatever you need from us. Stay with your wife for a week and then come to us.

The young man did his mission. The man gave his daughter to the young man in marriage. The wedding took place and he came to David after seven days. Prophet David said: How did you find it? The young man said: I had never enjoyed such a blessing and favor. David said: Take a seat. The young man sat down. David was waiting for the death of angel to come to take the young man's soul but he did not come. David said: Go to your wife and come on the eighth day. The young man went home and came back on the right time. This happened for three times and when finally the death angel came, David said you had said you would take the soul of this young man after a week, but so far 24 days have passed but you have not done so! He said: O Dawud! God has delayed his death for thirty years due to your mercy.

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَنَّ دَاوُودَ (ع) قَالَ لِسُلَيْمَانَ: يَا بُنَيَّ إِيَّاكَ وَكَثْرَةَ الضِّحِكِ، فَإِنَّ كَثْرَةَ الضِّحِكِ تَتْرُكُ الْعَبْدَ حَقِيرًا يَوْمَ الْقِيَامَةِ، يَا بُنَيَّ عَلَيْكَ بِطُولِ الصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّ النَّدَامَةَ عَلَى طُولِ الصَّمْتِ مَرَّةً وَاحِدَةً خَيْرٌ

مِنَ النَّدَامَةِ عَلَى كَثْرَةِ الْكَلَامِ مَرَّاتٍ يَا بُنَيَّ لَوْ أَنَّ الْكَلَامَ كَانَ مِنْ فِضَّةٍ كَانَ يُنْبَغِي لِلصَّمْتِ أَنْ يَكُونَ مِنْ ذَهَبٍ

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا دَاوُدُ عَلَيْهِ السَّلَامُ جَالِسٌ وَعِنْدَهُ شَابٌّ رَثٌّ الْهَيْبَةِ يَكْثُرُ الْجُلُوسَ عِنْدَهُ وَيُطِيلُ إِذْ
!أَتَاهُ مَلِكُ الْمَوْتِ فَسَلَّمَ عَلَيْهِ وَاحِدًا مَلِكُ الْمَوْتِ النَّظَرَ إِلَى الشَّابِّ فَقَالَ دَاوُدُ عَلَيْهِ السَّلَامُ نَظَرْتُ إِلَى هَذَا؟

فَقَالَ: نَعَمْ، إِنِّي أَمَرْتُ بِقَبْضِ رُوحِهِ إِلَى سَبْعَةِ أَيَّامٍ فِي هَذَا الْمَوْضِعِ فَرَحِمَهُ دَاوُدُ عَلَيْهِ السَّلَامُ فَقَالَ: يَا شَابُّ هَلْ لَكَ
امْرَأَةٌ؟ قَالَ: لَا وَمَا تَزَوَّجْتُ قَطُّ

قَالَ دَاوُدُ عَلَيْهِ السَّلَامُ: فَأْتِ فُلَانًا، رَجُلًا كَانَ عَظِيمُ الْقَدْرِ فِي بَنِي إِسْرَائِيلَ فَقُلْ لَهُ: إِنَّ دَاوُدَ يَأْمُرُكَ أَنْ تَزَوِّجَنِي
ابْنَتَكَ وَتُدْخِلَهَا اللَّيْلَةَ وَحَدُّ مِنَ النَّفَقَةِ مَا تَحْتَاجُ إِلَيْهِ وَكُنْ عِنْدَهَا، فَإِذَا مَضَيْتِ سَبْعَةُ أَيَّامٍ فَوَافِنِي فِي هَذَا الْمَوْضِعِ

فَمَضَى الشَّابُّ بِرِسَالَةِ دَاوُدَ عَلَيْهِ السَّلَامُ فَزَوَّجَهُ الرَّجُلُ ابْنَتَهُ وَأَدْخَلُوا عَلَيْهِ وَأَقَامَ عِنْدَهَا سَبْعَةَ أَيَّامٍ، ثُمَّ وَافَى دَاوُدَ
يَوْمَ الثَّامِنِ فَقَالَ لَهُ دَاوُدُ عَلَيْهِ السَّلَامُ: يَا شَابُّ كَيْفَ رَأَيْتَ مَا كُنْتَ فِيهِ؟ قَالَ: مَا كُنْتُ فِي نِعْمَةٍ وَلَا سُورٍ قَطُّ أَعْظَمُ
مِمَّا كُنْتُ فِيهِ.

قَالَ دَاوُدُ عَلَيْهِ السَّلَامُ: اجْلِسْ فَجَلَسَ وَدَاوُدُ يَنْتَظِرُ أَنْ يُقْبِضَ رُوحَهُ، فَلَمَّا طَالَ قَالَ: انصَرَفْ إِلَى مَنْزِلِكَ فَكُنْ مَعَ
أَهْلِكَ، فَإِذَا كَانَ يَوْمُ الثَّامِنِ فَوَافِنِي هَهُنَا، فَمَضَى الشَّابُّ ثُمَّ وَافَاهُ يَوْمَ الثَّامِنِ وَجَلَسَ عِنْدَهُ، ثُمَّ انصَرَفَ أُسْبُوعًا آخَرَ
ثُمَّ أَتَاهُ وَجَلَسَ

فَجَاءَ مَلِكُ الْمَوْتِ إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ، فَقَالَ دَاوُدُ: أَلَسْتَ حَدَّثْتَنِي بِأَنَّكَ أَمَرْتَ بِقَبْضِ رُوحِ هَذَا الشَّابِّ إِلَى سَبْعَةِ
أَيَّامٍ؟ قَالَ: بَلَى، فَقَالَ: فَقَدْ مَضَتْ ثَمَانِيَةٌ وَثَمَانِيَةٌ وَثَمَانِيَةٌ، قَالَ: يَا دَاوُدُ إِنَّ اللَّهَ تَعَالَى رَحِمَهُ بِرَحْمَتِكَ لَهُ فَأَخَّرَ فِي
.أَجَلِهِ ثَلَاثِينَ سَنَةً

His Moral Advice

Prophet David said to the children of Israel: Gather together, for I have a few words with you. People gathered near his house. David came out saying: O children of Israel! Take care that nothing but pure enters your bodies and nothing but pure comes out of your mouths.

دَاوُدُ عَلَيْهِ السَّلَامُ قَالَ لِبَنِي إِسْرَائِيلَ: اجْتَمِعُوا فَإِنِّي أُرِيدُ أَنْ أَقُولَ فِيكُمْ بِكَلِمَتَيْنِ، فَاجْتَمِعُوا عَلَى بَابِهِ، فَخَرَجَ
عَلَيْهِمْ، فَقَالَ: يَا بَنِي إِسْرَائِيلَ لَا يُدْخَلُ أَجْوَاغَكُمْ إِلَّا طَيِّبٌ وَلَا يُخْرَجُ مِنْ أَفْوَاهِكُمْ إِلَّا طَيِّبٌ

His Grief Over His Son's Death

It is reported that when one of David's son's passed away, he was strongly grief-stricken. He was asked: What do you think is equal to your son? He said: A world filled with gold. It was said to him: You will have the same extent of reward.

قِيلَ: تَوَفَّى لِدَاوُدَ عَلَيْهِ السَّلَامُ وَلَدٌ فَحَزَنَ عَلَيْهِ حُزْنًا شَدِيدًا، فَقِيلَ لَهُ: مَا عِدْلُهُ عِنْدَكَ؟ قَالَ: مِائَةُ الْأَرْضِ ذَهَبًا، قِيلَ لَهُ: فَإِنَّ لَكَ مِنَ الْأَجْرِ مِثْلُ ذَلِكَ.

His Courage

One of David's features was his being strong in a way that he never ran away whenever he was challenged.

وَمِنْ خَصَائِصِ دَاوُدَ عَلَيْهِ السَّلَامُ الْقُوَّةُ فِي الْعِبَادَةِ وَشِدَّةَ الاجْتِهَادِ كَمَا قَالَ اللَّهُ تَعَالَى، [وَأَذْكُرُ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ] يَعْنِي الْقُوَّةُ فِي الْعِبَادَةِ إِنَّهُ أَوَّابٌ أَيْ تَوَابٌ مُسَبِّحٌ مُطِيعٌ وَكَانَ يَصُومُ يَوْمًا وَيَفْطُرُ يَوْمًا يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ وَمَا مَرَّتْ بِهِ سَاعَةٌ مِنَ اللَّيْلِ إِلَّا وَفِيهَا مِنْ آلِ دَاوُدَ قَائِمٌ يُصَلِّي وَلَا يَوْمٌ مِنَ الْأَيَّامِ إِلَّا وَفِيهِ مِنْهُمْ صَائِمٌ.

وَمِنْ خَصَائِصِ دَاوُدَ عَلَيْهِ السَّلَامُ: أَنَّهُ شَدِيدُ الْبَطْشِ، فَيُرْوَى أَنَّهُ مَا فَرَّ وَلَا انْحَازَ مِنْ عَدُوِّ لَهُ قَطُّ.

His Discipline

Prophet David divided his days into four parts: a day to enjoy his women in private, a day to worship his Lord, a day to meet the demands of Muslims (those who submit to God's will), and a day for the children of Israel to entertain them with questions and answers.

إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ جَزَأَ الدَّهْرَ أَرْبَعَةَ أَجْزَاءٍ يَوْمًا لِنِسَائِهِ وَيَوْمًا لِعِبَادَةِ رَبِّهِ وَيَوْمًا لِقَضَاءِ حَوَائِجِ الْمُسْلِمِينَ وَيَوْمًا لِبَنِي إِسْرَائِيلَ يَذَاكِرُهُمْ وَيَذَاكِرُونَهُ وَيَسْأَلُهُمْ وَيَسْأَلُونَهُ.

His Recommendations

David appointed Solomon as his successor. David said: O my son! Avoid making jests, for there is little benefit in it increases enmity among brethren. Keep away from wrath, for it will bring disrespect for man. Incumbent on you is piety and fear of God, for these two will overcome everything. Avoid too much zeal of your family, for it will lead to suspicion. Stop expecting from people, for doing so is the same as independence.

Keep away from avarice, for avarice is the same as need. Never say anything for which you have to apologize later on. Get used to truthfulness. Be committed to good and let your act be better today than yesterday. Perform your prayer as if your last. Do not associate with the fools. Have no debate with a scholar on religion. Whenever you get angry, change your place and set your hope in Allah's Mercy, for it will encompass all things.

لَمَّا اسْتَخْلَفَ دَاوُدَ ابْنَهُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ وَعَظَّهُ فَقَالَ: يَا بُنَيَّ إِيَّاكَ وَالْهَزْلَ فَإِنَّ نَفْعَهُ قَلِيلٌ وَيُهَيِّجُ الْعَدَاوَةَ بَيْنَ
الإِخْوَانِ، وَإِيَّاكَ وَالْغَضَبَ فَإِنَّ الْغَضَبَ يَسْتَخْفُ بِصَاحِبِهِ، وَعَلَيْكَ بِتَقْوَى اللَّهِ وَطَاعَتِهِ فَإِنَّهُمَا يَغْلِيَانِ كُلَّ شَيْءٍ وَإِيَّاكَ
وَكَثْرَةَ الْغَيْرَةِ عَلَى أَهْلِكَ مِنْ غَيْرِ شَيْءٍ فَإِنَّ ذَلِكَ يُورِثُ سُوءَ الظَّنِّ بِالنَّاسِ وَإِنْ كَانُوا بُرَاءً أَقْطَعْ طَمَعَكَ عَنِ النَّاسِ فَإِنَّ
ذَلِكَ هُوَ الْغَنِيِّ، وَإِيَّاكَ وَالطَّمَعَ فَإِنَّهُ الْفَقْرُ الْحَاضِرُ، وَإِيَّاكَ وَمَا يَعْتَدِرُ مِنْهُ مِنَ الْقَوْلِ وَالْفِعْلِ، وَعَوِدُ نَفْسِكَ وَلِسَانِكَ
الصِّدْقَ وَالزَّمَّ الْإِحْسَانَ، فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ يَوْمَكَ خَيْرًا مِنْ أَمْسِكَ فَافْعَلْ، وَصَلِّ صَلَاةَ مُودِعٍ وَلَا تُجَالِسِ
السُّفَهَاءَ وَلَا تَرُدَّ عَلَى عَالِمٍ وَلَا تُمَارِهِ فِي الدِّينِ، وَإِذَا غَضِبْتَ فَالْصُقْ نَفْسَكَ بِالْأَرْضِ وَتَحَوَّلْ مِنْ مَكَانِكَ وَارْجُ رَحْمَةَ
اللَّهِ فَإِنَّهَا وَسِعَتْ كُلَّ شَيْءٍ.

David's Maxims

Be a kind father to an orphan and know that you will reap what you have sown.

كُنْ لِلْيَتِيمِ كَالْأَبِ الرَّحِيمِ، وَاعْلَمْ إِنَّكَ كَمَا تَزْرَعُ كَذَلِكَ تَحْصُدُ.

O Sinner! You will only reap the thorns and thistle of your sins.

يَا زَارِعَ السَّيِّئَاتِ أَنْتَ تَحْصُدُ شَوْكَهَا وَحَسَكَهَا.

Meeting The Death Angel

The holy Prophet said: David was extremely zealous. He would lock all the doors when leaving home. Hence no one entered his house till he would come back. One day when he had left home, and doors were locked, his wife saw a man in the middle of house. So she asked those who were in the house: How has this man entered the house while all doors are locked?

They said: By Allah, we will be disgraced before David. When David entered his house, he saw a man in the middle of the house. Who are you? asked David. He said: I am the one who has no fear of kings nor is there any veil before me. David said: By Allah, you are the angel of death. How excellent is God's order. Then he paused a little till his soul was taken away.

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: كَانَ دَاوُدَ عَلَيْهِ السَّلَامُ فِيهِ غَيْرَةٌ شَدِيدَةٌ فَكَانَ إِذَا خَرَجَ أَغْلَقَ الْأَبْوَابَ فَلَمْ

يَدْخُلُ عَلَى أَهْلِهِ أَحَدٌ حَتَّى يَرْجِعَ قَالَ: فَخَرَجَ ذَاتَ يَوْمٍ وَغَلَقَتِ الدَّارَ فَأَقْبَلَتْ امْرَأَتُهُ تَطَّلِعُ إِلَى الدَّارِ، فَإِذَا رَجُلٌ قَائِمٌ
وَسَطَ الدَّارِ، فَقَالَتْ لِمَنْ فِي الْبَيْتِ: مَنْ أَيْنَ دَخَلَ هَذَا الرَّجُلُ وَالِدَّارُ مُغْلَقَةً؟ وَاللَّهِ لَنَفْتَضِحَنَّ بِدَاوُودَ فَجَاءَ دَاوُودَ فَإِذَا
الرَّجُلُ قَائِمٌ فِي وَسَطِ الدَّارِ، فَقَالَ لَهُ دَاوُودَ مَنْ أَنْتَ؟ فَقَالَ: أَنَا الَّذِي لَا أَهَابُ الْمُلُوكَ وَلَا أُمْنَعُ مِنَ الْحِجَابِ فَقَالَ
دَاوُودُ: أَنْتَ وَاللَّهِ إِذَنْ مَلَكَ الْمَوْتِ، مَرْحَبًا بِأَمْرِ اللَّهِ ثُمَّ مَكَثَ حَتَّى قُبِضَتْ رُوحُهُ.

20. The Ethos Of Prophet Solomon

Introduction

Prophet Solomon was the son of David son of Eisha son of Awfayth son of Yuaz son of Solomon son of Yakhsun son of Amanothab son of Hasrun son of Baris son of Jahud son of Jacob who was born 4391 years after the Fall of Adam. Solomon in Hebrew means be it in peace. He used to live with his father till he acceded to the throne 4403 years after the Fall of Adam. According to the holy Quran

"And Sulaiman was Dawud's heir" (27: 16)

وَوَرِثَ سُلَيْمَانٌ دَاوُودَ

"And (we made subservient) to Sulaiman the wind blowing violent" (21:81)

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً

"And of the Jinn there were those who worked before him by the command of his Lord" (34: 12)

وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ

"And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups" (27: 17)

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

"Then We made the wind subservient to him" (38:36)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ

Despite all this glory and majesty, Solomon earned his living by making baskets. When his death drew near, Solomon was standing beside his throne leaning on his staff that his soul was taken away. Since no one dared to approach him, he was standing in that position for some time till termites ate away his staff which then broke and he fell on the ground. Only then people came to know that he had passed away. People considered it as one of his miracles.

"But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff" (34: 14)

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتُهُ

Solomon lived for 51 years and passed away 4442 years after the Fall of Adam.

His Thankfulness

"And certainly We gave knowledge to Dawud and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of his believing servants" (27: 15)

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ

Asking For Forgiveness

"He said: My Lord! Do Thou forgive me and grant me a kingdom which is not fit for any one after me; You are the Bestower." (38:35)

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

Asking For A Heart Full Of Wisdom

Having acceded to the throne, Solomon gathered the children of Israel to offer sacrifice. He offered a thousand sacrifices and on the same night, he saw in a dream as if the Lord says: Ask whatever you wish so that I will grant to you. Solomon said: O Lord! You gave a great blessing to Dawud and made Your servant, Solomon a king after him. Therefore give me a heart full of wisdom so that I will rule with justice among Your servants and distinguish between good and bad.

وَجَمَعَ سُلَيْمَانَ بَنِي إِسْرَائِيلَ لِيُقَرِّبَ قُرْبَانًا فَقَرَّبَ أَلْفَ ذَبِيحَةٍ، فَرَأَى سُلَيْمَانُ فِي لَيْلَةٍ كَانَ الرَّبُّ يَقُولُ لَهُ: سَلْ مَا أَحْبَبْتَ لِأَعْطِيكَ، فَقَالَ سُلَيْمَانُ: أَنْتَ يَا رَبِّ أَنْعَمْتَ عَلَيَّ دَاوُدَ النَّعْمَةَ الْعَظِيمَةَ وَصَيَّرْتَ عَبْدَكَ سُلَيْمَانَ مَلِكًا بَعْدَهُ (فَأَعْطِنِي قَلْبًا حَكِيمًا لِأَحْكُمَ بَيْنَ عِبَادِكَ بِالْعَدْلِ وَأَفْهَمُ الْخَيْرَ وَالشَّرَّ). (الخ)

His Hospitality

Imam Sadeq has reported that Prophet Solomon received his guests with meat and bread the flour of which was sifted several times whereas the meal of his family was a bread the flour of which was unsifted. He himself ate of oat bread. Prophet Solomon fed people with delicious food in his kingdom but he himself ate oat bread.

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: كَانَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ يُطْعِمُ أَضْيَافَهُ اللَّحْمَ بِالْحَوَارِي وَعِيَالَهُ الْخُبْزَ وَيَأْكُلُ هُوَ الشَّعِيرَ غَيْرَ مَنْخُولٍ.

Mixing With The Poor

When it was morning, Solomon turned away from the rich to go and sit with the poor saying a poor is sitting with the poor.

وَكَانَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ إِذَا أَصْبَحَ تَصَفَّحَ وَجُوهَ الْأَغْنِيَاءِ وَالْأَشْرَافِ حَتَّى يَجِيءَ إِلَى الْمَسَاكِينِ وَيَقْعُدُ مَعَهُمْ وَيَقُولُ: (مَسْكِينٌ مَعَ الْمَسَاكِينِ).

The Virtue Of Glorification Of God

It has been reported that once Solomon was riding when he passed by a man of the children of Israel. Birds were casting their shade over Solomon. Jinns and men were on his right and left. The man said: By Allah, O son of Dawud! God has given you a great kingdom. Hearing this, Solomon said: Surely one glorification (saying glory be to God) in the life of a believer is far better than what has been given to the son of Dawud, for what has been given to the son of Dawud will go out a glorification will last.

رُوي أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ السَّلَامُ مَرَّ فِي مَوْكِبِهِ وَالطَّيْرُ تُظِلُّهُ وَالْجِنُّ وَالْإِنْسُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ قَالَ فَمَرَّ بِعَابِدٍ مِنْ عِبَادِ بَنِي إِسْرَائِيلَ فَقَالَ: وَاللَّهِ يَا بْنَ دَاوُدَ لَقَدْ آتَاكَ اللَّهُ مُلْكًا عَظِيمًا، فَسَمِعَهُ سُلَيْمَانُ فَقَالَ لَتَسْبِيحَةٌ فِي صَحِيفَةٍ مُؤْمِنٍ خَيْرٌ مِمَّا أُعْطِيَ ابْنَ دَاوُدَ، إِنَّ مَا أُعْطِيَ ابْنَ دَاوُدَ يَذْهَبُ إِنَّ التَّسْبِيحَةَ تَبْقَى.

His Clothing And Meal

Although Prophet Solomon enjoyed such a glory and majesty, he used clothes made of wool. He put both hand on his neck at night and started weeping till dawn standing. He earned his living by making baskets from the leaves of date-palms with his own hands. He had asked for kingdom to overcome atheism.

كَانَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ مَعَ مَا هُوَ فِيهِ مِنَ الْمَلِكِ يَلْبَسُ الشَّعْرُ، وَإِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَيْهِ إِلَى عُنُقِهِ، فَلَا يَزَالُ قَائِمًا حَتَّى يُصْبِحَ بَاكِيًا، وَكَانَ قُوَّتُهُ مِنْ سَفَائِفِ الْخُوصِ يَعْمَلُهَا بِيَدِهِ، وَإِنَّمَا سَأَلَ الْمَلِكَ لِيَقْهَرَ مَلُوكَ الْكُفْرِ.

His Four Virtues

It has been reported on the authority of Imam Baqer that Solomon the son of David has said: We were given what was not given to people. And we were taught what people know or do not know. Nevertheless nothing is superior to fear of god in seen and unseen moderation, in wealth and need, truth in contentment and wrath, and invocation to God in all situations.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ أُوتِينَا مَا أُوتِيَ النَّاسُ وَمَا لَمْ يُؤْتُوا وَعَلِمْنَا مَا عَلَى النَّاسِ وَمَا لَمْ يَعْلَمُوا فَلَمْ نَجِدْ شَيْئًا أَفْضَلَ مِنْ خَشْيَةِ اللَّهِ فِي الْغَيْبِ وَالْمَشْهَدِ، وَالْقَصْدِ فِي الْغِنَى وَالْفَقْرِ وَكَلِمَةِ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَالتَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ.

His Advice To His Son

Solomon son of David used to say to his son: O my son! Avoid undue dispute, for there is not only no benefit in it but it will incite enmity among brethren.

قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ السَّلَامُ لِابْنِهِ: يَا بُنَيَّ إِيَّاكَ وَالْمِرَاءَ فَإِنَّهُ لَيْسَتْ فِيهِ مَنَفَعَةٌ وَهُوَ يَهِيجُ بَيْنَ الْإِخْوَانِ الْعَدَاوَةَ.

His Seclusion For Worship

Prophet Solomon stayed in Baytul-Muqaddas for a couple of years or a couple of months, taking his food and drink with him worshipping God.

Ibn-Abbas in answering questions posed by person on fast has said If you wish, I will report to you on Solomon's fast. He used to fast three days in the beginning, three days in the middle and three days at the end of each month. He began and ended the month with fast.

إِنَّ سُلَيْمَانَ عَلَيْهِ السَّلَامُ كَانَ يَعْتَكِفُ فِي مَسْجِدِ بَيْتِ الْمُقَدَّسِ السَّنَةَ وَالسَّنَتَيْنِ وَالشَّهْرَ وَالشَّهْرَيْنِ وَأَقَلَّ وَأَكْثَرَ، يُدْخِلُ فِيهِ طَعَامَهُ وَشَرَابَهُ وَيَتَعَبَّدُ فِيهِ.

His Appearance And Character

Prophet Solomon had fair skin, was weighty, handsome, and hairy. He wore white clothes, was humble and sat with the poor, saying: I am a needy sitting with the needy. His father consulted him during his kingdom while he was only a child and his wisdom and knowledge was great. May the greetings of God be upon our Prophet and his family and upon him be peace too.

كَانَ سُلَيْمَانُ أَيْبَضًا جَسِيمًا وَضِيئًا جَمِيلًا كَثِيرَ الشَّعْرِ، يَلْبَسُ مِنَ الثِّيَابِ الْبَيْضَ وَكَانَ خَاشِعًا مُتَوَاضِعًا يُخَالِطُ الْمَسَاكِينَ وَيُجَالِسُهُمْ وَيَقُولُ مَسْكِينٌ جَالِسٌ مَسْكِينًا وَكَانَ أَبُوهُ فِي أَيَّامِ مُلْكِهِ يُشَاوِرُهُ فِي كَثِيرٍ مِنْ أُمُورِهِ مَعَ صِغَرِ سِنِّهِ وَوُفُورِ عَقْلِهِ وَعِلْمِهِ صَلَّى اللَّهُ عَلَى نَبِينَا [وآله] وَعَلَيْهِ وَسَلَّمَ.

Seeking Advice From Ant

When Solomon heard an ant saying to other ants: "O ants! Enter your homes lest Solomon and his hosts should crush you while they do not know" he alighted and ordered her to be brought to him. He asked her: Why did you warn the ants? Have you come to know that I am unjust? Do you not know that I am a fair Prophet? She said: O Prophet of Allah! I did not mean the smashing of the bodies but the smashing of the hearts! I feared lest we should desire what you have been granted and become dazzled and thus be distracted from praising the Almighty!

He said to her: Admonish me. The ant asked : Do you know why your father was named Dawud? Solomon said: I do not know. The ant said: your father had treated his wound with wud (compassion) so he was called Dawud and I wish you to join the company of your father. Then she asked him: Do you know why has the wind been made subservient to you? Solomon said: I have no knowledge of that. The ant said: That the whole world is a wind. It was then that he smiled from her statement saying: My Lord! Grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents.

إِنَّ سُلَيْمَانَ لَمَّا سَمِعَ قَوْلَهَا (يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ) نَزَلَ عَلَيْهَا وَقَالَ انْتُونِي بِهَا فَأَتَوْهُ بِهَا فَقَالَ لَهَا لِمَ حَذَرْتِ النَّمْلَ؟ هَلْ سَمِعْتُمُ إِنِّي ظَالِمٌ؟ أَمَا عَلِمْتُمْ أَنِّي نَبِيٌّ عَدْلٌ؟ فَلَمْ قُلْتِ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ؟ قَالَتِ النَّمْلَةُ يَا نَبِيَّ اللَّهِ أَمَا سَمِعْتِ قَوْلِي وَهُمْ لَا يَشْعُرُونَ مَعَ أَنِّي مَا أَرَدْتُ حَطْمَ النُّفُوسِ وَإِنَّمَا أَرَدْتُ حَطْمَ الْقُلُوبِ خَشِيْتُ أَنْ يَتَمَنَّيَنَّ مَا أُعْطِيتَ فَيَفْتِنَنَّ وَيَشْتَغِلَنَّ بِالنَّظَرِ إِلَيْكَ عَنِ التَّسْبِيحِ.

فَقَالَ لَهَا عِظْبِنِي فَقَالَتْ لَهُ النَّمْلَةُ هَلْ عَلِمْتَ لِمَ سَمِّيَ أَبُوكَ دَاوُدَ؟ قَالَتْ لِأَنَّهُ دَاوَى جِرَاحَةَ قَلْبِهِ، ثُمَّ قَالَتْ وَهَلْ تَدْرِي لِمَ سَمِيَتْ سُلَيْمَانَ؟ قَالَ لَا قَالَتْ لِأَنَّكَ سَلِيمٌ رَكَنْتَ إِلَى مَا أُوتِيتَ بِسَلَامَةٍ صَدْرِكَ وَحَقٌّ لَكَ أَنْ تَلْحَقَ بِأَبِيكَ دَاوُدَ. ثُمَّ

قَالَتْ أُتَدْرِي لِمَ سَخَّرَ اللَّهُ تَعَالَى لَكَ الرِّيحَ؟ قَالَ لَا، قَالَتْ لِيُخْبِرَكَ أَنَّ الدُّنْيَا كُلُّهَا رِيحٌ، فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا مُتَعَجِّبًا
وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ الْآيَةَ

Learning From A Sparrow

Prophet Solomon saw a sparrow saying to his mate: Why do you not obey me? Should I decide, I can carry Solomon's cupola with my beak and throw it into sea. Solomon smiled at sparrow's words. Then he called them saying to sparrow: Can you really do what you said? The sparrow said: No, O messenger of Allah but every man wishes to make himself appear important to his wife. A lover cannot be blamed for that.

Solomon then asked the hen-sparrow: Why do you not obey him while he loves you? She said: O Prophet of Allah! He is not a true lover. He only pretends, for he loves someone else. The hen-sparrow's words left such impact on Solomon's heart that he started weeping bitterly. Hence he retreated from people for forty days calling on God to fill his heart with his love and not mix it with the love of others.

سُلَيْمَانَ عَلَيْهِ السَّلَامُ رَأَى عُصْفُورًا يَقُولُ لِعُصْفُورَتِهِ: لِمَ تَمْنَعِينَ نَفْسَكَ مِنِّي؟ وَلَوْ شِئْتَ أَخَذْتُ قُبَّةَ سُلَيْمَانَ بِمِنْقَارِي
فَأُلْقِيهَا فِي الْبَحْرِ!

فَتَبَسَّمَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ مِنْ كَلَامِهِ. ثُمَّ دَعَاهُمَا وَقَالَ لِلْعُصْفُورِ: أَتَطِيقُ أَنْ تَفْعَلَ ذَلِكَ؟ فَقَالَ لَا يَا رَسُولَ اللَّهِ وَلَكِنَّ
الْمَرْءَ قَدْ يُزِينُ نَفْسَهُ وَيُعْظِمُهَا عِنْدَ زَوْجَتِهِ وَالْمُحِبُّ لَا يَلَامُ عَلَى مَا يَقُولُ.

فَقَالَ لِلْعُصْفُورَةِ لِمَ تَمْنَعِيهِ مِنْ نَفْسِكَ وَهُوَ يُحِبُّكَ؟ فَقَالَتْ يَا نَبِيَّ اللَّهِ إِنَّهُ لَيْسَ مُحِبًّا وَلَكِنَّهُ مُدَّعٍ، يُحِبُّ مَعِيَ غَيْرِي فَأَتَرَ
كَلَامَ الْعُصْفُورَةِ فِي قَلْبِ سُلَيْمَانَ وَيَكِي بُكَاءً شَدِيدًا وَاحْتَجَبَ عَنِ النَّاسِ أَرْبَعِينَ يَوْمًا يَدْعُوا اللَّهَ أَنْ يَفْرُغَ قَلْبَهُ لِمَحَبَّةِ
اللَّهِ وَأَنْ لَا يُخَالِطَهَا بِمَحَبَّةِ غَيْرِهِ.

Solomon's Thrones

Solomon son of David was such that they would place 600 thrones for him. Then noblemen came and took seats near him. Next noble ones of Jinns came and took seats beside men. Then the birds came and cast their shades over them. Then Solomon ordered the wind to make them fly.

كَانَ سُلَيْمَانُ بْنُ دَاوُدَ (ع) يُوَضِّعُ لَهُ سِتْمَانَةَ كُرْسِيِّ ثُمَّ يَجِيءُ أَشْرَافُ الْإِنْسِ فَيَجْلِسُونَ مِمَّا يَلِيهِ ثُمَّ يَجِيءُ أَشْرَافُ الْجِنِّ
فَيَجْلِسُونَ مِمَّا يَلِي الْإِنْسِ ثُمَّ يَدْعُو الطَّيْرَ فتنظفهم ثم يدعو الريح فتحملهم.

21. The Ethos Of Prophet Daniel

Introduction

Prophet Daniel was a Prophet of the children of Israel and a contemporary of Cyrus the Great and Darius the Great of Achaemenid dynasty and of the generation of David. Daniel was taken captive by Nebuchadnezzar in 606 B.C. and sent to Babylon with a group of the Bani-Israel. His death year is not known but was a contemporary of Prophet Ezra (Uzayr). Following the death of Nebuchadnezzar, Daniel was returned to Baytul-Muqaddas by Bahman son of Esfandiar and from there to Ahwaz and finally to Susa where he passed away. He is known for geomancy and interpretation of dreams. In Nassekh At-Tawarikh his birth has been recorded at 4817 years after the Fall of Adam and he was captivated by Nebuchadnezzar at the age of 12.

Regard For Bread

Imam Sadeq has quoted the holy Prophet as saying: Have a respect for bread, for all factors between the throne and the earth are involved in producing it. Then the holy Prophet turned to those around him saying: shall I inform you of a hadith? They said: Yes, O Messenger of Allah. May our parents be sacrificed for you. The holy Prophet said: There used to be a Prophet by the name of Daniel. He gave a piece of bread to a man who controlled a passage in order to pass through it. The man threw away the piece of bread saying: What shall I do with this? It is so worthless with us that some people tread it. Seeing this, Daniel raised his hands towards the sky saying: O God! Have you seen what this man has said and done with the bread which is worthy?

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَكْرَمُوا الْخُبْزَ فَإِنَّهُ قَدْ عَمِلَ فِيهِ مَا بَيْنَ الْعَرْشِ إِلَى الْأَرْضِ وَمَا فِيهَا مِنْ كَثِيرٍ مِنْ خَلْقِهِ، ثُمَّ قَالَ لِمَنْ حَوْلَهُ: أَلَا أُحَدِّثُكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ فِذَاكَ الْإِبَاءَ وَالْأُمَّهَاتِ، فَقَالَ إِنَّهُ كَانَ نَبِيًّا فِيمَا كَانَ قَبْلُكُمْ يُقَالُ لَهُ دَانِيَالُ، وَأَنَّهُ أَعْطَى صَاحِبَ مَعْبَرٍ رَغِيفًا لِكِي يَعْبُرَ بِهِ فَرَمَى صَاحِبُ الْمَعْبَرِ بِالرَّغِيفِ وَقَالَ: مَا أَصْنَعُ بِالْخُبْزِ؟ هَذَا الْخُبْزُ عِنْدَنَا قَدْ يُدَاسُ بِالْأَرْجُلِ، فَلَمَّا رَأَى دَانِيَالُ ذَلِكَ مِنْهُ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ اللَّهُمَّ أَكْرَمِ الْخُبْزَ فَقَدْ رَأَيْتَ يَا رَبِّ مَا صَنَعَ هَذَا الْعَبْدُ وَقَالَ، إِنَّ بَخْتِ النَّصْرِ رَأَى رُؤْيَا عَجِيبَةً فَأَفْزَعَتْهُ فَسَأَلَ عَنْهَا السَّحَرَةَ وَالْكَهَنَةَ فَعَجَزُوا عَنْ تَفْسِيرِهَا فَبَلَغَ ذَلِكَ دَانِيَالًا وَكَانَ فِي السِّجْنِ مَعَ أَصْحَابِهِ وَقَدْ أَحَبَّهُ صَاحِبُ السِّجْنِ وَأَعْجَبَ بِهِ لِمَا رَأَى مِنْ حُسْنِ سَمْتِهِ وَهَدَايَتِهِ فَقَالَ دَانِيَالُ لِصَاحِبِ السِّجْنِ إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ وَإِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا فَدَلُّهُ عَلَيَّ لِأَعْبُرَهَا لَهُ، فَجَاءَ السَّجَّانُ وَخَبَرَ بِخَتْنِصْرٍ بِقِصَّةِ دَانِيَالٍ فَقَالَ: عَلَيَّ بِهِ وَكَانَ لَا يَقِفُ بَيْنَ يَدَيْهِ أَحَدٌ إِلَّا سَجَدَ لَهُ فَاتَّوَا بِهِ فَقَامَ بَيْنَ يَدَيْهِ وَلَمْ يَسْجُدْ لَهُ، فَقَالَ لَهُ مَا الَّذِي مَنَعَكَ مِنَ السُّجُودِ لِي فَقَالَ لَهُ إِنَّ لِي رَبًّا آتَانِي الْعِلْمَ وَالْحِكْمَةَ وَأَمَرَنِي أَنْ لَا أُسْجُدَ إِلَّا لَهُ فَخَشِيتُ أَنْ سَجَدْتُ لِغَيْرِهِ أَنْ يَنْزِعَ مِنِّي الْعِلْمَ الَّذِي آتَانِي وَيُهْلِكَنِي.

He Does Not Prostrate To Nebuchadnezzar

Nebuchadnezzar had a strange dream and when he asked the enchanters and soothsayers about its interpretation, they were helpless. Daniel and his friends who were in jail heard about it. The jailer loved Daniel for his virtues. Daniel said to the jailer: You have been kind to me. The ruler has had a dream. Guide him to me so that I will interpret his dream. The jailer went to Nebuchadnezzar and told him all about it. The ruler said: Bring him to me. Needless to say that no one went to him without prostrating to him. When they brought Daniel to him, he stood before him without making prostration. Nebuchadnezzar said: What kept you from prostrating to me? Daniel said: There is a Lord for me who has given me knowledge and wisdom bidding me not to prostrate to anyone but to Him. Therefore, I feared to make prostration to others lest He might take away my knowledge and ruin me.

Truthful And Wise

Quoting Imam Ja'afar Jaber Ja'afi has reported: I asked the Imam is it true that Daniel knew to interpret dreams? The Imam said: Yes, he was inspired. He was a Prophet and one to whom God had taught the interpretation of dreams. He was truthful, wise and endowed with the love of the household of the holy Prophet. Jaber asked: The love of the household of the holy Prophet? The Imam said: By God, there is no angel or Prophet who is not endowed with the love of the household of the holy Prophet.

عَنْ جَابِرِ الْجُعْفِيِّ عَنِ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: سَأَلْتُهُ عَنْ تَعْبِيرِ الرُّؤْيَا عَنْ دَانِيَالَ عَلَيْهِ السَّلَامُ أَهْوَ صَحِيحٌ؟ قَالَ: نَعَمْ، كَانَ يُوحَى إِلَيْهِ وَكَانَ نَبِيًّا وَكَانَ مِمَّنْ عَلَّمَهُ اللَّهُ تَأْوِيلَ الْأَحَادِيثِ وَكَانَ صَدِيقًا حَكِيمًا وَكَانَ وَاللَّهِ يُدِينُ بِمَحَبَّتِنَا أَهْلَ الْبَيْتِ؟ قَالَ جَابِرٌ: بِمَحَبَّتِكُمْ أَهْلَ الْبَيْتِ؟ قَالَ: أَيْ وَاللَّهِ، وَمَا مِنْ نَبِيٍّ وَلَا مَلَكٍ إِلَّا وَكَانَ يُدِينُ بِمَحَبَّتِنَا.

Thanking God At The Bottom Of Well

Nebuchadnezzar threw Daniel into a well in which had put two lions. Nevertheless, the lions did not make any attack on him. Daniel stayed there for the period God had willed and had an appetite for food and drink as other human beings. At this time God inspired Prophet Jeremiah (Armiya) in Damascus to prepare food and drink for Daniel. Jeremiah said: O God! I am in the holy Land whereas Daniel is in Babylon in Iraq. God inspired him saying: prepare what We have ordered, I too, send messengers to take you and what you have prepared there. He did so and God's messenger too arrived and carried it to the top of the well. Daniel asked: Who is it? He said: It is me, Jeremiah. Daniel asked: What has brought you here? He said: My Lord has sent me to you. Daniel asked: Has my Lord Remembered me? Jeremiah said: Yes, he has. Then Daniel said: Praise is due to Allah who does not forget one who remembers Him. Praise is due to Allah who answers those having hope. Praise is due to Allah to whom every trusts will not be abandoned.

Praise is due to Allah who rewards good with good. Praise is due to Allah who has set salvation as a

reward for patience. Praise is due to Allah who removes our hardship after our sorrow. Praise is due to Allah who keeps us from doing any acts when we are in doubt. Praise is due to Allah who is our Hope when we are in desperation.

ضَرًّا بُخْتَنَصِرُ أُسْدَيْنَ فَالْقَاهُمَا فِي جُبِّ وَجَاءَ بِدَانِيَالَ فَالْقَاهُ عَلَيْهِمَا، فَلَمْ يُهَيِّجَاهُ، فَمَكَثَ مَا شَاءَ اللَّهُ ثُمَّ اشْتَهَى مَا يَشْتَهِي الْأَدْمِيُّونَ مِنَ الطَّعَامِ وَالشَّرَابِ، فَأَوْحَى اللَّهُ إِلَى أَرْمِيَا وَهُوَ بِالشَّامِ أَنْ أَعَدَّ طَعَامًا وَشَرَابًا لِدَانِيَالَ فَقَالَ: يَا رَبِّ أَنَا بِالْأَرْضِ الْمُقَدَّسَةِ وَدَانِيَالَ بِأَرْضِ بَابِلَ مِنْ أَرْضِ الْعِرَاقِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَعَدَّ مَا أَمْرَنَاكَ بِهِ فَأَنَا سَنُرْسِلُ مَنْ يَحْمِلُكَ وَيَحْمِلُ مَا أَعَدَدْتَ، فَفَعَلَ وَأَرْسَلَ إِلَيْهِ مَنْ حَمَلَهُ وَحَمَلَ مَا أَعَدَّهُ حَتَّى وَقَفَ عَلَى رَأْسِ الْجُبِّ فَقَالَ دَانِيَالَ: مَنْ هَذَا؟ قَالَ أَنَا أَرْمِيَا، فَقَالَ: مَا جَاءَ بِكَ؟ فَقَالَ أَرْسَلَنِي إِلَيْكَ رَبُّكَ، قَالَ: وَقَدْ ذَكَرَنِي رَبِّي؟ قَالَ: نَعَمْ.

فَقَالَ دَانِيَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ، وَالْحَمْدُ لِلَّهِ الَّذِي يُجِيبُ مَنْ رَجَاهُ، وَالْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى غَيْرِهِ، وَالْحَمْدُ لِلَّهِ الَّذِي يُجْزِي بِالْإِحْسَانِ إِحْسَانًا، وَالْحَمْدُ لِلَّهِ الَّذِي يُجْزِي بِالصَّبْرِ نَجَاةً، وَالْحَمْدُ لِلَّهِ الَّذِي هُوَ يَكْشِفُ ضُرْرَنَا بَعْدَ كَرْبِنَا، وَالْحَمْدُ لِلَّهِ الَّذِي يَقِينَا حِينَ يَسُوءُ ظَنُّنَا بِأَعْمَالِنَا، وَالْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ تَنْقَطِعُ الْحَبْلُ عَنَّا.

22. The Ethos Of Jonah (Yunus)

Jonah was born 4708 years after the fall of Adam. He was a Prophet of Bani-Israel. According to the holy Quran

"And Yunus was most surely of the apostles" (37: 139)

وَأَنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ.

He was the son of EliJah(Ilyas) or Matthew. Hence he is called Jonah son of Matthew. His book consists of advice. There is an interesting story about him the concise version of which goes as follows:

When he fled his people for the city of Tressiss in Tunisia, he went to the seashore. The holy Quran says:

"When he ran away to a ship completely laden" (37: 140)

إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ

When they launched the ship, the sea became stormy without any wind to blow. There was a big wave in a way that those in the ship became worried. Jonah said: Throw me into sea so that you will have calm. People said: We do not dare to commit such an act. Jonah said: The storm will not stop unless I am drowned. If you do not believe me, cast lot so as to decide who should be thrown into sea. The holy Quran says:

"So he shared (with them), but was of those who are cast off (37: 141).

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ.

This was repeated three times and eventually they threw him into sea. The holy Quran says:

"So the fish swallowed him while he did that for which he blamed himself." (37: 142)

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ.

When he was in the belly of fish, he started glorifying God:

"And Yunus, when he went away in wrath, so thought that We would not straiten him, so he called out among afflictions: There is no god but Thou glory be to Thee; surely I am of those who make themselves to suffer loss. So We responded to him and delivered him from the grief, and thus do We deliver the believers." (21:87-88)

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ.

The holy Quran further says:

"then We cast him on to the vacant surface of the earth while he was sick." (37: 145)

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ.

After a few days, Jonah was given the mission to go to the city of Nineva. He did so. In this relation, the holy Quran says:

"And they believed, so We gave them provision till a time." (37: 148)

فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ.

After people believed in his mission, he went to Egypt where he spent the rest of his life with the recluse.

Remembering God In Darkness

"And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss. So We responded to him and delivered him from the grief, and thus do We do We deliver the believers " (21:87-88)

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ.

Admitting His Fault

When Jonah turned away from his people, He went away and mounted the ship, a strong storm started blowing in a way that she stopped moving. Those in the ship said: This stoppage is due to the fault of one of you. Jonah said: Yes, it is because of my fault, so throw me into sea.

فَسَارَ حَتَّى رَكِبَ فِي سَفِينَةٍ فَأَصَابَ أَهْلَهَا عَاصِفٌ مِنَ الرِّيحِ، وَقِيلَ بَلْ وَقَفْتَ فَلَمْ تَسْرِ، فَقَالَ مَنْ فِيهَا: هَذِهِ بِخَطِيئَةٍ أَحَدِكُمْ، فَقَالَ يُونُسُ هَذِهِ بِخَطِيئَتِي فَأَلْقُونِي فِي الْبَحْرِ.

Going Through Divine Test

Prophet Jonah was tested by being thrown into sea and swallowed by a fish but his faith was firm. His covenant of Allah was never loose but he kept on serving his Master.

فَامْتَحَنَ بِالْإِلْقَاءِ فِي الْيَمِّ وَالتِّقَامِ الْحُوتِ لَهُ، فَلَمْ يَنْزِعْ عِ إِيْمَانُهُ وَلَا اخْتَلَّ حَبْلُ وَصَالِهِ بِرَبِّهِ وَلَا انْفَصَلَ عَنْ خِدْمَةِ سَيِّدِهِ.

Praising And Sanctifying God in the Stomach of Fish

Prophet Jonah Praised and sanctified God in the stomach of fish. He was also fearful of the magnanimity, dignity and punishment of God. He found himself dissolved in God; he saw no one but God; he relied on no one but God; he knew no beloved but God; he feared God more than that man could imagine. Therefore the greetings of Allah and His mercy and blessing be upon him, upon our Prophet and his pure Household.

فَهُوَ فِي بَطْنِ الْحُوتِ يُسَبِّحُ اللَّهَ وَيُقَدِّسُهُ خَائِفًا سَطَوْتَهُ وَتَكَالِهِ مُتَفَانٍ فِي ذَاتِ اللَّهِ الْعَزِيزِ الْجَبَّارِ، لَا يَرَى غَيْرَ اللَّهِ وَلَا يَرْجُو غَيْرَهُ وَلَا حَبِيبَ لَهُ غَيْرُهُ فَكَانَ خَوْفُهُ مِنْ رَبِّهِ، بِالْعِ الْحَدِّ لَا يَخْطُرُ بِبَالٍ أَحَدٍ مِنَ النَّاسِ، فَعَلَيْهِ وَعَلَى نَبِيِّنَا وَآلِهِ الْأَطْهَارِ صَلَوَاتُ اللَّهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ.

23. The Ethos Of Prophet Zachariah

Introduction

Prophet Zachariah was the son of Ezan whose lineage goes back to Prophet David. He was born 5077 years after the fall of Adam. Among the family of Israel, Zachariah was the chief of the servants of Baytol-Moqaddas and the eminent leader of Jews. In the meantime, Imran had two daughters by the name of Mary and her elder sister Eisha. Zachariah married Eisha and became a guardian of Mary. Zachariah was seventy five but with no child. His wife too had reached an age no one expected her to bear a child. During the time Zachariah frequented Baytul-Moqqadas to visit and to take care of Mary who had abode in one of its chambers, he found winter fruits in summer and summer fruits in winter set before her. When asking:

"...Whence comes this to you? She said: it is from Allah. Surely Allah gives to whom He pleases without measure." (3:37)

أَنْتَى لَكَ هَذَا ۚ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Zachariah said to himself: God who can do such a favor to Mary can certainly give me a child. Hence, he started praying:

"My Lord! Grant me from Thee good offspring" (3:38).

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

At this time an angel called to him saying:

"Allah gives you the good news of Yahya verifying a word from Allah." (3:39).

أَنَّ اللَّهَ يُبَشِّرُكَ بِإِحْسَابٍ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ

Zachariah surprisingly said:

"O my Lord! When shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age? He said: So shall it be; your Lord says: it is easy to me, and indeed I created you before when you were nothing." (19:8-9)

رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا. قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ
مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

Zachariah said:

"My Lord! Appoint a sign for me. Said he: Your sign in that you should not speak to men for three days except by signs." (3:41)

رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا

Zachariah made a prostration of thanks and Eshia became pregnant after five years and gave birth to John (Yahya) while she was six month pregnant. She is said to have lived for some time after John was killed.

Calling Upon His Lord In A Low Voice

"And mention of the mercy of your lord to his servant Zakaria. When he called upon his Lord in a low voice. He said: my Lord! Surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee: And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqoub, and make him, my Lord one in whom Thou art well pleased." (19: 1-6)

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا. وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا. يَرْتِي وَيَرْتُ مِنْ آلِ
يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا

The Moral Virtues Of Zachariah, His Son And Wife

"And Zakaria, when he cried to his Lord: O my Lord! Leave me not alone; and Thou art the Best of inheritors. So we responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another, in deeds of goodness and to call upon Us, hoping and fearing;

and they were humble before Us." (21:89-90)

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ. فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ

Keeping Vigil In Prayer And Hidden Invocations

Some of the predecessors have reported that Zacharia spent part of night in prayer and he invoked God so hiddenly that no one would notice. He used to say: O my Lord! O my Lord and God too would say: Here I am, here I am.

وَقَالَ بَعْضُ السَّلَفِ: قَامَ فَنَادَى رَبَّهُ مُنَادَاةً أَسْرَاهَا عَمَّنْ كَانَ حَاضِرًا عِنْدَهُ مَخَافَتَهُ فَقَالَ: يَا رَبِّ يَا رَبِّ يَا رَبِّ، فَقَالَ (اللَّهُ لَبَّيْكَ، لَبَّيْكَ لَبَّيْكَ، (الخ

His Occupation

Zacharia was a carpenter by occupation and earned his living with hand labor in the same way that Prophet David earned his living with hand labor.

إِنَّ زَكَرِيَّا عَلَيْهِ السَّلَامُ كَانَ نَجَّارًا يَعْمَلُ بِيَدِهِ وَيَأْكُلُ مِنْ كَسْبِهَا كَمَا أَنَّ دَاوُدَ عَلَيْهِ السَّلَامُ يَأْكُلُ مِنْ كَسْبِ يَدِهِ

24. The Ethos Of Prophet John (Yahya)

Prophet John was born 5585 years after the Fall of Adam. He is the son of Prophet Zachariah. His mother is Eisha, the daughter of Imran and sister of Virgin Mary. Her mother gave birth to him while she was six months pregnant. Prophet John is one of the greatest of Bani-Israel Prophets as the Quran says:

"Peace be on him on the day he was born and on the day he dies, and on the day he is raised to life." (19: 15)

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

As a child, when he went to Al-Aqsa Mosque in Baytul-Moqaddas, he found the servants of the House

of God dressed in coarse garment engaged in prayer. Upon his return he asked his mother to sew a coarse garment. His mother too, sewed for him a coarse garment of camel wool. He went back to the Mosque, engaged in prayer benefiting from the sermons of his father, Zacharia. The Quran Says:

"And dutiful to his parents, and he was not insolent, disobedient." (19: 14)

وَرَبًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

He had wept so much out of fear of God that his cheeks were scarred with tears. He never married.

"An honorable and chaste and a Prophet from among the good ones." (3:39)

وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

John was ordained Prophet when he was only seven years old.

"And We granted him wisdom while yet a child." (19: 12)

وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا

John then left Baytul-Moqqadas for the Bank of Jordan River where he invited the family of Israel to Moses Law in Judea. He baptized in the Jordan River every one whom he admonished not to commit sin with his sermon. When Mary brought Jesus to Jordan, he went to John saying: Baptize me. John said: it is I who have need of baptism from you. But Jesus said: Let it be so now. Then John gave him baptism.

Herod, the king, was in love with Herodia the wife of his brother, Philpus. He asked John to give him permission to cohabit with her. John considered it as opposed to Moses Law. Hence Herod became furious deciding to kill John. However, he was fearful of people's rebellion. Therefore, he ordered to put him in jail. Then he cohabited with his sister-in-law. Herod used to celebrate his birthday every year. On the same occasion, he threw a party with all preparations. At this time Herodia had made everything possible to look beautiful. She entered the party, danced and fascinated Herod in such a way that he said: I will give you everything you wish even if it is half of my kingdom. Having consulted her mother, Herodia said: I wish for John's head. Herod too signed a decree to behead John. Several persons went to Jail, beheaded John, put his head on a tub and brought it to Herod.

His Virtues As Mentioned In The Holy Quran

"... he was one who guarded against evil and dutiful to his parents, and he was not insolent, disobedient." (19: 13-14)

وَكَانَ تَقِيًّا. وَرَأَى بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا.

وَكَانَ تَقِيًّا: وَكَانَ تَقِيًّا أَي مُخْلِصًا مُطِيعًا مُتَّقِيًّا لِمَا نَهَى اللَّهُ عَنْهُ وَكَانَ مِنَ تَقْوَاهُ أَنَّهُ لَمْ يَعْمَلْ خَطِيئَةً وَلَمْ يَهَمْ بِهَا.

وَرَأَى بِوَالِدَيْهِ: وَقَضَى رَبُّكَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا.

وَلَمْ يَكُنْ: جَبَّارًا عَصِيًّا.

"There did Zakariya pray to him as his Lord; he said: My Lord! Grant me from Thee good offspring; surely Thou art the Hearer of prayer. Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a Prophet from among the good ones."

(3:38-39)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ﴿٣٨﴾ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ﴿٣٩﴾ إِنَّكَ سَمِيعُ الدُّعَاءِ. فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

سَيِّدًا، 2- حَصُورًا، 3- نَبِيًّا مِنَ الصَّالِحِينَ

سَيِّدًا فِي الْعِلْمِ وَالْعِبَادَةِ وَقَبِيلَ فِي الْحِلْمِ وَالتَّقْوَى وَحُسْنَ الْخُلُقِ وَقَبِيلَ كَرِيمًا عَلَى رَبِّهِ، وَقَبِيلَ: فَقِيهَا عَالِمًا، وَقَبِيلَ: مُطِيعًا لِرَبِّهِ: وَقَبِيلَ: مُطَاعًا، وَقَبِيلَ: سَيِّدًا لِلْمُؤْمِنِينَ بِالرِّيَاسَةِ عَلَيْهِمْ. رَأْسًا فِي طَاعَةِ اللَّهِ عَلَى أَهْلِ طَاعَتِهِ.

إِنَّهُ يَحْصُرُ نَفْسَهُ عَنِ الشَّهَوَاتِ. إِنَّهُ لَا يَدْخُلُ فِي اللَّعْبِ وَالْأَبَاطِيلِ

وَنَبِيًّا مِنَ الصَّالِحِينَ: أَي رَسُولًا شَرِيفًا رَفِيعَ الْمَنْزِلَةِ مِنْ جُمْلَةِ الْأَنْبِيَاءِ

Dislikes To Play

Children said to John, son of Zacharia: Come and play with us. John said: We have not been created to play.

قَالَ الصَّبِيَّانُ لِيَحْيَىٰ بْنِ زَكَرِيَّا: اذْهَبْ بِنَا نَلْعَبْ، فَقَالَ: مَا لِلْعَبِّ خُلِقْنَا

Meeting Jesus Christ

When meeting, Jesus said to John: Ask forgiveness for me, for you are better than I. John said to Jesus: You ask forgiveness for me, for you are better than I. I sent peace upon myself whereas God has sent peace upon you. It was here that the virtue and excellence of both became known.

إِنَّ يَحْيَىٰ وَعِيسَى التَّقِيَا، فَقَالَ لَهُ عِيسَى: اسْتَغْفِرْ لِي أَنْتَ خَيْرٌ مِنِّي فَقَالَ لَهُ الْآخَرُ اسْتَغْفِرْ لِي أَنْتَ خَيْرٌ مِنِّي، فَقَالَ لَهُ عِيسَى: أَنْتَ خَيْرٌ مِنِّي سَلَّمْتُ عَلَىٰ نَفْسِي وَسَلَّمَ اللَّهُ عَلَيْكَ، فَعُرِفَ وَاللَّهُ فَضْلُهُمَا

His Meal And Garment

One day, the holy Prophet entered the assembly of his companions while they were speaking of the virtue and excellence of Prophets. One of them said: Moses is above all in excellence. Another one said: Jesus Christ is above all. The other said: Ibrahim is above all. The holy Prophet said: Why do you not speak of the martyr, the son of martyr who wore garment of wool, eat from tree out of fear of sin. Ibn-wahah said: The holy Prophet means John, the son of Zacharia.

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَىٰ أَصْحَابِهِ يَوْمًا وَهُمْ يَتَذَكَّرُونَ فَضَلَ الْأَنْبِيَاءَ فَقَالَ قَائِلٌ: مُوسَىٰ كَلِيمُ اللَّهِ، وَقَالَ قَائِلٌ: عِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ، وَقَالَ قَائِلٌ: إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَقَالَ: أَيْنَ الشَّهِيدُ ابْنُ الشَّهِيدِ، يَلْبَسُ الْوَبَرَ وَيَأْكُلُ الشَّجَرَ مَخَافَةَ الذَّنْبِ؟ قَالَ ابْنُ وَهَبٍ: يُرِيدُ يَحْيَىٰ بْنَ زَكَرِيَّا

Seeking Advice From Jesus

Jesus son of Mary and John son of Zacharia were cousins. Jesus wore garments of wool and John garment of camel wool. Neither of them had Dirham, Dinar of servant. Neither had a shelter to live in. They used to sojourn wherever night fell. Whenever they wanted to part, John used to say to Jesus: Advise me. Jesus too would say: Never get angry. John said: I can not, for I get angry for the sake of religion. Jesus said: Do not save any money. John said: This I can do.

كَانَ عِيسَى ابْنُ مَرْيَمَ وَيَحْيَىٰ بْنُ زَكَرِيَّا ابْنِي خَالَةٍ وَكَانَ عِيسَى (ع) يَلْبَسُ الصُّوفَ، وَكَانَ يَحْيَىٰ يَلْبَسُ الْوَبَرَ وَلَمْ يَكُنْ لِوَاحِدٍ مِنْهُمَا دِينَارٌ وَلَا دِرْهَمٌ وَلَا عَبْدٌ وَلَا أُمَّةٌ وَلَا مَأْوَىٰ يَأْوِيَانِ إِلَيْهِ، أَيْنَ مَا جَنَّهُمَا اللَّيْلُ أَوْيَا، فَلَمَّا أَرَادَ أَنْ يَنْفَرَا قَالَ يَحْيَىٰ: أَوْصِنِي. قَالَ: لَا تَغْضَبْ، قَالَ: لَا أَسْتَطِيعُ إِلَّا أَنْ أَغْضَبَ، قَالَ: لَا تَقْتُنْ مَالًا، قَالَ: أَمَا هَذِهِ فَعَسَىٰ

Weeping Out Of Fear Of God

John used to weep out of fear of God so much so that if tar was upon his eyes, it would be torn into pieces.

إِنَّهُ (يَحْيَى) كَانَ لَيَبْكِي مِنْ خَشْيَةِ اللَّهِ حَتَّىٰ لَوْ كَانَ الْقَارُ عَلَىٰ عَيْنَيْهِ لَخَرَقَهُ.

In The Grave Dug By Himself

Zachariah lost his son, John for three days. So he went after him and found him in a grave standing and weeping over himself. Zachariah said: My son! I have been after you for three days but you have dug a grave, standing in it and weeping? John said: Were it not you who gave me the news that between paradise and hell there was a plain which can not be crossed save by the weeping of weepers? Zacharia said: Weep, O my son! Then they both started weeping.

فَقَدَّ زَكَرِيَّا ابْنَهُ يَحْيَىٰ ثَلَاثَةَ أَيَّامٍ فَخَرَجَ يَلْتَمِسُهُ فِي الْبَرِّيَّةِ فَإِذَا هُوَ قَدْ احْتَفَرَ قَبْرًا وَأَقَامَ فِيهِ يَبْكِي عَلَىٰ نَفْسِهِ، فَقَالَ يَا بُنَيَّ أَنَا أَطْلُبُكَ مِنْ ثَلَاثَةِ أَيَّامٍ وَأَنْتَ فِي قَبْرِ قَدْ احْتَفَرْتَهُ قَائِمٌ تَبْكِي فِيهِ؟ فَقَالَ: يَا أَبَتِ أَلَسْتَ أَنْتَ أَخْبَرْتَنِي أَنَّ بَيْنَ الْجَنَّةِ وَالنَّارِ مَفَازَةً لَا تَقْطَعُ إِلَّا بِدُمُوعِ الْبَكَائِينَ؟ فَقَالَ لَهُ: ابْنُكَ يَا بُنَيَّ. فَبَكَيَا جَمِيعًا.

Inviting People To Repentance And Piety

John was a master among his own nation. Hearts were kind and people inclined to him. People used to gather round him and he would admonish them, inviting them to repentance and piety till he was martyred. Peace be upon him.

وَكَانَ سَيِّدًا فِي قَوْمِهِ، تَحَنُّنٌ إِلَيْهِ الْقُلُوبُ، وَتَمِيلُ إِلَيْهِ النُّفُوسُ وَبِجْتَمَعُ إِلَيْهِ النَّاسُ فَيَعِظُهُمْ وَيَدْعُوهُمْ إِلَى التَّوْبَةِ وَيَأْمُرُهُمْ بِالتَّقْوَى حَتَّى اسْتَشْهَدَ عَلَيْهِ السَّلَامُ.

The Agony Of Death

Imam Sadeq had reported that Jesus was standing near the grave of John invoking God to make him alive. His prayer was answered and John coming out of grave asked Jesus: What do you want? Jesus said: I would like you to be my company as you used to be in the world. John said: O Jesus! the agony of death has not calmed down in me as yet and you want me to come back to the world and taste the heat of death once again? He parted and went back to his grave.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا عَلَيْهِ السَّلَامُ وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ، فَدَعَاهُ فَأَجَابَهُ وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ، فَقَالَ لَهُ: مَا تُرِيدُ مِنِّي؟ فَقَالَ لَهُ: أُرِيدُ أَنْ تُؤَسِّنِي كَمَا كُنْتُ فِي الدُّنْيَا فَقَالَ لَهُ: يَا عَيْسَى مَا سَكَنْتَ عَنِّي حَرَارَةً (مَرَارَةً) الْمَوْتِ وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَتَعُودَ إِلَيَّ حَرَارَةَ الْمَوْتِ، فَتَرَكَهُ فَعَادَ إِلَى قَبْرِهِ.

His Interest In Admonition

Imam Sadeq has reported: A man came to Jesus saying: O Spirit of Allah; I have committed adultery, purify me. Jesus ordered all people to go outside the city to purify such and such person. When people gathered and the man was put in the ditch, he called: Any one prone to God's punishment should not punish me. All people retreated save John and Jesus. At this time, John approached the man saying: O sinner! Admonish me. The man said: Leave no space between yourself and desire, for it will ruin you. John said: Admonish me furthermore. The man said: Do not get angry. John said: That is sufficient for me.

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ إِنَّ رَجُلًا جَاءَ إِلَى عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: يَا رُوحَ اللَّهِ إِنِّي زَنَيْتُ فَطَهِّرْنِي، فَأَمَرَ عَيْسَى عَلَيْهِ السَّلَامُ أَنْ يُنَادِيَ فِي النَّاسِ: لَا يَبْقَى أَحَدٌ إِلَّا خَرَجَ لِتَطْهِيرِ فُلَانٍ، فَلَمَّا اجْتَمَعَ وَاجْتَمَعُوا وَصَارَ الرَّجُلُ فِي الْحُفْرَةِ نَادَى الرَّجُلُ فِي الْحُفْرَةِ: لَا يَحْدُنِي مَنْ لِلَّهِ تَعَالَى فِي جَنْبِهِ حَدٌّ، فَانصَرَفَ النَّاسُ كُلُّهُمْ إِلَّا يَحْيَى وَعَيْسَى عَلَيْهِمَا السَّلَامُ فَدَنَا مِنْهُ يَحْيَى فَقَالَ لَهُ: يَا مُذْنِبُ عِظْنِي. فَقَالَ لَهُ: لَا تُخَلِّينَ بَيْنَ نَفْسِكَ وَبَيْنَ هَوَاهَا فَتَرُدِّي، قَالَ: زِدْنِي، قَالَ لَا تُعِيرَنَّ خَاطِبًا بِخَطِيئَتِهِ، قَالَ: زِدْنِي، قَالَ: لَا تَغْضَبْ، قَالَ: حَسْبِي.

Weeping And Smiling

Abol Hasan has reported: John used to weep and did not smile.

عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ يَحْيَى بْنُ زَكَرِيَّا (ع) يَبْكِي وَلَا يَضْحَكُ.

Simple Way Of Living

John invited people to worship God. He used to wear a garment of wool. He had no Dinar, Dirham or a house to live in. he would take a shelter whenever the night fell. He had no servant either.

فَكَانَ يَدْعُو النَّاسَ إِلَى عِبَادَةِ اللَّهِ وَيَلْبِسُ الشَّعْرَ، وَلَمْ يَكُنْ لَهُ دِينَارٌ وَلَا دِرْهَمٌ وَلَا بَيْتٌ يَسْكُنُ إِلَيْهِ، أَيْنَمَا جَنَّهُ اللَّيْلُ أَقَامَ، وَلَمْ يَكُنْ لَهُ عَبْدٌ وَلَا أَمَةٌ.

25. The Ethos Of Jesus Christ

Introduction

Jesus was born 5585 years after the Fall of Adam. His mother is Virgin Mary, daughter of Imran whose guardianship Zachariah had undertaken. Virgin Mary had a cousin by the name of Joseph to whom she was engaged but before marriage angels gave her the good news of Jesus birth. The Quran says:

"When the angels said: O Marium, surely Allah gives you good news with a Word from him whose name is the Messiah, Isa son of Marium." (3:45)

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

Being surprised,

"she said: My Lord! When shall there be a son (born) to me, and man has not touched me?" (3:47)

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ

At this time an angel said:

"Even so, Allah creates what he pleases; when he has decreed a matter, he only says to it, Be, and it is." (3:47)

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

One day, Mary left Al-Aqsa mosque for Zacharia's house to meet her sister Eisha.

"And mention Marium in the Book when she drew aside from her family to an eastern place." (19: 16)

وَأذْكَرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

At this time Gabriel appeared to her in the form of a human being:

"Then, We sent to her our spirit, and there appeared to her a well-made man." (19: 17)

إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

When Mary's look was cast on him, she was extremely horrified.

"she said; surely I fly for refuge from you to the Beneficent God, if you are one guarding (against evil)" (19: 18).

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

"He said: I am only a messenger of your Lord: That I will give you a pure boy. She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from us; and it is a matter which has been decreed. So she conceived him; then withdrew herself with him to a remote place. And the throes of childbirth compelled her to betake herself to the trunk of a palm-tree. She said: O, would that I had died before this, and had been a thing quite forgotten! Then (the child) called out to her from beneath her: Grieve not, surely your Lord had made a stream to flow beneath you; and shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates: so eat and drink and refresh the eye.

Then if you see any mortal, say: surely I have vowed a fast to the Beneficent God, so I shall not speak to any man today. And she came to her people with him, carrying him (with her). They said: O Marium! Surely you have done a strange thing. O sister of Haroun! Your father was not a bad man, nor was your mother an unchaste woman. But she pointed to him. They said: How should we speak to one who was a child in the cradle? He said; surely I am a servant of Allah; He has given me the Book and made me a Prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live; and dutiful to my mother, and he has not made me insolent, unblessed; and peace on me on the day I was born, and on the day I die, and on the day I am raise to life." (19: 19-33)

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا. قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا. قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۗ وَكَانَ أَمْرًا مَقْضِيًّا. فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا. فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنَسِيًّا. فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا. وَهَزِي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا. فَكَلِمَاتٍ وَشَرِيٍّ وَقَرِيٍّ عَيْنًا ۗ فِيمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا. فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا. يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا. فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا. قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا. وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا. وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا. وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا.

Hearing this from an infant, people stopped unjustified accusations. Since on the order of Herod, the

tyrant king, they killed all the male infants, Joseph who had been engaged to Mary took her and Jesus to Egypt and abode near Nile River. Eleven years passed as such till one night Joseph in a dream saw that he should take Jesus and his mother back to the holy Land. Hence, they set out and after some time reached the Bank of Jordan River where John was. Jesus was baptized by John and resided in Nazareth. It is for this reason that the followers of Jesus are called Nasrani. For a detailed account of Jesus life, one should refer to History books. However, a summary of his life is that one day Jesus was inspired:

"Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel." (5: 110)

اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أُبَدِنْتَ بِرُوحِ الْقُدُسِ تَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۝ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ

"And (make him) an apostle to the children of Israel that I have come to you with a sign from your Lord." (3:49)

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ

Doing Miracles.

"...and when you determined out of clay a thing like the from of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission." (5: 110)

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۝ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۝ وَإِذْ تُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي

"So a party of the children of Israel believed and another party disbelieved." (61: 14)

فَأَمَّنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ

"...but those who disbelieved among them said: This is nothing but clear enchantment." (5: 110)

فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

To sum it up: 5616 years after the Fall of Adam when Jews decided to crucify Jesus who was then 31 years old, God took him to heavens.

"And their saying: Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so." (4: 157)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شَيْبَةً لَهُمْ

The truth is that people arrested Jesus and charged a man by the name of Simon, the Corinthian to crucify him and he did so and them assigned a man to prevent others from bringing him down from the cross. At this time, Jesus gave a loud cry saying: Eli, Eli, lama sabachthani meaning my God, my God, why are you turned away from me? Soon darkness swept everywhere and there was a light and Jesus gave a loud cry, the earth started shaking and Jesus ascended to heavens. Simon, the Corinthian who had taken the shape of Jesus cried: I am not Jesus but no one believed him till he died.

Inviting People To Serve God

"...and the Messiah said: O Children of Israel! Serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust." (5:72)

﴿ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴾ ۞ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Enjoining Piety

"And when Isa came with clear arguments, he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me." (43:63)

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ ۞ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

Verifying Torah And Gives The Good News Of Prophethood Of The Holy Messenger Of Islam

"And when Isa son of Marium said: O Children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will

come after me, his name being Ahmad." (61:6)

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي
مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

Features Of Jesus Christ

Jesus son of Mary had a rosy fair complexion. His hair was not curly. He never applied oil on his hair. He used to go on foot and never took for himself a house, ornament, fittings of extra garment. He did not prepare food for more than a day. He would halt whenever the sun set. He spent the night in prayer. Jesus cured the blind and the lepers. He made the dead come back to life again with the permission of God and informed people of what they ate at their homes or what they saved for the next day. He used to walk on the surface of seas. He was pious and indifferent to the world but careful of the hereafter. He had great enthusiasm for God and constantly traveled on the earth. Jews chased him with the intention to crucify him but God took him to heavens. God knows better.

كَانَ عِيسَى بْنُ مَرْيَمَ رَجُلًا أَحْمَرَ مَائِلًا إِلَى الْبَيَاضِ مَا هُوَ سَبِطُ الرَّأْسِ وَلَمْ يَدَّهِنْ رَأْسَهُ قَطُّ وَكَانَ عِيسَى يَمْشِي حَافِيًا
وَلَمْ يَتَّخِذْ بَيْتًا وَلَا حَلِيَّةً وَلَا مَتَاعًا وَلَا ثِيَابًا وَلَا رِزْقًا إِلَّا قُوْتَ يَوْمِهِ وَكَانَ حَيْثُمَا غَابَتِ الشَّمْسُ صَفَّ قَدَمَيْهِ وَصَلَّى
حَتَّى يُصْبِحَ وَكَانَ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَكَانَ يُخْبِرُ قَوْمَهُ بِمَا يَأْكُلُونَ فِي بُيُوتِهِمْ وَمَا
يَدْخُرُونَ لِعَدُوِّهِمْ وَكَانَ يَمْشِي عَلَى وَجْهِ الْمَاءِ فِي الْبَحْرِ وَكَانَ أَشْعَثُ الرَّأْسِ صَغِيرُ الْوَجْهِ زَاهِدًا فِي الدُّنْيَا رَاجِبًا فِي
الْآخِرَةِ حَرِيصًا عَلَى عِبَادَةِ اللَّهِ وَكَانَ سَيَّاحًا فِي الْأَرْضِ حَتَّى طَلَبَتْهُ الْيَهُودُ وَأَرَادُوا قَتْلَهُ فَرَفَعَهُ اللَّهُ إِلَى السَّمَاءِ وَاللَّهُ
أَعْلَمُ.

Gold And Mud Brick Equal To Jesus Christ

Jesus was asked: How do you walk on water? He said: With faith and certainty. They said: We have believed in the same way you have believed and reached certainty as you have. He said: Walk on water. But when they walked on water, they started going down. Jesus said: What happened to you? They said: We feared the waves. Jesus said: Fear not the God of waves. Then, he rescued them, putting his hands on the earth, took a handful of soil. When he opened his fist, they saw that he had gold in one hand and pebble in another. Jesus asked: Which one is sweeter to you? They said: Gold. Jesus said: But they are equal to me.

قِيلَ لِعِيسَى ابْنِ مَرْيَمَ يَا عِيسَى بِأَيِّ شَيْءٍ تَمْشِي عَلَى الْمَاءِ؟ قَالَ: بِالْإِيمَانِ وَالْيَقِينِ، قَالُوا: فَإِنَّا آمَنَّا كَمَا آمَنْتَ وَأَيَقِنَّا
كَمَا أَيَقِنْتَ، قَالَ: فَاَمْشُوا إِذَا فَمَشُوا مَعَهُ فِي الْمَوْجِ فَغَرِقُوا فَقَالَ لَهُمْ عِيسَى: مَا لَكُمْ فَقَالُوا: خَفِنَا الْمَوْجَ قَالَ: الْاِخْفَتُمْ
رَبَّ الْمَوْجِ قَالَ: فَأَخْرَجَهُمْ، ثُمَّ ضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ فَفَبَضَّ بِهَا ثُمَّ بَسَطَهَا فَإِذَا فِي إِحْدَى يَدَيْهِ ذَهَبٌ وَفِي الْأُخْرَى
مَدْرٌ أَوْ حَصَى، فَقَالَ: أَيُّهُمَا أَحْلَى فِي قُلُوبِكُمْ؟ قَالُوا: هَذَا الذَّهَبُ. قَالَ فَإِنَّهُمَا عِنْدِي سَوَاءٌ.

Jesus' Meal And Garment

Jesus wore a garment of wool, fed on tree leaves, and had no abode. He had no wife or children and saved nothing for the next day.

إِنَّ عَيْسَى عَلَيْهِ السَّلَامُ كَانَ يَلْبَسُ الشَّعْرَ وَيَأْكُلُ مِنْ وَرَقِ الشَّجَرِ وَلَا يَأْوِي إِلَى مَنْزِلٍ وَلَا أَهْلٍ وَلَا مَالٍ وَلَا يَدَّخِرُ شَيْئًا لِيَوْمٍ لَيْلَةٍ.

When Hearing Of The Day Of Judgment

When the Day of Judgment was mentioned before Jesus he gave a loud cry saying: It is not right for son of Mary to hear the name of Day of Judgment and keep silent at the same time.

كَانَ عَيْسَى عَلَيْهِ السَّلَامُ إِذَا ذُكِرَ عِنْدَهُ السَّاعَةُ صَاحَ وَيَقُولُ: لَا يَنْبَغِي لِابْنِ مَرْيَمَ أَنْ يُذَكَّرَ عِنْدَهُ السَّاعَةُ وَيَسْكُتُ.

When Hearing An Admonition

Whenever Jesus heard an admonition, he would start crying like a mother whose child was dead.

إِنَّ عَيْسَى عَلَيْهِ السَّلَامُ كَانَ إِذَا سَمِعَ الْمَوْعِظَةَ صَرَخَ صُرَاخَ النَّكْلِ.

When Morning Came

Jesus used to say: O God! Morning has come while I can not afford to repel what is blameworthy and benefit from what I am hopeful of. Morning has come while the affair is in someone else's hand. Morning has come while I am dependent on my acts. Therefore, there is no one as poor as I am. O God! Do not expose me to the enemies' blame nor let my friends treat me unkindly. Do not set my suffering in my religion nor make anyone who has no mercy on me dominant over me.

إِنَّ عَيْسَى كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَسْتَطِيعُ دَفْعَ مَا أَكْرَهُ وَلَا أَمْلِكُ نَفْعَ مَا أَرْجُو، وَأَصْبَحَ الْأَمْرُ بِيَدِ غَيْرِي، وَأَصْبَحْتُ مُرْتَهَنًا بِعَمَلِي، فَلَا فَاقِرَ أَفْقَرُ مِنِّي، اللَّهُمَّ لَا تُشِمِتْ بِي عَدُوِّي وَلَا تَسُؤْ بِي صَدِيقِي، وَلَا تَجْعَلْ مُصِيبَتِي فِي دِينِي وَلَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْحَمُنِي.

Detachment From The World

One day Jesus took a stone as pillow to enjoy the pleasure of sleep. At this moment, Satan passed by him saying: O Jesus! Was it not you who said you did not like any worldly stuff whereas this stone you are using is a worldly article? Jesus rose up, took the stone and threw it to Satan saying: Let this stone and the world be yours.

وَبَيْنَمَا عَيْسَى يَوْمًا نَائِمٌ عَلَى حَجَرٍ قَدْ تَوَسَّدَهُ وَقَدْ وَجَدَ لَذَّةَ النَّوْمِ إِذْ مَرَّ بِهِ إِبْلِيسُ فَقَالَ: يَا عَيْسَى أَلَسْتَ تَزْعُمُ أَنَّكَ لَا تُرِيدُ شَيْئًا مِنْ عَرَضِ الدُّنْيَا؟ فَهَذَا الْحَجَرُ مِنْ عَرَضِ الدُّنْيَا قَالَ: فَقَامَ عَيْسَى فَأَخَذَ الْحَجَرَ فَرَمَى بِهِ إِلَيْهِ وَقَالَ: هَذَا لَكَ مَعَ الدُّنْيَا.

His Admonitory Dialog With A Ruined City

Passing by a ruined city and being amazed Jesus said: O my Lord! Order this city to answer me. God inspired that city: O Ruined city! Answer Jesus' questions. At this moment, the ruined city was made to speak saying: O Jesus! My beloved! What do you want? Jesus said: What happened to your trees? What happened to your streams? What happened to your castles and those living in them? The ruined city said: When God's Promise came, my trees become dry, my streams waterless, my castles ruined and those living there died. Jesus said: Where is their riches? The ruined city said: They put in me what they had earned lawfully and unlawfully for to God belongs the legacy of the heavens and the earth. At this moment Jesus gave a loud cry saying: I am amazed by three groups of people:

- 1- Those who go after world while death is after them.
- 2- Those who build a castle while their abodes are graves.
- 3- Those who laugh while fire is before him.

O children of Adam! You are neither satiated with affluence nor content with a little. You amass wealth for one who is not thankful to you and you go to a Lord before whom you have no excuse. You are really the servant of your gluttony and your lust. Your gluttony is satisfied only when they put you in the grave and you, O children of Adam will find in the scales of others what you have amassed of wealth.

مَرَّ عَيْسَى عَلَيْهِ السَّلَامُ عَلَى مَدِينَةٍ خَرِبَةٍ، فَأَعْجَبَهُ الْبُنْيَانُ فَقَالَ: أَيُّ رَبِّ مَرُّ هَذِهِ الْمَدِينَةِ أَنْ تُجِيبَنِي، فَأَوْحَى اللَّهُ إِلَى الْمَدِينَةِ: أُيَّتُهَا الْمَدِينَةُ الْخَرِبَةُ جَاوِبِي عَيْسَى. قَالَ فَنَادَتِ الْمَدِينَةُ: عَيْسَى حَبِيبِي وَمَا تُرِيدُ مِنِّي؟ قَالَ: مَا فَعَلَ أَشْجَارُكَ وَمَا فَعَلَ أَنْهَارُكَ وَمَا فَعَلَ قُصُورُكَ وَأَبْنُ سُكَّانِكَ؟ قَالَتْ: حَبِيبِي جَاءَ وَعَدُّ رَيْكَ الْحَقُّ فَيَبْسُتُ أَشْجَارِي وَتَنْشَقَّتْ أَنْهَارِي وَخَرِبَتْ قُصُورِي وَمَاتَ سُكَّانِي. قَالَ: فَأَيْنَ أَمْوَالُهُمْ؟ فَقَالَتْ: جَمَعُوها مِنَ الْحَلَالِ وَالْحَرَامِ مَوْضُوعَةً فِي بَطْنِي لِلَّهِ مِيرَاثُ

السَّمَاوَاتِ وَالْأَرْضِ، فَنادى عيسى عليه السَّلَامُ: تَعَجَّبْتُ مِنْ ثَلَاثِ أَنَاسٍ: طَالِبُ الدُّنْيَا وَالْمَوْتُ يُطَلِّبُهُ وَيَأْتِي الْقُصُورَ وَالْقَبْرُ مَنْزِلُهُ، وَمَنْ يَضْحَكُ مَلَأَ فِيهِ وَالنَّارُ أَمَامَهُ ابْنُ آدَمَ لَا بِالكَثِيرِ تَتَسَبَّحُ وَلَا بِالْقَلِيلِ تَفْنَعُ، تَجْمَعُ مَالِكَ لِمَنْ لَا يَحْمَدُكَ وَتَقْدِمُ عَلَى رَبِّ لَا يَعْدِرُكَ، إِنَّمَا أَنْتَ عَبْدُ بَطْنِكَ وَشَهْوَتِكَ، وَإِنَّمَا تُمَلَأُ بَطْنَكَ إِذَا دَخَلْتَ قَبْرَكَ وَأَنْتَ يَا بَنَ آدَمَ تَرَى حَشْدًا مَالِكَ فِي مِيزَانِ غَيْرِكَ.

Sea Creatures

Jesus was once passing by a sea. He threw into sea a piece of bread which was his own food. Some of the disciples said: O Spirit of Allah! Why did you do so while that piece of bread was your own food? I did it so that a sea creature will eat it, for there is a great reward in it with God.

إِنَّ عِيسَى عَلَيْهِ السَّلَامُ لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ رَمَى بِقُرْصٍ مِنْ قُوْتِهِ فِي الْبَحْرِ فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ يَا رُوحَ اللَّهِ وَكَلِمَتُهُ لِمَ فَعَلْتَ هَذَا وَإِنَّمَا هُوَ مِنْ قُوْتِكَ؟ قَالَ فَعَلْتُ هَذَا الدَّابَّةُ تَأْكُلُهُ مِنْ دَوَابِّ الْمَاءِ وَتَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.

With God's Permission

Jesus went up the top of a mountain called Jerico in Damascus. At this time Satan appeared to him as the king of Palestine saying: O spirit of Allah! You made the dead come back to life, you cured the lepers, the crippled and the blind. Now throw yourself down the mountain. Jesus said: I had the permission in what you said, but for this, I have no permission.

إِنَّ عِيسَى عَلَيْهِ السَّلَامُ صَعَدَ جَبَلًا بِالشَّامِ اسْمُهُ أَرِيحَا فَأَتَاهُ إِبْلِيسُ فِي صُورَةِ مَلِكِ فِلَسْطِينَ، فَقَالَ يَا رُوحَ اللَّهِ أَحْيَيْتَ الْمَوْتَى وَأَبْرَأْتَ الْأَكْمَهَ وَالْأَبْرَصَ فَاطْرَحَ نَفْسَكَ عَنِ الْجَبَلِ، فَقَالَ عَلَيْهِ السَّلَامُ إِنَّ ذَلِكَ أُذِنَ لِي فِيهِ وَهَذَا لَمْ يُؤْذَنَ لِي فِيهِ.

Forbidding Negative Attitude

One day Jesus and his disciples were passing by the carcass of a dog, one of them said: What a bad smell! Jesus said: Why didn't you say how white its teeth are!

وَمَرَّ الْمَسِيحُ ابْنُ مَرْيَمَ فِي الْحَوَارِيِّينَ بِجِيفَةِ كَلْبٍ، فَقَالَ بَعْضُهُمْ مَا أَشَدُّ نَتْنِ رِيحِهِ؟ قَالَ عَلَيْهِ السَّلَامُ: فَهَلَا قُلْتِ مَا أَشَدُّ بَيَاضِ أَسْنَانِهِ.

Free From Want

Jesus said: My two hands are my servant, my feet, my horse. The earth is my bed, the stone my pillow.

My winter garment is where the sun rises up, my lantern at night is the moon, my meal is hunger, my garment is fear of God. My garment is of wool, my fruit and vegetables is what grows for wild animals and beasts out of the earth. I pass the night into morning while I have nothing and at the same time, there is no one more rich than I am.

قال عيسى عليه السلام: خادمي يداي، ودأبتي رجلاي وفراشي الأرض، ووسادي الحجر ودفتي في الشتاء مشارق الأرض وسراجي بالليل القمر، وإدامي الجوع وشعاري الخوف، ولباسي الصوف، وفاكهتي وربانتي ما أنبتت الأرض للوحوش والأنعام، أبيت وليس لي شيء، وأصبحت وليس لي شيء وليس على وجه الأرض أحد أغنى مني.

His Humility

Jesus said to the disciples: I have a need which you have to meet. They said: We will meet your need whatever it is. Jesus rose up and washed their feet. The disciples said: We should wash your feet, O Spirit of Allah. Jesus said: A learned man is the best to serve the people. I have given you an example of modesty so that you will be modest to people. Then Jesus said: Wisdom is obtained through modesty not arrogance, for plants grow in soft soil not on rocky mountain.

قال عيسى بن مريم (ع) يا معشر الحواريين لي إليكم حاجة فاقضوها لي قالوا: قضيت حاجتك يا روح الله، فقام فغسل أقدامهم، فقالوا: كُنَّا نَحْنُ أَحَقُّ بِهَذَا يَا رُوحَ اللَّهِ فَقَالَ: إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ، إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَّا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ، ثُمَّ قَالَ عِيسَى (ع) بِالتَّوَضُّعِ تَعْمُرُ الْحِكْمَةُ لَا بِالتَّكْبُرِ، كَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لَا فِي الْجَبَلِ.

Receiving Guests

Jesus had prepared food for the disciples. When they finished eating, Jesus washed their hands. They said: O spirit of Allah! We should wash your hands. Jesus said: I did it so that you will do it to those whom you teach.

صنع عيسى عليه السلام للحواريين طعاماً فلما أكلوا وضأهم بنفسه وقالوا: يا روح الله نحن أولى أن نفعله منك قال: إنما فعلت هذا لتفعلوه بمن تعلمون.

Immunity From Ignorance

Jesus was asked: Who taught you ethics? Jesus said: No one. I saw the ugliness of ignorance and stayed away from it.

قيل لعيسى عليه السلام: من أدبك؟ قال ما أدبني أحد، رأيت قبح الجهل فجانبته.

Reckoning

Jesus obstructed his nostrils from good scent but he did not do so before a bad smell. Being asked the reason, Jesus said: There is no reckoning for bad smell but there is reckoning for good smell.

كَانَ عَيْسَى عَلَيْهِ السَّلَامُ يَخْمُرُ أَنْفَهُ مِنَ الرَّائِحَةِ الطَّيِّبَةِ دُونَ الْكَرْبِهِةِ فَقِيلَ لَهُ: فِي ذَلِكَ، فَقَالَ: لَا حِسَابَ فِي الْكَرْبِهِةِ وَفِي الطَّيِّبَةِ حِسَابٌ.

When Passing By A House

When passing by a house whose people had died and other people were living there, Jesus used to say: Woe to those who have inherited you but have not taken lesson from the predecessors.

وَكَانَ عَيْسَى (ع) إِذَا مَرَّ بِدَارٍ قَدْ مَاتَ أَهْلُهَا وَخُلِفَ فِيهَا غَيْرُهُمْ يَقُولُ: وَيْحًا لِأَرْبَابِكَ الَّذِينَ وَرَثُوكَ كَيْفَ لَمْ يَعْتَبِرُوا بِإِخْوَانِهِمُ الْمَاضِينَ.

26. The Ethos Of Prophet Muhammad

The Personality Of The Holy Prophet

The holy Prophet of Islam, Muhammad Ibn–Abdullah was born in Mecca in the Year of the Elephant (A.D.570) 6163 years after the Fall of Adam. His father was Abdullah Ibn –Abdul–Muttalib Ibn –Hashim Ibn –Abd Munaf and his mother was Amina daughter of Wahab Ibn –Abd Munaf.

When Amina was only one month pregnant, Abdullah made a trip to Medina but became sick after fifteen days and passed away. His body was buried in Darolnabeqa. It was Friday night of the 17th of Rabeel Awwal when Amina went to a chamber to weep over her husband. When birth–pangs overtook her, there was a split in the ceiling of house and four beautiful ladies came down saying: Fear not, for we have come to serve you. Each took a seat near her and a secret voice called: O Amina! When your child is born, say: I place him under the protection of the One God from the evil of every envious one and every rebellious creature waiting in ambush whether standing or sitting.

أُعِيذُهُ بِالوَاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ وَكُلِّ خَلْقٍ مَارِدٍ يَأْخُذُ بِالْمَرْصَدِ فِي الْمَوَارِدِ مِنْ قَائِمٍ وَقَاعِدٍ.

Several women in heavenly garments too came with crystal bowls of sherbet giving her the glad tidings of Muhammad who was born at dawn on Friday while falling in prostration before Ka'ba with both hands raised towards heavens saying: There is no god but Allah.

It was a custom among the Arabs to entrust their children to nurses so that their wives will give birth to more children. Most of these nurses were from among the Bedouins. This made children more valiant and eloquent. It is on this basis that the holy Prophet said; I am more eloquent than Quraish, for I was nursed by the tribe of Sa'd Ibn -Bakr.

أَنَا أَعْرَبُ مِنْ قُرَيْشٍ اسْتَرْضَعْتُ فِي سَعْدِ بْنِ بَكْرٍ

To sum it up, in each season of spring or fall, nursing women from Arab tribes which were near Mecca, went to that city to take with them infants for nursing. In the year Muhammad was born, Halima of Sa'adieh along with her husband and her nursing child came to Mecca for the same purpose. They were taken to Amina's house where Muhammad was given to her. Halima took him in her arms putting her breast into his mouth. Muhammad never sucked Halima's left breast leaving it for his foster brother.

The holy Prophet lost his mother at the age of six. The story is that Amina went to Abdul-Muttalib asking him to give her permission to visit her maternal uncles of the tribe of Bani-Adan Ibn -Najjar who were in Medina and to take Muhammad with her to show him to the relatives. Abdul-Muttalib gave her the permission to do so. Hence, Amina, accompanied by Umm-Ayman who attended the holy Prophet proceeded to Medina. She stayed for a month in Darolnaqbeqa where Abdullah was buried, visited her relatives and went back to Mecca but she became sick and eventually died at Abwa midway between Mecca and Medina where she was buried. Umm-Ayman brought Muhammad back to Mecca where he was placed in the charge of his grandfather Abdul-Muttalib.

The holy Prophet lost his grandfather too at the age of eight. When Muhammad was 12 old years, he accompanied his uncle, Abo-Taaleb to Damascus on a trade trip. He married Khadija at the age of 25 and was ordained as Prophet on Rajab 27th at the age of forty. The arch-angel, Gabriel appeared to him in Hira Cave saying:

"Read in the name of Your Lord Who created. He created man from a clot." (96: 1-2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Coming down, Muhammad could hear from every tree he passed by eloquently: Peace be upon you, Prophet of Allah. Peace be upon you O messenger of Allah.

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Muhammad entered his house where Khadijah saw a special light on his face. Asked what kind of light it was, Muhammad said: The light of Prophethood! Khadijah said: I have known you as a Prophet for years. She further said: There is no go but Allah. Muhammad is the messenger of Allah.

Muhammad said: Wrap me. Khadija did so and when he felt better, God inspired:

"O you who are clothed! Arise and warn, and your lord do magnify." (74: 1-3)

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبُّكَ فَكَبِيرٌ

After three years of secretly inviting people to worship Allah, Gabriel came down with the following verse:

"Therefore declare openly what you are bidden and turn aside from the polytheists." (15:94)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Then, he went to mount Safa and called out each tribe of Quraish saying: Ya Sabaha, an Arabic word used when someone asks for help in looting. Hearing it, people rushed to him asking: O Muhammad! What has happened? He said: Will you believe me if I inform you of a great army in ambush behind this mountain or will call me a liar? They said: We have never heard a word of lying from you. Muhammad said: Now that you believe me, I am but a warner to you. Abo-Lahab said: May you be perished, is that what you called us for? O people! My nephew has gone mad, disperse!

تَبَّأ لَكَ آلِهَذَا دَعْوَتَنَا

Then he took a stone with the intention to throw it at the holy Prophet as a threat. At this moment, God sent the Quranic chapter — the flame — as follows:

"Perdition overtake both hands of Abo-Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in fire that flames, And his wife, the bearer of fuel, upon her neck a halter of strongly twisted rope."(111: 1-5)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ. سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ. وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ. فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ

A short time after this event, God sent the verse:

"And warn Thy near relations" (26:214)

Following the revelation of this verse, the event of the Day of Warning happened which has been mentioned in the books written by both Shiite and Sunni Muslims. On that day, only Ali believed in the holy Prophet of Islam yet some of those present showed hostility to such degree that verses 90–93 of the Quranic chapter — Bani-Israel — describe them as follows:

"And they say: We will by no means believe in you until you cause a foundation to gush forth from the earth for us. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us) or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?" (17: 90–93)

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا. أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا. أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا. أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Hostility mounted to such a degree that they decided to murder the holy Prophet. Hence, Abo-Talib gathered the sons of Abdul-Muttalib and Hashem sending them with their women and children to a valley called Shib of Abo-Talib. All the sons of Abdul-Muttalib whether believers or unbelievers decided to protect the holy Prophet save Abo-Lahab who joined his enemies. Hamzeh and Abo-Talib were among the ardent protectors of the holy Prophet.

Realizing that they could not harm the holy Prophet, forty enemies made a pact not to treat the sons of Hashem kindly, not to give their daughters to them in marriage, not to marry their daughters, not to trade with them, and never to breach this till they surrender the holy Prophet to them. They wrote this pact on a paper, sealed it and gave it to the aunt of Abo-Jahl to safeguard. The supporters of the holy Prophet were in Shib except for the Hajj season which was a sacred month during which they came out to prepare food and went back to Shib. Three years passed as such till one day when the supporters and opponents had gathered near Ka'ba, Abo-Talib entered the gathering.

Some of the people had the impression that he had been tired of protecting the holy Prophet and that he had come to surrender him. But he started speaking as follows: O people! My nephew has informed that God has missioned the termite to eat away all the words of pact only except the name of God which has been left. Now bring that pact here. If what I say is true, you can not possibly deny it and if what I say is a lie, then I will surrender him to you to kill him. People agreed and went away in order to bring the pact. Opening it, they found that all the words had been eaten away and only the name of Allah they used to write on the top of the letters during the era of ignorance, was there.

A person rose up saying: We hate this pact hence he tore it into pieces. The following day, a group of people went to Shi'b of Abo-Talib bringing the children of Abdul- Muttaleb to Mecca and giving them abode in their houses. Staying in Shib of Abo-Talib lasted for three years and the holy Prophet took advantage of the season of Hajj rituals during which people came to Mecca from other places to propagate his divine message. Ansar's allegiance started from this same place. One day the holy Prophet was standing in a place near Mena where six people by the name of As'ad Ibn -Zarareh, Ebatat Ibn -Samet, Rafe Ibn Malek, Qatbeh Ibn -Ame, Aqaba Ibn -Amer, and Jaber Ibn -Abdullah were passing by him. The holy Prophet invited them to have a few words with them. He started his words by saying: I am the messenger of Allah and invite you to the One God and my Prophethood. The holy Quran is my miracle. Then, he started reciting parts of the holy Quran. By hearing the holy Quran, they believed in it saying: The people of Medina are two tribes, namely Aus and Khazraj, and we belong to Khazraj tribe. These two tribes are always at war. If you permit, we go back to Medina, resolve our differences, and will come back here next year to take you with us to Medina. The holy Prophet taught them parts of the holy Quran and they left Mecca for Medina informing people of the holy Prophet's ordainment, and reciting the holy Quran for them. The following year when Hajj season came, the noblemen of Medina gathered and sent twelve persons to Mecca as their representatives to invite the holy Prophet to Medina. This twelve-man team came to the holy Prophet who became happy to meet them. They took the oath of allegiance to the messenger of God. This was called the first allegiance.

[اسعد بن زرارہ] و [عبادة بن صامت] و [رافع بن مالك] و [قطبة بن عامر] و [عقبة بن عامر] و [جابر بن عبد الله]

The holy Prophet ascended to heavens from the Sacred Mosque in Mecca twelve years after his Prophetic mission at the age of 52. The story of the holy Prophet's ascension has been mentioned in the holy Quran and historic books.

The holy Prophet migrated from Mecca to Medina at the age of 53 when his enemies whose obstructionism was abortive decided to kill him by choosing a valiant man from each tribe so that they will shed his blood with their swords in a way that paying his blood-money and fighting of one tribe against several tribes would be made easy. However, God informed His messenger of this plan.

"And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners." (8:30)

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يُقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

Thus the holy Prophet was commissioned to migrate from Mecca to Medina. After sunset when the atheists of Quraish gathered around the holy Prophet's house to kill him after midnight, the holy Prophet called on Imam Ali to lie in his bed instead of him, to turn the trusts with him to their owners and to join

him in Medina later. The holy Prophet came out of house reciting the Quranic chapter — Ya Seen — through Verse:

"And We have made before them a barrier and a barrier behind them, then We covered them over so that they do not see." (36:9)

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Then, he took a handful of dust throwing at those people saying : May your faces be ugly.

Imam Ali put a green sheet on him and lay in the bed of the holy Prophet. At this time, verse 207 of the Quranic chapter — the Cow — was revealed to the holy Prophet:

"And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants." (2:207)

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

When they decided to carry out their plan, one of the atheists said: Let Bani-Hashem Know in the morning that all tribes have a hand in shedding his blood. When they entered the house early in the morning, they found Imam Ali there asking: O Ali! Where is Muhammad? Imam Ali said: You had not entrusted him to me.

To sum it up, the holy Prophet took refuge in Thawr Cave on Thursday, the first of Rabeel Awwal, 13 years after his Prophetic mission while the atheists were chasing him but failed to know his whereabouts. Finally, after spending three nights in the cave, at the dawn of the third night, the holy Prophet set out for Medina along with Abo-Bakr and entered Quba district and after a few days Abo-Bakr asked the holy Prophet to enter Medina. The holy Prophet said: I will not enter Medina as long as my brother, Ali has not joined me. After returning to their owners what the people has entrusted to the holy Prophet for safekeeping, Imam Ali set out for Medina and finally joined the holy Prophet with sore in his feet. They founded Quba Mosque which was the first ever built by the holy Prophet with the assistance of People.

Then they set out for Medina where the chiefs of Ansar tribes were competing with one another to receive the holy Prophet but the holy Prophet said: Let loose the harness of the she-camel. One version says that the she-camel sat down at Abo-Ayyub Ansari's house. Abo-Ayyub's mother who was blind rushed to the door joyfully saying to herself: I wish I had eyes to see the messenger of Allah. The holy Prophet put his hand on her eyes and she could see. Thus her wish was fulfilled. This was the holy Prophet's first miracle in Medina. The holy Prophet stayed in Abo-Ayyub's house for seven months and then moved to his own house. The holy Prophet departed from this world after living in Medina for ten

years.

The holy Prophet lived for 63 years and his Prophethood lasted for 23 years. The detailed account of the holy Prophet's life is to be found in the books of history.

Sublime Morality

"In the name of Allah, the Beneficent, the Merciful. Noon. I swear by the pen and what the angels write. By the grace of your Lord you are not mad. And most surely you shall have a reward never to be cut off. And most surely you conform (yourself) to sublime morality." (68: 1-4)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ. وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ. وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

The Holy Quran Testifies To His Compassion

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful." (9: 128)

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

The Holy Quran Testifies To His Leniency

"Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

His Features

When the holy Prophet was seven years old, one day he asked his foster mother, Halimeh Sa'adieh: Where are my brethren? She said: My son! They have taken out to pastures the sheep God has given us thanks to your blessing. The holy Prophet said: O Mother! You have not treated me in a fair manner. Halimeh asked: What for? The holy Prophet said: Is it fair that I am in shade and drink from the milk of

those sheep while my brethren are out under the hot sun?

فَلَمَّا صَارَ ابْنُ سَبْعِ سِنِينَ قَالَ لِأُمِّهِ حَلِيمَةَ يَا أُمَّيْ أَيْنَ إِخْوَتِي؟ قَالَتْ يَا بُنَيَّ إِنَّهُمْ يَرْعُونَ الْغَنَمَ الَّتِي رَزَقَنَا اللَّهُ إِيَّاهَا بِبَرَكَتِكَ قَالَ: يَا أُمَّاهُ مَا أَنْصَفْتَنِي، قَالَتْ كَيْفَ يَا وَلَدِي، قَالَ: أَكُونُ أَنَا فِي الظِّلِّ وَإِخْوَتِي فِي الشَّمْسِ وَالْحَرِّ الشَّدِيدِ وَأَنَا أَشْرَبُ مِنْهَا اللَّبَنَ.

His Respect For Those Having Moral Virtues

Imam Ali has said: When the captives of Tay Tribe were brought to Medina, among them there was a girl who said to the holy Prophet: Set me free and expose me not before the Arab's blame, for I am the daughter of the generous man of the tribe. My father used to set the captives free, give to the poor, support the weak, receive guests, give food to the needy, clothe the bare, and remove sorrows from the hearts of the grief-stricken. I am the daughter of Hatam Tay. The holy Prophet said: Set her free, for her father, Hatam Tay Was fond of moral virtues.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَمَّا أَتَانَا سَبَايَا طَيِّ فَأِذَا فِيهَا جَارِيَةٌ.... فَقَالَتْ يَا مُحَمَّدُ إِنْ رَأَيْتَ أَنْ تُخَلِّيَ عَنِّي وَلَا تُشْمِتَ بِي أَحْيَاءَ الْعَرَبِ فَإِنِّي ابْنَةُ سِرَّةٍ قَوْمِي كَانَ أَبِي يَفْكُ الْعَانِي وَيُعْطِي الْعَانِي وَيَحْمِي الدِّمَارَ وَيُقْرِئُ الضَّيْفَ وَيُشْبِعُ الْجَائِعَ وَيَكْسِي الْمَعْدُومَ وَيُفْرِجُ عَنِ الْمَكْرُوبِ أَنَا ابْنَةُ حَاتِمِ طَيِّ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: خَلُّوا عَنْهَا فَإِنَّ (أَبَاهَا كَانَ يُحِبُّ مَكَارِمَ الْأَخْلَاقِ) (السخ).

His Permanent Request From God

The holy Prophet used to weep a great deal beseeching God to bestow moral virtues upon him. In his prayer, he used to say: O God! Make my nature and temper good. He also said: O God! Keep me away from vices.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَثِيرُ الضَّرَاعَةِ وَالِابْتِهَالِ، دَائِمُ السُّؤَالِ مِنَ اللَّهِ تَعَالَى أَنْ يُزَيِّنَهُ بِمَحَاسِنِ الْأَدَابِ وَمَكَارِمِ (الْأَخْلَاقِ)، فَكَانَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ حَسِّنْ خَلْقِي وَخَلْقِي وَيَقُولُ: اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ (السخ).

His Moral Virtues Before Prophethood

The holy Prophet even before his Prophethood, was endowed with twenty moral virtues of Prophets one of which in a person would make him noble let alone all to be gathered in a single person. He was trustworthy, truthful, ingenious, of noble birth, dignified, eloquent, giver of advice, wise, learned, pious, devout, generous, moderate, modest, forbearing, merciful, zealous, patient, agreeable, accompanying, and never associated with any star-gazer, fortune-teller and augury.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلَ الْمَبْعَثِ مَوْصُوفًا بِعَشْرِينَ خَصَلَةً مِنْ خِصَالِ الْأَنْبِيَاءِ، لَوْ انْفَرَدَ وَاحِدٌ بِأَحَدِهَا لَدَلَّ عَلَى جَلَالِهِ، فَكَيْفَ مَنْ اجْتَمَعَتْ فِيهِ، كَانَ نَبِيًّا أَمِينًا، صَادِقًا، حَازِقًا، أَصِيلًا نَبِيلًا، مَكِينًا فَصِيحًا، نَصِيحًا، عَاقِلًا، فَاضِلًا، عَابِدًا، زَاهِدًا، سَخِيًّا مَكِيًّا، قَانِعًا مُتَوَاضِعًا، حَلِيمًا، رَحِيمًا، غَيُورًا، صَبُورًا، مُوَافِقًا، مُرَافِقًا لَمْ يُخَالِطْ مُنْجِمًا (ولا كاهنًا ولا عَيَّافًا) (الخ)

His Six Fold Features

The holy Prophet used to eat on the earth, sit like servants, repair his shoes with his own hands, patch his clothes with his own hands, ride on a bare donkey with another person in the back. Seeing that there was a painted curtain hanging from the top of door, the holy Prophet said to his wife: Bring it down, for whenever I look at it, I remember the world and its embellishments.

وَلَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَأْكُلُ عَلَى الْأَرْضِ وَيَجْلِسُ جَلْسَةَ الْعَبْدِ وَيَخْصِفُ بِيَدِهِ نَعْلَهُ وَيَرْقَعُ بِيَدِهِ ثَوْبَهُ وَيَرْكَبُ الْحِمَارَ الْعَارِي وَيُرْدِفُ خَلْفَهُ وَيَكُونُ السِّتْرَ عَلَى بَابِ بَيْتِهِ فَيَكُونُ عَلَيْهِ التَّصَاوِيرُ فَيَقُولُ: يَا فُلَانَةَ «إِلْحَدِي أَزْوَاجِهِ» غَيْبِيهِ عَنِّي فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَارِفَهَا.

Recommending Moral Virtues

Quoting his fathers, Imam Reza has reported that the holy Prophet said: Be adorned with moral virtues, for God has delegated me with them. Some of moral virtues are: To forgive one who has oppressed him, to be bounteous to one who has deprived him, to unite with one who has cut off relation and to visit one who does not come to visit him.

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ، فَإِنَّ اللَّهَ بَعَثَنِي بِهَا وَإِنَّ مِنْ مَكَارِمِ الْأَخْلَاقِ أَنْ يَعْفُو الرَّجُلُ عَمَّنْ ظَلَمَهُ وَيُعْطِي مَنْ حَرَمَهُ وَيَصِلَ مَنْ قَطَعَهُ وَإِنْ يَعُودَ مَنْ لَا يَعُودُهُ.

His Fair Attitude

It has been reported on the authority of Imam Sadeq that the holy Prophet divided among his companions the time he spent among them. He used to cast his look at them equally. The holy Prophet never stretched his legs while he was among his companions. If a man shook hands with him, the holy Prophet never withdrew his hand till the man did so. When people knew about it, they would immediately withdrew their hands after shaking hands with him.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُقْسِمُ لِحِظَاتِهِ بَيْنَ أَصْحَابِهِ فَيَنْظُرُ إِلَى ذَا وَيَنْظُرُ إِلَى ذَا بِالسُّوِيَّةِ، قَالَ: وَلَمْ يَبْسُطْ رَسُولُ اللَّهِ رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ وَإِنْ كَانَ لِيُصَافِحَهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ

اللَّهُ يَدُهُ حَتَّى يَكُونَ هُوَ التَّارِكُ. فَلَمَّا فَطَنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ مَالَ بِيَدِهِ فَفَنَزَعَهَا مِنْ يَدِهِ

His Smile While Speaking

It has been reported on the authority of Abi-Darda that whenever the holy Prophet began to speak, he was smiling.

عَنْ أَبِي الدَّرْدَاءِ قَالَ: كَانَ رَسُولُ اللَّهِ (ص) إِذَا حَدَّثَ بِحَدِيثٍ تَبَسَّمَ فِي حَدِيثِهِ.

His Association With The Needy

The holy Prophet used to sit and eat with the needy. He fed them with his own hands; he honored the learned people; he was fond of the noble men; he treated them kindly; and he had a love of kinship while not deeming his relatives superior to others.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يُجَالِسُ الْفُقَرَاءَ وَيُؤَاكِلُ الْمَسَاكِينَ وَيُنَاوِلُهُمْ بِيَدِهِ وَيُكْرِمُ أَهْلَ الْفَضْلِ فِي أَخْلَاقِهِمْ وَيَتَأَلَّفُ أَهْلَ الشَّرَفِ بِالْبِرِّ لَهُمْ، يَصِلُ ذَوِي رَحْمَةٍ مِنْ غَيْرِ أَنْ يُؤْثِرَهُمْ عَلَى غَيْرِهِمْ إِلَّا بِمَا أَمَرَ اللَّهُ.

His Four Features

It has been reported on the authority of Ibn -Abbas that the holy Prophet used to sit and eat on the ground, take care of the sheep, and accept the salves' invitation and ate oat bread with them.

عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَجْلِسُ عَلَى الْأَرْضِ وَيَأْكُلُ عَلَى الْأَرْضِ، وَيَعْتَقِلُ الشَّاةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ عَلَى خُبْزِ الشَّعِيرِ.

Imam Ali's Description Of His Virtues

Describing the holy Prophet, Imam Ali said: The messenger of Allah was the most generous, the bravest, the most truthful and the most faithful of people, and in term of temper, the most lenient and in term of association, the most honorable. Any one seeing him for the first time was filled with awe and any one associating with him, loved him. I never saw his like before and after him.

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ إِذَا وَصَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: كَانَ أَحْوَدُ النَّاسِ كَفًّا، وَأَجْرًا النَّاسِ صَدْرًا وَأَصْدَقُ النَّاسِ لَهْجَةً وَأَوْفَاهُمْ ذِمَّةً وَأَلْيَنَهُمْ عَرِيكَةً وَأَكْرَمَهُمْ عَشْرَةً وَمَنْ رَأَاهُ بِدِيهَةٍ هَابَهُ وَمَنْ خَالَطَهُ فَعَرَفَهُ أَحَبَّهُ، لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ.

Helping Others

A Sunni hadith relates that the holy Prophet was on a trip when he ordered his companions to slaughter a sheep and prepare a meal. One of the companions said: I will slaughter the sheep. The second one said: I will skin it, the third one said: I will be engaged in cooking it. The holy Prophet said: I will go to the desert to gather wood for making fire. The companions said: O Messenger of Allah! We would do it. Then he said: I know you would do it. But Allah hates to see his servant enjoy a state of privilege among his friends and companions and distinguish himself over others. Then, he proceeded towards the desert and fetched the necessary twigs and thorns.

وَرُوِيَ عَنِ طَرِيقِ الْعَامَّةِ أَنَّهُ كَانَ فِي سَفَرٍ فَأَمَرَ بِإِصْلَاحِ شَاةٍ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ عَلَيَّ نَبْحُهَا وَقَالَ آخَرَ عَلَيَّ سَلْحُهَا وَقَالَ آخَرَ عَلَيَّ طَبْخُهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعَلَيَّ جَمْعُ الْحَطَبِ فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ نَكْفِيكَ فَقَالَ قَدْ عَلِمْتُ أَنَّكُمْ تَكْفُونِي وَلَكِنِّي أَكْرَهُ أَنْ أُمَيِّزَ عَلَيْكُمْ فَإِنَّ اللَّهَ يَكْرَهُ مِنْ عَبْدِهِ أَنْ يَرَاهُ مُتَمَيِّزًا بَيْنَ أَصْحَابِهِ وَقَامَ فَجَمَعَ الْحَطَبَ.

Helping His Own Family Members

The holy Prophet used to help his family members with work: he would sit humbly at table, lick his fingers and never belch. He milked the sheep himself; mended his shoes and clothes; did his personal works; broomed the house; tied the camel, fed the watering camel; helped the servant with grinding the wheat and kneading of flour; carried home what he had shopped; prepared with his own hand water for purification and ablution at night; sat with the needy, ate food with them and fed them with his own hands.

وَكَانَ فِي بَيْتِهِ فِي مَهْنَةِ أَهْلِهِ وَيَقْطَعُ اللَّحْمَ وَيَجْلِسُ عَلَى الطَّعَامِ مُحَقَّرًا وَكَانَ يَلْطَعُ أَصَابِعَهُ وَلَمْ يَتَجَشَّأْ قَطُّ، يَحْلِبُ شَاتَهُ وَيَرْقَعُ ثَوْبَهُ وَيَخْصِفُ نَعْلَهُ وَيَخْدِمُ نَفْسَهُ وَيَقُمُّ الْبَيْتَ وَيَعْقِلُ الْبَعِيرَ وَيَعْلِفُ نَاضِحَهُ وَيَطْحَنُ مَعَ الْخَادِمِ وَيَعْجَنُ مَعَهَا وَيَحْمِلُ بِضَاعَتَهُ مِنَ السُّوقِ وَيَضَعُ طَهُورَهُ بِاللَّيْلِ وَيُجَالِسُ الْفُقَرَاءَ وَيُؤَاكِلُ الْمَسَاكِينَ وَيُنَاوِلُهُمْ بِيَدِهِ.

His Reaction To An Arab's Impudence

Anas Ibn –Malek reported that once an Arab clashed with the holy Prophet by sharply pulling his aba (cloak open front) in a way that scratched his neck saying: O Muhammad! Order to give me of God's wealth which is with you. The holy Prophet turned to him with a smile and ordered to give something to him.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ النَّبِيَّ أَدْرَكَهُ أَعْرَابِيٌّ فَأَخَذَ بِرِدَائِهِ فَجَبَذَهُ جَبْدَةً شَدِيدَةً حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْدَتِهِ، ثُمَّ قَالَ لَهُ: يَا مُحَمَّدُ مُرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي

عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ (ص) فَضَحِكَ وَأَمَرَ لَهُ بِعَطَاءٍ

His Behavior At Home

Imam Husayn said: I asked my father concerning the holy Prophet's behavior at home. He said: The holy Prophet used to go home whenever he felt like at home, he would divide his time into three parts; one portion for prayer, one portion for the household and one portion for himself. He would issue orders to companions to look into people's affairs out of the portion he had devoted to himself and would not do anything for himself.

قَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: سَأَلْتُ أَبِي عَنِ مَدْخَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَقَالَ: كَانَ دُخُولُهُ لِنَفْسِهِ مَأْدُونًا لَهُ فِي ذَلِكَ، فَإِذَا آوَى إِلَى مَنْزِلِهِ جَزَأَ دُخُولَهُ ثَلَاثَةَ أَجْزَاءَ، جُزْءٌ لِنَفْسِهِ، وَجُزْءٌ لِأَهْلِهِ وَجُزْءٌ لِنَفْسِهِ ثُمَّ جَزَأَ جُزْأَهُ بَيْنَهُ وَبَيْنَ النَّاسِ فَيَرُدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ وَلَا يَدْخِرُ عَلَيْهِمْ مِنْهُ شَيْئًا.

His Behavior Outside Home

The holy Prophet's behavior outside home was such that he held his tongue from what was unnecessary. He was fond of people and did not keep aloof from them. He honored the nobleman of each nation, considering him superior to others. He always bewared of people and guarded himself against them without turning his face away from them of being bad-tempered. He showed kindness to his companions and appeased them. He asked after people, praised every good deed and denounced every bad deed and was moderate in all affairs. He would not go into extremes. He was not negligent of people's affairs lest they would deviate from the right path. He never neglected the truth nor exceeded it. His associates were from among good people and the best of them were those who would give more advice to them and the greatest of them were those who were fair to their brothers-in-faith and wished them well.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَخْزَنُ لِسَانَهُ إِلَّا عَمَّا كَانَ يُعِينُهُ وَيُؤَلِّفُهُمْ وَلَا يُنْفِرُهُمْ، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُؤَلِّفُهُ عَلَيْهِمْ وَيَحْذَرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ بَشْرَهُ وَلَا خُلْفَهُ وَيَتَّقِدُ أَصْحَابَهُ وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ وَيُحْسِنُ الْحَسَنَ وَيُقْوِيهِ وَيُقْبِحُ الْقَبِيحَ وَيُهْوِنُهُ، مُعْتَدِلٌ الْأَمْرَ غَيْرٌ مُخْتَلِفٌ، لَا يَغْفُلُ مَخَافَةَ أَنْ يَغْفُلُوا وَيَمْلُوا وَلَا يَقْصِرُ عَنِ الْحَقِّ وَلَا يَجُوزُهُ، الَّذِينَ يُلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ أَفْضَلُهُمْ عِنْدَهُ أَعْمَهُمْ نَصِيحَةُ الْمُسْلِمِينَ وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةٌ أَحْسَنُهُمْ مُوَاسَاةً وَمُؤَاوَرَةً.

His Behavior In Meetings

The holy Prophet attended no meeting without remembering God. He did not choose a special place for himself in a meeting. He especially forbade others to do so whenever he attended a meeting, he would

sit where there was an empty place.

He ordered to do the same to the companions paying his due respect to each of the guests. No one had this impression that others were more respectable than him to the holy Prophet. The holy Prophet was patient to whomever he sat with till that person would rise up and leave. Whoever asked the holy Prophet anything, his need was either met or he was convinced with the holy Prophet's sweet words. His temper was so good that people considered him as a kind father.

People were all equal to him. His meeting was that of forbearance, modesty, truthfulness, and trust and no voice was raised or any one disgraced. If any one blundered, no one spoke of it elsewhere. Those in his meeting treated themselves in a fair manner. Their behavior towards each other was like friendship with the pious. They were humble to each other. They respected the elderly and were kind to younger ones. They gave superiority to the needy and took care of the homeless.

كَانَ لَا يَجْلِسُ وَلَا يَقُومُ إِلَّا عَلَى ذِكْرِ وَلَا يُوطِنُ الْأَمَاكِنَ وَيَنْهَى عَنِ إِيْتَانِهَا وَإِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَيَأْمُرُ بِذَلِكَ وَيُعْطِي كُلَّ جُلْسَائِهِ نَصِيْبَهُ وَلَا يَحْسِبُ أَحَدٌ مِنْ جُلْسَائِهِ أَنَّ أَحَدًا أَكْرَمَ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ صَابِرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفُ عَنْهُ، مَنْ سَأَلَهُ حَاجَةً لَمْ يَرْجِعْ إِلَّا بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ، قَدْ وَسَّعَ النَّاسُ مِنْ خُلُقِهِ فَصَارَ لَهُمْ أَبَا وَصَارُوا عِنْدَهُ فِي الْخُلُقِ سَوَاءً، مَجْلِسُهُ مَجْلِسُ حِلْمٍ وَحَيَاءٍ وَصِدْقٍ وَأَمَانَةٍ، وَلَا تَرْتَفَعُ فِيهِ الْأَصْوَاتُ وَلَا تُؤْبَنُ فِيهِ الْحُرْمُ، وَلَا تَنْثَى فَلَئِنِ مُتَعَادِلِينَ، مُتَوَاصِلِينَ فِيهِ بِالتَّقْوَى مُتَوَاضِعِينَ يُوقِرُونَ الْكَبِيرَ وَيَرْحَمُونَ الصَّغِيرَ وَيُؤَثِّرُونَ ذَا الْحَاجَةِ وَيَحْفَظُونَ الْغَرِيبَ.

His Behavior Towards His Associates

The holy Prophet was always lenient and of sunny disposition to his associates. He was not rough, rude, frivolous, foul-mouthed or fault-finder. He did not eulogize anyone and turned a blind eye to what he did not like in a way that people never get disappointed with him. He kept himself away from three things namely dispute, verbosity, and saying what is useless. He abstained from three things in relation to people: He never reproached any one, never found fault with any one, and never pointed out people's mistakes unless in a place where there was a hope for pious deed.

When speaking, he attracted the audience so much so that no sound of breath was heard from any one, and when he kept silent, they would start speaking. People never disputed over anything in his presence. If any one of them started speaking, the rest would keep silent till he would stop speaking. They spoke in turn before the holy Prophet. Whenever those present in a meeting started laughing, the holy Prophet too would smile. He would be surprised at what they surprised at.

He was patient to impolite treatment by a stranger in conversation or questioning to a degree that the companions would take him out of meeting. The holy Prophet used to say: Help those in need. He never accepted eulogy from any one unless his eulogy was a sign of thanks to him. He never interrupted any one unless the speaker exceeded his limits in which he would interrupt the speaker with a sign or by

rising up.

كَانَ دَائِمًا الْبُشْرَى، سَهْلُ الْخُلُقِ، لِينُ الْجَانِبِ، لَيْسَ بِفِظٍّ وَلَا غَلِيظٍ وَلَا صَخَّابٍ وَلَا فَحَّاشٍ، وَلَا عِيَّابٍ، وَلَا مَدَّاحٍ، يَتَغَافَلُ عَمَّا لَا يَشْتَهِي فَلَا يُؤَيِّسُ مِنْهُ وَلَا يَخَيِّبُ فِيهِ مُؤَمِّلِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلَاثٍ، الْمِرَاءُ وَالْإِكْتَارُ، وَمَا لَا يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلَاثٍ: كَانَ لَا يَذُمُّ أَحَدًا وَلَا يُعَيِّرُهُ وَلَا يَطْلُبُ عَثْرَاتِهِ وَلَا عَوْرَتَهُ وَلَا يَتَكَلَّمُ إِلَّا فِيمَا رَجَى ثَوَابَهُ، إِذَا تَكَلَّمَ أَطْرَقَ جُلْسَاءَهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرَ فَإِذَا سَكَتَ تَكَلَّمُوا وَلَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ مَنْ تَكَلَّمَ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثُ أَوْلِيهِمْ، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَسْأَلَتِهِ وَمَنْطِقِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ لِيَسْتَجْلِبُونَهُمْ وَيَقُولُ: إِذَا رَأَيْتُمْ طَالِبَ الْحَاجَةِ يَطْلُبُهَا فَارْفِدْهُ وَلَا يَقْبَلُ الثَّنَاءَ إِلَّا مِنْ مُكَافِيٍّ وَلَا يَقْطَعُ عَلَى أَحَدٍ، كَلَامُهُ حَتَّى يَجُوزَ فَيَقْطَعُهُ بِنَهْيٍ أَوْ قِيَامٍ.

His Silence

The holy Prophet Kept silent in four situations: Forbearance, caution, fate and meditation. His silence over fate and measuring was aimed to view people equally and to listen to them equally but his silence in meditation was aimed to meditate about mortal and immortal affairs, and his silence in forbearance was due to patience in a way that he never became furious nor hated anything. His silence in caution was related to four things: He would do good deed so that the others would follow suit; he abstained from doing any indecent acts so that people would keep away from them. He endeavored for a sound decision aimed to improve the affairs of ummah and would rise for all in which there was the good of the world and the hereafter.

كَانَ سَكُوتُهُ عَلَى أَرْبَعٍ، عَلَى الْحِلْمِ، وَالْحَذَرِ، وَالتَّقْدِيرِ، وَالتَّفَكُّرِ فَأَمَّا التَّقْدِيرُ فَفِي تَسْوِيَةِ النَّظَرِ وَالِاسْتِمَاعِ بَيْنَ النَّاسِ، وَأَمَّا تَفَكُّرُهُ فَفِيمَا يَبْقَى أَوْ يَفْنَى وَجُمِعَ لَهُ الْحِلْمُ فِي الصَّبْرِ، فَكَانَ لَا يُغْضِبُهُ شَيْءٌ وَلَا يَسْتَفْزُهُ وَجُمِعَ لَهُ الْحَذَرُ فِي أَرْبَعٍ: أَخَذَهُ بِالْحَسَنِ لِيُقْتَدَى بِهِ وَتَرَكَهُ الْقَبِيحَ لِيُنْتَهَى عَنْهُ وَاجْتِهَادُهُ الرَّأْيِ فِي صَلَاحِ أُمَّتِهِ وَالْقِيَامُ فِيمَا جُمِعَ لَهُمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

How Would He Sit?

The holy Prophet used to sit in three ways:

- 1- On his feet that is he would keep his shins above the ground holding his knees between his hands while leaning on his forearm.
- 2- He would sometimes sit on his knees.
- 3- He would sometimes fold one leg putting the other on it. He would never sit with legs crossed.

It has been reported that the holy Prophet used to sit mostly facing Qibla.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَجْلِسُ ثَلَاثًا، الْفَرْفِصَاءَ وَهُوَ أَنْ يُقِيمَ سَاقِيهِ وَيَسْتَقْبِلُهُمَا بِبَيْدِهِ وَيَشُدُّ يَدَهُ فِي ذِرَاعِهِ وَكَانَ يَجْتُو عَلَى رُكْبَتَيْهِ وَكَانَ يُثْنِي رِجْلًا وَاحِدَةً وَيَبْسُطُ عَلَيْهَا الْأُخْرَى وَلَمْ يَرِ مَتْرَبًا قَطُّ.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَكْثَرَ مَا يَجْلِسُ تُجَاهَ الْقِبْلَةِ.

How Would He Sleep

The holy Prophet used to sleep on straw mat with nothing underneath. Whenever he wanted to sleep, he would first brush his teeth, then would lie on his right side when sleep overtook him while he was putting his right arm under his face saying: O God! Preserve me from You chastisement on the Day You will raise us.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَنَامُ عَلَى الْحَصِيرِ لَيْسَ تَحْتَهُ شَيْءٌ غَيْرُهُ وَكَانَ يَسْتَاكُ إِذَا أَرَادَ أَنْ يَنَامَ وَيَأْخُذُ مَضْجَعَهُ وَكَانَ إِذَا أَوَى إِلَى فِرَاشِهِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ وَوَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْيُمْنَى ثُمَّ يَقُولُ: اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

How Would He Enter A House

When the holy Prophet entered a house he would take sit in the lowest side of the house.

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِذَا دَخَلَ مَنْزِلًا قَعَدَ فِي أَدْنَى الْمَجْلِسِ حِينَ يَدْخُلُ.

How Would He Take Part In A Funeral

Whenever the holy Prophet took part in a funeral, sorrows would overtake him in a way that he spoke to himself and uttered few words.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا شِيعَ جِنَازَةً غَلَبَهُ كَأْبَةٌ وَأَكْثَرَ حَدِيثَ النَّفْسِ وَأَقْلَّ الْكَلَامِ.

On Facing The Corpse Of Those In Debt

It has been reported on the authority of Moawieh Ibn Wahab that one day I said to Imam Sadeq : We have been informed that a man from Among Ansar (the Helpers) has passed away while he is in debt. The holy Prophet did not perform corpse prayer for him, forbidding others too, till his debt was paid. Imam Sadeq said: This report is authentic. The holy Prophet did not perform corpse prayer for that man

so that people will obey what is right, will pay each other's debt, and will not underestimate debt.

عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَلَّغْنَا أَنَّ رَجُلًا مِنَ الْأَنْصَارِ مَاتَ وَعَلَيْهِ دَيْنٌ فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ لَا تُصَلُّوا عَلَيَّ صَاحِبِكُمْ حَتَّى يُقْضَى عَنْهُ الدَّيْنُ فَقَالَ عَلَيْهِ السَّلَامُ ذَلِكَ حَقٌّ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَلِكَ لِيَتَعَاطَوْا الْحَقَّ وَيُؤَدِّيَ بَعْضُهُمْ إِلَى بَعْضٍ وَلَيْثَلَا يُسْتَخَفُوا بِالدَّيْنِ.

His Concern About A Martyr In Debt

Imam Ali said: Having performed his prayer with the companions, the holy Prophet said: Is there anyone of the tribe of Bani-Najjar here? One of their friend has been kept in front of paradise denied permission to enter it, for he owes a Jew three Dirhams (though the person in debt was a martyr).

عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: لَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَصْحَابِهِ ذَاتَ يَوْمٍ فَقَالَ: مَا هِيئُنَا مِنْ بَنِي النَّجَّارِ أَحَدٌ وَصَاحِبُهُمْ مُحْتَبَسٌ عَلَى بَابِ الْجَنَّةِ بِثَلَاثَةِ دَرَاهِمٍ لِفُلَانِ الْيَهُودِيِّ وَكَانَ شَهِيدًا.

He And Pasture

It has been reported on the authority of Ammar: One day when I was feeding my sheep and the holy Prophet too was feeding his own sheep, I said: O Muhammad! Shall we feed our sheep in Fakh near Mecca where the green pasture dazzles man's eyes? The holy Prophet responded positive.

The following day when I went to that pasture, I found out that the holy Prophet had come sooner but had not let his sheep go to the pasture, saying: Since I had promised to come here, I did not like to feed my sheep before yours.

وَرُوي عَنْ عَمَّارِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أُرْعَى غَنِيمَةَ أَهْلِي وَكَانَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرْعَى أَيْضًا، فَقُلْتُ يَا مُحَمَّدُ هَلْ لَكَ فِي «فَخٍّ» فَإِنِّي تَرَكْتُهَا رَوْضَةَ بَرَقٍ، قَالَ: نَعَمْ، فَجِئْتُهَا مِنَ الْغَدِ وَقَدْ سَبَقَنِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ قَائِمٌ يَدُودٌ غَنَمَهُ عَنِ الرَّوْضَةِ قَالَ إِنِّي كُنْتُ وَاوَدْتُكَ فَكَرِهْتُ أَنْ أُرْعَى قَبْلَكَ.

His Eight Fold Virtues

The holy Prophet was the most graceful of all in his meetings. His look was lowered and lasted more upon the ground that towards the sky. He was the most modest among people. He honored his companions more than others. He never stretched his legs while he was among his companions. He would make room whenever there was no room for sitting and his knees were never ahead of those sitting with him.

كَانَ أَوْقَرُ النَّاسِ فِي مَجْلِسِهِ، وَكَانَ خَافِضُ الطَّرْفِ، نَظَرُهُ إِلَى الْأَرْضِ أَطْوَلَ مِنْ نَظَرِهِ إِلَى السَّمَاءِ، وَكَانَ أَعْفَى النَّاسِ، وَأَشَدَّهُمْ إِكْرَامًا لِأَصْحَابِهِ لَا يَمُدُّ رِجْلَيْهِ بَيْنَهُمْ، وَيُوسِّعُ عَلَيْهِمْ إِذَا ضَاقَ الْمَكَانُ، وَلَمْ يَكُنْ رُكْبَتَاهُ يَتَقَدَّمَانِ رُكْبَةً جَلِيسِهِ.

A Child Polluting His Clothes

Whenever an infant was brought to the holy Prophet to be blessed or to be given a name, he would put the infant on his lap in order to respect its family. Sometimes the infant happened to wet the holy Prophet's clothes hence those seeing the scene, yelled at the infant. However, the holy prophet used to say: Do not stop the infant from doing so. Let the infant be free and the parents joyfully took the infant and saw no disturbance in him. The holy Prophet washed his clothes and purified himself when they went away.

وَكَانَ رَسُولُ اللَّهِ (ص) يُؤْتِي بِالصَّبِيِّ الصَّغِيرِ لِيَدْعُوا لَهُ بِالْبَرَكَةِ أَوْ يُسَمِّيَهُ، فَيَأْخُذُهُ فَيَضَعُهُ فِي حِجْرِهِ تَكْرِمَةً لِأَهْلِهِ، فَرُبَّمَا بَالَ الصَّبِيُّ عَلَيْهِ، فَيَصِيحُ بَعْضُ مَنْ رَأَاهُ حِينَ يَبُولُ، فَيَقُولُ: لَا تَزْرِمُوا بِالصَّبِيِّ فَيَدْعُهُ حَتَّى يَقْضِيَ بَوْلَهُ، ثُمَّ يَفْرَعُ لَهُ مِنْ دُعَائِهِ أَوْ تَسْمِيَّتِهِ وَيَبْلُغُ سُورُ أَهْلِهِ فِيهِ وَلَا يَرُونَ أَنَّهُ يَتَأَذَى بِبَوْلِ صَبِيهِمْ فَإِذَا انصَرَفُوا غَسَلَتْ نَوْبَهُ بَعْدَهُ.

Inquiring After Brothers In Faith

When the holy Prophet would not see one of his companions for three days, he would inquire after them. He would pray for his companion if he was on a trip, would visit him if he was ill or at home.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا فَقَدَ الرَّجُلُ مِنْ إِخْوَانِهِ ثَلَاثَةَ أَيَّامٍ سَأَلَ عَنْهُ، فَإِنْ كَانَ غَائِبًا دَعَا لَهُ وَإِنْ كَانَ شَاهِدًا زَارَهُ وَإِنْ كَانَ مَرِيضًا عَادَهُ.

His Personal Affairs

On one of his trips, the holy Prophet dismounted from his camel to prepare for the preliminaries of prayer but returned immediately, the companions asked: Where are you going? The holy Prophet said: To tie my she-camel. They said: We will tie her. The holy Prophet said: Do not ever ask for help from others for your personal Affairs as small as tooth-pick.

وَكَانَ فِي سَفَرِهِ فَنزَلَ إِلَى الصَّلَاةِ ثُمَّ كَرَّرَ رَاجِعًا فَقِيلَ يَا رَسُولَ اللَّهِ أَيْنَ تُرِيدُ؟ قَالَ: أَعْقِلُ نَاقَتِي، قَالُوا نَحْنُ نَعْقِلُهَا، قَالَ: لَا يَسْتَعِينُ أَحَدَكُمْ بِالنَّاسِ وَلَوْ فِي قُضْمَةٍ مِنْ سِوَاكِ

When Visited

Salman al-Farisi has reported: One day, I went to visit the holy Prophet. He was leaning on a cushion. Seeing me, he placed it for me saying: O Salman! God will forgive every Muslim who places a cushion for his brother-in-faith to honor him.

رُويَ عَنْ سَلْمَانَ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ مُتَكِيٌّ عَلَى وَسَادَةٍ فَأَلْقَاهَا إِلَيَّ، ثُمَّ قَالَ: يَا سَلْمَانُ مَا مِنْ مُسْلِمٍ دَخَلَ عَلَى أَخِيهِ الْمُسْلِمِ فَيُلْقِي لَهُ الْوِسَادَةَ إِكْرَامًا لَهُ إِلَّا غَفَرَ اللَّهُ لَهُ.

Never Finding Faults With Others

Anas has reported: I was serving the holy Prophet for nine years. Yet I never remember the holy Prophet having said to me; why have you not done such and such work. He never Found fault with me.

عَنْ أَنَسٍ، قَالَ: خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تِسْعَ سِنِينَ فَمَا أَعْلَمُ أَنَّهُ قَالَ لِي قَطُّ: هَلَا فَعَلْتَ كَذَا وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

His Pleasantries

Husayn Ibn Zeid has been reported as saying: I said to Imam Sadeq: May I be sacrificed for you, did the holy Prophet ever use humor? The Imam said: God describes him as one endowed with sublime morality. There is a bit stiffness in all prophets whom God has appointed but He appointed Muhammad with compassion and mercy. It was out of his compassion that he used humor in relation to his companions so that his magnanimity will not stop them from looking at them and asking their needs. Then Imam Sadeq said: Quoting his grandfathers and Imam Ali, my father reported: Whenever the holy Prophet found one of his companions sorrowful, he would make them happy humor saying: God does not like one who faces his brothers-in-faith with sour.

عَنْ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ جُعِلْتُ فِدَاكَ هَلْ كَانَتْ فِي النَّبِيِّ مُدَاعَبَةً؟ فَقَالَ: وَصَفَهُ اللَّهُ بِخُلُقٍ عَظِيمٍ وَإِنَّ اللَّهَ بَعَثَ أَنْبِيَاءَهُ فَكَانَتْ فِيهِمْ كِرَازَةٌ وَبِعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالرَّأْفَةِ وَالرَّحْمَةِ وَكَانَ مِنْ رَأْفَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأُمَّتِهِ مُدَاعَبَتُهُ لَهُمْ لِكَيْلَا يَبْلُغَ بِأَحَدٍ مِنْهُمْ التَّعْظِيمَ حَتَّى لَا يَنْظُرَ إِلَيْهِ، ثُمَّ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدٌ عَنْ أَبِيهِ عَلِيٍّ، عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْسَرُ الرَّجُلَ مِنْ أَصْحَابِهِ إِذَا رَأَهُ مَغْمُومًا بِالْمُدَاعَبَةِ، وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ اللَّهَ يُبْغِضُ الْمُعْبِيسَ فِي وَجْهِ إِخْوَانِهِ.

An Example Of His Pleasantries

An old woman from among Ansar asked the holy Prophet to pray for her to enter paradise, the holy Prophet said: The old people will not enter paradise. The woman started crying. The holy Prophet started laughing and said: Haven't you heard God's words:

"Surely we have made them to grow into a (new) growth, then We made them virgins." (56:35-36)

قَالَتْ عَجُوزٌ مِنَ الْأَنْصَارِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ادْعُ لِي بِالْجَنَّةِ فَقَالَ (ص) إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا الْعَجُزُ، فَبَكَتِ الْمَرْأَةُ فَضَحِكَ النَّبِيُّ (ص) وَقَالَ: أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى: إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً. فَجَعَلْنَاهُنَّ أَبْكَارًا

A Similar Humor

The holy Prophet said to an old woman of Ashjaiah: The old people do not enter paradise. Bilal found that woman crying, so he told the Prophet about it. The holy Prophet said: Neither do the black. Both sat down and started to cry. Abbas saw those two and told the holy Prophet about it. The holy Prophet said: Nor the old men. After some time, he called them and appeased them saying: God will make all beautiful, young, and illuminated and will make them enter paradise. Then he added: Those in paradise are bare, with no hair on their face but their eyes are touched by surmadust.

وَقَالَ لِلْعَجُوزِ الْأَشْجَعِيَّةِ: يَا أَشْجَعِيَّةُ لَا تَدْخُلِ الْعَجُوزُ الْجَنَّةَ، فَرَأَاهَا بِلَالٌ بَاكِيَةً فَوَصَفَهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: وَالْأَسْوَدُ كَذَلِكَ، فَجَلَسَا يَبْكِيَانِ، فَرَأَاهُمَا الْعَبَّاسُ فَذَكَرَهُمَا لَهُ، فَقَالَ: وَالشَّيْخُ كَذَلِكَ، ثُمَّ دَعَاهُمْ وَطَيَّبَ قُلُوبَهُمْ وَقَالَ: يُنَشِّئُهُمُ اللَّهُ كَأَحْسَنِ مَا كَانُوا وَذَكَرَ: أَنَّهُمْ يَدْخُلُونَ الْجَنَّةَ شُبَّانًا مُنَوَّرِينَ، وَقَالَ: إِنَّ أَهْلَ الْجَنَّةِ جُرْدٌ مُرْدٌ مُكْحَلُونَ

His Laughter Before Others Humor

Finding a jar of honey in the hand of a bedouin, a man by the name of Noaiman took it and set out for Aisha's house with him, saying: Take it. The holy Prophet who was in Aisha's house thought it was a gift from Noaiman but after some time when the bedouin said: O people of house! Return the honey or pay for it, the holy Prophet know all about it. He paid for the honey and said to Noaiman: Where on earth did you do it? He said: I know that the messenger of God liked honey on the one hand and the bedouin had a jar of honey on the other. So I decided to do so. The holy Prophet stared laughing without showing any sign of displeasure.

وَرَأَى نُعَيْمَانَ مَعَ إِعْرَابِيٍّ عَكَّةَ عَسَلٍ، فَاسْتَرَاهَا مِنْهُ وَجَاءَ بِهَا إِلَى بَيْتِ عَائِشَةَ فِي يَوْمِهَا وَقَالَ: خُذُوهَا، فَتَوَهَّمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ أَهْدَاهَا لَهُ، وَمَرَّ نُعَيْمَانُ وَالْإِعْرَابِيُّ عَلَى الْبَابِ، فَلَمَّا طَالَ قُعُودُهُ قَالَ يَا هَوْلَاءِ رُدُّوهَا عَلَيَّ إِنْ لَمْ تَحْضُرْ قِيمَتُهَا، فَعَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْقِصَّةَ فَوَزَنَ لَهُ الثَّمَنَ وَقَالَ لِنُعَيْمَانَ: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟

فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ (ص) يُحِبُّ الْعَسَلَ وَرَأَيْتُ الْإِعْرَابِيَّ مَعَهُ الْعَكَّةُ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَمْ يَظْهَرَ لَهُ نُكْرًا.

Showing Pleasure Before Others Humor

Moammad Ibn khallad has reported: I said to Abol Hasan: May I be sacrificed for you, there are words exchanged among people who laugh at them. He said: It is not bad as long as it is not foul. I thought he meant obscenity. Then he said: A man used come to the holy Prophet giving him a gift and later on saying: Pay for my gift. The holy Prophet then started laughing and remembered the bedouin's act anytime he was sad saying: I wish he would come to us again.

عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ فَقُلْتُ: جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمَزُحُونَ وَيَضْحَكُونَ فَقَالَ: لَا بَأْسَ مَا لَمْ يَكُنْ، فَطَنَنْتُ أَنَّهُ عَنِ الْفُحْشِ، ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَأْتِيهِ الْإِعْرَابِيُّ فَيُهْدِي لَهُ الْهَدِيَّةَ، ثُمَّ يَقُولُ مَكَانَهُ: اعْطِنَا تَمَنِّ هَدِيَّتِنَا، فَيَضْحَكُ رَسُولُ اللَّهِ (ص) وَكَانَ إِذَا اغْتَمَّ يَقُولُ: مَا فَعَلَ الْإِعْرَابِيُّ لَيْتَهُ أَتَانَا.

Shaking Hands When Meeting Others

Whenever the holy Prophet met people, he would take the lead in shaking hands.

وَإِذَا لَقِيَ مُسْلِمًا بَدَأَ بِالْمُصَافَحَةِ.

A Person Who Had Feared Him

Ibn-Massood has reported: A man came to the holy Prophet but when he started to speak, he was overwhelmed with fear. The holy Prophet said: Do not fear, for I am not a king.

عَنْ ابْنِ مَسْعُودٍ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجُلٌ يُكَلِّمُهُ فَأَرْعَدَ! فَقَالَ: هَوِّنْ عَلَيْكَ فَلَسْتُ بِمَلِكٍ.

Honoring Those Who Embrace Islam

Jarir Ibn -Abdullah has reported: When the holy Prophet was appointed by God, I went to him to express my allegiance to him. The holy Prophet said: O Jarir, what are you here for? I said: I came here to embrace Islam at your hand, O messenger of Allah! Then, the holy Prophet sported his Aba (cloak open front) for me and then turned to his companions saying: Whenever a nobleman of a tribe comes to you, honor him.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أُتِيَتهُ لِأَبَائِعِهِ فَقَالَ لِي: يَا جَرِيرُ لِأَيِّ شَيْءٍ جِئْتَ؟ قَالَ: قُلْتُ: جِئْتُ لِأَسْلِمَ عَلَى يَدَيْكَ يَا رَسُولَ اللَّهِ، فَأَلْقَى لِي كِسَاءَهُ ثُمَّ أَقْبَلَ عَلَيَّ أَصْحَابِيهِ فَقَالَ: إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرَمُوهُ

Honoring Guests

The holy Prophet honored whomever came to visit him. On many occasions, he spread his Aba for him and placed his own cushion for him.

كَانَ يُكْرِمُ مَنْ يَدْخُلُ عَلَيْهِ حَتَّى رُبَمَا بَسَطَ ثَوْبَهُ وَيُوَثِّرُ الدَّاخِلَ بِالْوَسَادَةِ الَّتِي تَحْتَهُ

A Man Who Came To Visit Him In Mosque

The holy Prophet was sitting by himself in mosque. At this time, a man entered the mosque and went towards the holy Prophet who rose up and stood back a little. The man said: O Messenger of Allah! The space is wide here, for what you stood back? The holy Prophet said: A Muslim's right to a another Muslim is to observe his private space and stand back a little.

دَخَلَ رَجُلٌ الْمَسْجِدَ وَهُوَ جَالِسٌ وَحْدَهُ، فَتَزَحَّحَ لَهُ، فَقَالَ الرَّجُلُ فِي الْمَكَانِ سِعَةً يَا رَسُولَ اللَّهِ فَقَالَ (ص) إِنَّ حَقَّ الْمُسْلِمِ عَلَى الْمُسْلِمِ إِذَا رَأَهُ يُرِيدُ الْجُلُوسَ إِلَيْهِ أَنْ يَتَزَحَّحَ لَهُ

Loving Children

The holy Prophet said: There are five Things I will not give up till I pass away...Saluting children is one so that it will become a tradition after me.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ... وَتَسْلِيمِي عَلَى الصِّبْيَانِ لِنَتَّكُونَ سُنَّةً مِنِّي بَعْدِي

وَالتَّلَطُّفُ بِالصِّبْيَانِ مِنْ عَادَةِ الرَّسُولِ

Being Kind To Children Was A Habit Of The Messenger Of Allah

Anas Ibn -Malik said: The Messenger of Allah on his way came across several children. He greeted them and gave food to them.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَهُوَ مُغْدٌ

Kissing Of His Own Children

A man by the name of Ya'ala Ameri left the presence of the Messenger of Allah for a party to which he had been invited. He saw Husayn playing with the children in front of the house. After a short while, the Messenger of Allah along with his companions left home. Seeing Husayn, he opened his arms and leaving his companions, he went toward Husayn to catch him. The child was running here and there. The Messenger of Allah was after him smilingly and finally caught him. Putting a hand under the child's chin and another hand on his neck, the holy Prophet put his lips on Husayn's lips and kissed him.

عَنْ يَعلِيِ العَامِرِي أَنَّهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ (ص) إِلَى طَعَامٍ دُعِيَ إِلَيْهِ فَإِذَا بِحُسَيْنٍ عَلَيْهِ السَّلَامُ يَلْعَبُ مَعَ الصَّبِيَّانِ فَاسْتَقْبَلَ النَّبِيَّ (ص) ثُمَّ بَسَطَ يَدَيْهِ فَظَفَرَ الصَّبِيَّ هَاهُنَا مَرَّةً وَهَاهُنَا مَرَّةً وَجَعَلَ رَسُولُ اللَّهِ (ص) يُضَاحِكُهُ حَتَّى أَخَذَهُ إِحْدَى يَدَيْهِ تَحْتَ دَقْنِهِ وَالْأُخْرَى تَحْتَ قَفَاهُ وَوَضَعَ فَاهُ عَلَى فِيهِ وَقَبَّلَهُ.

A Person Who Did Not Kiss His Child

The Messenger of Allah was kidding Hasan and Husayn when a man by the name of Aqra Ibn –Habess said: O Messenger of Allah! I have ten children but never kissed them. The Messenger of Allah said: It is not my fault that God has taken the roof of mercy off your heart.

قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْحَسَنَ وَالْحُسَيْنَ فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ إِنَّ لِي عَشْرَةَ مِنَ الْأَوْلَادِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ فَقَالَ: مَا عَلَيَّ أَنْ تَزَعَ اللَّهُ الرَّحْمَةَ مِنْكَ.

Eating With The Needy

At the time of the Messenger of Allah, the needy passed the night in mosque. One night, the Messenger of Allah ate food cooked in a stone-pot with thirty of them near the pulpit and sent the remaining food for his wives. They ate their fill too.

عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ: إِنَّ الْمَسَاكِينَ كَانُوا يَبْتَئُونَ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَفْطَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَعَ الْمَسَاكِينَ الَّذِينَ فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ عِنْدَ الْمِنْبَرِ فِي بُرْمَةٍ فَأَكَلَ مِنْهَا ثَلَاثُونَ رَجُلًا، ثُمَّ رُدَّتْ إِلَى أَزْوَاجِهِ شَبْعُهُنَّ.

His Behavior Toward Female Bedouins

Quoting Imam Sadeq Hasan Saiqel has reported: A Bedouin woman passed by the Messenger of Allah who was sitting on the ground. She said: O Messenger of Allah! You eat and sit as a servant does. The Messenger of Allah said: Woe to you! Which servant is there to be better than me? She said: Give me a

morsel of what you are eating. He gave her a morsel. She said: No, give out of what is in your mouth. The messenger of Allah gave her out of food in his mouth. Imam Sadeq said: The woman was never afflicted with any pain as long as she lived.

عَنِ الْحَسَنِ الصِّقْلِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَرَّتْ امْرَأَةٌ بَدْوِيَّةٌ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ جَالِسٌ عَلَى الْحَضِيضِ فَقَالَتْ: يَا مُحَمَّدُ وَاللَّهِ إِنَّكَ لَتَأْكُلُ أَكْلَ الْعَبْدِ وَتَجْلِسُ جُلُوسَهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَيْحَكَ أَيُّ عَبْدٍ أَعْبُدُ مِنِّي؟ قَالَتْ: فَنَاوِلْنِي لُقْمَةً مِنْ طَعَامِكَ، فَنَاوَلَهَا، فَقَالَتْ: لَا وَاللَّهِ إِلَّا الَّتِي فِي فَمِكَ، فَأَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اللُّقْمَةَ مِنْ فَمِهَا فَنَاوَلَهَا، فَأَكَلَتْهَا، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَمَا أَصَابَهَا دَاءٌ حَتَّى فَارَقَتْ الدُّنْيَا.

His Forbearance Towards The Bedouins Impudence

It has been reported that a bedouin of Bani-Solaim tribe had come from desert with a lizard. But the animal escaped and he went after it. Catching the animal, he put it in his sleeve and came towards the holy Prophet crying loudly: O Muhammad! You are an enchanter and a liar. You believe that there is a God who has appointed you over everything. I swear by the Lat and Ozza! I would kill you with my sword and rid all of you if I did not have the fear of being called hasty by my tribe. At this moment Omar khattab rose up to attack him. The messenger of Allah said: Sit down, O Aba Hafass. The forbearing person is hoped to enjoy Prophethood. Then the holy Prophet turned to that bedouin, saying: O brother of Bani-Solaim! Thus treated us the Arabs. They attacked on us and were harsh in their speech. O Bedouin! I swear by God who has truthfully raised me as a messenger, anyone harming us in this world will be in the Fire in the hereafter.

وَرُوِيَ أَنَّ إِعْرَابِيًّا مِنْ بَنِي سُلَيْمٍ يَتَّبِدِي فِي الْبَرِّيَّةِ، فَإِذَا هُوَ بِضَبٍّ قَدْ نَفَرَ مِنْ بَيْنِ يَدَيْهِ فَسَعَى وَرَاءَهُ حَتَّى اصْطَادَهُ، ثُمَّ جَعَلَهُ فِي كُمِهِ وَأَقْبَلَ يَزْدَلِفُ نَحْوَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَمَّا أَنْ وَقَفَ بَارَاهُ نَادَاهُ يَا مُحَمَّدُ أَنْتَ السَّاحِرُ الْكَذَّابُ الَّذِي مَا أَطْلَلْتَ الْخَضْرَاءَ وَلَا أَقْلَتِ الْعَبْرَاءَ مِنْ ذِي لَهْجَةٍ هُوَ أَكْذَبُ مِنْكَ، أَنْتَ الَّذِي تَزْعُمُ أَنَّ لَكَ فِي هَذِهِ الْخَضْرَاءِ إِلَهًا بَعَثَ بِكَ إِلَى الْأَسْوَدِ وَالْأَبْيَضِ، وَاللَّاتِ وَالْعُزَّى لَوْلَا أَنِّي أَخَافُ أَنْ قَوْمِي يُسَمِّنُونِي الْعَجُولَ لَضْرِبْتُكَ بِسَيْفِي هَذَا ضَرْبَةً أَقْتُلُكَ بِهَا فَأَسْوَدُ بِكَ الْأَوْلِينَ وَالْآخِرِينَ، فَوَثَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ لِيَبْطِشَ بِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اجْلِسْ يَا أَبَا حَفْصٍ فَقَدْ كَادَ الْحَلِيمُ أَنْ يَكُونَ نَبِيًّا، ثُمَّ التَفَّتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْإِعْرَابِيِّ فَقَالَ لَهُ يَا أَخَا بَنِي سُلَيْمٍ هَكَذَا تَفْعَلُ الْعَرَبُ يَتَهَجَّمُونَ عَلَيْنَا فِي مَجَالِسِنَا يَهْجُونَنَا بِالْكَلَامِ الْغَلِيظِ يَا إِعْرَابِيُّ، وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ مِنْ ضَرَّتِي فِي دَارِ الدُّنْيَا هُوَ غَدًا فِي النَّارِ يَنْطَلِقُ.

Facing The People's Impudence

Anas has reported; I was with the holy Prophet while he was wearing a striped garment with a rough hem. At this time, a bedouin came pulling the garment in a way that its hem injured the holy Prophet's neck. The bedouin said: O Muhammad! Load these two camels of mine with God's wealth which is with you, for it is neither yours nor that of your father. The Messenger of Allah kept silent and then said: The

wealth belongs To Allah and I too am His servant. Shall I do to you what you did? The bedouin said: No, for you do not recompense evil with evil. The Messenger of Allah smiled and then ordered to load one of his camels with oat and another with date.

عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ بُرْدٌ غَلِيظٌ الْحَاشِيَّةِ، فَجَبَذَهُ إِعْرَابِيٌّ بِرِدَائِهِ جَبَذَةً شَدِيدَةً حَتَّى أَثْرَتَ حَاشِيَةَ الْبُرْدِ فِي صَفْحَةٍ عَاتِقِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ: يَا مُحَمَّدُ احْمِلْ لِي عَلَى بَعِيرِي هَذَيْنِ مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَإِنَّكَ لَا تَحْمِلُ لِي مِنْ مَالِكَ وَلَا مَالِ أَبِيكَ، فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْمَالُ مَالُ اللَّهِ وَأَنَا عَبْدُهُ، ثُمَّ قَالَ وَيُقَادُ مِنْكَ يَا إِعْرَابِيٌّ مَا فَعَلْتَ بِي، قَالَ: لَا، قَالَ لِمَ؟ قَالَ: لِأَنَّكَ لَا تُكَافِيُّ بِالسَّيِّئَةِ السَّيِّئَةَ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ أَمَرَ أَنْ يُحْمَلَ لَهُ عَلَى بَعِيرٍ شَعِيرٌ وَعَلَى الْآخَرِ تَمْرٌ.

Accepting An Apology

Habbar Ibn –Muttalib is the one who horrified Zeinab, the daughter of the Messenger of Allah into aborting her child. Hence, the holy Prophet declared the shedding of his blood permissible. He came to the holy Prophet apologizing for his bad deed, saying: O messenger of Allah! We were atheists but God guided us through you and saved us from perdition. Now forgive my ignorance and what has befallen you. I admit my bad deed. The messenger of Allah said: I forgave you. Know that God has been most kind to you for guiding you unto Islam. Islam too forgoes the era of ignorance.

هَبَّارُ بْنُ الْأَسْوَدِ بْنِ الْمُطَلِّبِ «هُوَ الَّذِي رَوَعَ زَيْنَبَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَالْقَتَ نَا بَطْنَهَا، فَأَبَاحَ» رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَمَهُ لِذَلِكَ، فَرُوِيَ أَنَّهُ اعْتَذَرَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ سُوءِ فِعْلِهِ وَقَالَ وَكُنَّا يَا نَبِيَّ اللَّهِ أَهْلَ شِرْكَ فَهَدَانَا اللَّهُ تَعَالَى بِكَ وَأَنْقَذَنَا بِكَ مِنَ الْهَلَكَةِ فَاصْفَحْ عَن جَهْلِي وَعَمَّا كَانَ يُبْلِغُكَ عَنِّي فَإِنِّي مُقَرٌّ بِسُوءِ فِعْلِي مُعْتَرِفٌ بِذَنْبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْ عَفَوْتُ عَنْكَ وَقَدْ أَحْسَنَ اللَّهُ إِلَيْكَ حَيْثُ هَدَاكَ إِلَى الْإِسْلَامِ وَالْإِسْلَامُ يُجِبُّ مَا قَبْلَهُ.

His Attitude Towards Abusive Poet

Abdullah Ibn –Zaba'ari As–Sahmi was one of the most famous poets among Quraish who dispraised Muslims in his poems urging others to kill them. Reportedly, he had gone so far in his satirizing that he was even impudent to the Messenger of Allah. On the conquest day of Mecca, he fled but after a few days came back to the holy Prophet apologizingly. The holy Prophet accepted his apology and he too became a Muslim. While embracing Islam and offering his apology, he composed a quatrain the prose translation of which is as follows: I beg your pardon. The pardon of one whom I used to abuse. I was bewildered and astray. Then forgive my offense. May my parents be sacrificed for you, for you are truly the giver of mercy and receiver of mercy.

إِنِّي لَمُعْتَذِرٌ إِلَيْكَ مِنَ الَّذِي أُسَدَيْتُ إِذْ أَنَا فِي الضَّلَالِ أَهْمٌ

فَاغْفِرْ فِدَاكَ وَالِدَيْيَ كِلَاهُمَا زُلِّي فَاتِكَ رَاحِمٌ مَرْحُومٌ

Looking Into People's Needs

One of the features of the holy Prophet was that he would always warmly welcome the learned men and honored them to the extent of their virtues in religion. The holy Prophet met their demands accordingly. The Messenger of Allah encouraged them to remove their flaws, asked them about the ummah (community) and made necessary remarks saying: Let those who are present convey my message to those who are absent and convey to me demands of those who have no access to me. Let it be known to you that whoever takes the needs of them to a king, God will make his step firm on the Day of judgment.

وَكَانَ مِنْ سِيرَتِهِ فِي جَزَاءِ الْأُمَّةِ إِتِنَارُ الْفَضْلِ بِأَدْبِهِ وَقَسَمَهُ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ، فَمِنْهُمْ ذُو الْحَاجَةِ وَمِنْهُمْ ذُو الْحَاجَتَيْنِ وَمِنْهُمْ ذُو الْحَوَائِجِ، فَيَتَشَاغَلُ بِهِمْ وَيَشْغَلُهُمْ فِيمَا أَصْلَحَهُمْ وَالْأُمَّةَ مِنْ مَسْأَلَتِهِ عَنْهُمْ وَأَبْخَابَرِهِمْ بِالَّذِي يَنْبَغِي وَيَقُولُ:

لِيُبَلِّغُ الشَّاهِدُ مِنْكُمْ الْغَائِبَ، وَأَبْلُغُونِي حَاجَةَ مَنْ لَا يَقْدِرُ عَلَى إِبْلَاحِ حَاجَتِهِ، فَإِنَّهُ مَنْ أْبْلَغَ سُلْطَانًا حَاجَةَ مَنْ لَا يَقْدِرُ عَلَى إِبْلَاحِهَا تَبَّتْ اللَّهُ قَدَمِيهِ يَوْمَ الْقِيَامَةِ، لَا يُذَكَّرُ عِنْدَهُ إِلَّا ذَلِكَ وَلَا يَقْبَلُ مِنْ أَحَدٍ غَيْرِهِ يَدْخُلُونَ رُؤَادًا وَلَا يَفْتَرِقُونَ إِلَّا عَنْ ذَوَاتِي وَيَخْرُجُونَ أَدْلَةً.

Observing Others Turn

It has been reported that a man of Ansar (the Helpers) came to the holy Prophet and asked a question. Then there came a man of Thaqif clan. The Messenger of Allah said: O brother of Thaqifi! the Ansari has come before you. Wait until it is your turn.

وَرُوي أَنَّ أَنْصَارِيًّا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَسْأَلُهُ وَجَاءَ رَجُلٌ مِنْ ثَقِيفٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا أَخَا ثَقِيفٍ إِنَّ الْأَنْصَارِيَّ قَدْ سَبَقَكَ بِالْمَسْأَلَةِ فَاجْلِسْ كَيْمَا تَبْدَأُ بِحَاجَةِ الْأَنْصَارِيِّ قَبْلَ حَاجَتِكَ.

An Uninvited Guest

A tribe of Medina invited the Messenger of Allah along with five of his companions to dine with them. On the way a sixth person joined them. When they reached the house, the holy Prophet said to that man: You have not been invited. Wait here till I get permission for You.

وَدَعَاهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ إِلَى طَعَامٍ صَنَعُوهُ لَهُ وَلِأَصْحَابٍ لَهُ خَمْسَةٌ، فَأَجَابَ دَعْوَتَهُمْ، فَلَمَّا

كَانَ فِي بَعْضِ الطَّرِيقِ ادْرَكَهُمْ سَادِسٌ فَمَا شَاهُمْ، فَلَمَّا دَنَوْا مِنْ بَيْتِ الْقَوْمِ قَالَ لِلرَّجُلِ السَّادِسِ: إِنَّ الْقَوْمَ لَمْ يَدْعُوكَ
(فَاجْلِسْ حَتَّى نَذْكُرَ لَهُمْ مَكَانَكَ وَنَسْتَأْذِنُهُمْ بِكَ) (لَكَ)

Carrying Goods Home

The Messenger of Allah used to personally carry home whatever he bought. The person accompanying him would say: O Messenger of Allah! Let me carry it. But the holy Prophet said: The owner of goods is best to carry them.

كَانَ سَيِّدُ الْمُرْسَلِينَ يَشْتَرِي الشَّيْءَ فَيَحْمِلُهُ إِلَى بَيْتِهِ بِنَفْسِهِ، فَيَقُولُ لَهُ صَاحِبُهُ: اعْطِنِي أَحْمِلُهُ، فَيَقُولُ: صَاحِبُ الْمَتَاعِ
أَحَقُّ بِحَمْلِهِ.

Planting Trees And Milking With His Own Hands

The Messenger of Allah used to suck the stone of date in his mouth and then put it in the ground to grow.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَحْلِبُ غَنَزَ أَهْلِهِ.

Imam Sadeq said: The Messenger of Allah used to milk goat with his own hands for his family.

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَمُصُّ النَّوَى فِيهِ وَيَغْرِسُهُ.

How Would He Walk?

Ibn-Abbas has reported that the Messenger of Allah used to walk in a way that showed he was neither week ill.

عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا مَشَى مَشَى مَشِيًّا يُعْرَفُ أَنَّهُ لَيْسَ بِمَشْيٍ عَاجِزٌ وَلَا
بِكَسْلَانٍ.

How He Would Drink Water

Imam Sadeq has reported that when the Messenger of Allah was drinking water, he would say: Praise is due to Allah who has given us the clean, pleasant and sweet water not the bitter or salty one and did not take us to task for our sins.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا شَرِبَ الْمَاءَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا زُلَالًا وَلَمْ يَسْقِنَا مِلْحًا أُجَاجًا وَلَمْ يُؤَاخِذْنَا بِذُنُوبِنَا.

Avoiding Eating Hot Food

It has been reported on the authority of Imam Sadeq that a hot food was taken for the holy Prophet. He said: God has not set us the food out of fire. Let it get cool. Truly hot food is not blessed, for Satan has a share in it.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَى بِطَعَامٍ حَارٍ جِدًّا، فَقَالَ: مَا كَانَ اللَّهُ يُطْعِمُنَا النَّارَ، أَقْرُوهُ حَتَّى يَبْرَدَ وَيُمْكِنَ، فَإِنَّهُ طَعَامٌ مَمْحُوقُ الْبَرَكَاتِ وَاللَّشَّيْطَانِ فِيهِ نَصِيبٌ.

Contentment With Bread And Vinegar

It has been reported on the authority of Imam Sadeq that when the Messenger of Allah entered UmmSalamah's house, she brought him a piece of bread. The holy Prophet said: Is there any stew here? She said: No, O Messenger of Allah! There is nothing but vinegar. He said: What an excellent thing is vinegar, for any house having vinegar will not taste poverty (to be content with bread and vinegar)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَرَّبَتْ إِلَيْهِ كَسْرَةً، فَقَالَ: هَلْ عِنْدَكَ إِدَامٌ؟ فَقَالَتْ: لَا يَا رَسُولَ اللَّهِ مَا عِنْدِي إِلَّا «خَلٌّ» فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: نِعَمَ الْإِدَامُ الْخَلُّ، مَا افْتَقَرَ بَيْتٌ فِيهِ خَلٌّ.

The Night He Retired To Bed Hungry

Anas Ibn Malik has reported: I served the Messenger of Allah for ten years. During this time, he never said fie to me or why have you done this and have not done that. When the holy Prophet observed fast, he usually broke it with milk, pieces of a loaf, and sherbet in the evenings and Sahar (dawn). One day, I knew that the holy Prophet was fasting; so I arranged for his Iftar but he did not appear for his companions had invited him. So I drank the milk myself and retired. But the holy Prophet entered the house an hour after night prayer. So I asked one who was with him whether the holy Prophet had eaten anywhere or had been invited by companions. The answer was no. Only God knew how ashamed I was that night. There was nothing I would be able to offer if the holy Prophet asked for food. Nevertheless, he went to bed hungry and rose up hungry at dawn while he was still fasting. The Messenger of Allah never mentioned it during his lifetime.

عَنْ أَنَسٍ، قَالَ: خَدِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفْ قَطُّ وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لَمْ صَنَعْتُهُ وَلَا لِشَيْءٍ تَرَكْتُهُ لَمْ تَرَكْتُهُ وَقَالَ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شَرْبَةٌ لِلْسَّحْرِ وَرُبَّمَا كَانَتْ وَاحِدَةً وَرُبَّمَا كَانَتْ لَبَنًا وَرُبَّمَا كَانَتْ الشَّرْبَةُ حُبْزًا يُمَاتُ، فَهَيَّأْتُهَا لَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَاحْتَبَسَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَظَنَنْتُ أَنَّ بَعْضَ أَصْحَابِهِ دَعَاهُ، فَشَرِبْتُهَا حِينَ احْتَبَسَ فَجَاءَ بَعْدَ الْعِشَاءِ بِسَاعَةِ فَسَأَلْتُ بَعْضَ مَنْ كَانَ مَعَهُ هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَفْطَرَ فِي مَكَانٍ أَوْ دَعَاهُ أَحَدٌ فَقَالَ لَا، فَبِتُّ بِلَيْلَةٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ مِنْ غَمٍّ إِنْ يَطْلُبُهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَا يَجِدُهَا فَبَيَّيْتُ جَائِعًا فَأَصْبَحَ صَائِمًا وَمَا سَأَلَنِي عَنْهَا وَلَا ذَكَرَهَا حَتَّى السَّاعَةَ.

Eating A Little And Fearing God

The messenger of Allah said: We are people who do not eat unless we are hungry and when we eat, we do not eat our fill.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: نَحْنُ قَوْمٌ لَا نَأْكُلُ حَتَّى نَجُوعَ وَإِذَا أَكَلْنَا لَا نَشْبَعُ.

Imam Sadeq said: The Messenger of Allah liked nothing in world more than going without food and fearing God.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا أُعْجِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعًا خَائِفًا.

The Messenger of Allah never ate his fill.

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَمْتَلِئْ قَطُّ شَبَعًا.

Quoting his father and grandfather, Imam Reza reported: Imam Ali said: I was digging the moat with the Messenger of Allah. In the meantime, Fatima came bringing with her a piece of bread which she offered to her father. The Messenger of Allah said: What is this? She said: This is a loaf of bread I have baked for Hasan and Husayn. I have brought you a piece of it. The Messenger of Allah said: O Fatima! This is the first meal I have after three days.

عَنْ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَفْرِ الْخَنْدَقِ إِذْ جَاءَتْ فَاطِمَةٌ وَمَعَهَا كُسِيرَةٌ مِنْ خُبْزٍ فَدَفَعَتْهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا هَذِهِ الْكُسِيرَةُ؟ قَالَتْ: خَبَزْتُهُ قُرْصًا لِلْحَسَنِ وَالْحُسَيْنِ جِئْتُكَ مِنْهُ بِهَذِهِ الْكُسِيرَةِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا فَاطِمَةُ أَمَا إِنَّهُ أَوَّلُ طَعَامٍ دَخَلَ جَوْفَ أَبِيكَ مِنْذُ ثَلَاثِ

Aisha said: Three days passed yet the Messenger of Allah did not eat his fill till he passed away. He could eat his fill but he had opted it for himself.

قَالَتْ عَائِشَةُ: مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً حَتَّى فَارَقَ الدُّنْيَا وَلَوْ شَاءَ لَشَبِعَ وَلَكِنَّهُ كَانَ يُؤْثِرُ عَلَى نَفْسِهِ.

Milk Mixed With Honey

Imam Sadeq reported: The messenger of Allah broke his fast in Qoba Mosque one Thursday evening and then said: Is there any drinks left? A man by the name of Aous Ibn –Howli Ansari brought the holy Prophet a bowl of milk mixed with honey. The holy Prophet sipped at it saying: One of these two drinks will suffice. I will not drink any more nor will I forbid it. This is due to my humbleness before God. Whoever is humble before God, God will raise him to high positions and whoever is arrogant, God will abase him. Whoever is moderate in earning a living, God will give him sustenance. Whoever is extravagant God will derive him of sustenance. And Whoever remembers death frequently, God will love him.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَشِيَّةَ خَمِيسٍ فِي مَسْجِدِ قُبَا فَقَالَ: هَلْ مِنْ شَرَابٍ؟ فَأَتَاهُ أَوْسُ بْنُ خَوْلِي الْأَنْصَارِيُّ بِعَسٍّ مَخِيضٍ بِعَسَلٍ، فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ، ثُمَّ قَالَ: شَرَابَانِ يَكْتَفِي بِأَحَدِهِمَا مِنْ صَاحِبِهِ، لَا أَشْرِبُهُ وَلَا أُحْرِمُهُ وَلَكِنْ أُتَوَاضَعُ لِلَّهِ، فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَمَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ، وَمَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ، وَمَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَمَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللَّهُ.

His Food And Fuel

It has been reported on the authority of Imam Sadeq: Do not ever be covetous of one who is above you and sufficient is what God said to the Messenger: Let not their wealth and children surprise you. And Also God said:

And do not stretch your eyes after that with which we have provided different classes of them, (of) the splendor of this worlds life. (20: 131)

وَلَا تُمَدَّنْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

And if you fear to be so, remember the life of the Messenger whose food being oat bread, his sweet being date and his fuel being the branches of date tree, whenever found.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِيَّاكَ أَنْ تَطْمَحَ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَكَفَى بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ: «فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ» وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ: «وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا» فَإِنْ خِفْتَ شَيْئًا مِنْ ذَلِكَ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَإِنَّمَا كَانَ قُوْتُهُ الشَّعِيرَ وَحَلَوَاهُ التَّمْرُ وَوَقُودُهُ السَّعْفُ إِذَا وَجَدَهُ.

His Heedlessness To The World's Glitter

Ibn-Sanan has quoted Imam Sadeq as saying: A man came to the Messenger of Allah while he was sitting on a straw mat leaving its impression on his body and having a pillow of date bark leaving under his head impression on his face.

Drawing his hand on the holy Prophet's body, the man said: Kassra and Kaiser were not content with this way of living, for they used to sleep on fine silk and brocade but you are sitting on this straw mat?! The Messenger of Allah said: I am superior and more noble than those two. I swear by God that I have nothing to do with the example of a rider who passes by a shady tree, takes a rest under it and departs when the shade disappears.

عَنْ ابْنِ سِنَانٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: دَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجُلٌ وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ وَوَسَادَةَ لَيْفٍ قَدْ أَثَّرَ فِي خَدِّهِ، فَجَعَلَ يَمْسَحُ وَيَقُولُ: مَا رَضِيَ بِهَذَا كَسْرِي وَلَا قَيْصِرُ، إِنَّهُمْ يَنَامُونَ عَلَى الْحَرِيرِ وَالذَّبْيَاجِ، أَنْتَ عَلَى هَذَا الْحَصِيرِ؟ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَأَنَا خَيْرٌ مِنْهُمَا وَاللَّهِ لَأَنَا أَكْرَمُ مِنْهُمَا، وَاللَّهِ مَا أَنَا وَالدُّنْيَا، إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ مَرَّ عَلَى شَجَرَةٍ وَلَهَا فِيَّ فِئَةٌ فَاسْتَوَلَّتْ تَحْتَهَا، فَلَمَّا أَنْ مَالَ الظِّلُّ عَنْهَا ارْتَحَلَ فَذَهَبَ وَتَرَكَهَا.

The Impression Of Straw Mat On His Side

It had been reported on the authority of Ibn -Abbass that once Omar came to the holy Prophet while he was sitting on a straw mat with its impression on his two sides. Omar said: O messenger of Allah! I wish you would choose another mat. The holy Prophet said: What have I to do with the world. The example of me and the world is the example of a rider who, on a summer day, rests under a shady tree for an hour and then departs.

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ عَلَيْهِ عُمَرُ وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، فَقَالَ: يَا نَبِيَّ اللَّهِ لَوْ اتَّخَذْتَ فِرَاشًا فَقَالَ: مَا مَالِي وَالِدُنْيَا، مَا مَثَلِي وَمَثَلُ الدُّنْيَا إِلَّا كَرَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ فَاسْتَوَلَّتْ تَحْتِ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ ثُمَّ رَاحَ وَتَرَكَهَا.

The Messenger of Allah never took heed of what made him attached to the world.

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يَنْظُرُ إِلَىٰ مَا يُسْتَحْسَنُ مِنَ الدُّنْيَا.

A House Devoid Of Luxury

Ibn Abi-Yafoor has quoted Imam Sadeq as saying: A man of Ansar sent a bowl of date for the Messenger of Allah as a gift. The holy Prophet said to the maid servant who had brought it: Go into the room and bring me a bowl or a plate if you can find any. She went inside but returned empty-handed. The Messenger of Allah cleaned part of the ground with the corner of his garment, saying: Put it here. Then he said: By God in whose hands my life is. The world is worth a mosquito or it would not have been given to atheists of hypocrites.

عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ أَهْدَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَاعًا مِنْ رَطَبٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِلْخَادِمِ الَّتِي جَاءَتْ بِهِ: ادْخُلِي فَانظُرِي هَلْ تَجِدِينَ فِي الْبَيْتِ قَصْعَةً أَوْ طَبَقًا فَتَأْتِينِي بِهِ؟ فَدَخَلَتْ ثُمَّ خَرَجَتْ إِلَيْهِ فَقَالَتْ: مَا أَصَبْتُ قَصْعَةً وَلَا طَبَقًا، فَكَانَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِتَوْبِهِ مَكَانًا مِنَ الْأَرْضِ ثُمَّ قَالَ لَهَا: ضَعِيهِ هَاهُنَا عَلَى الْحَضِيضِ ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ مِثْقَالَ بَعُوضَةٍ مَا أُعْطِيَ كَافِرًا وَلَا مُنَافِقًا مِنْهَا شَيْئًا.

The Blessed 12 Dirhams

The Messenger of Allah gave Imam Ali twelve Dirhams to buy him a shirt. Imam Ali says: I went to the market and bought a shirt for twelve Dirhams. Seeing the shirt, the holy Prophet said: I want a different shirt, can the seller take it back? I said: I do not know and took the shirt to the seller saying: The messenger of Allah wants a less expensive shirt. Kindly take it back. The man took it back and refunded the money. Hence the Messenger of Allah and I left for the market to buy another shirt. On the way, the Messenger of Allah saw a slave girl weeping. The Messenger of Allah asked; what is your crying for? She said: O Messenger of Allah! My master gave me four Dirhams to buy something but I lost it. Hence I do not dare to go back home.

The Messenger of Allah gave four Dirhams to her telling her to go back home. Then we went to the market together and he bought a shirt for four Dirhams, wore it and thanked god and set out. On the way the Messenger of Allah saw a man who was bare and saying: Who will cover me so that God will cover him with heavenly garment. The Messenger of Allah took off his shirt and gave it to man and returned to the market to buy another shirt for four Dirhams. He wore the shirt and thanked God and set out for home. On the way he saw the same slave girl sitting in a corner.

The Messenger of Allah said: Why did not you go home.? She said: I am late and afraid to be beaten. The Messenger of Allah said: Come with me and show the house of your master. Coming at the door, the Messenger of Allah said: Peace at the upon you, O the people of the house! They did not answer. The Messenger of Allah saluted again but there was no answer. He saluted for the third time. This time, they said: And peace be upon you O Messenger of Allah and a mercy of Allah and his blessings. The Messenger of Allah said: How come you did not answer the first and second time I saluted you? They

said; We heard your salaam but we liked to hear it again and again. The Messenger of Allah said: This girl is late. Do not take her to task. They said: We set her free thanks to your coming here. The Messenger of Allah said: Thanks God! I saw no more blessed 12 Dirhams than this, for it clothed two bare men and set a slave free.

جاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدِ بَلَى ثَوْبُهُ فَحَمَلَ إِلَيْهِ اثْنَى عَشَرَ دِرْهَمًا فَقَالَ: يَا عَلِيُّ! خُذْ هَذِهِ الدَّرَاهِمَ فَاشْتَرِ لِي ثَوْبًا أَلْبَسُهُ، قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَجِئْتُ إِلَى السُّوقِ فَاشْتَرَيْتُ لَهُ قَمِيصًا بِاثْنَى عَشَرَ دِرْهَمًا وَجِئْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَنَظَرَ إِلَيْهِ فَقَالَ: يَا عَلِيُّ غَيْرَ هَذَا أَحَبُّ إِلَيَّ، أَرَى صَاحِبَهُ يُقِيلُنَا؟ فَقُلْتُ لَا اِدْرِي، فَقَالَ: انظُرْ، فَجِئْتُ إِلَى صَاحِبِهِ فَقُلْتُ: إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدِ كَرِهَ هَذَا يُرِيدُ ثَوْبًا دُونَهُ فَأَقِلْنَا فِيهِ، فَردَّ عَلِيُّ الدَّرَاهِمَ وَجِئْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَمَشَى مَعِيَ إِلَى السُّوقِ لِيَبْتَاعَ قَمِيصًا فَنَظَرَ إِلَى جَارِيَةٍ قَاعِدَةٍ عَلَى الطَّرِيقِ تَبْكِي فَقَالَ لَهَا رَسُولُ اللَّهِ (ص) مَا شَأْنُكَ؟ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَهْلَ بَيْتِي أُعْطُونِي أَرْبَعَةَ دَرَاهِمَ لِأَشْتَرِيَ لَهُمْ بِهَا حَاجَةً فَضَاعَتْ فَلَا أَجْسُرُ أَنْ أَرْجِعَ إِلَيْهِمْ، فَأَعْطَاهَا رَسُولُ اللَّهِ أَرْبَعَةَ دَرَاهِمَ وَقَالَ ارْجِعِي إِلَى أَهْلِكَ، وَمَضَى رَسُولُ اللَّهِ (ص) إِلَى السُّوقِ فَاشْتَرَى قَمِيصًا بِأَرْبَعَةِ دَرَاهِمَ وَلَبَسَهُ وَحَمِدَ اللَّهَ وَخَرَجَ، فَرَأَى رَجُلًا عُرْيَانًا يَقُولُ: مَنْ كَسَانِي كَسَاهُ اللَّهُ مِنْ ثِيَابِ الْجَنَّةِ، فَخَلَعَ رَسُولُ اللَّهِ (ص) قَمِيصَهُ الَّذِي اشْتَرَاهُ وَكَسَاهُ السَّائِلَ ثُمَّ رَجَعَ إِلَى السُّوقِ فَاشْتَرَى بِالْأَرْبَعَةِ الَّتِي بَقِيَتْ قَمِيصًا آخَرَ فَلَبَسَهُ وَحَمِدَ اللَّهَ وَرَجَعَ إِلَى مَنْزِلِهِ وَإِذَا الْجَارِيَةُ قَاعِدَةٌ عَلَى الطَّرِيقِ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا لَكَ لَا تَأْتِينَ أَهْلَكَ؟ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ أَبْطَأْتُ عَلَيْهِمْ وَأَخَافُ أَنْ يَضْرِبُونِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُرِّي بَيْنَ يَدَيَّ وَدُلِّينِي عَلَى أَهْلِكَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى وَقَفَ عَلَى بَابِ دَارِهِمْ ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدَّارِ، فَلَمْ يُجِيبُوهُ فَلَمْ يُجِيبُوهُ فَأَعَادَ السَّلَامَ فَلَمْ يُجِيبُوهُ فَأَعَادَ السَّلَامَ فَقَالُوا عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

فَقَالَ لَهُمْ: مَا لَكُمْ تَرَكْتُمْ إِجَابَتِي فِي أَوَّلِ السَّلَامِ وَالثَّانِي قَالُوا: يَا رَسُولَ اللَّهِ سَمِعْنَا سَلَامَكَ فَأَحْبَبْنَا أَنْ تَسْتَكْتِرَ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ هَذِهِ الْجَارِيَةُ أَبْطَأَتْ عَلَيْكُمْ فَلَا تَوَاضَعُوا فَقَالُوا: يَا رَسُولَ اللَّهِ هِيَ حُرَّةٌ لِمَمَشَاكَ، فَقَالَ رَسُولُ اللَّهِ (ص) الْحَمْدُ لِلَّهِ، مَا رَأَيْتُ اثْنَى عَشَرَ دِرْهَمًا أَعْظَمَ بَرَكَةً مِنْ هَذِهِ، كَسَى اللَّهُ بِهَا عُرْيَانِينَ، وَأَعْتَقَ بِهَا نَسَمَةً.

Care For Children

It has been reported on the authority of Ummel-Fazl, the wife of Abbas Ibn -Abdul-Motaleb, Imam Husayn's nurse: One day the Messenger of Allah took from me Husayn who was then an infant. The infant made the holy Prophet's garment wet. I sharply took away the infant from the Messenger of Allah in a way that he started crying. The holy Prophet said: O Ummel-Fazl! My garment can be cleaned and purified but what can remove the displeasure of my son, Husayn?

رُوي عن أُمِّ الْفَضْلِ زَوْجَةِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مُرْضِعَةِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَتْ: أَخَذَ مِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حُسَيْنًا أَيَّامَ رِضَاعِهِ، فَحَمَلَهُ فَأَرَأَقَ مَاءٌ عَلَى ثَوْبِهِ، فَأَخَذْتُهُ بَعْنَفٍ حَتَّى بَكَى، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَهَلَا يَا أُمُّ الْفَضْلِ إِنَّ هَذِهِ الْإِرَاقَةَ الْمَاءُ يُطَهِّرُهَا فَأَيُّ شَيْءٍ يُزِيلُ هَذَا الْغُبَارَ عَنِ قَلْبِ الْحُسَيْنِ.

Care For Children's Personality

The Messenger of Allah was preparing for prayer while Hasan was with him. The holy Prophet kept him on his side and rose up for prayer. One of the holy Prophet's prostrations lasted longer than usual. The reporter of this Hadith says: Raising my head after prostration, I saw that Hasan was sitting on the holy Prophet's shoulders. When the prayer was completed, those present in mosque said: O Messenger of Allah! We had not seen such long prostration before. We thought that you are being inspired. The Messenger of Allah said: I was not being inspired! My son was on my shoulder so I did not want to hasten and to put him down. Therefore, I waited for the child to come down himself.

دُعِيَ النَّبِيُّ (ص) إِلَى صَلَاةٍ وَالْحَسَنُ مُتَعَلِّقٌ بِهِ، فَوَضَعَهُ النَّبِيُّ (ص) مُقَابِلَ جَنْبِهِ وَصَلَّى، فَلَمَّا سَجَدَ أَطَالَ السُّجُودَ فَرَفَعَتْ رَأْسِي مِنْ بَيْنِ الْقَوْمِ فَإِذَا الْحَسَنُ عَلَى كَتِفِ رَسُولِ اللَّهِ (ص) فَلَمَّا سَلَّمَ قَالَ لَهُ الْقَوْمُ: يَا رَسُولَ اللَّهِ لَقَدْ سَجَدْتَ فِي صَلَاتِكَ هَذِهِ سَجْدَةً مَا كُنْتَ تَسْجُدُهَا كَأَنَّمَا يُوحَى إِلَيْكَ، فَقَالَ: لَمْ يُوحَ إِلَيَّ وَلَكِنْ ابْنِي كَانَ عَلَى كَتِفِي، فَكَرِهْتُ أَنْ أُعْجِلَهُ حَتَّى نَزَلَ.

Behavior Towards Other Children

The holy Prophet's behavior toward children was such that when he returned from a trip, he would stop and order to bring children to him. Then he would take some of them in his arms, put some others on his back and shoulder and order his companions to take them in arms and put them on their shoulders. Children were filled with joy and would never forget its sweet memory. On many occasions when they would get together, they used to tell the story for one another. Taking pride in it, one would say: The holy Prophet took me in his arms but he put you on his back. The other one would say: The holy Prophet ordered his companions to put you on their back.

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَقْدِمُ مِنَ السَّفَرِ فَيَتَلَقَّاهُ الصِّبْيَانُ فَيَقِفُ لَهُمْ ثُمَّ يَأْمُرُ بِهِمْ فَيَرْفَعُونَ إِلَيْهِ فَيَرْفَعُ مِنْهُمْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ وَيَأْمُرُ أَصْحَابَهُ أَنْ يَحْمِلُوا بَعْضَهُمْ فَرُبَّمَا يَنْفَاخِرُ الصِّبْيَانُ بَعْدَ ذَلِكَ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: حَمَلَنِي رَسُولُ اللَّهِ (ص) بَيْنَ يَدَيْهِ وَحَمَلَكَ أَنْتَ وَرَاءَهُ وَيَقُولُ بَعْضُهُمْ أَمْرَ أَصْحَابِهِ أَنْ يَحْمِلُوكَ وَرَاءَهُمْ.

Being Kind To Children While Praying

The holy Prophet was performing prayer with a group of Muslims in a certain place. Imam Husayn was then a small child. Now when the holy Prophet went into prostration, Husayn sat on the holy Prophet's back while moving his legs and saying: Go! go! Every time the holy Prophet raised his head from prostration, he would take and put him at his side on the ground. This was repeated several times. A Jew, seeing it, come to the holy Prophet after the prayer and said: You treat your children in a way we never treat them. The holy Prophet said: Should you believe in Allah and His messenger, You would be

kind to children. The holy Prophet's kindness to the child impressed the Jew so much that he said: I truly believe in Allah and his messenger. He had truly embraced Islam.

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ يُصَلِّي يَوْمًا فِي فِئَةٍ وَالْحُسَيْنُ صَغِيرٌ بِالْقُرْبِ مِنْهُ، فَكَانَ النَّبِيُّ إِذَا سَجَدَ جَاءَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَرَكَبَ ظَهْرَهُ ثُمَّ حَرَكَ رِجْلَيْهِ فَقَالَ حَلْ حَلْ، فَإِذَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَرْفَعَ رَأْسَهُ أَخَذَهُ فَوَضَعَهُ إِلَى جَانِبِهِ فَإِذَا سَجَدَ عَادَ عَلَى ظَهْرِهِ وَقَالَ حَلْ حَلْ فَلَمْ يَزَلْ يَفْعَلُ ذَلِكَ حَتَّى فَرَّغَ النَّبِيُّ مِنْ صَلَاتِهِ فَقَالَ يَهُودِيٌّ يَا مُحَمَّدُ إِنَّكُمْ لَتَفْعَلُونَ بِالصَّبِيَّانِ شَيْئًا مَا نَفَعَلُهُ نَحْنُ.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا لَوْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ لَرَحِمْتُمُ الصَّبِيَّانَ.

قال: فَإِنِّي أُؤْمِنُ بِاللَّهِ وَبِرَسُولِهِ، فَأَسْلَمَ لَمَّا رَأَى كَرَمَهُ مَعَ عَظَمِ قَدْرِهِ.

Shortening Of Prayer

The Messenger of Allah was such that whenever in prayer he heard a child crying, he would shorten or performed it more quickly so that the child's mother who was in the congregational prayer would take care of the child.

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَسْمَعُ صَوْتَ الصَّبِيِّ يَبْكِي وَهُوَ فِي الصَّلَاةِ، فَيُخَفِّفُ الصَّلَاةَ فَتَصِيرُ إِلَيْهِ أُمَّةً.

Not Rejecting Any Needy Person

It has been reported on the authority of Imam Sadeq: The Messenger of Allah was such that he would never reject any needy person. He would give away if he had anything or would say: May God give it!

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا مَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَائِلًا قَطُّ، إِنْ كَانَ عِنْدَهُ أُعْطِيَ، وَإِلَّا قَالَ: يَا تِي اللَّهُ بِهِ.

Giving Away His Own Shirt

It had been reported on the authority of Imam Sadeq: The Messenger of Allah was such that whoever asked anything from him, he would give it to him. One day a woman sent her son to the Messenger of Allah saying: Go to him and ask something from him and in case he says I do not have anything with me, say: Give me your own shirt. The boy came to the holy Prophet and he gave away his own shirt

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئًا إِلَّا أَعْطَاهُ، فَأَرْسَلَتْ إِلَيْهِ امْرَأَةٌ ابْنًا لَهَا فَقَالَتْ: انْطَلِقْ إِلَيْهِ فَاسْأَلْهُ فَإِنْ قَالَ لَكَ: لَيْسَ عِنْدَنَا شَيْءٌ فَقُلْ: اعْطِنِي قَمِيصَكَ، قَالَ: فَأَخَذَ (قَمِيصَهُ فَرَمَى بِهِ إِلَيْهِ وَأَعْطَاهُ)

The Most Generous Man On The Earth

Gabriel said: I have examined all families on the earth but found no one to be more generous than the Messenger of Allah in giving away his possessions.

قال جبرائيل: ما في الأرض أهل عَشِيرَةٍ مِنْ أَيْبَاتٍ إِلَّا قَلَبْتُهُمْ، فَمَا وَجَدْتُ أَحَدًا أَشَدُّ إِنْفَاقًا لِهَذَا الْمَالِ مِنْ رَسُولِ اللَّهِ.

His Generosity In The Eye Of Imam Ali

Imam Ali has reported that the holy Prophet was the most generous and honorable among people. Any one associating with him started to love him.

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَجْوَدَ النَّاسِ كَفًّا، وَأَكْرَمَهُمْ عَشْرَةً، مَنْ خَالَطَهُ فَعَرَفَهُ أَحَبَّهُ.

An Ailing Beggar On His Knees

It has been reported that a companion was in the holy Prophet's house. While they were eating, a disabled beggar came to the door. The appearance of the beggar was such that every one was reluctant to make contact with him. Giving him permission to enter the house, the holy Prophet made him sit on his knees and inviting him to eat with them. A man from Qureish who was there showed disgust and averted from him. As a result, that man of Queish died with the same disability.

وَرُوي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِي بَيْتِهِ يَأْكُلُونَ، فَقَامَ سَائِلٌ عَلَى الْبَابِ وَبِهِ زَمَانَةٌ يَتَكَرَّرُ مِنْهَا فَأَذِنَ لَهُ، فَلَمَّا دَخَلَ أَجْلَسَهُ عَلَى فَخْذِهِ ثُمَّ قَالَ: اطْعِمْ، وَكَانَ رَجُلٌ مِنْ قُرَيْشٍ اشْتَمَأَزَ مِنْهُ وَتَكَرَّهُهُ، فَمَا مَاتَ حَتَّى كَانَتْ بِهِ زَمَانَةٌ مِثْلَهَا.

Kind Behavior Towards The Poor

It has been reported that a man came to the holy Prophet asking him to give him something. The holy Prophet said: There is nothing with us for the moment but come along with me. If anything is brought to us, I will give it to you. Omar said; O Messenger of Allah! God has not made you duty-bound to what is

beyond your power. The holy Prophet did not like this comment. The man said: Give alms and fear not the Possessor of the throne for its being a little. The Messenger of Allah liked these words, smiled and joy could be seen in his face.

One who is hopeful of his favor will never be deprived of it nor will a neighbor return from his house without being honored.

رُوي أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَأَلَهُ فَقَالَ: مَا عِنْدِي شَيْءٌ وَلَكِنْ أَتَيْتُ عَلَيَّ فَإِذَا جَاءَنَا شَيْءٌ قَضَيْنَاهُ، قَالَ عُمَرُ: فَقُلْتُ يَا رَسُولَ اللَّهِ مَا كَلَّفَكَ اللَّهُ مَا لَا تَقْدِرُ عَلَيْهِ، قَالَ: فَكَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ الرَّجُلُ أَنْفِقْ وَلَا تَخَفْ مِنْ ذِي الْعَرْشِ إِقْلَالًا، قَالَ فَتَبَسَّمَ النَّبِيُّ وَعَرَفَ السُّرُورَ فِي وَجْهِهِ.

حاشاهُ أَنْ يُحْرَمَ الرَّاجِي مَكَارِمَهُ أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

His Foster Mother

Abot-Tofeil says: Being a small boy, I saw a woman coming to visit the holy Prophet who spread his cloak for her. The woman sat on it. I asked who this woman was. I was told she was his foster mother.

وَقَالَ أَبُو الطُّفَيْلِ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنَا غُلَامٌ إِذْ أَقْبَلَتْ امْرَأَةٌ حَتَّى دَنَتْ مِنْهُ فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ عَلَيْهِ، فَقُلْتُ مَنْ هَذَا؟ قَالُوا: أُمُّهُ الَّتِي أَرْضَعَتْهُ.

Respect For Foster Sister

Imam Sadeq has reported: One day the holy Prophet's sister came to visit him. The holy Prophet who was happy spread his sheet for her to sit on it and started talking with her. He looked at her face and Laughed with her. When his foster sister left and her brother came, the holy Prophet did not receive him warmly. It was asked: O Messenger of Allah! How come you treated her better than him. The holy Prophet said: she was more kind to her parents than he was.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ، فَلَمَّا نَظَرَ إِلَيْهَا سَرَّ بِهَا وَبَسَطَ مَلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا، ثُمَّ أَقْبَلَ يُحَدِّثُهَا وَيَضْحَكُ فِي وَجْهِهَا، ثُمَّ قَامَتْ وَذَهَبَتْ وَجَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ صَنَعْتَ بِأَخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ؟ فَقَالَ: لِأَنَّهَا كَانَتْ أَبْرُ بَوَالِدَيْهَا مِنْهُ.

Meeting People's Demand Between 2 Prayers

It has been reported that the holy Prophet used to shorten his prayer when he saw that some one was sitting near him. He would complete his prayer, would ask about his demand and after meeting his demand would continue with his prayer again.

وَرُوي أَنَّهُ لَا يَجْلِسُ إِلَيْهِ أَحَدٌ وَهُوَ يُصَلِّي إِلَّا خَفَّفَ صَلَاتَهُ وَسَأَلَهُ عَن حَاجَتِهِ فَإِذَا فَرَغَ عَادَ إِلَى صَلَاتِهِ.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَجْلِسُ إِلَيْهِ أَحَدٌ وَهُوَ يُصَلِّي إِلَّا خَفَّفَ صَلَاتَهُ وَأَقْبَلَ عَلَيْهِ فَقَالَ: أَلَيْكَ حَاجَةٌ، فَإِذَا فَرَغَ مِن حَاجَتِهِ عَادَ إِلَى صَلَاتِهِ.

In His Headquarters

During one of the battles, the holy Prophet was saying his prayer in his headquarters. At this time some riding Muslims passed by him. They stopped and inquired after the holy Prophet. Praying for the holy Prophet and saying that they would wait for him to complete his prayer if they were not in a hurry, the riders left that place. When the holy Prophet was through with his prayer, he turned to the companions wrathfully and said: it is strange that a group of Muslims stopped before you while inquiring after me and sending their greetings but you did not respect them nor did you prepare any food for them.

عَن دَاوُودَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَن أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي مَغَازِيهِ فَمَرَّ بِهِ رَكْبٌ وَهُوَ يُصَلِّي، فَوَقَفُوا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَأَلُوهُمْ عَن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم وَدَعَوْا وَأَتْنُوا وَقَالُوا: لَوْلَا إِنَّا عِجَالٌ لَانْتَضَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَقْرَعُوهُ مِنَّا السَّلَامَ وَمَضُوا.

فَانْفَتَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُغْضِبًا، ثُمَّ قَالَ لَهُمْ: يَفِيفُ عَلَيْكُمُ الرَّكْبُ وَيَسْأَلُونَكُمْ عَنِّي وَيُبَلِّغُونِي السَّلَامَ وَلَا تَعْرِضُونَ عَلَيْهِمُ الْغِذَاءَ (الخب)

A Thirsty Cat

Imam Ali said: While the Messenger of Allah was performing ablution, the cat of the house took refuge to him. The Messenger of Allah knew that the cat was thirsty. So he took the bowl of water to the cat which drank from the bowl. Then the Messenger of Allah used the rest of water for ablution.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَتَوَضَّأُ، إِذْ لَادَ بِهِ هِرٌّ الْبَيْتِ وَعَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ عَطْشَانٌ، فَأَصْغَى إِلَيْهِ الْإِنَاءَ حَتَّى شَرِبَ مِنْهُ الْهِرُّ وَتَوَضَّأَ بِفَضْلِهِ.

The Holy Prophet And Bedouin

It has been reported that a nomadic rough Arab came to the holy Prophet demanding a charity. The holy Prophet gave him something. But he was not pleased. The holy Prophet said: Was I benefactor? The man said: No. The companions lost their temper and were about to harm him but the Holy Prophet prohibited them. Later on, the Prophet took bedouin to his home and favored him with some more. The Prophet asked: Am I a benefactor? The man said: Yes. May Allah bless you and your family.

The holy Prophet said to him: You uttered harsh words which provoked the wrath of my companions. Now that you have said kind words in my presence, could you repeat the same in front of my companions so as to ease the wrath which they have against you. The bedouin agreed. The following day the holy Prophet turned his face to his companions and said: This man says he is pleased with me. The bedouin replied: Yes! He repeated what he had said privately to the holy Prophet. Then the Messenger of Allah said: the example of me and this man is like a man whose camel startled and ran away.

The people began shouting and running after the camel, thinking they would help the camel's owner. But the camel hoicked more and speeded up. The owner of the camel shouted: Let my camel be at ease. I know better how to calm it. So he went and picked up a handful of herbs and took his position gently in front of the camel. Then he easily grasped the bridle of his camel and set out on his way. The holy Prophet said: If I had let you free yesterday, surely you would have killed this poor bedouin.

رُوي أَنَّ إِعْرَابِيًّا جَاءَهُ يَطْلُبُ مِنْهُ شَيْئًا فَأَعْطَاهُ، ثُمَّ قَالَ: أَحْسَنْتُ إِلَيْكَ؟ قَالَ الْإِعْرَابِيُّ لَا وَلَا أَجْمَلْتِ، فَغَضِبَ الْمُسْلِمُونَ وَقَامُوا إِلَيْهِ فَأَشَارَ إِلَيْهِمْ أَنْ كُفُّوا ثُمَّ قَامَ وَدَخَلَ مَنْزِلَهُ وَارْسَلَ إِلَيْهِ وَزَادَهُ شَيْئًا، ثُمَّ قَالَ: أَحْسَنْتُ إِلَيْكَ؟ قَالَ نَعَمْ فَجَزَاكَ اللَّهُ مِنْ أَهْلِ وَعَشِيرَةٍ خَيْرًا، فَقَالَ لَهُ النَّبِيُّ إِنَّكَ قُلْتَ مَا قُلْتَ وَفِي نَفْسِ أَصْحَابِي مِنْ ذَلِكَ شَيْءٌ فَإِنْ أَحْبَبْتَ فَقُلْ بَيْنَ أَيْدِيهِمْ مَا قُلْتَ بَيْنَ يَدَيَّ حَتَّى يَذْهَبَ مَا فِي صُدُورِهِمْ عَلَيْكَ قَالَ نَعَمْ.

فَلَمَّا كَانَ الْغَدُ أَوْ الْعِشَاءَ جَاءَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّ هَذَا الْإِعْرَابِيَّ قَالَ مَا قَالَ فَرَدْنَاهُ فَرَعَمَ أَنَّهُ رَضِيَ كَذَلِكَ، قَالَ نَعَمْ فَجَزَاكَ اللَّهُ مِنْ أَهْلِ وَعَشِيرَةٍ خَيْرًا.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَثَلِي وَمَثَلُ هَذَا مِثْلُ رَجُلٍ لَهُ نَاقَةٌ شَرَدَتْ عَلَيْهِ فَاتَّبَعَهَا النَّاسُ فَلَمْ يَزِيدُوهَا إِلَّا نُفُورًا، فَنَادَاهُمْ صَاحِبُهَا خَلُّوا بَيْنِي وَبَيْنَ نَاقَتِي فَإِنِّي أَرْفُقُ بِهَا مِنْكُمْ وَأَعْلَمُ فَتَوَجَّهَ لَهَا بَيْنَ يَدَيْهَا فَأَخَذَ لَهَا مِنْ قِمَامِ الْأَرْضِ فَرَدَّهَا حَتَّى جَاءَتْ وَاسْتَنَاخَتْ وَشَدَّ عَلَيْهَا رَحْلَهَا وَاسْتَوَى عَلَيْهَا وَإِنِّي لَوْ تَرَكْتُكُمْ حَيْثُ قَالَ الرَّجُلُ مَا قَالَ فَقَتَلْتُمُوهُ دَخَلَ النَّارَ.

Negus' Envoys

It has been reported on the authority of Abi-Qatadah: When Negus' envoys came to the holy Prophet, he personally received them. His companions said: We are prepared to receive them in your place. But the holy Prophet said: When our companions had gone there, they were honored. Therefore, I would like to recompense too.

وَعَنْ أَبِي قَتَادَةَ قَالَ: وَقَدْ وَفَدَ لِلنَّجَاشِيِّ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَخْدِمُهُمْ، فَقَالَ: لَهُ أَصْحَابُهُ نَكْفِيكَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُمْ كَانُوا لِأَصْحَابِنَا مُكْرَمِينَ وَإِنِّي أَحِبُّ أَنْ أَكْفِيَهُمْ.

The Son Of Hatam Tai

Imam Ali said: When Adi Ibn -Hatam came to the holy Prophet, the Messenger of Allah took him to his home where there was nothing but a straw mat. The holy Prophet spread it for him and sat on the ground himself.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ادْخَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْتَهُ وَلَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصْفَةٍ وَوِسَادَةٍ مِنْ أَدَمٍ فَطَرَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَدِيِّ بْنِ حَاتِمٍ.

His Detachment From The World

It has been reported on the authority of Imam Sadeq: One day the messenger of Allah left home while he was sad. At this moment, an angel came to him with keys to all the world treasures. The angel said: O Muhammad! These are keys to the world. Your Lord says: Open and take of it whatever you wish, for nothing will be reduced of what is with Me. The Messenger of Allah said: The world is the home of one who has no home and whoever accumulates wealth for the world, is not wise. The angle said: By God who appointed you truthfully, I heard the same in the fourth heaven from the angel who gave me the keys.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ مَحْزُونٌ فَأَتَاهُ مَلَكٌ وَمَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ فَقَالَ: يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ خَزَائِنِ الدُّنْيَا، يَقُولُ لَكَ رَبُّكَ افْتَحْ وَخُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ يَنْقُصَ شَيْئاً عِنْدِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ، فَقَالَ الْمَلَكُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيَتْ الْمَفَاتِيحَ.

Living A Simple Life

The Messenger of Allah was brought a gift. He found no bowl to put the gift in. He said: Put it on the ground, I am a servant like the other servants of God.

أُهِدِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَدِيَّةٌ فَلَمْ يَجِدْ شَيْئًا يَضَعُهُ عَلَيْهِ، فَقَالَ: ضَعُهُ بِالْحَضِيضِ، فَإِنَّمَا أَنَا عَبْدٌ أَكُلُ
كَمَا يَأْكُلُ الْعَبْدُ.

Good Behavior

It has been reported on the authority of Imam Sadeq: One day when Aisha was with the holy Prophet, a man came to the door and asked for permission to visit him. The holy Prophet said: He is a bad brother for the tribe. Aisha rose up and went inside the room, the holy Prophet gave him permission to enter and treated him kindly. When the man left, Aisha said: O Messenger of Allah! You said he was not a good man yet you treated him kindly. The holy Prophet said: The worst servants of Allah are those with whom people are reluctant to associate due to their bad language.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ عِنْدَهُ عَائِشَةُ فَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: بئسَ اخو العَشِيرَةِ، وَقَامَتِ عَائِشَةُ فَدَخَلَتِ الْبَيْتَ، وَأَذِنَ لَهُ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ فَدَخَلَ، فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى إِذَا فَرَغَ مِنْ حَدِيثِهِ خَرَجَ، فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ
اللَّهِ بَيْنَا أَنْتَ تَذْكُرُهُ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَبَشْرِكَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّ مِنْ أَشْرَرِ عِبَادِ اللَّهِ مَنْ
يَكْرَهُ مُجَالَسَتَهُ لِفُحْشِهِ.

Conclusion Of Speech

It has been reported that whenever the holy Prophet completed his speech and intended to rise up, he would say: O God, forgive us our sins, our faults, what we have done intentionally, openly or secretly and what You know of us best. You are the Giver and the Retarder. There is no god but You.

وَرُوِيَ أَنَّ النَّبِيَّ كَانَ إِذَا فَرَغَ مِنْ حَدِيثِهِ وَأَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ يَقُولُ: اللَّهُمَّ اغْفِرْ لَنَا مَا أخطأْنَا وَمَا تَعَمَّدْنَا وَمَا
أَسْرَرْنَا وَمَا أَعْلَنَّا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

Flattery

A bedouin came to the holy Prophet saying: Aren't you superior to us in terms of both ancestor and children? You were superior to us in the era of ignorance and you are our leader in Islam now. The holy Prophet became furious saying: Behind how many veils does your tongue lie? He replied: Two veils

namely lips and teeth. The holy Prophet said: Neither of two could avert the vehemence and freedom of your tongue. Then he said: Among all things given to man, there is nothing more harmful than glibness for his hereafter, Then in order to silence that man, he ordered Imam Ali to cut that man's tongue. People thought Imam Ali was going to cut that man's tongue but he gave him a few Dirhams and the man kept silent.

أتى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِعْرَابِيٌّ فَقَالَ لَهُ: أَلَسْتَ خَيْرَنَا أَبَا وَأَكْرَمَنَا عَقِبًا وَرَيْسَنَا فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ؟ فَغَضِبَ النَّبِيُّ (ص) وَقَالَ يَا أَعْرَابِيُّ كَمْ دُونَ لِسَانِكَ مِنْ حِجَابٍ؟ قَالَ اثْنَانِ شَفْتَانِ وَأَسْنَانٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَمَا كَانَ فِي أَحَدٍ هَذَيْنِ مَا يَرُدُّ عَنَّا غَرْبَ لِسَانِكَ هَذَا؟ أَمَا إِنَّهُ لَمْ يُعْطَ أَحَدٌ فِي دُنْيَاهُ شَيْئًا هُوَ أَضْرُّ لَهُ فِي آخِرَتِهِ مِنْ طَلَاقَةِ لِسَانِهِ يَا عَلِيُّ قُمْ فَاقْطَعْ لِسَانَهُ فَظَنَّ أَنَّهُ يَقْطَعُ لِسَانَهُ فَأَعْطَاهُ دِرَاهِمَ

False Esteem

It has been reported on the authority of Imam Sadeq that a man of Bani-Fahd was beating his slave in a thorough-fare. The slave was constantly seeking refuge in Allah hoping that the name of Allah would stop his master from beating him.

The holy Prophet happened to pass by. Seeing the holy Prophet, the slave sought refuge in Muhammad. Hearing the name of Muhammad, the master of the slave stopped beating him. Addressing the man, the holy Prophet said: This slave was seeking refuge with Allah but you didn't care. However, when he sought refuge in Muhammad, you stopped seating him. Whereas Allah is the one in Whom one should seek refuge. Being aware of his bad deed, the master set the slave free for the sake of Allah. The Messenger of Allah said: By the one who has appointed me as a Prophet, your face would be burnt in fire if you did not set him free.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجُلٌ مِنْ بَنِي فَهْدٍ وَهُوَ يَضْرِبُ عَبْدًا لَهُ وَالْعَبْدُ يَقُولُ: أَعُوذُ بِاللَّهِ فَلَمْ يَقْلَعْ الرَّجُلُ عَنْهُ، فَلَمَّا أَبْصَرَ الْعَبْدُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَعُوذُ بِمُحَمَّدٍ، فَأَقْلَعَ عَنْهُ الضَّرْبَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَتَعَوَّذُ بِاللَّهِ فَلَا تُعِيدُهُ؟ وَيَتَعَوَّذُ بِمُحَمَّدٍ فَتُعِيدُهُ؟ وَاللَّهِ أَحَقُّ أَنْ يُجَارَ عَائِدُهُ مِنْ مُحَمَّدٍ، فَقَالَ الرَّجُلُ: هُوَ حُرٌّ لَوَجْهِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ (ص): وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ لَمْ تَفْعَلْ لَوَاقِعَ وَجْهَكَ حَرَّ النَّارِ

Exaggeration

Imam Ali has said: One day the Messenger of Allah came to a group of his companions. Joyfully and politely they said: Hail our Master and Lord! The Messenger of Allah became angry saying: Do not speak like that. Rather say: Hail our Prophet and the Messenger of our Lord! Speak truthfully. Do not exaggerate in your speech or you will go astray.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَرَجَ عَلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالُوا لَهُ مَرَحِبًا بِسَيِّدِنَا وَمَوْلَانَا فَغَضِبَ رَسُولُ اللَّهِ غَضَبًا شَدِيدًا ثُمَّ قَالَ: لَا تَقُولُوا هَكَذَا وَلَكِنْ قُولُوا مَرَحِبًا بِنَبِيِّنَا وَرَسُولِ رَبِّنَا، قُولُوا السَّدَادَ مِنَ الْقَوْلِ وَلَا تَغْلُوا فِي الْقَوْلِ فَتَمَرَّقُوا.

Seeking Heal From His Aba (Cloak)

Bahre Saqa has quoted Imam Sadeq as saying: Good temper brings about joy. Then, he said: Would you like me to tell you a hadith none of the people of Medina knows? I said: Yes. Then the Imam said: One day when the messenger of Allah was in mosque, a small girl of Ansar entered the mosque and caught hold of the holy Prophet's Aba (cloak). The Messenger of Allah rose up without saying anything. The girl too did not say anything. This was repeated for three times. When the holy Prophet rose up for the fourth time, the girl was behind him. Having pulled a thread of the holy Prophet's Aba, the girl left the mosque. People asked the girl: What was it you were doing to the holy Prophet by driving him into a corner, for neither you nor the holy Prophet were saying anything, what did you mean? She said: There is a person sick in our home. So they sent me to take a thread of the holy Prophet's Aba so that he will be healed. I decided to do it myself but the holy Prophet noticed it and I was ashamed. I did not want to ask him either. Therefore I eventually managed to take a thread of his Aba.

عَنْ بَحْرِ السَّقَاءِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا بَحْرُ حُسْنُ الْخُلُقِ يَسْرُ، ثُمَّ قَالَ: الْاُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدِي أَحَدٍ مِنَ أَهْلِ الْمَدِينَةِ؟ قُلْتُ: بَلَى، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَهُوَ قَائِمٌ، فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ، فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمْ تَقُلْ شَيْئًا، وَلَمْ يَقُلْ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شَيْئًا حَتَّى فَعَلْتَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الرَّابِعَةِ وَهِيَ خَلْفَهُ، فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ، فَقَالَ لَهَا النَّاسُ: فَعَلَ اللَّهُ بِكَ وَفَعَلَ، حَبَسَتْ رَسُولَ اللَّهِ ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئًا وَلَا هُوَ يَقُولُ لَكَ شَيْئًا، مَا كَانَتْ حَاجَتُكَ إِلَيْهِ؟ قَالَتْ: إِنَّ لَنَا مَرِيضًا فَأَرْسَلَنِي أَهْلِي لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا، فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ أَنْ أَخْذَهَا وَهُوَ يَرَانِي وَأَكْرَهُ اسْتَأْمَرُهُ فِي أَخْذِهَا فَأَخَذْتُهَا.

Shaking Hands

Imam Sadeq has reported: Meeting Hozaiqah, the holy Prophet stretched his hand for shaking hands with him but Hozaiqah held back his hand. The holy Prophet said: O Hozaiqah, I stretched my hand towards you but you are holding back your hand? Hozaiqah said: O Messenger of Allah! I am willing to shake hand with you but since I am polluted, I don't want to touch your hand. The holy Prophet said: Don't you know that when Muslims shake hands when meeting, their sins will fall down like the leaves of a tree.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَقِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حُدَيْفَةَ فَمَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدَهُ فَكَفَّ حُدَيْفَةُ يَدَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا حُدَيْفَةُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَنِّي؟ فَقَالَ حُدَيْفَةُ: يَا رَسُولَ اللَّهِ

بِيَدِكَ الرَّغْبَةُ وَلِكِنِّي كُنْتُ جُنُبًا فَلَمْ أُحِبُّ أَنْ تَمَسَّ يَدِي يَدَكَ وَأَنَا جُنُبٌ فَقَالَ النَّبِيُّ (ص) أَمَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقِيَا فَتَصَافَحَا تَحَاتَّتْ ذُنُوبُهُمَا كَمَا يَتَحَاتَّتْ وَرَقُّ الشَّجَرِ.

Two Circles Of Believers

One day when the holy Prophet entered the Mosque, his glance fell on two groups, one engaged in prayers and supplications while the other busy in discussing the Islamic sciences. Being asked about them, the holy Prophet said: Both groups are engaged in useful activities but the group engaged in teaching and learning is superior and he sat with them.

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَإِذَا فِي الْمَسْجِدِ مَجْلِسَانِ، مَجْلِسٌ يَتَفَقَّهُونَ وَمَجْلِسٌ يَدْعُونَ اللَّهَ وَيَسْأَلُونَهُ، فَقَالَ: كِلَا الْمَجْلِسَيْنِ إِلَى خَيْرٍ، أَمَا هَؤُلَاءِ فَيَدْعُونَ اللَّهَ وَأَمَا هَؤُلَاءِ فَيَتَعَلَّمُونَ وَيَفْقَهُونَ الْجَاهِلَ، هَؤُلَاءِ أَفْضَلُ بِالْتَّعْلِيمِ. أُرْسِلَتْ ثُمَّ قَعَدَ مَعَهُمْ.

Zeal

The Messenger of Allah said: Prophet Ibrahim was zealous but I am more zealous than him. May God curse believers and Muslims who have no zeal.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَانَ إِبْرَاهِيمُ غَيُورًا وَأَنَا أَغْيَرُ مِنْهُ وَجَدَعَ اللَّهُ أَنْفَ مَنْ لَا يُغَارُ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

Seeking Help From God On The Day Of Badr

Imam Ali said: On the day of Badr, I went to see what the holy Prophet was doing with the strong enemy on the horrible scene. I found him prostrating and saying constantly: O the Living One, O the self-subsisting! I waited for some time but he was still in prostration and kept on saying the same words till God made him victorious in the battle.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَمَّا كَانَ يَوْمُ بَدْرٍ جِئْتُ أَنْظُرُ مَا يَصْنَعُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَإِذَا هُوَ سَاجِدٌ يَقُولُ «يَا حَيُّ يَا قَيُّوْمُ» فَتَرَدَّدَتْ مَرَّاتٍ وَهُوَ عَلَى حَالِهِ لَا يَزِيدُ عَلَى ذَلِكَ إِلَى أَنْ فَتَحَ اللَّهُ لَهُ.

Listening To The Holy Quran

Ibn-Masood says: The Messenger of Allah said: Recite for me some verses of the Quran. Ibn-Masood said: shall I recite for you the holy Quran while it has been revealed to you? The holy Prophet said: Yes,

I like to have the pleasure of listening to it. Ibn-Masood says: I started reciting the Chapter of An-Nisa (the women) until I reached the following verse:

“(O Prophet) How will it be, then, when We bring from every people a witness and bring you as a witness against these?” (4:41)

Just as I recited the verse, the Prophet wept and then said: Indeed, that is enough for today.

عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اقْرَأْ عَلَيَّ، قُلْتُ يَا رَسُولَ اللَّهِ اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ نَعَمْ، أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَفَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الْآيَةِ «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا» فَقَالَ: حَسْبُكَ الْآنَ فَإِذَا عَيْنَاهُ تَذْرِفَانِ

Weeping

The messenger of Allah used to weep for fear of God so much that his prayer mat would become wet though he had committed no sin.

وَكَانَ يَبْكِي حَتَّى يَبْتَلَّ مُصَلَّاهُ خَشْيَةً مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ غَيْرِ جُرْمٍ

Showing No Desire For Revenge

It has been recorded in 28s that the Messenger of Allah never revenged himself on any one, rather he forgave all those who persecuted him.

جَاءَ فِي الْآثَارِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَنْتَقِمْ لِنَفْسِهِ مِنْ أَحَدٍ قَطُّ بَلْ كَانَ يَعْفُو وَيَصْفَحُ

Forbidding Backbiting

The Messenger of Allah used to say to his companions: Do not talk behind each other's back before me, for I like to come to you with a sound heart.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا يُبَلِّغُنِي أَحَدٌ مِنْكُمْ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ

Enjoying No Privilege

It has been reported on the authority of Abu Dharr that the Messenger of Allah used to sit among the companions without any privilege and any one not knowing him had to ask which one he was.

Abu Dharr says: We asked the holy Prophet to give permission to make a bench for him so that newcomers would recognize him. Having acquired the permission, we made a bench of clay on which the holy Prophet would sit and we too took a seat on his two sides.

عَنْ أَبِي ذَرٍّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَجْلِسُ بَيْنَ ظَهْرَانِي أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ فَطَلَبْنَا إِلَى النَّبِيِّ أَنْ يَجْعَلَ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ فَبَيْنَمَا لَهُ دُكَّانًا (دَكَّةً) مِنْ طِينٍ فَكَانَ يَجْلِسُ عَلَيْهَا وَتَجْلِسُ بِجَانِبَيْهِ.

His Trustworthiness

Imam Sadeq has been quoted as saying: Do not breach trust, for the Messenger of Allah would return to its owner even if he was given a needle and thread in trust.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَدُوا الْأَمَانَةَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يُؤَدِّي الْخَيْطَ وَالْمَخِيطَ.

Keeping Promise

Imam Sadeq has been quoted as saying: The Messenger of Allah who had an appointment with a man by the side of a rocky place, waited for a long time but the man did not show up. The sun was extremely hot in a way that the holy Prophet suffered pain. A companion said: O Messenger of Allah! How good it was if you would go to shade from sunlight. The holy Prophet said: I had made arrangement to meet him in this place. If he does not come, it is his fault.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَدَّ رَجُلًا إِلَى الصَّخْرَةِ فَقَالَ: أَنَا لَكَ هُنَا حَتَّى تَأْتِي، قَالَ: فَاشْتَدَّتِ الشَّمْسُ عَلَيْهِ، فَقَالَ لَهُ الصَّحَابَةُ: يَا رَسُولَ اللَّهِ لَوْ أَنَّكَ تَحَوَّلْتَ إِلَى الظِّلِّ قَالَ: وَعَدْتُهُ هَاهُنَا وَإِنْ لَمْ يَجِئْ كَانَ مِنْهُ الْجَشْرُ.

Eating With Guests

Quoting his brother, Musa Ibn –Ja'afar, Ali Ibn –Ja'afar reported that whenever the Messenger of Allah received guests, he would eat with them and would not stop eating till the guests would stop.

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَانَ إِذَا أَتَاهُ الضَّيْفُ أَكَلَ مَعَهُ
وَلَمْ يَرْفَعْ يَدَهُ مِنَ الْخَوَانِ حَتَّى يَرْفَعَ الضَّيْفُ يَدَهُ.

Never Speaking Ironically

It has been reported on the authority of Mas'adah: I heard from Imam Sadeq saying to his disciples: Do not taunt one who is your friend with his flaws nor reproach him for his wrongs, for this is not part of the ethos of the Messenger of God nor those of the Imams.

عَنْ مَسْعَدَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِأَصْحَابِهِ: لَا تَطَعُنُوا فِي عُيُوبِ مَنْ أَقْبَلَ إِلَيْكُمْ بِمَوَدَّتِهِ وَلَا
تُوقِفُوهُ عَلَى سَيِّئَتِهِ يَخْضَعُ لَهَا فَإِنَّهَا لَيْسَتْ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمِنْ أَخْلَاقِ أَوْلِيَائِهِ.

Salutation And Greeting

The Messenger of Allah would meet the demand of anyone coming to him with a need whether he was a free man or a slave (Man or woman). He was not harsh or bad-tempered. He never raised his voice on the marketplace. He never recompensed evil with evil but forgave all wrongs. He was the first to greet whomever he met.

وَلَا يَأْتِيهِ أَحَدٌ حُرًّا أَوْ عَبْدًا أَوْ أُمَّةً إِلَّا قَامَ مَعَهُ فِي حَاجَتِهِ لَا فِظًّا وَلَا غَلِيظًا وَلَا صَخَابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ
السَّيِّئَةَ وَلَكِنْ يَغْفِرُ وَيَصْفَحُ وَيَبْدَأُ مَنْ لَقِيَهِ بِالسَّلَامِ.

Moral Mission

The Messenger of Allah has been quoted as saying: I have been tutored by God and Ali has been tutored by me. My Lord has enjoined me generosity and good deeds and has forbidden me envy and tyranny.

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا أُدِيبُ اللَّهُ وَعَلِيٌّ أُدِيبِي أَمْرِنِي رَبِّي بِالسَّخَاءِ وَالْبِرِّ وَنَهَانِي عَنِ الْبُخْلِ وَالْجَفَا.

Eating With Others

Imam Sadeq has reported that whenever the Messenger of Allah ate with people, he was the first to eat and the last to stop eating. In this way people were not ashamed of eating.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا أَكَلَ مَعَ الْقَوْمِ، أَوَّلُ مَنْ يَضَعُ يَدَهُ مَعَ

الْقَوْمِ وَآخَرَ مَنْ يَرْفَعُهَا إِلَى أَنْ يَأْكُلَ الْقَوْمُ

Never Disgracing People

The holy Prophet was such that when it was said that someone had done something wrong, he never blamed him in the presence of others so as not to disgrace him.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا بَلَغَهُ عَنِ الرَّجُلِ شَيْءٌ لَمْ يَقُلْ مَا بِالْ فَلَانٌ وَلَكِنْ يَقُولُ: مَا بِالْ أَقْوَامٌ يَقُولُونَ حَتَّى لَا يَفْضَحَ أَحَدًا.

Equal Division

It has been reported on the authority of Imam Sadeq that a certain amount of goods was brought to the holy Prophet. The Messenger of Allah decided to divide it among the companions of Soffeh but since it was not much, some of them could not have a share. So the Messenger of Allah went to the deprived ones apologizingly lest they would become broken-hearted saying: I was brought something. I wanted to divide it equally among you but it was not enough. So I gave it only to those feared to be hungry and impatient.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: أَتَى النَّبِيَّ بِشَيْءٍ فَفَسَّمَهُ فَلَمْ يَسَعِ أَهْلَ الصُّفَّةِ جَمِيعًا فَخَصَّ بِهِ أَنْاسًا مِنْهَا فَخَافَ رَسُولُ اللَّهِ أَنْ يَكُونَ قَدْ دَخَلَ قُلُوبَ الْآخَرِينَ شَيْءٌ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: مَعذِرَةٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَيْكُمْ يَا أَهْلَ الصُّفَّةِ، أَنَا أَوْتِينَا بِشَيْءٍ فَأَرَدْنَا أَنْ نُفَسِّمَهُ بَيْنَكُمْ فَلَمْ يَسَعَكُمْ، فَخَصَصْتُ بِهِ أَنْاسًا مِنْكُمْ، خَشِينَا جَزَعَهُمْ وَهَلَعَهُمْ.

Weight-Lifter

The Messenger of Allah passed by a gathering among whom there was a man who could lift a big stone. People were amazed with his strength. Seeing it the holy Prophet asked: What is this gathering for? People told him about the strong man lifting a big stone. The Messenger of Allah said: Do you know who is stronger than this man? Stronger than this man is one who is abused but he can endure it and one who overcomes his carnal desire, the Satan of himself and the Satan of the abuser.

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَوْمٍ فِيهِمْ رَجُلٌ يَرْفَعُ حَجْرًا يُقَالُ لَهُ حَجَرُ الْأَشِدَّاءِ وَهُمْ يَعْجَبُونَ مِنْهُ، فَقَالَ مَا هَذَا؟ قَالُوا: رَجُلٌ يَرْفَعُ حَجْرًا يُقَالُ لَهُ حَجَرُ الْأَشِدَّاءِ قَالَ: أَفَلَا أُخْبِرُكُمْ بِمَا هُوَ أَشَدُّ مِنْهُ؟ رَجُلٌ سَبَّهُ رَجُلٌ فَحَلَّمَ عَنْهُ فَغَلَبَ نَفْسَهُ وَغَلَبَ شَيْطَانَهُ وَشَيْطَانَ صَاحِبِهِ.

In Ummi-Salmah's Home

It has been reported on the authority of Imam Sadeq: The Messenger of Allah was one night in Ummi-Salamah's house. It was midnight when Ummi-Salamah woke up and noticed that the holy Prophet was not in his bed. She was worried about what had happened. She got up and began to search for the Prophet. She found the holy Prophet standing up in a dark corner, raising his hands towards the sky, shedding tears and saying: "O God! Do not take from me the good things that you have granted me Do not let the enemy and the jealous blame me! My God! Do not let me return to the evils from which you have saved me! My God! Do not leave me alone as much as the twinkling of an eye!

Hearing these words, Ummi-Salama started crying. The Messenger of Allah who noticed it asked: Why are you crying? She said: May my parents be sacrificed for you. Why should I not cry? You who have such a rank and great position with God and you fear Him to the extent that you ask Him not to leave you alone for a moment! So, woe to me and other persons like me! The holy Prophet said: How could I feel sure and not fear!? Prophet Yunus was left alone for a moment and it befell him what you know about it.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بَيْتِ أُمِّ سَلَمَةَ فِي لَيْلَتِهَا، فَفَقَدَتْهُ مِنَ الْفِرَاشِ، فَدَخَلَهَا فِي ذَلِكَ مَا يَدْخُلُ النِّسَاءَ، فَقَامَتْ تَطْلُبُهُ فِي جَوَانِبِ الْبَيْتِ حَتَّى انْتَهَتْ إِلَيْهِ وَهُوَ فِي جَانِبِ مِنَ الْبَيْتِ قَائِمٌ رَافِعٌ يَدَيْهِ يَبْكِي وَهُوَ يَقُولُ:

اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطَيْتَنِي أَبَدًا، اللَّهُمَّ لَا تُشْمِتْ بِي عَدُوًّا وَلَا حَاسِدًا أَبَدًا؛ اللَّهُمَّ وَلَا تَرُدَّنِي فِي سُوءٍ»
«اسْتَنْقَذْتَنِي مِنْهُ أَبَدًا، اللَّهُمَّ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا».

فَقَالَ: يَا أُمَّ سَلَمَةَ وَمَا يُؤْمِنُنِي؟ وَإِنَّمَا وَكَّلَ اللَّهُ يُونُسَ بْنِ مَتَّى إِلَى نَفْسِهِ طَرْفَةَ عَيْنٍ وَكَانَ مِنْهُ مَا كَانَ

Endeavor In Prayer

It has been reported on the authority of Abdullah that O mar Ibn -khattab came to the Messenger of Allah while he was very ill or had fever. Omar said: O Messenger of Allah! How high your temperature is? The holy Prophet said: Yet it did not prevent me from reciting thirty chapters of the holy Quran among which seven were the longest. Omar said: O Messenger of Allah! Allah has forgiven you your faults in the past and in the future and yet you make such an endeavor!? The holy Prophet said: Should I not be then a thankful servant?

عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ خَطَّابٍ دَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ مَوْقُودٌ، أَوْ قَالَ: مَحْمُومٌ، فَقَالَ لَهُ

عُمَرُ: يَا رَسُولَ اللَّهِ مَا أَشَدَّ وَعَكَ أَوْ حَمَاكَ؟ فَقَالَ: مَا مَنَعَنِي ذَلِكَ أَنْ قَرَأْتُ اللَّيْلَةَ ثَلَاثِينَ سُورَةَ فِيهِنَّ السَّبْعَ الطُّوَلُ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَأَنْتَ تَجْتَهِدُ هَذَا لِاجْتِهَادٍ؟ فَقَالَ: يَا عُمَرُ أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

Prostration

It has been reported on the authority of Imam Baqer that the Messenger of Allah never woke up without falling in prostration to God — Almighty and Glorified.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَا اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ نَوْمٍ قَطُّ إِلَّا خَرَّ لِلَّهِ عَزَّ وَجَلَّ سَاجِدًا.

Daily Praise And Thanks

The Messenger of Allah used to thank God 360 times that is the number of blood vessels saying: All praise is due to the Lord of the worlds.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثَ مِئَةٍ وَسِتِّينَ مَرَّةً عَدَدَ عُرُوقِ الْجَسَدِ، يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ.

Repentance

It has been reported on the authority of Imam Sadeq that the Messenger of Allah used to repent seventy times a day without having committed any sin saying: I repent unto Allah.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ، كَانَ يَقُولُ: أَتُوبُ إِلَى اللَّهِ.

Thankfulness

It has been reported on the authority of Imam Sadeq that the Messenger of Allah who was riding his she-camel on a trip came down from the camel, unexpectedly performed five prostrations and then mounted his camel. His companions said; O Messenger of Allah! We saw you doing what you would not do before. The Messenger of Allah said: Yes Gabriel came to me with several glad tidings from Allah — Almighty and Glorified. Therefore, I performed one prostration for every glad tidings.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ، إِذْ نَزَلَ فَسَجَدَ

خَمَسَ سَجَدَاتٍ، فَلَمَّا رَكِبَ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئًا لَمْ تَصْنَعْهُ، فَقَالَ عَلَيْهِ السَّلَامُ نَعَمْ اسْتَقْبَلَنِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَبَشَّرَنِي بِبِشَارَاتٍ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَسَجَدْتُ لِلَّهِ شُكْرًا لِكُلِّ بَشْرِي سَجْدَةً.

Ibrahim

Anas Ibn –Malek has been quoted as saying: I saw that the holy Prophet's son, Ibrahim was dying. Shedding tears, the Messenger of Allah said: Eyes are weeping and heart is sorrowful. I do not say anything save what pleases our Lord and we are sorrowful for you O Ibrahim.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ إِبْرَاهِيمَ بْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَجُودُ بِنَفْسِهِ، فَدَمَعَتْ عَيْنَاهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا أَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ.

His Wrath

It has been reported on the authority of Imam Ali that the Messenger of Allah was never wrathful for the sake of the worldly affairs but when he was wrathful for the sake of God, no one could change his mind.

رُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَغْضَبُ لِلدُّنْيَا وَإِذَا أَغْضَبَهُ الْحَقُّ لَمْ يَصْرِفْهُ أَحَدٌ.

When Riding

When the Messenger of Allah was riding, he would not let anyone to go with him on foot. The holy Prophet either make him ride with him and in case he did not accept, the Messenger of Allah would say: You go first and wait for me in a certain place.

رُوي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لَا يَدْعُ أَحَدًا يَمْشِي مَعَهُ، إِذَا كَانَ رَاكِبًا حَتَّى يَحْمِلَهُ مَعَهُ، فَإِنْ أَبِي قَالَ تَقَدَّمَ أَمَامِي وَادْرِكْنِي فِي الْمَكَانِ الَّذِي يُرِيدُ.

Inhibition

The holy Prophet has been quoted as saying: Among the first things from which my Lord inhibited me was quarrel with people.

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ أَوَّلَ مَا نَهَانِي عَنْهُ رَبِّي عَزَّ وَجَلَّ.... إِلَى أَنْ قَالَ: وَمُلاحاةَ الرِّجَالِ.

How He Would Walk?

It has been reported that the Messenger of Allah would take his steps fast when on a trip and when he reached a vast desert, his pace became faster. A companion of his has said: I saw no one faster than the Messenger of Allah in walking as if the earth contracted under. His feet and we could hardly catch up with him.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَسِيرُ الْعَنْقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ

مَا رَأَيْتُ أَحَدًا أَسْرَعُ فِي مَشْيَيْتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَأَنَّمَا الْأَرْضُ تُطْوِي لَهُ وَإِنَّا لَنَجْهَدُ انْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرٍ

He And The Orphans

When Ja'afar Tayyar son of Abo-Taleb was martyred in a battle and the news reached Medina, the Messenger of Allah went to his house. Addressing his wife, Asma the daughter of Aamees, the holy Prophet said: Bring me the children of Ja'afar. He took them into his arms, smelled them and was kind to them. Abdullah Ibn -Ja'afar says: I remember well the day the Messenger of Allah came to my mother, gave the news of my father's martyrdom and then drew his hand on my head and my brother's head.

لَمَّا أُصِيبَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهَا: أَخْرِجِي لِي وُلْدَ جَعْفَرٍ، فَأَخْرَجُوا إِلَيْهِ فَضَمَّهُمْ وَشَمَّهُمْ، قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَحْفَظُ حِينَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَيَّ فَنَعَى لَهَا أَبِي وَنَظَرْتُ إِلَيْهِ وَهُوَ يَمْسَحُ عَلَيَّ رَأْسِي وَرَأْسَ أَخِي

Condolence To The Son Of Zeid Ibn -Hareseh

When Zeid Ibn -Hareseh was martyred, the Messenger of Allah went to see his family. Seeing the holy Prophet, Zeid's daughter burst into tears in a way that the holy Prophet too started crying. A companion asked: O Messenger of Allah! What state was it? The holy Prophet said: This is the eagerness of a friend towards his friend.

لَمَّا أُصِيبَ زَيْدُ بْنُ حَارِثَةَ، انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى مَنْزِلِهِ فَلَمَّا رَأَتْهُ ابْنَتُهُ جَهَشَتْ، فَانْتَحَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: هَذَا شَوْقُ الْحَبِيبِ إِلَى الْحَبِيبِ

Visiting The Sick And Taking Part In Funeral

It has been reported on the authority of Anas Ibn –Malek that the Messenger of Allah used to visit the sick, take part in the funeral of Muslims, accept the slaves' invitation and ride on an ass. On the day of Khaybar, Gorayzah and Nazeer, he rode on an ass whose rein was a rope of date fiber with sackcloth underneath him.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَعُودُ الْمَرِيضَ وَيَتَّبِعُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ، وَكَانَ يَوْمَ خَيْبَرَ وَيَوْمَ قُرَيْظَةَ وَالنَّضِيرِ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلِ مِنْ لَيْفٍ تَحْتَهُ إِكْفٌ مِنْ لَيْفٍ.

Prayer For The Unjust

It has been reported that when four teeth of the Messenger of Allah were broken and his face was hurt in the Battle of Ohod, his companions became upset, so they said: O Messenger of Allah! We wish that you would curse them! The Messenger of Allah said: I was not delegated to curse people but to pray and be a mercy for them. O God! Guide my people for they do not know the truth.

وَرُوي أَنَّهُ لَمَّا كُسِرَتْ رُبَاعِيَّتُهُ وَشَجَّ وَجْهُهُ يَوْمَ أُحُدٍ، شَقَّ ذَلِكَ عَلَى أَصْحَابِهِ شَدِيدًا وَقَالُوا لَوْ دَعَوْتَ عَلَيْهِمْ، فَقَالَ إِنِّي لَمْ أُبْعَثْ لِعَانًا وَلَكِنِّي بُعِثْتُ دَاعِيًا وَرَحْمَةً، اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

Explanation

It has been reported on the authority of Ibn–Abbas that whenever the Messenger of Allah related a hadith or was asked a question, he would repeat it three times to make it fully understood.

قال ابن عباس كان رسول الله صلى الله عليه وآله إذا حدث الحديث أو سأل عن الأمر كرره ثلاثاً ليفهم ويفهم عنه.

When He Felt Proud

Whenever the Messenger of Allah saw a Jew, a Christian, a Sabian, a Zoroastrian or any other person of non–Muslims, he used to say: Praise is due to Allah who has made me excel you with Islam being my faith, the holy Quran my book, Prophethood my mission, Ali being my Minister, my brothers being the believers and Ka'aba being my Qibla.

كان رسول الله صلى الله عليه وآله إذا رأى يهودياً أو نصرانياً أو صابئاً أو مجوسياً. أو واحداً على غير ملة الإسلام قال: الحمد لله الذي فضّلني عليك بالإسلام ديناً وبالقرآن كتاباً وبمحمد نبياً وبعلي إماماً وبالمؤمنين إخواناً وبالكعبة

Humiliating Others

Imam Baqer and Imam Sadeq have been polyquoted as saying: Abu Dharr humiliated a man by calling him, O son of a black since his mother was black. The Messenger of Allah said: O Abu Dharr! Are you humiliating him because of his mother?! Abu Dharr rubbed his head and face against the earth (regretted) so much that the Messenger of Allah was pleased with him.

عَنْ الْبَاقِرِينَ عَلَيْهِمَا السَّلَامُ: أَنَّ أَبَا ذَرٍّ عَيْرَ رَجُلًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأُمِّهِ فَقَالَ: يَا بَنَ السُّودَاءِ وَكَانَتْ أُمُّهُ سَوْدَاءَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تُعِيرُهُ بِأُمِّهِ يَا أَبَا ذَرٍّ! قَالَ فَلَمْ يَزَلْ أَبُو ذَرٍّ يَمْرَعُ وَجْهَهُ فِي التُّرَابِ (وَرَأْسَهُ حَتَّى رَضِيَ رَسُولُ اللَّهِ (ص)

Three Other Virtues

It has been reported on the authority of Imam Sadeq Allah would never answer negatively to people's demands. He would give to needy person if he had something with him. If he had nothing with him, he would say God willing it would be fulfilled. He would never reproach people because of their wrong acts and he would participate in battles along with other combatants since the time the Quranic verse "Fight them in Allah's way; this is not imposed on you except in relation to yourself" was revealed to him.

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا قَطُّ فَقَالَ: لَا، إِنْ كَانَ عِنْدَهُ أُعْطَاهُ وَإِنْ لَمْ يَكُنْ عِنْدَهُ قَالَ: يَكُونُ إِنْ شَاءَ اللَّهُ، وَلَا كَافًا بِالسَّيِّئَةِ قَطُّ، وَمَا أَلْقَى سَرِيَّةً مُذْ نَزَلَتْ عَلَيْهِ «فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ» إِلَّا وَلى بِنَفْسِهِ.

Camel Race

It has been reported on the authority of Imam Sadeq that a bedouin came to the holy Prophet saying: O Messenger Allah! Would you like your she-camel to race with my she-camel? The Messenger of Allah accepted it and the Bedouin happened to win the race.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَدِمَ إِعْرَابِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ تُسَابِقُنِي بِنَاقَتِكَ هَذِهِ؟ فَسَابَقَهُ فَسَبَقَهُ الْإِعْرَابِيُّ.

Brushing The Teeth

It has been reported that the Messenger of Allah would never go to bed without having toothbrush at his bedside. He would brush his teeth when he woke up and would say: I have been enjoined to brush my teeth in a way I feared it would become an obligatory act.

وَرُوِيَ أَنَّهُ لَا يَنَامُ إِلَّا وَالسِّوَاكُ عِنْدَ رَأْسِهِ، فَإِذَا نَهَضَ بَدَأَ بِالسِّوَاكِ وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَقَدْ أُمِرْتُ بِالسِّوَاكِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيَّ.

Brushing The Teeth At Night

The holy Prophet used to brush his teeth three times a night, once before going to bed, the second time when he woke up for performing night prayer and the third time before the morning prayer.

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَسْتَاكُ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ: مَرَّةً قَبْلَ نَوْمِهِ وَمَرَّةً إِذَا قَامَ مِنْ نَوْمِهِ إِلَى وَرْدِهِ، وَمَرَّةً قَبْلَ خُرُوجِهِ إِلَى الصَّلَاةِ الصُّبْحِ.

New Clothes

It has been reported on the authority of Ibn –Abbas that whenever the Messenger of Allah wore new clothes, he would praise Allah and then performed two Rak'at prayer.

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا لَبَسَ ثَوْبًا جَدِيدًا حَمِدَ اللَّهَ وَصَلَّى رَكَعَتَيْنِ.

In Prayer

When supplicating, the Messenger of Allah used to raise his two hands as a needy person begging food.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَدَعَا كَمَا يَسْتَطَعُ الْمِسْكِينُ.

The Holy Prophet's Oaths

One of the oaths taken by the holy Prophet was: Nay, I seek forgiveness of Allah.

كَانَتْ مِنْ أَيْمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا وَأَسْتَغْفِرُ اللَّهَ.

Kissing The Hand Of A Worker

Anas Ibn –Malek reported: When the Messenger of Allah was returning from Tabook battle, a man by the name of Sa'ad Ansari welcomed the holy Prophet shaking hand with him, finding that the man's hands coarse, the holy Prophet said: What has happened to your hands? The man said: O Messenger of Allah! I have wielded spade and rope so much that my hands have become coarse. I earn my living in this way. Kissing the man's hands, the holy Prophet said: This is the hand the Fire will not touch.

رَوَى أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا أَقْبَلَ مِنْ غَزْوَةِ تَبُوكَ اسْتَقْبَلَهُ سَعْدُ الْأَنْصَارِيِّ فَصَافَحَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ لَهُ: مَا هَذَا الَّذِي أَكْتَنَبَ يَدَيْكَ؟ قَالَ يَا رَسُولَ اللَّهِ أَضْرِبُ بِالْمِرِّ وَالْمِسْحَاةِ فَأَنْفِقُهُ عَلَى عِيَالِي فَقَبَّلَ يَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ هَذِهِ يَدٌ لَا تَمَسُّهَا النَّارُ.

Tidying Up

Quoting his father, Imam Sadeq has reported that a man came to the door of the holy Prophet and asked to see him. Leaving his chamber to see the man, the holy Prophet, instead of Looking into a mirror, stood in front of bowl of water to tidy himself. When the holy Prophet returned, Aisha asked: O Messenger of Allah! For what did you stand before the bowl of water when going to see that man and made yourself look tidy? The Messenger of Allah said: O Aisha! God loves a Muslim who makes himself tidy when he goes to see his brother-in-faith.

It has been reported that the Messenger of Allah made himself look tidy to his companions and to a greater extent to his wife saying: Surely God loves a person who makes himself tidy when he goes to see his brothers-in-faith.

عَنْ جَعْفَرٍ عَنِ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: وَقَفَ رَجُلٌ عَلَى بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَسْتَأْذِنُ عَلَيْهِ قَالَ: فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَوُجِدَ فِي حُجْرَتِهِ رَكْوَةٌ فِيهَا مَاءٌ فَوَقَفَ فَوْقَهَا يَسْتَوِي لِحَيْتَهُ وَيَنْظُرُ إِلَيْهَا فَلَمَّا رَجَعَ دَاخِلًا قَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ أَنْتَ سَيِّدُ وُلْدِ آدَمَ وَرَسُولُ رَبِّ الْعَالَمِينَ وَقَفْتَ عَلَى الرِّكْوَةِ، تُسَوِّي لِحَيْتَكَ وَرَأْسَكَ؟ قَالَ: يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ إِذَا خَرَجَ عَبْدُهُ الْمُؤْمِنُ إِلَى أَخِيهِ أَنْ يَتَهَيَّأَ لَهُ وَأَنْ يَتَجَمَّلَ.

Abo-Jahl's Confession

A man by the name of Akhnas Ibn –Shareeq met Abo-Jahl on the day of Badr saying: O Abo-Hakam! There is no one here but you and me to hear our words. Now tell me whether Muhammad is truthful or liar? Abo-Jahl said: By God! Surely Muhammad is truthful and he has never told a lie.

وَقَبِلَ إِنَّ الْأَخْنَسَ بْنَ شَرِيقٍ لَقِيَ أَبَا جَهْلٍ يَوْمَ بَدْرٍ، فَقَالَ لَهُ: يَا أَبَا الْحَكَمِ لَيْسَ هُنَا غَيْرِي وَغَيْرُكَ يَسْمَعُ كَلَامَنَا تُخْبِرُنِي

عَنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَادِقٌ أَمْ كَاذِبٌ؟ فَقَالَ أَبُو جَهْلٍ وَاللَّهِ إِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصَّادِقُ وَمَا كَذَبَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَطُّ.

Akramah Son Of Abo-Jahl

Akramah Ibn –Abo–Jahl was one of the ardent enemies of the Messenger of Allah. He was among four persons the shedding of whose blood the holy Prophet had made permissible allowing people to kill them wherever they found them even though they might catch hold of Ka'ba's curtain. Akramah who had fled Mecca went to sea and embarked on a ship but there was a storm in the sea and he vowed with his Lord that should he be saved from drowning he would come to the Messenger of Allah and swear allegiance with him and embrace Islam. By chance, he was saved and when he came to the holy Prophet to embrace Islam, the Messenger of Allah rose up and gave him a hug saying: Bravo to the riding traveler. Muslims used to call him the son of Allah's enemy (Abo-Jahl)! Akramah went to the holy Prophet complaining of it. Hence, the Messenger of Allah forbade them and appointed him to collect Zakat (Alms).

إِنَّهُ كَانَ شَدِيدُ الْعَدَاوَةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ أَحَدُ الْأَرْبَعَةِ الَّذِينَ أَبَاحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دِمَاءَهُمْ وَأَمَرَ النَّاسَ بِقَتْلِهِمْ أَيْنَمَا وَجَدُوهُمْ وَإِنْ كَانُوا مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ، فَفَرَّ وَرَكِبَ الْبَحْرَ فَأَصَابَتْهُ عاصِفٌ فَعَاهَدَ رَبَّهُ أَنْ يَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَيُبَايِعَهُ إِنْ أَنْجَاهُ اللَّهُ تَعَالَى، فَفَجِيَ وَأَتَى وَاسْلَمَ فَقَامَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاعْتَنَفَهُ وَقَالَ مَرَحَبًا بِالرَّاكِبِ الْمُهَاجِرِ، وَكَانَ الْمُسْلِمُونَ يَقُولُونَ هَذَا ابْنُ عَدُوِّ اللَّهِ أَبِي جَهْلٍ، فَشَكَى ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَمَنْعَهُمْ مِنْ ذَلِكَ، ثُمَّ اسْتَعْمَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى صَدَقَاتِ هَوَازِنِ.

Habits

Anas has reported: When someone was telling the holy Prophet something privately, he would listen carefully; when he shook hands with a person, he never withdrew his hand till that person withdrew his hand; he would rise up when receiving and seeing someone off; his knees were never ahead of other persons knees; he was the first to greet and shake hands; he never stretched his legs in the presence of his companions; he respected the guests and on many occasions spread his own clothes for them to sit on; he would put a mattress and cushion for them and if they refused he would insist on it; he would mention his companions title to honor them and would call them by the fairest names and designation, and never interrupted any one.

قال أنس: ما التقم أحد أذن رسول الله صلى الله عليه وآله فبئحي رأسه حتى يكون الرجل هو الذي يبئحي رأسه، وما أخذ أحد بيده فيرسله يده حتى يرسلها الآخر، وما قعد إلى رسول الله صلى الله عليه وآله رجل قط فقام حتى يقوم ولم ير مقدمًا ركبتيه بين يدي جليسه له وكان يبدأ من لقيه بالسلام ويبدأ أصحابه بالمصافحة، لم ير قط ما دأ رجليه بين أصحابه، يكرم من يدخل عليه وربما بسط له ثوبه ويؤثره بالسادة التي تحته ويعزم عليه في الجلوس عليه، إن أبي، ويكني أصحابه ويدعوهم بأحب أسمائهم تكرمهم لهم ولا يقطع على أحد حديثه.

Water Carrying

It has been reported that the holy Prophet was on a trip and the water for his ablution was with Abo-Qatadah. The day was hot and people felt extremely thirsty. Hence, they rushed to the Messenger of Allah asking for water. Having quenched their thirst with the rest of the ablution water, the holy Prophet turned to Abo-Qatadah and said: Drink some water! Abo-Qatadah said: No, O Messenger of Allah! You drink it. The holy Prophet said: The water carrier (Saaqi) should drink last. Abo-Qatadah drank water and after him, the Messenger of Allah, started drinking water. Evidently this is one example of the moral virtues which the holy Prophet's companions had acquired. Nevertheless, the holy Prophet was always leading in this connection and set example for them.

وَرُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي سَفَرٍ وَكَانَ عِنْدَ أَبِي قَتَادَةَ وَضُوءُهُ فَتَوَضَّأَ وَفُضِّلَتْ فِي الْمِيضَاءِ فَضْلَةً فَلَمَّا حَمَى النَّهَارُ وَاشْتَدَّ الْعَطَشُ بِالنَّاسِ ابْتَدَرُوا إِلَى النَّبِيِّ يَقُولُونَ: الْمَاءُ الْمَاءُ فَسَقَاهُمْ النَّبِيُّ جَمِيعًا بِفَضْلِ وَضُوءِهِ الَّذِي كَانَ فِي الْمِيضَاءِ ثُمَّ قَالَ لِأَبِي قَتَادَةَ اشْرَبْ فَقَالَ لَا بَلْ اشْرَبْ أَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ اشْرَبْ فَإِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شَرِبًا فَشَرِبَ أَبُو قَتَادَةَ ثُمَّ شَرِبَ رَسُولُ اللَّهِ (ص)... هَذَا مِنْ مَكَارِمِ الْأَخْلَاقِ الَّتِي لَا يَزَالُ يَأْخُذُهَا بِهَا أَصْحَابُهُ وَيَتَقَدَّمُ بِهَا إِلَيْهِمْ وَيُكْرِرُهَا إِلَيْهِمْ الْخ

Those Resembling Him

The Messenger of Allah said: Shall I inform you which one resembles me more than the others? They said: Yes, O Messenger of Allah! He said: The one who is the most affable, the one who is the most forbearing, the one who is the most kind to his relatives, and the one who is the fairest among you in anger and pleasure.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي أَخْلَاقًا؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، فَقَالَ: أَحْسَنَكُمْ أَخْلَاقًا وَأَعْظَمَكُمْ حِلْمًا وَأَبْرَكُمْ بِقَرَابَتِهِ وَأَشَدَّكُمْ إِنْصَافًا مِنْ نَفْسِهِ فِي الْغَضَبِ وَالرِّضَا

Greeting Women

It has been reported on the authority of Asma, the daughter of Yazid: The Messenger of Allah passed by a group of women and greeted them.

عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ أَنَّ رَسُولَ اللَّهِ مَرَّ بِنِسْوَةٍ فَسَلَّمَ عَلَيْهِنَّ

General Pardon

When Mecca was conquered, both friends and foes asked for revenge. Therefore a bloodshed was expected. Addressing Abo–Sofian, the banner–bearer of Islam chanted the following slogan: Today is the day of revenge; today is the day of disrespect; today is the day of disgrace of Quraish. Hearing this from the banner–bearers of Islam, Abo–Sofian cried out! O Messenger of Allah! Is it you who have ordered to kill us while you are the most merciful and the most kind of people! The holy Prophet who heard it, paused a little and then said: O Abo–Sofian! Today is the day of mercy and honor for Quraish. Hence, the slogans of revenge turned into that of mercy. Then the holy Prophet pardoned all the enemies of Islam saying: I will treat you as Joseph treated his brothers. "There shall be no reproof against you this day; Allah may forgive you, and He is most Merciful of the merciful".

الْيَوْمُ يَوْمُ الْمَلْحَمَةِ، الْيَوْمُ تُسَبَى الْحُرْمَةُ، الْيَوْمُ أَذَلَّ اللَّهُ قُرَيْشًا

يَا رَسُولَ اللَّهِ أَمَرْتَ بِقَتْلِ قَوْمِكَ فَأَنْتَ أَبْرُ النَّاسِ وَأَرْحَمُ النَّاسِ وَأَوْصَلُ النَّاسِ

يَا أَبَا سُفْيَانَ بَلِ الْيَوْمُ يَوْمُ الْمَرْحَمَةِ، أَعَزَّ اللَّهُ قُرَيْشًا

اذهَبُوا فَأَنْتُمْ الطُّلُقَاءُ

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Respect For The Elderly

Anas said: An old man came to the Messenger of Allah. Those present did not respect the old man as they should. The holy Prophet said: He who is not kind to our children and does not respect our elderly people is not from us.

أَنَسٌ: جَاءَ شَيْخٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَاجَةٍ فَأَبْطَأُوا عَنْ الشَّيْخِ أَنْ يُوسِّعُوا لَهُ فَقَالَ (ص): لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا

Meeting A Worker

On day when the Messenger of Allah was sitting among his companions, he saw a strong man who was busy doing his job since early morning. The companions said: How good it was if he would use his strength in the way of God! The holy Prophet said: What you say is not right, for this man works to earn his living in order to preserve himself from the abjectness of begging. In this way, he is following the path of God. Even if he works hard for his weak parents and children in order to meet their needs, he is still walking in the path of God. But if he works to amass further wealth and to be proud of it, then he is in the way of Satan.

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسًا مَعَ أَصْحَابِهِ ذَاتَ يَوْمٍ فَنَظَرَ إِلَى شَابِّ ذِي جَلْدٍ وَقُوَّةٍ وَقَدْ بَكَرَ يَسْعَى، فَقَالُوا وَيْحَ هَذَا لَوْ كَانَ شَبَابُهُ وَجَلْدُهُ فِي سَبِيلِ اللَّهِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا تَقُولُوا هَذَا فَإِنَّهُ إِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ لِيَكْفِيهَا عَنِ الْمَسْأَلَةِ وَيُغْنِيهَا عَنِ النَّاسِ فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ يَسْعَى عَلَى أَبْوَيْنِ ضَعِيفَيْنِ أَوْ ذُرِّيَّةٍ ضِعَافًا لِيُغْنِيَهُمْ وَيَكْفِيَهُمْ فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ يَسْعَى تَفَاخُرًا وَتَكَاثُرًا فَهُوَ فِي سَبِيلِ الشَّيْطَانِ.

Meeting An Idle Person

Seeing a man whose appearance surprised him, the Messenger of Allah asked : Does he have an occupation? If the answer was negative, he would say: He is disfavored with me. They asked: For what O Messenger of Allah? The holy Prophet said: This is because if a believer has no occupation, he will earn his living with his religion (sells his religion).

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا نَظَرَ إِلَى الرَّجُلِ فَأَعْجَبَهُ قَالَ: هَلْ لَهُ مِنْ حِرْفَةٍ؟ فَإِنْ قَالُوا لَا قَالَ: سَقَطَ مِنْ عَيْنِي، قِيلَ: وَكَيْفَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: لِأَنَّ الْمُؤْمِنَ إِذَا لَمْ يَكُنْ لَهُ حِرْفَةٌ يَعِيشُ بِدِينِهِ.

Learning How To Use Weapons

Realizing that Muslim's conquest and war affairs required some of his companions should get familiar with new weapons and their use, the Messenger of Allah sent two of his companions to a village in Yemen to be trained.

رَأَى الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ اتِّسَاعَ الْفُتُوحِ يَقْضِي بِأَنْ يَتَعَلَّمَ بَعْضُ أَصْحَابِهِ صِنْعَةَ الدَّبَابَاتِ وَالْمَجَانِيْقِ وَالضُّبُورِ فَأَرْسَلَ إِلَى جَرَشِ الْيَمَنِ اثْنَيْنِ مِنْ أَصْحَابِهِ يَتَعَلَّمَانِهَا.

Seeking Refuge To God

The Messenger of Allah said: O God! I seek refuge to You from inability, idleness, cowardice, envy, decrepitude, cruelty, ignorance, destitution, abjectness, poverty and I seek refuge to You from poverty, blasphemy, immoral life, discord, hypocrisy, and infamy and I Seek refuge to You from deafness, dumbness, dumbness, insanity, leprosy, vitiligo and bad diseases.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَالْقَسْوَةِ وَالْغَفْلَةِ وَالْعَيْلَةِ وَالذَّلَّةِ وَالْمَسْكَنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْفُسُوقِ وَالشِّقَاقِ وَالنِّفَاقِ وَالسُّمْعَةَ وَالرِّيَاءِ وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبَكَمِ وَالْجُنُونِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ.

In another supplication, the Messenger of Allah said: O God! I seek refuge to You from a knowledge that will not benefit anyone, a heart devoid of compassion, a prayer which is not heard and a soul which is not insatiable. O God I seek refuge to You from these four.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَنَفْسٍ لَا تَشْبَعُ وَأَعُوذُ بِكَ اللَّهُمَّ مِنْ شَرِّ هَؤُلَاءِ الْأَرْبَعِ.

The Greater Jihad

The Messenger of Allah sent a group of people to war. When they returned, the holy Prophet said; Bravo to the people who have done the lesser Jihad and should now do the greater Jihad. It was asked: O Messenger of Allah! What is the greater Jihad? The holy Prophet said: Jihad against one's self.

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: بَعَثَ سَرِيَّةً فَلَمَّا رَجَعُوا، قَالَ: مَرَحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادَ الْأَكْبَرَ، قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ.

Advice

Addressing a group of people who were engaged in pleasantries, the Messenger of Allah said: Remember death. I swear by the One in Whose Hand my life is, if you would know what I know, you would certainly laugh a little and would cry frequently.

قَالَ رَسُولُ اللَّهِ (ص): لِقَوْمٍ يَتَحَدَّثُونَ وَيَضْحَكُونَ: اذْكُرُوا الْمَوْتَ، أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا.

Adulteration

The Messenger of Allah passed by a man selling food. The holy Prophet asked: How is the quality of your food? The man answered: At this moment, the holy Prophet who was inspired by God to taste the food found out that it was adulterated so he said: To us does not belong one who is fraud.

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ كَيْفَ تَبِيعُ فَأَخْبَرَهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْخُلْ يَدَكَ فِيهِ فَادْخُلْ يَدَهُ فِيهِ فَإِذَا هُوَ مَبْلُورٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنَّا مَنْ غَشَّ.

Advice To Survivors

The Messenger of Allah passed by a grave in which a man had been buried the previous night and at its side his wife and children were crying. The holy Prophet said: Two Rak'at of prayer of which you make light work is more worthy than the whole world.

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَبْرِ دُفِنَ فِيهِ بِالْأَمْسِ إِنْسَانٌ وَأَهْلُهُ يَبْكُونَ فَقَالَ: لَرَكْعَتَانِ خَفِيفَتَانِ مِمَّا تَحْتَقِرُونَ أَحَبُّ إِلَيَّ صَاحِبِ هَذَا الْقَبْرِ مِنْ دُنْيَاكُمْ كُلِّهَا.

Children Of The End Of The World

Looking at some children, the Messenger of Allah said: Woe to the children of the end of the world due to their fathers. A man asked: Polytheist fathers? The holy Prophet said: No, due to their believing fathers who do not teach them anything of religious duties and forbid their children when they themselves learn some of the Islamic injunctions and are only content that their children acquire something of the worldly profit. I am clear of them and they are clear of me.

رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَّهُ نَظَرَ إِلَى بَعْضِ الْأَطْفَالِ فَقَالَ وَيْلٌ لِأَوْلَادِ آخِرِ الزَّمَانِ مِنْ آبَائِهِمْ فَقِيلَ يَا رَسُولَ اللَّهِ مِنْ آبَائِهِمُ الْمُشْرِكِينَ فَقَالَ لَا مِنْ آبَائِهِمُ الْمُؤْمِنِينَ، لَا يَعْلَمُونَهُمْ شَيْئًا مِنَ الْفَرَائِضِ وَإِذَا تَعَلَّمُوا أَوْلَادَهُمْ مَنَعُوهُمْ. وَرَضُوا عَنْهُمْ بِعَرَضٍ يَسِيرٍ مِنَ الدُّنْيَا فَأَنَا مِنْهُمْ بَرِيءٌ وَهُمْ مِنِّي بَرَاءٌ.

Practical Lesson

During one of his trips, the holy Prophet accompanied by his companions arrived at a barren and arid area. The holy Prophet said: Gather some fire-wood? The companions said: O Messenger of Allah! We are in a barren area where there is no single piece of wood. The holy Prophet said: Whatever it may be, everyone must gather a quantity of wood as much as he can. The companions tried to pick up even the small pieces of wood. When all of them piled up what they had gathered, the holy Prophet said: Minor

sins are just the same as these small pieces of wood. Avoid minor sins, for there is a searcher for everything and the Recorder of sins writes whatever people offer to leave behind them.

“We have recorded every thing in a clear writing.” (Ya Seen: 12)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: نَزَلَ بِأَرْضِ قَرَعَاءَ فَقَالَ لِأَصْحَابِهِ انْتُوا بِحَطَبٍ: فَقَالُوا: يَا رَسُولَ اللَّهِ نَحْنُ بِأَرْضِ قَرَعَاءَ مَا بِهَا مِنْ حَطَبٍ قَالَ: فَلَيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ، فَجَاءُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضُهُ، فَقَالَ رَسُولُ اللَّهِ (ص) هَكَذَا تُجْتَمَعُ الذُّنُوبُ ثُمَّ قَالَ: إِيَّاكُمْ وَالْمُحَقَّرَاتُ مِنَ الذُّنُوبِ فَإِنَّ لِكُلِّ شَيْءٍ طَالِبًا: أَلَا وَإِنَّ طَالِبَهَا يُكْتَبُ مَا قَدَّمُوا وَأَثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

Bibliography

- 1- Osool al-Kaafi by Muhammad Ibn -Yaqoob Kulayni.
- 2- Anwaar Namaniyeh by Seyyed Nematollah Jazaairi.
- 3- Ershaad al-Qolooob by Abi-Muhammad al-Hasan Ibn -Muhammad Daylami.
- 4- Ehyea al-Oloom by Abo-Haamed Ghazzaali.
- 5- Al-Anbiyaa by Abdus-Saaheb al-Hasani al-Aamoli.
- 6- Athnaa Ashariyah by Ibn -Qassem al-Husayni al-Aamoli.
- 7- Al-Hayawaan by Abi-Othmaan Amr Ibn -Bahrol Jaahez.
- 8- Behaar al-Anwaar. by Allameh Muhammad Baqer Majlesi.
- 9- Tohaful-Ogool by Abi-Muhammad al-Hasan al-Harami.
- 10- Tahzeeb by Abi-Ja'afar Muhammad ibnI-Hasan al-Toosi
- 11- Tareekh Kaamel by Ibn -Atheer.
- 12- Tareekh Kaamel by Muhammad Ibn -Jareer Tabari.
- 13- Tareekh Yaqoobi by Ahmad Ibn -Abi-Yaqoob.
- 14- Tafseer Majma al-Bayaan by Shaikh Abo-Ali al-Fazl ibnI-Hasan al-Tabarsi
- 15- Tafseer Saafi by Mohse Faiz Kashaani

- 16- Tafseer al-Mizan by Seyyed Muhammad Husayn Tabatabaee.
- 17- Tafseer Nemooneh by a group of scholars of Qum Theological Scholl.
- 18- Jame ul- Sa- adat by Mirza Muhammad Mehdi Naraghi.
- 19- Ja'afariat by Ismaeel Ibn -Musa Ibn -Ja'afar
- 20- Khessal by Shaikh Saduq.
- 21- Sunanul-NAbi-by Seyyed Muhammad Hussayn Tabatabaee
- 22- Safinat ul-Bihar. by Shaikh Abbas Mohaddes Qumi.
- 23- Araesul Majales by Neishboori.
- 24- Ilal al-sharai by Shakh al-Saduq.
- 25- Qural al-Hekam by Abdulwahid Ibn -Muhammad Tamimi Amed.
- 26- Furoo al-Kafi by Muhammad Ibn -Yaqub Kulayni.
- 27- Qessas ul- Anbiya Al-Imam Abi-al-Fada Ismaeel Ibn -kathir.
- 28- Qessas ul- Anbiya by Abdulwahab al-Najjar.
- 29- Qessas ul- Anbiya by Sayyed Nemat-Allah Jazairi.
- 30- Kemal al-Deen by Shaikh al-Saduq.
- 31- Kahl ul-Bassar by shaikh Abbas Mohaddes Qumi.
- 32- Philosophical Discourse by Muhammad Taqi Falsafi.
- 33- Lexicon by Ali Akbar Dehkhoda
- 34- Warram Collected Articles by warram Ibn -Abi-Faras.
- 35- Mesbah ul- Shariah, Anonymous.
- 36- Makaremul-Akhlagh by Razi ul- Fazl al-Tabarsi.
- 37- Mohajjat ul- Bayza by Mohsen Faiz Kashani.
- 38- Mahbood al-Ghoolob by Muhammad Daylami lahiji.
- 39- Mojam ul- Baldan by Shaikh Shahab ul- Deen Hamawi.

40- Majmooat ul- Akhbar by shaikh Muhammad Hasan Jalali Shahroodi.

41- Murouj al-Zahab by Massoodi.

42- Mostadrek ul- Wasail by mirza Hussayn Noori Tabarsi.

43- Ma- ani ul- Akhbar by Shaikh Saduq.

44- Nassekh ul-Tawarikh by Mirza Muhammad Taqi Sepehr.

45- Nahj al-Balaghah by seyyed Razi.

46- Hadyat ul- Ahbab by Sheikh Abbas Mohadeth Qumi.

Source URL: <https://www.al-islam.org/ethics-prophets-mohammad-mehdi-taj-langaroodi>

Links

[1] <https://www.al-islam.org/person/mohammad-mehdi-taj-langaroodi>

[2] <https://www.al-islam.org/organization/ansariyan-publications-qum>

[3] <https://www.al-islam.org/printpdf/book/export/html/38937>

[4] <https://www.al-islam.org/printepub/book/export/html/38937>

[5] <https://www.al-islam.org/printmobi/book/export/html/38937>

[6] <https://www.al-islam.org/person/ali-akbar-aghili-ashtiani>

[7] <https://www.al-islam.org/tags/ethics>

[8] <https://www.al-islam.org/tags/prophethood>