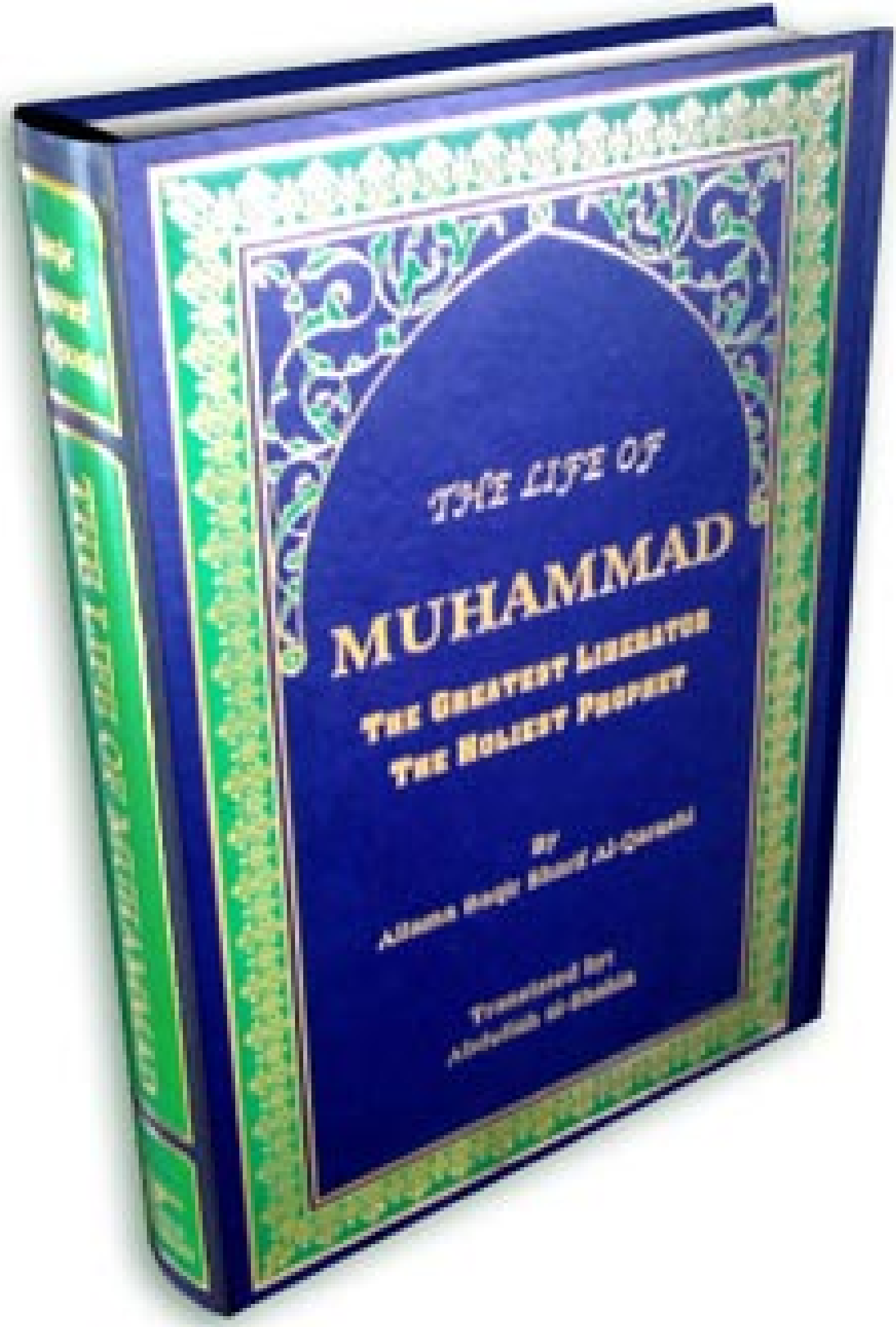
THE LIFE OF
MUHAMMAD
THE GREATEST LIBERATOR
THE NOBLEST PROPHET
BY
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The Life of Muhammad The Greatest Liberator The Holiest Prophet

Author : Allama Baqir Shareef al-Qurashi

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The Publisher's preface

Reviewing the history of the past teaches man how to live, how to die, and how to be immortal. The studying of the lives of the great people in History especially religious personalities at the head of whom and at the top of the pyramid are the prophets, the righteous saints, and the guided and guiding infallible imams, takes humanity to the best of fruits and greatest of results; worldly and afterworldly. Besides, that scientific and practical experiments and the studying of biographies have proved that those who followed this way got to their destination sooner and obtained the happiness of the Two Abodes; this life and the afterlife.

Since our duty requires us to enliven the biographies of the Ahlul Bayt (peace be upon them) and with the assistance that Allah the Almighty has given to us in this way, the Ansariyan Publications has undertaken the translation, from Arabic to English, of the series of the lives of the Fourteen Infallibles; the Prophet, Fatima, Imam Ali, and their eleven infallible sons (peace be on them all), written by Allama Sheikh Baqir Shareef al-Qurashi…this series that

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may be unequalled in this concern. Besides the translation, we have printed, and published this precious series, hoping from Allah the Almighty to make it a true step in the path of fulfilling our religious duties one of which is the reviving of the holy lives of our infallible leaders…praying Allah to reward us all with the best of His reward.

Ansariyan Publications

Introduction

We are before the greatest of all propagandists of Allah who has destroyed idles, wide opened horizons of knowledge and thinking, freed man from sins of life, and erected to him a high edifice of development and creativeness.

We are before the great mercy that Allah has granted to His people to assist and guide them to that which is most upright, light to them their way, and clear to them their course.

We are before the Divine Gift that has inspired minds to do good, and given them richness and creativity in their conducts, relations, and manners.

We are before the greatest reformer in the history of mankind who has built the structures of the civilization for the nations of the worlds and the peoples of the earth after they had been living in disorder and confusion.

We are before the greatest hero in the history of the whole world who could change the history of mankind from darkness into a bright life shining with awareness, safety, love, and beauty.

We are before the great heroisms that have denied weakness, refused submission and subservience, and set out swiftly in their way to raise the Word of Allah high in the earth and to liberate man from slavery and bad habits.

We are before the great Prophet (a.s.) and with him his cousin Imam Ali (a.s.), who was a world of heroisms himself. They

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have established in the Arabic East the pillars of the faith in Allah on which the powers of goodness and peace are built.

We are before the gift of Allah to the whole world; the great Prophet (a.s.) who said, “I am but a gifted mercy”.

Definitely, all sides of the human greatness have existed in the conducts, manners, maxims, and teachings of the Prophet (a.s.) that enrich intellect and make it fertile all the time; not an intellect of a certain age or a culture of a special milieu, but the intellects and cultures of all ages and all milieus throughout history.

The conducts of the Prophet (a.s.) have set the educational bases and the live methods of man’s behavior with himself, his family, and his society. These methods keep pace with man’s nature and changes of time, and react with life. They do not clash with the nature or the rules of the universe, but it will remain alive and man cannot find its like or alternative until Allah will inherit the earth and all that on it.

Prophethood is the gift of Allah to His people that carry out the rules of truth and justice and repair what deviates in the systems of their life. In any case, prophethood is not bound to the laws which people are bound to in choosing their rulers and leaders, but it is in the hand of the Great Creator Who has created the universe and given life. He is most aware of whomever He chooses for the guidance of His people, the reforming of their affairs, the rectifying of their behaviors, and the purifying of their souls.

Since the first dawn of the history of mankind, Allah chose the best of His people to inform of His missions and spread goodness and love among all people. The prophets carried the mission of Allah and did all what they could in teaching and guiding their nations to better their lives that would assure to them happiness, dignity, and justice.

The last and master of the prophets, Prophet Muhammad (a.s.), as well, carried out the mission of his Lord after bearing all kinds of troubles and sufferings in the way of rescuing Allah’s people from the claws of ignorance and its sins. He caused springs of knowledge and wisdom flow to everywhere, and carried lanterns that lit the ways for all peoples, illuminated minds, and guided the deviants.

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The important thing in the sending of prophets is the inviting of people to monotheism and to worship Allah alone with no partner. The faith in Allah is a base that all powers of good, safety, and peace are built on. He, who believes in Allah the One and Only, does not commit a sin, wrong, or aggression. Surely, all the disasters of wars and the calamities that afflict people result from the lack of the faith in Allah. Therefore, the invitation to the faith in Allah was the most important thing that all prophets kept on in their missions to the nations. You do not read the life of anyone of the prophets of Allah except that you see that the sincere invitation to monotheism and the true faith in Allah alone with no partner was the most prominent task in all the prophets' missions.

The mission of Prophet Muhammad (a.s.) was distinguished, in inviting to monotheism, with irrefutable proofs that relied on

perceptible notions that could not be doubted or suspected. It did not involve in philosophical studies or other complicated arguments that that simple people could not understand. Prophet Muhammad (a.s.) avoided that and he relied on the perceptible proofs that existed in all phenomena in the universe and in the creation of man himself with his wonderful systems such as his brain, sight, hearing, perceiving…etc. These clear proofs have been mentioned in many verses in the Holy Qur'an .

It is worth mentioning that most of the Qur'anic verses that were revealed on monotheism and that refuted the thoughts of the pre-Islamic era (Jahiliyyah; ignorance) were revealed in Mecca and not in Medina, because the people of Mecca were idolaters whereas Medina, which the Prophet (a.s.) took as his capital, was of little polytheism and atheism, and its people believed in Islam and defended it devotedly. In this good town, the Word of Monotheism was raised high and its lights extended to the nations of the world and the peoples of the earth.

(6)

The mission of the Prophet (a.s.) was not limited to monotheism and the other spiritual rites only, but also it included all phenomena and affairs of life. The Prophet (a.s.) had established the social systems for the individual, family, society, and state. He had, as well, set the foreign and interior policies of government which were based on pure justice and truth.

The mission of Islam has extended to all sides of life and opened new horizons to reason. It has fully cared for knowledge and made it the base in every thing even the witnesses that should not depend on supposition. Islam has not permitted the imitation of one's fathers in the concerns of

beliefs, but one

must follow knowledge and certainty in this matter to be certain of his beliefs before Allah and before himself.

From among what the Prophet (a.s.) was very careful for in his mission was to do away with poverty and put an end to neediness. He legislated (by the command of Allah) taxes such as zakat, khums, and the social insurance, and encouraged charity with all means. He established his economic systems on the goal of spreading ease among all people and preventing the monopolizing of wealth by some few people. He strictly prohibited the means that made wealth accumulate in the hands of a certain class of people. He prohibited usury, exploitation, monopoly of foods, injustice in dealings, and swindle. He legislated the law of inheritance that would prevent excessive wealth by not limiting the inheritance to the eldest child as the case in some western countries. Indeed, the Islamic economy can achieve easiness, in its wide notion, for all people.

From the legislations of Islam is the care for the general health and the making of medicine preventive. Islam has prevented the excessiveness in having food. Allah says, (and eat and drink and be not extravagant; surely He does not love the extravagant).[1] Excessiveness in having food has many bad complications. It causes stomach illnesses, fatness, and heart illnesses. If Muslims follow that in their life, they will not need to go to physicians, and medicine will be just protective to them.

From the means that the Prophet (a.s.) has called for in this concern is cleanness which he has considered as a part from

[1] Qur'an, 7:31.

faith. Cleanness is not limited to one’s body only, but it includes what man eats, drinks, wears, and the place where he lives and works besides streets, stores, and all kinds of buildings so that to prevent the spread of diseases and epidemics.

As for the Prophet’s personality, it has filled the mouth of the universe with its highness, perfection, and virtue. In all stages of his life, the Prophet (a.s.) was the highest example of the human perfection in all senses of the word. Since his early youth, he was far away from amusement and nonsense. He did not mix with the youth of Quraysh who were sinking into

debauchery and lubricity. He was the most truthful, best in retaining kinship, and most altruist, especially to the poor, of all people. His wife Khadija (may Allah have mercy on her) often said to him, “You retain kinship, carry food (to the poor), entertain guests, and help people in their calamities.”

A poet said about him,

“You have been created purified from every defect,

as if you have been created as you like.”

Indeed, Allah has created him for virtues, perfection, and high morals away from any kind of defect or error.

There was another thing in the Prophet’s personality that had exceeded the limit of description or praise; he had a great will and determination that no one had ever had throughout history. He alone undertook the mission of Allah and fought his relatives, on the top of whom was his uncle Abu Lahab, and most people of his society. He cared neither for them nor for their resistance. He remained withstanding before all their

aggressions, and he announced his immortal word, “If I am given the sun in my right hand and the moon in my left one to give up this matter, I will not do until Allah will make it prevail or I shall die for it.” He remained high like a mountain. He did not delay even for a while in propagandizing for his principles and values until Allah made him win and then the word of monotheism went high in that idolatrous society. He destroyed their idols as he destroyed their ignorance, bad beliefs, bad habits, and bad traditions.

The messenger of Allah (a.s.) announced his mission in the quarters of Mecca which was his homeland and whose people were known for their selfishness, haughtiness, and pride. And naturally, his mission clashed with their beliefs, traditions, habits, and desires. They were filled with rage and spite. Therefore, they agreed unanimously on putting out this light in its cradle. They resisted this mission with all their powers and abilities. The brutal men of power and authority from Quraysh, headed by their chief Abu Sufyan, fought him with all means they had, and he met from them all kinds of sufferings and troubles. They mocked at him and ordered their children to throw him with stones, ash, and dust. He sought protection against them with his brother and cousin Ali bin Abi Talib (a.s.) though he was very young then. Ali (a.s.) was always

beside him chasing and preventing the children of Quraysh from harming him.

During the days of his ordeal, no one sided with the messenger of Allah except his uncle Abu Talib the faithful of Quraysh and chief of Mecca. Abu Talib reared the mission, believed in it

devotedly, and did his best for it. He armed his sons to defend and guard the Prophet (a.s.). At the head of his sons was the immortal hero of Islam; Imam Ali (a.s.) who sacrificed his life for the Prophet (a.s.) and supported him in all situations and battles. So, Abu Talib and his children were the striking force that the Prophet (a.s.) sought protection in against the harms of Quraysh.

Abu Talib believed in Islam, and its values and teachings went deep into his inners. It was he who recited:

“I have realized that Muhammad’s religion

is the best of religions of mankind.”

Abu Talib often and always encouraged his nephew (Prophet Muhammad) to keep on his mission and not to mind for the people of Quraysh and their resistance and harms. He said in one of his poems (addressing the Prophet (a.s.)):

“By Allah, they shall not reach you with all their crowds,

until I shall be buried in the ground.

So, reveal your mission openly feeling no fear,

And be delighted at that and rest in relief.”[1]

May Allah reward Abu Talib with all good for his devotedness and great efforts in safeguarding the Prophet (a.s.); otherwise, Quraysh would do away with him and with his mission since being in its cradle. In a coming chapter, we shall talk about some bright pages of Abu Talib’s jihad for the Prophet (a.s.) and for Islam.

[1] Asna al-Matalib fee Najat Abi Talib, p. 25.

The weak, the disabled, and slaves in Mecca believed in Islam and embraced its principles and

goals. They were certain that Islam had come to free them from the severity and persecution of Quraysh. They were certain that they would be the masters later on and the tyrants of Quraysh would be submissive slaves to them.

Also some aware youth from Quraysh, who had good thinking and attentive minds, embraced Islam and a good group from the ladies of Quraysh believed in Islam too. They all scorned and mocked at the idols of Quraysh which were worshiped as holy gods. This thing made the people of Quraysh too much angry and they were filled with grudge that they began torturing those Muslims very severely. They concentrated the torment on the weak Muslims who had no tribe to protect them or an authority to resort to against the punishment of the masters of Quraysh. Yasir, Sumayyah, Ammar, Bilal al-Habashi, Khabbab bin al-Art, and Abdullah bin Mas'ud were from among those first Muslims who received much punishment from the arrogants of Quraysh. Abu Jahl invented, in torturing those weak Muslims, different kinds of severest torturing, but all that could not take them away from Islam. In fact, it gave them new natures in being more patient, stable, and certain. They were neither confused nor hesitated in what they had believed in.

The Prophet (a.s.) permitted those who believed in his mission to emigrate to Abyssinia to worship Allah safely there. The Prophet (a.s.) remained in Mecca with some of his family and some other believers though they received severe harms and persecution.

When the Prophet (a.s.) was afflicted with the death of his uncle Abu Talib, he no longer had a strong supporter to resort to or one of authority that might protect him from the plots and assaults of Quraysh. Therefore, the people of Quraysh agreed on killing him. Their men surrounded his house with unsheathed swords waiting for the dawn to attack and do away with him. The revelation came down ordering him to leave Mecca. He went out under the darkness of night while no one of those forty men could feel him. He ordered his brother and cousin Imam Ali (a.s.) to sleep in his (the Prophet) bed, and Imam Ali (a.s.) responded delightedly to be the sacrifice for the messenger of Allah.

The Prophet (a.s.) set out towards Yathrib (Medina) whose crowds of people received him splendidly with joys and delights for he honored their country by his coming to it. He felt with them safety after fear, strength after weakness, and ease after suffering.

The Prophet (a.s.) did not sit passively in Yathrib even for a moment. He united the people of Medina and reconciled them with each other especially the two major tribes al-Owss and al-Khazraj who suffered enmity, grudge, and bloodsheds since long ago. The Prophet (a.s.) fraternized them with each other and removed enmity and spite from among them. The Prophet

(a.s.) fraternized the Muhajireen (emigrants)[1] and the Ansar

[1] “The Muhajireen” were the first Muslims who emigrated from Mecca to Medina and “the Ansar” were the people of Medina who believed in the Prophet (a.s.) and protected and supported him and his followers.

(supporters) as well and bound them by the bond of the Islamic brotherhood that was stronger than the brotherhood of kinship. He established a mosque (the Mosque of the Prophet) and took it as a center to his government and an institute to spread his teachings. Islam spread as fast as light and the great Islamic state was established. This state, after no long, extended to most sides of the world and the Word of Allah raised high among the nations and peoples of the earth.

The Prophet (a.s.) changed the dark methods of life that were based on ignorance, aggression, and misery. He removed that terrible nightmare and spread instead light, knowledge, wisdom, safety, and ease.

This study sheds lights on some aspects of the great personality of Prophet Muhammad (a.s.) in whose holiness and greatness all men of knowledge and intellect have believed. The history of the Prophet’s life is full of treasures of thought, development, and creativity. Indeed, his life is a history of humanity in all its dimensions and affairs. Famous orientalists like Ernest Renan, Goldzieher, Stock Harjo, Gustave Lenon, and others have acknowledged that. Certainly, the civilization of Islam was established in Mecca, Medina, Baghdad, Damascus, Cairo, al-Qayrawan, Cordoba, Granada, and led to the spread of civilization in London, Paris, Rome and Berlin.[1]

Praise be to Allah Who has given us success in writing a big encyclopedia on the lives of the infallible imams; the imams of guidance and the lanterns of Islam, may Allah have blessings

[1] The Revolution of Islam and the Hero of the Prophets, p. 76.

and peace on them. It has covered a great deal of their concerns and received acceptance and satisfaction from readers who showed their praise and gratefulness towards it. But, I found inside me a feeling of shortcoming and in my conscience blaming and scolding for I have not written about the life of their grandfather, the master of the prophets and the last of the messengers. And now, after the assistance and kindness of Allah, I begin a comprehensive study on the life of the Master of the Prophets and the great sufferings he had faced in carrying out the mission of his Lord among that society that had no ray of understanding and in saving it from the life of

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superstition and ignorance.

In this study on Prophet Muhammad (a.s.), I do not mention the long isnad[1] that have been mentioned in the books of history and biographies, for there is no pleasure in that to the readers who like easiness and facility in the books.

Anyhow, the biography (of the Prophet) is full of fertile and fresh literature that satisfies reason and feelings and fits the life of all people, and it is not of a literature of a special age or a certain generation but of all ages and all generations. It has inspired geniuses and men of letters and they poetized it all or some of it like Ahmed Shawqi, the Egyptian poet, or prosed it like Taha Husayn and other old and modern writers. Anyhow, I depend in my studies on the reliable traditions that reason and logic accept and the methods of the scientific thinking match.

[1] Isnad: chain of authorities which is an essential part in the transmission of a tradition.

To be loyal, I have to offer my gratefulness to His Eminence Sayyid Ali the son of Allama ayatollah Sayyid Tahir as-Salman for publishing this book with its three volumes as a service to knowledge and to the nation and to present the genuine values and high ideals in the life of the Great Savior Prophet Muhammad (a.s.). I pray Allah to reward his efforts and satisfy his wishes, and He is the Giver of success.

Holy Najaf
Baqir Shareef al-Qurashi
2\5\1424 AH.

Mecca the honored town

It may be useful to talk in brief about Mecca because it was the country where Prophet Muhammad (a.s.) was born and brought up, and where he announced his immortal mission in

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which but a group of slaves and weak people there believed whereas the chiefs and wealthy people resisted and fought with all weapons.

The talk about the Prophet (a.s.) and the study of his life require us to talk about Mecca and the cultural, ideological, and economic life of its people for I think it is from the requirements of the study on the Prophet (a.s.).

Other names of Mecca

For its importance to people, Mecca was named with some other names such as:

1. Ummol Qura (mother of villages)

Allah the Almighty has called it so in the Holy Qur'an when saying, (that you may warn the Mother of Villages and those around her).[1] It has been called so because it was the most important city.[2] In another place in the Qur'an, Allah has said, (And thus have We revealed to you an Arabic Qur'an, that you may warn the Mother of Villages and those around it).[3]

[1] Qur'an, 6:92.
[2] The Encyclopedia of the Sacred Places; Mecca, vol. 1 p.11.
[3] Qur'an, 42:7.

2. Al-Balad al-Ameen (the safe country)

It has been called so in the Holy Qur'an that Allah says, (I swear by the fig and the olive, and Mount Sinai, and this land of security).[1]

3. Becca

It was called so because it exhausted the arrogants if they disbelieved in it unjustly.[2] Allah says in the Qur'an, (Most surely the first house appointed for men is the one at Becca, blessed and a guidance for the nations).[3]

4. The Inviolable House

Mecca has been honored and called "the Inviolable House" that Allah made a Qibla for all people. It is narrated that this House (the Kaaba) had been built before Adam (a.s.). Abul Waleed al-Azraqi narrated a tradition from Imam Zaynol Aabidin (a.s.) that he said, "Allah the Almighty has sent his angels and said: Build Me a building in the earth like the House (in the Heaven) in form and size. Allah has ordered all those in the earth from His creatures to circumambulate it as the inhabitants of the Heavens circumambulate the much-frequented House (in the Heaven), and this was before

the creation of Adam."[4]

The one who built this house (the Kaaba) and made it a center for worshipping Allah was Prophet Abraham (a.s.) and his son Prophet Ishmael (a.s.). It was the first House in the earth that had been taken as a place of worshipping Allah. Allah has said,

[1] Qur'an, 95:1-3.
[2] The Encyclopedia of the Sacred Places; Mecca, vol. 1 p. 11.
[3] Qur'an, 3:96.
[4] Masalik al-Absar, vol. 1 p. 94.

(Most surely the first house appointed for mankind is the one at Becca, blessed and a guidance for people).[1]

It is the most honored House that Allah has glorified and said about, (And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place (for prayer) of Abraham. And We enjoined Abraham and Ishmael saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves).[2]

Abraham (a.s.) asked Allah to grant Mecca security and endow its people with fruits. Allah has said, (And when Abraham prayed: My Lord, make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day).[3] Allah has imposed on His people the pilgrimage to this glorified House by saying, (and pilgrimage to the House is incumbent upon people for the sake of Allah, (upon) every one who is able to undertake the journey to it).[4]
Mecca has other names, as well, mentioned in the lexicons that one can refer to.
Its locality

Mecca extends from the west to the east in a distance of about three kilometers long and nearly half of that wide in a valley inclining from the north to the south between two mountain chains that are about to join each other in the east, west, and the south; that is to say the three gates of Mecca. Therefore, a comer cannot see its buildings except when he is at its gates. The north mountain chain consists of the mountain of al-Falaj

[1] Qur'an, 3:96.
[2] Qur'an, 2:125.
[3] Qur'an, 2:126.
[4] Qur'an, 3:97.

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(al-Falaq) in the west, and then the mountains of Qay'aqan, al-Hindi, La'la', and Kada' at the top of Mecca where the Prophet (a.s.) entered Mecca at conquering it. The south mountain chain consists of the mountain of Abu Hadeedah to the west, then Kada', then Abu Qubays to the east of these two mountains, and then Khandamah. From the Kaaba, you can see the versants of these mountains full of houses and buildings in series until the bottom of the valley.[1]

Mecca lies in a barren valley surrounded by black mountains with no water source except the well of Zamzam and the water that is brought from other places. We shall talk about the economic life of Mecca in a coming chapter.

Mecca is the most beloved place to the Prophet

Mecca was the most beloved country to the Prophet (a.s.). In the year of the Conquest (of Mecca), he stopped when throwing the stones during the ritual of the hajj and said, "By Allah, you (Mecca) are the best of Allah's land, and you are the most beloved of Allah's land to me. If I was not forced to go out (of Mecca), I would not go out. It was not violable to anyone before me, and it shall not be violable to anyone after me. It was not violable to me except for a short time of a day, and then it is inviolable. Its trees should not be cut (during the Ihram in the hajj), its grass should not be mowed, and its lost things should not be picked except by their seeking owners." Some man said, "O messenger of Allah, except al-Ithkhir because it is for our houses and our graves." The Prophet (a.s.) said, "Except al-Ithkhir." Then he said, "Whoever is patient with the hot of Mecca for an hour the Hell will be far from him for a distance of

[1] The Encyclopedia of the Twentieth Century, second edition, vol. 9 p. 327.

(travel of) one hundred years, and the Paradise will be near to him for two hundred years."[1]

The Prophet glorifies the Kaaba

The Prophet (a.s.) sanctified the Inviolable House (the Kaaba) and glorified it so highly. Once, he was in the mosque. He turned towards the House and said addressing it, "I know that Allah the Almighty has not put a house in the earth more beloved to Him than you, and there is no country in the earth more beloved to me than you. I had not left you willingly, but those, who were unbelievers, forced me to leave."[2]

The Prophet (a.s.) took great care of the Inviolable House, loved it too much, and made it the most holy place of worship in the earth.

The Prophet puts the Rock in its place

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The tribe of Quraysh rebuilt the Kaaba after it had been destroyed. Aa'id bin Imran bin Makhzum, who was the Prophet's (maternal) uncle, advanced and said to Quraysh, 'O people of Quraysh, do not put (spend) in building it from your gains except good (well-gotten property). Let no dowry of a prostitute, money of usury, or an oppression against any one of people be included in it (the Kaaba).'

The clans of Quraysh began building the House. When they reached to the place of the Black Rock, the clans disagreed on putting it in its place. Each clan wanted to put it in its place to gain the honor and pride of that. The dispute grew and they were about to fight each other. Abu Umayya bin al-Mugheerah, who was from the obeyed notables of Quraysh, suggested, 'Let

[1] Mu'jam al-Buldan, vol. 5 p. 183.
[2] Akhbar (the news of) Mecca by Abul Waleed al-Azraqi, vol. 2 p. 155.

the arbitrator between you on what you are disputing for be the first one who will enter from the gate of Bani Shayba…' They all accepted his suggestion and saw that it would put an end to their dispute. The first one who entered from the gate of Bani Shayba was Muhammad (who was not prophet yet). They all cried out, 'This is Muhammad the trustworthy…we accept his judgment…'

They told the Prophet (a.s.) what happened, and he solved the problem in a way that satisfied all of the clans. He asked them to bring a garment and said to them, 'Let every clan of you hold a side of the garment and you all will participate in this virtue.' They lifted the Black Rock in this way and the Prophet (a.s.) received it from them and put it in its place. The people of Quraysh admired this behavior of the Prophet (a.s.) that kept them safe from fighting each other.

The first who lived in Mecca

The first ones who lived in Mecca were Hagar and her son Ishmael (a.s.). Prophet Abraham (a.s.) took them there. At that time, the tribes of Jurhum passed by Mecca. They suffered thirst. One of them saw some birds hovering in that land and felt that there was water in that place. He told the caravan who hurried towards that place and found a spring, which was the well of Zamzam, and saw a woman with her child. They asked her to permit them to stay beside the well and she permitted them.

Ishmael was the guardian over the affairs of the Kaaba and other affairs of Mecca. When he died and was buried beside his mother Hagar, his son Nabit undertook the affairs of the House. After him, the tribes of Jurhum overcame the guardianship of the Kaaba and the affairs of Mecca. At the time of Jurhum, the tribe of Khuza'ah emigrated to Mecca and a war broke out

between them and the tribe of Jurhum. Khuza'ah won the war and seized the emirate over the Kaaba from Jurhum.

The tribe of Khuza'ah ruled in Mecca and managed the affairs of the Kaaba for about three hundred years or more. Then, the tribes of Quraysh attacked them and seized Mecca from them after a war. The guardianship over the Kaaba and the emirate of Mecca became in the hands of Quraysh until the advent of Islam. Quraysh dug many wells and established some projects to improve the economic life in Mecca. Qussay (Prophet Muhammad's great grandfather) assumed the emirate and established in his house a building and called it "Dar an-Nadwa; club or council" which we shall talk about soon.
The cultural life

That which dominated among some tribes of Mecca was the keeping of rights and assuring the benefits of strangers and the weak, and therefore two foundations were founded:
Dar an-Nadwa

It was like a parliament of nowadays. It was established by Qussay who made its door at the Mosque of the Kaaba. The people of Quraysh met there to deliberate with each other about the affairs of the town and the Inviolable House. The system of Dar an-Nadwa did not permit anyone under forty years to attend its meetings. It grew stronger and had importance among the Arabs. It was a center for deciding disputes and disagreements. Qussay entrusted the responsibility of Dar an-Nadwa to his son Abd Manaf.[1]

[1] Buloogh al-Irab, vol. 2 p.272, the Encyclopedia of the Sacred Places; Holy Mecca, vol. 1 p.42.

Hilf al-Fudhool (alliance of virtues)

The Alliance of al-Fudhool was one of the most important events in Mecca. It was founded to help the weak and keep the rights of strangers and minorities that lived in Mecca. It was a matter of pride for the people of Mecca and for the Arabs all because of its noble values. This alliance was established in the house of Abdullah bin Jad'an. The Prophet (a.s.) reached it and he said about it, 'I witnessed in the house of Abdullah bin Jad'an the Alliance of al-Fudhool, and if I am invited to it in Islam, I will respond.'

It is worth mentioning that once a dispute took place between Imam al-Husayn (a.s.) and al-Waleed bin Utba bin Abu Sufyan who was the emir over Medina appointed by Mo'awiya. Al-Waleed wronged Imam al-Husayn (a.s.) who said, 'I swear by Allah, that either you treat me justly or I will take my sword and rise in the mosque of the messenger of Allah and then I will call for the Alliance of al-Fudhool.' Ibn az-Zubayr was present. He said, 'And I swear by Allah, that if al-Husayn

called for it, I would respond to him until he would be treated fairly or we would die.' Al-Musawwir bin Makhrama az-Zuhri and Abdurrahman bin Uthman bin Abdullah at-Tamimi said the same. When al-Waleed heard that, he submitted and gave back Imam al-Husayn's right.'[1]
The religious life

Idolatry was dominant in Mecca which was a fort for this belief that resulted from ignorance and shallow thinking. From the very devoted ones to the idols was Abu Sufyan the chief of the Umayyad family and one of the heads of Quraysh. He was very terrified when he saw the Prophet (a.s.) circumambulate the

[1] Al-Kamil fit-Tareekh, vol. 2 p. 42.

Kaaba and recite the hymn of Islam "Labaykallahumma labayk…"

He was very terrified and he cried out, 'Exalt Hubal!'[1]

The Prophet (a.s.) replied to him, 'O Abu Sufyan, Allah is more Exalted and more Glorious.'

More than three hundred idols were hung on the walls of the Kaaba. The people of Quraysh absolutely believed in those idols.
Who denied the idols

Some people of bright reason denied and mocked at the idols. The following are some of them:

1. Umru' ul-Qayss

Umru' ul-Qayss was one of the most famous poets in the pre-Islamic age. When his father was killed, he went to avenge on the killers. He went to an idol called Thul Khalasah that the Arabs sanctified. He sought what was best by arrows near the idol whether to fight against the killers of his father or not. It was negative for three times. He gathered the arrows, broke them, and hit the face of the idol with them. He abused and mocked at the idol and said, 'If your father was killed, you would not let me free!'[2] Then, he went to avenge his father.

2. Ghawi bin Abdul Uzza

One day, he passed by an idol called Suwa' and saw two foxes eat before it and then go up and urinate over its head. That scene provoked doubts inside him. He mocked at the idols and recited,

[1] Hubal was one of the most important idols of Quraysh.
[2] Al-Aghani, vol. 8 p.68, al-Asnam (idols) by ibn al-Kalbi, p.35, as-Seera an-Nabawiyya by ibn Hisham, vol. 1 p.88

"Is he a god that foxes urinate on his head?!

He is low on whom foxes urinate!"[1]

3. Zayd bin Umar

Zayd bin Umar scorned idolatry and thought that the worshipping of idols was as degrading of reason.

4. A nomad man

Once, a Bedouin with his camels passed by the shore of Jeddah. There was an idol called Sa'd. He came with his camels to the idol that it might bless them. When the camels saw the bloods of sacrifices on the idol, they ran away here and there. The Bedouin took a stone, threw the idol with it, and said, 'May Allah not bless you as god! You startle my camels.' Then he tried his best until he gathered his camels again. He left while reciting,

"We have come to Sa'd that he may reunite us,

but he scattered us; so we are not from Sa'd.

Surely Sa'd is but a rock on the earth,

who can call neither for deviation nor guidance."[2]

5. Khuza'a bin Abd

Khuza'a bin Abd al-Muzani was the custodian of the idol of the tribe of Muzayna that was called Nahm. He apostatized the idol and went to the Prophet (a.s.) to be a Muslim.

[1] Shawahid al-Mughni by as-Sayyouti, p.109.
[2] Al-Asnam, p. 37.

6. Abdurrahman

When Abdurrahman bin Abi Sabrah reached the advent of the Prophet (a.s.), he went to an idol called Faras and destroyed it. Then he went to the Prophet (a.s.) and became a Muslim.
The belief of the Hashemites

The certain thing is that the Hashemite family believed in the religion of Prophet Abraham (a.s.) and they did not worship idols. Imam Ali (a.s.) said,

'By Allah, neither my father, my grandfather Abdul Muttalib, Abd Manaf, nor Hashim had ever worshipped an idol. They worshipped Allah and were offering prayers towards the House (the Kaaba) due to the religion of Abraham and were keeping to it…'[1]

This shows that the Hashemite family believed in monotheism and was not deviant from the straight path of Allah.
The Prophet destroys the idols

Prophet Muhammad (a.s.) destroyed the idols in the Kaaba as his grandfather Prophet Abraham (as.) had done before. This was before his being sent to people as prophet. Imam Ali (a.s.) narrated,

"The Prophet (a.s.) and I went until we arrived in the Kaaba. The messenger of Allah asked me to sit down and he mounted on my shoulders. When I wanted to get up, he noticed a weakness in me. He dismounted and he himself sat down for me and asked me to mount on his shoulders. I mounted on his shoulders and he got up. I imagined that if I wanted, I would reach the horizon of the heaven. I went up the House and there was on it an idol of brass or copper. I began moving it right and

[1] Kamaluddeen, p. 104.

left, from behind and from before until I could pluck it out. The messenger of Allah (a.s.) asked me to throw it down and I did. It broke into pieces as pots break. Then I got down. The messenger of Allah (a.s.) and I hastened back until we hid among houses for fear that someone of people might see us."[1]

When Allah granted the great conquest over Mecca to His prophet, there were three hundred idols or more hung on the walls of the Kaaba which the tribes of Quraysh worshipped away from Allah. Among their famous idols there were Na'ilah, Asaf, Manaf, Thul Khalasah, Thul Kuna, Thul

Sharaf, al-Uqaysar, Nahm, Sameer, and others.[2]

The master of those idols was Hubal which was the god of Abu Sufyan; Mo'awiya's father and Yazid's grandfather. It was made of copper and tied with iron pegs on the wall of the Kaaba. Imam Ali (a.s.) got upon the Prophet's shoulders, plucked this idol out, and threw it to the ground while the Prophet (a.s.) was reciting this verse (And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)).[3] Then, Imam Ali (a.s.) threw down the rest of idols and thus the Kaaba was purified[4] of those filths hung on the walls and taken as gods by Quraysh.

The economic life

Mecca was a stage for lively commercial activities. It had many commercial caravans and great capitals were used in speculation. The caravans of Mecca brought from Yemen the products of India, the silk of China, and the textiles of Aden,

[1] Sifat as-Safwah, vol. 1 p. 163, Musnad of Ahmad bin Hanbal, vol. 1 p.84.
[2] Mustadrak al-Hakim, vol. 2 p. 366.
[3] Qur'an, 17: 81.
[4] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 1 p. 60.

besides gold nuggets from Africa, and cotton, linen, silk, and colored clothes from Syria and Egypt. Weapons, grains, and oils were also imported from Syria. Profits reached one hundred percent in these trades.[1]

The people of Quraysh had two commercial journeys a year; one to Yemen in winter because it was warm, and the other to Sham in summer because it was cool. Without these two commercial journeys, the people of Quraysh could not live in Mecca which was safe from enemies because it had the Inviolable House of Allah.

Al-Kalbi, the historian says, 'The first one who brought wheat from Sham was Hashim bin Abd Manaf (the Prophet's grandfather).'

In Mecca, there were some very wealthy people among whom was Khadeeja (the Prophet's wife). She invested her capitals in trade. The Prophet (a.s.) (before prophethood) worked with her monies in trade and got great profits. We shall talk about this in a coming chapter.

Abu Jahl's mother had a shop of perfumes, Hind (Mo'awiya's mother) sold goods for the tribe of

Kalb in Syria,[2] and Abu Sufyan himself was the leader of the commercial caravans of Mecca.

Anyhow, Mecca was a commercial center and most of its merchants practiced usury in their dealings. Al-Abbas bin Abdul Muttalib was one of the usurers. He had great wealth from this way. From the very wealthy people of Mecca was Abdullah bin Jad'an at-Tamimi, some Umayyad families, al-Waleed bin al-Mugheerah al-Makhzumi, Abdullah the father of Umar bin Abi

[1] Encyclopedia of the Sacred Places; Holy Mecca, vol. 2 p. 192.
[2] Ibid., p. 190.

Rabee'ah the poet, and others. The wealthy class lived at utmost ease and luxury and had tens of slaves whereas great masses of the inhabitants of Mecca lived wretchedly.

The social life

The most prominent Arab families that lived in Mecca were the Hashemite family and the Umayyad family. The natures and morals of these two families were too different. We refer in brief here to the natures of both.

The Hashemites

The Hashemites were famous for honor, succor, and high morals, and they were ideal examples of all perfect characteristics that mankind would pride on especially the Prophet's family that was a gift from Allah's mercy.

The Alawid[1] tree, since the dawn of its history until now, did not fruit but what benefited people. The Alawids undertook the interests of the wronged and the oppressed and all human rights. They did their best in the way of Allah, and they spread good and mercy among all people.

The Umayyads

The dominant morals of the Umayyads were oppression, selfishness, and aggression against people. Their defects, sins, and bad characteristics had blackened the face of history. Their souls were full of grudge and enmity against the Hashemites. They resisted Islam and strove to put out the light of the Islamic mission since its beginning. They stood against the Prophet (a.s.) and led armies to fight and do away with him, but Allah the Almighty repelled and abased them and supported His messenger against them.

[1] The progeny of Imam Ali bin Abi Talib (a.s.).

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The Umayyads bore malice and enmity against the Hashemites men and women. Historians mention that once Lady Aatikah bint Abdul Muttalib saw in sleep a vision that terrified her. She went to her brother al-Abbas bin Abdul Muttalib. She told her vision to him and said, 'I fear that evil and calamity may afflict your people. Keep secret what I shall tell you…'

She told, 'I saw a rider coming on a camel until he stopped at al-Abtah (mountain) and began shouting loudly: O people of perfidy, come on to your deaths! He said that three times. I saw that people crowded around him…then he took a rock and threw it. It dropped and when it reached the foot of the mountain, it broke into pieces. No house from the houses of Mecca remained except that a piece from that rock entered into it…'

Al-Abbas was terrified by that dream and he could not conceal it. He spread it among people. The news reached the Umayyads among whom there was Abu Jahl. They began mocking. Abu Jahl went to al-Abbas and said to him mockingly, 'O bani[1]Abdul Muttalib, are you not satisfied that your men prophesy that now your women began prophesying?'

The vision of Aatikah came true that abasement and destruction afflicted the people of Quraysh. The battle of Badr took place and the tribe of Quraysh was defeated disgracefully. Killing, sorrow, and mourning entered all their houses.

[1] Bani or Banu means "the tribe or family of".

Great personalities and glories

The origins that the Master of all creation Prophet Muhammad (a.s.) had branched from were the greatest of all human beings and nonesuch in purity, chastity, loftiness, and perfection among all that Allah has created.

Al-Mawardi says, 'He (the Prophet) is from a lineage of noble fathers. No one among them is mean, but all of them are leading masters. The nobility of lineage and the purity of birth are from the conditions of prophethood.'[1]

The history of the Prophet's glorious family is full of virtues and nobilities. This family had undertaken the social services to people, and what increased its honor and high position was the Prophet (a.s.) who had had all virtues of this world.

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The Prophet (a.s.) was not the pride of Adnan[2] and the glory of the Hashemites only, but also he was and is the pride, the glory, and the honor of the humanity throughout all the stages of history. It was he who had built the civilization of man and caused springs of knowledge and wisdom to gush out in the earth. Here, we talk in brief about some pillars of this great family:
Hashim

His name was Amr, and he was called Amr ul-Ula (Amr of highness) for his exalted position and high standing. Also, he and his brothers were called "aqdah an-nidhar" meaning "gold", and called "the protectors" for their generosity, honor, and leadership over the Arabs. As an example on his generosity is

[1] As-Seera an-Nabawiyya wel Aathar al-Muhammadiyya, vol. 1 p. 7.
[2] Adnan was the father of the Prophet's tribe and Hashim was the grandfather of his (the Prophet) family.

that when once Quraysh suffered a terrible famine, Hashim went to Sham, bought quantities of flour and cakes, and brought them to Mecca. He crumbled and sopped bread and cakes and slaughtered a camel. He offered the food to people until they became satiate. Therefore, he was called Hashim.[1] He also was called "Abul Battha'-father of the plain" and "Sayyid al-Battha'-master of the plain".

He was at the top of honor and loftiness. Historian says that he satisfied the needs of wayfarers, gave rights to their people, protected the frightened, and these are the noblest qualities. When the month of Thul Hajja came, he made a speech before the people of Mecca encouraging them to serve the hajjis who came to the Kaaba. He said,

"O people of Quraysh, you are masters of the Arabs, the best of them in notability, the greatest in reason, and the noblest in lineages.

O people of Quraysh, you are neighbors of the House of Allah. He has honored you with His guardianship and favored you with His neighborhood away from the rest of the offspring of Ishmael. The visitors of Allah come to you to glorify His House and so they are your guests, and the worthiest to entertain the guests of Allah are you. Entertain His guests and the visitors of His House! By the Lord of this Building, if I had money enough for that, I would not ask you to that. I will take out of my lawful property, which no kinship has been deserted in, not been obtained by oppression, and not included any unlawful bit. Let whoever of you, who likes to do that, do that. I ask you by the sanctity of this House that let no anyone of you spend from his

[1] In Arabic “hashim” is derived from “hashama” that means “to break into crumbs”, and thus “hashim” means ‘one who crumbles or breaks into crumbs’.

property on the entertainment of the visitors of the House of Allah except lawful money that has not been obtained wrongfully, and no kinship has been deserted by it, and has not been obtained by force.”[1]

This speech shows Hashim’s deep faith in Allah and his precaution in avoiding properties that are taken wrongfully. When Allah chose him to His neighborhood (made him die), he died while with a calm soul, pure, and unpolluted with the sins of the pre-Islamic era.

Abdul Muttalib

From the pillars of honor and pride of the Arabs was the noble master Abdul Muttalib. He was one of the noblest young men in his youth, and in his old age was the most notable one; therefore, he was called “Shaybatul Hamd-the old man of praise” because of the people’s much praise and gratefulness to him”.[2]

Abdul Muttalib’s faith

Abdul Muttalib was on the religion of his great grandfather Abraham (a.s.). He did not worship an idol, but he worshipped Allah the Almighty. The Prophet (a.s.) said, ‘Abdul Muttalib did not gamble, nor did he worship idols or eat from what was slain for idols. He often said: I am on the religion of my father Abraham”.[3]

Surely, he had deep faith in Allah that some sayings and too much poetry were transmitted from him showing his true faith. He said,

[1] As-Seera an-Nabawiyya wel Aathar al-Muhammadiyya, vol. 1 p. 11.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 1 p. 23.
[3] Bihar al-Anwar, vol. 77 p.56.

“No unjust one leaves this life until he will be avenged on and afflicted with punishment.” He also said, “By Allah, behind (after) this house (life) there is a house where a good doer is rewarded for his good doing and a bad doer is punished for his bad doing.”[1]

These verses are ascribed to him,

“All people blame the time,

whereas our time has no defect except us.
We blame our time but the defect is in us,
And if the time can speak,
It will dispraise us.
A wolf does not eat a wolf's flesh,
While we eat each other openly."[2]
Entrusting the hospitality of the pilgrims to him

The hospitality and the watering of the pilgrims, who came to the Kaaba, were entrusted to Abdul Muttalib and he suffered too much in gathering water. He gathered it from rain and other sources and put it into leather basins to offer it generously to the pilgrims of Allah's House.

It is very odd that the orientalist (Margolios) says, "Abdul Muttalib sold water to pilgrims and got great profits from that..."

Lutfi Jum'ah refutes him saying, "It is clear that Margolios compares the matter to some countries of Western Europe where generosity has no value except in rare cases. So, he cannot imagine that someone may offer his properties liberally except rarely. In most of Europe, no one can have a sip of water with no price, and the same is said about food. Margolios's mind

[1] Bihar al-Anwar., vol. 1 p.4.
[2] Ibid., vol. 15 p.121.

cannot imagine that Abdul Muttalib carried water and offered dates and raisins for the pilgrims as a means of approaching Allah the Almighty and entertaining the pilgrims…"[1]
Restoring the well of Zamzam

From the famous charismata of Abdul Muttalib in history, was his restoring of Zamzam Well after it had been buried for centuries, and the people of Mecca did not know its place. Abdul Muttalib uncovered it and refreshed life for the inhabitants of Mecca after they were suffering the bitterness of thirst.

Some historians say that the reason of the disappearance of Zamzam Well was that Mudhadh bin Amr al-Jurhumi, who lived about three hundred years before Abdul Muttalib, had involved in a war with his enemies that led to his defeat. He was certain that his enemies would drive him away from Mecca; therefore, he thought of depriving them of water. He hid his precious properties and gold in the well and buried the well and covered all its signs, and then he fled to Yemen. Sands accumulated over the well until it disappeared. The inhabitants of Mecca were obliged to dig many wells in the valleys of Mecca. Abdu Shams dug a well called Tuwa. Hashim dug a well and

called it Bathr, and he allowed people to make use of it freely. Umayya dug a well and called it al-Hafr, but he monopolized it for himself. And the tribes of Mecca dug wells for themselves.[2]

However, Yaqut al-Hamawi, the historian, says that rains flooded the well of Zamzam and no one could find its place.[3]

[1] The Revolution of Islam, p.256.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 148-150.
[3] Mu'jam al-Buldan, vol. 5 p. 149.

Abdul Muttalib's vision

Abdul Muttalib suffered too much in gathering water to offer it to the guests of Allah. Mecca faced a rainless year, and that was too heavy for Abdul Muttalib who felt pain for the pilgrims that they might be affected by the shortage of water. While he was in bed, he heard in sleep that someone ordered him to dig Tayyibah, or Barrah, or al-Madhmunah (names of wells). He saw the vision for three nights, but he was worried to reveal his vision that Harb bin Umayya and the men of Makhzoom might mock at him. Once again, the caller (in sleep) ordered him to re-dig the well of Zamzam and defined to him its place. Abdul Muttalib remembered that it was the very well that was at the time of his grandfather Abraham (a.s.). He carried out what the caller had ordered him (in the dream) to do. He took with him his son al-Harith, and they both made great efforts to remove the sands accumulated on the well. While digging, he found two gold gazelles, swords, and precious armors that belonged to Mudhadh al-Jurhami who had hid them in the well before his fleeing to Yemen. This news spread among the people of Quraysh. Some of them rose to ask Abdul Muttalib to let them have shares in that treasure, but some others said it was to be Abdul Muttalib's. There was a dispute between the two parties, but Abdul Muttalib settled the arguments by determining to spend the treasure on the Kaaba and thus he was admired and glorified by the people of Quraysh.

After no long, water began gushing out and it flowed over the land to enliven Mecca, water its thirsty inhabitants, and refresh the economic life there. The news spread here and there like light, and all people; men and women, old and young, hurried to see that great achievement while Abdul Muttalib's soul was full of joy and delight for that great conquest that provided the pilgrims of the Kaaba and the inhabitants of Mecca with the

essence of life. His mention was raised high and all people everywhere praised his favor.
Abdul Muttalib's vow

Abdul Muttalib met difficulties when searching for the well of Zamzam, the bitterest of which was the mocking of Quraysh at him and then their dispute with him on the treasure that he found. He felt that that was because of his weakness and the little children he had. Therefore, he vowed to Allah that if he would have ten children and when they would be adults, he would slaughter one of them at the Kaaba for the sake of Allah as his grandfather Abraham (a.s.) had done when he had finished building the Kaaba. And indeed, Allah endowed him with ten males; al-Harith, az-Zubayr, Hajl, Dhirar, al-Muqawwam, Abu Lahab, al-Abbas, Hamza, Abu Talib, and Abdullah, and some females; Safiyyah, Wabrah, Aatikah, Umm Hakeem, (Ajbahah), and Arwa.

Abdul Muttalib's wish came true and he had ten males. Then, he had to fulfill his vow. He gathered his sons and told them about his vow. They all submitted and showed their obedience to their father. He chose by lot and it was Abdullah, the Prophet's father and the most beloved to his father, who was to be slaughtered. Abdul Muttalib took Abdullah to the Kaaba to slaughter him there. The people of Quraysh hasten to him saying, "By Allah, you should not slaughter him. O Abul Harith, if you do, it shall be a custom followed by your people, and every man will bring his son to slaughter him here."[1]

Abdul Muttalib said, "I have promised my Lord and I will fulfill what I have promised Him…"

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 162.

Some other men tried to convince him to change his determination. They asked him to go to a diviner in Khaybar and to do whatever the diviner would tell him. Abdul Muttalib responded to them and went to the diviner. The diviner asked, "How much is the blood money among you?"

Abdul Muttalib said, "Ten camels (for a man)."

The diviner said, "Go back to your country and then offer a sacrifice for your man (Abdullah). Offer ten camels and draw lots on him and on the camels. If the lots fall on your man, then add other ten camels, and so on until your Lord will be pleased. When the lots fall on the camels, then you slaughter them and so your Lord will be pleased and your man will be saved…"

Abdul Muttalib went back to Mecca. He draws the lots on his son and camels, and in the tenth time the lots fell on the camels. People glorified Allah and cried out, "O Abdul Muttalib, your Lord is pleased." Abdul Muttalib ordered one hundred camels to be slaughtered between the Safa and the Marwa,[1] and ordered a caller to call the people of Mecca to come to take some meat and they hurried from everywhere.[2]

Abdullah was saved from slaughter as his grandfather Ishmael had been saved before.

His care for the Prophet

Prophet Muhammad (a.s.) was born at the time of his grandfather Abdul Muttalib. His father and mother died and he was adopted by his grandfather who looked after him with great love and kindness. The grandfather was certain that his grandson would be an important man in the future. Monks and others told him of that. He himself took much care of him and

[1] Safa and Marwa are two mountains in Mecca near the Kaaba.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 163.

was too kind and loyal to him. He preferred him to all his sons and other grandsons.

Abdul Muttalib was cautious and worried about his grandson whose mention would fill the world and who would bring to them a great glory and immortal mention until the last day of life…Abdul Muttalib felt that his inevitable end was near, and he recommended his son Abu Talib saying to him,

“O Abu Talib, be a keeper to this lonely one who has not smelt his father’s scent or tasted his mother’s kindness. Be careful to regard him as your liver to your body, for I have left all my children and entrusted him to you. Support him with your tongue, hand, and money, for, by Allah, he will be a master over you and will have what no one of my fathers has had…”

Then he asked Abu Talib, “Do you accept my recommendation?”

Abu Talib said, “Yes, I accept your recommendation and Allah is the witness on that.”

Abdul Muttalib felt relieved from that burden oppressing him, and he said to Abu Talib, “Now, death is made light to me.” Then, he began kissing him (the Prophet) and saying, “I have not seen anyone more scented or more beautiful than you.”

Towards the High Companion

After this recommendation, Abdul Muttalib lived no long and soon he breathed his last. By his death, a bright page of nobility and honor was folded and Mecca was upset by this sad news, because people lost the reformer who was too loving and kind to them…he was escorted to his last abode by great masses and his funerals were so splendid.

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It is worth mentioning that the Prophet (a.s.) was eight years old when his grandfather Abdul Muttalib died.[1] The Prophet (a.s.) was brought up in this family that had inherited nobility, honor, and magnanimity, and were accustomed to goodness, kindness, and charity.

[1] Al-Imta' wel Mu'anasah, vol. 2 p. 81.

Fatherhood, motherhood, and a shine

Before we talk about the shine at the birth of the master of all creatures, we talk about his immaculate father and mother who had begotten this great man who had changed the line of man's history and saved him from the abysses of ignorance and humiliation to exalt him to the highest horizons of honor and dignity.

The father: Abdullah

Abdullah, the Prophet's father, was from the noble masters of Quraysh in his high morals, manners, and conducts. He was chaste and unpolluted with any kind of sin. Historians say that once he passed, with his father Abdul Muttalib, by Fatima bint Murr al-Khath'amiyyah, who was a chaste poetess and priestess. She had read in some books about the signs of the Prophet (a.s.), and so when she saw the face of Abdullah that was illuminated with the light of prophethood, she asked him (Abdullah) to sleep with her and she would give him one hundred camels. He disdained and said to her,

"As for unlawfulness, death is better!

And the lawfulness is clear that I see.

So, how about the thing that you wish for?

A noble man protects his honor and faith."[1]

He went on with his father who married him to Aaminah bint Wahab bin Abd Manaf. He stayed with her for three days and then he passed by Fatima al-Khath'amiyyah again. She said to him,

[1] As-Seera an-Nabawiyyah by Dahlan, vol. 1 p.30.

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"O Youngman, by Allah I am not a woman of sin, but I saw in your face the light of prophethood and I wanted it to be in me,[1] but Allah refused except to put it where he wills. What did you do after me?" He told her that his father had married him to Aaminah bint Wahab and she showed her regret for the glory and pride she missed in some poetry she recited.

To the heavens

Abdullah did not stay with his wife long. He traveled to Sham for trade. When he came back, he visited his uncles in Medina to get some rest after his long travel and then to keep on towards Mecca. While he was with his uncles, he became ill. His companions left and set out towards Mecca. They told his father about his illness. Being too upset, Abdul Muttalib sent his son al-Harith to inquire about Abdullah and bring him to Mecca. When al-Harith arrived in Medina, he found that his brother Abdullah had died and been buried in Median a month after the journey of the caravan towards Mecca. Abdul Muttalib received the sad news with great sorrows and so did Aaminah who waited impatiently for the return of her husband who died while yet in the prime of his youth. Abdullah left after him five camels, a herd of sheep, and a maid who was Umm Aymen the Prophet's nursemaid.[2]

The mother: Aaminah

The noble lady, who got the honor of bearing the Prophet (a.s.), was Aamina bint Wahab from bani Zuhrah, one of the glorious Arab tribes. Aaminah was the best young woman of Quraysh in lineage and position.[3] Most of her family lived in Medina. The

[1] The Prophet to be my son.
[2] The Life of Muhammad (a.s.), by Muhammad Hasanayn Haykal, p. 106.
[3] As-Seera an-Nabawiyyah, by Dahlan, vol. 1 p. 28.

bani Zuhrah were pride of their uncleship to the Prophet (a.s.). They often proudly said, "We are the Prophet's uncles."[1] Aaminah got married to Abdullah who was the best young man of Quraysh. Because of this marriage she was envied by the young women of Quraysh who all wished to get married to Abdullah.

Aaminah's vision

Aaminah saw in sleep a strange vision and she told her husband about it saying, "I saw as if a ray of light emerged from my being and illuminated the world around me until I saw by it the palaces

of Busra in the land of Sham, and I heard a caller saying to me: you have born the master of this nation…"[2]

Her vision was true. She bore the master of all the creatures to whom all the world had submitted. Aaminah said about the blessing of her newborn baby,

"Since the first day when I bore my son until the moment when I gave birth to him, I did not feel any pain, and even I did not feel his weight. In fact, I did not feel that I had born him until a comer came to me while I was between sleep and wakefulness and said to me, 'Did you feel you were pregnant?' As if I said, 'I do not know.' He said, 'You have born the master of this nation and its prophet. Know that!'"[3]

The shining of light

The world shone, and breezes from the mercy of Allah breezed to save man from the woes of ignorance and sins of life. It was the great mercy that Allah had endowed his people with to guide

[1] A'lam an-Nisa', vol. 1 p. 18.
[2] Hayat ar-Rasool al-Mustafa (the life of the messenger), vol. 1 p. 100.
[3] The life of Muhammad, by Abdul Haleem, p. 476.

them to the best. It was the birth of Prophet Muhammad (a.s.) which was the greatest event in the history of the world and the best kindness and blessing from Allah the Almighty to His people.

Lady Aaminah said about the Prophet's birth, "At the same moment (of the birth), a ray of light went out of my inners towards the east until it reached the land of Sham, and when the time of birth was near, the angel appeared to me again and said, 'When you give birth to your child, you say: I pray the only One and Everlasting to protect him from the evil of every envier. Then, you name him Muhammad, for this is the name that has been given as good news in the Torah and the Bible, and because that he will be praised by all the inhabitants of the Heaven and the earth…'"[1]

Most of historians say that the Prophet (a.s.) was born in the year 750 AD., that was the Year of the Elephant.[2] Some say he was born on Friday the seventeenth of Rabee'ul Awwal.[3] The place of his birth was in Mecca in the house of his grandfather Abdul Muttalib who, when was informed of this birth, became very delighted and recited some poetry like,

"Praise be to Allah Who has granted me this good boy.

While in cradle, he has been preferred to all boys.

I charm him by the House of pillars."[4]

The Prophet's uncles as well were very delighted for this birth. Abdul Muttalib was certain that his grandson would be an important man as he was told by some priests and diviners. He

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p.158.
[2] The Life of Muhammad, by Haykal, p.70.
[3] Kashful Ghummah fee Ma'rifat al-A'immah, vol. 1 p.14.
[4] The margins of as-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 167.

took him and circumambulated the Kaaba with him while thanking Allah for this great blessing.[1]

His name

Abdul Muttalib named his grandson Muhammad. The people of Quraysh said to him, "Why did you name him so and give up the names of his family?" Abdul Muttalib said, "I wanted that Allah would praise him in the heaven and His creatures would in the earth."[2]

Some scholar says, "Allah the Almighty has inspired them to name him Muhammad because of the praiseworthy qualities he had so that the name and the named one would conform with each other in form and meaning. There is no name more blessed and solemn than the Prophet's name. It is transmitted from him (the Prophet) his saying, "No house has had the name of "Muhammad" except that Allah endows it with abundant livelihood. If you name them (your children with the name of Muhammad), do not beat or abuse them. He, who has three male children but does not name one of them Ahmed or Muhammad, abandons me."[3]

Signs and miracles

At the birth of the Prophet (a.s.), some miracles took place; the palace of Khosrau (the Persian emperor) shook and its balconies fell down, the Lake Tiberias dried, and the flame of Persia, which had not gone out for one thousand years and was worshipped away from Allah, went out. There were other signs and miracles that took place at the time of the Prophet's birth.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 160.
[2] Ibid, vol. 1 p. 210.
[3] Rabee'ul Abrar, vol. 2 p. 339.

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The Jews' fear

The Jews were terrified at the birth of Muhammad (a.s.). One of their rabbis went upon a fort in Yathrib and cried out before the Jews: O community of Jews…Tonight, the star of Ahmed, where he was born with, has shone."[1]

Some Jew, who lived in Mecca, asked in some meetings of Quraysh, "Has any male been born to you in this night?" People replied they did not know. He said, "Keep in mind what I say to you. The prophet of this nation has been born and he is from you, O people of Quraysh." He began talking about the Prophet's features and told them that he had found that in the old Books.[2]

His wet-nurses

The first one who suckled the Prophet (a.s.) was his pure mother Aaminah bint Wahab. It is said that she suckled him for seven or nine days[3] and then her breasts dried because of her sorrow for the death of her husband. Then, some maid of Abu Lahab, who had suckled Hamza before, suckled him.[4] After that, Haleemah as-Sa'diyyah undertook his suckling. During the Prophet's suckling, Haleemah saw great blessings and goodness, and she and her people lived in bliss and ease. Historians say that Abdul Muttalib asked Haleemah,

"Who are you?"

She said, "A woman from Bani Sa'd."

He asked, "What is your name?"

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 159.
[2] As-Seera an-Nabawiyyah by Zayni Dahlan, vol.1 p. 30.
[3] As-Seerah al-Halabiyyah, vol. 1 p. 97.
[4] At-Tabaqat al-Kubra by ibn Sa'd, vol. 1 p. 8.

She replied, "Haleemah."

He said, "How great! Good luck and patience![1] They are two qualities that have the goodness of life and eternal glory. O Haleemah, I have a male orphan. I asked the women of Bani Sa'd (to suckle him), but they refused to accept him and they said that there was no good in an orphan. We seek dignity for him from his fathers. Would you suckle him that you may be delighted by

him?”

Haleemah responded and Allah filled her heart with love and kindness to this orphan. The Prophet (a.s.) received love, kindness, and care from Haleemah that filled him with reverence to her and to her people. It is related to him his saying, “I am the most eloquent of those who speak Arabic, and I have suckled among the tribe of bani Sa’d.”

Haleemah saw signs and miracles from the Prophet (a.s.) that astonished her. She preferred him to her own children in care and kindness. After some months, she brought him to his mother In Mecca that she would be pleased by seeing him, but he was lost in the mountains of Mecca. She was very terrified. She went to Abdul Muttalib astonishedly to tell him of that. Abdul Muttalib, who was too astonished, went to the Kaaba praying Allah to bring his grandson back to him. Waraqah bin Nawfal and a man from Quraysh found the Prophet (a.s.) at the end of Mecca and brought him to his grandfather Abdul Muttalib who became delighted and relieved. Abdul Muttalib carried the Prophet (a.s.) on his shoulders and began

[1] Sa’d in Arabic means “good luck” and Haleemah means “a patient and discerning woman”.

circumambulating the Kaaba while praying Allah for him. Then, he took him to his mother.[1]

Allah, in the Qur'an, refers to this blessing on the Prophet (a.s.) when he was lost by saying, (And He found you wandering, and He guided you).[2] After staying with his mother for some days, the Prophet (a.s.) went back with his wet-nurse, who feared for him from an epidemic widespread in Mecca, to her home.

Haleemah and the Prophet (a.s.) passed by Ukadh Bazaar. Some priest looked at the Prophet (a.s.) and cried out, “O community of the Arabs, kill this boy. He will kill the people of your religion and break your idols. He will dominate over you.” However, Allah saved the Prophet (a.s.) from the priest’s plotting and evil.[3]

With his foster-sisters

The Prophet’s foster-sisters loved him too much. Ash-Shayma’ often embraced him and recited,

“This is a brother that my mother has not born,

and he is not from the progeny of my father or uncle.

O Allah, make him grow up among those whom You make grow up!”[4]

Ash-Shayma' was too kind and loving to the Prophet (a.s.). So were his other foster-sisters. They took much care of him. He stayed with his wet-nurse for two years. Then again, he came back to her for other two years. He lived in the milieu of the

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 167. It is mentioned in As-Seera an-Nabawiyyah by Zayni Dahlan in another way.
[2] Qur'an, 93:7.
[3] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 38.
[4] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 39.

desert knowing nothing there except the fresh air and the pure Arabic morals that were not polluted by bad habits.

A rejected narration

Some biographers mention an odd story that once the Prophet (a.s.), when was not three years old yet, was with his foster-brother in a land of their family behind their houses when two men came, took the Prophet (a.s.), made him lie down, cut open his abdomen, and took something out of it. It was not known what it was.[1] The Prophet (a.s.) did not feel any pain by that operation

Some justified that that operation had taken out of the Prophet's inners the evil tendencies spread among human beings such as selfishness, envy, arrogance, and others.

What we see, after pondering, is that this story is not real, for the Prophet (a.s.) had been created as pure from any defect, and he had had no any bad tendency at all. Some poet says,

"You have been created pure from any defect,

as if you have been created as you (yourself) like."

The Prophet (a.s.), in all stages of his life, was purified by Allah the Almighty from any defect or uncleanness and made infallible against any kind of sin, and he was not in need of a surgical operation.

His nursemaid

Umm Aymen Baraka al-Habashiyyah got the honor of being the nursemaid of Prophet Muhammad

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(a.s.). She nursed and took

[1] The Life of Muhammad, by Haykal, p.72, and others.

much care of him until he grew up. Umm Aymen was the mother of Usama bin Zayd.[1]

The death of Aaminah

Aaminah traveled with her son (Prophet Muhammad) to Medina to make him acquaintance with the (maternal) uncles of his grandfather from the bani an-Najjar. She took with her Umm Aymen. When she arrived in Medina, she showed him the place where his father had died and the place where he had been buried, and this affected and made him sad. She stayed there for some days and then she turned back towards Mecca. On her way back in al-Abwa',[2] she became ill, died, and was buried there.[3] The Prophet (a.s.) was terribly distressed by the death of his kind mother. He suffered much by the losing of both parents in his early years.

Once, Imam al-Baqir (a.s.) was asked why the Prophet (a.s.) had been orphaned of his parents and he said, "Lest no right would be on him for anyone."[4]

A rejected narration

From the false narrations that have no any bit of reality is this narration narrated by Burayda that his father said, "Once, I was with the Prophet (a.s.) when he stopped at the graveyard looking left and right and then he saw the grave of his mother Aaminah. He performed wudu' (ablution) and offered a tow-rak'a-prayer. Then, he began weeping and we wept for his

[1] Dala'il an-Nubuwwah (signs of prophethood), vol. 1 p. 90.
[2] A place between Mecca and Medina.
[3] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 177, As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 30.
[4] Sahifat ar-Redha, p.38.

weeping. He turned toward us and said, "What made you weep?"

We said, "You wept and so we wept, O messenger of Allah."

He said, "What did you think?"

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We said, “We thought that torment would come down soon on us.”

He said, “It was nothing of that.”

We said, “We thought that your nation has been charged with what they would not be able to bear.”

He said, “It was nothing of that, but I passed by my mother’s tomb, offered two rak’as, and asked my Lord’s permission to pray Him to forgive her, but I was forbidden. So, I wept, offered two rak’as again, and asked my Lord’s permission to pray Him to forgive her but I was scolded severely, and therefore I cried loudly.”

Then, he asked for his mount and he mounted on it. It moved but little when Allah revealed this verse, (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists even though they should be near relatives…).[1] The Prophet (a.s.) said, “I make you witness that I am free from Aaminah as Abraham had disavowed his father.”’[2]

This narration shows the disbelief of Aaminah which is definitely untrue, for the prophetic family (ancestors) were on the religion of Abraham (a.s.) and no one of them had ever worshipped an idol. The master of the prophets was born in pure wombs, and this narration is one of the Israelite narrations that have no share of reality.

[1] Qur'an, 9:113.
[2] Al-Muntadham, vol. 3 p. 250, 251.

Abdul Muttalib’s death

The Prophet (a.s.) faced another terrible affliction. He lost his grandfather who had covered him with great love and kindness. At his grandfather’s death the Prophet (a.s.) was eight years old as historians say.[1]

The loss of Abdul Muttalib had a great influence on all people of Mecca who were very sorrowful for him. His friends and daughters elegized him with passionate poems mentioned in the “Seera of Ibn Hisham”. This was the bitterest affliction the Prophet (a.s.) suffered in his early life, for his grandfather Abdul Muttalib preferred him to all his children and showed him too much love and kindness. Abdul Muttalib recommended his son Abu Talib (the Prophet’s uncle) to look after the Prophet (a.s.) after his (Abdul Muttalib) death.

Under Abu Talib’s care

The Prophet (a.s.) grew up under the true love and care of his uncle Abu Talib who was too loyal in his love and kindness to him and who preferred him to all his family and children too. Abu Talib preferred the Prophet (a.s.) in spending and clothing to himself and to all his family.[2] Priests and parsons had told him that his nephew would have a great importance later on. Therefore, he feared too much for him from the plotting and cunning of the Jews. He did not leave him alone day and night.[3] He did not entrust him to anyone else than him. When food was served, he did not permit his children to eat until the Prophet (a.s.) would come to eat with them.[4] Abu Talib became certain that his nephew would be the last of prophets and the master of

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p.169.
[2] Manaqib Abi Talib, vol. 1 p. 36.
[3] Ibid.
[4] Ibid., p. 62.

messengers; therefore, he submitted himself and spent all his powers to serve him and look after all his affairs.

The care of Abu Talib's wife to Muhammad

Lady Fatima bint Asad, Abu Talib's wife, had a very important role in serving and looking after Muhammad (a.s.). She also preferred him to all her children in love and care. She recompensed him for the loss of his mother's love and kindness. She often prayed Allah to endow her with a male child to be as a brother to him, and Allah responded and granted to her Ali (a.s.)[1] who was, indeed, a brother, supporter, and defender to the Prophet (a.s.).

It is worth mentioning that this great lady was from the first ones who embraced Islam. She became a Muslim after ten persons,[2] and she was the first woman to pay homage to the Prophet (a.s.) when he took homage from Muslim women to abide by chastity, purity, and avoiding of sin.

Scholars of Hadith consider her as one of the narrators from the Prophet (a.s.). They mention from her forty-six traditions. In Sahih of al-Bukhari and Sahih of Muslim one tradition has been mentioned from her.[3]

The death of this lady, who was too kind and compassionate to Prophet Muhammad (a.s.) and who treated him too lovingly, affected him too much. He called her "mother". The Prophet (a.s.) escorted her pure corpse with great sorrow to her last abode. When a grave was dug for her, he lay in it first and prayed Allah to forgive and have mercy on her. He was asked,

[1] Sharh Nahjol Balagha by Ibn Abil Hadeed, vol. 1 p. 14.
[2] Ibid.
[3] A'laam an-Nisa', vol. 3 p. 113.

"We have not seen you do to anyone else as you have done to her?"

He said, "There was no one after Abu Talib kinder than her to me. I clothed her with my shirt so that she would be dressed with the garments of the Paradise, and I lay in her grave so that (the punishment of the grave) would be made easy to her."[1]

This lady did her best and spared no effort in serving the Prophet (a.s.); therefore, Allah had recompensed her for that by making her the mother of Imam Ali, the commander of the believers, the defender of Islam, and the protector of its values and goals.

With his uncle to Sham

The Prophet (a.s.) was twelve years old when his uncle Abu Talib wanted to travel to Sham[2] for trading. Abu Talib was unwilling to accompany his nephew with him lest he might suffer the hardships of the long journey, but the Prophet (a.s.) showed his great wish to travel with his uncle saying to him, "With whom will you leave me while I have neither a father nor a mother?"

Abu Talib responded to his nephew and took him with him. The Prophet (a.s.) left Mecca with his uncle in one of Quraysh's caravans until they arrived in Sham.

[1] Usd al-Ghabah, vol. 5 p. 515, Ma'rifat as-Sahabah, vol. 1 p. 279, al-Istee'ab (printed on the margins of al-Isabah), vol. 4 p. 269.
[2] Nowadays Damascus, but then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

With a priest

The caravan stopped at some place to have rest. Some priest, who was very knowledgeable in the books of Christianity, was living in that place. The priest saw that when Muhammad (who was a young boy yet) sat under a tree, its branches dangled over him. He believed that this boy would be a prophet and would be the last of prophets. He went to the people of Quraysh (of the caravan) saying to them, "I have served to you some food and I like you all, young and old ones, slaves and the free, to come."

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The people of Quraysh were astonished at that. One of them said, “We often and always passed by you. What is the matter with you today?”

The priest replied, “What you say is true, but today you are all my guests.”

The men thanked him for that and they all went to his house except Muhammad (a.s.). When the priest saw that Muhammad (a.s.) was not with them, he said, “O people of Quraysh, Let no one of you not come to have food.”

They said that no one had remained except a young boy who was the youngest of them all. The priest asked them to invite him for the meal. When Muhammad (a.s.) came, the priest began looking at him thoughtfully then asked him,

“O boy, I adjure you by al-Lat and al-Uzza[1] to answer me about what I ask you.”

The Prophet (a.s.) said, “Do not ask me by al-Lat and al-Uzza. By Allah, I hate nothing at all more than them.”

[1] The priest asked by al-Lat and al-Uzza (two idols worshipped by Quraysh) as a matter of conformity with the people of Quraysh who worshipped idols.

The priest understood that the boy’s belief was unlike the belief of the people of Quraysh who were submissive to idols, and so he asked him,

“By Allah, I ask you and you should answer me.”

The Prophet (a.s.) said, “Ask as you like!”

The priest asked the Prophet (a.s.) about his private affairs and he answered him. Then the priest looked at the sign of prophethood between the Prophet’s shoulders and he turned to Abu Talib saying to him,

“What relation between this boy and you?”

Abu Talib said that he was his son. The priest said, “He is not your son. This boy’s father could not be alive.”

Abu Talib said that the boy was his nephew and the priest said, “You are right! What about his father?”

Abu Talib said, “His father died when his (the Prophet) mother was pregnant with him.”

The priest said to Abu Talib, “You are right. Bring your nephew back to his country and beware of the Jews. By Allah, if they see him and know what I have known about him, they will plot evil against him. Your nephew will be very important one.”

When Abu Talib accomplished his trading in Sham, he hastened back to Mecca.[1]

The Prophet (a.s.), while yet a young boy, saw Sham and listened, with his uncle, to its people’s talks about Christianity and its beliefs and Judaism and its rituals and he preferred them to idolatry which the people of Quraysh embraced. He

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 181, 182.

perceived that with his penetrating mind, for he was very intelligent and discerning in his youth.

The battle of al-Fijar

One of the events that the Prophet (a.s.) saw in his early years was the battle of al-Fijar that broke out between the tribes of Quraysh and Qays Aylan during the inviolable months that Quraysh had prohibited fighting during these months. This destructive war lasted for four years. The Prophet (a.s.), as historians say, gathered the arrows that came from (the tribe of) Hawazin against his people. The Prophet (a.s.) hated this war and wished he had not witnessed it.[1]

Grazing of sheep

In his youth, the Prophet (a.s.) grazed the sheep of his family and he was proud of that. He said, “No prophet was sent by Allah unless he was a pasturer.” He also said, “Moses was sent (as prophet) and he was a pasturer, David was sent and he was a pasturer, and I was sent while I was pasturing the sheep of my family.”[2] There is no defect in laboring. It is honor and jihad; whereas meanness is in unlaboring and turning one’s back to labor.[3]

During his work, the Prophet (a.s.) thought deeply of the creation of the heavens and the earths and everything in the universe. That made him more assured and certain about the Creator of the universe and the Giver of life and encouraged him to resist the idols that his people worshipped away from Allah.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1, p. 184.

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[2] The life of Muhammad, by Haykal, p. 116, the History of Islam by ath-Thahabi, vol. 1 p. 54, as-Seerah al-Halabiyyah, vol. 1 p. 54.
[3] Work and the Rights of Worker in Islam, by Baqir Shareef al-Qurashi.

Disdaining from playing

A prominent feature in the life of the Prophet (a.s.) during his youth was his complete aversion from amusement. He did not play as all young people did. He was too far from all that which might shame one's life or position. He based his life on virtues and good deeds. He was different, in this concern, from all the youth of Quraysh who spent their youth in play and levity. All people of Quraysh admired his excellent behavior and high morals. He often and always thought of the Creator of the universe, and thought of reforming life and saving man from the abysses of ignorance in this life. This made him busy to care for other affairs of this worldly life.

Placing the Black Rock in its place

From the important events that happened to the Prophet (a.s.) in his youth was the placing of the Black Rock in its place when dispute flared up between the clans of Quraysh and war was about to break out. The Prophet (a.s.) determined the dispute and made all the tribes participate in placing the Black Rock in its place. We have mentioned this in details in a previous chapter.

Trading with the capitals of Khadijah

Lady Khadijah bint Khuwaylid was a very honest merchant. She employed men to trade with her monies. She was very wealthy. One day, Abu Talib said to his nephew Muhammad (a.s.) who was twenty-five years old then, "O my nephew, I am a man of no wealth and time is unkind to us. I have been informed that Khadijah hired so-and-so for two camels, but we do not accept to you like what she gave him. Would you like me to talk with her about you?"

The Prophet (a.s.) said to his uncle, "As you like, uncle!"

Abu Talib went to Lady Khadijah and talked with her about hiring his nephew Muhammad (a.s.) to trade with her wealth. She welcomed him and responded to what he asked her for. Abu Talib came back to his nephew saying to him, "This is a livelihood that Allah has brought to you."

Lady Khadijah provided Muhammad (a.s.) with much money and sent with him her servant Maysarah whom she asked to serve Muhammad (a.s.) and tell her of all events that would happen to him (the Prophet). When the caravan arrived in the bazaar of Busra (in Sham), the Prophet (a.s.) sat under a tree near to a hermitage of a priest called Nastura. The priest looked at the

Prophet (a.s.) who was sitting in the shadow of the tree and he was astonished. He asked Maysara whom he knew since before, “Who is that man under the tree?”

Maysara said that he was a man from Quraysh.

The priest said, “No one sat under this tree after Jesus except a prophet.”

The priest hastened toward the Prophet (a.s.). He submitted and kissed the Prophet’s head and feet saying to him, “I believe in you and bear witness that you are the one whom Allah has mentioned in the Torah…”

The priest asked the Prophet (a.s.) to show him his shoulders. When he saw the sign of prophethood, he said to him, “I bear witness that you are the messenger of Allah, the Prophet that Jesus had brought good tidings about, and that you are the man of the pond, intercession, and the banner of praise…”

Maysarah understood that and was astonished. He also saw the cloud that shaded the Prophet (a.s.) alone against the heat of the sun.

The Prophet (a.s.) got great profits in this journey. Maysarah said to him, “We have traveled forty times trading for Khadijah, but we did not get a profit more than this at all…”[1]

The Prophet (a.s.), with the caravan, came back to Mecca while Maysarah was full of admiration at the charismata and the miracles he saw from the Prophet (a.s.). He told Lady Khadijah about all that and about the great profits they got in that journey.

When the Prophet (a.s.) arrived in Mecca, Lady Khadijah received and welcomed him warmly. He talked to her about his successful journey, and she admired and regarded him too highly. She became certain with no doubt that he would be a very important man.[2]

His marriage to Khadijah

Lady Khadijah revered and loved the Prophet (a.s.). She wished to get married to him. She was forty years then and the Prophet (a.s.) was twenty-five. She told her sister, as some historians say, about her wish for getting married to the Prophet (a.s.), or her friend Nafeesah bint Munyah, as some other historians say. She (her sister or friend) went to the Prophet (a.s.) and asked him, “What prevents you from getting married?”

He said, “I have nothing to get married with.”

She said, “If I suffice you that, and if you are invited to beauty, wealth, honor, and adequacy, would you not respond?”

He asked, “Who is she?”

She said, “Khadijah.”

[1] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 54.
[2] At-Tabaqat al-Kubra by ibn Sa’d, vol. 1 p. 82, part one.

The Prophet (a.s.) accepted and the woman hurried to Khadijah to tell her that. Lady Khadijah became very delighted and she knew that she would get married to the master of all human beings. The appointment was decided and the Prophet (a.s.) asked his uncles to come for the engagement of Lady Khadijah. His uncles headed by Abu Talib and Hamza came to Khadijah’s house and were welcomed warmly by her uncle Umar bin Asad. Abu Talib made a speech before the attendants saying,

“Praise be to Allah Who has made us from the offspring of Abraham and the plant of Ishmael, and made for us an inviolable country and a visited House and made us masters over people.

Muhammad son of Abdullah my nephew is not compared with any young man from Quraysh except that he is preferred to him in piety, virtue, generosity, reasonability, glory, and nobility. If he has no much money, money is a transient shadow and a paid back loan. He has a will towards Khadijah and so does she. Whatever dowry you want I myself shall pay.”[1]

Khadijah’s uncle agreed and the bond of marriage was concluded between the Prophet (a.s.) and Lady Khadijah. The new life of the Prophet (a.s.) began and he lived with the best lady of Quraysh at all in reason, faith, chastity, and beauty. Lady Khadijah submitted all her wealth to serve the Prophet (a.s.) and she was too loyal to him in love and assistance.

The Prophet (a.s.) lived with his wife at ease and Allah endowed them with all favors and blessings. The people of Mecca envied him his wife Khadijah who did not respond to any of the merchants and the notables of Quraysh who proposed to her many times, whereas she got married to Muhammad (a.s.) who

[1] At-Tathkirah al-Hamduniyyah, vol. 6 p. 253, I’jaz al-Qur'an by al-Baqillani, p. 234, Jamharat Khutab al-Arab, vol. 1 p. 77, Subhul A’sha, vol. 1 p. 213.

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had no wealth. Anyhow, the Prophet (a.s.) loved Khadijah too much. He saw in her loyalty, truthfulness, honor, and perfection, and she, as well, saw in him truthfulness, nobility, and perfection that no one from Quraysh had ever had.

The Prophet adopts Ali

When Imam Ali (a.s.) was in his early childhood, Quraysh faced a terrible economic crisis by which Abu Talib (Imam Ali's father) was terribly affected. Therefore, Prophet Muhammad (a.s.) asked his uncles Hamza and al-Abbas to help his uncle Abu Talib (by adopting some of his children). They discussed the matter with Abu Talib who said to them, "Leave Aqil to me and take whoever you want!" Abu Talib loved Aqil too much. Al-Abbas took Talib, Hamza took Ja'far, and the Prophet (a.s.) took Ali. The Prophet (a.s.) said to them, "I chose whom Allah has chosen rather than you (he meant Ali)."

Thus, Imam Ali (a.s.) grew up in the lap of the messenger of Allah (a.s.) and under the shade of his love and kindness. The messenger of Allah (a.s.) fed Ali with his own natures and guidance and shed on him his own aspects, and then Ali (a.s.) was a copy and an identical example of him. Imam Ali (a.s.) himself talked about that golden period he lived with the Prophet (a.s.) saying,

"You have known my position to the messenger of Allah in the close kinship and the special rank. He put me in his lap when I was child, embraced me to his chest, sheltered me in his bed, made his body touch mine, and made me smell his fragrance. He chewed food and then fed it to me. He did never find a lie in a saying of mine nor an error in a doing. I followed him like a young (weaned) camel that follows its mother. Everyday, he raised to me from his morals a banner and ordered me to pattern after it."

Do you see how the Prophet (a.s.) was loyal to Imam Ali (a.s.) in love and kindness? He brought him up with his high moralities that he was distinguished by from the rest of prophets so that he would be a copy and an example of him in his (the Prophet) life and after his death.[1]

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib (a.s.) by Baqir al-Qurashi, vol. 1 p. 49.

His characteristics

Allah has not created a virtue by which man is honored and exalted except that it was among the elements of the Prophet's personality. Allah has created and purified him from every defect. All lofty characteristics and high ideals were available in him by which he could change the course of the history of the world and destroyed the beliefs of that world of ignorance that practiced all kinds of sins.

In the history of the great personalities of the whole world there is no one that can be compared to Prophet Muhammad (a.s.) in his talents, geniuses, powers, and attributes. He raised the mission of his Lord whereas he had no force that could protect him against the tide of ignorance except his uncle Abu Talib the faithful one of Quraysh and his son the hero of Islam Imam Ali (a.s.)…The following are some of the Prophet's attributes.

Willpower

It is certain in psychology that willpower is one of the most distinct qualities that man has and that it makes him immortal, great one. Immorality has been recorded for some men who entered the field of wars like Napoleon, Abu Muslim al-Khurasani, and others, whereas they had no other prominent quality except this one (willpower).

The Prophet (a.s.) entered into a terrible struggle against the evil, ignorant powers and destroyed their forts and pillars by his strong will and determination besides his other peculiarities…Quraysh was armed with all its material powers and it entered the field of disputes against the messenger of Allah (a.s.), but he did not care and the fact that he was alone with a very few believers who followed him and who had no strong fort to resort to, did not make him feel weak or unable before the great numbers of his opponents. The Prophet (a.s.),

though his supporters were very few, imposed his will over the pages of the universe. He said to his uncle,

"By Allah O uncle, if they put the sun in my right hand and the moon in my left hand so that I give up this matter (the mission), I will never do until Allah will make it prevail or I shall die for it…"

The Prophet's grandson Imam al-Husayn (a.s.), the father of the free, had inherited this aspect from his grandfather when he stood against the head of ignorance and injustice Yazid bin Mo'awiya, Abu Sufyan's grandson, and said his immortal word,

"I do not see death except happiness and life with the unjust except boredom…"

The Prophet (a.s.) kept on his struggle until Allah granted him victory and then he firmed monotheism everywhere and saved mankind from idolatry and ignorance.

High morality

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Prophet Muhammad (a.s.) was a sign from the signs of Allah in morals and manners and he was distinguished from all the prophets and all human beings by his unequalled moralities. By his morals he could attracts the hearts, even of his opponents, and could unite the Arabs and lead them to purify the earth from idolatry and ignorance. Therefore, Allah praised him in the Holy Qur'an when saying, (And most surely you are with sublime morality).[1] The Prophet (a.s.) said about himself, “Surely, I have been sent to accomplish the nobilities of character.”[2]

[1] Qur'an, 68:4.
[2] As-Sunan al-Kubra, vol. 10 p. 192, Itthaf as-Sadeh al-Muttaqin, vol. 6 p. 17, Kashful Ghumma, vol. 1 p. 244.

The Prophet’s high morals were from the essence of his nature. They were neither affected nor acquired. Historians say that the Prophet (a.s.) hated pretence and artificiality. He often prayed Allah saying, “O Allah, as You have bettered my creation, better my manners!”

Here, we mentions some examples of his moralities.

Some Jewish man was too spiteful to the Prophet (a.s.). He exaggerated in harming him. He threw soil and ashes on him whenever he passed by his house. One day, the Jew became ill. The Prophet (a.s.) went to the Jew’s house. He knocked the door and the Jewish man’s wife opened the door. The Prophet (a.s.) said to her, “Your husband has accustomed us to some habit, but he stopped it and I suppose he is ill. Now, I am coming to visit him.” She permitted him in. when the Jew saw the Prophet (a.s.), he was surprised and said, “These are the morals of prophets.” He turned a Muslim and took away all spites from his heart toward the Prophet (a.s.).

When someone greeted the Prophet (a.s.) in the street, the Prophet (a.s.) did not leave until that person would leave first. If some man shook hands with him, he did not take off his hand until that man would take off his hand first.[1]

He did never say to anyone even one word that might tease or harm him, but he met people with nice and good statements.

One day, some man came to the Prophet (a.s.) but he hesitated and could not talk to him because of the Prophet’s gravity. The Prophet (a.s.) said to him, “I am but a son of a woman from Quraysh who ate jerked meat in Mecca.”[2]

[1] Sahih of at-Tarmithi, vol. 2 p. 255, Usool al-Kafi, vol. 2 p. 190.

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[2] Tareekh Baghdad, vol. 6 p. 220.

He divided his time (of meeting) among his companions equally.[1] He met the old and the young, the free and slaves with smiles without showing any sign of anger towards anyone except when he saw a bad deed that was unlike what Allah wanted; then, anger appeared on him.

Abdullah bin Umar narrated that the Prophet (a.s.) had never stretched his legs before anyone sitting with him at all. When someone sat with him, he would not leave until that one would leave first.[2]

Aa'ishah (the Prophet's wife) narrated, "No one at all was better than the messenger of Allah in good manners. Whenever someone of his companions and family called him, he would say to him: At your service!"[3]

Aa'ishah said, "The Prophet's morals were like the Qur'an whose meanings and attributes would not end." These were just a few examples on the Prophet's moralities that have filled the books of biographers and changed the course of history and established the government of Allah in the earth.

A word by Imam Ali

We end this article with a word said by Imam Ali (a.s.) about the morals and manners of the Prophet (a.s.). He said,

"The messenger of Allah did never shake hands with anyone and took off his hand (first), and no one talked with him about something and he left (first) until that one would leave. No one argued with him (and he interrupted him) except that that one would stop talking first. He had never been seen while

[1] Rawdhat al-Kafi, p. 268, Mushkil al-Aathar, vol. 4 p. 299.
[2] Makarim al-Akhlaq, p. 15.
[3] Tafsir ar-Razi, vol. 15 p. 82 when interpreting this verse (And most surely you are with sublime morality) 68:4.

stretching his legs before anyone sitting with him. Whenever two things occurred to him, he chose the severest of them. He did not avenge himself when being wronged except when the laws of Allah were violated, and then his vengeance would be for the sake of Allah. He did never have food while leaning (on something) until he left this world. He was never asked for something and

he said “no” at all. He did not return a beggar, except by satisfying his need or with lenient reply. He offered the lightest prayer and made the shortest speech. He was the least of people in wasting. He was known by his good fragrance when he came. When he had food with people, he was the first one to eat and the last one to stop eating. When he ate, he ate from the food that was directly before him, but when the food was dates or ripe dates, his hand would move here and there. When he drank water, he drank (from a cup) in three drinks. He sucked water and not quaffed it. His right hand was for eating, drinking, taking, and giving. He did not take anything except with his right hand and did not give anything except with his right hand, and his left hand was for other than that. He liked the right side in all his affairs; putting on clothes and shoes and in dismounting (that he began with his right hand or right leg). When he prayed Allah (for himself or for others), he repeated his prayer three times, when he spoke, he spoke once (he did not repeat his saying), and when he asked permission, he asked three times. His speech was so clear that whoever heard it could understand it. When he spoke, something like light was seen coming out from between his teeth. When you see him, you say: there is a gap between his two front teeth. His looking was glancing. He did never say to anyone anything that he hated. When he walked, he walked as if he came down from a slope. He often said: the best of you are the best in morals. He neither dispraised nor praised an epicure. He did not interrupt his companions when talking. Everyone that talked about him said:

I have not seen with my eyes anyone like him before or after him.”[1]
Forbearance

From the most prominent characteristic of the Prophet (a.s.) was his great patience and forbearance. He was the best of all people in this concern. Historians mention many cases on his patience that we mention here some examples of them.

Anas bin Malik narrated, “Once, I was with the Prophet (a.s.) who was wearing a garment with course edges. A Bedouin drew the Prophet’s garment severely and the edge affected the Prophet’s neck while he (the Bedouin) cried harshly at the Prophet (a.s.), “O Muhammad, load on my these two camels from the wealth of Allah. Surely, you do not load from your wealth or from the wealth of your father…!”

However, the Prophet (a.s.) was not angry and he said kindly to the Bedouin, “The wealth is Allah’s and I am His slave…”

Then, the Prophet (a.s.) smiled at the man and said, “O Bedouin, would it be avenged on you for what you did to me?”

The Bedouin said, “No.”

The Prophet (a.s.) asked why not and the Bedouin said, “Because you do not requite a bad deed with a bad deed.”

The Prophet (a.s.) smiled and ordered his companions to load on one of the Bedouin’s camels some dates and on the other some barley.[2]

Another example on the Prophet’s patience is that when his front teeth were broken and his forehead was wounded in the

[1] Bihar al-Anwar, vol. 16 p. 237.
[2] Dala’il an-Nubuwwah (proofs of prophethood) by Ibn Na’eem, p. 134.

Battle of Uhud, his companions, who were very angry for that, asked him to pray Allah against the enemy, but he replied kindly and mercifully, “I have not been sent as a curser but a herald and mercy. O Allah, guide my people for they do not know!”[1]

Thus, mercy, in the full sense of the word, appeared in his great soul towards his enemies who exceeded in wronging and harming him. He prayed Allah for and not against them.

One day, the Prophet (a.s.) was sleeping at midday. When he woke up, he saw a man standing with an unsheathed sword intending to kill him. The man said to the Prophet (a.s.), “Who can protect you from me?”

The Prophet (a.s.) said with confidence, “Allah is the one who protects me from you.”

The man was upset and the sword fell down from his hand. The Prophet (a.s.) took the sword and said to the man, “Who can protect you from me?”

The man said submissively, “Be the best taker (of the sword)!”

The Prophet (a.s.) pardoned the man who went back to his people while being astonished at the Prophet’s morals. He said to his people, “I have come to you from the best one of all people.”

Bujayr bin Zuhayr became a Muslim. His brother Ka’b knew about that and wrote to him a letter blaming him for that. At the end of the letter he mentioned some verses of poetry in which he scolded Bujayr and criticized Islam. Bujayr went to the Prophet (a.s.) complaining against his brother and mentioning his poetry to the Prophet (a.s.) who felt pain and announced that Ka’b

was to be killed. Bujayr sent a letter to his brother

[1] Sahih of Muslim, vol. 7 p. 20, al-Mu'jam al-Kabeer, vol. 11 p. 189.

informing him that the Prophet (a.s.) would pardon whoever came to him repenting and would not ask him about what he had committed before Islam. When the letter reached Ka'b, he resorted to his tribe asking them to protect him, but no one responded to him. He went to Medina and came to Imam Ali (a.s.) as guest. Imam Ali (a.s.) took him to the mosque and said to him, "This is the messenger of Allah. Go to him and ask for security!"

Ka'b went to the Prophet (a.s.) saying to him, "O messenger of Allah, I am Ka'b bin Zuhayr."

Some man from the Ansar jumped to him asking permission saying, "O messenger of Allah, let me alone with this enemy of Allah to cut his neck!'

The Prophet (a.s.) blamed the man and said to him, "Let him alone. He has come repentantly."

Then, Ka'b began reciting his famous poem in which he declared his fear and asked the Prophet (a.s.) to forgive him. When he recited this verse:

'Surely the messenger is a light that it is guided by it,

and a strict sword from the unsheathed swords of Allah"

the Prophet (a.s.) offered to him his own garment as gift and welcomed him.

Once, Zayd bin Sa'nah, before being a Muslim, came to the Prophet (a.s.) to take back his debt from him. He drew the Prophet's dress and took it off his shoulders and talked to him harshly. Umar scolded the man, but the Prophet (a.s.) smiled and said to Umar, "I and he are in need of something other than this. O Umar, you should ask me to pay back debt well and ask him to ask for debt in a good manner."[1]

[1] Sharh ash-Shifa', vol. 1 p. 226, Manahil as-Safa, p. 17.

The Prophet (a.s.) paid back the man's debt and gave twenty Sa's[1] more, and that was the reason for him to be a Muslim. Then, he said about the Prophet (a.s.), "The much ignorance towards him does not increase but his patience."[2]

Another example on his high patience is that he pardoned Abu Sufyan who often and always fought and tried to kill him. However, when the Prophet (a.s.) pardoned Abu Sufyan, he was astonished and said admiringly, “May my father and mother be sacrificed for you. How patient, how kind (to kin), and how generous you are!”[3]

He also pardoned Wahshi (after being a Muslim) who had killed his (the Prophet) uncle Hamza. He announced a general amnesty to his enemies from the people of Mecca and said, “Go! You are the freed ones (tulaqa’).”[4]

Requiting a bad doer with kindness was from the Prophet’s nature that he had been created with, and by which he occupied people’s hearts. Some poet says about the Prophet (a.s.),

“His people met him with harshness but he overlooked,

and a patient one always overlooks.

He held people with understanding and patience,

for he was a sea that burdens did not tire him.”

[1] Sa’ is a measure of capacity which is about three kilograms.
[2] As-Sunan al-Kubra by al-Bayhaqi, vol. 9 p. 118.
[3] Majma’ az-Zawa’id, vol. 6 p. 166, Sharh ash-Shifa’, vol. 1 p. 29, Manahil as-Safa, p. 18, Sharh Ma’ani al-Aathar, vol. 13 p. 32.
[4] As-Sunan al-Kubra, vol. 9 p. 118.

Generosity

Undoubtedly, the Prophet (a.s.) was the most generous, charitable one to the poor and the deprived. Historians mention many examples on this matter. Here are some:

Once, some man asked the Prophet (a.s.) for help, and the Prophet (a.s.) gave him sheep in so great number. When the man went back home astonishedly, he said to his people, “Be Muslims, for Muhammad gives in a way that he does not fear poverty.”[1]

He set free the captives of Hawazin who were about six thousand persons.[2]

He gave to more than one person one hundred camels, and gave to Safwan one hundred camels and then another one hundred camels.[3]

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Some woman gifted him with a garment and he was in need of it. When he put it on, some companion saw it and said, “O messenger of Allah, how beautiful it is!” The Prophet (a.s.) took it off and gave it to the companion.[4]

When the Prophet (a.s.) came back from (the battle of) Hunayn, nomads came to him asking for giving until they forced him against a tree and took away his garment. He said to them, “Give me back my garment! If I had blessings as much as these shrubs, I would divide them among you, then you would not find me stingy, liar, or coward.”[5]

[1] Jawahir al-Bihar fee Fadha’il al-Mukhtar, vol. 1 p. 41.
[2] Ibid.
[3] Ibid.
[4] Muhammad the Perfect Example, p. 26.
[5] Ibid, p. 25.

One day, some wealth was brought to him from Bahrain. He asked his companions to scatter it and they did. It was the biggest wealth that had ever been brought to him. He went to the mosque and when he finished offering the prayer, he came and divided the wealth among his companions without leaving anything to himself.

Once, he went to al-Ja’ranah (near Mecca). He divided monies there and people crowded around him while he was giving to them until they forced him to a tree and took his cloak. He said to them, “Give me back my cloak. By Allah, if I had as much as the trees of Tehama, I would divide it among you.”[1]

It is worth mentioning that the Prophet’s charity was not limited to the poor, but it included even animals. Once, ripe dates were offered to him and there was a sheep near him. He began eating the dates with his right hand and holding the stones with his left. He made a sign to the sheep and it came toward him and began eating the stones in his left hand. He did not throw the stones on the ground lest they would be dirty and the sheep might not eat them.[2]

Imam Ali (a.s.) described the Prophet’s liberality saying,

“He was the most generous of all people in giving, the most in forbearance, the most truthful one, the most lenient, and from the noblest tribe. Whoever sees him once reveres him, and whoever mixes with him thoughtfully loves him. His describer says: I have seen like him neither before nor after him.”[3]

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It is worth mentioning that the Prophet (a.s.) undertook by himself the giving to the poor and he did not entrust that to

[1] Bihar al-Anwar, vol. 16 p. 430.
[2] Ibid.
[3] Sahih of at-Termithi, vol. 2 p. 286.

anyone else. Aa'isha narrated that she had not seen the Prophet (a.s.) entrust his charities to anyone other than himself, but it was he himself who put the charity in the askers' hands. Anyhow, the Prophet (a.s.) was the most generous one in goodness as ibn Abbas said.

This aspect had been inherited by his beloved grandson Imam al-Hasan (a.s.) who did not know any value to money except to satisfy the hunger of a hungry one or to clothe a naked one with it until he was called as "the munificent one of the Ahlul Bayt" though all of the Ahlul Bayt were generous.

Modesty

Though the Prophet (a.s.) was the master of all creatures and the greatest one in the universe, he was the most humble one. He said to his companions, "I am but a bondsman; I eat as a bondsman eats and sit as a bondsman sits."[1]

He himself milked his sheep, patched his clothes, mended his shoes, served himself, hobbled his camel, feed his sumpter, had food with his servant, and carried his baggage from the market.[2]

Once, some man said to him, "O you, the best of mankind!" The Prophet (a.s.) replied to him, "That is Abraham".[3]

He said to his companions, "Do not praise me as the Christians praised the son of Mary. I am but a bondsman. You say: the slave of Allah and His messenger."[4]

[1] Kanzol Ummal, vol. 8 p. 407, al-Kamil fee adh-Dhu'afa', vol. 1 p. 255.
[2] Jawahir al-Bihar fee Fadha'il al-Mukhtar, vol. 1 p. 50.
[3] Fat~hul Bari, vol. 8 p. 533, ad-Durr al-Manthur, vol. 1 p. 116, Sahih of al-Bukhari, vol. 4 p. 204.
[4] Sharh as-Sunna, vol. 7 p. 130.

Anas bin Malik narrated that once some woman met the Prophet (a.s.) in the street and asked him for a need. He responded to her. He sat down (with her) in the street and carried out her need.[1]

One day, Adiy bin Hatim[2] came to the Prophet (a.s.), and the Prophet (a.s.) took him to his house. He welcomed and received him warmly. He spread out to him a rug and asked him to sit on it while he himself sat on the ground. Adiy was astonished at the Prophet's high morals and he declared reverently and admiringly, "I acknowledge that you do not intend to exalt yourself in the earth nor to make mischief" and then he turned Muslim.[3] Really, the Prophet (a.s.) was the highest example in every virtue that Allah has created in the earth.

Asceticism

Another prominent characteristic the Prophet (a.s.) had was his asceticism towards the worldly life. He turned his back to this life's pleasures and lived away from its desires. He lived the life of the poor and the needy. The following are some examples on his asceticism:

Aa'ishah narrated, "The Prophet's stomach was not filled with food at all. He did not complain to anyone. Poverty was more beloved to him than wealth. Even if he remained hungry suffering from hunger all his night, that did not prevent him from fasting his next day; though, if he wished, he would ask his Lord to endow him with all treasures of the earth, its fruits, and the easiness of its living. I was pitiful to him for what I saw in

[1] Sharh as-Sunna, vol. 7 p. 130.
[2] His father Hatim at-Ta'iy was famous for his unequalled liberality.
[3] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 227, As-Seera an-Nabawiyyah by ibn Katheer, vol. 4 p. 125, 126.

him. I patted with my hand on his abdomen for the hunger I saw in him, and I said: may my soul be sacrificed for you! Would that you enjoy from this life what might sustain you! He said, 'O Aa'ishah, what do I have to do with this life? My brothers the Arch-Prophets tolerated what was bitterer than this and they passed away and came to their Lord Who honored their coming and rewarded them abundantly, and so I feel shy that if I live at ease, that tomorrow I may miss many things. There is nothing is more beloved to me than to join my brothers and friends."[1]

One day, some man came to the Prophet (a.s.) and saw him sitting on a mat, which affected his body, and a pillow which affected his cheek. The man said painfully, "Neither Khosrau nor Caesar are satisfied with this! They sleep on silk and brocade while you sleep on this mat!" The Prophet (a.s.) said to him, "I am better than them both. What do I have to do with this life? The example of this life is like a rider who passed by a tree that had a shadow. He sat under it. When the shadow turned away, he went and left the tree."

Aa'ishah narrated, "The messenger of Allah did never become satiated with bread for three

successive days until he passed to his way (died)."

Ibn Abbas narrated, "The messenger of Allah and his wives spent successive nights hungrily finding nothing for dinner."[2]

Aa'ishah narrated, "The bed that the messenger of Allah slept on was from leather filled with palm-tree fibers. He (Allah's blessing be on him) died while his armor was mortgaged to a Jew in return for the spending of his family. He often prayed, "O

[1] Akhlaq an-Nubuwwah (moralities of prophethood), p. 286.
[2] Uyun al-Athar, vol. 2 p. 428.

Allah, make the livelihood of Muhammad's family (as enough as) sustenance."[1]

Some man from the Ansar offered to the Prophet (a.s.) a sa' of ripe dates. The Prophet (a.s.) asked the maid that brought the dates to go in to see whether there was a plate in the house to put the dates in. She could not find any. Then, he swept a place with his dress and said to her, "Put them (the dates) on this ground!" Then he said, "By Him in Whose hand my soul is, if this world equaled to Allah a mosquito's wing, He would not give anything from it to the unbelievers and the hypocrites."[2]

This is just a bit from the Prophet's asceticism that his successor and guardian Imam Ali (a.s.) followed. He (Imam Ali) had divorced this life thrice until he left to the better world while leaving after him neither yellow (gold) nor white (silver). His whole intention during his reign was just to fulfill pure justice and truth caring for nothing else.[3]
Turning to Allah

The Prophet (a.s.) feared Allah to a degree that Imam as-Sadiq (a.s.) said about him, "Nothing was more beloved to the messenger of Allah (a.s.) than to remain afraid and hungry for the sake of Allah the Almighty."[4]

Ibn Umar narrated, "We counted in a meeting of the messenger of Allah his saying for one hundred times: 'My Lord, forgive me

[1] Musnad of Ahmed bin Hanbal, vol. 2 p. 446, Sunan of ibn Majah, vol. 2 p. 539, Fat~h al-Bari, vol. 11 p. 16.
[2] Bihar al-Anwar, vol. 16 p. 456.
[3] Rawdhat al-Kafi, p. 163.
[4] Ibid.

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and turn to me (mercifully), You are the Oft-Returning, the Forgiver.'"[1]

He turned to Allah totally and exhausted himself in worshipping until Allah revealed to him, (Taha. We have not revealed unto you this Qur'an that you might be distressed).[2] In fact, Prophet Muhammad (a.s.) exceeded all the prophets in his worshipping and turning to Allah. Here are some pictures about his worship:
His prayer

It may be more useful to talk about some matters concerning the Prophet's prayer.

a. assigning the time of prayer

The one who announced the times of the Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghrib (sunset), and Isha' (evening) prayers was Bilal,[3] and sometimes was Abdullah bin Mas'ud.[4]

b. the caller (mu'azzin)

The Prophet's special caller (one who calls out the azan) was Bilal al-Habashi.[5] Bilal pronounced the [sh] as [s] and said in the azan (ass~hadu) instead of (ash~hadu). The hypocrites mocked at and criticized him for that. Bilal informed that to the Prophet (a.s.) who was pained by that and he said, "The (s) of Bilal is (sh) near Allah the Almighty. The (s) of Bilal is better than your (sh)."

[1] Musnad of Ahmed bin Hanbal, vol. 8 p. 350.
[2] Qur'an, 20:1-2.
[3] Al-Muwatta', vol. 1 p. 13, Sharh as-Sunna, vol. 2 p. 59.
[4] Sunna ibn Majah, vol. 1 p. 216, Sunan Abu Dawud, vol. 1 p. 108.
[5] Sahih of Muslim, vol. 3 p. 129.

Ibn Umm Maktum was another caller to the Prophet (a.s.).[1] He and Bilal called out the azan in Medina. It is said that the Prophet (a.s.) had five callers of azan. They were Bilal, Amr bin Umm Maktum, Owss Abu Makhdura, Sa'd, and Ziyad. A caller of azan had a special position in the Muslim society, and some tradition had been transmitted about this.

c. His care for congregational prayer

The Prophet (a.s.) took much care of the congregational prayer which is an important

manifestation of worship and submission to Allah the Almighty, besides that it is an important manifestation of the Muslims' power, unity, and cohesion. From his concern for this matter that he tried to set fire to the houses of those who refused to participate in the congregational prayer.[2]

d. Regulating the rows of Muslims

Bilal al-Habashi regulated the rows of praying Muslims and he patted on their hamstrings by his durrah (a dried bunch of date-palm fruit) to be orderly,[3] so that the prayer would be offered splendidly.

e. His much praying

The messenger of Allah (a.s.) offered too many prayers. He found in prayer the greatest pleasure in his life for, in prayer, he talked with his Lord. His feet swelled because of his much praying. Aa'ishah said to him, "O messenger of Allah, why do

[1] Sahih of Muslim, vol. 2 p. 3.
[2] Kitab as-Salat (the book of prayer) by Ahmed bin Hanbal, p. 14, Sunan ibn Majeh, vol. 1 p. 259, trad. No. 791.
[3] Kitab as-Salat by Ahmed bin Hanbal, p. 14.

you do so whereas Allah has forgiven you your previous and later error?" He said, "Do I not like to be a grateful slave?"[1]

Umm Salama narrated, "The Prophet offers prayer and then he sleeps inasmuch as his praying, then he offers prayer inasmuch as his sleeping, then he sleeps inasmuch as his praying, and so on until the morning."[2]

Imam Ali (a.s.) narrated, "When these verses (O you wrapped up in your raiment! Keep vigil the night long, save a little)[3] were revealed to the Prophet, he began spending all the night in worshipping until his feet swelled. Then, he began lifting one leg and putting down the other. After that, Gabriel came down to him with this verse (Taha. We have not revealed unto you this Qur'an that you might be distressed)."[4]

f. His weeping in his prayers

When Prophet Muhammad (a.s.) offered prayers, he wept because of the fear of Allah. Mutrif narrated that his father said, "I saw the messenger of Allah offer prayer while there was buzzing in

his chest because of weeping like the buzzing of querns."[5]

Imam Ali (a.s.) imitated the messenger of Allah (a.s.) in his weeping in the prayer, and he, as historians say, approached to Allah with his heart and soul until he became unconscious.[6]

[1] Sahih of al-Bukhari, vol. 4 p. 1830, trad. no. 4557, Kitab at-tafsir in interpreting the verse 2 in the Sura 48.
[2] Sahih of at-Termithi, vol. 2 p. 152.
[3] Qur'an, 73:1-2.
[4] Kanzol Ummal, vol. 1 p. 273.
[5] Rawdhat al-Kafi, vol. 2 p. 489, Sahih of Abu Dawud, vol. 2 p. 91.
[6] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib (a.s.), vol. 1 p. 97.

And so, all the infallible imams followed this way. They, as most of historians say, were true examples of turning loyally to Allah and fearing Him. This could be clearly seen in their prayers that manifested the fear of Allah and the weeping because of the submission to Him.

Coyness

Abu Sa'eed al-Khidri said, "The messenger of Allah was coyer than a virgin in her veil."[1]

When Allah granted the Prophet (a.s.) with the great victory of conquering Mecca, which was a center of idolatry and a strong fort for the Prophet's opponents, he entered the city surrounded by his armed forces but lowering his face to the ground feeling coy and shy towards the people of Quraysh who strived in their struggle against him and his mission. He addressed them softly saying, "Go! You are free."

From his coyness was that he did not declare the names of whom he disliked, but he said, "What about some people who say so-and-as…what about some people who do so-and-so…"[2]

He said, "When Allah wants to destroy someone, He takes coyness out of him. When Allah takes coyness out of him, you shall not find him except that he is hated and disdained. When you find him but hated and disdained, then fidelity is taken out of him. When fidelity is taken out of him, you shall find him disloyal and distrusted. When you find him but disloyal and distrusted, then mercifulness is taken out of him. When mercifulness is taken out of him, you shall not find him but

[1] Faydh al-Qadeer, vol. 5 p. 159.
[2] Tareekh al-Islam (the history of Islam), As-Seera an-Nabawiyyah by ath-Thahabi, p. 455.

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cursed and damned, and when you find him but cursed and damned, then the noose of Islam is taken out of him."[1]

He also said, "Coyness and faith are associated with one link; when one of them is taken out, the other one shall follow it."[2]

The Prophet's grandson Imam Zaynol Aabidin (a.s.) inherited this aspect from his grandfather and he was the coyest of people at his time. About this point, al-Farazdaq, the famous poet, recited,

"He overlooks because of his coyness and it is overlooked for his gravity,

that he is not talked with except when he smiles."

Remembrance of Allah

The messenger of Allah was always busy mentioning Allah. Historians say, "When he woke up in the morning, he recited "praise be to Allah too much in any case". He repeated that for three hundred and sixty times. In the evening, he did the same."[3]

He often said, "The best of worship is the saying of 'la ilaha illallah; there is no god but Allah'."[4]

Imam Abu Abdillah (as-Sadiq) (a.s.) narrated, "The messenger of Allah (a.s.) did not leave a meeting, even if he was in a hurry, unless he asked Allah the Almighty twenty-five times to forgive him."[5]

[1] Sunan ibn Majeh, vol. 2 p. 1347, Kanzol Ummal, vol. 3 p. 119.
[2] Ma'ani al-Akhbar, p. 410, Bihar al-Anwar, vol. 71 p. 335.
[3] Usool al-Kafi, vol. 2 p. 489.
[4] Ibid., p.506.
[5] Ibid., p. 504.

Everyday, he asked Allah seventy times to forgive him and added to it (the asking for forgiveness) 'and I turn to Him'.[1]

His weeps when certain verses are recited before him

Ibn Mas'ud said, "I recited before the messenger of Allah some verses from the Sura of an-Nisa', and when I reached this verse (How will it be, then, when We bring from every people a witness and bring you as a witness against these),[2] his eyes were filled with tears."[3]

Abdullah[4] narrated, "The messenger of Allah asked me, 'Recite (from the Qur'an) to me!' I said,

‘Do I recite to you while it (the Qur'an) has been revealed to you?’ he said, ‘I like to hear it from other than me.’ I recited until I reached this verse (How will it be, then, when We bring from every people a witness and bring you as a witness against these?). His eyes began shedding tears.”[5]

The Prophet (a.s.) had attached to Allah with all his feelings and passions and this was due to his absolute knowledge of Allah the Almighty.

Compassion and mercifulness

The Prophet (a.s.) was too compassionate and merciful to all people even to his opponents. Allah has announced that in the Holy Qur'an when saying, (Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into

[1] Usool al-Kafi, vol. 2, p. 505.
[2] Qur'an, 4:41.
[3] Musnad of Ahmed bin Hanbal, vol. 1 p. 374.
[4] He might be Abdullah bin Mas’ud. (the translator)
[5] Musnad of Ahmed bin Hanbal, vol. 1 p. 380.

distress, excessively solicitous respecting you; to the believers (he is) compassionate).[1]

He was merciful to his people, who considered him a liar, resisted him, and tried to kill him, that he did not invoke Allah against them. Once, Gabriel came to him and said, “Allah the Almighty has heard the reply of your people to you and what they faced you with, and so he has ordered the Angel of Mountains to obey you that you might order him to do to them as you like.” After greeting him, the Angel of Mountains said to the Prophet (a.s.), “Order me as you like! If you want, I will tear down the two submissive ones (two mountains in Mecca) over them.” The Prophet (a.s.) said, “I hope that Allah may make from among their progenies ones who shall worship Allah and not associate with Him anything else.”[2]

It was infinite mercifulness that Allah had declared in the Qur'an. Allah had said about the Prophet (a.s.), (And We have not sent you but as a mercy to the worlds).[3] Was there any mercy to people greater than the Prophet (a.s.) who raised the Word of Allah high in the earth which was the source of every mercy and blessing, and established a wonderful, developed system to reform the life of all human beings?

From his compassionate and mercifulness was that some people brought their newborn children to the Prophet (a.s.) to name them and to pray Allah to bless them. The Prophet (a.s.) took the babies and put them in his lap. It happened that some babies made water in the Prophet’s lap, and so some companions might shout at the babies’ families, but the Prophet

[1] Qur'an, 9:128.
[2] Sharh as-Sunna, vol. 13 p. 214, ash-Shafa, vol. 1 p. 255, Tafsir ibn Katheer, vol. 3 p. 259.
[3] Qur'an, 21:107.

(a.s.) said, “Do not make the baby cut his urination!” Then, the Prophet (a.s.) prayed Allah for the new born children, and their families became delighted while the Prophet (a.s.) went to wash his body and clothes.[1]

Prophet Muhammad (a.s.) was very merciful to his family and children. His servant Anas bin Malik said, “I have not seen anyone more merciful to his family than the messenger of Allah.”[2]
Loyalty

There is no doubt that the Prophet (a.s.) was the most loyal of all human beings and the most careful in meeting good with good. From his loyalty to his wife Khadijah was that whenever a gift was offered to him, he gifted it to one of her friends.[3]

Aa’ishah said, “I was not jealous of any woman as I was of Khadijah for what I heard about her from the messenger of Allah. He often slaughtered a sheep and offered its meat to her close friends. Once, a woman asked permission to come in to him (the Prophet). He welcomed her warmly and asked much about her affairs. When she left, he said, ‘She often visited us at the days of Khadijah, and being loyal (to one’s old fellows) is from faith.”[4]

[1] Bihar al-Anwar, vol. 66 p. 426.
[2] Sahih of Muslim, Kitab al-Fadha’il, vol. 7 p. 76, Musnad of Ahmed bin Hanbal, vol. 6 p. 163.
[3] Al-Adab al-Mufrad by al-Bukhari, p. 232, Mustadrak al-Hakim, vol. 4 p. 175.
[4] Al-Amali by ash-Shajari, vol. 2 p. 152, It~haf as-Sadah al-Muttaqin, vol. 6 p. 235.

From his loyalty was that he often sent to Thuwaybah, Abu Lahab’s maid,[1] gifts and clothes because she had suckled him when child. When she died, he asked whether someone from her relatives was there, but it was said to him none.[2]

Once, his foster-father came to him, and he received and welcomed him too warmly. He spread to him a part of his garment to sit on. Then, his breast-feeding mother came, and he spread to her the other end of his garment from the other side and she sat on it.[3]

Really, he was the best example in loyalty. He had bound himself to that. From his loyalty to his companions was that if one of them was absent for three days, he would ask about him; if he was

on travel, he would pray Allah for him, and if he was at home or ill, he would visit him.

One day, an-Najashi's[4] delegation came to him. He himself began serving them. His companions said to him, "We do that for you." He said, "They honored our companions, and I like to reward them."[5]

Courage

There is no doubt that the messenger of Allah was the bravest and most courageous one. Imam Ali (a.s.) said about the Prophet's courage, "We, when war became hot and fighting

[1] Abu Lahab was the Prophet's uncle, but he harmed the Prophet (a.s.) too much until Allah cursed him in the Qur'an.
[2] Jawahir al-Bihar fee Fadha'il an-Nabiy al-Mukhtar, vol. 1 p. 48.
[3] Ibid.
[4] An-Najashi was the King of Abyssinia who had received and protected the first Muslim emigrants who had fled from the persecution of Quraysh.
[5] Dala'il an-Nubuwwah by as-Sayooti, vol. 2 p. 307, It~haf as-Sadah al-Muttaqin, vol. 7 p. 103.

fierce, took the messenger of Allah a shelter. No one would be nearer to the enemy than he would. On the Day (battle) of Badr, we sought protection with the Prophet, though he was the nearest of us to the enemy. He was the most courageous of people."[1]

Al- Abbas narrated about the Prophet's courage saying, "When the Muslims and the unbelievers met on the Day (battle) of Hunayn, Muslims ran away, but the messenger of Allah hurried with his mule towards the unbelievers while I was holding its (the mule) reins trying to hinder it not to ran fast, and so was Abu Sufyan bin al-Harith. Then he (the Prophet) called out: O Muslims…"[2]

Imran bin Hussayn said, "The messenger of Allah did not met a battalion (in a war), except that he was the first one to strike. When Ubay bin Khalaf saw him on the Day of Uhud, he began saying, 'Where is Muhammad? May I not remain alive if he remains alive!' When he saw the messenger of Allah, he attacked him, but some men got in his way. The Prophet ordered them to let him alone. He (the Prophet) took a bayonet from al-Harith and stabbed Ubay in his neck that made him about to fall down from his horse. He ran away back toward Quraysh while saying, 'Muhammad has killed me.' They said to him, 'You are all right.' He said, 'If all people were there, Muhammad would kill them. Has he not said: I kill you? By Allah, if he spat on me, he would kill me.' Then, he died in Serif (near Mecca)."[3]

[1] Jawahir al-Bihar, vol. 1 p. 43, and somehow like that in Kashful Ghummah, vol. 1 p. 9.
[2] Fat~hul Bari, vol. 8 p. 28, Sahih of al-Bukhari, vol. 4 p. 37, Musnad Abi Ouanah, vol. 4 p. 276,

Sunan Abi Dawud, vol. 3 p. 50.
[3] Tareekh at-Tabari, vol. 2 p. 67, ath-Thiqat by ibn Habban, vol. 1 p. 229.

The Prophet's courage was beyond description. It was inherited by his grandson Imam al-Husayn (a.s.) who was one of the most courageous people. He was in the middle of the battlefield alone before that blind army who ran away before the Imam as goats run away when a wolf attacks them according to the historians' words. When Imam Husayn (a.s.) was felled in the field of honor and dignity, that huge army feared and felt coward to approach him.

The love to the poor

One of the Prophet's splendid characteristics was his love to the poor. In the deep of himself he had great love and sincerity toward them. He was a father, shelter, and refuge to them. They got from him indescribable kindness and charity. He often recommended Muslims to be kind and charitable to the poor. He made to them an imposed share in the wealth of the rich. He legislated zakat for that purpose and made it obligatory. From his love to the poor was that he often prayed Allah to resurrect him with the poor. Abu Sa'eed narrated, "I heard the messenger of Allah (a.s.) saying, 'O Allah make me live a poor, die a poor, and resurrect me with the community of the poor. The most wretched one of the wretched is he for whom the poverty of this life and the torment of the afterlife are gathered.'"[1]

Anas narrated that the messenger of Allah (a.s.) said, "O Allah, make me live a poor and resurrect me with the community of the poor on the Day of Resurrection." Aa'ishah asked him, "Why, O messenger of Allah?" He said to her, "They (the poor) enter the Paradise forty autumns before the rich. O Aa'ishah, do not reject a poor even by (giving him) a half of a date. O

[1] Mustadrak al-Hakim, vol. 2 p. 56.

Aa'ishah, love the poor and approach to them, because Allah will approach you on the Day of Resurrection."[1]

Disdaining of haughtiness

The Prophet (a.s.) too much hated sublimity, haughtiness, and selfishness. Ibn Abbas narrated, "One day, I walked behind the messenger of Allah to see if he hated walking behind him or liked it. He caught me with his hand and made me beside him, and thus I knew that he hated that (walking behind him)."[2]

He hated to be received with glorification and praising. He often said to his companions, "Do not get up for me as foreigners get up glorifying each other!"[3]

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Patience

The Prophet (a.s.) was patient with all kinds of hardships and calamities. He suffered from Quraysh too much. They harmed, abused, and fought him when he was in Mecca, and when he emigrated to Medina, they followed after him and provoked the tribes there against him. They waged severe wars against him, but he was patient towards all that.

Imam as-Sadiq (a.s.) said, “Allah the Almighty sent Muhammad (as prophet) and ordered him of patience by saying, (And bear patiently what they say and avoid them with a becoming avoidance).[4] He, blessings of Allah be on him, was patient towards the hardships he met from his people until Allah the Almighty granted him with the great victory.”

[1] Sahih of at-Termithi, vol. 2 p. 56.
[2] Tareekh Baghdad, vol. 12 p. 91.
[3] Sahih of Abu Dawud, vol. 2 p. 224.
[4] Qur'an, 73:10.

Allah has ordered his prophet to be patient by saying, (and bear patiently that which befalls you; surely these acts require courage).[1] Allah has educated him with these high morals to be a guide and educator to all human beings.

Justice

The Prophet (a.s.) undertook pure justice. He was natured with it and he fulfilled it in the world of existence. Justice was the most important element of his mission that he spared no effort to realize it among all classes of the society.

Once, an ignorant man said to the Prophet (a.s.), “Be just, O Muhammad!”

The Prophet (a.s.) said to him, “May Allah forgive you! Who will be just if I am not? Then, I fail and lose if I am not just.”[2]

He did not punish anyone for another’s error and did not affirm anyone’s claim against another. He spread justices in the full sense of the word among all people with all their classes, ranks, and races. He did not differentiate anyone from another in rights and duties. He equalized the all without excluding anyone. He built his state on the best form of justice that assured all people’s rights, security, and easiness.

Cleanness

The Prophet (a.s.) was famous for his cleanness and neatness. Anas said, “I had never smelt

ambergris, musk, or anything better than the scent of the messenger of Allah. When he shook hands with someone, he (someone) remained all his day smelling that scent. When he put his hand on some boy's head,

[1] Qur'an, 31:17.
[2] Ash-Shafa, vol. 1 p. 223.

he (the boy) was distinguished by his scent among boys. When he walked in a street, his scent affected that street."

The Prophet (a.s.) encouraged people to care much for cleanness. He said, "Islam has been built on cleanness." The cleanness that the Prophet (a.s.) recommended includes all sides of life; the cleanness of drinking water, food, clothes, and dwellings.

His fondness of perfumes

The Prophet (a.s.) was fond of perfumes. He spent on them more than his spending for food. Whatever good perfume was shown to him, he used it. He said, "It is good in scent and light in carrying." He often anointed with violet oil and said that it was the best of all ointments. He also used musk and ghaliya (a kind of perfume).[1] When he perfumed himself with musk, the white of musk was seen in his partings.[2]

Sense of humor

There was another character in the Prophet's personality; it was the sense of humor and jesting with people.

Once, a somehow stupid man came to the Prophet (a.s.) and said to him, "O messenger of Allah, carry me (help me)!" The Prophet (a.s.) said to him, "I carry you on the kid of a she-camel." The man said, "What can the kid of a she-camel benefit me with?" The Prophet (a.s.) said humorously, "Does a camel begot but the kid of a she-camel?"[3]

One day, an old woman came to the Prophet (a.s.) to pray Allah for her that she would be in the Paradise. The Prophet (a.s.) said

[1] Bihar al-Anwar, vol. 16 p. 433.
[2] Furoo' al-Kafi, vol. 2 p. 263.
[3] Nathr ad-Durr, vol. 2 p. 133, al-Mustadraf, vol. 2 p. 263.

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jestingly, “O Umm so-and-so, no old woman enters into the Paradise.” She left crying. The Prophet (a.s.) said to his companions, “Tell her that no old woman enters the Paradise. Allah the Almighty says, (Then We have made them virgins, loving, equals in age [1]). [2]

Khawwat bin Jubayr al-Ansari, before the advent of Islam, roved about houses and committed adultery with women. When he was asked what he did, he claimed that he looked for his lost camel. Khawwat became a Muslim at the hand of the Prophet (a.s.). After some time, he came to the Prophet (a.s.). The Prophet (a.s.) said to him humorously, “What about your lost camel?”

Khawwat replied politely, “O messenger of Allah, Islam has hobbled it.”[3]

One morning, the Prophet (a.s.) was somehow displeased. One of his companions said that he would make him laugh. He went to the Prophet (a.s.) and said to him, “May my father and mother die for you! I have been informed that when ad-Dajjal (charlatan ‘Antichrist’) will appear, people will be suffering hunger. He will invite them to meals. Do you see that if I shall live until that time, I shall devour from his porridge and when I shall be satiate, I shall believe in Allah and deny him, or I shall refrain from his food? The Prophet (a.s.) laughed and his laughing was just smiling. He said, “No, but Allah will satisfy you with what he satisfies the believers.”[4]

Once, he said to a woman from the Ansar, “Follow your husband for there is white in his eyes.” She joined her husband

[1] Qur'an, 56:36-37.
[2] Muhadharat ar-Raghib, vol. 1 p. 282.
[3] Nathr ad-Durr, vol. 2 p. 132, at-Tathkirah al-Hamduniyyah, vol. 9 p. 362.
[4] Nathr ad-Durr, vol. 2 p. 132, at-Tathkirah al-Hamduniyyah, vol. 9 p. 363.

and said to him, “The Prophet (a.s.) says that there is white in your eyes.” Her husband said, “Do you not see that the white of my eye is more than its black?!”[1]

The Prophet (a.s.) saw Suhayb, whose eye was sore and he was eating some dates. The Prophet (a.s.) said to him, “O Suhayb, do you eat dates in spite of your sore-eyedness?” He said, “O messenger of Allah, I eat them by my sound half.”

There are many other examples showing that the Prophet (a.s.) dealt with people with high moralities and infinite politeness and he humored them and met their natures and likings. Eloquence and rhetoric

The messenger of Allah was the master of eloquence and the head of all eloquent and elegant speakers. His eloquence and rhetoric had astonished the chiefs of wisdom and eloquence. His maxims were at the top that had no complication or ambiguity.

Al-Ghazali says, “The messenger of Allah (a.s.) spoke eloquently with neither excess nor shortage. His speech followed each other that his listener memorized and understood it.”[2]

By his eloquence, the messenger of Allah (a.s.) could occupy the hearts and prevail the souls. Many of those, who believed in him, were attracted by his wonderful speech and truthful invitation. It is related that he has said, “I am the most eloquent of those who speak Arabic, and I have been grown up among the Bani Sa’d.”[3]

[1] Muhadharat ar-Raghib, vol. 1 p. 282, Nihayatul Irab, vol. 4 p. 3.
[2] Ihya’ul Uloom, vol. 2 p. 367.
[3] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 176. At-Tabarani mentioned the tradition in this way, “I am the most eloquent one of the Arabs; I was born in Quraysh and I grew up in Bani Sa’d, so how could solecism come to me?!”

Some of his companions said to him, “O messenger of Allah, how eloquent you are! We have not seen anyone more eloquent than you.”

He said, “What prevents me from that, while the Qur'an has been revealed in my tongue and in a clear Arabic tongue?”[1]

It is related that the Prophet (a.s.) said, ‘I have been given all eloquence’ and ‘Wisdom has been briefed to me’.

Anyhow, we shall mention some of his educational recommendations, speeches, and maxims which are signs of eloquence and rhetoric.

Gravity

Prophet Muhammad (a.s.) was unique in gravity. Necks submitted to him and people had not seen like him in gravity and solemnity. Historians say that when he sat, nothing of his organs would appear. When he sat, he embraced his legs with his hands. He did not speak without reason, and he refrained from answering whoever talked impolitely. Ibn Abi Halah said, “The messenger of Allah (a.s.) kept silent on four things; forbearing, caution, estimation, and pondering.”

Prudent policy

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Prophet Muhammad (a.s.) was distinguished by his prudent and intelligent policy like which had not been found in all periods of history. He ruled that ignorant society with his kindness and high morals and tolerated their severity, rudeness, and aggression. He was patient towards all harms and sufferings he met from the rude people of that society until they

[1] Bihar al-Anwar, vol. 6 p. 230.

responded to his mission and believed in his principles and values. And then he made from them a strong army armed with faith, and they fought against their fathers and brothers willingly and satisfactorily until they built the great Islamic state that prevailed over most of the world and was the only power in the earth that could not be defeated. All that was due to the Prophet's policy that was based on the pure justice and truth.

In the cave of Hara'

The Prophet's missionary and intellectual life began from the Cave of Hara'.[1] He stayed their away from the noise of life pondering on the universe and the irrefutable signs in it that proved the existence of the Great Creator. He looked at the planets and his faith and certainty in the greatness of Allah the Almighty, the Creator of the universe and Giver of life, grew more and more.

What increased his pains were the deviation, ignorance, and foolishness of his people who worshipped idols away from Allah the Almighty. Those idols did not create, give, harm, or benefit. The Prophet (a.s.) said with himself: Where is reason? Where is the truth? Why do these people live in darkness that had no glitter of light?! Why do they worship idols and live astray? He pitied them and thought with himself: they must be guided and saved from this deviation…

He was distressed and sad for his people and Allah announced that in the Qur'an by saying, (It may be that you fret yourself with grief because they do not believe).[2]

The Cave of Hara' was the source of light in this planet that we live on, and it was this mountain from which the lights of guidance glittered in Mecca and spread then to all peoples and nations of the earth.

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Prophet Muhammad (a.s.) stayed in the Cave of Hara' worshipping and glorifying Allah the Almighty. He was certain that he would be the reformer and savior of humanity who would spread monotheism in the earth and do away with

[1] Hara' is a mountain near Mecca.
[2] Qur'an, 26:3.

idolatry, and that he was the coming prophet whom the Divine Books had brought good news about.

He was certain with no doubt that he would be the messenger of Allah for all human beings with their different races and languages. In the cave, he pondered deeply on reforming and guiding human beings and spreading knowledge and understanding among them all to get rid of their ignorance and bad habits.

The revelation

The beginning of the revelation was in that blessed cave of Hara' when Muhammad (a.s.) was forty years old. It was on the first of February in the year 610 AD as fixed by Mahmud Basha al-Falaki (astronomer), falling on the seventeenth of Ramadan, thirteen years before the hijra.

Gabriel brought down the holy mission to Prophet Muhammad (a.s.) beginning with the Sura of Iqra'.[1] The Prophet (a.s.) declared that he could not read. Gabriel repeated the command for the second and the third time and then the Prophet (a.s.) said, "What shall I read?"

Gabriel revealed,

(Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught by the pen. Taught man what he knew not.)[2] Muhammad (a.s.) read it and it was engraved inside his heart, and then the Angel left.[3]

[1] Iqra' means 'read' in imperative form.
[2] Qur'an, 96:1-5.
[3] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 154.

The Prophet (a.s.) came back to Mecca while his holy soul was filled with fright and fear of Allah the Almighty, but he submitted to undertake that great responsibility to save people from their ignorance and deviation. Gabriel was following after him along the way and congratulating him on this great and high position near Allah the Almighty.

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With Khadijah

The Prophet (a.s.) hastened to his loyal wife Khadijah while he was trembling. He said to her, “Wrap me! Wrap me!”

Khadijah wrapped him and she was occupied by great fear. She said to him, “O Abul Qassim,[1] by Allah, tell me what has happened to you.”

He told her what had happened to him and she began calming down and encouraging him to undertake the mission of his Lord. She said to him, “By Allah, Allah will not disgrace you at all. You maintain kinship, help the weak, clothe the needy, and help others against the calamities of time. My cousin, be delighted and determined. By Him in Whose hand the soul of Khadijah is, I hope that you shall be the prophet of this nation.”[2]

She calmed him down, aroused in him determination and activity, and removed from him that fears.

Khadijah went to her cousin Waraqah bin Nawfal who was a faithful Christian and expert in the Bible. She told him about what had happened to Muhammad (a.s.). He pondered deeply, and then raised his head while being terrified and astonished saying, “Most Holy! Most Holy! By Him in Whose hand Waraqah’s soul is, O Khadijah, if you were truthful in what you

[1] The Prophet’s surname.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 254.

told me, the Great Law that came to Moses has come to him and he is the prophet of this nation. Say to him to be firm.”

Khadijah was very delighted. She hurried back to her husband to bring him that good news of Waraqah. She found him asleep, but suddenly he trembled and broke into sweat. It was Gabriel that came down revealing to him,

(O you who are wrapped up, arise and warn, and your Lord do magnify, and your garments do purify, and uncleanness do shun, nor expect, in giving, any increase (for yourself), and for the sake of your Lord, be patient.)[1]

Allah ordered him to rise and invite people to monotheism on which all powers of good and peace would be based and to warn them against the severe torment of Allah that He would afflict the

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unjust and the unbelievers with.

Khadijah asked him to go back to his bed, but he replied, “O Khadijah, the time of sleep and rest has gone. Gabriel has ordered me to warn people and to invite them towards Allah and towards His worship. Whom shall I invite and who will respond to me?”

Khadijah and Ali’s faith

At once, Khadijah believed and embraced Islam, and then Imam Ali (a.s.) embraced Islam. They were the first ones who became Muslims.[2]

Imam Ali (a.s.) talked about his and Khadijah’s precedence in embracing Islam by saying, “…and no house, then, gathered in

[1] Qur'an, 74:1-7.
[2] Sahih of at-Termithi, vol. 2 p. 301, at-Tabaqat al-Kubra by ibn Sa’d, vol. 3 p. 12, Usd al-Ghabah, vol. 4 p. 17, Kanzol Ummal, vol. 6 p. 400, Tareekh at-Tabari, vol. 2 p. 55, Tareekh Baghdad, vol. 2 p. 18, and others.

Islam except the messenger of Allah, Khadijah, and me the third of them.”[1]

When becoming a Muslim, Imam Ali (a.s.) was seven years old, and it was said nine years.[2]

The Prophet’s prayer in the Kaaba

On the second day of the revelation and prophethood, the Prophet (a.s.) went to the Kaaba and offered the prayer in it.[3] Khadijah and Imam Ali (a.s.) offered the prayer behind him, and this was the first prayer in Islam offered in the Holy Kaaba. This prayer was a matter of wonder and astonishment. Afif al-Kindi narrated, “Once in the pre-Islamic era, I came to Mecca intending to buy from its clothes and perfumes to my family. I went to al-Abbas bin Abdul Muttalib who was a merchant. While I was sitting with him looking at the Kaaba and the sun was high in the sky, a young man came, looked at the sky, and stood up towards the Kaaba. After no long, a young boy came and stood on his (the young man) right, and then a woman came and stood on his left. The young man bowed down, and the young boy and the woman bowed down like him. Then, the young man prostrated and the young boy and the woman did the same. I said astonishedly, ‘O Abbas, it is a wonder!’

Al-Abbas said, ‘Yes, it is a wonder. Do you know who this young man is?’

I said, ‘No.’

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib by Baqir Shareef al-Qurashi, vol. 1 p. 54.
[2] Sahih of at-Termithi, vol. 2 p. 301, Kanzol Ummal, vol. 6 p. 400, Tareekh at-Tabari, vol. 2 p. 55.
[3] Tahthib al-Kamal, vol. 20 p. 185. It is mentioned that "the Prophet became a prophet on Monday and offered the prayer in the Kaaba on Tuesday".

He said, 'He is my nephew Muhammad bin Abdullah. Do you know who this young boy is? He is Ali bin Abi Talib. Do you know who this woman is? She is Khadijah his (Muhammad) wife.

My nephew (he pointed to Muhammad) told me that his god, the god of the heaven and the earth, has ordered him of this religion on which he is. By Allah, there is no one on the whole earth on this religion other than these three ones.'"[1]
Circumambulating the Kaaba

The Prophet (a.s.) circumambulated the Kaaba, and it was the first Islamic circumambulation around the Kaaba. Abdullah bin Mas'ud narrated, "The first thing I knew about the matter (religion) of the messenger of Allah (a.s.) was that once I came to the Kaaba with some of my relatives and we were guided to al-Abbas bin Abdul Muttalib. We came to him while he was sitting at the well of Zamzam. We sat with him. While we were still with him, a man came from the as-Safa Gate. He was white with some reddishness. He had thick, curled hair until the middle of his ears. He had small nose, shining white front teeth, black eyes, thick beard, thin neck, and big hands and feet. He had two white garments on as if he was the full moon of the fifteenth night. After him there was a beautiful, beardless, young boy; a teenager or adult, followed by a woman veiling all her body. He (the man) went toward the (Black) Rock and kissed it, and then the young boy kissed it and then did the woman. Then he circumambulated the House (the Kaaba) seven times, and the young boy and the woman circumambulated with him. We said, 'O Abul Fadhl (al-Abbas), we did not know this religion among you. Has anything happened?'

[1] Khasa'is an-Nassa'iy, p. 3, Musnad of Ahmed bin Hanbal, vol. 1 p. 309, at-Tabaqat al-Kubra by ibn Sa'd, vol. 8 p. 10.

Al-Abbas said, 'This is my nephew Muhammad, the boy is Ali bin Abi Talib, and the woman is Khadijah.'

Ibn Mas'ud added, 'By Allah, there is no one on the face of the earth that we know worshipping Allah by this religion except these three persons.'"[1] This was a virtue to Khadijah and Imam Ali (a.s.) that no one other than them had won.
Secret invitation

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The Prophet (a.s.) covered his invitation to Islam with much secrecy and concealment. There was no place for the mission to be openly in that fanatic, ignorant society that worshipped idols. At the beginning of the mission, the Prophet (a.s.) would face severity and harms that he could not be able to stand against if he invited for his mission openly.

The Prophet (a.s.), then, just invited to monotheism. He began his mission with this golden word, "Say: 'there is no god but Allah' and you will be successful."

The invitation to the faith in Allah required the Prophet (a.s.) to destroy the idols that the people of Quraysh believed in absolutely, worshipped, and offered sacrifices to them. From their deep faith in those idols, the people of Quraysh asked the Prophet (a.s.) to worship their idols for a year and they would worship Allah another year; therefore, this Sura was revealed to the Prophet (a.s.), (Say: O unbelievers! I do not worship that which you worship, nor do you worship Him Whom I worship, nor am I going to worship that which you worship, nor are you going to worship Him Whom I worship. You shall have your religion and I shall have my religion.)[2]

[1] Majma' az-Zawa'id, vol. 9 p. 222, Kanzol Ummal, vol. 7 p. 56.
[2] Qur'an, 109:1-6 (the Sura of al-Kafirun).

Some other people asked the Prophet (a.s.) to describe Allah to them whether He was of gold, silver, or wood. Yes, it was this mean mentality that they had. However, the Prophet (a.s.) offered to them irrefutable proofs on the existence of Allah the Almighty, but they did not understand.

The weak, the disabled, and slaves believed in that new mission besides some persons of understanding and reason, but the mission remained secret covered with much concealment. It is worth mentioning that some famous companions believed in the mission in that period, such as Abu Tharr al-Ghifari, Salaman al-Farisi, Abu Bakr, az-Zubayr, Talha, and Umar bin al-Khattab.

The Prophet (a.s.) was certain with no any bit of doubt that Islam definitely would spread and prevail the earth. He said, "This matter (Islam) will reach what night reaches, and Allah will leave no house of adobe or hair except that this religion will enter it. A noble one is honored by it and a low one becomes low by it. Allah degrades disbelief by it."[1]

[1] Rabee'ul Abrar, vol. 2 p. 192.

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Publicity of the mission

Three years passed and the Islamic mission was still secret. After that, Allah ordered the Prophet (a.s.) to publicize it by revealing to him this verse, (And warn your nearest kin).[1] The Prophet (a.s.) received the order of his Lord and was determined to open his mission. He ordered his cousin Ali (a.s.) to invite the Hashemites, the children of Abdul Muttalib, the children of Nawfal, and other children of Abd Manaf, and asked him to serve a meal of a sheep leg, about one kilo of wheat, and three liters of yogurt. The invitees, who were forty men among whom were Abu Talib, Hamza, al-Abbas, and Abu Lahab, came. The Prophet (a.s.) offered the food and said to them, "Eat in the name of Allah!" They had food and yogurt until they were satiated. Though the food was too little, they all were saturate. They were astonished at that. The Prophet (a.s.) wanted to speak, but Abu Lahab said before him, "We have not seen magic like this of today. Let us leave!" All of them parted while mocking and making fun. The Prophet (a.s.) could not say anything, for Abu Lahab interrupted his speech. The next day, the Prophet (a.s.) invited them to have a meal too. They ate and drank, and then the Prophet (a.s.) got up making speech before them saying,

"O children of Abdul Muttalib, by Allah, I do not know that a young man among the Arabs has brought to his people a thing better than what I have brought to you. I have brought to you the good of this life and of the afterlife, and Allah the Almighty has ordered me to invite you to it. Which of you shall support me in this matter to be my brother, guardian, and successor among you?"

[1] Qur'an, 26:214.

All of them kept silent except Ali who said zealously, "I, O prophet of Allah, will be your vizier on it."

The Prophet (a.s.) put his hand on Ali's neck and addressed the attendants saying, "This is my brother, guardian, and successor among you. You should listen to and obey him."

They began mocking saying to Abu Talib, "He orders you to listen to and obey your son!"[1]

The Prophet (a.s.) compared his invitation to monotheism with the invitation to the caliphate, viziership, and imamate after him, and he entrusted these positions to his brother and the gate of the city of his knowledge Imam Ali (a.s.).

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Anyhow, these people lent the Prophet (a.s.) deaf ears and no one of them responded to him except his uncle Abu Talib and his son Ali (a.s.).

Worry of Quraysh

The people of Quraysh were terrified by the Prophet's mission. Their life was troubled, and hatred spread in their houses, for some of their children, wives, and slaves became Muslims. The weak and the disabled, such as Yasir, Sumayyah, and their son Ammar, also embraced Islam. Those, who became Muslims, were in disagreement with their parents, spouses, and brothers. A Muslim child rejected his polytheist parents, and a Muslim wife rejected her husband and left him because he was not a Muslim. As for slaves and the disabled, the Prophet (a.s.) opened to them new horizons of freedom, honor, and dignity,

[1] Tareekh at-Tabari, vol. 2 p. 63, Tareekh ibn al-Atheer, vol. 2 p. 24, Musnad of Ahmed bin Hanbal, vol. 1 p. 159, As-Seera an-Nabawiyyah by ibn Katheer, vol. 1 p. 457-459. It is odd that ibn Katheer mentioned the event but he distorted some information in it. Please, refer to his Tafsir.

and brought them good news that they would be masters, and the tyrants of Quraysh would submit to them. Thus, troubles, upsets, and disputes were in all of the houses of Mecca.

Severe procedures

The people of Quraysh agreed on resisting and standing against the Prophet (a.s.) with all means of severity and violence they had. Quraysh was unable to bear Islam at all. They tried their best to do away with it by all means such as:

Mocking

At the beginning of the mission, the people of Quraysh began mocking at the Prophet (a.s.) and saying, 'This is the son of Abi Kabsha;[1] he is spoken to from the heaven' or 'this is the boy of Abdul Muttalib; he is spoken to by the heaven'. But, when the Prophet (a.s.) criticized and scorned their idols, they were provoked and they agreed on plotting against him.

Inciting the children to harm the Prophet

The people of Quraysh ordered their children and encouraged them to harm the Prophet (a.s.). They threw stones, soil, and ashes on him. Quraysh did that to be excused before Abu Talib that it was their little children, who could not be punished, and not them who were responsible for that. The Prophet (a.s.) felt much pain and was too affected by the behavior of children. Imam Ali (a.s.), though very young then, accompanied the Prophet (a.s.) to protect him from the children. Imam

Ali (a.s.) attacked children and beat them severely, and so they ran away. After that, when the Prophet (a.s.) went out and Imam Ali (a.s.) was with him, children ran away frightenedly.

[1] Abu Kabsha is said to be the husband of Halimah, the Prophet's wet-nurse.

Accusing the Prophet of madness

Because the Prophet (a.s.) came with a new law unlike the habits and traditions of Quraysh, they accused him of madness, though he was the most knowledgeable of all mankind. They accused him of madness to frustrate his mission and prevent the public from following him and embracing his mission. However, they failed and the mission moved like light and reached all peoples and nations of the world.

Some men from Quraysh mocked at the Prophet (a.s.) and strove to tease and harm him, but Allah the Almighty ordered him to be fixed and not to pay attention to them. Allah revealed to him, (Surely We will suffice you against the scoffers).[1] Those men ran after the Prophet (a.s.) and mocked at him, but he raised his voice reciting, 'in the name of Allah, the Beneficent, the Merciful' and they went back. Then, this verse was revealed to him, (and when you mention your Lord alone in the Qur'an, they turn their backs in aversion).[2]

Here, we mention the men who mocked at the Prophet (a.s.):

1. Al-Waleed bin al-Mughirah

Al-Waleed bin al-Mughirah was excessive in harming and mocking at the Prophet (a.s.). However, Allah avenged on him. A fragment from an arrow of a man from Khuza'ah hit him and cut his hand artery and he died while saying, "The god of Muhammad has killed me."

2. Al-Aas bin Wa'il

The Prophet (a.s.) suffered too much from this man's harming and mocking, but Allah afflicted him that one day a rock fell on him and killed him.

[1] Qur'an, 15:95.
[2] Qur'an, 17:46.

3. Al-Aswad bin Abd Yaghuth

He scorned and mocked at the Prophet (a.s.) and at his companions. Whenever he saw the Prophet (a.s.), he said to him mockingly, “Have you been talked to by the heaven today?” He said when he saw the Prophet’s companions, “The kings of the earth have come!” He said that because the Prophet’s companions were with poor clothes and their living was very simple.

One day, he and his servant went to receive his son. He sat in the shadow under a tree. Gabriel took his head and beat it against the tree. He asked his servant for help saying to him, “Protect me from this!” The servant said to him, “I can see no one.” Then, he cried out loudly, “The god of Muhammad has killed me.”

4. Al-Harith

He was one of those who scorned at the Prophet (a.s.). One very hot day, he left his house to somewhere. His face turned black. When he came back home, his family could not know him for his black face and so they killed him.

5. Al-Aswad bin al-Harith

He scorned too much at the Prophet (a.s.) until Allah made him perish. He ate a lot of salty whale meat and became too thirsty. He began drinking water until he died while saying, “The god of Muhammad has killed me.”

There was another group from Quraysh who wronged and hurt the Prophet (a.s.). They were too severe to him. Here, we mention some of them:

1. Abu Jahl

He was one of the bitterest enemies to the Prophet (a.s.). He was filled with grudge and enmity against the Prophet (a.s.).

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Abdullah bin Mas’ud said, “Once, we were with the messenger of Allah in the mosque while he was offering prayer. Abu Jahl said to his fellows, ‘Can anyone of you bring the placenta of the camel of so-and-so and throw it on the shoulders of Muhammad when he is prostrating?

Uqbah bin Abi Ma’eet fetched the placenta and threw it on the Prophet (a.s.) while he was prostrating. No one of the Muslims, who were in the mosque, could remove the placenta from the Prophet’s back because of their weakness and inability to stand against the Prophet’s enemies at that time. Someone went to Fatima (a.s.) and told her what happened to her father. She came,

removed the filth from her father's back, and washed his body. The Prophet (a.s.) felt too pain and prayed Allah against Quraysh saying, "O Allah, avenge on Quraysh!" He repeated that for three times. Then, he kept on praying against those men saying, "O Allah, avenge on Abu Jahl, Utbah bin Rabee'ah, Shaybah bin Rabee'ah, al-Waleed bin Uqbah, Umayyah bin Khalaf, and Uqbah bin Abi Ma'eet."

Ibn Mas'ud said, "By Him Who has sent Muhammad with the truth, I had seen those, whom he (the Prophet) had named, killed in the battle of Badr and then they were drawn to the well, the well of Badr and their carrions were thrown into it."[1]

One day, the Prophet (a.s.) was in the Thil Majaz Bazaar inviting people to embrace Islam and saying, "Say: 'there is no god but Allah' and you shall be successful." Abu Jahl was behind him throwing earth on him and saying to people, "Let this one not cheat you against your religion! He just wants you to leave the worship of al-Lat and al-Uzza (two idols)."[2]

[1] Sahih of Muslim, vol. 5 p. 180, Sahih of al-Bukhari, vol. 1 p. 65.
[2] Tareekh al-Islam, As-Seera an-Nabawiyyah by ath-Thahabi, p. 151.

Once, this villain tried to tread on the Prophet's neck while he was offering the prayer, but he receded and when he was asked why, he said, "I saw that there was between me and him a terrible trench of fire and I saw winged angels." This was told to the Prophet (a.s.) and he said, "If he approached me, the angels would snatch him part by part." Then, these verses were revealed to the Prophet (a.s.), (Have you seen him who forbid a servant when he prays…)[1].[2]

2. Abu Lahab (the Prophet's uncle)

Abu Lahab was one of the most spiteful enemies of the Prophet (a.s.) and the most daring and denying one against him. The Prophet (a.s.) suffered from him too much. He threw filth on the Prophet's door because he was his neighbor. The Prophet (a.s.) removed the filth and said, "O children of Abd Manaf, what neighboring this is!"

Abu Lahab's wife Umm Jameel, who was Abu Sufyan's sister, was not less than her husband in her enmity and grudge against the Prophet (a.s.). She often met the Prophet (a.s.) with abuse and revilement. Her grudge against the Prophet (a.s.) increased when the Sura of al-Masad (111) was revealed about her and her husband Abu Lahab. Allah has said, (Perish both hands of Abu Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in flaming fire. And his wife, the bearer of firewood. Upon her neck a halter of twisted palm-fiber.)[3]

[1] Qur'an, 96:9-…

[2] Bihar al-Anwar, vol. 18 p. 46, Dala'il an-Nubuwwah by al-Bayhaqi, vol. 1 p. 438, Musnad of Ahmed bin Hanbal, vol. 2 p. 270, Tareekh al-Islam, As-Seera an-Nabawiyyah by ath-Thahabi, p. 151.
[3] Qur'an, 11:1-5.

When the Prophet (a.s.) invited people to the faith in Allah, Abu Lahab addressed the people of Quraysh saying loudly, "Let him not cheat you against your religion and the religion of your fathers."[1]

3. Uqbah bin Abi Ma'eet

He had great grudge against the Prophet (a.s.) and was excessive in harming him. Once, he saw the Prophet (a.s.) offering the prayer inside the Kaaba. He put his garment around the Prophet's neck and tried to throttle him, but Abu Bakr pushed him away from the Prophet (a.s.) and said to him, "Do you want to kill a man just because he says: 'my god is Allah' and has come to you with proofs from your God?"[2]

4. Al-Hakam bin Abil-Aas

Al-Hakam bin Abil-Aas bin Umayyah was the father of Marwan. He scorned and mocked at the Prophet (a.s.). He walked behind the Prophet (a.s.) and made ridiculous gestures with his nose and mouth. Once, the Prophet (a.s.) turned and saw him do that. He said to him, "Let you be so then!" His mouth began quivering until his death.

5. Umayyah bin Khalaf

He was one of the most malicious and spiteful men towards the Prophet (a.s.). Whenever, he saw the Prophet (a.s.), he vexed and annoy him. Then, Allah revealed these verses about him, (Woe to every slanderer, defamer, who amasses wealth and considers it a provision (against mishap)…).[3] This villain was killed in the Battle of Badr.[4]

[1] Tareekh al-Islam, As-Seerah an-Nabawiyyah by ath-Thahabi, p. 151.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 1 p. 470.
[3] Qur'an, 104:1-…
[4] Dala'il an-Nubuwwah by al-Bayhaqi, vol. 2 p. 335, and other sources.

Accusing the Prophet of magic

The people of Quraysh accused the Prophet (a.s.) of being a magician, for he recited before them the miraculous verses of Allah that they could not keep up with, besides his wonderful maxims that attracted all hearts. Moreover, he showed them miracles by the will of Allah to affirm his mission and make people believe in it. They could not resist his mission, so they accused him of being a magician.

Preventing praisers from coming to him

The people of Quraysh were so spiteful toward the Prophet (a.s.) that they spent much monies to prevent poets from coming to him. Historians mention that al-A'sha, the poet, had composed a poem in which he praised the Prophet (a.s.). When the people of Quraysh knew about that, they lay in wait for him. When they saw him, they asked him where he wanted to go and he said, "I want to go to Muhammad to be a Muslim."

They said to him, "Muhammad prohibits adultery, usury, drinks, and gambling."

He said, "Adultery has left me but I have not left it." He became uneasy when they mentioned to him that Islam had prohibited wine.

Abu Sufyan said to him, "Would you accept what is better than what you want to do?"

He asked what it was and Abu Sufyan said to him, "You take one hundred camels and go back to your country. You wait for what we shall do. If we defeat him (the Prophet), you shall have taken your recompense, and if he shall defeat us, you can come to him."

He said, "I do not hate this."

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Abu Sufyan collected to him from Quraysh one hundred camels, and the poet took them and went back to his country…and he could not be blessed by meeting the Prophet (a.s.). Abu Sufyan made him lose that blessing.[1]

Preventing people from embracing Islam

Quraysh tried the best to prevent those who were willing to be Muslims from embracing Islam. One day, Marwan met Huwaytib and asked him about his old. When he told him, Marwan said to Huwaytib, "O sheikh (old man), your faith in Islam has been late and events have preceded you."

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Huwaytib said, “By Allah, I intended to embrace Islam more than one time, but your father hindered me from that every time. He said to me: You lose your honor. You leave your fathers’ religion for a new religion and be inferior.”[2]

Thus was the situation of the people of Quraysh at the head of whom were the Umayyads. It was a situation of absolute enmity to Islam and far grudge against the Prophet (a.s.). They followed all means to put out the light of Islam but they failed.

Persecuting the believers

The tyrants of Quraysh wreaked their wrath on everyone that believed in the Prophet (a.s.) and became a Muslim. They pursued the weak and slaves who had no supporters that could protect them against the oppression of Quraysh. Those weak and disabled people were the base and the strong fort of the Islamic mission. The Prophet (a.s.) said, “Allah gives victory to this nation through its weak people; through their propagandizing, prayers, and devotion…”[3]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 26-28.
[2] Al-Bidayeh wen-Nihayeh, vol. 8 p. 76.
[3] Rabee’ul Abrar, vol. 2 p. 198.

The men of Quraysh were excessive in scorning and oppressing those first Muslims. Allah has said about them, (Lo! The guilty used to laugh at those who believed, and when they passed by them, they winked at one another, and when they returned to their own followers they returned exulting, and when they saw them, they said: Most surely these are in error.)[1]

However, they remained no long until Islam destroyed them and did away with their ignorance and moldy minds, and then the weak and the disabled became the masters of the earth.

As an example, the tyrants of Quraysh tortured Yasirs’s family with unbearable torment. The Prophet (a.s.) passed by them when they were being tortured and felt great pain and pity for them. He said about them (Yasir, Sumayyah, and their son Ammar), “Be patient O Family of Yasir! Your promise is the Paradise.”[2]

Yasir and his wife Summayah were martyred under the pressure of torment, and their son Ammar remained receiving heavy torment. He could bear no more. Consequently, Quraysh asked him to abuse the Prophet (a.s.), and he responded unwillingly and they set him free. He hurried to the Prophet (a.s.) crying and feeling very sad. He told the Prophet (a.s.) what he did, but the Prophet (a.s.) wiped his tears and said to him, “If they do again (punish you), you do the same (to abuse).”

Therefore, Allah revealed this verse, (He who disbelieves in Allah after his having believed, not he who is compelled while his heart is content with the faith).[3]

[1] Qur'an, 83:29-32.
[2] Kanzol Ummal, vol. 6 p. 85, Majma' az-Zawa'id, vol. 9 p. 293.
[3] Qur'an, 16:106. Al-Qurtubi in his Tafsir, vol. 1 p. 239, and Ibn Sa'd in his Tabaqat, vol. 1 p. 178, mentioned that it was revealed about Ammar.

Ammar's soul was filled with faith and devotedness until he was martyred for the sake of Islam in the desert of Siffin with the leader of wisdom and emir of justice; Imam Ali bin Abi Talib (a.s.).

Bilal al-Habashi was another one from those who were tortured in the way of Islam. Umayyah bin Khalaf poured on him all kinds of torment. After leaving him hungry and thirsty for a day and a night, he took him out at midday and made him lie down on his back in the desert and ordered his men to put a heavy rock on his chest, and then he said to him, "It is so until you die or disbelieve in Muhammad and worship al-Lat and al-Uzza."

From the other kinds of punishment against Bilal was that the men of Quraysh tied him with ropes and made their children draw him in the streets of Mecca. He did not care for all that, but he said: He is One. He is One.[1]

Anyhow, the steadfastness of those tortured ones astonished the tyrants of Quraysh and made them too angry. The most spiteful one of those tyrants against whoever became a Muslim was Abu Jahl who whenever knew that some man turned a Muslim, he went to him to scold him. If that new Muslim was a notable man in his tribe, he (Abu Jahl) said to him, "You have left the religion of your father who is better than you! We will confute your opinion, refute your belief, and degrade you." If he was a merchant, he said to him, "We will stagnate your trade and deaden your capitals." And if he was a helpless one, he punished him and incited others against him.[2]

Sa'eed bin Jubayr narrated, "I said to Abdullah bin Abbas, 'Did the polytheists punish the messenger of Allah's companions to a degree that they were obliged to give up their religion?' Ibn

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 1 p. 494.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 320.

Abbas said, 'Yes by Allah. They punished a companion, starved, and made him thirsty until he was

unable to sit erect because of the damage he had, and then he would respond to their ill will. Then they said to him: Are al-Lat and al-Uzza your gods away from Allah? He said: Yes. He said that just to save himself from their torment.'"[1]

The Prophet asks Muslims to be steadfast

The men of Quraysh were excessive in harming and tormenting Muslims with unbearable kinds of torment, until some of them could not resist more and so they abandoned their religion; though some of them remained fixed and did not yield to the severe punishment of Quraysh. The Prophet (a.s.) invited Muslims to withstand and be patient with their affliction. Once, al-Khabbab bin al-Art asked the Prophet (a.s.) to pray Allah against Quraysh, but he said to him, "The believers (of nations) before you were combed with iron combs. The flesh and nerves on their bones were combed but that did not make them abandon their religion, and saws were put on the partings of their heads and were split into two but that did not make them abandon their religion. Surely, Allah will complete this matter (Islam) until a rider shall move from Sana'a to Hadhramaut not fearing except Allah the Almighty."[2]

Abu Talib protects the Prophet

Abu Talib was the strongest fort that defended and protected the Prophet (a.s.) against the plotting and evil of Quraysh; otherwise, the Prophet (a.s.) could not withstand determinedly to fulfill his mission.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 320.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 1 p. 496.

In his great revolution, Prophet Muhammad (a.s.) founded an intellectual and social rise that made Quraysh fear for their habits and traditions that the Prophet (a.s.) refuted. Therefore, they were angry and full of spite against him. They resisted and fought him, but his uncle Abu Talib encouraged him to be determined and steadfast. Abu Talib addressed his nephew with these verses of poetry,

"Announce your mission and never mind anything,

and let your eyes be delighted.

You invited me and I knew that you were sincere to me.

You are the most truthful, the most honest.

I have known that the religion of Muhammad

is the best of religions among all of the peoples.

By Allah, they won't reach you whatever numerous they were,

until I am buried under the ground."

These verses declare Abu Talib's deep faith in Islam and his devotedness in defending the Prophet (a.s.). Abu Talib was too careful for his nephew; he did not leave him alone or let him be liable to the expected or unexpected evils of the polytheists of Quraysh. He was too kind to him. He loved and pitied him more than his own children. He was very loyal in defending and supporting him. He refuted the men of Quraysh who asked him to leave the Prophet (a.s.) alone. He replied to them saying,

"I swear by the House of Allah that you have told lies!

We never give up Muhammad; we struggle and fight for him,

we support him until we are killed around him.

For him we ignore our wives and children."

He added praising the Prophet (a.s.),

"And a white-faced, with whose face it is prayed,

so that the clouds bring goodness.

He is the shelter of the orphans and the guardian of the widows.

They know well that our son had never been a liar,

nor we care for absurdities.

I swear I love Ahmed as a passionate lover;

I sacrifice my soul for him,

I defend him with all I have…"[1]

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Ibn Katheer commented on this poem saying, “It is a very great, eloquent poem that no one can compose except that one to whom it is ascribed. It is more perfect and more eloquent in delivering the meaning than all the (famous) Seven Poems (hanged on the wall of the Kaaba).”[2]

In any case, Abu Talib was too loyal in his love and protection to the Prophet (a.s.) and without him the Prophet (a.s.) would not be able to announce the principles and values he adopted in his immortal mission.

Quraysh ask Abu Talib to deliver them the Prophet

Some chiefs of Quraysh went to Abu Talib asking him to deliver Muhammad to them to kill him and to give Imarah, who was the noblest and most handsome young man of Quraysh, to him (Abu Talib) instead. Abu Talib replied to them saying, “O fools, you have not been fair to me. Fie and woe be to you! Do you want me to give you my soul and son to kill him and you give me your son to bring him up for you? How do you judge?! Do you want me to replace Muhammad by Imarah bin al-Waleed? By

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 1 p. 488, 491.
[2] Al-Isaba, vol. 4 p. 116, Usdul Ghaba, vol. 6 p. 287.

Him in Whose hand my soul is, if you give me the whole world, I will not replace it by a nail from Muhammad’s foot. Be away from me! Do not talk to me; otherwise, I will strike your heads with the sword.”

They went back disappointedly, and Abu Talib left spite filling their hearts against the Prophet (a.s.).

Abu Talib orders Ja’far to follow the Prophet

One day, Abu Talib saw the Prophet (a.s.) offer prayer while Imam Ali (a.s.) was on his right side. He turned to his son Ja’far and said to him, “Protect the wing of your cousin and offer prayer on his left side.”[1] Then, he recited these verses which he himself had composed,

“Ali and Ja’far are my trusts,

whenever the time brings distresses and disasters.

O you both! Support your cousin and don’t fail him.

He is my blood-brother’s son.

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By Allah I won't fail the Prophet

Nor will any of my sons."[2]

Once, the Prophet (a.s.) came into the Kaaba to offer the prayer. Abu Jahl said, "Who would come to this man and interrupt his prayer?" Ibn az-Ziba'ra fetched feces and blood and stained the Prophet's face. The Prophet (a.s.) stopped his prayer and went to his uncle Abu Talib who asked him who had done that to him and he replied that it was Abdullah bin az-Ziba'ra. Abu Talib got up, held his sword, and came to those men. When they saw him coming, they tried to get up, but he said, "By Allah, if any man

[1] Al-Isabah, vol. 4 p. 116, Usd al-Ghabah, vol. 6 p. 287.
[2] Sharh Nahjol Balaghah, vol. 3 p. 272, al-Ghadir, vol. 7 p. 356.

from you gets up, I will strike him with my sword." They all sat down. He took feces and blood and stained their faces and beards while abusing them.[1]

Abu Talib invites an-Najashi to Islam

Abu Talib invited the king of Abyssinia to embrace Islam. He sent him a letter and ended it with these verses of poetry,

"You know O king of Abyssinia!

Muhammad is a prophet like Moses and Jesus, the son of Blessed Marry.

He came with guidance as they both had come with.

Each-according to the order of Allah-guides and educates.

You recite it in your Book as a true speech not a divination.

So don't make a partner with Allah and let you come to Islam;

the way of the truth is not dark."[2]

Hamza becomes a Muslim

Hamza's becoming a Muslim was a victory and honor to Muslims. He was famous among all people of Mecca for his courage, intelligence, and true determination. He was very respectable,

honorable, and of a high position near all the people of Quraysh. The sources of history mention the reason behind his becoming a Muslim that once Abu Jahl passed by the Prophet (a.s.) at as-Safa and was excessive in abusing and harming him (the Prophet) and criticizing Islam. The Prophet (a.s.) kept silent and did not answer him. One of Abdullah bin Jad'an's maids heard Abu Jahl's impolite speech to the Prophet

[1] Al-Islamiyyat, vol. 7 p. 335.
[2] Majma' al-Bayan, vol. 7 p. 37.

(a.s.). She went to Hamza (one of the Prophet's uncles) and said to him, "O Abu Imarah, I wish you saw what your nephew Muhammad met from Abul Hakam bin Hisham (Abu Jahl). He found him sitting there- in as-Safa- and he harmed, abused, and made him hear what he hated, and then he left, but Muhammad did not spoke to him."

Hamza became angry and lost his mind. He went to the mosque. When he saw Abu Jahl, he struck his head with his bow that wounded his head. He shouted at him, "Do you abuse him while I am on his religion? I believe in what he says. Refute me if you can do that!"

Some men from bani Makhzum rose to assist their fellow Abu Jahl who prevented them saying, "I had abused his nephew too impudently."[1]

Hamza announced his faith and promised the Prophet (a.s.) to defend and protect him and to sacrifice himself for supporting Islam. When Hamza became a Muslim, the Prophet (a.s.) was relieved from much of Quraysh's harm, because Hamza was very courageous and daring and most of people feared him. He announced his faith in Islam openly and withstood the tyranny of Quraysh.

The first emigration to Abyssinia

When the Prophet (a.s.) saw that his companions met much harm and torment from the polytheists of Mecca, he ordered them to emigrate to Abyssinia whose king was just and fair to everyone, until Allah would grant them with a deliverance from what they were in.

A group of the first Muslims, who were punished and persecuted, fled to Allah to keep their faith. They were eleven

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 311.

men and four women. Then, other Muslims joined them little by little. Among the first group of

emigrants was the martyr Ja'far at-Tayyar. Some believers emigrated by themselves and others with their families. Negus, the king of Abyssinia, welcomed very well and assured them with security and protection, and they found under his care much kindness and comfort.

Muhammad Hasanayn Haykal sees that the purpose of the Prophet's order to the Muslims to emigrate to Abyssinia was not the escape from the persecution of Quraysh, but it had an important political goal; it was to propagandize for Islam and to show the Muslims' sufferings. I myself think that this thought is so far true, for the Prophet's procedures were not, in any case, spontaneous, but they were intentional and they had important political purposes. The Prophet (a.s.) ordered the believers to emigrate to Abyssinia and not any other place such as Yemen that was near to Mecca, because the people and the rulers of Abyssinia were Christians and their divine books had brought good tidings about the appearance of the Prophet Muhammad (a.s.). Therefore, they would be worthier of responding to Islam than the people of the towns dominated by idolatry and Judaism. Anyhow, the emigrants were safe, there, from the punishment and persecution of Quraysh.

The men of Quraysh were terrified by the emigration of Muslims to Abyssinia. They feared that events might develop against them and Abyssinia might be taken as a center for the Islamic mission. Therefore, they sent a delegation to the King of Abyssinia asking him not to protect the emigrant Muslims of Mecca and to deliver them back to Quraysh. They chose for the delegation Amr bin al-Aas and Abdullah bin Abi Rabee'ah and sent with them precious gifts. On the other side, Abu Talib sent a letter to the king of Abyssinia asking him to protect and be kind to the emigrant Muslims and he ended the letter with these verses of poetry,

"I wish I knew what affairs of Ja'far among people there,

and of Amr and the kin enemies of the Prophet!

Did the goodness of Negus reach Ja'far and his companions,

or it was prevented by a seditious offender?

You know O Negus, glory be to you, that you are so generous,

that whoever resorts to you won't be disappointed.

You know that Allah has given you great authority,

and every means of goodness,

that still keep to your high qualities.

And you are a fount of goodness,

that enemies and relatives can get its benefits."[1]

Anyhow, the two deputies of Quraysh came before Negus, and one of them said to him, "O king, some silly young men from us have come to your country. They have abandoned the religion of their people and they have not embraced your religion. They have invented a religion that neither we nor you know it. The notables of their people from their fathers, cousins, and tribes have sent us to you that you may send them (emigrant Muslims) back to them, for they are more aware of them and of what they have done to and faulted them."

The retinue of Negus asked him to respond to the delegation of Quraysh, but he refused and said, "I do not deliver them to them. How can I do that whereas they have come to my country and chosen me from among all others? I will inquire them (Muslims) about what they (the delegation of Quraysh) say. If they are as they say, I will deliver them to them and send them

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 357.

back to their people; otherwise, I will protect them against them."

When the emigrant Muslims appeared before Negus (and there were many bishops in the palace), he asked them, "What about this religion by which you have parted with the religion of your people and not embraced my religion or any other religion?"

Ja'far bin Abi Talib said, "O king, we were a people of ignorance; worshipping idols, eating dead animals, committing adultery, abandoning kinship, doing badly to neighbors, and the strong eating the weak. We were on that until Allah sent us a prophet from us that we know his lineage, truthfulness, loyalty, and virtuousness. He invited us to Allah; to believe in His oneness and to worship Him, and to abandon what we and our fathers were worshipping of stones and idols away from Him. He ordered us to be truthful in speech, give deposits back (to their owners), maintain kinship, be good to neighbors, and to refrain from sins and shedding of blood, and he prohibited us from adultery, vices, falsehood, eating up the properties of orphans, and accusing chaste women of adultery, and he ordered us to worship Allah alone without associating any partner with Him, and ordered us to perform prayer, zakat, and fasting…so we believed in and followed

him in all what he had brought from Allah. We worshipped Allah alone with no partner, refrained from what he prohibited, and practiced what he permitted to us, but our people oppressed, tortured, and tempted us to renegade our religion and come back to idolatry away from Allah the Almighty, and to practice the vices we practiced before. When they wronged, persecuted, pressed, and tried to prevent us from our religion, we left to your country, chose you from among others, wished to be your neighbors, and hoped that we would not be wronged near you O king."

The king asked Ja'far, "Would you recite to me from what he (the Prophet) has brought from Allah the Almighty?"

Ja'far recited the Sura of Maryam from its beginning until he reached these verses, (Then she pointed to him. They said: How should we speak to one who is 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 (has made me) dutiful to my mother, and He has not made me insolent, unblessed. Peace on me the day I was born, and the day I die, and the day I shall be raised alive.)[1]

These verses occupied Negus and the bishops' hearts and affected their feelings that made them cry. Negus said to Ja'far, "This and what Jesus has brought come out of one niche. (he addressed the delegation of Quraysh) Go away! No, by Allah, I do never deliver them to you." Then, he ordered his men to drive away Amr bin al-Aas and his companion.

Amr bin al-Aas became very angry and tried to plot against the Muslims. He said to Negus, "The Muslims say odd things about Jesus son of Mary." Negus asked the Muslims about what they said concerning Prophet Jesus (a.s.), and Ja'far said, "Our prophet says: he (Prophet Jesus) is Allah's servant, messenger, spirit, and word that He has cast to Virgin Mary."

Negus became too delighted. He drew a line on the ground and said to Ja'far, "There is nothing (different) between our religion and your religion more than this line."

Negus was certain that Muslims were true and their opponents were false. He let Muslims live in Abyssinia and assured to them security against the harms of Quraysh. The deputies of Quraysh

[1] Qur'an, 19:29-33.

returned empty-handed, whereas the Muslims lived under the full protection of the king and became free in practicing their rituals. Umm Salama narrated, "When we arrived in the land of

Abyssinia, we neighbored the best of neighbors; Negus who secured to us our religion. We began worshipping Allah the Almighty without being harmed and without hearing anything that we hated."[1]

The second emigration of Muslims

The news that Negus received and accepted the emigrant Muslims to be under his protection and that the deputies of Quraysh were disappointed spread among the Muslims in Mecca. Consequently, eighty Muslim men with their wives and children emigrated to Abyssinia too. This emigration had a great impact in Mecca and outside Mecca and it affected the public opinion in those areas. It showed the Prophet's political expertness that he had planned to, and made people in those societies ask about Islam and that made them embrace Islam as a result.

Umar turns a Muslim

Umar was hot-tempered and he quickly became furious. Imam Ali (a.s.) described him in his ash-Shaqshaqiyyah sermon as 'the harsh region'. He was fond of amusement and wine.[2] He was one of the cruelest men of Quraysh towards Muslims. When he knew about the Muslims' emigration to Abyssinia, he became angry and distressed. Therefore, he decided to kill the Prophet (a.s.) to relieve Quraysh from him, and so he set out to fulfill his task. He met Na'eem bin Abdullah who asked him where he was going and he said, "I want to go to kill Muhammad who

[1] Imta' al-Asma', vol. 4 p. 106, Musnad of Ahmed bin Hanbal, vol. 1 p. 461.
[2] The Life of Muhammad by Muhammad Hasanayn Haykal, p. 155.

separated the unity of Quraysh, refuted their thought, faulted their religion, and abused their gods."

Na'eem scolded him saying, "By Allah, your self has seduced you O Umar! Do you think that bani Abd Manaf (the Prophet's family) will let you walk on the earth if you kill Muhammad? Would you not go back to your family to reform them?"

Umar said, "Which of my family?"

Na'eem said, "Your brother-in-law and cousin Sa'eed bin Zayd bin Amr and your sister Fatima bint al-Khattab. By Allah, they have become Muslims and followed Muhammad's religion. Go to them!"

Umar was shocked and angry. He hurried to his sister and brother-in-law. Al-Khabbab bin al-Art was with them in their house teaching them the teachings of Islam and reciting to them the Sura of Taha. When the three heard Umar's voice, they were terrified. Al-Khabbab hid himself in some

place for fear of Umar's violence. Fatima hurried to hide the book in which the Sura of Taha was written down. Umar had already heard the recitation of al-Khabbab, and so he asked his sister what that reciting was and she replied that there was nothing. He said, "But I have been informed that you both have followed Muhammad's religion." Then, Umar hit Sa'eed whose wife Fatima tried to defend him, but Umar hit her too and wounded her head. She cried out inattentively to her brother's violence and severity, "We have become Muslims and believed in Allah and His messenger. Do whatever you like!"

Umar was regretful for what he did to his sister and was certain that Islam must prevail, and that there was no way to withstand it. He asked his sister to give him the book in which the Sura of Taha was written down. She told him that she and her husband feared for it from him. He swore by the gods he worshipped that he would give it back to her after reading it. She said to him,

"You are impure and on polytheism, and the Qur'an must not be touched except by a pure person."

After bathing himself, she gave him the Sura of Taha. When he read it, he was overcome by the unequaled eloquence of the Qur'an and he felt nearing to Islam. He said to his sister, "How beautiful and honorable this speech is!"[1] He went to the Prophet (a.s.) and announced his faith in Islam. Muslims became delighted for they would be safe from his hostility.

Quraysh negotiates with the Prophet

The people of Quraysh had no patience with the principles and values the Prophet (a.s.) declared and which were to destroy their idols and beliefs, and instead, to build a new life that they were unfamiliar with, based on true justice and truth. All means failed them to do away with this new mission. Besides, many of their children, women, servants, and slaves everyday turned Muslims. They found that the policy of violence made no use. Therefore, they agreed on meeting the Prophet (a.s.) directly. They formed a delegation headed by Utbah bin Rabee'ah who was one of the notable chiefs of Quraysh. The delegation of Quraysh met with the Prophet (a.s.) in the Kaaba. Utbah addressed the Prophet (a.s.) leniently saying,

"O my nephew, you are to us, as you know, of honor in the tribe, and high rank in lineage. You have brought your people a dangerous thing by which you separated their unity, refuted their opinions, censured their gods and religion, and considered their past ancestors as disbelievers. Listen to me; I will offer to you some things to ponder on that you may accept some of them."

The Prophet (a.s.) said, "Say, O Abul Waleed, I will listen."

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 367-370.

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Utbah said, “O my nephew, if you want, by this matter which you have brought, money, we will collect to you from our monies until you shall be the wealthiest of us. If you want, by it, honor, we will make you the master over us that we shall not decide anything without you. If you want, by it, authority, we shall make you the ruler over us. And if this that comes to you is a vision that you cannot withstand, we will find you a remedy and spend from our monies until we shall heal you from it. Magic may overcome a man, but he can be cured from it.”

When Utbah finished his speech, the Prophet (a.s.) said to him, “Have you finished (your speech) O Abul Waleed?”

Utbah said, “Yes, I have.”

The Prophet (a.s.) said, “Would you listen to me?”

Utbah said, “Yes, I would.”

The Prophet (a.s.) recited,

(In the name of Allah, the Beneficent, the Merciful. Ha Mim. A revelation from the Beneficent, the Merciful Allah. A Book of which the verses are made plain, an Arabic Qur’an for a people who know. A herald of good news and a warner, but most of them turn aside so they hear not. And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you…)[1] The Prophet (a.s.) kept on reciting the Sura, and Utbah was astonished. Then the Prophet (a.s.) said, “You have heard, O Abul Waleed, what you have heard. It is up to you then.”

Utbah went back to his people full of reverence to what he heard. Changing and astonishment appeared on him. His companions asked him what happened and he said,

[1] Qur'an, the Sura of Fussilat (41:1-5).

“I have heard a saying that, by Allah, I have never heard like before. By Allah, it is neither poetry, nor magic, nor divination. O community of Quraysh, obey me and leave this man alone with what he is in. leave him alone! By Allah, to his saying that I have heard there will be a great influence. If (other tribes of) the Arabs do way with him, you shall be relieved from him by other than you, and if he prevails over the Arabs, then his authority shall be yours and his glory shall be your glory, and

you shall be the happiest of people by him."

They said to him, "He (the Prophet) has bewitched you O Abul Waleed."

Utbah said, "This is my opinion about him. Do to him whatever you like."[1]

They gave Utbah deaf ears and remained insisting on their deviation. They kept on resisting the Prophet (a.s.) with all means they had. If they had had a bit of reason, they would have responded to win glory in this life and in the afterlife. However, not many years passed when people began entering in the religion of Allah groups by groups…when the Islamic army attacked them and they remained at their houses surrounded by horror and fear until the messenger of Allah (a.s.) did them a great favor. He pardoned them and did not punish any of them for all the oppression and harms they did to him before.

As-Sahifah (document)

The men of Quraysh were very angry and were filled with spite against the Prophet (a.s.) who faulted their idols and criticized their beliefs, habits, and life that was full of sins and vices. They could bear no more; their children, women, and slaves turned

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 293, 294, Kanzol Ummal, vol. 6 p. 289.

Muslims. Disputes took place between children and parents, wives and husbands because of faith and unfaith. The life of Quraysh was disturbed and troubled. Therefore, the men of Quraysh held a meeting to discuss their conditions. In this meeting, they decided:

1. Not to marry any of their women to any man from the bani Hashim or bani Abdul Muttalib.

2. Not to get married to any Hashimite woman.

3. Not to sell anything to them.

4. Not to by anything from them.

They wrote down these items in a document and hung it inside the Kaaba to affirm it and to be bound by it. The man, who wrote the document, was Mansur bin Akrimah whom the Prophet (a.s.) prayed Allah against and some of his fingers were paralyzed.[1]

In the Shi'b (defile) of Abu Talib

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The people of Quraysh imposed a house arrest on the Prophet (a.s.) and the rest of the Hashemites and prevented them from mixing with people lest they would brainwash them. The Hashemites stayed at the Shi'b of Abu Talib suffering there the severest kinds of persecution. Khadijah supplied them with all that they needed until she spent all her abundant wealth.

The Prophet (a.s.) and the Hshemites remained in the Shi'b two years or more suffering indescribable exhaustion and hardship. They were in total isolation and all means of life were blocked before them.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 375.

Allah willed to save His messenger and his fellow believers from this disaster and grant them deliverance. Woodworms ate the document of the blockade hung in the Kaaba leaving only the name of Allah safe. Gabriel told the Prophet (a.s.) about that, and the Prophet (a.s.) told his uncle Abu Talib saying to him, "My Lord Allah the Almighty has sent the woodworm to the document of Quraysh, and it left every name that was of Allah safe in it (the document) and removed injustice, alienation, and falsehood."

Abu Talib asked the Prophet (a.s.), "Has your god told you about that?"

The Prophet (a.s.) said, "Yes."

Abu Talib set out to Quraysh saying to them, "O people of Quraysh, my nephew has told me so-and-so. Look at your document; if it is as my nephew has said, then give up our alienation and end what there is in it (the document). And if my nephew is untrue, I will deliver him to you."

The men of Quraysh agreed and they hurried to the document. They found it as the Prophet (a.s.) had told. However, this only made them more insolent and more spiteful.[1]

The Hashemites remained in the Shi'b under the burden of the severe blockade suffering exhaustion until the news of the document that was eaten by the woodworm spread among all people of Quraysh. Then, some men of Quraysh headed by Zuhayr bin Abi Umayyah agreed to annul the blockade. Zuhayr made a speech before the people of Quraysh saying, "O people of Mecca, do we eat food and wear clothes while the Bani Hashim are exhausted neither is sold to them nor is bought

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 16-17.

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from them? By Allah, I will not sit down until this unjust document will be torn."

Abu Jahl replied, "By Allah, it will not be torn."

Some supporters of Zuhayr denied and opposed Abu Jahl who then said, "This is a matter prepared in the darkness (it is a plot)!"

The oppositionists won and Abu Jahl could do nothing. The blockade was broken and the Hashemites were free from the Shi'b. The Prophet (a.s.) left the Shi'b more fixed and determined inviting people to believe in Islam and reject idolatry. He enjoyed the protection of his uncle Abu Talib who encouraged him every moment to fulfill his mission. He said to him,

"So, reveal your mission openly feeling no fear,

And be delighted at that and rest in relief.

By Allah, they shall not reach you with all their crowds,

until I shall be buried in the ground."[1]

The Prophet and the tribes

The Prophet (a.s.) began offering his mission to the Arab tribes and inviting them to worship Allah the Almighty and reject idols. He spent ten years following the pilgrims (of the Kaaba) to their abiding-places in Mina and al-Mawqif (place of standing), and coming to them in the seasonal markets like Ukadh, Mijannah, and Thul Majaz to inform of the missions of his Lord.[2]

[1] Asnal Matalib fee Najat Abi Talib, p. 25.
[2] Fat~h al-Bari, vol. 3 p. 695.

The Prophet (a.s.) went to the abodes of the tribes of Kindah inviting them to Islam, but they refused to respond to him.[1] He did the same with the Bani Hanifah and they refused and replied to him impudently. He went to the bani Aamir bin Sa'sa'ah and invited them to Islam. Bayharah bin Firas said to him, "If we pay allegiance to you on your matter, and then Allah makes you prevail over your opponents, will the matter (authority) be to us after you?" Bayharah thought that the Prophet's mission was a matter of authority and rule, but the Prophet (a.s.) said to him, "The matter is to Allah; He puts it wherever He wills."[2]

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Bayharah said, “Are our necks cut by the Arabs for you, and when Allah makes you prevail, the matter shall be to other than us? We are in no need of your mission.”[3] The Prophet (a.s.) went back and they did not respond to him too. Some men of this tribe told one of their wise old men about the Prophet’s invitation, and he blamed them and said, “By Him in Whose hand my soul is, no Isma’ili[4] had claimed it (prophethood) falsely at all. He is true. Where was your reason?!”[5]

The Prophet (a.s.) went to the tribe of Thaqif. He met three brothers from the notables of the tribe. He invited them to Islam. One of them said to him while he was tearing the clothing of the Kaaba, “If (it is true that) Allah has sent you?!”

The second one said to him, “Has Allah not found other than you to send him (as a prophet)?!”

[1] Hayat ar-Rasool al-Mustafa, vol. 1 p. 236.
[2] Nihayatol Irab, vol. 12 p. 204.
[3] Al-Kamil fee at-Tareekh, vol. 2 p. 61.
[4] A descendent of Prophet Ishmael (a.s.).
[5] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 66, as-Seera al-Halabiyyah, vol. 2 p. 3.

The third one said to him, “I do not talk to you at all. If you are a messenger from Allah-as you say- then you are much greater than refuting your saying (by me), and if you fabricate lies against Allah, then I should not talk to you.”

The Prophet (a.s.) was too distressed. The people of this tribe asked him to get out of their land to anywhere he liked. They asked their children and slaves to abuse and insult him. People crowded around him in two rows and began shooting him with stones until they wounded his legs. He sat on the ground and could not get up. Two men of them caught him by his arms and made him get up. They again began throwing on him stones while they were laughing. His head was wounded and his legs bleeding.[1]

The Prophet’s supplication

When the Prophet (a.s.) was saved from the tribe of Thaqif, he supplicated Allah with this supplication,

“O Allah, to You I complain the weakness of my power, my inability, and my insignificance near people, O the Most Merciful of the merciful. You are the Most Merciful of the merciful and You are the Lord of the disabled. To whom You leave me; to a far enemy that scowls on me or to a near friend that You make overcome me? If You are not angry with me, I do not care, but Your soundness is better to me. I seek refuge with the light of Your face by which darks have shone, and the affairs of this life and the afterlife have been right, not to let Your anger distress me or

Your wrath afflict me. We apologize to You until You will be satisfied. And there is no power and strength except in You."[2]

[1] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 141.
[2] Ibid., p. 142.

The Prophet (a.s.) also invited to his mission many other Arab tribes such as the Bani Abs, Bani Sulaym, Bani Muharib, Fazarah, Murrah, Bani an-Nadhr, Uthrah, and al-Hadharimah, but they met him impudently. They said to him, "Your family and tribe were more aware of you where they did not follow you."[1]

The Night Journey and the Ascension

Allah the Almighty had singled out Prophet Muhammad (a.s.) with the Ascension from among the rest of the prophets (a.s.). Allah says in the Qur'an, (Glory be to Him Who made His servant to go on a night from the Inviolable Mosque to the Farthest Mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing).[2]

The Prophet (a.s.) was made to journey in the night from the Inviolable Mosque in Mecca to the Farthest Mosque in Jerusalem. The Prophet (a.s.) had journeyed by his body and soul.[3]

Historians were different about the date of the Night Journey and the Ascension; some said it was eighteen months before the hijra (the Prophet's emigration to Medina), [4] some said it was on Monday one year before the hijra, some said one year and five months before the hijra,[5] some said it was in the eleventh

[1] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 147.
[2] Qur'an, 17:1.
[3] Nihayat al-Irab, vol. 16 p. 293.
[4] Fiqh as-Seera, p. 145.
[5] At-Tabaqat al-Kubra, vol. 1 p. 214.

year after the Advent,[1] some said ten years and three months after the prophethood,[2] and some others said other than that.

Historians were also different about the month and the night of the Ascension. Some said it was on the seventeenth night of Rabee'ul Awwal,[3] some said on the night of the twenty-seventh of Rajab,[4] and others said it was on the night of Saturday, the seventeenth of Ramadan.[5]

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As for the place of the Night Journey and the Ascension, there are some different traditions about it. Anas bin Malik narrated that the Prophet (a.s.) had said, “While I was in the Inviolable Mosque (al-Masjidul Haram) half asleep, Gabriel came to me with the al-Buraq (the means by which the Prophet (a.s.) had ascended to the heavens).”[6]

Malik narrated that the Prophet (a.s.) had said, “While I was in the House (the Kaaba) half asleep, a gold washtub was brought to me full of wisdom and faith.”[7]

Umm Hani narrated, “On that night, the messenger of Allah spent the night with me in my house. He offered the Isha’ Prayer, and then he slept and we slept too. Before the dawn, he wakened us. When he finished offering the Fajr Prayer which we offered it with him, he said, ‘O Umm Hani, I offered the Isha’ Prayer with you as you saw me, and then, I went to Jerusalem

[1] Tafsir of Rooh al-Ma’ani, vol. 15 p. 6.
[2] Hayat ar-Rasool al-Mustafa, vol. 1 p. 232.
[3] Nihayat al-Irab, vol. 16 p. 293.
[4] Seerat ar-Rasool, p. 101.
[5] Hayat ar-Rasool, vol. 1 p. 232.
[6] Ibid.
[7] Ibid., p. 233.

and offered prayer in it, then I offered the dawn prayer just now as you saw.’”[1]

Abu Tharr al-Ghifari narrated that the Prophet (a.s.) had said, “I was in Mecca when Gabriel came to me and said: O the sleeping one, get up! Then, he held my hand and took me up to the Lower Heaven.”[2]

During the Ascension, Gabriel ordered the Prophet (a.s.) to offer prayer in Mount Sinai because Allah the Almighty had talked to Prophet Moses (a.s.) there. Then, Gabriel ordered the Prophet (a.s.) to offer prayer in Bethlehem because Jesus Christ (a.s.) was born in it. When the journey ended in Jerusalem, Gabriel took the Prophet (a.s.) down to the Mosque. He offered a two-rak’as prayer and the prophets offered the prayer behind him.

The Ascension

The Prophet’s Ascension declares the bright Islamic intellect that is too far from intellectual stagnancy. It invites man to set out in this wide universe to discover all the facts therein in order to have faith in Allah based on knowledge and proofs not a faith of partisanship and imitation. Passing from this universe to the outer space was impossible at that time, but the Prophet (a.s.) proved that it was possible by the will of Allah the Creator of everything. The Prophet (a.s.) passed

the great distances in a short period that even light cannot pass. In that short time, the Prophet (a.s.) journeyed from Mecca to Jerusalem and then he ascended to the high heavens and came back to the earth. The Ascension was, in the scientific view, the strongest evidence on monotheism and the exalt position of Prophet Muhammad (a.s.) near Allah.

[1] Hayat Muhammad, by Muhammad Hasanayn Haykal, p. 189.
[2] Sahih of al-Bukhari, vol. 1 p. 97.

In this divine journey, Prophet Muhammad (a.s.) met with his grandfather Adam (a.s.), Jesus Christ (a.s.) who welcomed him with great reverence, Prophet Joseph (a.s.), Prophet Moses (a.s.), and Prophet Idris (a.s.).[1]

Besides these wonderful scenes of his meeting with the great prophets (a.s.), Prophet Muhammad (a.s.) saw terrible scenes; he saw groups of people being punished severely. They were the ones who slandered and defamed innocent people (in the earth), and ones who ate the properties of orphans wrongfully, and ones who were usurers. The Prophet (a.s.) saw the severe punishment of those people just to inform his nation of the heavy sins those people had committed lest no one of his nation would follow the same way.[2]
With the Exalted Creator

The Prophet (a.s.) got the honor of listening to the speech of his Exalted Lord, either directly or by a means, as Prophet Moses (a.s.) had got that honor before. The Prophet (a.s.) said, “When I was made to ascend to the Heaven, I was called, ‘O Muhammad!’ I said, ‘My Lord, here I am! You are blessed, exalted.’ I was called, ‘O Muhammad, you are my slave and I am your Lord; worship Me and rely on Me because you are My light among My slaves, and My messenger to My creatures, and My authority on My people. To you and to whoever follows you I have created My Paradise, and to whoever opposes you I have

[1] Sahih of Muslim, vol. 1 p. 104, As-Seera al-Halabiyyah, vol. 1 p. 146, As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 48-49, Safeenat al-Bihar, vol. 1 p. 174.
[2] Safeenat al-Bihar, vol. 1 p. 176.

created My Fire, and to your guardians I have assigned My honor.’”[1]

There is another tradition narrated in this way: The Prophet (a.s.) said, “When I was made to journey in the night, Allah the Almighty called me saying, ‘O Muhammad, your prophethood has come to an end, so who shall be to your nation?’ I said, ‘O my Lord, I tested Your creatures and I

could find no one more obedient and more beloved to me than Ali bin Abi Talib.' Allah the Almighty said, 'O Muhammad, inform him that he is the banner of guidance, the imam of My guardians, and a light to whoever obeys Me.'"[2]

The goals of the Ascension

We think that the goals of this blessed Ascension were:

First, the Prophet (a.s.) saw the great kingdom of Allah the Almighty and His wonderful creation in the outer world; the other galaxies that any of their stars was million times greater than our planet that we live on.

Second, this journey was one of the strongest, irrefutable proofs on the existence of the Great Creator of this universe.

Third, this blessed journey had filled the Prophet's soul with patience and determination to fulfill the mission of his Lord and spread the teachings of Islam to better the lives of all societies.

The influence of the Ascension in Mecca

The news of the Prophet's Ascension spread in Mecca and Muslims believed and received it with satisfaction, but the unbelievers denied and suspected it and their minds could not bear this great news.

[1] Safeenat al-Bihar, vol. 1 p. 176.
[2] Amali of as-Saduq, p. 286.

Historians say that the Prophet (a.s.) told Umm Hani (his wife and Imam Ali's sister) about this ascension and wanted her to spread the news among the people of Quraysh, but she hesitated and felt fear for the Prophet (a.s.) from the tyrants of Quraysh. She said to him, "I ask you by Allah not to talk to Quraysh about it that those, who believe you, may disbelieve you."

The Prophet (a.s.) paid no attention to her and he left. She asked her maid to follow after the Prophet (a.s.) to see what he was going to do. He went to some men from Quraysh in al-Hateem, between the Kaaba and the Black Rock. Al-Mut'im bin Adiy and Abu Jahl bin Hisham were there. The Prophet (a.s.) told them about his Night Journey to Jerusalim and his ascension to the Heaven. Abu Jahl began mocking at the Prophet (a.s.). He called people to gather together, and when masses crowded, he said to the Prophet (a.s.), "Tell your people about what you told me."

The Prophet (a.s.) said, "I was made to journey in the night to Jerusalem. A group of prophets

were made to receive me there among whom there were Abraham, Moses, and Jesus (peace be on them). I led them in prayer and talked with them."

Abu Jahl said mockingly, "Describe them to me!"

The Prophet (a.s.) said, "As for Jesus, he was neither short nor tall, somehow reddish as if pearls were flowing down of his beard. And as for Moses, he was big and tall as if he was from the men of Shanu'ah. And as for Abraham, by Allah he was the most of people in looking like me in shape and morals."

People disagreed; the believers believed the Prophet (a.s.) and others denied him. Al-Mut'im bin Adiy said to the Prophet (a.s.) denyingly, "Before this day, your matter was easy except this saying today. It proves that you are a liar. We beat the camels to Jerusalem a month in going and a month in returning, and you claim that you have gone to it and come back within one night!

By al-Lat and al-Uzza, I do never believe you and this, which you say, could not happen."[1]

Thus, some circles of Quraysh denied the news of the ascension and did not believe it.
The Ascension: spiritual or bodily?

The Ascension: spiritual or bodily?

Scholars are different about the Prophet's ascension whether it was by his soul or his body. The famous opinion is that the Night Journey and the Ascension took place by the Prophet's holy soul, but other scholars say by his body. Allama At-Tabarsi says, "The apparent opinion in our companions' belief and the famous thing in their news is that Allah the Almighty has made the Prophet (A.S.) ascend to the Heaven by his body alive, until he saw with his eyes the Kingdom of the Heavens, and it was not in sleep."[2]

Allama al-Majlisi says, "Know that his (the Prophet) ascension to Jerusalem and then to the heaven by his body within one night has been affirmed through verses and recurrent traditions by the Shia and the others, and denying this matter or interpreting it into the spiritual ascension or in sleep, result from the lack of studying the traditions of the immaculate imams, or the lack of faith, or the weakness of certainty."[3]

At-Tabari says that the Prophet's ascension was by his soul and not body. He quoted that from Huthayfah who narrated, "The Ascension was a vision, and the Prophet's body was not missed, but his soul was made to journey in the night." At-Tabari quoted that from Aa'ishah and Mo'awiya too.[4]

[1] Encyclopedia of the Twentieth Century, vol. 6 p. 316, 317.
[2] Majma' al-Bayan, vol. 9 p. 174.
[3] Bihar al-Anwar, vol. 8 p. 229.
[4] Mafatih al-Ghayb, vol. 5 p. 266.

Arguments

Those, who say that the Prophet (a.s.) had ascended to the Heaven by his soul and not body, justify their opinion by saying:

First, the material movement in such a very high speed is not reasonable.

Second, the ascension of the Prophet (a.s.) to the heavens required the piercing of the orbit.

Third, if the Prophet's Night Journey and Ascension by his body were true, it would be one of his greatest miracles and this must be in the presence of people so that they would believe him. What was the use of his journey in the night while all people were inattentive?!

Fourth, man is considered as the soul alone that remains since the beginning of his life until its end, whereas the bodily parts are in continuous changing.

Fifth, they justify their opinion by referring to this Qur'anic verse, (and We did not make the vision which We showed you but a trial for men).[1] They say that this vision was the very matter of the ascension and it was a trial for people because many of those who had believed in the Prophet (a.s.), apostatized when they heard of this matter.

These are some of their justifications that I may answer them here:

If the Prophet's ascension within one night was impossible, the descending of Gabriel from the Throne to Mecca in one moment would be impossible too, and the same would be said about the movement of the jinn and Satan. Allah had subjugated the wind to Prophet Solomon (a.s.) that it made a month's journey in the

[1] Qur'an, 17:60.

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morning (till midday), and a month's journey in the afternoon (till evening). Allah has said, (One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye).[1] The throne of Balqis was in Yemen whereas Prophet Solomon was in Sham…what affirms this fact is what is said that the ray moves from the eye to the planets in the same moment. This proves that the ascension is possible in itself, but what makes it incredible is that it is a miracle and unusual, and this is not limited to the ascension only but it includes all miracles that are unusual to ordinary happening such as the cold and peacefulness of the fire to Abraham (a.s.).

As for the use of the Prophet's ascension, it gave the Prophet (a.s.) great benefits. He saw the celestial world, the Throne, and all the wonders there which made him absolutely devoted to Allah the Almighty.

Anyhow, what I see is that the power of Allah the Almighty is much greater than to be described or limited. He is the Creator of miracles in the space and no one can keep them except the might of Allah the Almighty Who is the Creator of astonishing miracles, and the Prophet's ascension to the outer space is one of the simplest and easiest things to Allah.[2]

Farid Wajdi's opinion

Farid Wajdi was the only one who thinks that the Prophet's Night Journey was by his body whereas the Ascension was by his soul. He said, "The Night Journey by the body and the soul from Mecca to Jerusalem was something possible and not impossible. It has been proved by the European scientists' experiments in the spiritual matters that what they called as

[1] Qur'an, 27:40.
[2] Encyclopedia of the Twentieth Century, vol. 6 p. 324, quoted from Nidhamuddeen al-Hasan an-Naysaburi in his Tafsir.

spirits that brought to them fresh flowers from the farthest points of the land, like china and India for example, and scattered them on them while they were sitting in their rooms. This thing was proved to the scientists who had spent tens of years on experiments and written that down in their books. The denying of some stagnant persons, who have neither attended such experiments nor written any book about them, has no any value. If this is proved, a prophet can move from a country to another far one by supernaturality, for Allah the Almighty is more able to move objects and other things."

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He adds, “Those, who saw with their eyes spiritual experiments and read what experimenters had written like William Crookes, Roussel, Parks, Lodge, and other English, German, and French scholars who did not consider this matter as impossible.

As for the matter of the ascension to the Heaven, it is impossible because it has scientifically been proved that the sky is not a material roof, but it is an infinite space where stars and planets swim; some of which are burning like the sun, and others are cold, and there are worlds like ours. What has been mentioned in the Qur'an is other than this and it must be interpreted in some certain way.”[1]

This is some of what Farid Wajdi has mentioned about the Night Journey and the Ascension (al-Isra’ wel Mi’raj). I think, after pondering, there is no place for these details after believing in the infinite power of Allah the Almighty, the Creator of all wonderful things that mind cannot imagine.

Anyhow, there were some things that faced the Prophet’s Ascension by his body such as the escaping from gravitation, the escaping from the atmosphere, the escaping from meteors, the matter of weightlessness, and some other things that some

[1] Encyclopedia of the Twentieth Century, vol. 6 p. 328, 329.

writers consider as obstacles facing the ascension, but the exceptional power of Allah that everything in the existence has submitted to refutes that…He, who ponders on the wonders of the creation of Allah the Almighty and His great wisdom, determines easily that the Prophet’s Night Journey and Ascension were by his soul and body.[1]

The year of sorrow: Abu Talib’s death

After the Prophet (a.s.) had left the Shi’b where he and his followers were forced to undergo home arrest, he began announcing his mission among the tribes that came to Mecca. He felt safe in that under the protection of his uncle Abu Talib who had devoted his life, position, and all his abilities to serve Islam and protect the Prophet (a.s.) though he was about eighty years old and attacked by illnesses.

The notables of Quraysh came to visit him. They said to him, “O Abu Talib, you are to us (respectable and honorable) as you know, and now has come to you what you see (death)…and you know what is there between us and your nephew. So leave him alone and take to him from us and take to us from him so that he may leave us alone and we leave him alone, and he may leave us to our religion and we leave him to his religion.”

Abu Talib sent for the Prophet (a.s.) who when came and knew what those men had intended,

said to them, “One word that you give to me you shall prevail by it over the Arabs and the foreign peoples shall submit by it to you.”

Abu Jahl said, “Yes, by your father, ten words!”

The Prophet (a.s.) said, “You say ‘there is no god but Allah’ and you give up what you worship other than Him.”

[1] The Prophet’s Ascension to the outer Space, (manuscript) by Kadhim Shareef al-Qurashi that we have made use of in this study.

Some of them denied that and said to the Prophet (a.s.), “Do you want, O Muhammad, to make the gods into one god?”

Those men of Quraysh were desperate of the Prophet’s response to them. One of them said, “This man will not give you anything of what you want.” They left while were angry and disappointed.
Abu Talib’s will

Before leaving to the better world, Abu Talib recommended his children and family members with this moral will and to care much for the Prophet (a.s.). Here are some passages from Abu Talib’s will:

“I recommend you to glorify this building (the Kaaba), for in it there is satisfaction to the Lord, a means of living, and affirmation of settlement. Retain your kinship and do not cut it because the retaining of kinship is a cause of delaying one’s death and increasing his family. Refrain from oppression and help the needy! Keep to truthfulness in speaking and give deposits back to their owners, because it causes love among the near and honor among the public.”

He added, “I recommend you (to take care) of Muhammad because he is the loyal one in Quraysh and the truthful among the Arabs, and he has had all what I have recommended of. He has brought to us a thing that the soul has accepted and the heart perceived.

By Allah, as if I see the paupers of the Arabs, the people of countryside, and the disabled will have responded to his mission, believed his saying, and glorified his matter, and then he will advance by them and the heads and heroes of Quraysh will be subordinates and their houses will be destroyed, and then the cruelest one of them to him (the Prophet) will be the neediest of them to him, and the farthest of them to him will be the nearest one to him. The Arabs will give him their love and

deliver to him their leadership. O community of Quraysh, here is your nephew! Be to him supporters and to his party protectors! By Allah, no one follows the path of Muhammad except that he will be successful, and believes in it except that he will be happy. If there is a space of time in my life and a delay in the term of my death, I will save him from troubles and defend him against disasters, but I acknowledge his witness and glorify his beliefs."[1]

To immortality

Abu Talib faced many hardships in supporting the Prophet (a.s.), protecting, and defending him against his opponents. Therefore, illnesses attacked him and death approached him rapidly. At the last moments of his life, he recommended his family and children to support the Prophet (a.s.) and protect him against the plotting and oppression of Quraysh. Then, he breathed his last and his pure soul ascended to Allah the Almighty.

Imam Ali (a.s.) ritually washed his father's body and enshrouded it. Masses of people hurried to escort Abu Talib to his last abode and to end, by this moment, the life of this great hero by whom Allah had supported Islam and the prophet of Islam.

The Prophet (a.s.) was really afflicted by the death of his uncle who was his supporter, protector, and defender. He stopped at the tomb full of sadness and sorrow saying, "May mercy come to you O uncle! May you be rewarded with good O uncle! You have brought up and adopted (me) when a child (I was) and protected and supported when grown-up. By Allah, I will pray

[1] Sharh Nahjol Balagha, vol. 2 p. 213, ad-Darajat ar-Rafee'ah, p. 61, Thamaratul Awraq, p. 294, Asnal Matalib, p. 20.

Allah to forgive you and intercede for you an intercession that will make men and the jinn wonder at."[1]

The Prophet (a.s.) felt much sorrow at his uncle until that year was called 'the year of sorrow'. The Prophet (a.s.) lost his supporter and defender and the strong fort that he resorted to. After Abu Talib's death, Quraysh found the Prophet (a.s.) alone, and so they could harm him too much. He said, "Quraysh could not harm me with anything I hated until Abu Talib died."[2]

The people of Quraysh were excessive in oppressing the Prophet (a.s.) after his uncle's death. They threw earth on him. One of them threw a placenta of a sheep on him while he was offering the prayer,[3] besides many other kinds of harming.

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Anyhow, Abu Talib had done every Muslim a great favor by his services to the religion of Allah. It is nonsense to say that this great mujahid died while unbelieving. This was falsehood fabricated by the Umayyads and the Abbasids who were spiteful toward Imam Ali (a.s.) and the rest of the Alawids.

How would the Prophet (a.s.) be so sorrowful at the death of an unbeliever and how would he call that year as 'the year of sorrow'? How could he pray Allah to have mercy on him and shed on him all kinds of respect and reverence if he was an unbeliever? How could he eat and drink in Abu Talib's house whereas Islam considers the unbelievers as impure?

May Allah reward Abu Talib with the best of reward and resurrect him with His prophets and great saints.

[1] Abu Talib and his Children, p. 103.
[2] Al-Kamil fit-Tareekh, vol. 2 p. 34.
[3] Ibid.

Khadijah's death

Lady Khadijah stood beside the Prophet (a.s.) confirming and supporting him in all his situations and relieving him from the sufferings he faced from Quraysh. Ibn Isaaq narrated that whenever the messenger of Allah (a.s.) heard something of spiting, denying, and disbelieving and became sad, Allah relieved him by Khadijah when he came back to her. She confirmed, relieved, and believed him, and made the troubles of people easy to him. She helped him in bearing the burdens of life and she was still doing so until she left to the neighborhood of her Lord.[1]

Khadijah spent all her abundant wealth to serve Islam. She spent liberally her monies to spread the Islamic mission. When the Prophet (a.s.) and all his family of the Hashemites were home-arrested in the Shi'b and subjected to the severe blockade, she provided them with all what they needed throughout the period of the blockade. She offered all her wealth to Islam until she had nothing even a mat to sit on.

Because of her devotedness to Islam, Khadijah got a high position near Allah Who thanked her services and sent her a greeting via the Prophet (a.s.).[2] Allah has granted her with a palace in the High Paradise. In a tradition the Prophet (a.s.) said, "I have been ordered (by Allah) to bring good tidings to Khadijah that she shall have a house of reeds in the Paradise wherein there shall be neither noise nor tiredness."

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As for the Prophet (a.s.), Khadijah had occupied his passion and feelings and got an exalted position near him. He had great love and reverence to her. Aa'isha narrated, "When the messenger of

[1] Al-Isabah, vol. 4 p. 273, al-Istee'ab, vol. 6 p. 275.
[2] Al-Isabah, vol. 4 p. 274, quoted from Sahih of Muslim and Mustadrak al-Hakim.

Allah wanted to leave the house, he often and always mentioned Khadijah and praised her. Once, he mentioned her and I became jealous. I said, 'Was she but an old woman that Allah has given you in place of her better than her?' The Prophet became angry until the front of his hair shook of anger. He said, 'No, by Allah! Allah has never given me in place of her better than her; she believed in me when people disbelieved, comforted me with her wealth when people prevented me, and He gave me children from her where he deprived me of children from other women (wives).'"[1]

One day, Halah sister of Khadijah came to the Prophet's house. When he heard her voice, which was like Khadijah's voice, in the yard, he said, "By Allah, she is Halah."

Aa'ishah could not control herself and she said, "What do you remember from an old woman from the old women of Quraysh?... She died since long, and Allah has given you in place of her better than her."

The Prophet (a.s.) became very angry and he shouted at Aa'ishah, "By Allah, Allah has not given me in place of her better than her; she believed in me when people disbelieved, believed me when people accused me of lying, comforted me with her wealth when people denied me, and Allah granted me offspring from her when he did not granted me from wives other than her."[2]

When the Prophet (a.s.) slaughtered a sheep, he said (to servants), "Take (some meat) to the friends of Khadijah!"

Once, Aa'isha said to him, "Why do you do that?"

[1] Sahih of al-Bukhari, vol. 5 p. 485, al-Isabah, vol. 4 p. 275, al-Istee'ab, vol. 4 p. 278.
[2] Sahih of Muslim, vol. 7 p. 134.

He said, "I do like her beloveds."[1]

Envy often overcame Aa'isha whenever she heard the Prophet (a.s.) praising Khadijah. She said, "I did never envy a woman like I did to Khadijah. The messenger of Allah (a.s.) did not marry me

except after her death."[2]
The gifts of Allah on her

Allah the Almighty had endowed Khadijah with gifts that no any other one of the Prophet's wives had been endowed with. From the great gifts of Allah to her was that Allah had made her the mother of the best woman Allah had ever created in the earth since the beginning of the creation until the Day of Resurrection; Fatima (a.s.) the principal of the women of the worlds, and made her the grandmother of the two grandson of the Prophet (a.s.), two infallible imams, and two masters of the youth of Paradise; Imam al-Hasan and Imam al-Husayn (peace be on them), and the grandmother of Lady Zaynab, the first wronged and oppressed woman in Islam. Allah had made Khadijah the grandmother of the infallible imams who were His authorities on His people. These heavenly gifts that Khadijah had been endowed with had not been given to any woman other than her at all.
To the Paradise

Diseases attacked the Mother of Believers Khadijah and death approached her soon. In the last moments of her life, she felt pain whenever she looked at her only daughter Fatima az-Zahra' (a.s.) who was a young child then. She looked at Fatima (a.s) with pain and sigh. She recommended the Prophet (a.s.) to take much care of her.

[1] Al-Istee'ab, vol. 4 p. 278.
[2] Al-Isabah, vol. 8 p. 62.

It was not long until Khadijah left to the better world and her pure soul rose towards its Creator surrounded by angels and received by the prophets of Allah.

The Prophet (a.s.) was afflicted by the great loss of Khadijah who filled his life with satisfaction and tranquility, and relieved him from the persecution of the oppressors of Quraysh. He was very sad when she died.

Anyhow, he washed, enshrouded, and offered the prayer on her. He dug a grave for her and buried her in it.[1] The loss of Khadijah caused the Prophet (a.s.) a great sorrow until he called that year where also his uncle Abu Talib died in as "the year of sorrow".

Death took Khadijah, who was the most loyal to the Prophet (a.s.), the most loving, and the best supporter to him and to his mission. Lady Khadijah died in the month of Ramadan when she was sixty-five years and after living with the Prophet (a.s.) twenty-five years.[2]
The first homage of al-Aqabah

When Allah willed to confirm and honor His messenger, make His religion prevail, and fulfill His

promise of victory, the Prophet (a.s.) traveled to the tribes propagating his mission publicly. When he was in al-Aqabah, he met some men from the tribe of al-Khazraj who were followers to the Jews. He showed to them Islam and its principles and values and recited to them some verses from the Holy Qur'an which went deep into their hearts. What made them believe was that the Jews they lived with often propagated about the approaching advent of a new prophet. When Prophet Muhammad (a.s.) invited these men to

[1] Ad-Durr al-Manthur, p.180.
[2] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 139.

Islam, they said to each other, “O men, he is the prophet that the Jews have promised you of. Let them not precede you to him!”

They responded to the Prophet (a.s.) and announced their faith. They said to the Prophet (a.s.),

“We have left our people while there was enmity and grudge among them which had no like among other than them. May Allah reconcile them by you that you invite them to Islam and show to them the same that we have responded to. If they respond to you, then no one shall be more honored than you.”

Those men went back to their country. They announced their faith in Islam and began propagating it. They were twelve men; Abu Umamah As’ad bin Zurarah, Owf bin al-Harith and his brother Mu’ath, Rafi’ bin Malik, Thakwan bin Abdil Qays, Ubadah bin as-Samit, Yazid bin Tha’labah, al-Abbas bin Ubadah, Uqbah bin Aamir, Qutbah bin Aamir, who were from al-Khazraj, Uwaym bin Sa’idah, and Abul Haytham Malik bin at-Tayyihan who were from al-Ows.[1] After that, Islam spread in Yathrib (Medina) and monotheism shone there.

The text of the homage to the Prophet (a.s.) was as the following: “Not to associate with Allah anything as a partner, not to steal or rob, not to commit adultery, not to kill their children, not to fabricate falsehood, not to disobey Allah in any good deed…if they fulfill that, they shall deserve to be in the Paradise, but if they do not, their affair shall be up to Allah the Almighty; if He wills, He will pardon, and if He wills, He will punish.”[2]

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 178.
[2] Ibid., p. 179.

Sending Mus’ab a deputy to Medina

The people of Medina sent a delegation to the Prophet (a.s.) asking him to send them a religious instructor to teach them the teachings and rulings of Islam. The Prophet (a.s.) chose Mus'ab bin Umayr, who was from the best Muslim youth in virtue and jurisprudence as he was from the politest, most well-behaved, and most handsome youth of Quraysh, as his deputy to the people of Medina. Mus'ab traveled to Medina and began instructing the teachings of Islam among the people of the al-Aws and al-Khazraj (the biggest tribes of Medina) and reciting to them the Book of Allah. Islam spread so speedily, and no house remained there except that some of its men and women embraced Islam.[1] Mus'ab was so successful that he was the first deputy in Islam to be successful in his task.

The second homage of al-Aqabah

Mus'ab came back to Mecca carrying with him the good news of the spread of Islam in Medina and the response of the al-Aws and al-Khazraj to it and their devotedness to defend it with all material and moral abilities they had. The Prophet (a.s.) was so delighted and happy, and so were the Muslims in Mecca who suffered persecution and oppression there.

The Muslims of Medina sent a delegation headed by al-Bara' bin Ma'rur and Ka'b bin Malik, to meet with the Prophet (a.s.) in Mecca. The delegation met with the Prophet (a.s.) in the mosque and offered to him their absolute reverence and conveyed to him the longing of the people of Medina to get the honor of receiving the Prophet (a.s.) in their town.

Al-Abbas, who was with the Prophet (a.s.), rose and made a speech before the delegation of Medina saying, "O people of the

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 76.

al-Khazraj, Muhammad among us is as you know; we have protected him from our people who are on the belief of ours (the polytheists),[1] so he is honorable among his people and secure in his country. He has refused except to incline to and join you. If you see that you will fulfill what you have promised him of and will defend him against his opponents, then it is you and what you have undertaken, but if you see that you will leave and betray him after his coming to you, then since now let him alone, for he is in honor and security among his people and in his country…"

The Prophet meets with the Ansar

The Prophet (a.s.) agreed with the delegation of Medina that he would meet with the people of Medina during the days of Tashriq.[2] A group of seventy men and two women, who were Umm Imarah Nusaybah bint Ka'b and Umm Manee' Asma' bint Amr, from the Muslims of Medina came to perform the hajj. They concealed the matter for fear of the polytheists of Quraysh. They waited until a third of the night elapsed, and then all these seventy-two persons sneaked away to al-

Aqabah and had the honor of meeting the Prophet (a.s.) there. The Prophet (a.s.) welcomed and recited to them some verses from the Qur'an. They said to him, “We listen to you. Speak and take to yourself and to your Lord as you like.”

The Prophet (a.s.) said to them, “I accept your homage on condition that you protect me as you protect your women and children.”

Al-Bara’ bin Ma’rur took the Prophet’s hand and said, “By Him Who has sent you with the truth, we will defend you as we

[1] Al-Abbas (the Prophet’s uncle) was still a polytheist then.
[2] Three days following the Day of Immolation during the hajj.

defend our women. O messenger of Allah, accept our homage for, by Allah, we are people of war and arms. We have inherited that from one another.”[1]

Ibn Rawaha asked the Prophet (a.s.), “If we do that, what shall we have?”

The Prophet (a.s.) said, “You shall have the Paradise.”

Then, Abul Haytham bin at-Tayyihan informed the Prophet (a.s.) about the danger of the Jews there. He said, “There is between us and the men (the Jews) ropes (relations) that we will cut. If we do that and then Allah make you prevail, will you go back to your people and leave us?”

The Prophet (a.s.) smiled and said, “But it is the blood the blood, and the destruction the destruction! You are from me and I am from you; I fight whomever you fight, and make peace with whomever you make peace with.”

This situation of the Prophet (a.s.) and the Ansar[2] was as the declaration of war against the Jews. Before these men paid the homage to the Prophet (a.s.), al-Abbas bin Ubadah had said to his people, “O community of al-Khazraj, do you know what for you pay homage to this man? You pay homage to him that you will fight against the red and the black of people. If you see that when your monies are exhausted and your notables killed, you will give him up, then from now you should let him alone. If you do (give him up), it shall be disgrace on you in this life and in the afterlife, and if you see that you are loyal to what you have promised him of exhausting the monies and killing of notables, then it will be the goodness of this life and the afterlife.”

[1] At-Tabaqat al-Kubra, vol. 1 p. 332.
[2] They were the Muslims of Medina who assisted and supported the Prophet (a.s.) and so they

were called ‘Ansar: supporters’.

All of them cried out, “We take him in spite of the exhausting of monies and the killing of notables. O messenger of Allah, what shall we have if we fulfill that?”

The Prophet (a.s.) replied, “The Paradise.”

The text of the homage was as the following, “We have paid homage to the messenger of Allah that we listen and obey (him) in activity and laziness, and spend (money) in poverty and richness, and enjoin the good and prohibit the wrong, and say (the truth) for the sake of Allah fearing no blame of any blamer, and support the messenger of Allah when he comes to us in Yathrib as we defend our selves, souls, and children, and we shall have the Paradise.”[1]

This homage was called “the homage of ar-Radhwan”. Then, this verse was revealed, (Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory),[2] and this verse, (Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore, whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward).[3]

Women paid homage in Mecca by putting their hands in a vessel of water and taking them out. Allah has said about that, (O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 203.
[2] Qur'an, 48:18.
[3] Qur'an, 48:10.

of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful).[1]

When the blessed homage was completed, the Prophet (a.s.) asked the pledgers to choose from among themselves twelve chiefs to be guardians over their people. They chose nine men from al-Khazraj and three from al-Aws. The Prophet (a.s.) made As’ad bin Zurara a chief over these chiefs and said to them, “You are guardians over your people as they are, like the guardianship of the

disciples to Jesus son of Mary, and I am a guardian over my people."

This homage took place in the heart of night in the defile of al-Aqabah, and then the pledgers went to their beds until the morning wakened them.

Fear of Quraysh

When the people of Quraysh knew about the homage of the people of Medina to the Prophet (a.s.) and their promise to protect him and defend his religion, they felt great fear and were too worried. The people of Quraysh were certain that they were meant by this treaty, because it was they who disbelieved in this religion, tortured the weak who believed in it, and harmed the Prophet (a.s.) bitterly; therefore, he must avenge on them.

Anyhow, the chiefs of Quraysh hurried to the caravan of Medina and said to them, "O people of al-Khazraj, we have been informed that you came to our friend (the Prophet) to take him out of us and pay him homage to fight us. By Allah, there is no tribe from the Arabs that is more hated to us that a war may break out between us and them than you."

[1] Qur'an, 60:12.

Some men from al-Khazraj, who had not yet embraced Islam, swore before the people of Quraysh that nothing of that had taken place, while the people, who had paid homage to the Prophet (a.s.), hurried to leave Mecca soon to be safe from Quraysh's harms.

However, the people of Quraysh were certain of the homage of the people of Median to the Prophet (a.s.), and so they followed after them but they only could reach Sa'd bin Ubadah in Athakhir (a place near Mecca) and al-Munthir bin Amr who both were from the chiefs (nominated over the people of Medina). As for al-Munthir, he could run away, whereas Sa'd was taken and his hands were tied to his neck with the ropes of his mount. They brought him back to Mecca while beating and drawing him by his hair.

Muslims' emigration to Medina

After the homage of al-Aqabah, Yathrib became a strong center for Muslims, for the Ansar (the Muslims of Medina) undertook their protection and defense. There, Islam spread everywhere and people of all classes talked about its high principles and rulings in their meetings and clubs.

Muslims of Mecca, after suffering much from Quraysh, asked permission to emigrate to Yathrib, and the Prophet (a.s.) permitted them. He gave them a general permission of immigration to Yathrib by saying, "I have been informed that the place of your emigration is Yathrib, so whoever wants to emigrate let him emigrate to it."[1]

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The Prophet (a.s.) encouraged Muslims to emigrate to Yathrib (Medina) saying to them “Allah the Almighty has made to you brothers and an abode that you shall be safe in it (there).”

[1] At-Tabaqat al-Kubra, vol. 1 p. 226.

Muslims began emigrating to Yathrib secretly[1] for fear of the oppression of Quraysh. This emigration was based on a deep thought that made the Ansar more active and determined to support Islam besides its great influence on the Muhajireen (emigrants) who felt safe and free there. The first one from the Prophet’s companions, who emigrated to Yathrib, was Abu Salamah Abdullah bin Abdul Asad al-Makhzumi, and then his wife Umm Salamah joined him after suffering too much from Quraysh. From among the other first emigrant was Aamir bin Rabee’ah with his wife Layla bint Abu Hathmah, Abdullah bin Jahsh bin Ri’ab with his wife and his brother Abu Ahmed Abd bin Jahsh, Ammar bin Yasir, Bilal al-Habashi, Sa’d bin Abi Waqqas, Umar bin al-Khattab, with Ayyash bin Abi Rabee’ah, Hisham bin al-Aasi and other twenty riders.
The Muhajireen in the hospitality of the Ansar

The Ansar (Muslims of Yathrib) received and welcomed the Muhajireen (emigrants) and made them live in their houses and they spent on them. Umar bin al-Khattab and his companions lived in Rifa’ah bin Abdul Munthir’s house,[2] Mus’ab bin Umayr lived in Sa’d bin Mu’ath’s house, Hamza bin Abul Muttalib and Zayd bin Harithah lived in Kulthum bin al-Hadm’s house.[3]

The people of Yathrib received the Muhajireen too welcomely. They were too generous to them; they spent on them and offered their own houses to them and to their families. They participated with them in all what they had.

[1] Nihayat al-Irab, vol. 6 p. 322, Tareekh at-Tabari, vol. 2 p. 342.
[2] As-Seerah al-Halabiyyah, vol. 2 p. 208.
[3] At-Tabaqat al-Kubra, vol. 1 p. 226.

The method of the mission in Mecca

It may be too useful to discuss the method of the Islamic mission in Mecca which was the strong fort of idolatry and polytheism and a center of bad habits and traditions that resulted from the deep ignorance of those people. The Prophet’s mission in inviting people towards Islam was based on the following methods:

1. wisdom and good preaching

Allah has said, (Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way).[1] Indeed, the Prophet (a.s.) followed all kinds of wisdom and reasonable arguments to guide that society and save it from its ignorance.

2. good saying

The Prophet's invitation depended on the good saying that did not provoke anyone's passion or hurt his dignity. Allah has said, (And say to My servants (that) they speak that which is best),[2] and said, (and speak kindly to mankind).[3]

3. leniency and mercy

The Prophet (a.s.) depended in his mission on leniency and mercifulness and he avoided harshness and strictness. Allah has taught and guided him to these high morals. Allah has said,

[1] Qur'an, 16:125.
[2] Qur'an, 17:53.
[3] Qur'an, 2:83.

(and had you been rough, hard hearted, they would certainly have dispersed from around you).[1]

4. repelling evil with what is best

The Prophet (a.s.) repelled the oppression and severity of Quraysh against him with being kind and charitable to them as Allah the Almighty had said to him, (Repel (evil) with what is best, then lo! he between whom and you was enmity would be as if he were a warm friend).[2]

5. patience

The Prophet (a.s.) armed himself with patience in fulfilling his mission, for Allah had ordered him of that. Allah has said, (And bear patiently what they say and avoid them with a becoming avoidance),[3]and said, (And be patient, and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan),[4] and said, (So wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one).[5]

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Prophet Muhammad (a.s.) suffered from the people of Quraysh the severest kinds of harms and distresses, but he did not mind. He tolerated all that for the sake of Allah and he kept on fulfilling his mission until Allah the Almighty granted him with the great victory over his enemies. Allah ordered him to imitate His Arch-Prophets who were patient with the hardships they met from their peoples. Allah has said, (So bear up patiently as

[1] Qur'an, 3:159.
[2] Qur'an, 41:34.
[3] Qur'an, 73:10.
[4] Qur'an, 16:127.
[5] Qur'an, 76:24.

as did the Arch-Prophets bear up with patience and do not seek to hasten for them (their doom)).[1]

6. warning the unbelievers against Allah's punishment

From the methods of the Prophet (a.s.) in his mission was his warning the society against the punishment of Allah the Almighty if people did not respond to him. He recited before them the Qur'anic verses that censured their disbelief and deviation. Allah has said, (And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers),[2]and said, (and We have prepared for the unbelievers a disgraceful chastisement).[3] The Holy Qur'an has many verses warning the unbelievers against the torment of Allah and confirming that they will remain forever in the fire of the Hell under severe tortures.

7. giving good tidings to the believers to be in the Paradise

The Prophet (a.s.) always gave good news to the believers that they would win the Paradise with all its bliss. Allah has said, (Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow),[4] and (Surely the righteous shall be in gardens and rivers, in the seat of honor with a most Powerful King),[5] and (Those who believed in Our communications and were submissive; enter the garden, you and your wives; you shall be made happy. There shall be sent round to them golden bowls and drinking-cups and therein

[1] Qur'an, 46:35.
[2] Qur'an, 48:13.
[3] Qur'an, 4:37, 151.
[4] Qur'an, 22:14.

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[5] Qur'an, 54:54-55.

shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein).[1]

There are many other verses like these ones that the Prophet (a.s.) made use of in carrying out his mission and spreading his values and goals.

The invitation to Allah

The first principle that the Prophet (a.s.) adopted was the invitation to the Oneness of Allah; the only Creator of the universe and the only Giver of life. He raised the motto of monotheism by saying, “say: there is no god but Allah and you shall be successful!” This was too heavy for that society which had been brought up on worshipping idols. Therefore, the people of that society rushed out to put out this light and silence this voice. The Prophet (a.s.) proved the oneness of Allah through irrefutable evidences that, here, we shall show some of them.

The existence of Allah

From the facts that can never be denied or suspected is the existence of the Great Creator, the Manager of the universe, and the Giver of life. The Prophet (a.s.) depended in proving this fact on some verses from the Holy Qur'an. Allah has said, (Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between

[1] Qur'an, 43:69-71.

the heaven and the earth, there are signs for a people who understand).[1]

This verse has irrefutable proofs on the existence of the Great Creator. It talks about the creation of the heavens with millions of galaxies flowing in the space with absolute accuracy and orderliness. Allah says about the sun and the moon, (It is not for the sun to overtake the moon, nor does the night outstrip the day. They float each in an orbit).[2]

The alternation of the day and the night is also a clear sign on the existence and great power of Allah Who says, (And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark).[3]

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Another sign is the running of ships in the huge seas and oceans carrying goods from a place to another. Allah says, (And a sign to them is that We bear their offspring in the laden ship).[4]

The coming down of water from the heaven that gives life to all creatures is also a clear sign on the existence of the Creator. Allah says, (Have you not seen how Allah has sent down water from the sky and has caused it to penetrate the earth as springs, and afterward thereby produces crops of different colors; and afterward they wither and you see them turn yellow, then He makes them chaff. Lo! herein verily is a reminder for men of understanding).[5]

[1] Qur'an, 2:164.
[2] Qur'an, 36:40.
[3] Qur'an, 36:37.
[4] Qur'an, 36:41.
[5] Qur'an, 39:21.

The movements of winds and clouds between the sky and the earth are also signs proving clearly the existence of the Great Creator.

From the great signs of Allah the Almighty that prove His existence is the creation of man. Allah says, (And certainly We created man of an extract of clay. Then We made him a small seed in a firm resting-place. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators).[1]

From the great signs of Allah the Almighty is this earth; our mother that supplies us with life and blessings and that has seas, rivers, mountains, and everything. Allah says, (And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect).[2]

The signs that guide to the existence of Allah are uncountable. In every atom of the creatures there is a clear proof on the existence of Allah. The Prophet (a.s.) recited these verses, signs, and evidences before that idolatrous society, but no one believed in them except a very few.
The oneness of Allah

Allah is only one with no partner with Him in His kingdom and might. The impossibility of such partnership has been declared in the Holy Qur'an. Allah says, (If there were therein gods

[1] Qur'an, 23:12-14.
[2] Qur'an, 13:3.

beside Allah, then verily both (the heavens and the earth) had been disordered).[1]

If there is a partner with Allah in this universe that has the same powers as Allah the Almighty has, then everything in the universe will be in disorder, because he will act according to his own wills and wishes which leads to the corruption of the heavens and the earth. Allah says, (and never was there with him any (other) god; in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe),[2] and He says, (Most surely your Lord is One. The Lord of the heavens and the earth and what is between them, and Lord of the easts).[3]

The power of Allah

Everything in the heavens and in the earth is submissive to the might and will of Allah the Almighty. Allah says, (Our word for a thing when We intend it, is only that We say to it, Be, and it is),[4] and (The Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is).[5]

The knowledge of Allah

As for the knowledge of Allah, it is indefinite; neither can be counted nor perceived. Allah says, (And with Him are the keys of the unseen; none knows them but He, and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green

[1] Qur'an, 21:22.
[2] Qur'an, 23:91.
[3] Qur'an, 37:5.
[4] Qur'an, 16:40.
[5] Qur'an, 2:117.

nor dry but (it is all) in a clear book),[1] and (And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open utterance, and He knows what you earn).[2]

The Holy Qur'an talks about the vastness of Allah's knowledge saying, (Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything. The knower of the unseen and the seen,

the Great, the Most High. Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and who goes forth by day).[3]

The messenger of Allah (a.s.) recited these verses to the unbelievers of Mecca and showed them irrefutable evidences on the existence and the attributes of Allah, but none responded to him, for they were occupied by total ignorance. Rather, they accused him of being a magician and a liar. They oppressed and fought him until Allah gave him the great victory over them.

The legislation of wudu' and prayer

At the beginnings of the revelation in Mecca, wudu' and prayer were legislated as obligations on Muslims. Historians mention that Gabriel came down to the Prophet (a.s.) while he was at the outskirt of Mecca. Gabriel (a.s.) beat the ground and a spring gushed out. Gabriel performed the wudu' while the Prophet (a.s.) was looking at him. Then, the Prophet (a.s.) performed the wudu' as Gabriel did. Then, Gabriel offered the prayer and the Prophet (a.s.) did as he saw Gabriel do.[4]

[1] Qur'an, 6:59.
[2] Qur'an, 6:3.
[3] Qur'an, 13:8-10.
[4] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 244.

As the prayer was legislated, the azan was legislated with it too. The first Muslim, who called out the azan, was the great companion Abu Tharr al-Ghifari. He went above the Kaaba and recited the azan loudly. The men of Quraysh hurried to and beat him severely until he was unconscious. He was carried to the Prophet's house, and he did not regain consciousness until the night. In the morning, he mounted his horse and stopped before the men of Quraysh reciting loudly the azan in order to anger them. They ran toward him, but he hurried with his horse away and was safe from them.

The kiblah

The Prophet (a.s.) offered his prayers towards Jerusalem for thirteen years when he was in Mecca. After his emigration to Yathrib, he offered the prayers towards Jerusalem for seven months, and then Allah ordered him to offer the prayer towards the Kaaba. The reason behind that was that the Jews blamed the Prophet (a.s.) and said to him that he offered his prayers towards their kiblah. The Prophet (a.s.) was sad and distressed. In the heart of night, he went out looking at the heavens waiting for an order from Allah the Almighty. The next day and while the Prophet (a.s.) was offering the Duhr Prayer in the mosque of bani Salim, Gabriel came down to him, held him by his two hands, and turned him toward the Kaaba after he had offered two rak'as from the Duhr Prayer, and revealed to him this verse, (Indeed We see the turning of your face to heaven, so We

shall surely turn you to a kiblah which you shall like; turn then your face towards the Sacred Mosque).[1] The Jews said as the Qur'an recites, (What has turned them from their kiblah which they

[1] Qur'an, 2:144.

formerly observed?)[1] They were answered that it was the truth from Allah the Almighty.[2]

The Prophet's miracles in Mecca

Allah the Almighty assisted His messenger with wonderful miracles that proved his mission and confirmed his authority as a deputy from Allah. The following are some of the Prophet's miracles:

1. The Holy Qur'an

The greatest miracle of Prophet Muhammad (a.s.) was the Qur'an that (falsehood can not come to it from before it nor from behind it). It was the firmest evidences on Muhammad's prophethood and the truthfulness of his mission. The most eloquent men were unable to keep up with it nor could they compose a bit like it. Allah said, (Or do they say: He has forged it? Say: Then bring a chapter (sura) like it and invite whom you can besides Allah),[3] and said, (And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful).[4]

Besides its wonderful eloquence, the Holy Qur'an has all kinds of knowledge and sciences. It includes civil laws, administrative decrees, war arts, and all other fields of life. It has no contradiction or conflict, and it has been kept safe from any forging. Allah says, (Do they not then meditate on the Qur'an? And if it were from any other than Allah, they would have found in it much discrepancy).[5]

[1] Qur'an, 2:142.
[2] Majma'ul Bayan, vol. 1 p. 222-227.
[3] Qur'an, 10:38.
[4] Qur'an, 2:23.
[5] Qur'an, 4:82.

If we notice the Bibles, we shall find in their editions contradictions and discrepancies while the Qur'an has been safe from all that, praise be to Allah.

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The Holy Qur'an is a miracle in its legislations that keep pace with man's nature and are not a bit different to the rules of the universe. Allah says, (Surely this Qur'an guides to that which is most upright).[1] The Qur'an's teachings and rulings have been built on the mere justice and truth. Allah says, (Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and oppression; He admonishes you that you may be mindful).[2]

2. The miracle of the Tree

Imam Ali (a.s.) narrated, "I was with him (the Prophet) when the men of Quraysh came and said to him, 'O Muhammad, you have claimed something very great that neither your fathers nor anyone from your family had ever claimed. We will ask you for something that if you respond and show it to us, we shall know that you are a prophet and messenger, and if you do not, we shall know that you are a magician and a liar.'

He said, 'what is it?'

They said, 'You call this tree until it is plucked out with its roots and then it stands before you.'

He said, 'Surely, Allah is powerful over everything. If Allah does that to you, will you believe and acknowledge the truth?'

They agreed and he said to them, 'I shall show you what you have requested though I know well that you do not submit to the truth, and I know that there are from among you some ones

[1] Qur'an, 17:9.
[2] Qur'an, 16:90.

who shall be thrown into the well and some shall gather parties (against the Prophet and Muslims).' Then he said, 'O tree, if you believe in Allah and the Last Day (day of resurrection) and know that I am the messenger of Allah, let you be plucked out with your roots until you stand before me by the will of Allah!'

By Him Who has sent him (the Prophet) with the truth, it was plucked out with its roots and it came having great roar and sound like that of birds' wings until it stood before the messenger of Allah (a.s.), and some of its branches touched my shoulders for I was at his (the Prophet) right side. When the men saw that, they said haughtily, 'Order it that a half of it should come to you and the other half to remain in its place.' The Prophet (a.s.) ordered the tree, and a half of it came

wonderfully roaring until it was about to embrace the messenger of Allah (a.s.). They disbelievingly and insolently said, 'Order this half to go back to its other half as it was.' He ordered it and it came back as it was. I (Imam Ali) said, 'There is no god but Allah. I am the first one to believe in you O messenger of Allah, and the first one to witness that this tree did what it did by the will of Allah to confirm your prophethood and exalt your mission.' The men all said, 'He is but a magician and liar; wonderful and expert in magic. Would anyone believe in your matter except one like this?' They meant me (Imam Ali)."[1]

No one of those ignorant people, who were occupied by falsehood, believed. Allah says, (and even if they see every sign they will not believe in it).[2] Yes, only Imam Ali (a.s.), whom Allah had purified from falsehood and uncleanness, believed.

3. The split of the moon

Some polytheists, among whom were al-Waleed bin al-Mughirah, Abu Jahl, al-Aas bin Wa'il, al-Aas bin Hisham, al-

[1] Nahjol Balagha, vol. 2 p. 158-159.
[2] Qur'an, 6:25.

Aswad bin Abd, al-Aswad bin al-Muttalib, Zam'ah bin al-Aswad, an-Nadhr bin al-Harith, and their like, met the Prophet (a.s.) and said to him, "If you are truthful, let you split the moon to us into two halves; one on Abi Qubays and the other on Qayqu'an."[1]

The Prophet (a.s.) said to them, "If I do, will you believe then?"

They said, "Yes."

The Prophet (a.s.) prayed Allah to do what those men wanted. It was no long when the moon was split into two halves; one on Abi Qubays and the other on Qayqu'an. The Prophet (a.s.) cried out, "O Abu Salamah bin Abdil Asad and al-Arqam bin al-Arqam, witness this!"

However, no one of them believed. Rather, they all said, "This is fabricated magic."[2]
The Meccan Suras

As we are still with the Prophet (a.s.) in Mecca, it might be useful to show the Suras that were revealed to him there. They were eighty-six suras, and here are they according to the Qur'anic order:

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Al-Fatiha, al-An'am, al-A'raf, Younus, Hud, Yousuf, Ibrahim, al-Hijr, an-Nahl, al-Isra', al-Kahf, Maryam, Taha, al-Anbiya', al-Mu'minun, al-Furqan, ash-Shu'ara', an-Naml, al-Qasas, al-Ankabut, ar-Room, Luqman, as-Sajdah, Saba', Fatir, Yasin, as-Saffaat, Sad, az-Zumar, Ghafir, Fussilat, ash-Shoora, az-

[1] Abu Qubays and Qayqu'an are two mountains in Mecca.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 116-117, Sahih of al-Bukhari, vol. 4 p. 243, Sahih of at-Termithi, vol. 3 p. 211, Musnad of Ahmed bin Hanbal, vol. 1 p. 413, As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 2 p. 198.

Zukhruf, ad-Dukhan, aj-Jathiyah, al-Ahqaf, Qaf, ath-Thariyat, at-Toor, an-Najm, al-Qamar, al-Waqi'ah, al-Mulk, al-Qalam, al-Haaqqah, al-Ma'arij, Nooh, al-Jinn, al-Muzzammil, al-Muddaththir, al-Qiyamah, al-Mursilaat, an-Naba', an-Nazi'aat, Abasa, at-Takweer, al-Infitar, al-Mutaffifin, al-Inshiqaq, al-Burooj, at-Tariq, al-A'la, al-Ghashiyah, al-Fajr, al-Balad, ash-Shams, al-Layl, adh-Dhuha, ash-Sharh, at-Teen, al-Alaq, al-Qadr, al-Aadiyaat, al-Qari'ah, at-Takathur, al-Asr, al-Humazah, al-Feel, Quraysh, al-Ma'oon, al-Kawthar, al-Kafirun, al-Masad, al-Ikhlas, al-Falaq, and an-Naas.[1]

It is worth mentioning that these suras, which were revealed to the Prophet (a.s.) in Mecca, deal with monotheism and the evidences on the existence and oneness of Allah. Most of them do not show the religious rites and the legal obligations. The suras that were revealed in Medina deal with that.

[1] Hayat ar-Rasool al-Mustafa, vol. 2 p. 317.

The Prophet's emigration to Yathrib

The Prophet (a.s.) was assured as to the homage of the Ansar and he trusted in their loyalty to him and their devotedness in defending the Islamic mission. Yathrib became inaccessible fort of Islam. Many believers emigrated to it and found protection, security, and comfort there. The Prophet (a.s.) decided to emigrate to it and this was one of the most important events in the history of Islam. It was the blessed beginning of the establishment of the Islamic state and the spread of Islam throughout the Arabia.

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Worry of Quraysh

When the news of the Prophet's intention to leave Mecca to Yathrib, which he would take as a center for his mission, reached the people of Quraysh, they got very worried and upset. They used to harm the Prophet (a.s.) with every means they could get at hand. They had home-arrested him in the defile and severely punished the believers who followed him. Therefore, they thought that if he left their country, he might come back to them with an army that they would be unable to stand against, and then he would avenge on them severely. Different thoughts came to their minds and they feared for their interests that the people of Yathrib might cut the ways of their trade to Sham. Anyhow, the Meccans counted the cost of the Prophet's emigration to Yathrib and took many steps to prevent it.

The chiefs of Quraysh called each other to meet in Dar an-Nadwa which was a house of Qusayy bin Kilab that the people of Quraysh had taken as a place of consultation whenever they faced a problem. The meeting included Utbah, Shaybah, Abu Sufyan, Tu'mah bin Adiy, Jubayr bin Mut'im, al-Harith bin Aamir, an-Nadhr bin al-Harith, ibn al-Bukhturi, Zam'ah bin al-Aswad, Hakeem bin Hizam, Abu Jahl, Nabeeh and Munabbih sons of al-Hajjaj, Umayyah bin Khalaf, and others. Iblis joined

the meeting in the form of an old man from Najd. One of them opened the meeting saying, "This man (Muhammad) has done as you already have seen. By Allah, we are not safe from his leaping on us with those who have followed him from other than us. Let you agree on one opinion toward him."

Ibn al-Bukhturi suggested, "Tie him (the Prophet) with iron chains and confine him behind doors. See what had afflicted the poets like him before such as Zuhayr and an-Nabighah and others who died in this way. Thus, he shall meet the same fate."

The attendants did not agree on this suggestion and they said, "Muhammad's companions definitely will know about the place of his confinement. They will attack the place and set Muhammad free."[1]

Al-Aswad bin Rabee'ah al-Aamiry said, "We expel him from our country. When he leaves us, by Allah, we shall not mind wherever he goes or whatever he does. When he is away from us and we are free from him, we shall then repair our affairs and unity as they were…"

The old man of Najd refuted this suggestion saying, "No by Allah, this suggestion is not good for you. Do you not see his (the Prophet) nice speech and good reasoning and his prevailing over men's hearts by what he says? By Allah, if you do that, you shall not be safe that he may live among a tribe of the Arabs and affect them by his sayings and speeches until they shall follow

him. Then, he shall march with them until he shall defeat you in your country and subjugate you, and then he will do to you as he wants. So find an opinion other than this one…"

The attendants approved this saying and gave up al-Aswad's suggestion. Then Abu Jahl bin Hisham addressed the men

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 125.

saying, "I have an opinion about him that I see you have not got to yet!"

They asked what it was and he said, "I see that we should take from every tribe a brave young man and we give each of them a sharp sword. They should together go and strike him as a strike of one man and kill him. Thus, we shall be relieved from him. If they do that, his blood (murder) shall be divided among all the tribes, and then Bani Abd Manaf (the Hashemites) shall be unable to fight against all their people…"[1]

All the attendants approved and agreed on this opinion and said, "There is no (accepted) opinion other than this."[2]

The men, who would carry out this crime, were chosen and the time of the attack against the Prophet's house was appointed, but the Divine Will disappointed them. (And they planned and Allah (also) planned, and Allah is the best of planners).

The Prophet leaves Mecca

Allah the Almighty instructed His messenger to leave Mecca and emigrate to Yathrib. Allah informed the Prophet (a.s.) of the plot of the polytheists to assassinate him.

On that night, the chosen men surrounded the Prophet's house waiting for the dawn to let their swords eat the Prophet's flesh. The people of Quraysh wanted to support their idols and recover their position among the Arabs by getting rid of the messenger of Allah (a.s.).

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 126.
[2] Al-Kamil fit-Tareekh, vol. 2 p. 28, As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 126, Tareekh at-Tabari, vol. 2 p. 243.

Imam Ali sleeps in the Prophet's bed

The Prophet (a.s.) informed Imam Ali (a.s.) about what Quraysh had plotted and he asked him to

put on his (the Prophet) green garment and sleep in his (the Prophet) bed that night to make those villains believe that he was the Prophet (a.s.), and thus the Prophet (a.s.) would be safe from killing. Imam Ali (a.s.) received the Prophet's order with delight and pleasure. He was very happy to be a sacrifice for the messenger of Allah (a.s.).

The Prophet (a.s.) went out of his house. He took a handful of earth and threw it on the men of Quraysh and said, 'How ugly, mean faces!'

He went on while reciting, (And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see).[1]

The sleeping of Imam Ali (a.s.) in the Prophet's bed and sacrificing himself for him was a shiny page from his sacred jihad. Allah has revealed about him, (And among people is he who sells himself to seek the pleasure of Allah).[2]

Historians mention, "Allah the Almighty vied in glory with Imam Ali (a.s.) before His angels. He revealed to Gabriel and Michael, 'I have made you as brothers and made the old of one of you longer than the other. Which of you prefer his friend to himself in life?' Each of them preferred himself to his friend. Allah revealed to them, 'Would you not be like Ali bin Abi Talib? I have made him as a brother to Muhammad and he slept in his (Muhammad) bed sacrificing him by his self and preferring him to himself in life. Go, you both, down to the earth and protect him from his enemy.' They came down to the earth. Gabriel was

[1] Qur'an, 36:9.
[2] Qur'an, 2:207.

at the head of Ali and Michael at his feet while saying, 'Who is like you O Ali bin Abi Talib! Allah prides Himself on you before the angels.' Allah then revealed to His messenger while he was moving towards Medina (Yathrib) this verse about Ali, (And among people is he who sells himself to seek the pleasure of Allah)."[1]

When the light of morning came, the men attacked Imam Ali (a.s.) thinking that he was the Prophet (a.s.). Imam Ali (a.s.) drew his sword towards them and they were terribly surprised. They shouted at him, "Where is Muhammad?"

He said to them, "Have you made me a guard on him?"

They retreated taking with them disappointment and loss whereas the Prophet (a.s.) had slipped away safely. While he was moving toward Medina, the Prophet (a.s.) supplicated Allah with this

supplication,

“Praise be to Allah Who created me when I was nothing. O Allah, assist me in the terror of life, troubles of time, and disasters of nights and days!

O Allah, accompany me in my travel, be my successor to my family, bless what You have endow on me, make me submit to You, affirm me with my good morals, make me, my Lord, love You, and do not make me in need of people!

O Lord of the disabled! You are my Lord. I seek refuge by Your Honorable Face to which the heavens and the earth have shone, and darks have been removed, and the affairs of the firsts and the lasts have been repaired, not to afflict on me Your anger or send down on me Your wrath. I seek Your protection from the

[1] Usd al-Ghabah, vol. 4 p. 25, Noor al-Absar, p. 77, Tafsir ar-Razi, vol. 5 p. 223, Musnad of Ahmed bin Hanbal, vol. 1 p. 348, Tareekh Baghdad, vol. 13 p. 191, Mustadrak al-Hakim, vol. 3 p. 4, Tabaqat ibn Sa’d, vol. 8 p. 35.

disappearance of Your blessing, from Your sudden punishment, the change of Your soundness (to me), and from all Your wrath. I beseech You as possible I can, and there is no power and might save in You.”[1]

The Prophet with Suraqah

Quraysh offered one hundred camels for whoever would arrest the Prophet (a.s.) during his journey to Yathrib. Suraqah bin Malik set out looking for the Prophet (a.s.). When Suraqah found the Prophet (a.s.), the Prophet prayed Allah, “O Allah, save me from the evil of Suraqah bin Malik with whatever You will.” Allah responded to his supplication and the legs of Suraqa’s horse sank in the ground. Suraqa said to the Prophet (a.s.), “What has happened to my horse is from you. Pray Allah to release my horse. By my life, if no good from me came to you, no evil from me shall come to you.” The Prophet (a.s.) prayed Allah and Suraqa’s horse was released. However, Suraqa did not refrain and he chased the Prophet (a.s.) again. His horse’s legs sank in the ground, and he asked the Prophet (a.s.) again to pray Allah for him. This happened three times. In the third time, Suraqa said to the Prophet (a.s.), “O Muhammad, these are my camels. They are before you and my servant is with them. If you need a mount or milk, you can take from him. This is an arrow from my quiver as a sign, and I will go back to confuse those who will chase you.”

The Prophet (a.s.) said to him, “We are in no need of what you have.”[2]

The Prophet (a.s.) headed for Yathrib after he was saved from the villains of Quraysh. Abu Bakr

was with him. They remained

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 234.
[2] Rawdhatul-Kafi, p. 263.

in the cave of Thour[1] for three days. Allah the Almighty sent a couple of pigeons to lay eggs at the bottom of the opening of the cave and a spider to spin its cobweb on the opening. The men of Quraysh wasted no minute in chasing the Prophet (a.s.). They, headed by Suraqa bin Malik who was an expert tracer, reached the cave. When Suraqa saw the eggs of the pigeons and cobweb, he said to his companions that if anyone entered the cave the eggs and the cobweb would be damaged. The Prophet (a.s.) was seeing and hearing them. He prayed Allah saying, “O Allah, blind their sights!”

Allah blinded their sights and they could not find the Prophet (a.s.). Abu Bakr was afraid, but the Prophet (a.s.) calmed him down and said to him, “Do not be afraid, for Allah is with us.”

Then, this verse was revealed to the Prophet (a.s.), (If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise).[2]

When the men of Quraysh was desperate of finding the messenger of Allah, they went back to Mecca. The Prophet (a.s.) had hired two camels; one for him and the other for Abu Bakr. When the men of Quraysh no longer looked for the Prophet (a.s.), the two camels were brought to him. He and Abu Bakr mounted the camels and set out toward Yathrib.

[1] It lies an hour-travel from Mecca.
[2] Qur'an, 9:40.

Yathrib receives the Prophet

The news got to the people of Yathrib that the messenger of Allah had emigrated towards them. The masses longingly hurried to receive and welcome him. The women began chanting:

“The dawn has come to us

from the defiles of al-Wada'.[1]

Gratefulness has become obligatory on us,

Whenever an inviter invites for Allah."[2]

Masses of people crowded in the streets crying out; 'Muhammad has come', 'the messenger of Allah has come', 'Allahu akbar'.[3] The public, under a halo of 'Allahu akbar' gathered together to receive and welcome the Savior who had been sent by Allah to save mankind. It was a memorable day that Yathrib had never seen like before. On the other hand, the Prophet (a.s.) felt delight and satisfaction by that great welcome.

The chiefs of the tribes surrounded the Prophet (a.s.) and each of them looked forward to have the honor of hosting the Prophet (a.s.) in his house. The Prophet (a.s.) thanked them all and said that his she-camel had been ordered (by Allah) to stop at the place that Allah the Almighty had chosen. The she-camel walked being followed by the crowds of people until it reached the house of Abu Ayyoob Khalid bin Zayd. It knelt down and the Prophet (a.s.) dismounted. Abu Ayyoob received the Prophet

[1] A valley in Mecca.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 269.
[3] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 1 p. 172.

(a.s.) with all regard and honoring, and he considered that as one of Allah's favors and blessings on him.[1]

The notables, the chiefs, and all classes of Yathrib came to the Prophet (a.s.) welcoming and assuring him of their protection to him and defending his religion. The Prophet (a.s.) thanked and said to them, "You are the most beloved people to me." He repeated this three times.[2]

The Prophet (a.s.) lived in the ground-floor and Abu Ayyoob lived in the upper floor. Abu Ayyoob felt embraced and very distressed. He said to the Prophet, "I never ascend a roof that you are under it!" It was from Abu Ayyoob's great politeness, and so the Prophet (a.s.) turned to live in the upper floor.[3]

Abu Ayyoub and his wife served food and offered it to the Prophet (a.s.). They eagerly ate whatever remained in the dish that they might be blessed by it.[4]

Then, the Prophet (a.s.) built a house near the mosque with adobes and roofed it with palm trucks and fronds.[5]

The population of Yathrib

The Prophet (a.s.) asked Huthayfah bin al-Yaman to record the number of Muslims (in Yathrib), and Huthayfah wrote down to him one thousand and five hundred men.[6]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 495.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 275.
[3] Ibid., p. 278.
[4] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 144, As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 2 77.
[5] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 141.
[6] Al-Eeman by ibn Mundah, p. 453, Sharh as-Sunnah, vol. 6 p. 288.

Most of the inhabitants of Yathrib, which the Prophet (a.s.) took as the capital of his state, responded to embrace Islam. They entered violent wars against the powerful forces of the enemies of Islam that were armed with the most modern arms of that time whereas the Muslim army had no weapons except strong faith and fixed beliefs. Nevertheless, Muslims could defeat the powerful enemies and Allah assisted His religion and honored His messenger, and soon the light of Islam moved to all directions.

It is worth mentioning that the inhabitants of Medina were not the same in their beliefs. There were true believers, hesitant Muslims, and a group of hypocrites who were apparently Muslims whereas their hearts were full of disbelief and grudge against Islam. In Medina, as well, there were the Jews who were the most dangerous enemies to Islam in the past (and are still so in the present). No plot was prepared against Islam except that they supplied it with arms and money. When that was clear to the Prophet (a.s.), he waged wars against them and warned Muslims against their evils. The last one of the Prophet's instructions was to expel the Jews from the Arabia as al-Waqidi has mentioned.

Anyhow, most of the inhabitants of Medina were from the tribes of al-Aws and al-Khazraj. Many wars had broken out between them, but the Prophet (a.s.) put an end to their enmity and made them as brothers to each other.

Friday Prayer

When the Prophet (a.s.) came to Medina, he offered Friday Prayer and made this speech before Muslims:

“Praise be to Allah Whom I praise, beseech His assistance, seek His forgiveness, request His guidance, believe and do not disbelieve in Him, feud with whoever disbelieve in Him, and

bear witness that there is no god but Allah alone with no associate to Him, and that Muhammad is His slave and messenger whom He has sent with guidance and the religion of truth, light, and admonition after a cessation of messengers, littleness of knowledge, deviation of people, elapse of time, approach to the Hour (Last Day), and nearness to the end. Whoever obeys Allah and His messenger is on the right way, and whoever disobeys them goes astray, neglect, and is deviant in absolute deviation.

I recommend you of being pious to Allah, for the best that which a Muslim should recommend a Muslim of is to enjoin him to be pious to Allah, so beware of what Allah has warned you against from Himself, and there is no better than this advice and no better than this reminding. It is piety to whoever follows it with fear and attention, and true assistance to what you intend from the affairs of the afterlife.

Whoever is true in that which is between him and Allah in secret and openness not intending by that except the Face of Allah shall be a (good) mention to him in his life and a provision to him after death when man is in need of what he has done afore, and whatever other than that he shall wish that between him and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself, and Allah is Compassionate to the servants.

By Him Who is truthful in His saying and has fulfilled His promise, there shall be no renege to that, for He the Great and Almighty says, (My word shall not be changed, nor am I in the least unjust to the servants).[1]

Fear Allah as to your worldly life and afterlife in secret and openness, for He says, (and whoever fears Allah, He will remit

[1] Qur'an, 50:29.

from him his evil deeds and will enlarge his reward).[1] And whoever fears Allah shall win a great winning; surely the fear of Allah safeguards against His aversion, safeguards against His punishment, and safeguards against His wrath. And surely the fear of Allah honors the faces, pleases the Lord, and exalts the rank.

Be careful and do not fall short of your duty to Allah. Allah has taught you His Book and made

clear to you His path to know those who are true and those who are liars. So do good as Allah has done good to you, feud with His enemies, and strive in the way of Allah in the striving that is His right. He has chosen you and named you Muslims (that he who would perish might perish by clear proof, and he who would live might live by clear proof)[2] and there is no power save in Allah. So increase the remembrance of Allah and work for that which is after death, for whoever repairs what is between him and Allah, Allah will suffice to him what is between him and people that is because Allah determines for people and they do not determine for Him, and He has authority over people and they do not have authority over Him. Allah is great and there is no power save in Allah, the High, the Great."[3]

The building of the mosque

After no long, the Prophet (a.s.) established the mosque (of the Prophet) to be a center for his government, a school for his teachings, and a place for his worship. The piece of land, which the Prophet (a.s.) wanted to build his mosque on, was called al-Mirbad. After asking about its owner, it was said to him that it

[1] Qur'an, 65:5.
[2] Qur'an, 8:42.
[3] As-Seera an-Nabawiyyah by ibn Katheer, vol. 2 p. 299-301, Tareekh at-Tabari, vol. 2 p. 116,117.

belonged to Sahl and Suhayl sons of Amr. They were orphans secured by Mu'ath bin Afra'. After the owners of the land were satisfied, the Prophet (a.s.) built the mosque which was sixty cubits long and the same in wide. The Prophet (a.s.) himself was one of the workers who participated in the building of the mosque, and so was Imam Ali (a.s.). After establishing the mosque of the Prophet (a.s.) and his houses, Islam spread everywhere in Medina, and henceforth the great Islamic state was established.

The Prophet's achievements in Medina

The Ansar were very happy with the coming of the messenger of Allah to their town and his taking it as the capital of his state. After the conditions had been orderly in Medina, the Prophet (a.s.) took very important steps such as:

Brotherhood among Muslims

The first step the Prophet (a.s.) took was that he made the Muhajireen brothers of the Ansar by a tie of true brotherhood that was confirmer than the tie of blood and kinship. From among the conditions of this brotherhood was that each one should participate his brother in every possession and every ease and hardship. The Prophet (a.s.) made himself a brother of Imam Ali (a.s.). There is another thing worth of being mentioned is that the Prophet (a.s.) reconciled the

Aws Tribe with the Khazraj Tribe after their long enmities and wars.

Building the Islamic civilization

When everything was orderly in Medina and the Prophet (a.s.) found protection and security among its people, he started the establishing of the Islamic civilization that would save man from all that might degrade him and would take him toward perfection. The Islamic civilization has made an integral method of life for man that he can find in it security, ease, and all that he wishes for in life. Islam deals with all fields of life and throughout all ages. The following are some of the articles of this method:

Liberation of woman

Woman, in the pre-Islamic age, was the weakest of Allah's creatures and the most suffering and oppressed creature. From the abominable injustice against woman in that age was that whenever a female was born for a man, that man would be very angry and distressed. Allah has said in the Qur'an, (When if one of them receives tidings of the birth of a female, his face remains darkened, and he is wroth inwardly).[1] The worst of that was that they buried their daughters alive. Allah has said, (And when the female infant buried alive is asked: for what sin she was killed?).[2] This bad habit was widespread among some tribes like Rabee'ah, Kindeh, and Tamim. From the sayings famous among them was "the killings of girls is from noble deeds". Islam has liberated woman and built her a honorable, exalted entity, for she is the renewer of life and the educator of generations.

Another form of the injustice against woman was that she was deprived of her right in inheritance. She had no right to inherit her father, mother, or husband. However, Islam has equaled her to man in this concern. She has the right to inherit and to bequeath.

As for one's father's widow in the pre-Islamic age, she was considered as a part of inheritance. She was possessed by the elder son of that dead father. He could get married to her if he wanted, or otherwise, he married her to anyone and took her dowry to himself, or he would let her unmarried until she died.

[1] Qur'an, 16:58.
[2] Qur'an, 81:9.

As for the marriage of woman in general, it was controlled by the personal wishes of fathers, brothers, and other male relatives, whereas woman herself has no right to interfere in the affairs

of her marriage. Males had full control on woman. They could, if they wanted, leave her unmarried until she died, or she would ransom herself.

Islam has liberated woman from all those ties and made no authority for anyone over her except her father (according to some jurisprudents) because he is more aware of men's affairs than her, but on condition that he must realize her welfare; otherwise, he shall have no authority over her. This concerns a virgin, but as for a non-virgin, her father has no authority over her (as to her marriage).

Equality

From the high values that Islam has established is the equality among all human beings with all their different races, nations, and languages with no difference between a ruler and a subject, a wealthy one and a poor one. The Prophet (a.s.) has said, "All of you are from Adam and Adam is from earth."

Jeeb says, "Islam is the only religion that still has the ability to be greatly successful in uniting the discordant human races and communities in one front based on equality. When the discords of the East and the West are put to be discussed, it must be resorted to Islam."

Jawaharlal Nehru says, "The theory of the Islamic brotherhood and the equality that Muslims believed in and lived with it had had a deep influence in the Hindus' mentalities. The wretched, whom the Indian society had deprived of equality and human rights, were the most in submitting to this influence."

Thomas Carlyle says, "In Islam there is a characteristic that is one of the noblest and most beloved characteristics; it is the equality between people."[1]

It is not meant by the equality that Islam has announced the natural equality among people in color, intelligence, morals, and natures, for this is something impossible, as the equality in (the level and ways of) life is impossible as well. The Prophet (a.s.) has said, "If you are equal (in everything), you shall perish." Anyhow, here are some aspects of the equality in Islam:

1. Social equality

Allah has said, (O mankind! Surely We have created you from a male and a female, and have made you nations and tribes that ye may know one another. Surely the noblest of you with Allah is the best in conduct).[2] Ibn Abbas narrated a tradition about the cause of the revelation of this verse that a freed slave had proposed to a woman from the Bani Bayadhah. The messenger of Allah (a.s.) asked the woman's family to marry her to the freed slave, but they said, "O messenger of

Allah, would we marry our daughters to our freed slaves?"

Then, this verse was revealed to destroy this notion that sowed differences between social classes. The infallible imams of the Ahlul Bayt (a.s.) were the first to follow the orders of Allah. Imam Zaynol Aabidin (a.s.) set his bondmaid free and then he got married to her. Abdul Melik bin Marwan blamed him for that in a letter to him saying in it, "I have been informed of your marriage to your freed slave. You know well that there are competent ones to you in Quraysh by whom you shall have glory in affinity and noble offspring. You have neither regarded yourself nor your offspring. With greetings."

[1] The Political System in Islam, p. 205.
[2] Qur'an, 49:13.

Imam Zaynol Aabidin replied to him saying, "Your letter has come to me where you blame me for my getting married to my freed slave and claim that there are in Quraysh well-qualified women by whom I shall have glory in affinity and noble offspring. There is no above the messenger of Allah an eminence in glory nor a nobility. She just was my bondmaid. She got out of me (out of bondage to me) by the order of the will of Allah the Almighty that I sought His reward by it, and then I got her back according to His laws. Whoever is pure in his religion nothing of his affairs shall harm him. Surely Allah has exalted by (the faith in) Islam the mean, repaired defects, and removed the blame. There is no blame on a Muslim, but the blame (in that matter) is the blame of the pre-Islamic age…"[1]

This is the clear logic of Islam. It has annulled all differences and barriers among Muslims. The Prophet (a.s.) said, "All of you are from Adam and Adam is from earth. Let some men stop glorying on their fathers or they shall be to Allah lower than dung-beetles." He also said, "Allah has removed from you the defect of the pre-Islamic age (of ignorance) and the glorying on fathers. People are two men (kinds); one is dutiful, pious, and honored to Allah, and the other is dissolute, wretched, and ignoble to Allah."[2]

Islam has established the rules of equality on the base of the sound nature preferring no people to others except by piety. Imam Zaynol Aabidin (a.s.) said, "Allah the Almighty has created the Paradise for whoever obeys Him even if he is an Abyssinian slave, and created the Fire for whoever disobeys Him even if he is a Qurayshi master."

[1] The Life of Imam Musa bin Ja'far, vol. 1 p. 38-39.
[2] The Political System in Islam, p. 207.

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The Prophet (a.s.) addressed his family saying, “O Bani Hashim, let you not come to me with your lineage saying: we are the progeny of Muhammad…when people come to me with their deeds.”

The Prophet (a.s.) resisted the vying in glory by ancestors that was widespread among the Arabs. One day, a black slave disputed with Abdurrahman bin Ouf (one of the chiefs of Quraysh) who was angry and said to the black man, “O son of the black woman!” When the Prophet (a.s.) heard that, he angrily said to Abdurrahman, “There is no preference for the son of a white woman to the son of a black woman except by the truth.”

2. Equality before the law

One of the clear manifestations in the Islamic politics is the equality of people before the law where there is no preference for the strong to the weak or the wealthy to the poor. Once, the Prophet (a.s.) was begged to pardon a thief because of her noble family, but he refused and said, “Surely, those who were before you had perished because if a weak person from among them committed a sin, they punished him/her, and if a noble one committed a sin, they left him free. By Allah, if Fatima daughter of Muhammad stole, I would cut off her hand.”[1]

Imam Ali (a.s.), during his caliphate, lost his armor and then he found it with some Jewish man who claimed it was his. Imam Ali (a.s.) brought the case before the judge who judged for the Jew. Imam Ali (a.s.) simply submitted to the judgment.

During the reign of Umar, some Jewish man disputed with Imam Ali (a.s.). Umar said to the Imam Ali (a.s.), “O Abul Hasan, get up to stand up with your litigant.”

[1] Al-Kharaj by Abu Yousuf, p. 50.

Imam Ali (a.s.) changed color. After the trial, Umar said to Imam Ali (a.s.), “O Abul Hasan, you might be angry that I asked you to stop with your Jewish opponent?”

Imam Ali (a.s.) said, “No, but I was angry because you called me by my surname (while it was not so with the Jew) and did not equal me to my opponent (did not regard the Jew equal to me). A Muslim and a Jew are equal before the truth.”

Islam has imposed on its followers to equalize the two opponents in courts. It is not right to prefer one to the other. It is worth mentioning to refer here to some wonderful pictures of equality in judgment.

1. Equalizing the litigants in greeting; a judge has no right to greet one of them and leave the

other. If they both greeted him, he has to reply to them both.

2. Equalizing them in speaking; he is not to talk with one of them and give up the other.

3. Equalizing them in giving permission to come in to him; he is not to permit one of them and reject the other.

4. Equalizing them in regarding and respecting

5. Equalizing them in seating; it is not permissible to him to seat one of them in a good place and leave the other anywhere.

6. Equalizing them in cheerfulness

7. Listening to the speaking of both of them; he is not to listen to one of them carefully away from the other.

8. Equalizing them in justice and fairness.

9. A judge has no right to prefer one of the opponents to the other in anything.[1]

This equality that Islam has adopted has no any like in the modern and all other systems.[2]

3. equality in taxes

All Muslims are equal in paying the taxes that Islam has imposed like the zakat, the Khums, and others. They are not imposed on some people and some others are exempted from them.

4. equality in employment

Islam has equalized all citizens in employment and posts. Whoever is well-qualified to a certain post is worthier of occupying that post. No certain class of people is preferred to another concerning certain posts.
Individual responsibility

Man, in Islam, is responsible for his deeds, and no one other than him should be blamed in place of him for that. Allah says, (every man is responsible for what he shall have wrought),[3] and (That was a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did).[4]

This responsibility is one of the wonderful rules that Islam has fixed in its civilization that has announced the human rights.

[1] Al-Lum'ah, the book of judgment, vol. 1 p. 366-367.
[2] The Political System in Islam.
[3] Qur'an, 52:21.
[4] Qur'an, 2:134.

Annulling the racial segregation

One of the high values in Islam is the annulling of the racial segregation among Muslims and among all human beings. A very poor black woman lived in the mosque. One day, the Prophet (a.s.) missed her. When he asked about her, it was said to him that she had died. He felt pain and said to his companions, "Would that you have told me of that!" He asked about the place of the woman's tomb and he visited it.[1]

The Prophet said about Salman al-Farisi (the Persian), "Salman is from us the Ahlul Bayt. Charity to Salman is impermissible."[2]

The Prophet (a.s.) said about Bilal al-Habashi (the Abyssinian) when some hypocrites criticized and mocked at him because he pronounced [s] as [sh], "The [s] of Bilal is [sh] to Allah. The [s] of Bilal is better than your [sh]."

There are many other examples showing that the Prophet (a.s.) cared too much for the equality among Muslims.
The Islamic brotherhood

The Islamic brotherhood was not just a slogan, but it was an eminent reality in the rulings of Islam. The Islamic brotherhood was not established on tribal, racial, or regional bases, but it was established as a part of the Islamic doctrine that every Muslim would be asked about and punished for. It supplies the society with the means of unity, mutual understanding, altruism, and cooperation, and it creates a unique example of social integrity and blocks the way before its enemies.

[1] The Political System in Islam, p. 305.
[2] Only khums is to be given to the Prophet (a.s.) and his progeny.

As for the reality of the Islamic brotherhood, the Prophet (a.s.) said, "No one of you is a true

believer until he wishes to his brother what he wishes to himself."

The Prophet (a.s.) described the Muslim society as one body saying, "The example of believers in their mutual love and mercifulness is like the body when one of its organs suffers a pain, the rest of the body falls in fever and sleeplessness for it."

Islam has considered the Islamic brotherhood as better and stronger than the tie of blood and kinship. The Prophet (a.s.) said, "A Muslim is a brother to a Muslim; he should not wrong, degrade,…him."

The Islamic brotherhood is not just a mere passion, but it is a firm relationship extending to the deep of hearts and the inners of souls. It requires all Muslims to participate in joy and in sorrow. The Prophet (a.s.) had often declared that. Once, he sent some man to do something for him. The man was late. When he came back, the Prophet asked him why he was late and he said it was 'clothlessness'.

The Prophet (a.s.) asked him, "Do you not have a neighbor who has two garments to lend you one?"

The man said, "Yes, O messenger of Allah."

The Prophet (a.s.) was unpleased and said, "He is not a brother to you!"

Imam as-Sadiq (a.s.) said, "A Muslim is a brother to a Muslim; he is his eye, mirror, and guide. He should not betray, wrong, cheat, backbite, or tell him lies…"[1]

Imam al-Baqir (a.s.) said, "A believer is a brother to a believer; he should not abuse, anger, or mistrust him."[2]

[1] Usool al-Kafi, vol. 2 p. 174.
[2] Usool al-Kafi, vol. 2, p. 167.

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Islam has recommended some acts that they encourage love and brotherhood among Muslims. The following are some of them:

1. Mercifulness and sympathy

Imam as-Sadiq (a.s.) said, "Fear Allah and be brothers loving each other for the sake of Allah,

helping each other, and showing mercy to each other. Visit each other, meet, consider our matter (imamate), and liven it up."[1]

He also said, "Muslims are required to strive for interconnection and cooperation in comforting and showing mercy to the needy until you shall be as Allah has ordered you to be (compassionate among themselves), showing mercy to each other, caring for what is unknown to you from their (other Muslims) affairs like the community of the Ansar was at the time of the messenger of Allah (a.s.)."

2. The spread of greeting

One of the ties of the Muslim society is the greeting of each other. The Prophet (a.s.), when he arrived in Yathrib, ordered Muslims of some things saying to them, "Spread greeting (among you), speak good, offer food (to the needy), retain kinship, and offer prayers in the night while people are asleep, then you shall enter the Paradise peacefully."[2]

3. Mutual visiting

Islam encourages Muslims to visit each other because these mutual visits confirm the love and relation between them. Imam Ali (a.s.) said, "The meeting of brothers is a great gain even if they are few."[3]

[1] Ibid., p. 475.
[2] Rabee'ul Abrar, vol. 2 p. 313.
[3] Usool al-Kafi, vol. 2 p. 140.

Imam Muhammad al-Baqir (a.s.) said to one of his companions, "Give my regards to our followers and recommend them of the fear of Allah and that their wealthy should help their poor, their powerful should help their weak, their alive should attend the funerals of their dead, and to meet in their houses. If they meet each other, it shall be a life to our matter (imamate). May Allah have mercy on whoever livens up our matter."[1]

There are many other traditions transmitted from the infallible imams inviting Muslims to keep on visiting each other.

4. Satisfying the needs of people

Satisfying the needs of people causes more love and cordiality among people. The Prophet (a.s.) often and always encouraged that. He said, "Whoever moves to satisfy a need of his brother an

hour in the night or in the day, whether he satisfies it or not, it shall be better to him than spending a month of worshiping in seclusion."[2]

Safwan al-Jammal narrated, "Once, I was with Imam Abu Abdullah as-Sadiq (a.s.) when a man from Mecca, called Maymun, came to him. He complained to him that he could not pay the rents. He (Imam as-Sadiq) said to me, 'Go and help your brother!' I went to satisfy the need of the Meccan man, and when I came back, Imam as-Sadiq (a.s.) asked me, 'What did you do to the need of your brother?' I said, 'Allah has satisfied it, may my father and mother die for you.' Imam as-Sadiq (a.s.) was delighted and said, 'Surely if you help your Muslim brother it is more beloved to me than circumambulating the House (the Kaaba) for a week.'"[3]

[1] The Political System in Islam, p. 22.
[2] Usool al-Kafi, vol. 2 p. 195.
[3] Ibid. p. 158-159.

5. Helping a Muslim

The Prophet (a.s.) said, "Whoever relieves a Muslim from a distress from the distresses of this life, Allah will relieve him from a distress from the distresses of the Day of Judgment. Allah is in the assistance of a servant as long as that servant is in the assistance of his brother."[1]

Imam al-Baqir (a.s.) said, "Let no one of you think that when he pleases a believer that he pleases him only, but, by Allah, he pleases us, and in fact, by Allah, he pleases the messenger of Allah (a.s.)."[2]

These are some of the means that increase love and strengthen the relations among the members of the Muslim society, and consequently they lead to the unity and solidarity of Muslims.
Factors of separation

Islam has closed all the doors through which separation may come in and affect the Islamic brotherhood and split the unity of Muslims. Here are some factors that lead to that:

1. Mocking and insulting each other

Allah says, (O you who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turns not in repentance, such are the evil-doers).[3]

[1] Al-Jami' as-Sahih by at-Termithi, vol. 2 p. 189.
[2] Usool al-Kafi, vol. 2 p. 151.
[3] Qur'an, 49:11.

2. Backbiting

Islam has prohibited backbiting. Allah says, (…nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning, Merciful).[1]

The Holy Qur'an has likened backbiting to the eating of one's dead brother's flesh. The Prophet (a.s.) often emphasized on the prohibition of backbiting. He said, "O folk of those who believed by their tongues and did not believe by their hearts! Do not backbite Muslims and do not look for their defects! Surely whoever looks for the defect of his brother Allah will look for his own defect until He will expose him in the heart of his house."[2]

The Prophet (a.s.) also said, "Backbiting is faster in (destroying) a Muslim's faith than a canker in his inners."[3]

He also said, "No meeting is built by backbiting except that its religion is destroyed. Purify your hearings from the listening to backbiting, because the sayer and the listener to it (backbiting) are participants in sin."[4]

3. Talebearing

The Prophet (a.s.) has prohibited talebearing, for it leads to grudge, enmity, and quarrels among Muslims.

The Prophet (a.s.) said, "The most hated ones of you to Allah are those who practice talebearing, separate between lovers, and ascribe defects to the innocent."[5]

[1] Qur'an, 49:12.
[2] Jami' as-Sa'adaat, vol. 2 p. 298.
[3] The Political System in Islam, p. 199.
[4] Ibid.
[5] Usool al-Kafi, vol. 2 p. 274.

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He also said to his companions, “Shall I inform you of the worst of you?” They said, “Yes, O messenger of Allah.” He said, “Those who practice talebearing, separate between lovers, and ascribe defects to the innocent.”[1]

Many other traditions have been transmitted from the infallible imams about talebearing. Muhammad bin Fudhayl said to Imam al-Kadhim (a.s.), “May I be sacrificed for you! Something that I hate is informed to me about one of my brothers and when I asked him about it, he denies it, though those who inform about him are trustworthy.”

The imam said to him, “O Muhammad, do not believe your hearing and sight about your brother. If fifty witnesses bear witness (about him), and says to you something else, you should believe him and deny them. Do not spread about him something that defames him and destroys his status, and then you shall be from those about whom Allah has said, (Surely those who love that scandal should spread respecting those who believe, shall have a grievous chastisement in this world and the hereafter).[2]”[3]

4. Irrelation

The Prophet (a.s.) based the Muslim society on interconnection and love and he prohibited the absence of relation. He said, “If any two Muslims desert each other and remain three days without making peace with each other, they shall be out of Islam and there shall be no guardianship between them. Whichever of them precedes in talking with his brother shall be precedent to the Paradise on the Day of Judgment.”[4]

[1] Usool al-Kafi, vol. 2 p. 274.
[2] Qur'an, 24:19.
[3] Usool al-Kafi, vol. 2 p. 358.
[4] Ibid.

He also said, “It is not permissible for a Muslim to desert his brother more than three days.”[1]

5. Non-cooperation

Islam has built the Muslim society on cooperation and prohibited the violation of it. Imam al-Baqir (a.s.) said, “Whoever refrains from assisting his Muslim brother and satisfying his need, he shall be afflicted by assisting one whom he shall be punished and not rewarded for.”[2]

Imam as-Sadiq (a.s.) asked his companions, “Why do you belittle us?”

A man from Khurasan said to him, “Allah forbids that we belittle you or anything of your matter!”

The imam answered him while being angry, “You are one of those who have belittled us”

The man said, “Allah forbid!”

The imam said, “May Allah forgive you! Did you not hear so-and-so, when we were in Qarn al-Jahfah, saying: ‘carry me on the mount for a mile. By Allah, I have been tired.’? By Allah, you did not raise your head to him. You belittled us. Whoever belittles a believer from among us belittles and neglects the sanctity of Allah the Almighty.”[3]

6. Harming and insulting

Islam has prohibited the harming and the insulting of a Muslim. Many traditions were transmitted from the Prophet (a.s.) and the infallible imams about that.

[1] Wasa’il ash-Shia, vol. 2 p. 344.
[2] The Political System in Islam, p. 23.
[3] Al-Wasa’il, the book of Hajj, vol. 8 p. 592.

The Prophet (a.s.) said, “A (true) Muslim is he whom Muslims are safe from his tongue and hand.”

He said, “It is not permissible for a Muslim to point to his brother with a look that may hurt him.”

He said, “Allah the Almighty has said, ‘He, who degrades my believing servant, resists Me.’”[1]

Imam as-Sadiq (a.s.) said, “Whoever abases and despises a believer for his neediness and poverty Allah will expose him (the despiser) before the creatures on the Day of Judgment.”[2]

He also said, “Whoever despises a poor or not poor believer Allah the Almighty will be despising and hating him until he shall renounce his despising to him (the believer).”[3]

7. Frightening and terrorizing

Islam has prohibited the terrifying and terrorizing of any Muslim. The messenger of Allah (a.s.) said, “Whoever looks at a believer with a look by which he intends to terrify him Allah will terrify him on the Day where there shall be no shelter except His.”[4]

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Imam as-Sadiq (a.s.) said, “He, who terrifies a believer by a ruler that a harm from him (the ruler) may afflict him but it does not afflict him, shall be in Fire, and he, who terrifies a believer by a ruler that a harm from him may afflict him and it does afflict him, shall be in the Fire with the Pharaoh and the family of the Pharaoh.”[5]

[1] Usool al-Kafi, vol. 2 p. 262.
[2] Ibid., p. 263.
[3] Ibid., p. 262.
[4] Ibid., p. 273.
[5] Ibid., p. 275.

Islam has prohibited terrorism and promised terrorists to be in the fire of the Hell forever.”

8. Revilement

From the high values of the Islamic education is the prohibition of revilement even toward the opponents of the religion. Allah says, (And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance).[1]

The Prophet (a.s.) said, “Abusing a believer is apostasy, eating his flesh (backbiting) is disobedience, fighting him is disbelief, and the inviolability of his property is like the inviolability of his blood.”[2]

A man from Tamim asked the Prophet (a.s.) to recommend him of something. One of the Prophet’s recommendations to him was, “Do not revile people lest you earn enmity of them.”[3]

9. Watching of others’ slips and defects

Islam has surrounded the Muslim society by a strong fence to protect it from splitting and separating. From that which causes separation in the society is the watching of others’ slips and faults which Islam has insistently prohibited. Allah the Almighty says, (Surely those who love that slander should be spread concerning those who believe, shall have a painful punishment in this world and the Hereafter).[4] The Prophet (a.s.) said, “O folk of those who have become Muslims by the tongue and not by the heart, do not watch the slips of Muslims,

[1] Qur'an, 6:108.

[2] Usool al-Kafi, vol. 2 p. 268.
[3] Ibid.
[4] Qur'an, 24:19.

because whoever watches the slips of Muslims Allah watches his slips and Allah will expose whomever He watches his slips."[1]

Imam Abu Ja'far (al-Baqir) (a.s.) said, "The soonest of good in being rewarded for is beneficence, and the soonest of evil in being punished for is oppression. It is an enough defect for a man to see in people what he overlooks in himself, and to blame people for what he himself can not give up, and to hurt his companion with what does not concern him."[2]

Imam al-Baqir (a.s.) said, "From that which makes one nearer to disbelief is that he befriends someone in religion and he watches his slips to censure him for them someday."[3]

10. Degrading a Muslim

It is not from Islam that a Muslim degrades and despises his Muslim brother. The Prophet (a.s.) said, "He, who spreads a vice, is as if he has committed it, and he, who censures a Muslim for something, shall not die until he shall be involved in it."[4]

11. Priding on lineages

Islam has prohibited the priding on lineages for it leads the split of the Islamic brotherhood. People in Islam are equal as the dents of a comb; no one has preference to another except by piety and good deeds.

Once Uqbah bin Basheer al-Asadi had the honor of meeting Imam Abu Ja'far al-Baqir (a.s.) and began praising himself and his lineage. The imam said to him,

[1] Usool al-Kafi, vol. 2 p. 264.
[2] Ibid., p. 332-333.
[3] Ibid, p. 264.
[4] Ibid, p. 265.

"Do not pride on your lineage before us. Allah has exalted by faith that whom people used to call 'mean' if he was faithful, and lowered by disbelief that whom people used to call 'noble' if he was an unbeliever. There is no preference for one to another except by piety."[1]

Instead of priding on one's ancestors one should pride on good deeds and assistance to others.; Lights from the Islamic civilization

The Prophet (a.s.) undertook the best and most appropriate systems that assured security and settlement to his nation. We have talked about some of them in the previous chapters and now we talk about some others.
Freedom

Islam has adopted full freedom for man because it is as the air to his lungs and without it a sound life cannot be realized. The freedoms that Islam has declared are the following:

1. The freedom of religion

The freedom of religion is a part from the Islamic mission. The Prophet's plan was to inform of the principles and values of his mission to the society and they were free to believe in them if they wanted and to reject if they wanted. Allah has said addressing His prophet, (And say: The truth is from your Lord, so let him who pleases believe, and let him who pleases disbelieve),[2] and said, (Therefore, do remind, for you are only a reminder. You are not a warder over them),[3] and, (We know best what they say, and you are not one to compel them;

[1] Usool al-Kafi, vol. 2, p. 247.
[2] Qur'an, 18:29.
[3] Qur'an, 88:21-22.

; therefore remind him by means of the Qur'an who fears My threat).[1] There would be no harm to Islam if the Jews and the Christians insisted to remain on their religions. Allah also has said to His messenger, (will you then force men till they become believers?)[2]

Goldzieher says, "Islam, in order to be a universal power, followed an intelligent policy. In the first ages, embracing Islam was not obligatory. Those, who believed in monotheism and took their laws from Divine Books like the Jews, the Christians, and the Zoroastrians could, if they paid the certain tribute, enjoy the freedom of rites and the protection of the Islamic state. Islam had gone with this policy to far distances. In India, for example, the old rites were practiced in the temples under the Islamic rule."[3]

Dozy mentions the importance of the Islamic leniency when talking about the conquest of Andalusia. He says, "The conditions of the Christians under the Islamic rule did not lead to

complaint as to what they were before. Add to that that the Arabs had much leniency. They did not weary anyone in the affairs of religion…and the Christians did not neglect this favor of the Arabs, but they approved the Arabs' leniency and justice and preferred their rule to the rule of the Germans and the French."[4]

Islam has obliged all Muslims to regard the right of others in their beliefs. No one is permitted to force anyone to embrace Islam. Allah has said, (There is no compulsion in religion; truly

[1] Qur'an, 50:45.
[2] Qur'an, 10:99.
[3] Decisive Situations (Mawaqif Hasimah), p. 20.
[4] Ibid., p. 20-21.

the right way has become clearly distinct from error).[1] If a Muslim wants to argue with someone of another belief, he has to show him irrefutable evidences on Islam and show him through logic and clear proofs the defects of that someone's belief. Either he submits to the truth or otherwise a Muslim has no right to use pressure and force to impose his own beliefs on him.

From the manifestations of the full freedom that Islam has given to the followers of the other religions is that it does not impose on them the application of the Islamic rulings especially in the personal law, but they can refer to the rulings of their religions.

However, history has never mentioned that Prophet Muhammad (a.s.) had killed, punished, or imprisoned a follower of another religion or prevented him from practicing his rites.

2. The freedom of thought

Islam has opened all horizons of thinking before the mind and invited it to set out in the universe and use all its activities to ponder on everything there and think deeply of all what Allah had created which would lead to the absolute faith in Allah the Almighty.

The freedom of thought, which Islam has invited to, calls for the intellectual development and the release from every superstitions and illusions that were widespread in the society of Mecca where idolatry was the most significant thing in that life of deviation. Allah has said, (And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which

[1] Qur'an, 2:256.

they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are worse. These are the heedless ones).[1]

The Prophet (a.s.) invited the Meccan people to waken their minds and free their thinking from all their bad habits and thought and from imitating their fathers blindly. Allah has said, (And when it is said to them: Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! And though their fathers had no sense at all, nor did they follow the right way?)[2]

Allah the Almighty ordered His prophet to address his people, who followed their idols in error, saying, (Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely).[3]

3. Civil freedom

It means the giving of the full freedom to the individual in the field of work on condition that his work should not be impermissible in Islam such as the making of instruments of amusement, wines, and the like.

From the other fields of the civil freedom is the freedom of abode that every individual has the right to choose for himself an abode to live in on condition that it should not be ill-gotten. He is also free to live in any country he likes except that when his emigration is to non-Muslim country and that it is feared for

[1] Qur'an, 7:179.
[2] Qur'an, 2:170.
[3] Qur'an, 39:38.

him that he may lose his faith and become deviant; therefore, this emigration is impermissible to him.

Governors and officials

When Islam had become strong and its state firm, the Prophet began sending governors and officials to the provinces and the villages that had embraced Islam.

The task of governors

The task of the governors whom the Prophet (a.s.) sent to the Muslim towns was as the following:

1. To teach the rulings of Islam, like the rulings of prayer, fasting, hajj, zakat, the enjoining of good and forbidding of wrong, the Holy Qur'an, spreading the good morals and manners, and virtues among people.

2. Collecting the Islamic taxes and spending them on the poor of that town, besides the other public interests.

3. Deciding the disputes among people and solving their problems according to the rulings of Islam.

4. Watching the market; the Prophet (a.s.) paid much attention to the economic life of people. Those, who sold foods without weights or measures, were whipped at the time of the Prophet (a.s.), for the selling of foods must undergo certain measures and weights.[1] The Prophet (a.s.) employed Sa'eed bin al-Aas to watch the market of Mecca after the conquest[2] for fear of usurious dealings.

[1] Sahih of Muslim, vol. 3 p. 1161.
[2] Al-Istee'ab (on the margins of al-Isabah), vol. 2 p. 8.

The Prophet's covenant to governors

The Prophet (a.s.) had assigned to Amr bin Hazm, who was his governor on Yemen, this covenant in which he said,

"In the name of Allah, the Beneficent, the Merciful. This a communiqué from Allah and His messenger. O you who believe be loyal to the covenant! This is a covenant from Prophet Muhammad the messenger of Allah to Amr bin Hazm when he sent him to Yemen. He ordered him of the fear of Allah in all his affairs for (surly Allah is with those who keep their duty unto Him and those who are doers of good). He ordered him to follow the truth as Allah had ordered him, and to bring good news about goodness, order them to do it (goodness), teach them the Qur'an and make them understand it, and forbid them that no man should touch the Qur'an except when he is pure, and to inform people of their rights and their duties, and to be lenient to them in the truth and severe to them in injustice (when one of them commits injustice) because Allah hates injustice and prohibits it. He says, (surely the curse of Allah is on the unjust).[1] And to bring people good news about the Paradise and its deeds and warn them against the Fire and its deeds, and befriend people until they fully understand the religion, and teach people the ruling of the hajj and its rites and obligation and what Allah has ordered, and the Major Hajj."[2]

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The Prophet’s covenant to Mu’ath

The Prophet (a.s.) made a covenant to his governor Mu’ath and ordered him to fulfill its terms. It has been narrated in two forms. Here is the first one:

[1] Qur'an, 11:18.
[2] The Political System in Islam, p. 169.

“O Mu’ath, I recommend you of the fear of Allah, the truthfulness in speaking, the fulfillment of covenants, giving deposits back (to their owners), avoiding betrayal, being merciful to the orphan, observance of neighbors, controlling of anger, being lenient, offering of greetings and soft speech, keeping to faith, understanding the Qur'an, the love of the afterlife, the fear of Judgment (of the afterlife), good deeds, and not relying on wishes, and beware of abusing a Muslim, disbelieving a truthful one, believing a liar, or disobeying a just ruler.

O Mu’ath, remember your Lord at every rock and tree, and make to every sin a repentance; secretly when secretly and openly when openly. Visit the sick, and hurry to satisfy the needs of widows and the weak. Sit with the poor and the wretched. Be fair to people against yourself, say the truth, and do not fear, in the way of Allah, a blame of any blamer.”[1]

The second narration:

“O Mu’ath, teach them the Book of Allah, and educate them with the good morals. Regard people according to their positions whether good or bad. Apply the order of Allah to them and do not flatter anyone as to His orders and wealth, because it is neither your authority nor is it your wealth. Give deposits back to their owners in all cases whether little or much. Keep on leniency and pardoning except in the leaving of the truth that an ignorant one may say: you have left the right of Allah. Apologize to the people of everything that you may commit a fault in it until they pardon you. Deaden the affairs of the pre-Islamic age except that which Islam has passed, and show all matters of Islam whether small or big. Let the prayer be most of your attention because it is the head of Islam after the

[1] At-Tathkirah al-Hamduniyyah, vol. 1 p. 42-43.

acknowledgment of the religion (faith). Remind the people of Allah and the Last Day and follow preachment for it is better to them in the doing of what Allah likes. Then, send among them

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educators, and worship Allah Whom you shall return to, and do not fear, in the way of Allah, a blame of any blamer.

And I recommend you of the fear of Allah, the truthfulness in speaking, the fulfillment of covenants, giving deposits back (to their owners), avoiding betrayal, (I recommend you of) soft speaking, offering of greetings, observance of neighbors, being merciful to the orphan, doing good deeds, not relying on wishes, the love of the afterlife, the fear of Judgment (of the afterlife), , keeping to faith, understanding the Qur'an, controlling of anger, and being lenient.

Beware of abusing a Muslim, obeying a sinner, disobeying a just ruler, disbelieving a truthful one, or believing a liar. Remember your Lord at every rock and tree, and make to every sin a repentance; secretly when secretly and openly when openly."

Deposing of governors

The Prophet (a.s.) was too careful in watching the conducts of his governors. When he saw that the public complain at a governor for his bad administration or bad morals, he deposed him. Once, he deposed his governor on Bahrain, al-Ala' bin al-Hadhrami, because the delegation of the bani Abdul Qays complained against him, and he appointed in place of him Aban bin Sa'eed and said to him, "Be kind to Abdul Qays and regard their notables."[1]

The Prophet (a.s.) often called his governors and officials to account. Once, he appointed a man from al-Azd on charities.

[1] At-Tabaqat al-Kubra by ibn Sa'd, vol. 4 p. 360.

The man said, "This if for you and this has been given to me as gift…"

The Prophet (a.s.) was angry at the man's saying and he said to him, "What about one whom we employ in what Allah has entrusted us with and he says: this has been gifted to me? Would he not sit in his father and mother's house and see whether it is gifted to him or not? By Whom in His hand my soul is, we do not employ a man in something of what Allah has entrusted us with except that he shall come on the Day of Judgment carrying it on his neck; if it is a camel, it shall grumble, and if it is a cow, it shall moo, and if it is a yew, it shall bleat." Then the Prophet (a.s.) raised his hands toward the heaven and said two or three times, "O Allah, I have informed him."[1]

When the Prophet's attention to the honesty of governors and officials was spread among Muslims, they (governors and officials) refrained from accepting gifts. Historians mention that the Prophet (a.s.) sent Abdullah bin Rawahah every year to the Jews of Khaybar to estimate the fruit of their date-palms. Their villages were from the most important villages in Hijaz as to production.

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The Jews wanted to bribe him. They collected to him some of their women's jewels and said to him, "This is to you, but you lessen (the estimation) to us and overlook in division."

He angrily said, "O community of Jews, you are the most hated of Allah's people to me, but this does not make wrong you. And as for the bribe you offer to me, it is ill-gotten that we do not eat."

[1] The Wise Ways in the Legal Policy, p. 48.

The Jews were astonished at his honesty and they said, "On this the heavens and the earth have been established."[1]
The salaries of officials

Islam has cared much for the conditions of the state officials. It has paid much attention to make them in no need of what people possess. The Prophet (a.s.) appointed Etab bin Usayd a wali on Mecca and gave him one dirham a day where one dirham equaled the price of a sheep and a bottle of oil or honey. Etab declared his satisfaction saying, "…the messenger of Allah gives me one dirham a day, and now I am in need of no one."[2]

The Prophet (a.s.) also assigned certain quantities of food instead of money for some of his governors. When he appointed Qays bin Malik al-Arhabi on Hamadan, he assigned to him two hundred sa's[3] of the corn of Nasar, and two hundred sa's of raisins of Khaywan (in Yemen) and to be paid for his children after him as well.[4]

The Prophet (a.s.) sent governors to all the towns and villages that had believed in Islam. For example, he sent al-Muhajir bin Umayyah a wali on Sana'a', Ziyad bin Labeed on Hadhramaut, Adiy bin Hatim on Tay, Etab bin Usayd on Mecca, Sa'd bin Abdullah bin Rabee'ah on Ta'if,[5] Amr bin Hazm al-Ansari on Najran, Bathan, the deputy of Khosrau, on Yemen, and after his death, the Prophet (a.s.) appointed his son Shahr bin Bathan a wali on Sana'a.[6]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 369.
[2] The Political System in Islam, p. 175.
[3] Sa' is a measure of about three kilograms.
[4] Usd al-Ghabah, vol. 4 p. 224.
[5] The System of the Prophetic Government, vol. 1 p. 242.
[6] Al-Isabah, vol. 2 p. 168.

The Prophet's deputies

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At the beginning of establishing his state in Yathrib, the Prophet (a.s.) began sending deputies to kings and rulers inviting them to monotheism and to believe in Islam that Allah had determined as a perfect religion for all His people. The Prophet's letters to those kings and rulers were the best form of media at that time. He warned Khosrau of Persia and Caesar of Rome who had possessed most of the world, and many prominent personalities of that time. He was certain that his religion would prevail over the whole globe and all the nations would enjoy its blessings.

The Prophet (a.s.) chose the deputies from among his companions and advised them saying, "Be loyal to Allah as to His people, for whoever is entrusted with any of people's affairs, and then he is not loyal to them, Allah will keep him away from the Paradise. Set out and do not do as the messengers of Jesus son of Mary did."

His companions asked, "O messenger of Allah, what they did?"

He said, "He (Jesus) asked them to do the same as I have asked you to do. As for those whom he sent to near places, they submitted and were pleased, but as for those whom he sent to far places, they hated the task and hesitated. Therefore, Jesus complained that to Allah."[1]

Dr. Taha Husayn says, "Islam wants the caliphs and the governors to be loyal and be guards for people on their rights, properties, and interests to run them after consultation and agreement and to fulfil them neither haughtily, proudly, or selfishly, and to run them not as if they are masters preferred to

[1] Sharh ash-Shafa, vol. 1 p. 641, Kanzol Ummal, vol. 5 p. 226, as-Seerah al-Halabiyyah, vol. 3 p. 272.

the rest of people by any kind of preference, but as leaders whom people trust and see them reliable in running their affairs, and then they entrust them with these affairs optionally and satisfactorily but not forcedly and unwillingly. So whoever wants to refer to them in these affairs can refer to them, and if they find that they have erred, their duty requires them to go back to straightness, and if they find that they have deviated, their duty requires them to go back to the right path…in this way the Prophet (a.s.) acted until Allah chose him to his neighborhood."[1]

The following are some of his letters to important personalities of that time.
1. To Khosrau

The Prophet (a.s.) sent Abdullah bin Huthafah as-Sahmi a deputy to Khosrau the king of Persia and give him this letter to deliver it to the king:

“In the name of Allah, the Beneficent, the Merciful. From Muhammad the messenger of Allah to Khosrau the great king of Persia. Peace be on whoever follows guidance and believes in Allah and His messenger. We bear witness that there is no god but Allah alone with no associate to Him, and that Muhammad is His slave and messenger. I invite you by the invitation of Allah that I am the messenger of Allah to the whole people to warn whosoever lives, and that the word may be fulfilled against the disbelievers. Be Muslim and you shall be safe, and if you refuse, the sin of the Magi shall be on you…”[2]

When the Prophet’s deputy came in to Khosrau, Khosrau ordered his men to take the letter from him, but he refused

[1] Al-Azhar Magazine, vol. 8, 9, the year 1384 AH, Mars 1965 AD.
[2] Al-Bidayah wen-Nihayah, vol. 4 p. 269, Inimitability of the Qur'an, p. 110.

except that he himself would deliver the letter to the king. The king responded and received the letter from the deputy. The king ordered the letter to be recited to him. When he heard “From Muhammad to the great king of Persia”, pride occupied him because the Prophet (a.s.) had begun his letter by his name before the name of the king. King Khosrau took the letter and tore it before having known what there was in it. He ordered the deputy to get out of his palace. When he came back to Medina, the deputy told the Prophet (a.s.) about what had happened, and the Prophet (a.s.) prayed Allah against King Khosrau saying, “May Allah tear his authority.”[1]

Allah responded to the Prophet’s prayer and the authority of Khosrau was torn up by the Muslim armies after no long.

2. To Caesar

The Prophet (a.s.) sent Dihyah bin Khalifah al-Kalbi a deputy to the king of Rome and gave him this letter to him. The letter reads:

“In the name of Allah, the Beneficent, the Merciful. From Muhammad son of Abdullah to Hercules the great of Rome. Peace be on whoever follows guidance. Then, I invite you by the invitation of Islam; believe in Islam and you shall be safe and Allah will reward you twice, but if you refuse, the sin of your people shall be on you. (Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are Muslims).[2]”[3]

[1] Al-Kamil fit-Tareekh, vol. 2 p. 80, Tareekh al-Ya’qubi, vol. 2 p. 61.
[2] Qur'an, 3:64.

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[3] As-Seerah al-Halabiyyah, vol. 2 p. 275, Kanzol Ummal, vol. 2 p. 225, Subhul A'sha, vol. 6 p. 376, Mushkilul Aathaar by at-Tahawi, vol. 2 p. 397, al-Mawahib al-Laduniyyah, vol. 3 p. 384, Ahkam al-Qur'an by al-Jassas, vol. 3 p. 241.

When the King of Rome read the letter, Dihyah said to him, "O Caesar, the one, who sent me, is better than you, and the One Who sent him is better than him and than you. Listen submissively and then respond, and thus you shall be loyal (to Allah). If you do not submit, you shall not understand, and if you are not loyal, you shall not be just."

The king said, "Here I am!"

Dihyah said, "Do you know that Jesus offered prayer?"

The king said, "Yes, I know."

Dihyah said, "So I invite you to the One Whom Jesus offered prayers for, and I invite you to the One Who has managed the creation of the heavens and the earth while Jesus was in his mother's abdomen. And I invite you to this illiterate prophet whom Moses brought good news about and so did Jesus the son of Mary after him. Surely you have knowledge of that that does not need seeing or telling news. If you respond, you shall have this world and the afterworld; otherwise, you shall lose the afterworld and shall be participated in this world. Know well that you have a Lord Who destroys tyrants and change blessings."[1]

The king asked the deputy, "Is there anyone from the people of this man who claims he is a prophet here?"

Abu Sufyan, who was not Muslim then, was among the attendants in the king's meeting. The attendants referred to Abu Sufyan and said, "He is closer to the Prophet."

[1] Ar-Rawdh by as-Suhayli, vol. 2 p. 355.

Abu Sufyan came before the king who asked him (through his translator) the following questions:

"How is his ancestry among you?"

Abu Sufyan said, "He is of a high ancestry."

The king asked, “Was anyone of his fathers a king?”

Abu Sufyan said, “No.”

The king asked, “Did you accuse him of lying?”

Abu Sufyan said, “No.”

The king asked, “Do the notables or the weak of people follow him?”

Abu Sufyan said, “The weak.”

The king asked, “Do they increase or decrease?”

Abu Sufyan said, “They increase.”

The king asked, “Do anyone apostatize after embracing his religion?”

Abu Sufyan said, “No.”

The king asked, “Did you fight him?”

Abu Sufyan said, “Yes.”

The King asked, “How was your fight against him?”

Abu Sufyan said, “The fight between us has its ups and downs; sometimes he wins and sometimes we win.”

The King asked, “Do he betray?”

Abu Sufyan said, “No?”

The king asked, “How about his reason and mentality?”

Abu Sufyan said, “We could not defeat him in reason or opinion.”

The king asked, “On what does he enjoin to you?”

Abu Sufyan said, “He enjoins on prayer, zakat, chastity, and to worship Allah alone with no partner, to be loyal to covenants, and to give trusts back to their owners.”

The talk went on between the King and Abu Sufyan who, at last, was angry and he said painfully, “Abu Kabsha[1] has become so important that the king of Rome began revering him.”

The king of Rome welcomed and regarded the Prophet’s deputy. He offered Islam to the Romans, but they refused to believe in it. Then, he wrote the Prophet (a.s.) a letter in which he declared his faith in Islam and the denial of the Romans. He said in his letter:

“To Ahmed the messenger of Allah whom Jesus had brought good news about, from Caesar the king of Rome. Your book has come to me with your messenger. I bear witness that you are the messenger of Allah. We find you in the Bible where Jesus the son of Mary has brought us good tidings about you. I invited the Romans to believe in you, but they refused, and if they obeyed me, it would be better for them. I wished I were near you to serve you and wash your feet.”[2]

The king of Rome announced his faith in Islam and that caused a deep influence in strengthening the morals of Muslims, besides that it found reverence to Islam in the Roman palace and in the church as well.

[1] It means ‘the father of the ram’. They referred to the Prophet (a.s.) by this surname that was of a man from Khuza’ah who rejected the worshipping of idols and therefore they likened the Prophet (a.s.) to him, or it is said that Abu Kabsha was the Prophet’s maternal grandfather.
[2] Sahih of Muslim, vol. 5 p. 163, as-Sunan al-Kubra by al-Bayhaqi, vol. 9 p. 122.

3. To al-Muqawqas

The Prophet (a.s.) sent Hatib bin Abi Balta’ah to al-Muqawqas the ruler of the Copts who was Christian. The letter to him reads in this way:

“From Muhammad the son of Abdullah to al-Muqawqas the great of the Copts. Peace be on whoever follows guidance. Then, I invite you by the invitation of Islam; believe in Islam and you shall be safe and Allah will reward you twice, but if you refuse, the sin of your people (the Copts) shall be on you. (Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are Muslims).[1]

The letter to the ruler of the Copts has been narrated in another way:

“From the messenger of Allah to the ruler of Egypt. Allah the Almighty has sent me as a messenger and revealed to me a Book, a clear Qur'an, and ordered me to give proofs and warning and to confront the unbelievers until they believe in my religion and until all people embrace it. I invite you to acknowledge the oneness of Allah. If you do, you shall be happy, and if you deny, you shall be wretched. With greeting.”[2]

When al-Muqawqas read the Prophet’s book, he said to Hatib, “What prevented him, if he was a prophet, from praying Allah against whoever opposed and exiled him from his country to another one?”

[1] As-Seera an-Nabawiyyah by al-Halabi, vol. 3 p. 249.
[2] Futooh ash-Sham by al-Waqidi, vol. 2 p. 23, Jamharatur-rasa’il, vol. 1 p. 38.

Hatib intelligently answered, “Do you not bear witness that Jesus the son of Mary is a messenger of Allah, so why did he, when his people took him and wanted to kill him, not pray against them that Allah might destroy them, until Allah raised him to Him?”

The ruler of the Copts was astonished at this argument and he said to Hatib, “You are a wise man (coming) from a wise man!”[1]

In ar-Rawdh, it has been mentioned that Hatib said to al-Muqawqas, “There was a man before claiming that he was the highest god (he meant the Pharaoh), but Allah destroyed him as the punishment of this life and the afterlife. Allah had avenged by him (on others) and then He avenged on him. So learn a lesson from others and do not let others learn a lesson from you.”

Al-Muqawqas said, “Here you are! Say what you want to say.”

Hatib said, “You have a religion that you should not give up except for what is better than it; it is Islam that Allah has made sufficient. This prophet invited people, but the severest of them against him were the people of Quraysh, and the most hostile to him were the Jews, and the nearest to him were the Christians. By my life, the good tidings of Moses about Jesus is not but like the good tidings of Jesus about Muhammad, and our call to you toward the Qur'an is not but like the call of the people of the Torah toward the Bible. Every prophet comes to a people from his nation, they have to obey him, and you are one of those who have attained this prophet, so you have to obey him…”[2]

Al-Muqawqas approved these words of Hatib that had a great influence on him. Al-Muqawqas sent to the Prophet (a.s.) some

[1] Usd al-Ghabah, vol. 1 p. 362, as-Seerah al-Halabiyyah, vol. 3 p. 250.
[2] Sharh al-Mawahib, vol. 3 p. 348, Zad al-Ma'ad, vol. 3 p. 691.

precious gifts among that was a bondmaid called Mariya whom the Prophet (a.s.) got married to and she bore him his son Abraham.[1] Among the gifts there was a physician to treat sick Muslims, but the Prophet (a.s.) asked him to go back to his country saying to him, "We are people that do not eat until we feel hungry and when we eat, we do not satiate (do not exceed in eating)."[2]

Al-Muqawqas sent the Prophet (a.s.) a letter saying in it,

"To Muhammad the son of Abdullah from al-Muqawqas the ruler of the Copts. Peace be on you. I have read your book and understood what you have mentioned in it and what you invited to. I have known that a prophet has remained. I thought he would appear in Sham. I was kind to your messenger…"[3]

Hatib went back to Medina with the gifts and the letter of al-Muqawqas. When the Prophet (a.s.) read the letter, he said, "He adhered to his rule, and his rule shall not last long."

Al-Muqawqas with a delegation from Thaqif

A delegation from the tribe of Thaqif came to al-Muqawqas among whom was al-Mugheerah bin Shu'ba before being a Muslim. Al-Muqawqas asked them some questions about the Prophet Muhammad (a.s.). He asked, "What did you do to what he had invited you to (Islam)?"

They said, "No man from us has followed him."

He asked, "What about his people"

[1] As-Seera al-Halabiyyah, vol. 3 p. 250, Kanzol Ummal, vol. 3 p. 321.
[2] Makateeb ar-Rasool (letters of the Prophet), p. 101.
[3] At-Tabaqat al-Kubra by ibn Sa'd, vol. 1 p. 26, as-Seera al-Halabiyyah, vol. 3 p. 281.

They said, "The youth followed him and his opponents confronted him on many occasions."

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He asked, “What does he invite to?”

They said, “That we should worship Allah alone and give up what our fathers worshipped. He also invites to prayer and zakat and he enjoins on the retaining of kinship and the loyalty to covenants and he prohibits adultery, usury, and wines.”

Al-Muqawqas admired these values and said, “This is a prophet sent to the whole peoples. If he met the Copts and the Romans, they would follow him, for Jesus had ordered them of that. These attributes that you have described him (Muhammad) with were the attributes of the prophets before him. He shall prevail that no one shall be able to contend with him, and his religion shall prevail everywhere.”

These words struck the delegation of Thaqif like a thunderbolt. They said, “If all people enter (with him), we will not enter with him (in this religion).”

Al-Muqawqas said, “You are in the play.”[1]

Al-Muqawqas did not believe in Islam until the Muslim armies invaded and occupied his country that submitted to the rule of Islam then.
4. To Negus

The Prophet (a.s.) sent his cousin Ja’far with a group of his companions to Negus inviting him to Islam. The Prophet (a.s.) said in his letter to Negus,

“In the name of Allah, the Beneficent, the Merciful. From Muhammad the Messenger of Allah to great Negus, the king of

[1] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 2 p. 174.

Abyssinia. Peace be on you. I praise Allah Whom there is no god but He, the Sovereign, the Holy One, the Source of Peace, the Faith, the Guardian over all, and I bear witness that Jesus the son of Mary is the spirit of Allah and His word which He has bestowed on good, chaste, Virgin Mary and she bore Jesus. So He created him from His spirit and inspired him as He created Adam by His hand and inspired him. I invite you to the worship of Allah alone with no partner and the keeping on His obedience, and to follow and believe in me and in what has been revealed to me for I am the messenger of Allah. I have sent to you my cousin Ja’far with a group of Muslims. When they come to you, you submit and give up haughtiness. I invite you and your soldiers to Allah the Almighty. I have informed and been loyal, so respond! Peace be on whoever follows guidance.”[1]

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Negus welcomed and revered the delegation. He put the Prophet's letter on his eyes and announced his faith in Islam. He put the letter in a box of ivory. He sent the Prophet (a.s.) some precious gifts and a letter in which he declared his embracement of Islam. When the delegation went back to Medina, the Prophet (a.s.) became so pleased for Negus's behavior towards the Muslims and his faith in Islam, and the Muslims' morale was so high and firm for that. Negus sent a letter to the Prophet (a.s.) as a reply saying in it,

"Peace and Allah's mercy and blessings be on you, O prophet of Allah. Peace be on you from Allah Whom there is no god but Him Who has guided me to Islam.

Your book has come to me, O messenger of Allah, concerning that which you have mentioned about Jesus. By the Lord of the heaven and the earth, Jesus is not different from what you have mentioned; he is as you have said. We have known what you

[1] Usd al-Ghabah, vol. 1 p. 63, al-Bidayah wen-Nihayah, vol. 3 p. 83.

have sent to us. We did welcome your cousin (Ja'far bin Abi Talib) and his companions. I bear witness that you are the messenger of Allah; truthful and confirming (of Allah's decrees). I have paid homage to you and to your cousin and his companions, and submitted (become Muslim) at his hands to the Lord of the worlds.

I have sent to you my son Arha bin al-Adhkham bin Abjar. I do not own but myself and if you like me to come to you, I shall do O messenger of Allah, for I bear witness that all what you say is true. Peace be on you O messenger of Allah…"[1]

5. To the King of Ghassan

The Prophet (a.s.) sent Shuja' bin Wahab to the king of Ghassan, al-Harith bin Abi Shimr inviting him to Islam and saying in his letter to him,

"In the name of Allah, the Beneficent, the Merciful. From Muhammad the messenger of Allah to al-Harith bin Abi Shimr. Peace be on whoever follows the guidance and believes in and accepts it. I invite you to believe in Allah alone with no partner to Him so that your authority may be preserved…"[2]

When the king of Ghassan read the Prophet's letter, he became too angry and he said to the Prophet's deputy, "Who can deprive me of my authority? I will march to him even if he is in Yemen."

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He ordered his armies to parade before the deputy and he said to him, “Tell your friend about the armies and the horsemen you are seeing and tell him that I will march to (fight) him.”

[1] The Collection of the Political Documents at the time of the Prophet and the Caliphate, p. 27.
[2] Tareekh at-Tabari, vol. 2 p. 292, al-Mawahib al-Laduniyyah, vol. 3 p. 50.

He wrote a letter to the king of Rome informing him that he had decided to fight the Prophet (a.s.). It happened that the Prophet’s deputy Dihyah bin Khalifah al-Kalbi was with the king of Rome who when read the letter replied to him to give up his intention. When Caesar’s reply reached al-Muqawqas, he was terrified. He sent for the Prophet’s deputy and treated him kindly. He offered him some presents and monies.[1]
6. To the king of Yamama

The Prophet (a.s.) sent Saleet bin Amr to the king of Yamama Hawtha bin Ali inviting him to Islam. He wrote him a letter saying in it,

“In the Name, of Allah, the Beneficent, the Merciful. From Muhammad the messenger of Allah to Hawtha bin Ali. Peace be on whoever follows the guidance. Know well that my religion shall prevail everywhere, so be Muslim that you shall be safe, and I will make you the ruler over what you have in your hands now…”[2]

The Prophet’s deputy advised him too saying, “O Hawtha, a master is he who is endowed with faith and then is supplied with piety. Let the people, who have been happy by your reason, not be wretched by it. I enjoin you on the best of all that is enjoined on, and prohibit you from a prohibited thing; I enjoin you on the worship of Allah and prohibit you from the worship of Satan. In the worship of Allah there shall be the Paradise, and in the worship of Satan there shall be the Fire. If you respond, you shall gain what you wish and be safe from what you fear,

[1] At-Tabaqat al-Kubra by ibn Sa’d, vol. 1 p. 261.
[2] As-Seera al-Halabiyyah, vol. 3 p. 386, Subhul A’sha, vol. 1 p. 329.

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but if you deny, there shall be between us and you terrible and horrible end.”[1]

The king of Yamama asked the deputy to give him some days to decide, and then he wrote a letter to the Prophet (a.s.) saying in it, “To the messenger of Allah; how good and fine is that which you invite to. I am the poet and orator of my people and all the Arabs revere my position, so grant to me some of the authority and I will follow you.”[2]

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He thought that the Prophet (a.s.) wished for rule and authority. He did not know that the Prophet (a.s.) had been sent by Allah to spread the word of Islam and its high values.

When the deputy came back to Medina and informed the Prophet (a.s.) of what had happened, the Prophet (a.s.) said, “If he asked me for a bit from the earth, I would not give him. May he perish and perish all that in his hands.”[3] And it was really so. The Muslim armies occupied his kingdom and the banner of Islam was raised in it.

7. To the kings of Oman

In the eighth year of hijra, the Prophet (a.s.) sent Amr bin al-Aas to Ja’far and Abd the two kings of Oman inviting them to Islam and saying to them in his letter,

“In the Name, of Allah, the Beneficent, the Merciful. From Muhammad the son of the slave of Allah and His messenger to Ja’far and Abd the sons of al-Julandi. Peace be on whoever follows the guidance. I invite you by the call of Islam; be Muslims and you shall be safe, for I am the messenger of Allah to the whole people to warn whosoever is alive and that the

[1] As-Seera an-Nabawiyyah by Zayni Dahlan, vol. 2 p. 177.
[2] At-Tabaqat al-Kubra, vol. 9 p. 262.
[3] Al-Mawahib al-Laduniyyah, vol. 3 p. 440.

word may be fulfilled against the disbelievers. If you both acknowledge Islam, I will entrust you with (your very) authority, and if you refuse to acknowledge Islam, your authority shall be deprived of you and my horses (armies) shall cover your field and my prophethood shall prevail over your kingdom.”[1]

The task was successful and they both declared their faith in Islam willingly and satisfactorily and so the banner of Islam fluttered in Oman with no war or blood.[2]

8. To the people of Hajar

The Prophet (a.s.) sent a letter to the people of Hajar (Bahrain) saying in it:

“In the name of Allah, the Beneficent, the Merciful. From the Prophet Muhammad the messenger of Allah to the people of Hajar; I praise Allah Whom there is no god but Him. I recommend you of Allah and of yourselves not to be deviate after you have been guided or to go astray after you have followed the right path. Your delegation has come and I did not receive them except with what pleased them. If I tried my right on you, I would drive you away from Hajar, but I pardoned your absents and preserved your presents, so remember the blessing of Allah on you.

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It has been informed to me what you have done. Whoever of you does good shall not be blamed for the sin of a bad doer. When my emirs come to you, you should obey and support them in the matter of Allah and in His way. Whoever of you does a good deed shall not be deviant near Allah nor near me."[3]

[1] Al-Mawahib al-Laduniyyah, vol. 3 p. 440.
[2] As-Seera al-Halabiyyah, vol. 3 p. 284, at-Tabaqat al-Kubra, vol. 1 p. 262.
[3] Al-Kharaaj by Abu Yousuf, p. 75, Futooh al-Buldan, p. 80.

9. To al-Munthir bin al-Harith

The Prophet (a.s.) sent to al-Munthir bin al-Harith al-Ghassani the ruler of Damascus this letter saying in it,

"Peace be on whoever follows the guidance and believes in Allah. I invite you to believe in Allah alone with no partner to Him, and so your authority shall remain to you."[1]
His letters to the notables

The Prophet's invitation was not limited to the kings and rulers but it included famous chiefs and notables of the tribes. He sent his messengers to some famous chiefs in the Arabia.

Aktham bin Sayfi

Aktham bin Sayfi was one of the well-known wise men and chiefs of the Arabs. The Prophet sent him a messenger inviting him to Islam through this letter:

"In the name of Allah, the Beneficent, the Merciful. From Muhammad the messenger of Allah to Akhtham bin Sayfi; I praise Allah Who has ordered me to say: 'there is no god but Allah' and to enjoin people on it…and the whole matter is up to Allah; He created, made die, and will resurrect them and to Him is the return. He has educated you with the morals of the messengers, and you shall be asked about the great event; and certainly you shall come to know about it after a time."

When he read the Prophet's letter, he sent two men from the best men of his tribe to know well about the Prophet (a.s.) and his mission. When these two men arrived in Medina, they got the honor of meeting the Prophet (a.s.) who said to them, after

[1] A'lam as-Sa'ilin, p. 102.

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they had asked him who and what he was and what his mission was,

“I am Muhammad bin Abdullah and I am the slave of Allah and His messenger.” Then he recited this verse, (Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful).[1]”

The two messengers went back to their master after they had believed the Prophet (a.s.) and believed in his mission. When they told Akhtham about what they saw and heard, he said to his people, “O people, I see that he enjoins on the nobilities of character and forbids indecencies. So be, in this matter, heads and not tails, and be in it first and not last!”[2]

Then, his people announced their faith and embraced the religion of Allah collectively.

Ziyad bin Jumhoor

The Prophet (a.s.) sent one of his companions to Ziyad bin Jumhoor who was one of the notable personalities of the Arabs. He said in his letter to him,

“In the name of Allah, the Beneficent, the Merciful. From Muhammad the messenger of Allah to Ziyad bin Jumhoor; I praise Allah Whom there is no god but Him. I remind you of Allah and the Last Day. Let every religion that people have embraced be given up except Islam.”[3]

[1] Qur'an, 16:90.
[2] Usd al-Ghabah, vol. 1 p. 213.
[3] Ibid., p. 215.

The Prophet (a.s.) sent many delegations to Some Arab personalities inviting them to Islam and he was confident that the Word of Allah must raise in the earth and Islam prevail allover the world. Prof. Muhammad Abdullah Anan says about these deputies and delegations,

“The Prophet’s delegations and letters were a wonderful act of diplomacy. In fact, it was the first act that Islam had achieved in this field. Those delegations were clear as a proof that this Arab Prophet’s soul was full of faith and courage, though he was not saved yet from the persecution of his people, and he had no considerable authority yet or forces that might be feared. He dared confidently and courageously to invite Caesar the emperor of Rome, the great king of Persia, and other contemporaneous kings and rulers to embrace a mission that was still in its cradle then.

This intelligent diplomacy the Prophet (a.s.) undertook in addressing the kings of his time was not useless in all, and the Prophet (a.s.) undoubtedly did not expect that those powerful kings would respond to his mission while he was still struggling to spread it among his own people and tribe. However, those delegations were a complementary act to the prophetic mission where the old world that the Prophet (a.s.) turned to in his mission was based on very weak bases that were about to collapse in a time or another, besides that the old religions were loaded with corruption and weakness. Therefore, the Islamic mission, in its newness, simplicity, and powerfulness, was a phenomenon deserving to be studied and inquired into, and it was difficult for those of deep insight to perceive from behind this new mission powers that warned of explosion. And really that explosion was very soon that just a few years after those delegations Islam prevailed over the Arabia and the flow of the Islamic conquests moved to the heart of the Roman and the Persian empires, and the Arabs, the children of this new religion

and the carriers of the Muhammadan mission, began working so rapidly in establishing the great Islamic state."[1]

The Prophet's sending of deputies and delegations to the foreign countries and the local chiefs in the Arabia had a deep and active influence on the development of the Islamic state and it had a great influence in terrifying the great powers that were enemies to Islam. The meetings and clubs of Quraysh began talking about that and their fear of the Prophet and Muslims grew more and more.

The delegations to the Prophet

A delegation of seventy or eighty men from the bani Tamim including their chiefs, notables, poets, and orators came to vie in glory with the Prophet (a.s.). When they were near the Prophet's house, they cried out, "O Muhammad, come out! We have come to vie in glory with you. We have brought our poets and speechers."

When the Prophet (a.s.) came out to them, al-Aqra' bin Habis said harshly, "My praising is good and my blaming is bad."

The Prophet (a.s.) said, "That is Allah the Almighty." It means that whomever Allah praises it will be pride and honor to him, and whomever Allah dispraises it will be disgrace to him.

Anyhow, one of them cried out priding before the Prophet (a.s.), "We are the noblest of the Arabs."

The Prophet (a.s.) replied, "Joseph the son of Jacop is nobler than you."

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They asked the Prophet (a.s.) to permit their speecher Utarid bin Hajib to made a speech and the Prophet (a.s.) permitted him to do that. The speecher said,

[1] Mawaqif Hasimah (decisive situations), p. 208.

“Praise be to Allah who has favor and grace on us and He is due of that. It is He Who has made kings and made us the most glorious of the people of the East, and granted to us abundant monies which we spend in good ways. There is none among people who is like us. Are we not the heads of people and the men of favor on them? Whoever vies in glory with us let him mention like what we have mentioned. If we want, we would say much more, but we feel shy to descant on what Allah has given and entrusted us with. I say this, and can you say better than our saying or show a matter better than our matter?”

Thabit bin Qays (who was a Muslim) replied to him saying, “Praise be to the Lord Whom the heavens and the earth are from His creation and Who has determined His decree on them, Whose Throne has held His knowledge, and Who has not decreed a thing except out of His favor and power. Then, it was from His power that He chose from His creatures a messenger who is the noblest of them in lineage, the most truthful in speaking, and the best of them in reason. Then, Allah the Almighty revealed to him a Book and entrusted him with His creatures, and so he was the choice of Allah from among all mankind. Then, the messenger of Allah called for faith and responded to him from his people and kin the Muhajirin who are the noblest of people in lineage, the kindest of them, and the best of them in deeds. Then, the first of the Arabs, who followed the messenger of Allah and responded to him, were we the people of the Ansar. We are the supporters of Allah and the ministers of the messenger of Allah. He (the Prophet) fought people until they would say: there is no god but Allah; so whoever believed in Allah and His messenger his properties and blood would be inviolable to us, and whoever disbelieved in Allah and His messenger, we would fight him for the sake of Allah and this fight would be easy to us. I say this and I ask Allah to forgive the believing men and the believing women.”

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Then, az-Zabriqan bin Badr recited a poem in which he glorified his tribe. After that, the Prophet (a.s.) asked his poet Hassan bin Thabit to reply to az-Zabriqan and he recited an eloquent poem where he praise Muslims and mentioned their virtues, courage, and mercy even to their enemies, and said it sufficed them that their leader was the Prophet (a.s.) who was the best one Allah had ever created. The argumentation between the poets of both sides kept on, and at last the delegation became Muslims and stayed with the Prophet (a.s.) learning the Qur'an and the teachings of the religion. The Prophet (a.s.) was very kind and liberal to them all that time.[1] It is

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worth mentioning that many delegations came to the Prophet (a.s.) and most of them turned Muslims at his hand.

Education

The Prophet (a.s.) paid too much attention to education. He cared much for the spread of knowledge and sciences and for the struggle against illiteracy. He made the seeking of knowledge an obligation on Muslims and ordered knowledge to be written down lest it would be forgotten.[2] He blamed those who did not learn saying, “What about some peoples who do not learn from their neighbors or acquire knowledge?!” He imposed punishment on those who did not try to know or learn.[3] He did not differentiate between men and women in education because no nation could develop under ignorance.

Among Muslims there were some famous teachers whom the Prophet (a.s.) ordered to teach Muslims writing, reading, the Qur'an,

[1] Imta’ al-Asma’, vol. 1 p. 236, at-Tathkirah al-Hamduniyyah, vol. 1 p. 419-423.
[2] Kanzol Ummal, vol. 5 p. 22, al-Bayan wet-Tabyeen, vol. 1 p. 161, Kashf ad-Dhunoon, vol. 1 p. 26.
[3] Majma’ az-Zawa’id, vol. 1 p. 64.

and the teachings of Islam. Sa’eed bin al-Aas, who was a scribe of nice handwriting, taught the people of Medina by the Prophet’s order.[1] Ibadah bin as-Samit taught writing and taught the Qur'an to some people of as-Suffah.[2] Abu Ubaydah bin al-Jarrah was also a teacher. Ibn Tha’laba narrated, “Once, I met the messenger of Allah and said to him, ‘O messenger of Allah, would you send me to a man of good teaching?’ He sent me to Abu Ubaydah bin al-Jarrah and said to me, ‘I am sending you to a man who will teach you well.”[3]

The Prophet (a.s.) imposed a certain ransom on the prisoners of the battle of Badr, and whoever was unable to pay the ransom had to teach writing and reading to ten children from the children of Medina. A prisoner was not to be released except after teaching the children, and thus writing and reading were widespread in Medina.[4]
Education of women

The Islam’s situation toward education and literacy is clear and it does not concern men away from women. As an example, the Prophet (a.s.) ordered ash-Shifa’ the mother of Sulayman bin Abi Hatmah to teach Hafsah the Ant[5] Spell as she had taught her writing.[6]

[1] Al-Istee’ab, p. 393 edition of India.

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[2] Al-Istee'ab, printed on the margins of al-Isabah, vol. 2 p. 374. As-Suffa was a shed beside the mosque where homeless, destitute people lived.
[3] Kanzol Ummal, vol. 11 p. 237.
[4] The System of the Prophet's Government, p. 131, quoted from al-Matali' an-Nasriyyah fil-Usool al-Khattiyyah by Abul Wafa' al-Hurini.
[5] Ant is the name of a certain disease.
[6] Musnad of Ahmed bin Hanbal, vol. 6 p. 372

As for the tradition "Do not teach them (women) writing, do not make them live in rooms, and teach them the Sura of an-Noor" is a fabricated tradition.[1]

Lady Fatima, the Prophet's daughter, (a.s.) taught the Muslim women the principles of Islam and the rulings of religion. Lady Zaynab, Imam Ali's daughter, did not only teach women, but she also was an authority in fatwas that the companions and other Muslims came to her asking about the religious rulings and the laws of Islam, and when her brother Imam al-Husayn (a.s.) was martyred, she was the only authority as to the religious rulings.

Once, Asma' bint Yazid al-Ansariyyah came to the Prophet (a.s.) and said to him, "I am a messenger of a group of Muslim women; they say as I say and have the same thought as mine. Surely Allah has sent you to men and women equally. We have believed in and followed you. We, the women, are confined to houses, are the place of men's lusts, and the bearers of your children, and men are preferred to us in congregational prayers and escorting the dead. When they go for jihad, we keep their properties and bring up their children; so do we participate with them in the reward, O messenger of Allah?"

The Prophet (a.s.) admired her speech and he said to his companions, "Have you heard a woman asking about her religion better than this one?"

They said, "No, O messenger of Allah."

The Prophet (a.s.) kindly said to the woman, "O Asma', you may go and inform the women, who have sent you, that one's good wifing to her husband, her seeking of his satisfaction, and doing

[1] Refer to Tareekh Baghdad, vol. 14 p. 224, ad-Dhu'afa' (the weak) by ibn Hayyan, vol. 2 p. 302, Shu'ab al-Eeman, vol. 2 p. 477.

according to his acceptance equal all that which you mentioned."

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The woman left while she was delighted by the Prophet's saying.[1]
The house of hospitality

The Prophet (a.s.) built a house for guests called ad-Dar al-Kubra (the big house).[2] It was the first house in Medina to be taken for this concern. The delegations that came to the Prophet (a.s.) to announce their faith in Islam or for other things stayed in this house. Habib bin Amr narrated, "We were seven persons that once came to Medina. We met the Prophet (a.s.), who was going to escort a dead person after being invited to that. We greeted him and he replied to our greeting. He asked who we were and we said, "We are from Salaman coming to pay homage to you as Muslims with all our tribe that we have left there."

The Prophet (a.s.) asked his servant Thowban to take those men to the guest-house that Habib described as a big house with a garden of date-palms and that there were some Arab delegations in it.[3]

The Prophet (a.s.) also had assigned a house, which belonged to Makhramah bin Nawfal,[4] for the reciters of the Qur'an who came to Medina from other places.[5]

[1] Al-Istee'ab, printed on the margins of al-Isabah, vol. 4 p. 237.
[2] Al-Wafa', vol. 1 p. 555.
[3] The System of the Prophet's Government, p. 466, quoted from al-Iktifa' by Ibn ar-Rabee' al-Kila'iy.
[4] Uyoon al-Athar by ibn Sayyid an-Nas, vol. 4 p. 250.
[5] At-Tabaqat al-Kubra by ibn Sa'd, vol. 4 p. 150.

The Islamic economy

Prophet Muhammad (a.s.) established for Muslims a developed economy that would be able to remove poverty and put an end to deprivation. The following are some of the Prophet's means in his economy:

1. The encouraging of agriculture

In the first Islamic age and later, agriculture was the main pillar of the general economy of Muslims. The Prophet (a.s.) encouraged Muslims to practice agriculture and often asked them to plant date-palms. Once, the Prophet (a.s.) entered Umm Mubashshir al-Ansariyyah's garden of date-palms and said, "No Muslim seeds a seed or plants a plant and a man or an animal eats from it, except that it shall be as charity for him."[1]

Ibn Shihab narrated, "One day, Umar bin Abdul Aziz, when he was the caliph, sent for me and

said, ‘Sa’d bin Khalid bin Amr bin Uthman came and said to me ‘O Ameerul Mo'minin, give me a bare piece of land for I was informed that the messenger of Allah said: ‘No man plants a plant except that Allah will give him reward as much as the plants (he has planted) and the fruits.’ Have you heard this?’ I said, ‘Yes.’”[2]

There are many traditions transmitted from the Prophet (a.s.) encouraging Muslims to practice agriculture. The Prophet (a.s.) said, “No man plants a plant except that Allah will record for him rewards as much as the fruit that comes out of that plant.”[3]

2. The encouraging of labor

The Prophet (a.s.) encouraged labor in all permissible fields and he invited people to it because it is the most important element

[1] Sahih of Muslim, vol. 3 p. 1188.
[2] Musnad of Ahmed bin Hanbal, vol. 6 p. 378.
[3] Sunan of ibn Majah, vol. 2 p. 727, Sahih of Muslim, vol. 3 p. 1228.

in production. Once, he took a worker’s hand and began kissing it before his companions saying, “This is a hand that Allah and His messenger love.”[1] The Prophet (a.s.) considered labor as honor and sacred struggle for the sake of Allah, and that Allah had not sent a prophet except that he was a laborer. Anyhow, Islam insistingly invites its followers to work and it dispraises unemployment and laziness.

3. The forbidding of usury

Islam is too strict in forbidding usury and in determining severe punishment for whoever practices it. It has been mentioned in some traditions that “a dirham out of usury that a man knowingly eats is worse, near Allah, than thirty-six commitments of adultery.”

Islam has prohibited usury to build its economy on sound scientific bases that have no kind of injustice. Surely, usury is one of the worst means of gaining wealth and accumulating it by a certain group of people with no exertion or effort.

4. The prohibition of cheating

Islam has prohibited cheating whether against the seller or the buyer. When cheating takes place in dealings, Islam gives the option to repeal the dealing and to give the cheated one his dues.

5. The prohibition of monopoly

Monopoly leads to the confusion of markets, excessive prices, and poverty. Therefore, Islam has prohibited it. Many traditions in this concern have been transmitted from the Prophet (a.s.); here are some of them:

[1] Work and the Rights of Workers in Islam, p. 305.

The Prophet (a.s.) said, “Whoever monopolizes the foods of Muslims Allah will afflict him with leprosy.”[1]

He said, “No one monopolizes except a wrongdoer.”[2]

He said, “How bad a monopolizer is! When Allah cheapens prices, he will be grieved and when Allah makes them high, he will be delighted.”[3]

He said, “The importer to our market is like a mujahid in the way of Allah, and the monopolizer in our market is like a disbeliever in the Book of Allah.”[4]

Islam has legislated to confiscate monopolized goods and to price them in a way that does not disadvantage citizens. Jurisprudents have mentioned the period of monopoly and the (monopolized) goods that should be confiscated.

6. The watch of the market

From the important actions in the Islamic economy is the watch of the market lest cheating happens or prices go high that may affect people.

7. Taxes

Islam has imposed taxes to be paid to the poor and the needy such as the zakat of fitr that must be paid after the end of Ramadan by every Muslim; young or old, male or female. It is about three kilos of food or their price.

8. The zakat of monies

This tax is obligatory on four kinds of food; wheat, barley, dates, and raisins when they reach a

certain quantity (nisab; the

[1] Sunan of ibn Majah, vol. 2 p. 728.
[2] Sahih of Muslim, vol. 3 p. 1228.
[3] Mustadrak al-Hakim, vol. 2 p. 12.
[4] Al-Mustadrak ala as-Sahihayn, vol. 2 p. 12.

definite minimum value) that is about eight hundred and fifty-five kilograms, and whatever exceeds that must be taxed. If the crops are irrigated by rainwater or flowing water, the amount of the tax is one tenth and if they are irrigated by a means, the amount of the tax is a half of the tenth. This tax is also obligatory on sheep, cows, and camels when they reach the nisab. It is also obligatory on (gold) dinars and dirhams. This tax is to be given to the poor of the same area and not to be taken abroad.

9. The Khums

There are many true traditions transmitted from the infallible imams of Ahlul Bayt (a.s.) on the khums (fifth) that is obligatory on minerals, the treasures taken out of seas, and the monies mixed with ill-gotten monies.

10. The government's responsibility

The government is responsible for the struggle against poverty through some means like the preparation of jobs and equal opportunities for the citizens lest unemployment and neediness spread in the society, and the subsidy to those whose incomes do not cover their living, besides the payment of the debts of those who can not pay their debts. Imam Ja'far as-Sadiq (a.s.) said, "Whoever dies while there is a debt on him and his heirs cannot pay it, we are responsible for paying his debt."
The change of the qibla to the Kaaba

The Prophet (a.s.) used to offer his prayers towards Jerusalem, but on Tuesday the fifteenth of Sha'ban in the second year of Hijra the qibla was changed (by Allah's order) to the Kaaba. The place where the Prophet (a.s.) offered prayers was called the mosque of the two qiblas.[1] The Prophet (a.s.) offered prayers

[1] Al-Muntadham, vol. 3 p. 93.

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towards Jerusalem for sixteen months.[1] And in the second year of hijra too, the Prophet (a.s.) was ordered to fast during the month of Ramadan and to pay the zakat of fitr a month after the change of the qibla.[2]

The Prophet consults with his companions

Though he was an infallible prophet sent by Allah, Prophet Muhammad (a.s.) consulted with his companions about most political and social affairs following the saying of Allah to him (and consult with them upon the matter).[3] Abu Hurayra narrated, "I have never seen anyone more consulting with his companions than the messenger of Allah."[4]

Surely, the Prophet (a.s.) was in no need of anyone's opinion, but he consulted with his companions to unite and spread love among them. Historians say, "He (the Prophet) consulted even with women and he regarded their opinions."[5]

The Prophet's scribes

The Prophet (a.s.) depended on some of his companions to record the Qur'an that was revealed to him and to write, by his dictation, the letters he sent to the kings and rulers, besides the documents of treaties and truces and other concerns. The following were the Prophet's clerks:

1. Imam Ali (a.s.): he recorded most of the revelation[6] and he wrote for the Prophet (a.s.) his agreements, truces, and other affairs.[7]

[1] Al-Muntadham, vol. 3 p. 93.
[2] Ibid., p. 96.
[3] Qur'an, 3:159.
[4] Sunan al-Bayhaqi, vol. 7 p. 45.
[5] At-Tathkira al-Hamduniyyah, vol. 1 p. 312.
[6] Al-Istee'ab, vol. 3 p. 35.
[7] Al-Kamil fit-Tareekh by ibn al-Atheer, vol. 2 p. 103.

2. Ubay bin Ka'b al-Ansari: he was the first one who recorded for the Prophet (a.s.) after his emigration to Medina.[1]

3. Zayd bin Thabit al-Ansari: he recorded the revelation besides his writing letters to the kings. Some letters that came to the Prophet (a.s.) were in Syriac, and so the Prophet (a.s.) ordered Zayd to learn Syriac and he learned it, and then he began writing to the kings in Syriac.[2]

4. Abdullah bin Arqam: he wrote the letters to the kings and he wrote for ordinary people their

contracts and dealings.[3]

5. Ala' bin Uqbah: he sometimes wrote for the Prophet (a.s.).[4]

6. Az-Zubayr bin al-Awwam: some historians mention that he was among the Prophet's scribes.[5]

7. Mu'ayqeeb bin Abi Fatima: he recorded for the Prophet (a.s.) the spoils.[6]

8. Khalid bin Sa'eed: he scribed for the Prophet (a.s.) all affairs taking place before him. The Prophet (a.s.) sent him as an official on the charities of Yemen.[7]

9. Handhalah bin Rabee': al-Ya'qubi mentioned him as one of the Prophet's scribes.[8]

[1] As-Seerah al-Halabiyyah, vol. 3 p. 327.
[2] Tareekh al-Ya'qubi, vol. 2 p. 80, as-Seerah al-Halabiyyah, vol. 3 p. 327, al-Kamil fit-Tareekh, vol. 2 p. 176.
[3] Makateeb ar-Rasool (the Prophet's letters), vol. 1 p. 21.
[4] Sunan al-Bayhaqi, vol. 10 p. 128.
[5] Makateeb ar-Rasool, p. 31.
[6] Al-Kamil fit-Tareekh, vol. 2 p. 199.
[7] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 229.
[8] Tareekh al-Ya'qubi, vol. 2 p. 80.

It has been mentioned that the Prophet's scribes were about forty-two ones. Al-Mugheerah bin Shu'bah, Mu'awiya bin Abi Sufiyan, and Khalid bin al-Waleed were mentioned among the Prophet's scribes, but we do not trust or rely on that, for these persons had a black history full of vices and sins and the Prophet (a.s.) knew well what there was in their inners and souls that were full of hypocrisy. So was it possible that the Prophet (a.s.) neared them to him and entrusted to them the writing of his letters?

The Prophet's seal

The Prophet (a.s.) took for himself a seal made of silver impressed on it 'Muhammad the messenger of Allah'.[1] The reason behind that was that one of his companions said to him that those whom he sent letters to would not read them if they were not sealed with his seal, and thus he made a special seal for himself.[2]

The political document

When the Prophet (a.s.) settled in Yathrib and took it as his capital, he began writing down a

political document that was very important and has been described by the orientalists as 'the constitution of the people of Medina'. This document assigned private and public laws for the people of Medina and their brothers of the Muhajireen (who had come from Mecca to live in Medina). It also determined for the Jews who lived in Medina their courses and made them free in practicing their rites besides some obligatory conditions. Here is the text of the document:

[1] Sunan al-Bayhaqi, vol. 1 p. 128.
[2] Makateeb ar-Rasool, vol. 1 p.

"In the name of Allah, the Beneficent, the Merciful.

1. This is a book from Muhammad the Prophet, the messenger of Allah, to the believers and Muslims from Quraysh and the people of Yathrib and whoever follow, joins, and struggles with them.

2. They are one nation among people.

3. The emigrants from Quraysh are as they are;[1] they pay among themselves (to each other) blood-monies and ransom their prisoners in a good manner and justice among the believers.

4. And Banu (family or tribe of) Ouf are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

5. And Banu al-Harith from al-Khazraj are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

6. And Banu Sa'idah are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

7. And Banu Jusham are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

8. And Banu an-Najjar are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

[1] As they were in the state when Islam came.

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9. And Banu Amr bin Ouf are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

10. And Banu an-Nabeet are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

11. And Banu al-Ous are as they were; they pay among themselves blood-money as before and every tribe ransoms its prisoners in a good manner and justice among the believers.

12. And the believers should not turn their backs to a needy, indebted one of a big family among them and they should give him in a good manner in ransom or blood-money, and that a believer should not ally with another believer's ally.

13. And the pious believers should be together against anyone from them who oppresses, commits injustice, a sin, aggression, or corruption among the believers, and they all should be united against him even if he is the son of one of them.

14. And let a believer not kill another believer for an unbeliever, and let no an unbeliever be supported against a believer.

15. And the protection of Allah is one (the same); the farthest of them (the believers) is to be protected, and the believers are guardians to each other from among people.

16. And whoever from the Jews who follow us shall be supported and comforted, and shall not be wronged or aggressed by helping others against him.

17. And the peace of the believers is the same; no believer should make peace away from another believer in a fight for the sake of Allah except equally and justly among them.

18. And every troop that fights with us should be replaced by another.

19. And the believers are equal to each other as to their bloods in the way of Allah.

20. And the pious believers should be in the best and straightest guidance…and that no polytheist should protect a property or a person of Quraysh and he should not be protected against a believer.

21. And whoever kills a believer for no guilt and intendedly, shall be bind by him until he satisfies the killed one's guardian by reason, and that the whole believers should be against him and it is

not permissible for them except to rise against him.

22. And it is not permissible for a believer, who has acknowledged what there is in this document and believed in Allah and the Last Day, to support or give protection to a heretic, and whoever supports or protects him then the curse and wrath of Allah shall be on him on the Day of Resurrection and no compensation shall be accepted from him (shall not be pardoned).

23. And whatever you disagree on you should refer it to Allah the Almighty and to Muhammad.

24. And the Jews should spend with the believers as long as they are in fighting.

25. And the Jews of bani Ouf are a nation with the believers; the Jews have their religion and Muslims have their religion, adherents, and themselves except he who wrongs or commits a sin that he shall not harm except himself and his family.

26. And the Jews of Bani an-Najjar shall have the same as the Jews of bani Ouf have.

27. And the Jews of Bani al-Harith shall have the same as the Jews of bani Ouf have.

28. And the Jews of Bani Sa'idah shall have the same as the Jews of bani Ouf have.

29. And the Jews of Bani Jusham shall have the same as the Jews of bani Ouf have.

30. And the Jews of Bani al-Ous shall have the same as the Jews of bani Ouf have.

31. And the Jews of Bani Tha'labah shall have the same as the Jews of bani Ouf have except he who wrongs or commits a sin that he shall not harm except himself and his family.

32. And that (bani) Jafnah are a sept from (the tribe of) Tha'labah and they are like them.

33. And Bani ash-Shutaybah shall have the same as the Jews of bani Ouf have and piety is not like sin.

34. And the adherents of Tha'labah are like them.

35. And the retinue of the Jews are like them.

36. And that no one should go away except by the permission of Muhammad, and a vengeance of

a hurt is not to be prevented, and whoever ravages he shall ravages but himself and his family, except he who wrongs, and Allah shall be satisfied with that.

37. And the Jews should undertake their spendings, and they should support each other against who fights the people of this document…and they should be loyal and benevolent to each other avoiding sin, and no one should sin against his ally, and support should be for the wronged.

38. And Yathrib is inviolable for the people of this document.

39. And one's neighbor is like oneself that he should not be harmed or sinned against.

40. And no woman should be given protection except by her family's permission.

41. And whatever event or dispute taking place among the people of this document that it is feared to cause corruption should be referred to Allah the Almighty and to Muhammad the messenger of Allah.

42. And that neither Quraysh nor those who support it should be given protection.

43. And they (the people of the document) should support against whoever attacks Yathrib.

44. And if they are invited to peace, they should respond to it, and if they are invited to like that, then they should get it from the believers except those who fight the religion…every people should undertake their share that is before them.

45. And that the Jews of al-Ous, their adherents and themselves, have to undertake the same as that of the people of this document with piety from the people of this document, and piety only and no sin. No one commits except against himself and Allah shall be satisfied with what there is in this document.

46. And this book does not protect any unjust one or a sinner, and whoever goes away shall be safe, and whoever stays in Medina shall be safe except he who wrongs or sins, and Allah shall reward whoever is pious and fearing Allah, and (so shall) Muhammad the messenger of Allah."[1]

This document organized the social relations between the Muhajireen and the Arab tribes living in Medina and the Jews and the other tribes. Wellhausen has analyzed this document

[1] Tareekh ibn Katheer, vol. 3 p. 224-226, As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 147-

150, Musnad of Ahmed bin Hanbal, vol. 1 p. 271.

and said, “It has come down to us from the heaven.”[1] Prof. Lutfi Jum’ah, as well, has analyzed this document and discussed its contents and values.[2]

[1] The Revolution of Islam and the Hero of the Prophets, p. 706.
[2] Ibid.

Examples from the Prophet’s supplications

Prophet Muhammad (a.s.) was the greatest propagandist of Allah in the earth and was the interpreter of His revelation, the leader of monotheists, the master of devotees, and the last of prophets who had raised highly the word of monotheism and had defeated everything worshipped away from Allah. He spread the knowing of Allah and proved His oneness, and so he lit minds and souls and established edifices of faith and refuted all suspicions of atheists.

The Prophet (a.s.) devoted himself totally in his mission to Allah since the first moment when he offered his life and all his powers to spread his religion and to save man from the darkness of ignorance and superstitions. He undertook the educating of man and the refining of his behavior. He established educational programs for that, so that man might be happy in his life and afterlife. From among those programs was his supplications that could calm down confused souls with the spirituality they (supplications) had.

The importance of Du’a (supplication)

For the Prophet (a.s.), du’a was too important. Many traditions were transmitted from him showing that. He said, “Du’a is the very worship.”[1]

He said, “Du’a is the key to mercy.”[2]

He said, “Du’a is the weapon of believers.”[3]

[1] Nahj al-Fasahah, vol. 1 p. 323, quoted from Sunan of Abi Dawud, vol. 1 p. 333, Musnad of Ahmed bin Hanbal, vol. 4 p. 467.
[2] Nahj al-Fasahah, vol. 2 p. 323, quoted from Kanzol Ummal, vol. 2 p. 62.
[3] Mustadrak al-Hakim, vol. 1 p. 492.

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The benefits of Du'a

The determined, inevitable fate can be repelled by some things, one of which is the du'a. The Prophet (a.s.) said, "Practice du'a too much because du'a repels the fate."

He also said, "Some man may be deprived of livelihood because of a sin that he commits, and nothing can repel the decree of fate except du'a, and nothing increases one's old except piety."[1]

He said, "Dutifulness to parents increases one's old, lying decreases one's livelihood, and du'a repels the decree of fate."[2]

He said, "Du'a repels the decree of fate."[3]

He said, "Guard your properties by zakat, cure your sick ones by charity, and prepare du'a for afflictions."[4]

He said, "Nothing repels the decree of fate except du'a and nothing increases one's old except piety."[5]

He said, "Carefulness is not useful before the decree of fate, but du'a is useful before what has come down (of affliction) and what has not come down yet."[6]
Those whose du'a is responded to

Some traditions were transmitted from the Prophet (a.s.) showing that Allah promptly responds to the supplication of some people, such as:

[1] Musnad of Ahmed bin Hanbal, vol. 5 p. 277.
[2] At-Targheeb wet-Tarheeb, vol. 3 p. 596.
[3] Kanzol Ummal, vol. 3 p. 63.
[4] Nahj al-Fasahah, vol. 1 p. 324, quoted from al-Mu'jam al-Kabeer, vol. 1 p. 128.
[5] Mustadrak al-Hakim, vol. 1 p. 493.
[6] Shu'ab al-Eeman, vol. 2 p. 50.

1. The wronged

The Prophet (a.s.) said, "Beware of the supplication of a wronged one because he just asks Allah for his right, and Allah the Almighty does never prevent any rightful one from his right."[1]

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This tradition declares that Allah responds to the supplication of the wronged whether they are believers or not and He avenges severely on the unjust.

The Prophet (a.s.) said, “The supplication of a wronged one is responded to even if he is a dissolute, because his dissoluteness is against himself.”[2]

He said, “Avoid the invocations of the wronged because there is no screen between them and Allah.”[3]

He said, “Beware of the wronged one’s invocation because it is carried on the clouds, and Allah the Almighty says: by My glory and loftiness, I will make you (the wronged one) win even if after a time.”[4]

He said, “Beware of the wronged one’s invocation, because it goes up to the heaven like a spark.”[5]

He said, “He, who invokes (Allah) against one who has wronged him, will be supported.”[6]

[1] Kanzol Ummal, vol. 3 p. 507.
[2] Musnad of Ahmed bin Hanbal, vol. 3 p. 367.
[3] Kanzol Ummal, vol. 3 p. 400.
[4] Al-Mu’jam al-Kabeer, vol. 4 p. 84, Musnad of Ahmed bin Hanbal, vol. 2 p. 305.
[5] Mustadrak al-Hakim, vol. 1 p. 29.
[6] Sunan of at-Tarmithi, vol. 1 p. 343.

2. The father’s supplication for his children

From the supplications that Allah responds to is the prayer of a father for his children because he prays eagerly, loyally, and from the deep of the heart. The Prophet (a.s.) said,

“A father’s prayer for his child is like the Prophet’s prayer for his nation.”[1]

3. One’s prayer for his brother

The Prophet said, “The brother’s prayer for his brother secretly shall not be rejected.”[2]

4. The prayer of one who is far away for another who is far away

The Prophet (a.s.) said, “The promptest of prayers in being responded to is the prayer of one, who

is far away (from his country and home) for one, who is far away (from country and home).”[3]

5. The prayer of an afflicted believer

The Prophet (a.s.) said, “Avail the prayer of an afflicted believer.”[4]

6. The supplication at affection

The Prophet (a.s.) said, “Avail the supplication at affection (godliness) because it is a mercy.”[5]

7. The supplication of one who is done good to

The Prophet (a.s.) said, “The prayer of one, who is done good to, for the good-doer shall not be rejected.”[6]

[1] Mishkat al-Anwar, p. 163, Kanzol Ummal, vol. 2 p. 98.
[2] Kanzol Ummal, vol. 2 p. 98.
[3] Sunan of Abi Dawud, vol. 6 p. 343.
[4] Kanzol Ummal, vol. 2 p. 103.
[5] Nahj al-Fasahah, vol. 1 p. 321, quoted from Kanzol Ummal, vol. 2 p. 103.
[6] Kanzol Ummal, vol. 2 p. 98.

8. The Muslim’s prayer for his Muslim brother

The Prophet (a.s.) said, “The prayer of a Muslim secretly for his brother is responded to. There is an angel at his head entrusted with him that whenever he (the Muslim) prays for his brother in good, the angel says: Amen! And you shall get the same.”[1]

9. Answered supplications

The Prophet (a.s.) said, “There are five supplications that are responded to; the supplication of a wronged one until he is made satisfied, the supplication of a hajji until he comes back home, the supplication of a warrior in the way of Allah until he comes back home, the supplication of a sick one until he recovers, and the supplication of a brother secretly for his brother; and the promptest of these supplications in being answered is the supplication of a brother secretly for his brother.”[2]

10. Supplications that are not rejected

The Prophet (a.s.) said, “There are three (persons) that Allah has promised not to reject any of their supplications; a faster until he breaks his fasting, a wronged one until he is made satisfied (against the wrong-doer), and a traveler until he comes back home.”[3]

Supplications that are not responded to

The Prophet (a.s.) said, “Either you enjoin the good and forbid the wrong or Allah will make your evils prevail over you and then the beneficent ones of you shall pray Allah but it shall not be responded to them.”[4]

[1] Nahj al-Fasaha, vol. 1 p. 322.
[2] Shu’ab al-Eeman, vol. 2 p. 46.
[3] Kanzol Ummal, vol. 2 p. 99.
[4] Al-Mu’jam al-Awsat, vol. 5 p. 29, Kanzol Ummal, vol. 3 p. 66.

He said, “Supplicate Allah while you are confident in the response, and know well that Allah does not respond to a supplication from a neglectful, inadvertent heart.”[1]
The best of du’as

Here are some of the best du’as, transmitted from the Prophet (a.s.), that man may supplicate Allah with:

1. Abundance of livelihood at old-age

“O Allah, increase Your livelihood to me at my old-age and at the end of my life.”[2]

2. The fear of Allah

“O Allah, make me fear You as if I see You, make me happy with my being pious to You, do not make me wretched by Your disobedience, choose for me the best of Your decrees, and bless Your fate to me so that I may not like to hasten what You have delayed, or to delay what You have hastened, and make my richness be in my soul.”[3]

3. Gratefulness and patience

“O Allah, make me patient, make me grateful, and make me in Your security. O Allah, make me grateful, make me patient, and make humble in my eye, and high in the eyes of people.”[4]

4. Doing good

“O Allah, make me from those who when doing good become delighted and when doing bad ask for forgiveness.”[5]

[1] Sunan of at-Tarmithi, vol. 5 p. 217, Sunan of Abi Dawud, vol. 1 p. 334.
[2] Mustadrak al-Hakim, vol. 1 p. 543.
[3] Al-Mu’jam al-Awsat, vol. 6 p. 121.
[4] Kanzol Ummal, vol. 2 p. 686.
[5] Sunan of at-Tarmithi, vol. 5 p. 189.

5. Bliss in this life

“O Allah, forgive me my sin, make my house (life) more comfortable, and bless my livelihood.”[1]

6. Good end

“O Allah, make our end good in all the affairs and protect us from the disgrace of this life and the torment of the afterlife.”[2]

7. Protection

“O Allah, protect me by Islam when standing, protect me by Islam when sitting, protect me by Islam when sleeping, and do not make an enemy or envier rejoice at my misfortune. O Allah, I ask you (to give me) from every good whose treasuries are in Your hand, and I seek Your protection from every evil whose treasuries are in Your hand.”[3]

8. Resurrection with the poor

“O Allah, make me live as a poor, make me die as a poor, and resurrect me with the group of the poor. Surely the most wretched one is he upon whom the poverty of this life and the torment of the afterlife accumulate.”[4]

9. Reconciliation

“O Allah, reconcile us with each other, conciliate our hearts, guide us to the ways of peace, save us from darkness into light, and keep us away from vices whether apparent or hidden. O Allah, bless our hearings, sights, hearts, spouses, and offspring,

[1] Musnad of Ahmed bin Hanbal, vol. 4 p. 181.

[2] Sunan of at-Tarmithi, vol. 5 p. 189.
[3] Kanzol Ummal, vol. 2 p. 187.
[4] Mustadrak al-Hakim, vol. 4 p. 322.

and accept our repentance, You are the Oft-Returning, the Merciful."[1]

10. Sound faith and life

"O Allah, better to me my faith which is the protection of my affairs, better to me my life in which my living is, better to me my afterlife in which there shall be my resurrection, make living as increase to me in every good, and make death as relief to me from every evil."[2]

11. Help at dying

"O Allah, assist me against the hardships of death and the agonies of death."[3]

12. Forgiveness

"O Allah, forgive me my sin, ignorance, wastefulness in my affairs, and what You are more aware of than me. O Allah, forgive me my error, intention, joking, and seriousness and all that is in me. O Allah, forgive me what I have committed and what I shall commit, and what I have concealed and what I have disclosed."[4]

13. Best qualities

"O Allah, enrich me with knowledge, adorn me with patience, honor me with piety, and pretty me up with healthiness."[5]

14. Fear of Allah

"O Allah, share out to us from Your fearing what may hinder us from Your disobediences, from Your obedience what You may

[1] Sunan of Abi Dawud, vol. 1 p. 219, Kanzol Ummal, vol. 2 p. 187.
[2] Kanzol Ummal, vol. 2 p. 185, Bihar al-Anwar, vol. 6 p. 18.
[3] Al-Mu'jam al-Kabeer, vol. 23 p. 34.
[4] Sahih of al-Bukhari, vol. 7 p. 166.
[5] Tahthib al-Ahkam, vol. 3 p. 73.

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take us to Your Paradise by, and from certainty what may make the misfortunes of this life easy to us, and make us enjoy our hearings, sights, and power as long as You make us live, and make all that be lasting to us, and make our revenge on one who has wronged us, make us win victory over our enemy, do not make our affliction in our religion, do not make this life the most of our interest nor the end of our knowledge, and do not make one, who shall not have mercy on us, prevail over us."[1]

15. Seeking soundness

"O Allah, You have created my self and You make it die. Its death and living are to You; so if You make it live, protect it, and if You make it die, forgive it. O Allah, I ask You for good health."[2]

"O Allah, make me sound in my body, make me sound in my hearing, and make me sound in my sight. O Allah, I seek Your protection from disbelief and poverty. O Allah, I seek Your protection from the torment of the grave; there is no god but You."[3]

16. More knowledge

"O Allah, benefit me with what You have taught me, teach me what may benefit me, and increase my knowledge."[4]

17. Good qualities

"O Allah, I ask you for guidance, piety, chastity, and sufficiency."[5]

[1] Nahj al-Fasahah, vol. 1 p. 333.
[2] Kanzol Ummal, vol. 15 p. 337.
[3] Musnad of Ahmed bin Hanbal, vol. 5 p. 42.
[4] Bihar al-Anwar, vol. 3 p. 70.
[5] Sahih of Muslim, vol. 8 p. 81.

18. Faith

"O Allah, I ask You for good health with faith, faith with good morals, and success followed by deliverance."[1]

19. Blessing of morning

“O Allah, bless to my nation (their activities) in early morning.”[2]

20. The fear of Allah

“O Allah, by Your knowing of the unseen and Your power over the creation, make me live if You know that life is better to me, and make me die if You know that death is better to me. O Allah, I ask You to make me fear You secretly and openly, and ask You for the word of loyalty in satisfaction and anger, and ask You for temperance in poverty and wealth.”[3]

21. Good deeds

“O Allah our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.”[4]

22. The increase in good

“O Allah, give us more and do not decrease (Your giving to) us, honor us and do not disgrace us, give us and do not deprive us, prefer us and do not prefer others to us, please us and be pleased with us.”[5]

23. Self-control

“O Allah, do not entrust me to my self in the twinkle of an eye, and do not take away from me the good You have given to me.”[6]

[1] Mustadrak al-Hakim, vol. 1 p. 523.
[2] Musnad of Ahmed bin Hanbal, vol. 1 p. 156, al-Mu’jam al-Kabeer, vol. 8 p. 24.
[3] Mustadrak al-Hakim, vol. 1 p. 524, Kanzol Ummal, vol. 2 p. 174.
[4] Musnad of Ahmed bin Hanbal, vol. 3 p. 288.
[5] Sunan of at-Tarmithi, vol. 5 p. 8.
[6] Kanzol Ummal, vol. 3 p. 62 , Bihar al-Anwar, vol. 77 p. 64.

24. Guardians of Muslims

“O Allah, harass whoever undertakes something of my nation’s affairs and harasses them, and be kind to whoever undertakes something of my nation’s affairs and treats them kindly. And I seek Your protection from the whole evil.”[1]

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25. Seeking goodness

“O Allah, I ask You for the whole goodness that which I know and that which I do not know, and I seek Your protection from the whole evil that which I know and that which I do not know.”[2]

26. Soundness against diseases

“O Allah, I seek Your protection from leprosy, madness, and from bad diseases.”[3]

27. Safety from bad qualities

“O Allah, I seek Your protection from impotence, laziness, cowardice, stinginess, senility, cruelty, inadvertence, dependence, lowness, and misery. And I seek Your protection from poverty, disbelief, disobedience, dissension, hypocrisy, pride, and self-conceit. And I seek Your protection from deafness, dumbness, madness, leprosy, and bad diseases.”[4]

28. Bad neighbor

[1] Sahih of Muslim, vol. 6 p. 7.
[2] Sunan of ibn Majah, vol. 2 p. 264.
[3] Sunan of Abi Dawud, vol. 1 p. 346.
[4] Al-Mustadrak ala as-Sahihayn, vol. 1 p. 530, Kanzol Ummal, vol. 2 p. 188.

“O Allah, I seek Your protection from a bad neighbor in the permanent abode (towns) because the neighbor of desert (Bedouin) often moves.”[1]

29. A cunning friend

“O Allah, I seek Your protection from a cunning friend whose eyes see me and whose heart watches me; if he sees a good deed, he conceals it, and if he sees a bad deed, he spreads it.”[2]

30. Knowledge and labor

“O Allah, I seek Your protection from knowledge that does not benefit, a deed that is not accepted (by Allah), and a supplication that is not responded to.”[3]

31. Debt

“O Allah, I seek Your protection from the dominance of debt, the dominance of opponents, and

the gloat of enemies."[4]

32. Enticement

"O Allah, I seek Your protection from the enticement of women and I seek Your protection from the torture of the grave."[5]

33. Abomination

"O Allah, I seek Your protection from abominable morals, abominable desires, abominable deeds, and from diseases."[6]

[1] Mustadrak al-Hakim, vol. 1 p. 572.
[2] Kanzol Ummal, vol. 2 p. 185.
[3] Sahih of Muslim, vol. 8 p. 87.
[4] Sunan of an-Nassa'iy, vol. 2 p. 268, Musnad of Ahmed bin Hanbal, vol. 2 p. 173.
[5] Kanzol Ummal, vol. 2 p. 189.
[6] Sunan of at-Tarmithi, vol. 5 p. 233.

34. Bad day

"O Allah, I seek Your protection from a bad day, from a bad night, from a bad hour, from a bad friend, and from a bad neighbor in the permanent abode."[1]

35. At travel

When the Prophet (a.s.) wanted to travel, he recited this du'a:

"O Allah, You are the companion in the travel and the successor in the family. O Allah, accompany us with loyalty and accept us with success. O Allah, cover to us the land and make the travel easy to us. O Allah, I seek Your protection from the hardship of the travel (the journey towards the afterlife) and the grief of the last abode."[2]
Supplications the Prophet taught to Ali

First supplication:

One day, the Prophet (a.s.) sent Imam Ali (a.s.) to Yemen to invite the people there to monotheism and to embrace Islam. The people of Yemen turned Muslims at Imam Ali's hand with no fight. The Prophet (a.s.) supplied Imam Ali (a.s.) with this holy supplication:

“O Allah, I turn to You with no trust from me in other than You, nor a hope taking me except to You, nor a power that I rely on, nor a means that I resort to except the seeking of Your favor, expecting of Your mercy, and the havening into the best of that which You have accustomed me to, and You are more aware of what has come to me before in my turning to You of what I like and hate; so in whatever You cast on me Your power, it is

[1] Al-Mu’jam al-Kabeer, vol. 67 p. 294.
[2] At-Tathkirah al-Hamduniyyah, vol. 8 p. 116.

praiseworthy Your trial (on me) and clear Your decree in it, and You efface what You will, and establish (what You will), and with You is the source of ordinance.

O Allah, avert from me the fates of every calamity, and the means of every hardship, and spread on me a shadow from Your mercy, vastness from Your favors, and a grace from Your pardon so that I do not like the hastening of what You have delayed nor the delaying of what You have hastened, that besides what I ask You to be my guardian to my family, children, and fellows as best as You be a guardian to any absent of the believers in keeping every honor, covering every sin, pardoning every disobedience, and repelling every affliction, and grant me for that the gratefulness to You, the remembrance of You, the good worshipping to You, and the satisfaction with Your decree of fate, O You the Guardian of the believers.

And make me, with all that You have entrusted me with and my children and what You have granted to me, be from the believing men and believing women who are in Your refuge that is not violated, in Your protection that is not assaulted, in Your neighboring that is not left, Your safeguard that is not broken, and in Your shelter that is not exposed, for whoever is in Your refuge, protection, neighboring, safeguard, and shelter will be safe and protected, and there is no power and strength except in Allah, the High, the Great.”[1]

Second supplication:

From the supplications that the Prophet (a.s.) had ta*ught to Imam Ali (a.s.) is this one narrated by Anass bin Uways:

“O Allah, You are Allah, and You are the Beneficent, and You are the Merciful, the Sovereign, the Holy, the Giver of peace, the

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 4 p. 292-293.

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Granter of security, the Guardian, the Mighty, the Compeller, the Superb, the First, the Last, the Manifest, the Hidden, the Praised, the Glorious, the Beginner, the Restorer, the Loving, the Witness, the Ancient, the Highest, the Great, the Aware, the Truthful, the Compassionate, the Merciful, the Grateful, the Forgiver, the Wise, the Lord of power, the Firm, the Vigilant, the Great, the Aware, the Rich, the Guardian, the Protector, the Lord of Majesty and Generosity, the Magnificent, the Aware, the Rich, the Guardian, the Judge, the Strainer, the Enlarger, the Just, the Loyal, the Guardian, the Truth, the Manifest, the Creator, the Bestower of sustenance, the Granter, the Forgiver, the Lord, the Trustee, the Kind, the Sustainer, the Bestower, the Lord, the Trustee, the Subtle, the Aware, the All-Hearing, the All-Seeing, the Rewarder of deeds, the Exalted, the Near, the Responder (to supplications), the Sender, the Heir, the Vast, the Everlasting, the Alive, the Existing that does not die, the Eternal, the Light, the Forgiver, the Unique, the Vanquisher, the One, the Eternal, the One who neither begets nor is He Begotten, and there is none like unto Him, the Possessor of might, the Powerful, the Aware of the unseen, the Originator, the Inventor, the Strainer, the Enlarger, the Caller, the Assistant, the Repeller, the Harmful, the Benefiting, the Honorer, the Degrader, the Sustainer, the Giver, the Prominent, the Good-doer, the Kind, the Favorer, the Giver of life and death, the Doer of whatever He wills, the Master of the Kingdom; You give the kingdom to whomsoever You like, and take away the Kingdom from whomsoever You like, You exalt whomsoever You like and degrade whomsoever You like, in Your hands is all good, and surely You have power over all things. You cause the night to pass into the day and You cause the day to pass into the night, You bring forth the living out of the dead, and you bring forth the dead out of the living, and You give sustenance to whomsoever You like without measure. (O You) the One Who causes dawn to break, Who causes the grain

and the stone germinate. Whatever is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

O my Lord! Whatever saying I have said, whatever oath I have taken, whatever vow I have vowed in this day of mine and this night; Your will is on all that, so that whatever You like may occur and whatever You do not like may not occur. So avert (affliction) away from me by Your power and might as there is no might or power save in Allah, the High, the Great.

O Allah! By these attributes that are accepted to You, send blessings on Mohammad and on the Progeny of Muhammad and forgive me, have mercy on me, accept my repentance, accept my deeds, improve my conditions, ease for me my affairs, increase my sustenance, and make me, by the Honor of Your Face, in no need of all of Your people, and save my face, hand, and tongue from asking other than You, and make to me deliverance and escape in my affairs, as You know and I do not know, and You have Power and I do not, and You have power over all things; by Your mercy O most Merciful of all the merciful, and send blessings on Mohammad and on his progeny the good,

the pure."[1]

Third supplication:

From the supplications that the Prophet (a.s.) had taught to Imam Ali (a.s.) is this one narrated by Uways al-Qurani:

"O Allah! I ask from You not from other than You, and I turn to You and not to any other than You. I ask from You, O You the security for the afraid, and the Protector of the seekers of protection; You are the Judge of all goodness, the Forgiver of slips, the Effacer of bad deeds, the Recorder of good deeds, the

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 4 p. 292-293.

Exalter of degrees, I ask You by the best of all requests and the most successful that people should not ask except by them, and I ask You by You O Allah, O Beneficent, and by Your best attributes, highest examples, and by Your blessings that are uncountable, and by Your attributes that are noblest to You, most beloved to You, most honored in position near You, the nearest as means to You, the most in getting to destination, the promptest to You in response, and by Your stored, glorious and most glorious, great and greatest Name that You love and are pleased with and pleased with whoever supplicates You by it and You respond to his supplication, and it is certain that You do not prevent Your asker by it (from response), and by every Name that is for You in the Torah, the Bible, the Psalms, and the Criterion (Furqan), and by every Name that is for You which You have taught or not taught to any one from Your people, and by every Name by which the carriers of Your Throne, Your angels, and Your choices from Your people call upon You, and by the askers from You, the turners to You, the seekers of Your protection, and by the suppliants to You, and by every servant who worships You in a land, in a sea, in a plain, or in a mountain, I supplicate You with a supplication of one whose neediness has become so heavy, whose sin so great, who has put his self to perishment, whose power has become so weak, who does not trust in anything of his deeds, nor does he find to his sin a forgiver but You, nor to his effort a refuge but You. I have escaped from You to You confessing and not disdaining, and not being haughty before worshipping You. O You, the comfort of every resorting poor, I ask You that You are Allah that there is no god but You, the Compassionate, the Favorer, the Inventor of the heavens and the earth, the Possessor of glory and generosity, the Knower of the unseen and the seen, the Beneficent, the Merciful; You are the Lord and I am the servant, You are the owner and I am the owned, You are the Mighty and I am low, You are the Rich and I am poor, You are the Alive and I am dead, You are the Immortal

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and I am mortal, You are the Good-doer and I am the bad doer, You are the Forgiver and I am sinful, You are the Merciful and I am the fallible, You are the Creator and I am the creature, You are the Powerful and I am weak, You are the Giver and I am the beggar, You are the Securer and I am afraid, You are the Sustainer and I am the sustained one, and You are the only One deserving that I complain to Him, ask for His help, and wish from Him, because how many sinful ones there are that You have forgiven and how many mistakers there are that You have pardoned, so pardon me, have mercy on me, relieve me from what has afflicted me, do not expose me with what I have committed against myself, take my hand (guide me), and the hands of my parents and children, and have mercy on us by Your mercy, O the One of Majesty and Generosity."[1]

Fourth supplication

From the other supplications that the Prophet (a.s.) had taught to Imam Ali (a.s.) is this one:

"All praise is due to Allah. There is no god but He, the King, the Truth, the Manifest, the Administrator without any minister and without consultation with any of his slaves. He is the First, who cannot be described, and the Eternal after the annihilation of all creatures. He is the greatest in Lordship, the Light of the heavens and the earths, and the Creator and Inventor of them out of nothing. With no pillar He created both of them and opened them apart. So the heavens stood stable in obedience to His commandment and the earths became fixed on the surface of the water with their pegs. Then our Lord rose high in the highest heavens, the Beneficent on the Throne He sat. Everything that is in the heaven and in the earth and in between them and what is below the earth is to Him. So, I bear witness

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 4 p. 296-297.

that verily You are Allah. There is none to elevate what You have lowered and no one to exalt him whom You leaves in disgrace and no one to bring into disgrace him whom You exalts and no one to prevent what You give and no one to give what You withhold. You are Allah, there is no god but You. You have existed when there was neither built sky nor broad earth nor brilliant sun nor dark night, nor bright day, nor deep sea, nor firm mountain, nor moving star, nor shining moon, nor blowing wind, nor raining cloud, nor flashing lightning, nor glorifying thunder, nor breathing soul, nor flying bird, nor blazing fire, nor flowing water. You existed before the existence of everything and You created everything and controlled everything and originated everything. You enriched some and reduced others to poverty, caused some to die and brought others to life, and made some people glad and others weep, and then You mounted the Throne. O Allah, You are Blessed and Supreme. You are Allah that there is no god other than You. You are the Creator, the Supporter. Your Decree is overpowering and Your Knowledge is irrefutable. Your plan is wonderful, Your promise is true, Your word is right, Your judgment is just, Your saying is right

guidance, Your Revelation is light, Your mercy is vast, Your pardon is great, Your grace is excessive, Your gift is abundant, Your cord is strong, Your might is ever-ready, the resorter to You is honored, Your punishment is severe, and Your plotting is cunning. O Lord! You are the place of every complaint, You are present in every gathering, the Witness of every secret, and the ultimate goal of every need, the Dispeller of every sorrow, the Affluence of every needy person, the fort for every refugee, the security for every afraid one, a shield for the weak, a treasure for the poor, the Deliverer of griefs, the helper of the virtuous; such is Allah, our Lord, there is no god but He. You suffice from Your servants whoever relies on You, and You are the Protector of whoever resorts to You and beseeches You. You are the shield for whoever seeks refuge with You, the

supporter of whoever seeks You support. You forgive the sins of whoever seeks Your forgiveness. Your are the Powerful One of the powerful, the greatest of the great, the Master of masters, the Lord of lords, the Guardian of guardians, the Helper of those crying for help, the Reliever of the distressed, the best of all listeners, the best of all seers, the best of all judges, the quickest of all reckoners, the most Merciful of the merciful, the best of all forgivers, the Satisfier of the needs of the faithful, and the Assistant of the virtuous.

You are Allah, there is no god but You the Lord of the worlds. You are the Creator and I am the creature. You are the Master and I am the servant. You are the Lord and I am a slave. You are the Provider and I am provided. You are the Giver and I am a beggar, You are the Generous and I am a miser. You are the Mighty and I am weak. You are the Noble and I am humble. You are the Rich and I am needy. You are the Master am I am the slave. You are the Forgiver and I am sinful. You are the Omniscient and I am ignorant. You are the Forbearing and I am hasty. You are the All-Merciful and I am mercified. You are the Curer and I am sick. You are the Responder and I am distressed. And I bear witness that verily You are Allah, there is no god but You, the Giver to Your servants (even) with no request (from them), and I bear witness that verily You are Allah, the One, the Peerless, the Unique, the Independent, the Single, and to you we must return. O Allah, have blessings upon Muhammad and his family the holy and pure, and forgive my sins, keep my faults concealed, and extend to me from You mercy and bounteous sustenance O the most Merciful of the merciful! All praise is due to Allah the Lord of the worlds, and Allah is Sufficient to us and is the best Reliable, and there is no might and power save in Allah the Exalted, the Great."[1]

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 4 p. 289-300.

Fifth supplication:

This is another supplication taught by the Prophet (a.s.) to Imam Ali (a.s.) to supplicate Allah with it at Iftar (the breaking of fasting):

“O Allah the Lord of the Great Light, the Lord of the Sublime Throne, the Lord of the Swelling Sea, the Lord of the Big Shaf’ (the day of Eid ul-Adha) and the Honored Light, and the Lord of the Torah, the Bible, the Psalms, and great Criterion (Furqan).

You are God in the heavens and God in the earth, and there is no god in them other than You. You are Mighty in the heavens and Mighty in the earth, and there is no mighty one in them other than You. You are King in the heavens and King in the earth, and there is no king in them other than You.

I ask You by Your Great Name, by the Light of Your Holy Face, and Your Ancient Kingdom, O You Ever-Living, Eternal, Ever-living, Eternal, and by Your Name by which the heavens and the earth have shone, and Your Name by which the first people had been righteous and by which the last people become righteous. O You the Alive One before everything alive, and the Alive One after everything alive, O You the Alive One, there is no god but You; have blessings on Muhammad and the progeny of Muhammad and forgive my sins and make to me in my affairs ease and near deliverance and fix me on the religion of Muhammad and the progeny of Muhammad, and on the guidance of Muhammad and the progeny of Muhammad, and on the Sunna of Muhammad and the progeny of Muhammad, peace be on him and on them, and make my deeds from among the accepted and highly raised deeds, and grant to me as You have granted to Your saints and the people of Your obedience, for I believe in You, rely on You, turn to You, and my coming is to You, and gather to me and to my family the whole goodness, and keep away from me, from my parents, from my family, and

from my children the whole evil; You are the Kind, the Favorer, the Originator of the heavens and the earth, You give goodness to whomever You like and withhold it from whomever You like, so bestow on me Your mercy, O You the most Merciful of the merciful.”[1]
Supplications the Prophet taught to Fatima

The Prophet (a.s.) himself brought up and educated his daughter Fatima, the principal of all women of the worlds. He fed her with all kinds of piety and planted in her all excellent qualities and high morals that made her a unique and unequaled example for every Muslim woman. From that which the Prophet (a.s.) fed Fatima (a.s.) with were noble supplications that made her close to Allah all the time by them. The following are some of those supplications:

First supplication

“O Allah the Noblest Mentioned One, and the most Ancient One in glory and might, O Allah the Merciful One for every seeker of mercy, and the Refuge of every resorter to You, O Allah Who

have pity on every grieved one who complains his grief and sorrow to You, O Allah the best One from Whom favor is asked and You give it secretly, O Allah Whom the angels that are shining with light fear, I ask You by the Names that the carriers of Your Throne call upon You by, and those around Your Throne in Your light glorify You by them for the fear of Your punishment, and by the Names that Gabriel, Michael, and Israfel call upon You by, that You may respond to me, relieve my grief, and keep my sins concealed.

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 4 p. 301-302.

O You Who order of the Cry in His creatures and soon they will be resurrected in the al-Sahira,[1] I ask (You) by that Name by which You give life to the rotten bones, that You give life to my heart, dilate my chest, and improve my affairs.

O You Who have singled out the everlastingness for Yourself and created for Your creation death and life, O You Whose doing is just a saying, Whose saying is a commandment, and Whose commandment is executed on whomever You like, I ask You by the Name by which Your friend (Abraham) had called upon You when he was thrown into fire and You responded to him and said, (O fire, be coolness and peace for Abraham),[2] and the Name by which Moses had called upon You from the right side of the mountain, and You responded to him, and the Name by which You had relieved the distress of Ayyoub (Job), and accepted the repentance of Dawud (David), and subjugated for Solomon the wind to blow, and (subjugated) the Devils, and taught him the language of birds, and the Name by which You had granted to Zachariah Yahya, and created Jesus from the Holy Spirit with no father, and the Name by which You had created the Throne and the Divine Seat, and the Name by which You had created the Angels, and the Name by which You had created the jinn and men, and the Name by which You had created the whole creation and everything You wanted, and the name by which You had the power over everything, I ask You be these Names that You may give to me what I ask You for, and satisfy my needs."[3]

[1] It is said, as in traditions, that al-Sahira is a land in other where than this earth where people shall be resurrected.
[2] Qur'an, 21:69.
[3] The Life of the Principal of Women Fatima az-Zahra', p. 55-57.

Second supplication:

The Prophet (a.s.) taught Fatima (a.s.) this du'a to be recited at affliction:

"O You the Aware of the unseen and the secrets in the inners, O You the Obeyed the All-Knowing,

O Allah, O Allah, O Allah, the defeater of the parties for Muhammad, the Plotter against the Pharaoh for Moses, the Savior of Jesus from the hands of the unjust, the Rescuer of the people of Noah from drowning, the Merciful to Your servant Jacob, the Reliever of Job's distress, the Savior of Thun-Noon (Jonah) from darks, the Doer of every goodness, the Guide to every goodness, the Enjoiner on every goodness, the Creator of goodness, and the One of goodness, You are Allah; I turn to You in what I know and You are the Knower of the unseen, I ask You to have blessings on Muhammad and the progeny of Muhammad."[1]

Third supplication:

From the supplications that the Prophet (a.s.) taught to his daughter Fatima (a.s.) is this one to repel sleeplessness. Imam Ali narrated that once Fatima (a.s.) complained to the messenger of Allah (a.s.) of sleeplessness and he said to her to supplicate Allah with this du'a:

"O You the Satisfier of hungry abdomens, the Coverer of naked bodies, the Calmer of beating nerves, the Putting to sleep of sleepless eyes, calm down my beating nerves, and permit to my eye a soon sleeping."[2]

[1] Bihar al-Anwar, vol. 88 p. 370.
[2] The Life of the Principal of Women Fatima az-Zahra', p. 58.

Fourth supplication:

The Prophet (a.s.) taught this supplication to Fatima (a.s.) to recite it when she wanted to go into the mosque:

"O Allah, forgive me my sins and open to me the doors of Your favor."

And to recite, when going out of the mosque:

"O Allah, forgive me my sins and open to me the doors of Your mercy."[1]

[1] The Life of the Principal of Women Fatima az-Zahra', p. 58.

Educational recommendations

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The Prophet (a.s.) paid much attention to establish a society balanced in behavior, understanding, values, and morals. Therefore, he supplied the society with treasures in the field of education and social development that would take people to perfection.
The Prophet's recommendations to Imam Ali

The Prophet (a.s.) recommended Imam Ali (a.s.) with maxims and decencies to be not specially for Imam Ali (a.s.), but to be a guide and method for all Muslims…here, we choose only some passages from those recommendations and not all of their texts.

1. The Prophet (a.s.) said to Imam Ali (a.s.),

"O Ali, from certainty is that you should not please anyone by displeasing Allah, or praise anyone for what Allah has given to you, or dispraise anyone for what Allah has not given to you, because livelihood cannot be brought by a desire of a greedy one nor can it be kept away by the dislike of a disliker. Allah by His will and favor has made mercy and deliverance in certainty and satisfaction, and made grieve and sorrow in suspicion and dissatisfaction.

O Ali, there is no poverty worse than ignorance, no property more beneficial than reason, no loneliness more desolate than self-conceit, no assistance better than consultation, no reason like (good) management, no ancestry like good morals, and no worship like consideration.

O Ali, the plague of speech is lying, the plague of knowledge is forgetting, the plague of worship is slackness, the plague of generosity is the reminding of the favor, the plague of courage is oppression, the plague of beauty is the self-conceit, and the plague of ancestry is priding.

O Ali, Keep to truthfulness and let no lie come out of your mouth at all, and do not dare to commit any treason at all. Fear Allah as if you see Him. Spend your wealth and soul for the sake of your religion. Do keep to the good morals, and do avoid the bad morals.

O Ali, the most beloved deeds to Allah the Almighty are three things; he, who carries out what Allah has imposed on him, is one of the best worshippers, he, who abstains from what Allah has prohibited, is one of the most pious people, and he, who is satisfied with what Allah has given to him, is one of the wealthiest people."

O Ali, there are three things that are from the nobilities of character; to maintain kinship with those who shun you, to give to those who deprive you, and to pardon those who wrong you.

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O Ali, there are three saving things; to restrain your tongue, weep for your sin, and feel satisfied (and pleased) in your house.

O Ali, the masters of deeds are three things; being just to people against yourself, regarding brothers (others) as equal (to you) for the sake of Allah, and remembering Allah at any case.

O Ali, there are three men that are from the guests of Allah; a man who visits his believing brother for the sake of Allah is one of the visitors of Allah and Allah surely is generous to His visitors and He grants them what they ask for, and a man who offers a prayer and then he anthems until the next prayer is the guest of Allah, and surely Allah is generous to His guests, and the performers of major hajj and minor hajj are delegations to Allah, and surely Allah is generous to His delegations.

O Ali, there are three things that their rewards are in this life and in the afterlife; the performing of hajj keeps poverty away, charity repels afflictions, and the maintaining of kinship prolongs one's age.

O Ali, there are three things that if someone does not have them, his deeds shall not be right; piety that hinders him from the disobediences of Allah the Almighty, knowledge by which he refutes the ignorance of the fool, and reason by which he humors people.

O Ali, there are three men that shall be under the shadow of the Throne on the Day of Judgment; a man who wishes to his brother what he wishes to himself, a man who faces a matter but he does not act until he knows well whether there is satisfaction or dissatisfaction to Allah in that matter, and a man who does not censure his brother for some defect until he repairs that defect in himself, and whenever he repairs a defect in himself, he shall find another, and it is sufficient to man to be busy with himself.

O Ali, there are three things that are from the gates of piety; generosity, good speaking, and patience with harm.

O Ali, in the Torah there are four things beside four things; he who is stingy with the worldly life is angry at Allah, he who complains against a calamity that has afflicted him, as if he complains against his Lord, he who comes to a wealthy person and makes himself low before him, the two thirds of his religion shall go away, and he who shall enter the Fire from this nation is one of those who have taken the signs of Allah as mere amusement and play.

There are four things beside four things; whoever prevails shall appropriate, whoever does not consult (others) shall regret, as you condemn (others) you shall be condemned, and poverty is the

major death.

He was asked: is it the poverty of dinars and dirhams? He said: it is the poverty in religion.

O Ali, every eye shall weep on the Day of Judgment except three eyes; an eye that has remained sleepless in the way of Allah, an eye that has been lowered before the prohibitions of Allah (unlawful look), and an eye that has shed tears for fear of Allah.

O Ali, blessed is the figure that Allah looks at while weeping for a sin that no one has ever known except Allah.

O Ali, there are three destructive things and three saving things. As for the destructive things, they are; followed desires, obeyed stinginess, and self-deceit. And as for the saving things, they are; justice at satisfaction and angry, temperance in wealth and poverty, the fear of Allah secretly and openly as if you see Him (Allah), and if you do not see Him, surely He sees you.

O Ali, there are three things that truthfulness is ugly in; talebearing, telling a man about his wife what he hates, and refuting someone intending to do good.

O Ali, there are four things that go in vain; the eating after being satiate, a lamp in the light of the moon, the planting in a moor, and the doing of a favor to one who is not fit for it.

O Ali, there are four things that are the promptest in being punished for; a man that you do him good and he rewards your good doing by doing you bad, a man that you do not wrong but he wrongs you, a man that you agree with him on something and you are loyal to him but he betrays you, and a man that you maintain kinship with but he turns his back to you.

O Ali, there are four things that whoever has had, his faith in Islam shall be perfect; truthfulness, gratefulness, modesty, and good manners.

O Ali, the littleness of asking people for needs is the present wealth, and the muchness of being in need of people is a basement and it is the present poverty."[1]

2. In another recommendation, the Prophet (a.s.) said to Imam Ali (a.s.), "O Ali, every sin has a repentance except bad morals, for whenever their owner gets out of a sin, he falls into another."[2]

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3. The Prophet (a.s.) said to Imam Ali (a.s.),

“O Ali, the best of jihad is when one does not intend to do wrong to anyone.”

O Ali, whoever people fear his tongue is from the people of the Hell.

O Ali, the worst of people is one whom people respect just to be safe from his impudence and from the harm of his evil.

O Ali, the worst of people is one who sells his afterlife for his worldly life, and worse than him is one who sells his afterlife for the life of other than him.”[3]

4. The Prophet (a.s.) said to Imam Ali (a.s.),

“O Ali, Allah the Almighty has removed by Islam the arrogance of the Pre-Islamic people and their priding on their fathers. Surely the human beings are from Adam and Adam is from earth, and the most honored one of them is the most pious.”[4]

5. The Prophet (a.s.) said to Imam Ali (a.s.),

[1] Tuhaf al-Uqool, p. 6-9.
[2] Musnad of Imam Ali, p. 47.
[3] Wasa’il ash-Shia, vol. 6 p. 333.
[4] Bihar al-Anwar, vol. 77 p. 53.

“O Ali, I forbid you from three things; envy, stinginess, and pride.”[1]

6. The Prophet (a.s.) said,

“O Ali, he, who learns a science to compete by it with the fools, or to argue with scientists, or to invite people for himself, is from the people of the Hell.”[2]

7. The Prophet (a.s.) said,

“O Ali, care for four things before four things; your youth before your old age, your health before your illness, your wealth before your poverty, and your life before your death.”[3]

8. The Prophet (a.s.) said,

"O Ali, make your manners good with your family, neighbors, associates, and companions and you shall be recorded near Allah in the high degrees."[4]

9. The Prophet (a.s.) said,

"O Ali, there are three things that are from the gates of piety; generosity, good speech, and patience with harms."[5]

The Prophet's recommendation to Fatima

The Prophet (a.s.) had recommended his daughter Fatima (a.s.) with this recommendation saying,

"He is not from the believers the one whose neighbors do not feel safe from his vices. Let him, who believes in Allah and the

[1] Bihar al-Anwar, vol. 77 p. 53.
[2] Ibid., p. 54.
[3] Ibid., p. 49. It means to perform one's obligations and to do good deeds during one's youth before his old age, and when healthy before being ill…etc.
[4] Bihar al-Anwar, vol. 77 p. 67.
[5] Ibid., p. 62.

Last Day, not harm his neighbor. Let him, who believes in Allah and the Last Day, either say good (things) or keep silent. Allah the Almighty loves a patient, abstinent one and He hates an indecent, stingy one who is importunate in demanding. Modesty is from faith and faith is in the Paradise, and indecency is from obscenity and obscenity is in the Fire…"[1]

The Prophet's recommendation to Qays

One day, Qays bin Aasim came to the Prophet (a.s.) with some men from Bani Tamim and he asked the Prophet (a.s.) to offer him a recommendation that might benefit him, for he lived in the desert. The Prophet (a.s.) said to him,

"O Qays, there is with glory lowness, with living death, and with this life an afterlife. Everything has a reckoner, over everything there is a watcher, for every good deed there is a reward, for every bad deed there is a punishment, and for every end there is a prescribed book, and you must, O Qays, have a companion to be buried with you who shall be alive while you shall be dead. So if he is generous, he shall be kind to you, and if he is villain, he shall deny you, and then he shall not be resurrected except with you and you shall not be resurrected except with him, and you shall not be asked except about him. So do not make him except good, because if he is good you shall be delighted with him and if he is bad you shall not feel aversion except from him; he is your

deeds."[2]
The Prophet's recommendation to Ibn Mas'ud

Abdullah bin Mas'ud was one of the closest companions of the Prophet (a.s.). He did very well in his jihad for Allah and Islam, and he met different kinds of torment from Quraysh. In return

[1] The Life of the Principal of Women Fatima az-Zahra', p. 54.
[2] Bihar al-Anwar, vol. 77 p. p. 111.

for that, the Prophet (a.s.) was too loyal to him and he offered to him this immortal recommendations.

Ibn Mas'ud narrated, "One day, five men from our companions and I came to the Prophet after a famine that had afflicted us where we did not drink and eat for four months except water, milk, and the leaves of trees. We asked: until when shall we suffer this severe famine?

The Prophet said, 'You shall suffer it as long as you live; therefore, give thanks to Allah, for I have read the Book of Allah that has been revealed to me and to those before me, and I have found those who would enter the Paradise not other than the patient.'"

Then the Prophet (a.s.) began advising Ibn Mas'ud with these recommendations that we mention just some of them. The Prophet (a.s.) said,

"O ibn Mas'ud, Allah the Almighty has said, (only the patient will be paid back their reward in full without measure),[1] and (These shall be rewarded with high places because they were patient),[2] and (Surely I have rewarded them this day because they were patient, that they are the triumphants).[3]

O ibn Mas'ud, this saying of Allah, (And He has rewarded them, because they were patient, with garden and silk),[4] and (These shall be granted their reward twice, because they have persevered),[5] and (Or do you think that you would enter the garden while yet the state of those who have passed away before

[1] Qur'an, 39:10.
[2] Qur'an, 25:75.
[3] Qur'an, 23:111.
[4] Qur'an, 76:12.
[5] Qur'an, 28:54.

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before you has not come upon you; distress and affliction befell them),[1] and (And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient).[2]

Some one asked, 'O messenger of Allah, who are the patient?'

The Prophet (a.s.) said, 'They are those who are patient with the obedience of Allah and with His disobedience, who have gained lawful gain, spent moderately, and done favors, and therefore they shall be successful and prosperous.' Then, the Prophet (a.s.) said to ibn Mas'ud,

'O ibn Mas'ud, there appear on them (the patient) reverence, gravity, calmness, pondering, leniency, justice, learning, consideration, good management, piety, benevolence, abstinence, the love (of others) for (the sake of) Allah, the hatred for Allah, giving trusts back to their owners, justice in judgment, maintenance of true witness, supporting the people of the truth, resistance against sinners, and pardoning of mistakers.

O ibn Mas'ud, they are those who when being afflicted, they are patient, and when given, they are grateful, and when judging, they are just, and when speaking, they are truthful, and when promising, they fulfil (their promise), and when erring, they ask for forgiveness, and when doing good, they are delighted, and when the ignorant address them, they say: 'Peace', and when passing by what is vain, they pass by it with dignity, and who spend the night before their Lord, prostrate and standing, , and they speak to people kindly. O ibn Mas'ud, by Him Who has sent me with the truth, it is these who are triumphant.

[1] Qur'an, 2:214.
[2] Qur'an, 2:155.

O ibn Mas'ud, (Is he whose heart Allah has opened for Islam so that he follows a light from his Lord).[1] When this light comes into the heart, the heart is opened and dilated.'

One of the attendants asked, 'O messenger of Allah, does that have any sign?'

The Prophet (a.s.) said, 'Yes, the turning away from the abode of enticement (the worldly life), the turning to the abode of immortality, and the getting ready for death before its time. Whoever turns his back to this life, he does not wish for it and he leaves it for its people.'

The Prophet (a.s.) added, 'O ibn Mas'ud, the saying of Allah (He might try you, which of you is best

in conduct)[2] means that which of you is more abstinent towards this life which is the abode of enticement, the abode of one who has no abode, and to which, that who has no reason, accumulates (wealth…etc.). Surely the most fool of people is he who wishes for this life. Allah the Almighty has said, (Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement)[3] and Allah the Almighty has said, (and We granted him wisdom while yet a child).[4] It means the asceticism in this life. Allah has said to Moses, 'O Moses, the adorned ones shall not adorn themselves with any adornment more attractive to My eye like asceticism. O Moses, if you see poverty coming,

[1] Qur'an, 39:22.
[2] Qur'an, 11:7, 67:2.
[3] Qur'an, 57:20.
[4] Qur'an, 19:12.

you say: welcome to the sign of the righteous, and if you see wealth coming, you say: a guilt whose punishment has come sooner.

O ibn Mas'ud, (think of) of this saying of Allah the Almighty, (And were it not that all people would have become one nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah (to make) of silver the roofs of their houses and the stairs by which they ascend. And for their houses doors (of silver) and couches of silver whereon to recline. And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard against evil),[1] and His saying, (Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away. And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be rewarded).[2]

O ibn Mas'ud, whoever longs for the Paradise hastens to do good deeds, and whoever fears the Fire gives up desires, and whoever expects death refrains from lusts, and whoever turns his back to this life calamities shall be easy to him.

O ibn Mas'ud, (think of) this saying of Allah the Almighty, (The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men).[3]

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O ibn Mas’ud, Allah has chosen Moses by the talking to him, when the green of legumes could be seen in his abdomen

[1] Qur'an, 43:33-53.
[2] Qur'an, 17:18-19.
[3] Qur'an, 3:14.

because of his thinness, but when Moses went to the shadow, he did not ask except for some food to eat because of hunger.

O ibn Mas’ud, if you want, I shall tell you about Noah the prophet of Allah; he lived one thousand but fifty years inviting for Allah. In the morning he said: I shall not remain (alive) until the evening, and when the evening came, he said: I shall not remain until the morning. Therefore, his clothes were of animal hair and his food was barley.

And if you want, I shall tell you about Solomon; though he was a great king he himself ate barley and offered to people white wheat, and his clothes were of animal hair. When the night came, he hanged his hand to his neck and began offering prayers until the morning.

And if you want, I shall tell you about Abraham the friend of Allah; his clothes were of wool and his food was barley.

And if you want, I shall tell you about Yahya (Prophet John); his clothes were of tree fibers and he ate the leaves of trees.

And if you want, I shall tell you about Jesus the son of Mary that is a wonder; he said: my sustenance is hunger, my sign is the fear (of Allah), my clothing is of wool, my mount is my two legs, my lamp in the night is the moon, my warm in the winter is the rays of the sun, and my fruits and nourishment are the legumes of the ground which beasts and cattle eat from. I spend the night while having nothing and when the morning comes I have nothing, but there is no one on the face of the earth wealthier than me.

O ibn Mas’ud, all that was from them (the prophets). They hated what Allah hated, deemed low what Allah deemed low and regarded insignificant what Allah regarded insignificant.

Allah praised them in His Book. He said about Noah, (Surely he was a grateful servant).[1]

He said about Abraham, (And Allah took Abraham as a friend).[2]

He said about David, (O Dawud! We have set you as a viceroy in the earth).[3]

He said about Moses, (And Allah spoke directly unto Moses).[4]

He also said about Moses, (and We brought him nigh in communion).[5]

He said about John, (And we gave him wisdom when a child).[6]

He said about Jesus, (O Eesa son of Mariyam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, that 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 Torah and the Bible, and when you determined out of clay a thing like the form of a bird by My permission).[7]

And He said, (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).[8]

O ibn Mas'ud, all that was because of what Allah had frightened them of, saying in His Book, (And surely Hell is the promised place of them all. It has seven gates; for every gate there shall be

[1] Qur'an, 17:3.
[2] Qur'an, 4:125.
[3] Qur'an, 38:26.
[4] Qur'an, 4:164.
[5] Qur'an, 19:52.
[6] Qur'an, 19:12.
[7] Qur'an, 5:110.
[8] Qur'an, 21:90.

a separate part of them),[1] and (and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly).[2]

O ibn Mas'ud, the Fire shall be for whoever practices a prohibited thing and the Paradise shall be for whoever turns his back to a permissible thing. Therefore, keep to asceticism because that is from what Allah prides on with the angels and by which He will come to you with His face, and the Almighty will have blessing on you.

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O Ibn Mas'ud, after me, peoples shall come who shall eat variant kinds of foods, ride mounts, make up like the makeup of a wife for her husband, adorn themselves like women, and wear their (women) uniform like the uniform of arrogant kings. They shall be the hypocrites of this nation at the end of time. They shall be drinkers of wines, players of gambling, followers of lusts, abandoners of congregations, sleepers at time of obligations, and wasters of their boundaries. Allah the Almighty says, (But there came after them a generation, who neglected prayers and followed sensual desires, so they will meet perdition).[3]

O ibn Mas'ud, they are like oleander; its flower is beautiful but its taste is bitter. Their speech is full of wisdom whereas their deeds are a disease that cannot be cured. (Do they not then reflect on the Qur'an? Nay, on the hearts there are locks).[4]

O ibn Mas'ud, what shall benefit one who enjoys the pleasures of this life when he shall be thrown forever into the Fire? (They

[1] Qur'an, 15:43-44.
[2] Qur'an, 39:69.
[3] Qur'an, 19:59.
[4] Qur'an, 47:24.

know the outward of this world's life, but of the hereafter they are absolutely heedless).[1] They shall build houses, erect palaces, and decorate mosques, but their interest shall be not but the pleasures of this life which they shall be keeping to and involving into. Their gods shall be their abdomens (desires). Allah the Almighty has said, (And you make strong fortresses that perhaps you may last forever. And when you lay hands (on men) you lay hands (like) tyrants. So guard against (the punishment of) Allah and obey Me),[2] and said, (Have you then considered him who takes his low desire for his god, and Allah has made him err purposely and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful).[3]

He is not but a polytheist that makes his desires his religion and his abdomen as his god; whenever he desires any thing permissible or impermissible, he shall not abstain from it. Allah the Almighty has said, (and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment).[4]

O ibn Mas'ud, their mihrabs are their women, their honor is their dirhams and dinars, and their purpose is their abdomens. These are the worst of evildoers; sedition is with them and to them it shall return.

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O ibn Mas’ud, (think of) the saying of Allah the Almighty, (Have you then considered if We let them enjoy themselves for years?

[1] Qur'an, 30:7.
[2] Qur'an, 26:129-131.
[3] Qur'an, 45:23.
[4] Qur'an, 13:26.

Then there comes to them that with which they are threatened. That which they were made to enjoy shall not avail them).[1]

O ibn Mas’ud, their bodies are not satisfied and their hearts do not show reverence.

O ibn Mas’ud, Islam has started strange and shall return strange as it has started. So blessed are the strangers! Whoever of your offspring shall live in that time should not offer greetings in their meetings, not escort their deads, and not visit their sick ones, because they shall follow your law and appear with your mission, but they shall contradict your deeds, and so they shall die on other than your religion. They are not from me nor am I from them. Therefore, do not fear anyone other than Allah, because Allah the Almighty says, (Wherever you are, death will overtake you, though you are in lofty towers),[2]and (On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light…and the deceiver deceived you concerning Allah. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the Fire; it is your patron and evil is the end).[3]

O ibn Mas’ud, whoever learns knowledge intending (the interests of) this life and prefers to it (knowledge) the love of this life and its pleasures shall deserve the wrath of Allah and shall be in the lowest abyss of Fire with the Jews and the Christians who have turned their backs to the Book of Allah. Allah the Almighty has said, (and when there comes unto them

[1] Qur'an, 26:205-207.
[2] Qur'an, 4:78.
[3] Qur'an, 57:13-15.

that which they know (to be the truth) they disbelieve therein. The curse of Allah is on the disbelievers).[1]

O ibn Mas’ud, whoever learns the Qur'an just for this life and its interests, Allah will prevent him

from entering the Paradise.

O ibn Mas'ud, whoever learns knowledge but does not act according to it Allah will resurrect him blind on the Day of Resurrection, and whoever learns knowledge just for pride and fame wishing for the interests of this life Allah will deprive him of his blessing, depress his living, and leave him to his desires, and whomever Allah leaves to his desires shall perish. Allah the Almighty has said, (And whoever hopes for the meeting with his Lord, let him do righteous work, and make none sharer of the worship with his Lord).[2]

O ibn Mas'ud, let your companions be the righteous and your brothers the pious and the ascetics, because Allah the Almighty has said in His Book, (Friends on that day will be foes, one to another, except the Righteous).[3]

O ibn Mas'ud, keep to the fear of Allah and the performing of obligations, because He says, (He is worthy to be feared and worthy to forgive)[4] and says, (Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord).[5]

O ibn Mas'ud, keep away from you what does not concern you and keep to what suffices you, because Allah says, (Every man

[1] Qur'an, 2:89.
[2] Qur'an, 18:110.
[3] Qur'an, 43:67.
[4] Qur'an, 74:56.
[5] Qur'an, 98:8.

of them shall on that day have an affair which will occupy him (to be headless of others).[1]

O ibn Mas'ud, beware to give up an obedience and go to a disobedience pitying your family, because Allah the Almighty says, (O people! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Surely Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah).[2]

O ibn Mas'ud, beware of this life and its pleasures, lusts, and adornment, and the eating of the ill-gotten gains, and gold, silver, mounts, women, children, accumulations of gold and silver, cattle, and tilth, for that is the pleasure of the worldly life and with Allah there is the most excellent abode. (Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's

pleasure; and Allah is Seer of the servants).[3]

O ibn Mas'ud, do not be self-deceit before Allah, nor be self-deceit by your prayers, deeds, piety, and worship.

O ibn Mas'ud, when you recite the Book of Allah and get at a verse that has enjoining and forbidding, repeat it with pondering and consideration and do not be heedless to that, because the forbidding means the avoiding of disobediences and the enjoining means the doing of goodness and benevolence. Allah the Almighty says, (Then how will it be when We shall gather them together on a day about which there is no doubt,

[1] Qur'an, 80:37.
[2] Qur'an, 31:33.
[3] Qur'an, 3:15.

and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly).[1]

O Ibn Mas'ud, do not deem a sin as insignificant or trivial, and avoid major sins, because when a servant shall look at his sins on the Day of Judgment, his eyes shall shed pus and blood. Allah the Almighty says, (On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there might be a long duration of time).[2]

O ibn Mas'ud, When it said to you: 'Fear Allah', do not be angry, because He says, (And when it is said unto him: Be careful of thy duty to Allah, pride carries him off to sin, therefore hell is sufficient for him).[3]

Historians mention that Abdul Melik bin Marwan, the Umayyad king, used to say, "Whoever enjoins on us the fear of Allah we will behead him."

The Prophet (a.s.) added, 'O ibn Mas'ud, make your hope little; when it is morning, you say: I may not remain alive until the evening, and when it is evening, you say: I may not remain alive until the morning. Get yourself ready for leaving this life, and love the meeting with Allah and do not hate His meeting, because Allah loves the meeting with whoever loves the meeting with Him and hates the meeting with whoever hates the meeting with Him.

O ibn Mas'ud, by Him Who has sent me with the truth, a time shall come to people when they consider wine as lawful…the

[1] Qur'an, 3:25.
[2] Qur'an, 3:30.
[3] Qur'an, 2:206.

curse of Allah, the angels, and of people in whole be on them. I am free from them and they are free from me.

O ibn Mas'ud, one, who commits adultery with his mother, is easier to Allah than one who mixes with his money inasmuch as a grain of mustard seed out of usury, and whoever drinks an alcoholic drink a little or much is worse to Allah than one who eats usury, because it (wine)[1] is the key to every evil.

O ibn Mas'ud, when you do a doing, make it loyally for the sake of Allah, because He does not accept from His servants except the loyally done deeds. He says, (And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High, and he shall soon be well-pleased).[2]

O ibn Mas'ud, leave aside the pleasures of this life, its foods, sweet, warm, cool, ease, and enjoyments and keep your self to abstinence from them, because you shall be asked about all that. Allah the Almighty says, (Then on that day you shall most certainly be questioned about the boons).[3]

O ibn Mas'ud, let this life and its pleasures not busy you, for Allah the Almighty says, (What! did you then think that We had created you in vain and that you shall not be returned to Us).[4]

O ibn Mas'ud, if you do a doing of benevolence and you intend by it other than Allah, then do not expect from Him a reward for

[1] We have discussed the great harms of wine in our book, Labor and the Rights of a Laborer in Islam.
[2] Qur'an, 92:19-21.
[3] Qur'an, 102:8.
[4] Qur'an, 23:115.

that, for He says, (and on the Day of Resurrection We assign no weight to them).[1]

O ibn Mas'ud, If people praise you and say that you fast in the day and spend the night in worship while you do not do so, then do not be delighted with that, because Allah the Almighty says, (Do

not think those who rejoice for what they have done and love that they should be praised for what they have not done; so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement).[2]

O ibn Mas'ud, do a lot of good deeds and benevolence, because both a good-doer and a bad-doer shall regret; the good-doer shall say: I wish I had done much more good deeds, and the bad-doer shall say: I have been neglectful. The proof of that is His saying, (Nay! I swear by the self-accusing soul).[3]

O ibn Mas'ud, do not advance sin and delay repentance, but advance repentance and delay sin, for Allah the Almighty says in His Book, (But man would fain deny what is before him).[4]

O ibn Mas'ud, beware of enacting a heretical norm, because if a servant enact a bad norm, he shall bear its sin and the sin of whoever practices it. Allah the Almighty has said, (and We record that which they send before (them) and that which they leave behind),[5] and (Man shall on that day be informed of what he sent before and (what he) put off).[6]

[1] Qur'an, 18:105.
[2] Qur'an, 3:188.
[3] Qur'an, 75:2.
[4] Qur'an, 75:5.
[5] Qur'an, 36:12.
[6] Qur'an, 75:13.

O ibn Mas'ud, do not lean on this life and do not trust in it, because you shall leave it soon. Allah the Almighty says, (So We turned them out of gardens and springs),[1] (And cornfields and palm-trees having fine spadices).[2]

O ibn Mas'ud, consider the ancient nations and the tyrannical kings who had passed away, for Allah says, (and Aad and Thamud and the dwellers of the Rass and many generations between them).[3]

O ibn Mas'ud, be careful to give up sin secretly and openly, (whether) minor or major (it is), because Allah the Almighty sees you wherever you are and He is with you, so avoid them (sins).

O ibn Mas'ud, fear Allah in secrecy and openness, on the land and in the sea, in the night and the day, because He says, (Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with

them wheresoever they are).[4]

O ibn Mas'ud, take Satan as enemy, for Allah the Almighty says, (Surely Satan is your enemy, so take him for an enemy),[5] and He says about Iblis, (Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and you shall not find most of them thankful),[6] and (He said: The truth then is and the truth

[1] Qur'an, 26:57.
[2] Qur'an, 26:148.
[3] Qur'an, 25:38.
[4] Qur'an, 58:7.
[5] Qur'an, 35:6.
[6] Qur'an, 7:17.

do I speak. That I will most certainly fill hell with you and with those among them who follow you all).[1]

O ibn Mas'ud, be careful not to eat impermissible thing, not to wear impermissible thing, not to take from impermissible thing, and not to disobey Allah, because Allah the Almighty says to Iblis, (And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive),[2] and says, (therefore let not this world's life deceive you, nor let the deceiver deceive you in respect of Allah).[3]

O ibn Mas'ud, do not approach any impermissible thing of wealth and women, for Allah the Almighty says, (And for him who fears to stand before his Lord are two gardens),[4] and do not prefer the worldly life to the afterlife by pleasures and lusts, because Allah the Almighty says in His Book, (Then as for him who is inordinate, and prefers the life of this world, then surely the hell is the abode).[5]

O ibn Mas'ud, do not betray any one in some money that he leaves with you or a trust that he entrusts you with, because Allah says, (Surely Allah commands you to make over trusts to their owners).[6]

O ibn Mas'ud, do not talk about anything except when knowing it that you have heard or seen it, for Allah the Almighty says,

[1] Qur'an, 38:84-85.
[2] Qur'an, 17:64.

[3] Qur'an, 31:33, 35:5.
[4] Qur'an, 55:46.
[5] Qur'an, 79:37-39.
[6] Qur'an, 4:58.

(And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that),[1] and (Their testimony shall be written down and they shall be questioned),[2] and (When the two Receivers receive, sitting on the right and on the left. He utters not a word but there is by him a watcher at hand),[3] and (And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein).[4]

O ibn Mas'ud, do not worry about livelihood, for Allah the Almighty says, (And there is no animal in the earth but on Allah is the sustenance of it)[5], and (And in the heaven is your sustenance and what you are promised of),[6] and (And if Allah touch you with affliction, there is none to take it off but He; and if He touch you with good, then He has power over all things).[7]

O ibn Mas'ud, by Him Who has sent me with the truth as prophet, whoever turns his back to this life and wishes for the trade of the afterlife surely Allah will trade for him behind his trade and make his trade profitable. Allah the Almighty says, (Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about).[8]

[1] Qur'an, 17:36.
[2] Qur'an, 43:19.
[3] Qur'an, 50:17-18.
[4] Qur'an, 50:16.
[5] Qur'an, 11:6.
[6] Qur'an, 51:22.
[7] Qur'an, 6:17.
[8] Qur'an, 24:37.

Do not relieve your tongue from the remembrance of Allah, and that is by saying: glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is great. This is the profitable trade. Allah the Almighty says, (…they hope for a gain which will not perish. That He may pay them back fully their rewards and give them more out of His grace).[1]

O ibn Mas'ud, make whatever you see by your eye and your heart admires it (make it) for Allah,

for this is the trade of the afterlife; Allah the Almighty says, (What is with you passes away and what is with Allah is enduring).[2]

O ibn Mas'ud, love the righteous because man shall be (resurrected) with whom he loves, and if you cannot do deeds of benevolence, then love the ulama (scholars), because Allah the Almighty says, (And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they).[3]

O ibn Mas'ud, beware to associate anything with Allah for a twinkle of an eye even if you are sawed by a saw, cut into pieces, crucified, or burned in fire. Allah the Almighty says, (And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord).[4]

O ibn Mas'ud, be patient with those who make remembrance of Allah, glorify Him, often say 'there is no god but Allah', praise Him, do due to His obedience, and call upon Him in the morning and in the evening. Allah says, (And withhold yourself

[1] Qur'an, 35:29-30.
[2] Qur'an, 16:96.
[3] Qur'an, 4:69.
[4] Qur'an, 57:19.

with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them),[1] and (neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust).[2]

O ibn Mas'ud, do not prefer to the remembrance of Allah anything, because He says, (and certainly the remembrance of Allah is the greatest),[3] and (Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me),[4] and (And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me),[5] and (Call upon Me, I will answer you).[6]

O ibn Mas'ud, Keep to calmness and gravity, and be easy, lenient, chaste, submissive (to Allah), pious, pure, dutiful, immaculate, purified, truthful, loyal, sound, right, reasonable, righteous, patient, grateful, faithful, god-fearing, worshipping, ascetic, merciful, knowledgeable, and aware (of religion). Allah the Almighty says, (Most surely Ibrahim was forbearing, tender-hearted, oft-

returning (to Allah)),[7] and (And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. And they who pass the night prostrating themselves before their Lord and standing),[8] and (And they who, when reminded of the

[1] Qur'an, 18:28.
[2] Qur'an, 6:52.
[3] Qur'an, 29:45.
[4] Qur'an, 2:152.
[5] Qur'an, 2:186.
[6] Qur'an, 40:60.
[7] Qur'an, 11:75.
[8] Qur'an, 25:63-64.

communications of their Lord, do not fall down thereat deaf and blind. And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil). These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations. Abiding therein; goodly the abode and the resting-place),[1] and (Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain and who are givers of poor-rate, and who guard their private parts, except before their spouses or those whom their right hands possess, for they surely are not blamable. But whoever seeks to go beyond that, these are they that exceed the limits, and those who are keepers of their trusts and their covenant, and who pay heed to their prayers; these are the heirs who shall inherit the Paradise; they shall abide therein),[2] and (Those shall be in gardens, honored),[3] and (Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them, they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend (benevolently) out of what We have given them; these are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance).[4]

O ibn Mas’ud, let the pity to your family and children not make you involve in disobediences and unlawfulness, for Allah the Almighty says, (The day when wealth and sons avail not (any man), except him who comes to Allah with a heart free (from

[1] Qur'an, 73-76.
[2] Qur'an, 23:1-11.
[3] Qur'an, 70:35.
[4] Qur'an, 8:2-4.

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evil)).[1] And keep to the remembrance of Allah and the good deeds, for Allah the Almighty says, (and the ever-abiding good deeds are better with your Lord in reward and better in expectation).[2]

O ibn Mas'ud, do not be from those, who guide people to goodness and enjoin them to do good, while they themselves are inadvertent to it. Allah the Almighty says, (What! do you enjoin people to be good and neglect your own souls?)[3]

O ibn Mas'ud, be careful to keep your tongue, because Allah the Almighty says, (On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned).[4]

O ibn Mas'ud, be careful of your hidden thought, for Allah the Almighty says, (On the day when hidden thoughts shall be searched out. Then will he have no might nor any helper).[5]

O ibn Mas'ud, beware of a day when the pages shall be laid open, and scandals shall be manifest. Allah the Almighty says, (And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account).[6]

O ibn Mas'ud, fear Allah in secrecy as if you see Him, and if you do not see Him, surely He sees you. Allah the Almighty says,

[1] Qur'an, 26:88-89.
[2] Qur'an, 18:46.
[3] Qur'an, 2:44.
[4] Qur'an, 36:65.
[5] Qur'an, 86:9-10.
[6] Qur'an, 21:47.

(Who fears the Beneficent Allah in secret and comes with a penitent heart; enter it in peace, that is the day of immortality).[1]

O ibn Mas'ud, be fair to people against yourself, and be loyal in advising the community and be merciful to them. If you are so and Allah is displeased with the people of a village while you are among them and He wants to send down torment over them, He will look at you and be merciful to them. Allah the Almighty says, (And it did not behoove your Lord to have destroyed the towns

tyrannously, while their people acted well).[2]

O ibn Mas'ud, beware of showing people that you are pious and reverent while between you and your Lord you keep on disobedience and sin. Allah the Almighty says, (He knows the stealthy looks and that which the breasts conceal).[3] O ibn Mas'ud, do not be from those who are strict to people while loose to themselves. Allah the Almighty says, (why do you say that which you do not do?).[4]

O ibn Mas'ud, when you do something, do it with knowledge and reason, and beware of doing something without good management and knowledge, for, exalted is He, He says, (And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly).[5]

O ibn Mas'ud, keep to truthfulness and do not let any lie come out of your mouth. Be just to people against yourself and be kind. Call people to benevolence, maintain relations with your kin, do not deceive people, and fulfill to them what you have promised them of, for Allah the Almighty says, (Surely Allah

[1] Qur'an, 50:33-34.
[2] Qur'an, 11:117.
[3] Qur'an, 40:19.
[4] Qur'an, 61:2.s.
[5] Qur'an, 16:92.

enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful).[1]"[2]

The Prophet's recommendation to Abu Tharr

Abu Tharr was one of the sincerest companions to the Prophet (a.s.). He struggled against the corrupted Umayyad rule that appropriated the wealth of Allah and took His people as slaves. Abu Tharr began here and there announcing the real principles of Islam that called for resisting despotism and tyranny that angered Uthman bin Affan, the chief of the Umayyads, who was the caliph then. Uthman did Abu Tharr unforgivable wrong by exiling him to ar-Rabatha that was the worst spot in the desert of the Arabia. He lived there very severely under house arrest where there was no means of life until he died hungrily, whereas the Umayyads had accumulated the

gold of Muslims in their houses to spend it on their pleasures and red nights. The tragedy of Abu Tharr was one of the most terrible events in the history of Islam.

Anyhow, Abu Tharr was preferred by the Prophet (a.s.) and was one of his closest companions; therefore, he offered to him these precious recommendations. Abu Tharr narrated, “One day in the morning, I went to the messenger of Allah in his mosque, and I found no one of people except the Prophet and Ameerul Mo'minin beside him. I seized the opportunity of that privacy in the mosque and said,

‘O messenger of Allah, may my father and mother die for you, recommend me with what Allah may benefit me by.’

[1] Qur'an, 16:90.
[2] Bihar al-Anwar, vol. 77 p. 92-110.

The Prophet (a.s.) said, ‘Yes, and you are honorable, Abu Tharr! You are from us the Ahlul Bayt, and I will offer to you a recommendation that you may keep in mind because it is a combination of the ways and means of goodness. If you keep it, you shall have two shares (of reward).

O Abu Tharr, worship Allah as if you see Him; if you do not see Him, surely He sees you. Know that the first of the worshipping of Allah is the knowing of Him; He is the First before every thing that there is no thing before Him, the One that there is no second to Him, the Everlasting to no end, the Creator of the heavens and the earth and what there is in them and what there is between them, and He is Allah, the most Kind, the most Aware, and He is powerful over everything. Then, is the faith in me, and the acknowledging that Allah the Almighty has sent me to the whole people as a bringer of good news, a warner, an inviter to Allah by His permission, and a luminous light. And then, is the love of my progeny whom Allah has kept away uncleanness from them and purified them a thorough purification.

O Abu Tharr, know that Allah, glory be to Him, has made my progeny among my nation as the Ark of Noah; whoever embarks on it shall be saved and whoever turns his back to it shall drown, and as the Gate of Hittah (of forgiveness) of the children of Israel that whoever enters it shall be safe.

O Abu Tharr, keep what I recommend you with and you shall be happy in this life and in the afterlife.

O Abu Tharr, there are two blessings that many of people are wronged in; good health and leisure.

O Abu Tharr, make use of five things before five things; your youth before your senility, your good health before your illness, your wealth before your poverty, your leisure before your business,

and your life before your death.

O Abu Tharr, beware of procrastination in your hoping, for you are of your day and not the day after it. If tomorrow is for you, then be in tomorrow as you are in today, and if tomorrow is not for you, you shall not regret what you have wasted today.

O Abu Tharr, how many are those who receive a day but they do not finish it, and who wait for tomorrow but they do not reach it!

O Abu Tharr, if you think of death and its fate, you shall hate hope and its temptation.

O Abu Tharr, be in this life as if you are a stranger or a passerby, and consider yourself as one of the people of graves.

O Abu Tharr, when you are in the morning, do not talk to yourself about evening, and when you are in the evening, do not talk to yourself about morning. Take from your good health before your illness, and from your life before your death, because you do not know what your name shall be tomorrow (alive or dead).

O Abu Tharr, beware that felling may fall upon you at the slip, and then the slip shall not be pardoned, and you shall not be able to return, and he, whom you leave (the heir) with what you leave (inheritance) shall not praise you…

O Abu Tharr, be with your age stingier than with your dirham and dinar.

O Abu Tharr, does one wait except for arrogant-making wealth, forgetful-making poverty, a corruptive illness, confuting senility, a finishing off death, the Dajjal (Antichrist) that is the worst, awaited absentee, or the Hour (Day of Judgment)? Surely the Hour is much more terrible and more grievous.

O Abu Tharr, the worst of people in position to Allah on the Day of Resurrection shall be a scholar that it is not benefited by his

knowledge. Whoever seeks knowledge just to attract people to him shall not find the scent of the Paradise.

O Abu Tharr, whoever seeks knowledge to cheat people by it shall not find the scent of the Paradise.

O Abu Tharr, when you are asked about some knowledge that you do not know, you say: 'I do not know' and thus you shall be saved from its responsibility. Do not give a fatwa on that which you have no knowledge of, and thus you shall be saved from the torment of Allah on the Day of Resurrection.

O Abu Tharr, some people of the Paradise shall see some people of the Fire and say to them: what has made you enter into the Fire while we ourselves have entered the Paradise by virtue of your discipline and education? They shall say to them: we used to enjoin goodness, but we ourselves did not do it.

O Abu Tharr, the rights of Allah, glory be to Him, are more greater than to be fulfilled by the servants, and the blessings of Allah are much more than to be counted by the servants, but be evening and morning repentant.

O Abu Tharr, you are in the passage of the night and the day in (gradually) decreased terms and preserved deeds, and death comes unexpectedly. Whoever plants goodness shall soon harvest goodness, and whoever plants evil shall soon harvest regret; every planter gets like what he plants.

O Abu Tharr, no slack one misses his fate and no greedy can get what has not been determined to him. Whoever is given good surely it is Allah Who has given it to him, and whoever is saved from an evil surely it is Allah Who has saved him from it.

O Abu Tharr, the pious are masters and jurisprudents are leaders and the association with them is an increase (of goodness). A believer sees his sin as if he is under a rock fearing

that it may fall over him, and a disbeliever sees his sin as if some flies pass by his nose.

O Abu Tharr, if Allah, the Blessed, the Exalted, wants for some servant goodness, He makes his sins before his eyes materialized and the sin to him very heavy and great, and if He wants for some servant evil, He makes him forget his sins.

O Abu Tharr, do not consider the littleness of a committed sin, but consider the One Whom you disobey.

O Abu Tharr, the soul of a believer is more confused by sin than a sparrow when it is thrown into the trap.

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O Abu Tharr, he, whose sayings conform to his deeds, shall be blessed, and he, whose sayings contradict his deeds, just censures himself.

O Abu Tharr, a man may be deprived of his livelihood because of a sin that he commits.

O Abu Tharr, leave what you have nothing to do with, and do not talk about what does not concern you, and store your tongue as you store your money.

O Abu Tharr, Allah, highly praise be to Him, shall put some people into the Paradise and give them until they shall be bored, and there shall be some people above them in the Highest Degrees. When they shall look at them, they shall know them and say: our Lord, they are our brothers that we were with in the worldly life; by what You have preferred them to us? It shall be said: How far! How far! They were hungry when you were satiate, thirsty when you quenched your thirst, they spent the night in worship when you slept, and they went (to jihad) when you were saved (peacefully).

O Abu Tharr, Allah, highly praise be to Him, has made my delight in prayer and made prayer beloved to me as He has

made food beloved to the hungry and water to the thirsty. When a hungry one eats, he shall be satisfied, and when a thirsty one drinks water, he shall quench his thirst, but I do not be satisfied whatever I offer prayers.

O Abu Tharr, whoever voluntarily offers twelve rak'as in a day and a night other than the obligatory ones there shall be a due right to him a house in the Paradise.

O Abu Tharr, as long as you are in the prayer, you are knocking at the door of the Mighty King, and whoever knocks at the door of the King much, it shall be opened to him.

O Abu Tharr, no believer gets up to offer the prayer except that benefaction is scattered on him from between him and the Throne, and an angel is entrusted with him to call out: O son of Adam, if you know what you get in the prayer and Whom you talk to, you shall not leave.

O Abu Tharr, blessed are the bannermen on the Day of Resurrection; they shall carry them (banners) and precede the people to the Paradise. They are the precedents to mosques in dawns and other than dawns.

O Abu Tharr, prayer is the pillar of the religion, and the tongue (remembrance) is greater, charity

removes sin, and the tongue is greater, fasting is protection from the Fire, and the tongue is greater, jihad is honor, and the tongue is greater.

O Abu Tharr, a degree in the Paradise is like what is between the heaven and the earth. A servant may raise his sight and a light shall glitter to him that shall be about to take away his sight; he shall be frightened by that and say: what is this? It shall be said to him: this is the light of your brother. He shall say: my brother so-and-so! We both worked in the worldly life and now he has been preferred to me as so? It shall be said to him: he was better

than you in deeds. Then, satisfaction shall be put into his heart until he shall be satisfied.

O Abu Tharr, this life is the prison of a believer and the paradise of a disbeliever. No believer in it except that he is sad; and how does he not become sad where Allah, highly praise be to Him, has promised him that he shall enter the Hell and has not promised him that (when) he shall get out of it, and he shall meet diseases, calamities, and many things that depress him, and shall be oppressed without triumphing, wishing for a reward from Allah the Almighty? He is still sad in it (this life) until he leaves it, and when he leaves it, he shall resort to ease and honor.

O Abu Tharr, Allah, glory be to Him, has been never worshipped with anything like long sorrow.

O Abu Tharr, he, who has been given knowledge that does not make him weep, surely has been given knowledge that does not benefit him, because Allah has described the knowledgeable by saying, (Surely those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces in obeisance; saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled. They fall down on their faces, weeping, and it increases humility in them).[1]

O Abu Tharr, let him, he who can weep, weep, and let him, he who cannot, make his heart feel sorrow and feign weeping. Surely a hard heart is far from Allah the Almighty, but you do not feel.

O Abu Tharr, by Him in Whose hand the soul of Muhammad is, if this life equaled near Allah to a wing of a mosquito or a fly, He would not give to the disbelievers in it a sip of water.

[1] Qur'an, 17:107-109.

O Abu Tharr, Allah, the Blessed, the High, revealed to my brother Jesus (a.s.): O Jesus, do not love this life, for I do not love it, but love the afterlife because it is the abode of the Return.

O Abu Tharr, Gabriel brought to me the treasures of the world on a gray mule and said to me: O

Muhammad, these are the treasures of the world, and nothing of your share near your Lord shall be decreased. I said: O my beloved Gabriel, I am in no need of them; when I am satisfied (with food), I thank my Lord, and when I am hungry, I ask Him.

O Abu Tharr, when Allah, glory be to Him, wants for a servant goodness, He makes him knowledgeable of the religion, abstinent in this life, and aware of the defects of himself.

O Abu Tharr, no servant becomes abstinent in this life except that Allah plants wisdom in his heart and makes his tongue utter it, makes him aware of the defects of life, its diseases, and its cures, and takes him out of it whole to the abode of peace.

O Abu Tharr, when you see your brother abstinent towards this life, listen to him because he casts wisdom.

I (Abu Tharr) asked: O messenger of Allah, who is the most abstinent of people? He said:

It is he who does not forget graveyards and perishment, who leaves the further pleasures of this life, who prefers what lasts to what passes away, who does not consider tomorrow as one of his days, and who considers himself as one of the dead (getting ready to death).

O Abu Tharr, Allah, the Blessed, the High, did not reveal to me to accumulate wealth, but He revealed to me: (But hymn the

praise of your Lord, and be of those who make prostration (unto Him). And serve your Lord until certainty comes to you).[1]

O Abu Tharr, I put on coarse clothes, sit on the ground, lick my fingers (after having food), ride the donkey without saddle, and let others sit behind me (on a mount), so whoever refrains from my Sunna is not from me.

O Abu Tharr, the love of wealth and honor is more harmful to one's religion than two savage wolves in a pen of sheep that they attack and when the morning comes, they shall leave nothing in it.

I said: O messenger of Allah, do the fearers (of Allah), the fighters (in the way of Allah), the humble, the rememberers of Allah too much precede people to the Paradise?

The Prophet (a.s.) said:

No, but it is the poor Muslims; they overstep people's necks and the guardians of the Paradise shall say to them: stay where you are until you shall be judged. They shall say: for what shall we be judged? By Allah, we had no authority that we might give liberally or be just, nor were we given wealth that we might prevent or give, but we worshipped our Lord until He called us and we responded.

In this passage, the Prophet (a.s.) invited to asceticism in this life and not to pounce upon its pleasures and desires. And indeed, Abu Tharr the great companion followed this recommendation when he turned his back to this world and refused to respond to the Umayyad rule when great monies were offered to him, but he refused them and preferred the satisfaction of Allah until he died very poor and wretched in the

[1] Qur'an, 15:98-99.

worst spot of the desert in ar-Rabathah; and thus he was the leader of the poor and the wretched.

The Prophet (a.s.) added:

O Abu Tharr, this life is a preoccupation of hearts and bodies, and surely Allah, the Blessed, the High, will ask us about what He has afforded us of permissible boons, so how about the impermissible pleasures we have enjoyed?

O Abu Tharr, I have prayed Allah, highly praise be to Him, to make the sustenance of whoever loves me as necessary subsistence, and to give whoever hates me abundant wealth and children.

O Abu Tharr, blessed are the abstinents in this life, the wishers for the afterlife, who take the earth of Allah as a carpet, its soil as a bed, and its water as a flavor, and who take the Book of Allah as their symbol and His invocation as their garment…

O Abu Tharr, the tilth of the afterlife is the good deed, and the tilth of this life is wealth and children

O Abu Tharr, my Lord has told me saying: by My glory and honor, worshippers do not get like what they get by weeping (for fear of Allah). I will build for them in the Highest Association a palace that no one shall participate with them in it.

I said: O messenger of Allah, which of the believers is more reasonable?

The Prophet (a.s.) said:

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The most of them in remembering death and the best of them in getting ready to it.

O Abu Tharr, when the light (of faith) enters the heart, the heart shall expand and dilate.

I said: what is the sign of that, may my father and mother die for you O messenger of Allah?

The Prophet (a.s.) said:

The returning to the Abode of Eternity, the turning away from the abode of temptation, and the getting ready for death before its coming.

O Abu Tharr, fear Allah, and do not show people that you fear Allah so that they may honor you while your heart is dissolute.

O Abu Tharr, two moderate rak'as (offered) with consideration is better than spending a (whole) night in worshipping while the heart is inadvertent.

O Abu Tharr, the truth is (heavy and) bitter and falsehood is light and sweet. Perhaps a pleasure of a moment may cause a lasting sorrow.

O Abu Tharr, judge yourself before you are judged because it shall be easier for your judgment tomorrow. Weigh yourself before you are weighed, and get prepared for the Greatest Show when you shall be showed. There is nothing hidden to Allah.

O Abu Tharr, the example of him, who calls with no work, is like the example of him who shoots with no bowstring.

O Abu Tharr, Allah sets right, by the righteousness of a servant himself, his children and the children of his children, and preserves him in his house and the houses around his as long as he is among them.

O Abu Tharr, a good companion is better than loneliness, and loneliness is better than a bad companion, and the saying of good is better than keeping silent, and silence is better than the saying of evil.

O Abu Tharr, do not make friends except with the faithful. Let no one eat from your food except a pious one, and do not eat from the food of disobeyers.

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O Abu Tharr, Feed your food to whom you love for the sake of Allah, and eat from the food of whoever loves you for the sake of Allah.

O Abu Tharr, Allah the Almighty is at the tongue of every sayer, so let man fear Allah and know what he says.

O Abu Tharr, avoid extra speech, and it is sufficient to you the speech by which you get to your need.

O Abu Tharr, it is enough for one as lying that he says all what he hears.

O Abu Tharr, nothing is worthier of being imprisoned than the tongue.

O Abu Tharr, from glorifying Allah is the honoring of an old Muslim, the active appliers of the Qur'an, and a just ruler.

O Abu Tharr, he does not do (good deeds) who does not guard his tongue.

O Abu Tharr, do not be a censurer, praiser, defamer, or disputer.

O Abu Tharr, a servant still increase in being far from Allah as long as his morals are bad.

O Abu Tharr, a good word is as charity, and every step that you step towards prayer is charity.

O Abu Tharr, whoever responds to the propagandist of Allah and well maintains the mosques of Allah, his reward from Allah shall be the Paradise.

I said: May my father and mother die for you O messenger of Allah, how are the mosques of Allah maintained?

The Prophet (a.s.) said:

Voices should not be loud in them (the mosques), it should not be argued on falsehood, contracts of selling or buying should not be concluded in them, and you avoid nonsense as along as you are in them. If you do not do, then do not blame except yourself on the Day of Resurrection.

O Abu Tharr, Allah the Almighty gives you, as long as you are sitting in the mosque, for every breath you breathe a degree in the Paradise, and the angels pray for you and record to you for

every breath you breathe ten good deeds and removes from you ten bad deeds.

O Abu Tharr, do you know what about this verse (O you who believe, be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful)[1] has been revealed?

I said: I do not know.

The Prophet (a.s.) said:

About the waiting for a prayer after a prayer.

O Abu Tharr, the performing of wudu' (ablution) at calamities is from penances and the much going to mosques is the bond (with Allah).

O Abu Tharr, Allah, the Blessed, the High, says: the most beloved servants to Me are the loving one another for the sake of Me, whose hearts are attached to mosques, and who seek the forgiveness of Allah in the early dawns; it is they that when I want to punish the people of the earth I remember them and give up My punishment against them.

[1] Qur'an, 3:200.

O Abu Tharr, every sitting in the mosque is nonsense except three; the reciting of a praying one, the remembrance of Allah, or a seeking of knowledge.

O Abu Tharr, be in practicing piety more careful than your care for your deeds, because practicing piety does not decrease in value, and how does a thing that is accepted (by Allah) decrease? Allah the Almighty says, (Allah only accepts from those who guard (against evil)).[1]

O Abu Tharr, one does not be from the pious until he calls himself to account more than a partner when calling his partner to account. Let he know well wherefrom his food, drinks, and clothes are; whether they are well-gotten or ill-gotten?

O Abu Tharr, he who does not care that wherefrom he has obtained wealth, Allah does not care that wherefrom He throws him into fire.

O Abu Tharr, let him, he who is pleased to be the most generous one of people, fear Allah.

O Abu Tharr, the most beloved one of you to Allah is the most of you in remembering Him, and

the most generous one of you near Allah, glory be to Him, is the most pious one of you, and the most saved one of you from the torment of Allah is the most of you in fearing Him.

O Abu Tharr, the pious are those who fear Allah from something that is not feared from, fearing that they may involve in ambiguity (whether lawful or not).

O Abu Tharr, whoever obeys Allah the Almighty remembers Allah even if his prayer, fasting, and reciting of the Qur'an are little.

[1] Qur'an, 5:27.

O Abu Tharr, the origin of the religion is piety and its head is obedience.

O Abu Tharr, be pious and you shall be the best of worshippers; the best thing in your religion is piety.

O Abu Tharr, the virtue of knowledge is better than the virtue of worshipping. Know that if you offer prayers until you become like bows, and you fast until you become like bowstring, that shall not benefit you except with piety.

O Abu Tharr, the people of piety and abstinence in this life are the real guardians of Allah.

O Abu Tharr, whoever shall not come, on the Day of Resurrection, with three (things) shall be a loser; piety that prevents him from what Allah, glory be to Him, has prohibited, patience by which he repels the ignorance of the fool, and good manners by which he humors people.

O Abu Tharr, if you are pleased to be the strongest of people, then rely on Allah, and if you are pleased to be the most generous of people, then fear Allah, and if you are pleased to be the wealthiest of people, then be about what there is in the hands of Allah, glory be to Him, more certain that about what there is in your hands.

O Abu Tharr, if all people follow this verse, it shall be sufficient to them: (and whoever is careful of (his duty to) Allah, He will make for him an outlet, and give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose).[1]

O Abu Tharr, Allah, highly praise be to Him, says: by My honor and glory, My servant does not prefer My desires to his desires

[1] Qur'an, 65:2-3.

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except that I make his richness in himself, and (relieve) his griefs in his afterlife, and make the heavens and the earth assure his sustenance, and suffice to him his lose, and I will be (assistant) to him from behind the trading of every trader.

O Abu Tharr, if the son of Adam runs away from his livelihood as he runs away from death, his livelihood shall come to him as death comes to him.

O Abu Tharr, Allah, the Blessed, the High, does not look at your figures or properties, but He looks at your hearts and deeds.

O Abu Tharr, piety is here. Piety is here (he pointed to his chest).

O Abu Tharr, there are four things that no one obtains them except a faithful; silence which is the first of worship, humility to Allah, glory be to Him, the remembrance of Allah at any case, and the littleness of properties.

O Abu Tharr, intend to do good deed even if you do not do it, lest you are recorded as one of the unmindful.

O Abu Tharr, beware of backbiting, because backbiting is worse than adultery.

I said: O messenger of Allah, what for?

He said: because one commits adultery and then he repents and Allah accepts his repentance, but backbiting is not forgiven until the one backbitten forgives it.

O Abu Tharr, reviling a Muslim is disobedience, fighting him is disbelief, eating his flesh (backbiting him) is from the disobediences of Allah, and the inviolability of his properties is like the inviolability of his blood.

I said: O messenger of Allah, what is backbiting?

He said: to mention your brother with what he hates.

I said: even if that which is mentioned is available in him?

The Prophet (a.s.) said: know that if you mentioned what there is in him, you backbite him, and

when you mention what there is not in him, you fabricate against him.

O Abu Tharr, whoever repels backbiting from his Muslim brother surely Allah, glory be to Him, will save him from the Fire.

O Abu Tharr, whoever his Muslim brother is backbitten near him and he is able to repel backbiting from him and he does that, Allah will assist him in this life and in the afterlife, and if he lets him down though he is able to repel backbiting from him, Allah will let him down in this life and in the afterlife.

O Abu Tharr, a talebearer shall not enter the Paradise.

O Abu Tharr, the practiser of talebearing shall not be relieved from the torment of Allah in the afterlife.

O Abu Tharr, he, who has two faces and two tongues (hypocrite) in this life, shall have two tongues in the Fire.

O Abu Tharr, meetings should be (held) with fidelity, and the disclosing of your brother's secret is betrayal, so avoid that and avoid the meeting of the tribe.

O Abu Tharr, the deeds of the people of this life from Friday to the next Friday are shown to Allah on Monday and Thursday, and every faithful servant shall be forgiven except one who there is between him and his brother enmity. Allah says (to the angels): leave aside the deeds of these two until they make peace with each other.

O Abu Tharr, beware of deserting your brother, because one's deed is not accepted because of desertion.

O Abu Tharr, I prohibit you from desertion, and if you have to do, then do not desert (your brother) more than three days, and whoever dies during them the Fire shall be worthier of him.

O Abu Tharr, whoever likes men to stand for him reverently let him take his seat in the Fire.

O Abu Tharr, whoever dies while there is in his heart inasmuch as a whit of pride shall not find the scent of the Paradise except if he repents before that (death)…pride is that when you give up the truth and overstep it to other than it, and you look at people and see that no one's honor is like yours and no one's blood is like yours.

O Abu Tharr, most of those who enter the Fire are the proud.

O Abu Tharr, blessed is he who is humble to Allah the Almighty with no defect, who lowers himself with no misery, spends money that he has collected in no disobedience, is merciful to the needy and the wretched, and associates with the people of jurisprudence and wisdom. Blessed is he whose inward is right, whose outward is good, and who keeps his evil away from people. Blessed is he who works due to his knowledge, spends the extra of his money, and holds back the nonsense of his speech."[1]

Another recommendation to Abu Tharr

One day, the Prophet (a.s.) said to Abu Tharr, "Shall I teach you some words that Allah may benefit you with?"

Abu Tharr said, "O yes, the messenger of Allah."

The Prophet (a.s.) said, "Keep (your duty to) Allah and He will keep you. Keep (obedient to) Allah and you shall find Him in front of you. Know Allah at ease and He will know you at

[1] Bihar al-Anwar, vol. 17, p. 74, al-Amali, vol. 2 p. 138.

distress. If you want to ask, ask Allah the Almighty. If you want assistance, seek the assistance of Allah, for the Pen has recorded what shall take place until the Day of Resurrection. If the whole human beings gather together to benefit you with something that has not been determined for you, they shall not be able to do that."[1]

The Prophet's recommendation to Mu'ath bin Jabal

When the Prophet (a.s.) sent Mu'ath a wali over Yemen, he supplied him with these recommendations that are from the political principles in Islam. The Prophet (a.s.) said,

"O Mu'ath, teach them the Book of Allah, and well educate them with the good morals. Put the people in their real positions-the good and the evil ones of them- and fulfill the decree of Allah among them and do not exclude any one in His decree and wealth, because it is not your guardianship or property. Give trusts back to them (their owners) whether little or much, and keep to kindness and pardoning but in no cases of giving up the truth. Apologize to the people of your job for everything you fear that a defect may happen in it until they excuse you. Deaden the habits of ignorance (the pre-Islamic age) except what Islam has acknowledged, and manifest all affairs of Islam whether little or great. Let most of your attention be to prayer, because it is the head of Islam after the acknowledgment of the religion. Remind the people of Allah and the Last Day, and follow preachment because it is stronger to them in doing what Allah likes. Then, spread

among them teachers, and worship Allah to Whom you shall return, and do not fear in the way of Allah the blame of any blamer.

[1] Bihar al-Anwar, vol. 90 p. 424.

I recommend you of the fear of Allah, truthfulness in speaking, fulfillment of covenant, repaying of trusts, avoiding of betrayal, leniency in speech, offering of salutation, dutifulness to neighbors, mercifulness to orphans, good deeds, little wishing, the love of the afterlife, terrifying from Punishment (of the afterlife), keeping to faith, awareness of the Qur'an, suppressing of anger, and being kind.

Beware of reviling a Muslim, obeying a sinner, disobeying a just ruler, denying a truthful one, or believing a liar. Remember your Lord at every tree and rock, and seek repentance for every sin; secretly for secretly and openly for openly.

O Mu'ath, as I see that we shall not meet until the Day of Resurrection; otherwise, I will brief my recommendation, but I see that we shall not meet forever. Then, know, O Mu'ath, that the most beloved one of you to me is he who shall meet me in the same state that he leaves me in."[1]
His recommendation to Salman al-Farisi

The Prophet (a.s.) recommended his close companion Salman al-Farisi with seven things and ordered him not to leave them. Salman narrated,

"He (the Prophet) recommended me to look at one who is lower than me and not to look at one who is above me, to love the poor and approach them, to say the truth even it is bitter, to maintain kinship with my relatives even if they desert me, and not to ask people for anything. He also recommended me to often and always say: 'there is no power and might save in Allah, the High, the Great' for it is a treasure from the treasures of the Paradise."[2]

[1] Bihar al-Anwar, vol. 77 p. 127.
[2] Bihar al-Anwar, vol. 77, p. 129.

His recommendation to al-Fadhl bin al-Abbas

The Prophet (a.s.) said to his cousin al-Fadhl bin al-Abbas,

"O boy, fear Allah and you shall find Him in front of you. O boy, fear Allah and you shall find Him sufficient to you away from anyone else than Him. If you ask (for something), ask Allah, and if you seek assistance, seek the assistance of Allah. If the whole creatures gather together to repel

something from you that has been decreed for you, they shall not be able to do, and if the whole creature gather together to bring you something that has not been decreed for you, they shall not be able to do. Know that success is with patience, and deliverance is with distress, and ease is with hardship, and everything that shall come is near. Allah the Almighty says: if the hearts of My servants gather with the heart of the most wretched one of My servants, that shall not decrease from My power inasmuch as a wing of a mosquito, and if the hearts of My servants gather with the heart of the happiest one of My servants, that shall not increase My power inasmuch as a wing of a mosquito. And if I give to every servant all what he asks Me for, that shall not be except like a needle that a servant from My servants inserts into the sea, that because My giving is just saying and My promise is just saying; I just say to a thing: be! and it shall be."[1]

A recommendation to Khalid bin Zayd

The Prophet (a.s.) said to Khalid after he had asked him to recommend him,

"I recommend you of five things; to despair of what there is in people's hands because it is the real richness, and beware of greediness because it is lasting poverty, and offer the prayer as if you soon shall leave (this world), and beware of (doing) what

[1] Bihar al-Anwar, vol. 77, p. 136.

you have to apologize for, and like for your brother as what you like for yourself…"

His recommendation to Harmalah

Harmalah al-Anbari asked the Prophet (a.s.) to guide him to something that might benefit him, and the Prophet (a.s.) said to him,

"See what you hate that people may talk about, and then if you are alone, do not do it!"[1]

His recommendation to Abu Umayyah

A man from Bani Tamim called Abu Umayyah came to the Prophet (a.s.) and asked him, "What do you invite people for, O Muhammad?"

The Prophet (a.s.) said, "(I invite unto Allah with sure knowledge; I and whosoever follows me),[2] and invite to One Who when a distress afflicts you and you invoke Him, He will relieve you from it, and if you seek His assistance when you are depressed, He will assist you, and if you ask Him when you are in need, He will enrich you."

These affected the man and he said, "Advise me, O Muhammad!"

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The Prophet (a.s.) said to him, “Do not be angry!”

The man asked, “More!”

The Prophet (a.s.) said, “Accept from people what you accept to them from yourself.”

The man said, “More!”

[1] At-Tathkirah al-Hamduniyyah, vol. 2 p. 232.
[2] Qur'an, 12:108.

The Prophet (a.s.) said, “Do not revile people that you get enmity from them.”

The man said, “More!”

The Prophet (a.s.) said, “Do not abstain from benevolence near its people (who deserve it).”

The man said, “More!”

The Prophet (a.s.) said, “Endear yourself to people and they shall love you. Meet your brother with a smiling face. Do not be weary that your weariness may deprive you of this life and the afterlife. Wrap yourself (with loincloth) to the middle of the leg, and beware of loosing the loincloth and the shirt, for that is from pride and Allah does not like pride.”[1]
His recommendation to some man

The Prophet (a.s.) said to some man who asked him for advice,

“Remember death much and that shall make you abstinent towards it. Keep to gratitude, for that increases blessings. Supplicate Allah too much, because you do not know when it shall be responded to you. Beware of oppression, because Allah the Almighty had determined that whoever (has been oppressed, Allah will most certainly aid him),[2] and He says, (O people, surely your oppression is against your own souls).[3] And beware of plotting, because Allah has determined that (the evil plot encloses but the men who make it).[4]”[5]

[1] Tuhaf al-Uqool, p. 41-42.
[2] Qur'an, 22:60.
[3] Qur'an, 10:23.
[4] Qur'an, 35:43.
[5] Tuhaf al-Uqool, p. 35.

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His recommendation to another man

The Prophet (a.s.) said to some man asking him for advice,

“Do not associate with Allah anything even if you are burnt with fire and tortured, except that when your heart is firm with faith. Keep to your parents; obey them and be dutiful to them when they are alive and when they are dead, and if they order you to leave your wife and property, then do that, because that is from faith. Keep to the obligatory prayer; do not leave it intendedly, because whoever leaves an obligatory prayer intendedly the protection of Allah shall be free from him. Beware of drinking wine and every intoxicant for they are the key to every evil.”[1]

His recommendations to some other men

The Prophet (a.s.) said to some man asking him for advice, “do not be angry!...the strong one is not he who is strong at battle, but the strong one is he who controls himself at anger.”[2]

He said to another man who asked him for advice, “Keep your tongue! Keep your tongue!”

The man asked again, “Advise me, O messenger of Allah!”

The Prophet (a.s.) said to him, “Keep your tongue!”

The man said again, “Advise me, O messenger of Allah!”

The Prophet (a.s.) said, “May Allah have pity on you! Shall anything throw people on their noses in the Fire except the harvests of their tongues?!”[3]

[1] Tuhaf al-Uqool., p. 41.
[2] Tuhaf al-Uqool, p. 47.
[3] Ibid, p. 56.

The Prophet (a.s.) said to some other man asking for advice, “Keep to the despair of what there is in people’s hands because it is the lasting wealth.”

The man said, “O messenger of Allah, advise me more!”

The Prophet (a.s.) said, “Beware of greediness, because it is the lasting poverty.”

The man said, “O messenger of Allah, advise me more!”

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The Prophet (a.s.) said, “If you intend to do something, think deeply about its end; if it is good and reasonable, then you follow it, and if it is error, you give it up.”

Abu Tharr narrated that the messenger of Allah (a.s.) advised some man by saying to him,

“Decrease pleasures and then poverty shall be easy to you, and decrease sins and death shall be easy to you. Advance your wealth before you (spend it in good ways) and you shall be pleased to follow it. Be satisfied with what you have been given and your judgment (on the Day of Resurrection) shall be light to you. Do not busy yourself away from what has been obligated on you with what has been assured to you, because you shall not miss what has been determined for you, and you shall not obtain what has been kept away from you, so do not strive for what has already been determined, and strive for a property that shall not disappear in an abode that shall not be left to another place.”[1]

The Prophet (a.s.) recommended Muslims about women saying, “Allah the Almighty recommend you to be kind to women, for they are your mothers, daughters, and aunts.”[2]

[1] Bihar al-Anwar, vol. 77 p. 187.
[2] Kanzol Ummal, vol. 16 p. 374.

He also said, “Fear Allah concerning women, because they are as captives near you.”[1]

He said, “The best of you are the best to their women.”[2]

He said, “The best of you is the best to his wife, and I am the best of you to my wife. No one honors women except that he is generous, and no one insults them except that he is mean.”[3]

The Prophet (a.s.) gave a general recommendation for all Muslims saying,

“I recommend the present of my nation and the absent of them, and those that are in men’s backs and women’s wombs until the Day of Resurrection to maintain kinship even if (one of their relatives is) at (a distance of) a journey of one year, because this is from the religion.”[4]

He said, “I recommend you of the Book of Allah and my progeny, for I have asked Allah the Almighty not to separate between them until they would come to me at the pond (in the Paradise), and He has granted me that.”[5]

[1] Musnad of Ahmed bin Hanbal, vol. 5 p. 73, Da’a’im (pillars of) al-Islam, vol. 2 p. 214.

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[2] Sunan of ibn Majah, vol. 1 p. 636.
[3] Kanzol Ummal, vol. 16 p. 408.
[4] Usool al-Kafi, vol. 2 p. 158.
[5] Ibid., vol. 1 p. 347.

Preachments and advices

On every occasion, the Prophet (a.s.) preached and advised Muslims to guide them towards perfection. The following are some of the preachments transmitted from him on different occasions:

1. Warning against the love of this life

The Prophet (a.s.) said,

“Why do I see that the love of this life has overcome many of people to a degree that as if death in this life has been predetermined on other than them, and as if the truth in this life has been obligated on other than them? As if the news they hear about the deads before them is to them as if they (the deads) are travelers who soon shall come back to them…and you eat their inheritance and shall be immortal after them! How far! How far! Does the last of them not take a lesson from the first of them? They have ignored and forgotten every preachment in the Qur'an, felt safe from the evil of the end of every bad deed, and not feared the coming down of a great affliction, or the disasters of every happening.

Blessed is he whose gain is well, whose inward is virtuous, whose outward is right, and whose morality is straight.

Blessed is he who spends the extra of his money, and holds back the nonsense of his speech.

Blessed is he who is humble to Allah (honored is His mention), who is abstinent in what has been permitted to him without denying my Sunna, who has refused the pleasure of this life without turning away from my Sunna, who has followed the benevolent ones from my progeny after me, who has associated with the people of jurisprudence and wisdom, and who has been kind to the people of wretchedness.

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Blessed is he from among the believers who gains money with no disobedience and spends it in no disobedience and benefits by it the people of wretchedness, and who keeps away from the people of haughtiness, pride, and the wish for this life, who originate heresies unlike my Sunna, and follow other than my conduct.

Blessed is he who betters his manners with people, offers to them his assistance, and keeps them safe from his evil."[1]

2. Good deed

The Prophet (a.s.) said,

"Blessed is he whose age is long and his deeds are good, and so his end shall be good where his Lord will be pleased with him. And woe unto him whose age is long and his deeds are bad, and so his end shall be bad where his Lord will be displeased with him."[2]

3. Noble attributes

The Prophet (a.s.) said,

"Accept from me six things and I will assure to you the Paradise; when you speak, do not tell lies, when you promise, do not break (your promise), when you are trusted (with a trust), do not betray, and lower your sight, keep your honors (private parts), and hold back your hands and tongues (from harming others)."[3]

4. Fancy and wishes

The Prophet (a.s.) said,

[1] Tuhaf al-Uqool, p. 29-30.
[2] Bihar al-Anwar, vol. 77 p. 112.
[3] Ibid.

"The thing that I most fear for my nation of is fancy and long hope. As for fancy, it takes one away from the truth, and as for long hope, it makes one forget the afterlife…and this is the life that is about to leave, and this is the afterlife that is about to come, and for each of them there are children, so if you can be from the children of the afterlife and not from the children of this life, then be, because today you are in the abode of doing with no judgment, and tomorrow you shall be in the abode of judgment with no doing…"[1]

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5. The most afflicted people

The Prophet (a.s.) said when asked about the people who are most afflicted in this life'

"the prophets, then the likes, and then the likes. A believer is tried inasmuch as his faith and his good deeds. He, whose faith is true and his deeds are good, is afflicted too much, and he, whose faith is trivial and his deeds are insignificant, shall be afflicted little."[2]

6. The deeds that take to the Paradise and to the Fire

The Prophet (a.s.) said,

"By Allah, there is no doing that approaches (man) to the Fire except that I have told you about and prohibited you from, and there is no doing that approaches to the Paradise except that I have told you about and ordered you to do. The Loyal Spirit (Gabriel) has inspired in me that: no soul (man) shall die until it gets all its sustenance, so be nice in requesting, let the delay in giving something of sustenance not make you ask for what Allah

[1] Bihar al-Anwar, vol. 77 p. 117.
[2] Tuhaf al-Uqool, p. 39.

has through disobeying Him, for surely nothing from what Allah has, shall be got except by His obedience."[1]

7. After this life is either the Paradise or the Fire

The Prophet (a.s.) said,

"O people, you have terms so regard your terms, and you have ends, so regard your ends. A believer is between two fears; an end that has been predetermined and he (the believer) does not know what Allah will do to him, and a term remaining that he does not know what Allah will judge on it. So, let a servant take from himself to himself, and from his life to his afterlife, and from youth before old age, and from life before death. By Him in Whose hand the soul of Muhammad is, there shall be no conciliation, and there shall be no abode after this life except the Paradise or the Fire."[2]

8. Devotedness to Allah

The Prophet (a.s.) said,

“Whoever devotes himself to Allah, Allah will suffice him, and whoever devotes himself to this life, Allah will entrust him to it. Whoever tries (to get) something through the disobeying of Allah, it shall be farther to him than what he has hoped and nearer to what he has avoided. Whoever seeks the praises of people (to him) through the disobediences of Allah, his praiser from among them (people) shall turn a dispraiser. Whoever pleases people by displeasing Allah, Allah will entrust him to them (people), and whoever pleases Allah by displeasing people, Allah will save him from their evil. Whoever betters what is between him and Allah, Allah will suffice him as to what there is between him and people. Whoever betters his inward Allah will

[1] Tuhaf al-Uqool., p. 40.
[2] At-Tathkirah al-Hamduniyyah, vol. 1 p. 37.

better his outward. Whoever works for his afterlife Allah will suffice him the affairs of his life.”[1]

9. Remembering death

The Prophet (a.s.) said,

“Often remember the terminator of pleasures, because if you remember it in hardship and ease and become pleased with it, you shall be rewarded, and if you remember it in wealth that it makes it hated to you and then you give it generously, You shall be rewarded. Deaths are stoppers of deeds, and nights are approachers of terms, and man is between two days; a day that has passed and its deeds have been counted and sealed, and a day that has remained and he (man) may not reach it. A servant, at the going out of his soul and entering into his grave, shall see the reward of what has already done before, and the insignificance of the wealth he has left that it might be from falsehood he has collected and from a right (of others) he has prevented.”[2]

10. With death

The Prophet (a.s.) said, “O people, as if death in it (this life) has been predetermined on other than them, and as if the truth has been obligated on other than us, and as if the dead whom we escort are travelers that soon shall come back to us; we put them into their graves and eat their inheritance as if we are immortal after them that we have forgotten every preachment and felt safe from every hardship.

Blessed is he whose defects have busied him away from the defects of people, and who spends from wealth that he has obtained from no disobedience, who have been kind to people of

[1] At-Tathkirah al-Hamduniyyah, vol. 1., p. 38.
[2] Ibid..

neediness and wretchedness, and who associates with the people of jurisprudence and wisdom.

Blessed is he who humiliates himself, betters his morality, repairs his inward, and keeps his evil away from people.

Blessed is he who works due to his knowledge, spends the extra of his property, holds back the nonsense of his speech, whom the Sunna has included him and he does not exceed it to heresy."[1]

11. Hastening to goodness

The Prophet (a.s.) said,

"He, who longs for the Paradise, hastens to good deeds, and he, who is afraid of the Fire, diverts from lusts, and he, who expects death diverts from pleasures, and he, who is abstinent in this life, calamities become easy to him, and he, to whom a door of goodness is opened, let him avail himself of it, for he does not know when it shall be closed before him."[2]

12. This life is of crookedness

The Prophet (a.s.) said,

"O people, this life is an abode of crookedness and not an abode of straightness, and a house of sorrow and not a house of joy. Whoever knows it, shall not rejoice at ease, and shall not be grieved for a distress. Allah the Almighty has created this life as an abode of trials and the afterlife as an abode of reward; therefore, He has made the trial of this life as a cause for the reward of the afterlife, and the reward of the afterlife as a recompense for the trial of the life. He takes to give and He tries to reward. It (this life) shall soon go away and is about to turn

[1] At-Tathkirah al-Hamduniyyah, vol. 1.
[2] Kashf al-Khafa', vol. 2 p. 305, at-Tathkirah al-Hamduniyyah, vol. 1 p. 46.

over, so beware of its sweet suckling because of its bitter weaning, and desert its delicious transient pleasures for its offensive remaining end. Do not strive in building a house that its

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destruction has been predetermined, and do not keep in contact with it while He has wanted you to avoid it so that you may be liable to His wrath, and deserving of His punishment."[1]

13. The love of this life

The Prophet (a.s.) said,

"The love of this life does not dwell in the heart of a servant except that he is afflicted with three things; business that its troubles shall not come to an end, poverty that its wealth shall not be obtained, and hope that its end shall not be reached. The life and the afterlife are seekers and sought; the seeker of the afterlife is sought by the life until he enjoys his sustenance to the full, and the seeker of the life is sought by the afterlife until death shall take his neck. Surely, the really happy one is he who prefers a lasting abode whose bliss shall last forever to a transient one whose torment shall not end, and prepares (spends) from what is now in his hands for what he shall go to rather than to leave it for another one who shall be happy by spending it whereas he himself has been tired in collecting and keeping it."[2]

14. Consolement and preachment

When one of Mu'ath's children died, the Prophet (a.s.) wrote to him consoling and preaching,

"From Muhammad the messenger of Allah to Mu'ath bin Jabal,

[1] At-Tathkirah al-Hamduniyyah, vol. 1 p. 52.
[2] Muhadharat al-Abrar (lectures of the pious), vol. 2 p. 273, at-Tathkirah al-Hamduniyyah, vol. 1 p.54.

peace be on you. I praise Allah Whom there is no god but Him. I have been informed of your sorrow for your son whom Allah has determined that on. Surely your son was from the pleasant gifts of Allah and from His loans that has been entrusted to you. Allah has made you enjoy him until a certain term and He took him for a certain term, so we are to Allah and to Him we shall return. Let your impatience not frustrate your reward, and if you come to the reward of your calamity, you shall know that this calamity is too little before the great reward that Allah has prepared for the people of submission and patience. Know well that impatience shall not get back a dead one or repel a fate. Therefore, be fair in comfort and accept the promised thing. Let you not be sorry for what is inevitable to you and to the whole creation that comes down due to its fate. And peace, Allah's mercy, and blessings be on you."[1]

15. Desertion of the life

The Prophet (a.s.) said,

“This life is leaving and the afterlife is about to come, and you are in a day of work with no judgment, and you are about to be in a day of judgment where there shall be no work. Surely Allah gives this life to whom He loves and to whom He hates, but He does not give the afterlife except to whom He loves. There are children to this life and children to the afterlife, so be from the children of the afterlife and do not be from the children of this life. That which I most fear for you from is the following of desires and the long hope; the following of desires takes your hearts away from the truth, and the long hope takes your determinations to this life, and after them there shall be for no one a goodness that he expects in this life or the afterlife.”[2]

[1] Tuhaf al-Uqool, p. 59.
[2] Bihar al-Anwar, vol. 77 p. 188.

16. With the angel of death

The Prophet (a.s.) said: “There is no house except that the Angel of Death stops at its door five times every day. If he finds that the end of that man has come and his eating has stopped, he throws on him death whose agonies shall attack him and whose distresses shall overcome him; and then from his family is that woman who spreads her hair, and that who slaps her face, and that who yells with her grief, and that who weeps with her sorrow. Then, the Angel of Death says: Woe unto you! What for is this impatience? And what for is this fear? By Allah, I do not take away a property from anyone of you, nor do I approach to him an end, nor do I come to him until I am ordered, nor do I take out his soul until I am given authority. Surely, I shall have a return to you, and then a return until I shall not leave anyone (alive) from you.”

Then the Prophet (a.s.) said,

“By Him in Whose hand my soul is, if they see his (the Angel of Death) place or hear his speech, they shall be distracted from their dead one, and shall weep for themselves; until when the dead is carried on his coffin and his soul waving over the coffin calling: O my family and children, let this life not play with you as it has played with me. I have collected it (wealth) lawfully and unlawfully and left it to other than me who shall enjoy it whereas its sin and burden shall be on me. So beware of like what has come down!”[1]

[1] Bihar al-Anwar, vol. 77, p. 188-189.

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From the Prophet's sermons

In Mecca, the Prophet (a.s.) made speeches in which he invited the people of Quraysh to believe in and embrace Islam, and in Medina, too, he made speeches to declare the principles and values of Islam. Here, we mention some of those speeches that besides their religious values, they are excellent examples in the Arabic literature and eloquence.

1. His speech in Mecca

When the Revelation came down to the Prophet (a.s.) ordering him to warn his near relatives and announce to them his prophethood, he invited them to have a meal in his house, and after the meal, he made a speech before them saying, after thanking and praising Allah,

"A pioneer does never tell his family lies. By Allah, if I tell lies to all people, I will not tell you lies, and if I cheat all people, I will not cheat you. By Allah, Whom there is no god but Him, I am the messenger of Allah to you especially and to the whole people generally.

By Allah, you surely shall die as you sleep, shall be resurrected as you wake up, shall be called to account for what you do; shall be rewarded with good for good (doing) and with bad for bad (doing), and it shall be the Paradise forever or the Hell forever."[1]

2. His speech in Medina

It was the first speech the Prophet (a.s.) made in Medina. After praising Allah the Almighty, he said,

"As then, O people, advance for yourselves (do good in your life)! You know, by Allah, that one of you shall be thunderstruck, and then he shall leave his sheep with no

[1] As-Seera al-Halabiyyah, vol. 1 p. 272, al-Kamil fee at-Tareekh, vol. 2 p. 27.

shepherd, and then his Lord will say to him, where there shall be no translator or a doorkeeper to prevent him from Him: has My messenger not come to you and informed you, and have I not given you wealth and bestowed on you My favors? So what have you advanced for yourself? He shall look right and left and he shall see nothing, and then he shall look before him, and he shall not see except the Hell. Whoever of you can save his face from Fire even if with a half of a date,

let him do, and whoever cannot find, then with a good word (that he may say to others), for by which a good deed is rewarded with ten likes until seven hundred doubles. And peace and Allah's mercy and blessings be on you and on the messenger of Allah."[1]

3. The Friday Sermon in Medina

In the first Friday Prayer in Medina, the Prophet (a.s.) made this speech before Muslims saying,

"Praise be to Allah! I praise Him, seek His assistance, seek His forgiveness, seek His guidance, believe and do not disbelieve in Him, and show enmity to whoever disbelieves in Him.

I bear witness that there is no god but Allah alone with no partner to Him, and that Muhammad is His slave and messenger whom He had sent with guidance, light, and admonition after a cessation of messengers, littleness of knowledge, deviation of people, shortage of time, approaching to the Hour (the Day of Judgment), and nearness to the term (death); so he, who obeys Allah and His messenger, shall be successful, and he, who disobeys them, shall go astray, lose, and deviate in far deviation. I recommend you of the fear of Allah, because it is the best of that which a Muslim may recommend a

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 300, Jamharat Khutab al-Arab, vol. 1 p. 55.

Muslim of; to advise him towards the afterlife and order him to fear Allah.

Beware of what Allah has warned you against Himself, and there is no advice better than this and no remembrance better than this. Surely the fear of Allah to him who acts with scare and fear from his Lord is true assistance to what you intends from the affairs of the afterlife. Whoever repairs what there is between him and Allah from his affairs in secrecy and openness intending nothing except the Face of Allah, it shall be a (good) mention to him in his life and a supply to him after death when man shall be in need of what he has advanced, and whatever else than that, he wishes that if there would be between him and it a very far distance, and Allah warns you against Himself and Allah is Kind to the servants. (I swear) by Him Who has proved His saying and fulfilled His promise, there shall be no changing to that, for Allah the Almighty says, (My word shall not be changed, nor am I in the least unjust to the servants).[1]

Fear Allah in the immediate and the delayed affairs (this life and the afterlife) of yours in secrecy and openness, because whoever fears Allah, Allah expiates his bad deeds and gives him a great reward, and whoever fears Allah shall win a great success. Surely, the fear of Allah keeps (one) safe from His detestation, safe from His punishment, and safe from His wrath. The fear of Allah honors faces, pleases the Lord, and elevates degrees. Do your best and not waste in your duty to

Allah. Allah has taught you His book and clarified to you His way that He may know those who are truthful and know the liars; so do good as Allah has done good to you, show enmity to His enemies, and strive hard in the way of Allah, such a striving as is due to Him. He has chosen you and named you Muslims

[1] Qur'an, 50:29.

that he who would perish might perish by clear proof, and he who would live might live by clear proof, and there is no power save in Allah. Remember Allah too much and work for what is after today, for whoever repairs what is between him and Allah, Allah suffices him against what is between him and people that is because Allah judges on people and they do not judge on Him, and He has power on people and they do not have power on Him. Allah is great, and there is no power save in Allah the Great."[1]

4. His speech in al-Khayf

The Prophet (a.s.) made a speech at al-Khayf in Mina saying,

"May Allah make bloom a servant who listens to my saying and understands it, then he takes it to one who is more aware than him. There are three things that are not affected in the heart of a faithful; the sincerity in acting for Allah the Almighty, the loyalty to the men of authority, and the keeping to congregation (of Muslims)…he, whose interest is the afterlife, Allah will reunite to him his affairs and make his richness in his heart, and the (bounties of) life will come to him unwillingly, and he, whose interest is this life , Allah will scatter his affairs and make his poverty between his eyes, and nothing from this life shall come to him except what has been predetermined for him."[2]

5. His speech on warning against this life

The Prophet (a.s.) warned against the deceiving by this life and the following of desires. He said,

"Surely, this life is pleasurful and sweet, and Allah has entrusted it to you and He sees how you act (in it); so beware of this life

[1] Tareekh at-Tabari, vol. 2 p. 115.
[2] I'jaz al-Qur'an, vol. 5 p. 255.

and beware of women. Let the fear of people not prevent one from saying the truth if he knows

it.”

The Prophet (a.s.) kept on making his speech until nothing remained from the sunlight except some redness on the fronds of palm-trees. Then, he said,

“It has not remained from this life as to what had elapsed, except like what has remained from this day as to what had elapsed (from it).”[1]

6. His speech in the Farwell Hajj

The Farwell Hajj was the last hajj that the Prophet (a.s.) had performed before his departure to his Lord. He made a very eloquent speech in the Kaaba in Mecca where he announced the bases that would keep his nation safe from deviation and from going astray. He said,

“Praise be to Allah; we praise Him, seek His assistance, seek His forgiveness, and turn to Him. We seek Allah’s protection from the evils of our souls and from our bad deeds. And whom Allah guides, there is none that can lead him astray, and whom Allah makes to go astray, there is none to guide him. I bear witness that there is no god but Allah alone with no partner to Him and bear witness that Muhammad is His slave and messenger.

O servants of Allah, I recommend you of the fear of Allah, invite you to act due to His obedience, and I ask Allah to show me what is best.

As then O people, listen to me and I will clarify to you. I do not know; I may not meet you after this year in this situation. O people, your bloods and properties are inviolable to you until you meet your Lord, like the inviolability of this day in this

[1]I’jaz al-Qur'an, vol. 5, p. 113.

(inviolable) country. Have I informed? O Allah, bear witness. Whoever has a trust, let him give it back to one who has entrusted him with. Every usury in the pre-Islamic era is invalidated, and the first usury that I begin with is the usury of al-Abbas bin Abdul Muttalib, and every blood (that was shed) in the pre-Islamic era is void, and the first blood that I begin with is the blood of Rabee’ah bin al-Harith bin Abdul Muttalib. The habits of the pre-Islamic era are invalidated except the custodianship (of the Kaaba) and the giving of water (to the hajjis)…

O people, Satan has despaired of being worshipped in your land, but is pleased with being obeyed in other than that as to what you scorn of your deeds.

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O people, (postponement (of the sacred month) is only an excess in disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed…)[1] Time has turned as the day when Allah had created the heavens and the earth, and (surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred),[2] three successive and one single; Thul Qa'dah, Thul Hajjah, Muharram, and Rajab, between Jumada and Sha'ban. Have I informed? O Allah, bear witness.

O people, your women have rights on you and you have rights on them. Your rights on them are that they should not betray you with anyone in your beds, and not permit anyone into your houses except with your knowledge and permission, and not to commit sin. If they commit something of that, then Allah has

[1] Qur'an, 9:37.
[2] Qur'an, 9:36.

permitted you that you prevent them from marrying, not to sleep with them, and that you beat them but not violently. If they abstain and obey you, then their sustenance and clothing must be on you (to be supplied to them by you). Women are as prisoners near you that they cannot help themselves, and you have taken them by the covenant of Allah and married them by the word of Allah, so fear Allah as to women and be kind to them. Have I informed? O Allah, bear witness.

O people, the believers are but brothers; it is not permissible to a man the property of his brother except by his satisfaction. Have I informed? O Allah, bear witness.

Do not return unbelievers that one kills another, for I have left among you that which if you follow, you shall not go astray; the Book of Allah and my progeny my family. Have I informed? O Allah, bear witness.

O people, your Lord is one (the same) and your father is one. All of you are from Adam and Adam is from earth; (the most honorable of you to Allah is the best of you in his duty to Allah). There is no any preference for an Arab to a foreigner except by piety. Have I informed?

The masses of Muslims cried out, "Yes, you have." Then, the Prophet (a.s.) said,

"Let the present inform the absent. O people, Allah has divided for every heir his share in the inheritance, and no will should be permitted for an heir (by the bequeather) in more than a third (of the inheritance). A child is to the bed and the prostitute should be stoned.[1] Whoever claims other than his real father and whoever

[1] An illegitimate child should be ascribed to the husband on whose bed adultery was committed (with his wife) and the adulteress (wife) should be stoned.

claims other than his own children, the curse of Allah, of the angels, and of the whole people shall be on him, and Allah will accept from him neither expiation nor ransom, and peace and mercy of Allah be on you."[1]

7. His speech in the Ghadeer of Khum

When the Prophet (a.s.) performed his last hajj, he (with the Muslims) began his journey back to Medina. When he (and the Muslims) arrived in Ghadeer Khum, Gabriel came down to him carrying with him a very important message from the Heaven. It was to appoint Ameerul Mo'minin Ali bin Abi Talib a caliph over the Muslims (after the Prophet) and a general leader over the nation, and to announce that openly and with no moment of delay. The message of the Heaven was revealed in this verse, (O Messenger! deliver what has been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and Allah will protect you from the people).[2]

The Prophet (a.s.) determined to fulfill the will of Allah. He stopped at the desert and ordered the caravans of the hajjis to do the same. It was a very hot summer day that men put the ends of their abas under their legs to guard against hot. When Muslims, who were about one hundred thousands or more as historians say, gathered together, the Prophet (a.s.) began making a speech before them. He said,

"Praise be to Allah; we seek His assistance, believe in Him, rely on Him, and seek Allah's protection from the evils of our souls and from our bad deeds. Whom Allah guides, there is none that

[1] Al-Bayan wet-Tabyeen, vol. 2 p. 15, Tareekh at-Tabari, vol. 3 p. 168, al-Kamil fee at-Tareekh, vol. 2 p. 146.
[2] Qur'an, 5:67. Al-Wahidi in Asbab an-Nuzool, p. 10, ar-Razi in his Tafsir, vol. 3 p. 636, and other historians mention that this verse has been revealed on the occasion of al-Ghadeer.

can lead him astray, and whom Allah makes to go astray, there is none to guide him. I bear witness that there is no god but Allah alone with no partner to Him and bear witness that Muhammad is His slave and messenger.

As then O people, kind, wise Gabriel has told me that no prophet lived except as the half of the

life of the prophet that was before him, and I am about to be called and I will respond (to be made die). I am answerable and you are answerable too. What shall you say?"

They all cried out, "We bear witness that you have informed, been loyal in advising, and tried your best. May Allah reward you with good."

The Prophet (a.s.) said, "Do you not bear witness that there is no god but Allah and that Muhammad is His slave and messenger, and that His Paradise is right, His Fire is right, death is right, the Hour (Day of Judgment) is coming with no doubt, and that Allah will resurrect those in graves…?"

They all cried out, "Yes, we bear witness of that."

The Prophet (a.s.), looking at the heaven, said, "O Allah, bear witness…"

Then he added, "I will precede you to the pond (in Paradise), and you will come to me at the pond whose wide is as between Sana'a and Busra,[1] and it has silver cups as much as the number of stars. See how you will be loyal to me in dealing with the two weighty things!"

Someone asked, "O messenger of Allah, what are the two weighty things?"

[1] Sana'a is the capital of Yemen and Busra is a town in Syria.

The Prophet (a.s.) said, "The major weighty thing is the Book of Allah; one side (of it) is in the hand of Allah and the other side is in your hands, so keep to it and you shall not go astray, and the other minor (weighty) thing is my family. The kind, the wise (Gabriel) has told me that they (the Qur'an and my family) will not separate until they will come to me at the pond (in Paradise), and I have asked my Lord to grant that for them. Do not precede them lest you perish and do not lag behind them lest you perish …"

Then he took Imam Ali's hand and said, "O people, who is the worthiest (of people) of the believers than themselves?..."

They said, "Allah and His messenger are more aware."

The Prophet (a.s.) said, "Allah is my Guardian and I am the guardian of the believers, and I am worthier of the believers than themselves. So, whoever I am his guardian, Ali is to be his guardian." He repeated that three times.

Then, he added, “O Allah, favor whoever follows him, be an enemy to whoever opposes him, love whoever loves him, hate whoever hates him, support whoever supports him, let down whoever betrays him, and turn the truth with him wherever he turns. Let the present inform the absent…”

8. His speech on receiving the month of Ramadan

On the last Friday of Sha’ban, the Prophet (a.s.) made this speech about receiving the month of Ramadan where he invited the Muslims to piety, benevolence, charity, and good deeds. Here is the speech as narrated by Imam Ali (a.s.),

“O people, the month of Allah is coming to you with blessing, mercy, and forgiveness; a month that is the best of months near Allah, its days are the best of days, its nights are the best of nights, and its hours are the best of hours. It is a month in which you are invited to the hospitality of Allah and in which

you are made from the people of Allah’s generosity; your breaths in it are as glorifying (of Allah), your sleeping is as worship, your deeds are accepted, and your supplication is responded to; therefore, ask your Lord with true intentions and pure hearts so that Allah may help you to fast it (the month of Ramadan) and recite His Book, because a wretched one is he who is deprived of the forgiveness of Allah in this great month. Remember, by your hunger and thirst in it, the hunger and the thirst of the Day of Judgment, pay charity to your poor and needy people, revere your old ones and be merciful to your young ones, maintain kinship with your relatives, withhold your tongues, keep your sights away from what is not permissible for you to look at, and your hearings from what is not permissible for you to listen to, be kind to the orphans of people and your orphans shall be shown kindness, repent to Allah the Almighty of your sins, and raise your hands towards Him in supplication at the times of your prayers, because they are the best hours where Allah the Almighty looks during them with mercy at His servants; He answers them if they invoke Him, complies if they call on Him, and responds to them if they invite Him.

O people, your souls are bind by your deeds, so release them by your seeking of forgiveness, and your backs are burdened with your sins, so relieve them by your long prostration, and know that Allah the Almighty has sworn by His glory that He will not punish the praying and the prostrating ones, and will not call them to the fire on the day when people shall stand before the Lord of the worlds.

O people, whoever of you gives food (at the meal of Iftar) to a fasting believer in this month, he shall have near Allah the Almighty for that (a reward) as (the reward of) a setting free of a slave, and forgiveness to his afore committed sins.”

He added, “Keep yourselves safe from the Fire even if by a half of a date (to be given to a needy fasting one), keep yourselves safe from the Fire even if by a drink of water. O people, whoever of you betters his morals in this month it shall be to him a permit to pass across the Sirat[1] on the day when feet shall slip, and whoever sets free in this month from what his hand possesses (of slaves) Allah will make light his judgment (on the Day of Judgment), and whoever withholds his evil in it (this month) Allah will withhold His wrath from him on the day when he shall meet Him, and whoever is generous to an orphan in it Allah will be generous to him on the day when he shall meet Him, and whoever cuts his relationship with his kin in it Allah will cut from him His mercy on the day when he shall meet Him, and whoever offers willingly a prayer in it Allah will record to him an acquittance from the Fire, and whoever performs an obligation in it, shall have the reward of seventy obligations performed in other (months) than it, and whoever much prays Allah to send blessings on me his scales shall be heavy on the day when scales shall be light, and whoever recites in it a verse from the Qur’an shall have the reward of the reciting of the whole Qur’an in other months.

O people, the doors of the Paradise are open in this month; therefore, ask your Lord not to close them before you, and the doors of the Fire are closed, so ask your Lord not to open them before you, and the devils are tied, so ask your Lord not to release them against you.”

Imam Ali (a.s.) asked him, “O messenger of Allah, what are the best deeds in this month?”

The Prophet (a.s.) said, “O Abul Hasan, the best of deeds in this months is the abstaining from what Allah has prohibited.”

[1] As-Sirat is the bridge that dominates the Hell.

Then the Prophet (a.s.) began weeping, and when Imam Ali (a.s.) asked him why, he said, “O Ali, I weep for what shall afflict you in this month. As if I see that, while you shall be offering prayer for your Lord, the most wretched one of the first, the brother of the killer of Thamud’s she-camel, shall strike you on your head that shall blood your beard…”

Imam Ali (a.s.) asked faithfully and confidently, “Shall that be while I am on my sound faith?”

The Prophet (a.s.) said, “Yes, on your sound faith. O Ali, whoever kills you kills me, whoever hates you hates me, and whoever reviles you reviles me, because you are to me like my self; your soul is

from my soul and your clay (of creation) is from my clay. Allah the Blessed, the High, has created me and you and chosen me and you; he has chosen me for prophethood, and chosen you for imamate, and whoever denies your imamate denies my prophethood.

O Ali, you are my guardian, the father of my two sons, the husband of my daughter, and my successor over my nation in my life and after my death; your commandment is my commandment and your prohibition is my prohibition. I swear by Him Who has sent me with the prophethood and made me the best of people, you are the authority of Allah over His people, His trustee with His secrets, and His deputy over His servants."[1]

9. His speech in his last illness

At his last illness, the Prophet (a.s.) made a speech before his companions who had come to visit him. Here is a short passage from that speech:

[1] Bihar al-Anwar, vol. 93 p. 218-219, Uyoon al-Akhbar, vol. 1 p. 295-297, Amali as-Saduq, p. 57-58.

The Prophet (a.s.) said, "O people, I am about to be made die soon and be taken away. I have spoken to you to be excused before you; I leave among you the Book of Allah and my progeny, my household…"

Then, he took Imam Ali's hand and said, "This is Ali. He is with the Qur'an, and the Qur'an is with Ali; they will not separate until they will come to me at the pond (in the Paradise)."[1]

[1] The Life of the Principal of Women Fatima az-Zahra', p. 284, quoted from as-Sawa'iq al-Muhriqah.

Wonderful maxims and teachings

The Prophet (a.s.) established wonderful methods of education, morals, and good manners. The Prophet's maxims were a perfect method that could raise man to an exalted position and take his life high in the world of virtues, so that he really would be the deputy of Allah in the earth.

The Prophet's maxims are an important part from the Islamic heritage that deals with all man's

issues and gives answers to all of his suffering in the different fields of life. Here are some examples of them:
Good morals

The Prophet (a.s.) very actively undertook the invitation to the good morals which was the most important task that he cared too much for. He said, “I have been sent but to complete the nobilities of character.” The following are some of the Prophet’s traditions concerning high morals:

1. He said, “The best of people in faith are the best of them in morals, and the best of you in morals is the kindest of you to his family (wife), and I am the kindest of you to my wife.”[1]

2. He said, “The most of that which takes people to the Paradise is the fear of Allah and good morals.”[2]

3. He said to his companions, “Shall I tell you about the most beloved of you to me and the nearest of you to me in seating on the Day of resurrection? They are the best of you in morals who is intimate and is intimated.”[3]

[1] Rabee’ al-Abrar, vol. 1 p. 50.
[2] Ibid.
[3] At-Tathkirah al-Hamduniyyah, vol. 2 p. 172, Adab ad-Dunya wed-Deen (morals of life and religion), p. 237.

4. He said, “You shall not include people by your wealth, so include them by your morals.”[1]

5. He said, “Good morals are the half of religion.”[2]

6. He said, “The first thing that shall be put in the Scales (on the Day of Judgment) is the good morals.”[3]

7. He said, “There is no ancestry like good morals.”[4]

8. He said, “Good morals take their owner high to the degree of a fasting worshipper.” It is said to the Prophet (a.s.), “What is the best of that which is given to a servant?” He said, “Good morals.”[5]

9. He said, “Good morals fix love (among people).”[6]

10. He said, “The most perfect one of the believers in faith is the best of them in morals.”[7]

And about bad morals, the Prophet (a.s.) said, “Bad morals are evil omen.”[8]

Gaiety

From the aspects that the Prophet (a.s.) invited to, was gaiety and smiling at every one when meeting. He said, “From the morals of the prophets and the truthful is the gaiety when they

[1] Kanzol Ummal, vol. 3 p. 6, Ayn al-Adab wes-Siyasah (the eye of literature and politics), p. 134, Siraj al-Mulook (the lamp of kings), p. 249.
[2] Kanzol Ummal, vol. 3 p. 5141, at-Tathkirah al-Hamduniyyah, vol. 2 p. 174.
[3] Kanzol Ummal, vol. 3 p. 7, at-Tathkirah al-Hamduniyyah, vol. 2 p. 174.
[4] Al-Jami’ as-Sagheer (little collection), vol. 2 p. 203.
[5] Tuhaf al-Uqool, p. 45.
[6] Ibid.
[7] Ibid.
[8] Ibid., p. 44.

visit each other and the shaking of hands when they meet.”[1] He also said, “Happy miens take grudge away.”[2]

Reason

The Prophet (a.s.) said, “Allah has not given to people anything better than reason; the sleeping of a reasonable person is better than the staying awake (at night) of an ignorant one, and the staying of a reasonable person in his country is better than the journey of an ignorant one (on a task). Allah did not sent a prophet or a messenger except after he had had perfect reason and that his reason would be better than the whole reasons of his nation. What a prophet hides inside himself is better than fatwas of mujtahids. A servant has not to perform the obligations of Allah until he would have sound reason. All worshippers do not reach with the virtue of their worshipping what a reasonable one can reach. The reasonable are the very men of understanding about whom Allah has said, (But none remember except men of understanding).[3]”[4]

The Prophet (a.s.) said, “Reason is a gift (from Allah).”[5]

He said, “The friend of every man is his reason and his enemy is his ignorance.”[6]

He said, “Allah has divided reason into three parts that whoever has had them his reason is

perfect, and whoever has not had them has no reason; (they are) the well knowing of Allah, good

[1] Rabee' al-Abrar, vol. 2 p. 289.
[2] Tuhaf al-Uqool, p. 45.
[3] Qur'an, 2:269.
[4] Usool al-Kafi, vol. 1 p. 60.
[5] Bihar al-Anwar, vol. 77 p. 174.
[6] Ibid.

obedience to Allah, and good patience with the decree of fate of Allah."[1]

He said, "If you are informed about some man that he is good, then notice his good reason, because man is rewarded due to his reason."[2]

He said, "If you see some man of much praying and fasting, do not be pride of him until you see how his reason is."[3]

He said, "At the beginning when Allah created reason, He said to it: Come! And it came. Then He said to it: Go! And it went. Allah said: by My glory and honor, I have not created a creature more honored to me than you; by you I take, and by you I give, by you I reward and by you I punish."[4]

He said, "A man does not obtain (anything) like a sound reason that guides him to guidance and holds him back from perishment. A servant's faith is not completed and his religion is not straight until his reason is completed."[5]

Aa'isha narrated, "I said to the messenger of Allah, 'With what are people preferred to each other in this life?' He said, 'With reason.' I said, 'And in the afterlife?' He said, 'With reason.' I said, 'Shall they not be rewarded due to their deeds?' He said, 'O Aa'isha, do they work except inasmuch as the reason that Allah the Almighty has given to them? Therefore, as much as the

[1] Bihar al-Anwar, vol. 77 p. 158, Nihayat al-Irab, vol. 3 p. 23, al-Khisal, p. 102.
[2] Usool al-Kafi, vol. 1 p. 59.
[3] Usool al-Kafi, p. 74.
[4] Nihayat al-Irab, vol. 3 p. 230, at-Tathkirah al-Hamduniyyah, vol. 3 p. 230.
[5] Muhadharat ar-Raghib, vol. 1 p. 14, Ihya' al-Uloom, vol. 1 p. 100.

reason they have been given their deeds are, and as much as their deeds they shall be rewarded.'"[1]

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Foolishness

Foolishness is one of the worst qualities. The Prophet (a.s.) said, “A fool may ravage by his foolishness much more than the error of a disobedient.”[2]
Knowledge

Knowledge is the most important pillar on which the civilization of a nation is based, and it is the main basis of its development in all fields of life. It is impossible for any nation to have an important position under the sun while it is burdened with the ties of ignorance.

Islam insistingly invites its followers to seek knowledge, and it has made that obligatory on every Muslim man and every Muslim woman. The Prophet (a.s.) said, “Seeking knowledge is an obligation on every Muslim man and every Muslim woman. Surely Allah loves the seekers of knowledge.”[3]

The reward of scholars

Imam Abu Abdullah as-Sadiq (a.s.) narrated that his grandfather the messenger of Allah (a.s.) said, “Whoever walks in a way seeking in it knowledge, Allah will put him in a way towards the Paradise. The angels shall lower their wings for a seeker of knowledge as pleased with him. Whoever in the heaven and in the earth and even whales in the sea pray Allah to forgive the seekers of knowledge. The preference of a scholar to a worshipper is like the preference of the moon to the rest of

[1] Nihayat al-Irab, vol. 3 p. 231, Ihya’ al-Uloom, vol. 1 p. 100.
[2] Muhadharat ar-Raghib, vol. 1 p. 14, Rabee’ al-Abrar, vol. 3 p. 137.
[3] Usool al-Kafi, vol. 1 p. 79.

stars in the night when the moon is full. Scholars are the heirs of the prophets. The prophets did not bequeath a dirham or a dinar, but they bequeathed knowledge, so whoever took from it (knowledge), took full fortune.”[1]

The punishment of scholars who quit their knowledge

Imam Ali (a.s.) narrated that the Prophet (a.s.) said, “Scholars are two men; one works due to his knowledge and he shall be saved, and the other one gives up his knowledge and he shall perish. The people of the Fire shall be disgusted with the smell of the scholar who has quitted his knowledge. The most one among the people of the Fire in regret and remorse is a man that invites

someone to Allah, glory be to Him, and he responds and accepts from him, and so Allah takes him to the Paradise, while the inviter himself is taken to the Fire because he quits his knowledge, follows his desire, and keeps to long hope. As for the following of desire, it keeps one away from the truth, and as for long hope, it makes one forget the afterlife."[2]

The nation's rightness is by its scholars and leaders

The Prophet (a.s.) said, "There are two kinds of people that if they are right all other people become right, and if they are corrupted, all other people become corrupted; scholars and leaders."[3]

Jurisprudents are trustees of the messengers

Imam Abu Abdullah as-Sadiq (a.s.) narrated that his grandfather the messenger of Allah (a.s.) said, "Jurisprudents are the trustees of the messengers as long as they do not involve in this life." It was said, "O messenger of Allah, what is their

[1] Usool al-Kafi, vol. 1, p. 84.
[2] Usool al-Kafi, vol. 1 p. 94.
[3] Jami' Bayan al-Ilm, vol. 1 p. 184.

involvement in this life?" He said, "Following the rulers; if they do that, then you have to beware of them as to your religion."[1]

Learning knowledge

The Prophet (a.s.) said, "Learn knowledge, because learning it is a good deed, the studying of it (with others) is tasbih (glorification of Allah), searching for it is jihad, teaching it to those who do not know it is charity, and affording it to its people is as approaching to Allah, because it is the manifestation of halal (lawful things) and haram (unlawful things). It (knowledge) puts its seeker in the paths of the paradise. It is entertainment in loneliness, a friend in emigration, a guide to prosperity, a weapon against enemies, and beauty of companions. Allah the Almighty raises by it peoples and makes them imams in goodness to be imitated that their deeds are regarded, and their works are acquired, and the angels wish for their company, because knowledge is the life of hearts, the light of sights against blindness, and the strength of bodies against weakness, and that Allah puts its carrier (the people of knowledge) in the positions of lovers, and grants them the meeting with the pious in this life and the afterlife.

By knowledge Allah is obeyed and worshipped, and by knowledge Allah is known and professed as

One and Only, and by it kinship is maintained and lawful and unlawful things are known. Knowledge is the leader of mind."[2]

The death of a scholar

The Prophet (a.s.) said, "Knowledge does not die by pulling it out of people, but the knowledgeable die, until when there is no one of them, people take ignorant leaders who are asked and

[1] Usool al-Kafi, vol. 1 p. 97.
[2] Tuhaf al-Uqool, p. 28.

who give fatwas without knowledge, and so they go astray and make people go astray."[1]

Surely, it is a great loss when a society is afflicted by the death of scholars whose place is occupied by ignorant persons who undertake people's affairs with no knowledge.

Knowledge is a treasure

The Prophet (a.s.) said, "Knowledge is treasuries whose keys are questions. Therefore, ask, may Allah have mercy on you, because there are four persons who are rewarded; the asker, the speaker (answerer), the listener, and one who loves them."[2]

He also said, "Often ask the knowledgeable, speak with the wise, and associate with the poor."[3]

The fatwa with no knowledge

The Prophet (a.s.) warned against giving fatwas with no knowledge. He said, "Whoever gives a fatwa to people with no knowledge the angels of the heavens and the earth shall curse him."[4]

The giving of a fatwa with no knowledge may make a lawful thing unlawful or an unlawful thing lawful, and thus it throws people into sins; therefore, Islam has prohibited the giving of fatwas with no knowledge.

Knowledge for pride

The Prophet (a.s.) said, "Let him, who learns knowledge to vie in glory with the fools or pride before scholars or attract the notables towards him to honor him, take his seat in the Fire,

[1] Tuhaf al-Uqool, p. 37.
[2] Ibid, p.41.
[3] Ibid.
[4] Ibid.

because authority is not fit except to Allah and to its deserving people. Whoever put himself in a position other than the position in which Allah has put him, Allah will hate him, and whoever calls for himself and says: 'I am your leader' while he is not so, Allah will not look at him until he shall refrain from what he says and repent of what he claims."[1]

Teaching kindly

The Prophet (a.s.) said, "Teach and do not chide, because a knowledgeable teacher is better than a chiding one."[2]

Dispraising of ignorance

The Prophet (a.s.) said, "…and the description of an ignorant is: that he wrongs those who associate with him, trespasses those who are lower than him, and is impudent to those who are higher than him. His speaking is without thinking; if he speaks, he errs, and if he keeps silent, he becomes inadvertent. If a sedition faces him, he hastens to it, and it makes him perish, and if he sees a virtue, he stays behind. He does not fear for his old sins, nor does he refrain from sins in what remains of his life. He lingers and delays before charity heedlessly to what he has missed or lost from that. These are (ten) features of an ignorant person who has been deprived of reason."[3]

Thinking deeply on affairs

The Prophet (a.s.) often advised Muslims to think deeply on matters before trying to do them. One day, some man came to the Prophet (a.s.) and said to him, "Offer recommendations to me, O messenger of Allah!"

[1] Tuhaf al-Uqool, p. 43-44.
[2] Bihar al-Anwar, vol. 77 p. 175.
[3] Tuhaf al-Uqool, p. 29.

The Prophet (a.s.) said to him, "Will you follow my recommendations?" He repeated that three times.

The man said, “Yes I will, O messenger of Allah.”

The Prophet (a.s.) said, “I recommend you that when you intend to do something, you are to think deeply on its result; if it is good, you can do it, and if it is bad, you are to give it up.”[1]

Kinship and pardon

The Prophet (a.s.) said, “Maintain relationship with one who cuts his with you, give to one who deprives you, and pardon one who wrongs you.”[2]

Praising of benevolence

The Prophet (a.s.) said, “Allah the Almighty has made for benevolence some of His creatures that He has endeared to them benevolence and endeared to them its deeds, and He has guided to them the seekers (who are in need) of benevolence and made the giving of it easy to them as He has made easy the falling of rains to the barren land to enliven it and enliven its people. Allah the Almighty, as well, has made to benevolence enemies from among His creatures that He has made benevolence hateful to them and made its deeds hateful to them, and He has prevented the seekers of benevolence from asking them and prevented them (the enemies of benevolence) from giving it as He prevents rains from falling down on the barren land to destroy it and destroy its people with it, but what Allah pardons is much more. The doing of benevolence protects

[1] Rawdhat al-Kafi, p. 150.
[2] Rabee’ al-Abrar, vol. 2 p. 46.

one from bad death.[1] The people of benevolence in this life are people of benevolence in the afterlife. The first people to enter into the Paradise shall be the people of benevolence. The charity in secret puts out the wrath of the Lord, and the maintaining of kinship increases one’s age.”[2]

Virtues

The Prophet (a.s.) said, “There is no property more profitable than reason. There is no loneliness lonelier than self-conceit. There is no reason like thinking deeply, no determination like piety, no companion like good morals, no scales like good manners, no benefit like successfulness, no trade like good deeds, no profit like the reward of Allah, no god-fearing like abstaining at ambiguity, no abstinence like the abstinence from unlawful things, no knowledge like pondering, no worship like performing the obligations, no faith like modesty and patience, no ancestry like humbleness, no honor like knowledge, and no assistance like consultation. So keep the head and what it contains,

and the abdomen and what it includes, and remember death and long trials."[3]

Generosity

The Prophet (a.s.) said, "Allah the Almighty has chosen this religion for Himself, and it is not fit for your religion except generosity and good manners; therefore, adorn your religion with them."[4]

[1] Bad death is the state of total misery, bitter pains, or serious diseases that man suffers at dying which makes him ungrateful to the blessings of Allah and makes him neglect the remembrance of Allah.
[2] Al-Jami' as-Sagheer, vol. 1 p. 69, The Letters of ibn Abi ad-Dunya, p. 74.
[3] Nathr ad-Durr (scattering of pearls), vol. 1 p. 171, Proverbs of al-Mawardi, p. 55, at-Tathkirah al-Hamduniyyah, vol. 2 p. 357.
[4] Siraj al-Mulook, p. 247.

Generosity and open-handedness are from nobilities and perfection, and they are high qualities that every man is honored by them. The Prophet (a.s.) used to prefer the generous to others in giving. Once, a delegation from the Arabs came to him. He gave them (from the treasury) and preferred to them some man from among them. The Prophet (a.s.) was asked about that and he said, "All the people (of that tribe) are dependants on him."[1]

Doing good

The Prophet (a.s.) said, "Do good throughout your life and be liable to the donations of Allah's mercy, because Allah has donations from His mercy which He grants to whomever He likes from His servants; and ask Allah to cover your private parts (honors) and calm down your fears."[2]

Surely the doing of good is one of the main concepts that Islam has emphasized on. Allah says, (therefore hasten to (do) good deeds).[3]

The Prophet (a.s.) said, "A word of goodness that a believer listens to, works due to it, and teaches it (to others) is better than the worship of a year."[4]

Charity

The Prophet (a.s.) said, "Hearts have been created with the nature of loving whoever does good to them and hating whoever does wrong to them."[5]

[1] At-Tathkirah al-Hamduniyyah, vol. 2 p. 286.

[2] Ash-Shihab, p. 12.
[3] Qur'an, 2:148.
[4] At-Tathkirah al-Hamduniyyah, vol. 1 p. 53.
[5] Musnad of Ahmed bin Hanbal, vol. 2 p. 254, Proverbs (Amthal) of al-Mawardi, p. 56, Muhadharat ar-Raghib, vol. 1 p. 648.s

Bad and prohibited features

The Prophet (a.s.) warned strongly against bad qualities that would take man to woe, destruction, and the wrath of Allah, such as:

Hypocrisy

The Prophet (a.s.) said, “That which I fear most for my nation from is every hypocrite of cunning tongue.”[1]

Treason

The Prophet (a.s.) said, “A banner shall be installed for a traitor on the Day of Resurrection and it shall be said: this is the treason of so-and-so the son of so-and-so.”[2]

Betrayal of trust

The Prophet (a.s.) said, “A man, who has been entrusted with a trust, shall be brought on the Day of Judgment and it shall be said to him: Pay back your trust. He shall say: O my Lord, the worldly life has gone. It shall be said: take him to the Hell. He shall fall into it (Hell) until he shall reach to its bottom and he shall find it (the trust) there as it was. He shall carry it on his shoulder and come up with it. When he shall see that he shall have come out, it (the trust) shall slip and fall down, and he shall fall down after it (and so on) forever.”[3]

False testimony

The Prophet (a.s.) said, “On the day of Resurrection, birds shall beat with their beaks, eject what there shall be in their craws,

[1] Kashf al-Khafa’, vol. 1 p. 70, al-Jami’ as-Sagheer, vol. 1 p. 14.
[2] Kanzol Ummal, vol. 3 p. 517.
[3] Al-Jami' as-Sagheer, vol. 2 p. 85, at-Tathkirah al-Hamduniyyah, vol. 3 p. 9.

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and shake their tails because of the great terror of the Day of Resurrection, and (on that day) a giver of false testimony shall not be talked to, and his feet shall not fix on the ground until he shall be thrown into the Fire."[1]

Oppression

The Prophet (a.s.) said, "The promptest thing in being punished for is oppression."[2]

He also said, "There is no sin nearer to punishment that Allah hastens for its committer in this life, besides what shall be saved for him in the afterlife, than oppression and cutting off kinship."[3]

Rejoicing at others' distress

The Prophet (a.s.) said, "Do not show rejoicing at your brother's distress that Allah may deliver him (from it) and afflict you."[4]

Surely rejoicing at others' distresses is a feature of villains whereas Islam has built its society on high morals, nobilities, the love of others, and honesty.

Haughtiness

The Prophet (a.s.) said, "Whoever draws his garment as a kind of arrogance Allah will not look at him."[5]

He also said, "He, who has in his heart inasmuch as the weight of a grain of mustard seed of arrogance, shall not enter the Paradise."[6]

[1] Majma' az-Zawa'id, vol. 4 p. 200.
[2] Al-Mustadhraf, vol. 6 p. 208, Rabee' al-Abrar, vol. 2 p. 823.
[3] Bahjat al-Majalis (joy of meetings), vol. 1 p. 406.
[4] Al-Jami' as-Sagheer, vol. 2 p. 201, Kashf al-Khafa', vol. 2 p. 479, Muhadharat ar-Raghib, vol. 2 p. 501.
[5] Nihayat al-Irab, vol. 3 p. 370.
[6] Majma' az-Zawa'id, vol. 1 p. 98, the Collection of Warram, vol. 1 p. 203.

He said, "He, who glorifies himself and struts in his walking, shall meet Allah while angry at him."[1]

Talebearing

The Prophet (a.s.) said, “Cursed is a triad!” He was asked, “What is a triad, O messenger of Allah?” He said, “It is he who betrays his friend near his ruler, and thus he destroys himself, his friend, and his ruler.”[2]

He also said, “Let him, who believes in Allah and the Last Day, not convey to us a defect of his believing brother.”[3]

Envy

The Prophet (a.s.) said, “Envy eats good deeds as fire eats firewood.”[4]

Envy causes calamities and disasters to people and throws them into great evils. As a result of envy, the Prophet’s immaculate progeny were kept away from their right in the caliphate when some companions, after the Prophet’s death, announced: “The prophethood and the caliphate should not gather in one family!” Therefore, the caliphate was seized from its actual people who were kept away from the political life, and consequently the nation suffered and is still suffering the bitterest kinds of disasters.

Evil plotting

The Prophet (a.s.) said, “Beware of evil plotting, because Allah has determined that (the evil plotting shall not beset any except the authors of it).”[5]

[1] Majma’ az-Zawa’id, vol. 1 p. 98.
[2] Siraj al-Mulook, p. 267, Rabee’ al-Abrar, vol. 3 p. 644.
[3] Nihayat al-Irab, vol. 3 p. 289.
[4] Kanzol Ummal, vol. 3 p. 461, Adab ad-Dunya wed-Deen, p. 264, al-Mustadhraf, vol. 1 p. 214.
[5] At-Tathkirah al-Hamduniyyah, vol. 1 p. 644.

Lying

The Prophet (a.s.) said, “Beware of lying, because it leads to disobedience, and disobedience leads to the Fire. Speak truthfully, because truthfulness leads to piety, and piety leads to the Paradise.”[1]

Stinginess

The Prophet (a.s.) said, “No two wolves that are sent to a flock of sheep and they ravage it worse

than man's stinginess of wealth."[2]

He said, "The son of Adam gets old and two things grow with him; stinginess of wealth and stinginess of life."[3]

Pride

There are many traditions transmitted from the Prophet (a.s.) on dispraising pride. Here are some of them:

He said, "I am the master of the children of Adam but with no pride."[4]

He said, "People are from Adam and Eve like the contents of a vessel that shall not be filled (they shall not reach perfection). Allah does not ask about your ancestries. He does not ask except about your deeds. Surely the most honored of you to Allah is the most pious of you."[5]

[1] Majma' az-Zawa'id, vol. 1 p. 93, Rabee' al-Abrar, vol. 2 p. 639, Ghurar al-Khasa'is, p. 52.
[2] Majma' az-Zawa'id, vol. 10 p. 250.
[3] Nihayat al-Irab, vol. 3 p. 376.
[4] Majma' az-Zawa'id, vol. 1 p. 376, Muhadharat ar-Raghib, vol. 2 p. 312.
[5] Musnad of Ahmed bin Hanbal, vol. 4 p. 145.

He said, "Your prophet is the same and your father is the same. There is no preference for the black to the red, nor for an Arab to a foreigner except by piety."[1]

He said, "Allah has removed from you the defect of the pre-Islamic age and its pride and He replaced it by self-esteem. People are children of Adam, and Adam is from earth; (they are either) a pious believer or a cursed disobedient. Let some peoples stop priding on their men; they are but coals from the coals of the Hell, or they shall be meaner to Allah than dung beetles which push their dung with their noses. Allah the Almighty has said, (O Noah! he is not of your family. He is of evil conduct).[2]"[3]

Injustice

The Prophet (a.s.) said, "When it is the Day of Resurrection, a caller shall call out: where are the unjust, the assistants of the unjust, and the likes of the unjust even him who has sharpened to them a pen or prepared to them an inkpot. They shall gather in an iron coffin and then they shall be thrown into the Hell."[4]

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He also said, “May Allah have mercy on a servant that has had an act of injustice in honor or property against his brother, and he comes to him to absolve him from it before the Day of Resurrection shall come where there shall be neither a dinar nor a dirham with him.”[5]

[1] A passage from the Farewell Hajj Sermon of the Prophet (a.s.).
[2] Qur'an, 11:46.
[3] Sunan of Abi Dawud, vol. 2 p. 624, Musnad of Ahmed bin Hanbal, vol. 2 p. 361.
[4] Rabee' al-Abrar, vol. 2 p. 834.
[5] Ibid., p. 815.

He said, “There are two men from my nation whom my intercession shall not include; an unjust, oppressive ruler, and an excessive one in religion and astray from it.”[1]

Impudence

The Prophet (a.s.) said, “The worst of people in position on the Day of Resurrection is he whom people has left alone to be safe from his impudence.” And He said, “From the worst of people are those who are honored (by others) just to be safe from their tongues.”[2]

Double-faced

The Prophet (a.s.) said, “Certainly a double-faced one is not trusted near Allah.”[3]

He said, “He, who has two faces in this life, shall have two tongues of fire on the Day of Resurrection.”[4]

He said, “A double-faced one should not be notable.”[5]

Uncertainty

The Prophet (a.s.) said, “I do not fear for my nation except from uncertainty.”[6]

Supporting of falsehood

The Prophet (a.s.) said, “He, who supports falsehood to refute by his falsehood a truth, shall be away from the protection of Allah and the protection of His messenger.”[7]

[1] Rabee' al-Abrar, vol. 2, p. 497.
[2] Ibid., p. 48.

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[3] As-Sunan al-Kubra, vol. 1 p. 246.
[4] Sunan of Abi Dawud, vol. 2 p. 45.
[5] Ash-Shifa', by the Judge Ayyadh, vol. 1 p. 78.
[6] Rabee' al-Abrar, vol. 2 p. 64.
[7] Majma' az-Zawa'id, vol. 4 p. 205, vol. 5 p. 211.

He said, "He, who goes with an unjust one to support him while knowing that he is unjust, shall be out of Islam."[1]

Praising the disobedient

The Prophet (a.s.) prohibited the Muslims to praise a disobedient one because that would deaden justice and be disobedience to Allah the Almighty.

The Prophet (a.s.) said, "When a disobedient person is praised, the Throne shall shake for that and the Lord will be angry for it."[2]

He said, "Allah is angry when a disobedient one is praised."[3]

Terrifying a Muslim

Islam has prohibited the terrifying of a Muslim. The Prophet (a.s.) said, "It is enough evil for one to terrify his Muslim brother."[4]
Praiseworthy attributes

Five qualities

The Prophet (a.s.) said, "A servant does not obtain full faith until he has five qualities; relying on Allah, entrusting (all his affairs) to Allah, believing in all Allah's orders, being satisfied with Allah's decree of fate, and being patient with Allah's trials. He, who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and holds back for the sake of Allah, shall be with full faith."[5]

[1] Majma' az-Zawa'id, vol. 4 p. 205.
[2] Kanzol Ummal, vol. 1 p. 418, al-Jami' as-Sagheer, vol. 1 p. 35.
[3] At-Tathkirah al-Hamduniyyah, vol. 1 p. 51.
[4] Rabee' al-Abrar, vol. 2 p. 492, al-Mustadhraf, vol. 1 p. 155.
[5] Al-La'ali' al-Masnu'ah, vol. 1 p. 302. (But the author considers it as fabricated.)

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Four qualities

The Prophet (a.s.) said, “There are four things that whoever is given is given the goodness of this life and the afterlife; a grateful heart, a mentioning tongue, a body patient with affliction, a wife who betrays neither him nor his properties.”[1]

Satisfaction

The Prophet (a.s.) said, “He, who is submissive (to Allah), is made successful, granted (sustenance) sufficiently, and Allah will make him satisfied with what He has given to him.”[2]

He also said, “Satisfaction is a treasure that does not run out.”[3]

Economics

The Prophet (a.s.) said, “He, who is economical, shall not be needy.”[4]

Obedience of Allah

The Prophet (a.s.) said, “Whomever Allah has moved from the meanness of disobediences to the honor of piety He has enriched him with no wealth, honored him with no tribe, and entertained him with no entertainer. Whoever fears Allah, Allah will make everything fear him.”[5]

Seeking forgiveness

The Prophet (a.s.) said, “A servant may commit a sin that takes him to the Paradise.” He was asked, “O messenger of Allah, how can it take him to the Paradise.”

[1] at-Tathkirah al-Hamduniyyah, vol. 1 p. 44.
[2] Ibid., 3 p. 211.
[3] Nihayat al-Irab, vol. 3 p. 247, al-Mustadhraf, vol. 3 p. 347.
[4] Al-Jami' as-Sagheer, vol. 2 p. 146, Nihayat al-Irab, vol. 3 p. 347.
[5] At-Tathkirah al-Hamduniyyah, vol. 1 p. 48.

The Prophet (a.s.) said, “He may be repentant of it (that sin) and be asking for forgiveness until he shall enter into the Paradise.”[1]

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He also said, “Whoever often seeks forgiveness Allah will make to him a deliverance and release him from every distress, and grant him sustenance from where he does not expect.”[2]

The inviolability of a believer

Once, the Prophet (a.s.) looked at the Kaaba and said, “Welcome to the House! How great you are and how great your sanctity is! By Allah, a believer is more inviolable near Allah than you, because Allah has prohibited one thing concerning you, but three things concerning a believer; (the shedding of) his blood, (the plundering of) his money, and to be mistrusted.”[3]

Pardoning

The Prophet (a.s.) said, “Pardon the slips of the notables except the penalties.”[4]

He said, “He, whose brother apologizes to him but he does not accept, shall not come to me at the pond (in the Paradise).”[5]

Hating the sinners

The Prophet (a.s.) said, “Approach to Allah by hating the sinners, and seek His pleasure by avoiding them.” His companions asked, “With whom shall we associate?” He said, “Those, the seeing of whom reminds you of Allah, and whose

[1] Muhadharat ar-Raghib, vol. 1 p. 408.
[2] At-Targheeb wet-Tarheeb, p. 151.
[3] Rabee' al-Abrar, vol. 2 p. 799.
[4] Bahjat al-Majalis, vol. 1 p. 370.
[5] Nihayat al-Irab, vol. 3 p. 258.

logic increase your understanding, and whose deeds make you wish for the afterlife.”[1]

The most beloved people to the Prophet

The Prophet (a.s.) said, “The happiest one of people to me is a simple believer of good prayers and whose sustenance is least and he is patient with it until he shall meet Allah, and who worships Allah well and obeys Him in secret, and is unknown among people; whose death is hastened, whose inheritance is little, and the weepers for him are few.”[2]

Wisdom

The Prophet (a.s.) said, “Wisdom is the long-sought goal of believers.”[3]

Reciting the Qur'an

The Prophet (a.s.) said to Anass, “My son, do not forget the reciting of the Qur'an in the evening, because the Qur'an enlivens the dead heart, and forbids indecency and vice.”[4]

Leniency

Once, a group of Jews came to the Prophet (a.s.) and said to him, “As-Sam alayk.”[5] The Prophet (a.s.) replied, “and on you.” Aa’isha, the Prophet’s wife, became angry and said to them, “but, death and curse be on you.” The Prophet (a.s.) said to her, “O Aa’isha, Allah loves leniency in all affairs.” She said to him,

[1] Nihayat al-Irab, vol. 5 p. 245.
[2] Musnad of Ahmed bin Hanbal, vol. 5 p. 52, the Collection of Warram, vol. 1 p. 182, al-Jami' as-Sagheer, vol. 1 p. 88.
[3] Kashf al-Ghita’, vol. 1 p. 435, Al-Maqasid al-Hasanah, p. 191.
[4] At-Tathkirah al-Hamduniyyah, vol. 1 p. 54.
[5] The greeting of Islam in Arabic is ‘as-Salam alayk or alaykum; peace be on you (singular) or you (plural)’, whereas ‘sam’ here means ‘death’.

“Have you not heard what they said?” The Prophet (a.s.) said to her, “And I said (to them): and on you.”[1]

The Prophet (a.s.) also said, “Whoever is lenient to my nation Allah will be lenient to him, and whoever is severe to my nation Allah will be severe to him.”[2]

The advantage of fasting

The Prophet (a.s.) said, “Fasting is the zakat of one’s body.”[3]

He said, “A faster shall have two joys; one is at breaking his fasting and the other is at meeting his Lord.”[4]

Prayer

The prayer is the main pillar of the religion and the sacrifice of the pious. Because of its

importance, the Prophet (a.s.), whenever distressed, he resorted to offering prayer.[5]

Comfort in food

The Prophet (a.s.) said, “He, who is eating some food while there is a two-eyed creature looking at him but he does not give to him\it, shall be afflicted with an incurable disease.”[6]

Economic in food

The Prophet (a.s.) often advised Muslims to be economical in food and not to be excessive or wasteful, because excessiveness in having food would cause many illnesses.

[1] Rabee' al-Abrar, vol. 2 p. 45.
[2] Ibid., p. 45.
[3] Ibid., p. 116.
[4] Ibid.
[5] Ibid., p. 97.
[6] Ibid., p. 679.

The Prophet (a.s.) said, “Allah has not adorned man with an adornment better than the abstinence of his abdomen.”[1]

He also said, “He, whose eating is little, his abdomen shall be sound and his heart shall be clear, and he, whose eating is much, his abdomen shall be ill and his heart shall be severe.”[2]

He said, “The son of Adam does not fill a vessel worse than the stomach. It suffices man from his food what can sustains him, but if the son of Adam denies, let him make a third for food, a third for drinks, and a third for breath.”[3]

Honoring old people

The Prophet (a.s.) said, “From the glorifying of Allah is the honoring of aged Muslims.”[4]

Trust of meetings

From the Islamic morals is that one should not reveal a speech taking place between him and another one, for that may cause a harm. The Prophet (a.s.) said, “Meetings are a trust.”[5]

Once, Abdul Melik bin Marwan, the Umayyad caliph, parted with his guards in his way. He saw a

nomad and asked him, “Do you know Abdul Melik?” The nomad said, “He is oppressive, aggressive.” Abdul Melik said to the man, “Woe unto you! I am Abdul Melik.” The man kept on abusing and criticizing the caliph.” When the guards arrived, the man said to the caliph, “O Ameerul Mo'minin, keep what has happened secret, because meetings are a trust.”

[1] Rabee' al-Abrar, vol. 2 p. 674.
[2] Ibid., p. 676.
[3] Ibid.
[4] Muhadharat ar-Raghib, vol. 2 p. 323.
[5] Rabee' al-Abrar, vol. 2 p. 323.

Consultation

The Prophet (a.s.) said, “He, who seeks what is best near Allah, shall not be disappointed, and he, who consults (with others), shall not regret, and he, who is economical, shall not be needy.”[1]

Imam as-Sadiq (a.s.) said, “He, who consults (with others), shall not miss, at doing right, a praiser, and at doing mistake, an excuser.”

The Prophet (a.s.) often consulted with his companions on different matters. In the battle of Badr, the Prophet (a.s.) (and his army) stopped at the nearest well to the place of the battle. Al-Hubab bin Munthir said to him, “O messenger of Allah, has Allah the Almighty ordered you to stop at this place that you should neither exceed nor stay behind?” The Prophet (a.s.) said, “No, but it is my thought.” Al-Hubab said, “O messenger of Allah, this is not a suitable place. March with the people until we reach the nearest well to the people (the opponents) to stop there. Then, we build a pool around it and fill it with water. Then, we begin fighting them, and so we will have water to drink, but they won’t.” The Prophet (a.s.) said, “You have suggested the right suggestion.” The Prophet (a.s.) did as his companion suggested.[2]

Unity

The Prophet (a.s.) said, “Unity is mercy and separation is torment.”[3]

[1] Majma' az-Zawa'id, vol. 2 p. 280, Nihayat al-Irab, vol. 6 p. 69, al-Mustadhraf, vol. 1 p. 73.
[2] Nihayat al-Irab, vol. 6 p. 72-73.
[3] Usool al-Kafi, vol. 7 p. 558.

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He said, “He, who keeps away from unity (of Muslims), shall die the death of the pre-Islamic age (as unbeliever).”[1]

He said, “Whoever parts with the unity a span of the hand, Allah will take the noose of Islam off his neck.”[2]

The jihad for the sake of Allah

The Prophet (a.s.) said, “The nearest of deeds to Allah is the jihad in the way of Allah and nothing equals it.”[3]

He said, “The best deed of a believer is the jihad in the way of Allah.”[4]

He said, “Struggle against polytheists with your wealth, souls, and tongues.”[5]

[1] Sahih of al-Bukhari, vol. 8 p. 87.
[2] Sunan of Abi Dawud, vol. 2 p. 426.
[3] Usool al-Kafi, vol. 4 p. 285.
[4] Ibid., vol. 13 p. 307.
[5] Musnad of Ahmed bin Hanbal, vol. 3 p. 124, Usool al-Kafi, vol. 4 p. 297, Sunan of Abi Dawud, vol. 1 p. 562.

Short maxims

A good collection of short maxims has been transmitted from the Prophet (a.s.) that are of wonderful eloquence, literature, and wisdom. Though brief, they show the top of eloquence and expressiveness, and they include the high Islamic morals and manners. The following are some of them:

1. “The farthest of you in being like to me (not like me) is the stingy, the obscene, the indecent.”

2. “The most hateful of men to Allah is a quarrelsome hostile.”

3. “Be kind to the weak, because you are endowed with sustenance and are supported for your weak.”

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4. Do you like to be good hearted and to obtain what you want? Be kind to the orphan, pat their heads, and feed them from your food, and you shall obtain what you want."

5. "Fear Allah and treat all your children fairly as you like them to be dutiful to you."

6. "Beware of the believer's insight because he sees by the light of Allah, glory be to Him."

7. "Avoid anger."

8. "Avoid wine because it is the key to every evil."

9. "Avoid every intoxicant."

10. "The most beloved deed to Allah is the most continuous one of them."

11. "The most beloved deeds to Allah are the feeding of a hungry person, the paying of some(needy)one's debt, or the relieving of someone's distress."

12. "The most beloved deed to Allah is the keeping (withholding) of one's tongue."

13. "The most beloved speech to me is the most truthful."

14. "The most beloved food to me is that which hands are many at it (more people participate in eating it)."

15. "The most beloved one of your houses to Allah is the house that an orphan is treated kindly in."

16. "The most beloved one of Allah's servants to Allah is the most helpful one of them to His servants and the best of them in fulfilling His rights, who endears to them benevolence and the doing of it."

17. "Beware of mistrusting people."

18. "Throw earth on the praisers' faces."

19. "The most determined one of people is the best of them in suppressing his anger."

20. "Be good neighbors to the blessings of Allah and do not make them run away, because it is

seldom that they (blessings) leave a people and come back to them again."

21. "Keep your tongue."

22. "Pay the trust back to him who has entrusted you with it, and do not betray whoever has betrayed you."

23. "Repel penalties by (avoiding) ambiguities (when hesitating whether lawful or unlawful), and pardon the slips of the notables except the penalties of Allah."

24. "Invoke Allah while you are certain of His response, and know that Allah does not respond to an invocation from a neglectful, inadvertent heart."

25. "If Allah gives you wealth, let the result of Allah's blessing and honor to you appear on you."

26. "If Allah wants goodness for a servant, He makes people be in need of him."

27. "If Allah wants goodness for a servant, He makes him aware of the religion, abstinent in this life, and makes him see his defects."

28. "If Allah wants goodness for a household, he endows them with leniency."

29. "If Allah wants growth for a people, He endows them with generosity and chastity, and if He wants perishment for a people, He opens to them the door of betrayal."

30. "When a ruler becomes enraged, Satan prevails."

31. "When Allah gives one of you goodness, let him begin with himself and his family."

32. "If you see an evil omen, let you keep on (action), if you guess, let you not judge, and if you envy, let you not be oppressive."

33. "If you judge, be just, and if you speak, speak of goodness, because Allah is Beneficent and He loves the beneficent."

34. "If you find that a man is careless of what he says or what is said about him, then he is either an adulterer or a devil."

35. "When you see unsound people, pray Allah for good health."

36. “When the worst of people prevails over them, and the meanest of people is the leader over them, and the sinful are honored, then let disasters be waited for.”

37. “If one of you does something, let him perfect it.”

38. “If you are powerful over your enemy, then make pardon as the gratefulness for the powerfulness over him.”

39. “If someone of you comes from a travel, let him bring with him a present, even if he puts in his bag a stone.”

40. “If two persons are talking with each other, let you not interfere between them.”

41. “If your leaders are the best of you, your wealthy people are the most generous of you, and your affairs are decided after consultation between you, then the surface of the earth is better to you than its interior (to live better than to die). But, if your leaders are the worst of you, your wealthy people are the stingiest of you, your affairs are decided by your women, then the interior of the earth is better to you than its surface.”

42. “If you have what suffices you, then do not ask for what may make you haughty.”

43. “When there shall be the Day of Resurrection, a servant’s legs shall not slip until he shall be asked about four things; his age how he has spent it, his youth how he has worn it out, his gains wherefrom he has gained and on what he has spent them, and about the love to us, we the Ahlul Bayt.”

44. “If man dies, his deeds stop except three; a continuous charity, knowledge that is benefited by, and a good child that prays Allah for him.”

45. “Remember Allah, because He is a supporter to you in what you seek.”

46. “The lowest of people is he who insults people.”

47. “There are four things that are from the signs of misery; inactivity of the eye (not cry), severity of the heart, far greed for the pleasures of this life, and the insisting on sins.”

48. “There are four things that whoever has had he shall be in the greatest light of Allah; he that the protection of his affairs is the witness that ‘there is no god but Allah and that I am the

messenger of Allah', he that when an affliction afflicts him, says 'we are Allah's and to Him we shall return', he that when obtains good, says: 'praise be to Allah', and he that when commits a sin, says: 'I pray Allah to forgive me and I repent to Him'."

49. "There are four things that are required by every one of reason and intelligence from my nation; listening to knowledge, memorizing, spreading, and acting according to it."

50. "There are four things whose littleness is much; poverty, pain, enmity, and fire."

51. "Be merciful to a notable that becomes low, a wealthy one that becomes poor, and a knowledgeable one that is lost among ignorant people."

52. "Be abstinent in this life and Allah will love you, and be abstinent to what there is in people's hands, and people will love you."

53. "Resort to secrecy in (many of) your affairs, because every owner of a blessing is envied."

54. "Allah's wrath is so great on adulterers."

55. "From the most tortured people on the Day of Resurrection is one who shows people that he is good while there is no good in him."

56. "From the most tortured people on the Day of Resurrection is a knowledgeable one whose knowledge does not benefit him (in the life)."

57. "The strongest of you is he who controls himself at anger, and the most forbearing one of you is he who pardons after having prevalence."

58. "The most wretched one of the wretched is he on whom the poverty of this life and the torment of the afterlife gather together."

59. "The most righteous one of people is the best of them to people."

60. "Seek good health for others, and you shall be granted it for yourself."

61. "Seek favor near the merciful ones of my nation that you shall live under their protection, and do not seek it near the hard-hearted ones."

62. “Regard a friend due to his friend.”

63. “The most just one of people is he who accepts for people what he accepts for himself, and dislikes for them what he dislikes for himself.”

64. “The bitterest of your enemies is your soul that is inside you.”

65. “Give to a beggar even if he comes to you on a good horse, and give the employee his fee before his sweat shall dry.”

66. “The most important one of people in this life is he who regards no importance of this life to him.”

67. “The most reasonable one of people is the most of them in humoring people.”

68. “Deeds are (regarded) but by intentions and results.”

69. “Deeds are (regarded) by intention.”

70. “The taking of a present by a leader is ill-gotten, and the accepting of a bribe by a judge is disbelief.”

71. “The most inattentive one of people is he who does not take a lesson from the change of this life from a condition into another.”

72. “The wealthiest of people is he who is not a captive of greed.”

73. “Spread greeting, offer food, maintain kinship, and pray in the night while people are sleeping, and thus you shall enter the Paradise.”

74. “The best of friends is he who when you remember supports you and when you forget reminds you.”

75. “The best of deeds is the gaining in lawful ways.”

76. “The best of deeds is to cause delight for your believing brother, or pay his debt (instead of him).”

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77. “The best of faith is patience and generosity.”

78. “The best of jihad is that when one does not intend to wrong anyone.”

79. “The best of good deeds is the honoring of companions.”

80. “The best of charity is reconciliation.”

81. “The best of charity is that a Muslim person learns knowledge and then he teaches it to his Muslim brother.”

82. “The best of charity is the keeping of the tongue (not to offend others).”

83. “The best of deeds is a truthful intention.”

84. “The best of virtues is to maintain relationship with one who has cut his relationship with you, to give one who has deprived you, and to pardon one who has done you wrong.”

85. “The best of people is he who is humble though he is lofty, is abstinent though he is wealthy, is fair though he is powerful, and is meek though prevalent.”

86. “The best of my nation’s jihad is the waiting for deliverance.”

87. “The best of you in faith are the best of you in morals.”

88. “The plague of speaking is lying.”

89. “Accept honoring (gift), and the best of honoring is perfume; the lightest in being carried, and the best in scent.”

90. “The nearest of you to me tomorrow in the Standing (before Allah), is the most truthful of you in speaking, the best of you in giving back trusts, the most loyal of you to covenants, the best of you in morals, and the nearest of you to people.”

91. “The least comfortable people are the stingy.”

92. “The least delighted people are the envious.”

93. “The least things available at the end of time are a trustworthy brother or a well-gotten dirham.”

94. “Pardon the slips of the people of mistakes.”

95. “The greatest of major sins is the mistrusting of Allah.”

96. “The greatest of major sins are the association (of others) with Allah, the killing of a human being, the undutifulness to parents, and false testimony.”

97. “The most satiate people in this life are the hungriest of them on the Day of Resurrection.”

98. “The most appreciated people are the most knowledgeable.”

99. “The most honorable people are the most pious.”

100. “Honor your children and educate them well.”

101. “Honor the knowledgeable because they are the heirs of the prophets. Whoever honors them honors Allah and His messenger.”

102. “Accept from me six things and I will assure to you the paradise; if one of you speaks, let him not tell lies, if he promises, let him not break his promise, and if he is entrusted, let him not betray. Lower your sights (do not look at what is unlawful to look at), hold back your hands (from harming others or obtaining what is unlawful), and keep your honors (private parts).”

103. “Eating in the markets is lowness.”

104. “Shall I guide you to the best morals of this life and the afterlife? Maintain relationship with one who has cut relations with you, give to one who has deprived you, and pardon one who has wronged you.”

105. “There may be a lust of a moment that causes a long sorrow.”

106. “Let no man be alone with a woman, for Satan shall be the third of them.”

107. “Put on new clothes and live as honorable.”

108. “Seek the neighbor before buying a house, and the companion (of travel) before the way.”

109. “Fidelity brings sustenance, and betrayal brings poverty.”

110. “I have been ordered to humor people as I have been to carry out the mission.”

111. “Hope is but a mercy from Allah to my nation. Without hope a mother shall not suckle a child, nor shall a planter plant a tree.”

112. “The most beloved servant to Allah is he to whom Allah has endeared benevolence and to whom He has endeared the doings of it.”

113. “The thing that I most fear for my nation from is every cunning hypocrite.”

114. “The most regretful one on the Day of Resurrection is a man that has sold his afterlife for the life of other than himself.”

115. “The most sinful one on the Day of Resurrection is the most involved one in falsehood.”

116. “The greatest sin to Allah is that when a man neglects those whom he is responsible of maintaining.”

117. “The things that mostly take people to the Fire are the two hollow things; the mouth and the private parts.

118. “Happiness and all happiness is in one’s long life that is spent in the obedience of Allah.”

119. “A reasonable one is he who believes in the oneness of Allah and obeys Him.”

120. “When a servant commits a sin, it shall be made in his heart as a black spot. If he gives up, repents, and seeks forgiveness, his heart shall be cleared, but if he returns to commit the sin, it (the black spot) shall be increased until it shall overcome his heart, and this is the rust that Allah has mentioned in this verse, (Nay! But, what they used to do has become like rust upon their hearts). Qur'an, 83:14

121. “Allah is not obeyed by force, nor is He disobeyed out of defeat, and He does not neglect the people in the kingdom, but He is powerful over what He has made them powerful over, and He is the possessor of what He has made them posses, then if the people follow the obedience of Allah, there shall be no

preventer or repeller, and if they disobeys Him, and He wills to prevent them from it (disobedience), He will do…

122. “Allah, glory be to Him, likes lying in (making) righteousness, and hates truthfulness in (making) corruption.”

123. “Allah has revealed to me: be humble lest anyone should pride on another or anyone should oppress another.”

124. “Allah has natured the hearts of His people to love whoever does good to them, and to hate whoever does bad to them.”

125. “Allah the Almighty does not expose the honor of a servant who has inasmuch as the weight of an atom of goodness.”

126. “Allah repels by charity seventy bad deaths.”

127. “Allah, the Exalted, takes pride in a worshipping young man before the angels and says: look at My servant; he gave up his lust for the sake of Me.”

128. “Allah the Almighty hates the obscene, the indecent.”

129. “Allah the Almighty loves the assisting of the terribly needy.”

130. “Allah the Almighty loves leniency in all affairs.”

131. “Allah the Almighty loves from His people the jealous.”

132. “Allah the Almighty recommends you to be kind to women, because they are your mothers, daughters, and aunts.”

133. “Allah hates the adulterate old men, the oppressive wealthy, the proud poor, the importunate beggars, and He frustrates the reward of a reminding giver, and He hates the indecent, daring liars.”

134. “Allah loves when He endows His servant with a blessing that the sign of His blessing should be seen on him, and He hates misery and the pretending of misery.”

135. “Those, who love each other for the sake of Allah, shall be in the shade of the Throne.”

136. “A believer follows the manners of Allah; if Allah gives him much, he includes it, and if He

stops giving him, he shall be abstinent."

137. "Know that success is with patience, deliverance is with distress, and ease is with hardship."

138. "We, the prophets, have been ordered to talk to people according to their own reasons."

139. "The firmest ties of Islam is that you love for the sake of Allah and hate for the sake of Allah."

140. "Deliberateness is from Allah and hastiness is from Satan."

141. "You and your properties are to your father."

142. "Keeping to one's promise is from faith."

143. "The best servants of Allah are the loyal, the good."

144. "In the paradise there are a house called the House of Joy that no one shall enter into it except those who have delighted the believers' orphans."

145. "In wealth there is a due other than the zakat."

146. "You can not include people by your properties, so include them by your morals."

147. "These hearts become rusty as iron becomes rusty." He was asked, "Then, how are they clarified?" He said, "By remembering death and reciting the Qur'an."

148. "Allah has servants that He has created for (the carrying out of) the needs of people."

149. "Allah has servants that He has chosen for the needs of people. People resort to them at need; they are the safe from the torment of Allah."

150. "I but fear for my nation from three: obeyed stinginess, followed desires, and a deviant leader."

151. "What has remained from this life is affliction and temptation."

152. "Surely all goodness is obtained by reason. There is no religion for one who has no reason."

153. "There is in poetry wisdom, and in eloquence charm."

154. “From the rights of a child on his father is to name him with a good name, teach him writing and reading, and marry him when he is adult.”

155. “From the causes of forgiveness are the offering of greetings and the well speaking.”

156. “The firmest weapon of Iblis is women.”

157. “My Lord has recommended me with nine things; loyalty in secrecy and openness, justice at satisfaction and anger, moderation in poverty and wealth, to pardon one who has wronged me, give to one who has deprived me, maintain relationship with one who has cut his relation with me, and that my silence should be thinking, my logic remembering, and my looking (taking of) lessons.”

158. “I recommend you to feel shy of Allah as you feel shy of a good man from your people.”

159. “I recommend you of (being kind to your) neighbors.”

160. “The first thing that shall be weighed in the Scales (on the Day of Judgment) is good morals.”

161. “The people of oppression and their assistants shall be in the Fire.”

162. “Beware of greed, because it is the present poverty.”

163. “Beware of excessiveness in the religion, because those before you had perished because of the excessiveness in religion.”

164. “Beware of false reverence, that is when the body is seen as reverent whereas the heart is not.”

165. “Beware of the plant of dunghills.” He was asked what the plant of dunghills was and he said, “A beautiful woman in a bad origin (family).”

166. “Beware of two features; boredom and laziness. If you are bored, you shall be not patient with a right, and if you are lazy, you shall not carry out a right.”

167. “Beware of a bad companion, because you are known through him.”

168. “Beware of any thing which is apologized for.”

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169. “Hands are three; begging, spending, and withholding (stingy). The best of hands is the spending one.”

170. “Whatever guardian that is not merciful to his subjects, Allah will deny the Paradise to him.”

171. “The believing in the fate removes grief and sorrow.”

172. “Faith is two halves; a half in patience, and a half in gratefulness.”

173. “O people, what has been transmitted to you from me that agrees with the Book of Allah, then surely I have said it, and what has come to you that disagrees with the Book of Allah, then surely I have not said it.”

174. “Pay charity in the early morning, because affliction does not exceed the charity.”

175. “The dutifulness to parents prolongs one’s life. Telling lies decreases one’s sustenance. Invocation repels the decree of fate.”

176. “Satiety hardens the heart.”

177. “Between the servant and disbelief is the giving up of prayer.”

178. “Before the Hour (the Day of Resurrection) there shall be seditions like parts of night (dark and ambiguous).”

179. “A merchant waits for sustenance and a monopolist waits for curse.”

180. “Talking about the blessings of Allah is gratefulness, and neglecting it (the talking) is disbelief. He, who is not grateful to the little, shall not be grateful to the much. He, who does not thank people, does not thank Allah. Unity is goodness and separation is torment.”

181. “The prize of a believer is death.”

182. “Giving up evil is a charity.”

183. “Shake hands with each other, and hatred shall disappear from your hearts!”

184. “Pay charities, because charity is your release from the Fire!”

185. “Learn knowledge, and learn calmness and gravity for knowledge. Be humble to those from whom you learn.”

186. “Be free from the griefs of this life as possible as you can, because whoever the (pleasures of) life is his greatest interest Allah will frustrate his skill and make his poverty between his two eyes, and whoever the afterlife is his greatest interest, Allah

will manage to him his affairs and make his richness in his heart.”

187. “Think deeply about the signs of Allah and do not think about Allah (Himself).’

188. “Think deeply about the creation of Allah and do not think about Allah lest you perish.”

189. “Be humble to whom you learn from, and be humble to whom you teach, and do not be tyrant scholars.”

190. “Offer presents to each other that you shall be more beloved (to each other), emigrate (for the sake of Allah) that you shall bequeath glory to your children, and pardon the notables their slips.”

191. “There are three things that are from piety; generosity, good speaking, and the patience with harms.”

192. “There are three ones that the associating with them deadens the heart; the association with villains, the (often) talking with women, and the association with the wealthy.”

193. “There are three fatal things and three rescuing things; as for the fatal things, they are: obeyed stinginess, followed desires, and self-deceit, and as for the rescuing things, they are: the fear of Allah secretly and openly, the moderation in wealth and in poverty, and justice at anger and satisfaction.”

194. “Struggle against your desires and you shall possess yourselves.”

195. “The companions of Allah tomorrow shall be the people of piety and abstinence in this life.”

196. “Unity is mercy and separation is torment.”

197. “The beauty of a man is in the eloquence of his tongue.”

198. “The beauty of a man is in the tongue.”

199. “Beauty is in the tongue.”

200. “The love of (receiving) praise from people makes one blind and deaf.”

201. “Your love to some thing blinds and deafens (you).”

202. “War is trick.”

203. “The inviolabilities that every believer should regard and be loyal to are the inviolability of the religion, the inviolability of good manners, and the inviolability of food.”

204. “Allah has prohibited wine, and every intoxicant is unlawful.”

205. “Happy miens remove spite.”

206. “Good morals take their owner high to the degree of a fasting worshipper.” It was said to the Prophet (a.s.), “What is the best of that which is given to a servant?” He said, “Good morals.”

207. “Trusting is from the good worshipping.”

208. “Being loyal to covenant is from faith.”

209. “A good question is the half of knowing, and leniency is the half of living.”

210. “Better your clothes, and repair your saddles (mounts), until you become as a mole among people (noticeable).”

211. “Guard your monies by zakat, cure your patients by charity, and prepare invocation for affliction.”

212. “A lawful thing is what Allah has made lawful in His Book, and an unlawful thing is what Allah has prohibited in His Book, and what He has said nothing about is from what has been left optional.”

213. “The praise (of Allah) for a blessing is a safety from its disappearance.’

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214. “Modesty is two; the modesty of reason and the modesty of foolishness. The modesty of reason is knowledge, and the modesty of foolishness is ignorance.”

215. “Modesty, all of it, is good.”

216. “Modesty is from faith.”

217. “Modesty is the whole religion.”

218. “Your service to your wife is charity.”

219. “The fear of Allah is the head of every wisdom, and piety is the master of deeds.”

220. “There are two features that do not exist in a believer; stinginess and bad morals.”

221. “There are two features that nothing of piety may be above them: the faith in Allah and to benefit the people of Allah.”

222. “There are two things that many people are deceived by; good health and leisure.”

223. “All the creatures are the household of Allah, and the most beloved of them to Allah is the most useful of them to His household.”

224. “The best of the believers is the satisfied one, and the worst of them is the greedy one.”

225. “The best of you is he the seeing of whom reminds you of Allah, whose logic increases your knowledge, and whose deeds make you wish for the afterlife.’

226. “Betrayal brings poverty.”

227. “The best door of piety is charity.”

228. “The best of affairs is the moderate one of them.”

229. “The goodness of this life and the afterlife is with knowledge, and the evil of this life and the afterlife is with ignorance.’

230. “The best of remembrance is that which is secret, and the best of sustenance is that which suffices (the need).”

231. “The best of charity is that which keeps richness, the upper (giving) hand is better than the lower (begging) hand, and you begin (in charity) with those whom you maintain.”

232. “The best of deeds is that you leave this life while your tongue is wet with the remembrance of Allah.”

233. “The best of gaining is the gaining of the worker’s hand when he is sincere.”

234. “The best of meetings is the biggest of them.”

235. “The best of people is the most useful one to people.”

236. “The best of people is he whose life is long and his deeds are good, and the worst of people is he whose life is long and his deeds are bad.’

237. “The best thing of religion is piety.”

238. “The best of your youths is he who imitates old men, and the worst of your old men is he who imitates your youths.”

239. “Goodness is too much, but those who do it are few.”

240. “The best of you is he who is best to his family (wife), and I am the best of you to my family. No one honors women except that he is generous, and no one insults them except that he is mean.”

241. “The best of you is the best to his wives and daughters.”

242. “The best of you is he whom Allah assists against his own soul and then he possesses it.”

243. “The best of you is he who learns the Qur'an and then teaches it.”

244. “The best things that man leaves after him are three; a good child that prays Allah for him, a charity that is continuous and whose reward reaches him, and knowledge that is benefited by after him.”

245. “The best mosques for women are the bottoms (insides) of their houses.”

246. “That who is better than goodness is its giver, and that who is worse than evil is its doer.”

247. “The best of them (women) is the least of them in dowry.”

248. “Leave aside tittle-tattle, importunity, and the wasting of wealth.”

249. “Leave what you doubt about to what you do not doubt about, because you shall not feel the loss of a thing that you have left for the sake of Allah.”

250. “The guide to goodness is as its doer.”

251. “This life changes (from a state to another), so what is for you (has been predetermined) shall come to you even if you are weak, and what is against you, you shall not be able to repel it even if you are powerful.”

252. “This world is as a prison for a believer and as a paradise for a disbeliever.”

253. “This life is a provision, and the best of its provision is a righteous woman.”

254. “Religion is the (sincere) advice.”

255. “The remembrance of Allah is a cure for hearts.”

256. “The head of religion is the piety.”

257. “The head of reason after the faith in Allah is the endearment to people, and the doing of benevolence to every pious and impious one.”

258. “The head of reason after the faith in Allah is modesty and good morals.”

259. “There may be a carrier of jurisprudence that he is not a jurisprudent. He, whose knowledge does not benefit him, his ignorance shall harm him.”

260. “There may be a lust of a moment that causes a long sorrow.”

261. “There may be a worshipper that is ignorant, and there may be a knowledgeable one that is deviant. Therefore, beware of ignorant worshippers, and deviant knowledgeable ones.”

262. “May Allah have mercy on one who holds back the nonsense of his speech, and spends the

extra of his wealth."

263. "May Allah have mercy on a parent who assists his child to be dutiful to him."

264. "May Allah have mercy on a servant who speaks good and so he gains (good), or abstains from speaking bad and so he becomes safe."

265. "May Allah have mercy on an eye that weeps for the fear of Allah, and have mercy on an eye that remains sleepless for the sake of Allah."

266. "The satisfaction of the Lord is in the satisfaction of the parent, and the anger of the Lord is in the anger of the parent."

267. "The satisfaction of the Lord is in the satisfaction of the parents, and His anger is in their anger."

268. "Suckling changes the natures."

269. "It has been pardoned for my nation the (unknowingly) mistaking, forgetfulness, and what they are forced to do."

270. "Refresh the hearts from time to time!"

271. "Visit the graves because they remind you of the afterlife."

272. "The abstinence in this life relieves the heart and the body, and the wishing for it (this life) tires the heart and the body."

273. "The abstinence in this life is not by prohibiting a lawful thing or wasting the wealth, but the abstinence in this life is that you should not be more trusting in what there is in your hands than what there is in Allah's hand, and that you should wish for the reward of an affliction that if you are afflicted by more than your wishing for keeping it away from you."

274. "The adultery of eyes is the (unlawful) looking."

275. "Ask the knowledgeable, talk with wise men, and associate with the poor."

276. "A reviler of the dead is as if he is near to perishment."

277. “The carer for a widow or a poor is like a struggler in the way of Allah, or a worshipper worshipping all the night and fasting in the day.”

278. “You shall be greedy of authority, then it shall be regret and grief to you; and then, how good a suckler and how bad a weaner shall be!”

279. “It is absurdity in man to make his guest serve him.”

280. “Walking fast takes away the gravity of a believer.”

281. “A just ruler is the shadow of Allah in the earth. If anyone of you enters a country that has no just ruler, let him not reside in it.”

282. “A just ruler is the shadow of Allah in the earth that whoever honors him Allah will honor him, and whoever insults him Allah will insult him.”

283. “A just ruler is the shadow of Allah in the earth; to whom the weak resort and from whom the oppressed seek support.”

284. “Pray Allah for pardon and good health, for no one has been given, after certainty, anything better than good health.”

285. “Ask Allah for useful knowledge, and seek Allah’s protection against knowledge that is not useful.”

286. “Generosity is prosperity, and difficulty is evil omen.”

287. “Bad morals are evil omen.”

288. “The master of a people is to be as their servant, and the giver of water to them is to be the last one to drink.”

289. “A generous young man with good morals is more beloved to Allah than a stingy, worshipping old man with bad morals.”

290. “Youth is a branch of madness.”

291. “The worst of affairs are the heresies, the worst of blindness is the blindness of the heart, the worst of apology is when death comes, the worst of regret is on the Day of Resurrection, the

worst of eating is the eating of the orphan's property, and the worst of gaining is the gain of usury."

292. "The worst of people is he who oppresses his family."

293. "The worst of people is he who hates people and people hates him."

294. "A wretched one is he who is wretched when in his mother's abdomen."

295. "An old man is young in the love of tow things: a long life and abundant money."

296. "A fasting person is in a state of worshipping even if he is sleeping in his bed as long as he does not backbite a Muslim."

297. "Truthfulness is tranquility and lying is uncertainty."

298. "Charity puts out the wrath of the Lord and repels bad death."

299. "Charity closes seventy doors of evil."

300. "Maintain relationship with whoever has cut his relations with you, do good to whoever has done you wrong, and say the truth even if it is against yourself."

301. "Maintain relationship with one who has cut his relations with you, give to one who has deprived you, and pardon one who has wronged you."

302. "Maintain kinship with your relatives even if by greeting."

303. "Maintaining kinship prolongs one's life, and the secret charity puts out the wrath of the Lord."

304. "There are two kinds of people who if are good, people are good, and if are corrupted, people become corrupted; scholars and rulers."

305. "There are two sounds that Allah hates; wailing at an affliction and playing music at a blessing."

306. "Fasting is a protection from the torment of Allah."

307. “A grateful eating person is like a patient faster.”

308. “The food of the generous is a cure, and the food of the stingy is a disease.”

309. “Greed takes wisdom away from the hearts of scholars.”

310. “Blessed is he whose life is long and his deeds are good, and so his end shall be good where his Lord will be pleased with him. And woe unto him whose life is long and his deeds are bad,

and so his end shall be bad where his Lord will be displeased with him.”

311. “Blessed is he who controls his tongue and weeps at his sin.”

312. “The unjust and their assistants shall be in the Fire.”

313. “Worship is seven parts the best of which is the seeking of lawful gain.”

314. “How great it is for a believer; Allah does not determine a fate for him except that is better to him whether it pleases or displeases him. If He afflicts him it shall be a penance for his sin, and if He gives and honors him, it shall be a gift to him.”

315. “Justice is good, but when it is in rulers it is better. Generosity is good, but when it is in the wealthy, it is better. Piety is good, but in the scholars is better. Patience is good, but in the poor is better. Repentance is good, but in the youth is better. Modesty is good, but in women is better.”

316. “Justice of an hour is better than the worship of a year.”

317. “Visit him who does not visit you, and give a present to him who does not give you a present.”

318. “The believer’s promise is as the taking (from him) with the hand (surely shall be fulfilled).”

319. “The promise is as a debt. Woe unto whoever promises and then breaks his promise! Woe unto whoever promises and then breaks his promise! Woe unto whoever promises and then breaks his promise!”

320. “The strictness of (or to) a boy in his childhood shall increase his reason at his adulthood.”

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321. “Live whatever you like, for you shall die, and love whatever you love, for you shall part with it, and do whatever you do, for you shall be rewarded for it.”

322. “Chastity is the adornment of women.”

323. “The pardon of Allah is greater than your sins.”

324. “The sign of Allah’s satisfaction with His people is the cheapness of their (goods) prices and the justice of their ruler. And the sign of Allah’s wrath on His people is the oppression of their ruler and the expensiveness of their prices.”

325. “Knowledge and wealth cover every defect, and ignorance and poverty expose every defect.”

326. “Keep to lenience, and beware of cruelty and indecency.”

327. “Keep to the despair of what there is in the people’s hands, and beware of greed because it is the present (lasting) poverty.”

328. “Keep to truthfulness, because it is a door from the doors of the Paradise, and beware of lying, because it is a door from the doors of the Fire.”

329. “The blindness of the heart is the deviation after guidance.”

330. “Two odd words; a word of wisdom from a fool that you are to accept it, and a bad word from a wise man that you are to forgive it.’

331. “Spite and envy eat the good deeds as fire eats the firewood.”

332. “Backbiting is to mention your brother with what he hates.”

333. “The exposedness in this life is better than the exposedness in the afterlife.”

334. “A deep thinking of an hour is better than the worship of sixty years.”

335. “The Qur'an is real cure.”

336. “Say the truth even if it is bitter.”

337. “The heart of an old man is young in the love of two things; living and hope.”

338. “A little household is one of the two eases.”

339. “Satisfaction is a property that does not run out.”

340. “Guard by your monies your honors.”

341. “Say good and you shall gain (good), and abstain from an evil and you shall be safe.”

342. “Tie knowledge by the book (write it down lest it is lost).”

343. “A gainer by his hand is a friend of Allah.”

344. “Greatly hateful to Allah is the eating without hunger, the sleeping without drowsiness, and the laughing without a wonder (reason).”

345. “Laughing much deadens the heart.”

346. “Lying, all of it, is sin except that by which a Muslim may be benefited (lawfully as when reconciling with one another).”

347. “Generosity is piety, honor is (in) humbleness, and certainty is richness.”

348. “The honor of man is his religion, his generosity is his mind, and his ancestry is his morals.”

349. “The penance of a sin is regret. If you do not sin, Allah will bring people who shall sin so that He will forgive them.”

350. “Time is sufficient as a preacher, and death as a separator.”

351. “It is sufficient sin for a man that he neglects those whom he is to sustain.”

352. “It is sufficient knowledge for man that he fears Allah, and sufficient ignorance to him that he is self-conceited.”

353. “It is sufficient jurisprudence for man if he worships Allah, and it is sufficient ignorance to him when he admires his own opinion.”

354. “Death is a sufficient preacher, piety is sufficient wealth, worship is a sufficient business, the

(Day of) Resurrection is a sufficient refuge, and Allah is a sufficient Rewarder!"

355. "A believer is natured with every aspect except betrayal and lying."

356. "Allah may forgive every sin except that when one dies a polytheist or he kills a believer intendedly."

357. "Every one of a blessing is envied except one of humbleness."

358. "Every loan is charity."

359. "Each one of you is a guardian, and he is responsible for his subjects."

360. "Every favor is charity."

361. "Every favor you do to a rich or a poor is charity."

362. "Every harmful person shall be in the Fire."

363. "A good word is charity."

364. "How many those are who receive a (new) day, but they do not complete it (die before its end), and how many those are who expect a tomorrow, but they do not reach it."

365. "A good one is he who criticizes himself and works for what is after death, and a feckless one is he who lets his soul follow its desires and wishes from Allah all wishes."

366. "There is no faith for whoever has no fidelity, and no religion for whoever has no (loyalty to) covenant."

367. "Do not envy each other, terrify each other, hate each other, or give up each other. Be brothers in worshipping Allah, and do not be censurers, praisers, or revilers."

368. "Do not expose any cover of anyone."

369. "Do not reject any beggar even by giving him a half of a date."

370. "Do not revile the dead, because they have gone to what they have done before."

371. “Do not revile the dead lest you hurt the live.”

372. “Do not show rejoicing at your brother’s distress, that Allah may deliver him and afflict you.”

373. “Do not put wisdom near other that its people that you wrong it, and do not prevent its people from it that you wrong them.”

374. “Do not do anything of goodness hypocritically, and do not give it up because of shyness.”

375. “Do not backbite the Muslims and do not look for their defects.”

376. “Do not be angry, because anger is corruption.”

377. “Do not increase your grief; what has been predetermined shall take place, and what has been predetermined as your sustenance shall come to you.”

378. “Do not dispute with your brother or make fun of him, and do not promise him and then you break your promise to him.”

379. “Do not wipe your hand by the garment of one whom you do not provide with clothes.”

380. “Mercy is not taken out except from a rascal.”

381. “There is no good for you in the companionship of one who does not like for you as what he likes for himself.”

382. “There is no religion for one who has no covenant (does not regard his covenant).”

383. “It is no charity (to be paid to others) while there is a needy relative.”

384. “No obedience should be paid to a creature in the disobedience of the Creator.”

385. “There is no reason like good management, no piety like abstinence, and no ancestry like good morals.”

386. “A servant shall not reach the degree of the pious until he leaves what is undoubtful for fear of what is doubtful (whether lawful or not).”

387. “One, whose property has been stolen from him, may remain in accusing one who is

innocent of that until he himself becomes more sinful than the stealer."

388. "A scholar does not become saturate with his knowledge until his end shall be to the Paradise.'

389. "A believer does not ravage."

390. "A believer is not stung from a (same) hole twice."

391. "Allah has cursed a briber, a bribed one, and the one who mediates between them."

392. "Allah has cursed whoever separates (or stir discord between) a mother from her child or a brother from his brother."

393. "Every sin has a repentance except bad morals."

394. "Every thing has a pillar, and the pillar of this religion is jurisprudence."

395. "A lazy one has three signs; he slackens until he wastes, wastes until he loses, and loses until he becomes sinful."

396. "Allah is in the assistance of a servant as long as the servant is in the assistance of his brother."

397. "He is not a liar who tries to reconcile a person with another (even by using lies)."

398. "If a mountain oppresses another mountain, Allah will tear down the oppressive one of them."

399. "If you know what I know, you shall laugh a little and weep too much."

400. "Offer presents to each other because the present takes hatred away. If I am invited to a trotter, I will respond, and if a trotter is offered to me as a present, I will accept."

401. "Were it not for woman, man would enter the Paradise!"

402. "Were it not for that the past is the antecedent of the remaining, and the last would follow the first, we would be sorrowful for you, O Ibrahim." Then his eyes shed tears and he said, "The eye sheds tears and the heart becomes sad, but we do no say except what pleases the Lord.

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Surely, we are sad for you, O Ibrahim."[1]

[1] Ibrahim was the Prophet's son who died a child.

403. "Say: O Allah, I ask you for a certain soul that believes in Your meeting and is pleased with Your fate, and satisfied with Your giving."

404. "A time shall come to people that one shall not care for wherefrom he takes money; whether from a lawful or unlawful way."

405. "Someone of you may keep on begging until he meets Allah where there shall be no bit of flesh in his face."

406. "If one of you takes his ropes to collect firewood on his back, it shall be easier to him than to come to a (wealthy) man, whom Allah has given from His favor, begging him that he either gives to him or not."

407. "Wealth is not the abundance of properties, but it is the richness of the soul."

408. "A believer is not the one who becomes saturate while his neighbor is hungry beside him."

409. "Reconcile people even if you tell lies."

410. "No one has a preference to another except by faith or a good deed."

411. "It is not (considered as) backbiting against a deviant."

412. "He is not from us who cheats, harms, or deceives a Muslim."

413. "He, who does not regard the old, be merciful to the young, enjoin the good, and forbid the wrong, is not from us."

414. "No servant loves a servant for the sake of Allah except that Allah will honor him."

415. "Allah does not entrust a servant with subjects that he does not take care of them sincerely, except that Allah will deny the Paradise for him."

416. "A servant does not conceal anything except that Allah will dress him with its garment; with

good if it is good, and bad if it is bad."

417. "Allah does never honor anyone with ignorance nor does He lower anyone with patience at all."

418. "A gainer does not gain anything like virtuous knowledge that guides its owner to guidance or saves him from perdition, nor does his religion become right until his reason becomes right."

419. "No young man honors an old man for his old age, except that Allah will prepare to him one who shall honor him at his old age."

420. "No one has ever eaten food better than to eat from the labor of his own hand. Dawud (David) the Prophet of Allah used to eat from the labor of his own hands."

421. "A Muslim man does not offer a present to his brother better than a word of wisdom by which Allah increases his guidance or preserves him from perdition."

422. "Allah has not adorned people with an adornment better than abstinence in this life and chastity of their abdomen and private parts."

423. "Allah does not afflict a people with rainlessness except because of their rebellion against Allah."

424. "A meeting shall not be narrow for lovers."

425. "Leniency does not exist in anything except that it adorns it, and stupidity does not exist in anything except that it makes it ugly."

426. "A scholar, by whose knowledge it is benefited, is better than a thousand worshippers."

427. "No one is better near Allah than an imam who when speaks is truthful and when judges is just."

428. "There is no charity more beloved to Allah than the saying of the truth."

429. "No deed is better than the satisfying of a hungry one."

430. "No man, who knows his worth, perishes."

431. “A believer is like a spike which the wind moves; it rises one time and falls down another, and a disbeliever is like a pine tree which remains erect until it is hollowed.”

432. “A mujahid is he who struggles against his soul in the obedience of Allah.”

433. “A dispraised beneficent person is mercified (by Allah).”

434. “To humor people is charity.”

435. “He, whom boredom overcomes, comfort leaves him.”

436. “Whoever Allah wants goodness to him, He endows him with a good companion.”

437. “Whoever commits a sin while laughing shall enter the Fire while crying.”

438. “Whoever humbles himself in the obedience of Allah is more honorable than one who is honored in the disobedience of Allah.”

439. “Whoever likes to be the wealthiest of people let him be more trusting in what there is in Allah’s hand than what there is in his own hand.”

440. “Whoever loves a people Allah will resurrect him with their group.”

441. “Whoever likes to be the strongest of people let him rely on Allah.”

442. “Whoever likes to be the most generous of people let him fear Allah.”

443. “Whoever prefers the love of Allah to the love of people Allah will suffice him against people.”

444. “Whoever does a favor to you, you are to reward him (with some gift), and if you can not, then you are to thank (praise) him because the praise is a reward.”

445. “Whoever fears Allah, Allah saves him from everything.”

446. “Let the goodness, which Allah gives to a person, be seen on him.”

447. “He, whose deed lingers him, his ancestry shall not hasten (exalt) him.”

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448. “Let him, who is tried by judging among Muslims, not raise his voice at one of the two litigants except that he raises it at the other (in the same way).”

449. “Let him, who is tried by judging among Muslims, be just to them in his looking (at them), gesturing, and seating (them).”

450. “He is cursed who throws his tiredness on people.”

451. “He is cursed who reviles his father, he is cursed who reviles his mother.”

452. “The heart of religion is piety.”

453. “Cunning, deceiving, and betraying are in the Fire.’

454. “Our generosity, we the Ahlul Bayt, is the pardoning of whoever has wronged us, and the giving to whoever has deprived us.”

455. “Whoever from my nation that his intention is (to) other than Allah, he is not from Allah, and whoever does not care for the affairs of the believers is not from them, and whoever

acknowledged meanness willingly is not from us the Ahlul Bayt.”

456. “Whoever assists a dispute wrongfully remains under the wrath of Allah until he shall die.”

457. “Whoever assists an oppressive one Allah will cause him (the oppressor) to oppress him (the assistant).”

458. “Whoever seeks glory with the slaves Allah will degrade him.”

459. “He, who is given four things, shall not be deprived of four things; he, who is given the asking for forgiveness, shall not be deprived of being forgiven, he, who is given (the showing of) gratefulness, shall not be deprived of more giving, he, who is given repentance, shall not be deprived of the acceptance, and he, who is given invocation, shall not be deprived of the response.”

460. “From the greatest sins is a lying tongue.”

461. “Whoever approaches the doors of kings shall be tempted.”

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462. “Whoever eats (all) what he likes, wears what he likes, and rides what he likes Allah will not look at him until he dies or he repents.”

463. “It is from piety that you maintain relations with your father’s friend.”

464. “It is from charity that you greet people with happy miens.”

465. “Whoever takes off the garment of modesty backbiting him is permissible.”

466. “Whoever begins with talking before greeting, do not answer him.”

467. “Whoever reaches a position with no right is from the aggressive.”

468. “Whoever is careful shall succeed or be about to, and whoever is hasty shall fail or be about to.”

469. “Whoever is careful shall obtain what he wishes.”

470. “Whoever imitates a people is from them.”

471. “Whoever gets used to eating and drinking much his heart shall be hard.”

472. “Whoever pretends poverty shall be poor.”

473. “From the full greeting is to shake hands.”

474. “Whoever argues in a dispute without knowledge remains under the wrath of Allah until he shall die.”

475. “Whoever is deprived of leniency is deprived of the whole goodness.”

476. “He, whom people fear his tongue, is from the people of the Fire.”

477. “He, who guides to goodness, shall have like the reward of its (goodness) doer.”

478. “Whoever defends his brother’s honor Allah will defend his face against the Fire.”

479. “Whoever is kind to my nation Allah will be kind to him.”

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480. “He, who accuses a believer of disbelief, is as if he is his killer.”

481. “Whoever is abstinent in this life Allah teaches him without learning and makes him aware.”

482. “Whoever covers (the defect of) his brother Allah will cover him in the life and the afterlife.”

483. “From the happiness of a man is an abode, a good neighbor, and a comfortable mount.”

484. “Whoever strikes (someone) with a whip unjustly shall be punished for that on the Day of Resurrection.”

485. “Whoever joins an orphan to himself or to another until he will make him unneedful shall deserve to be in the Paradise.”

486. “Whoever seeks the pleasing of a creature by the displeasing of the Creator, Allah, glory be to him, will cause that creature overcome him (with oppression).”

487. “He, who comforts a distressed one, shall have like his reward.”

488. “Whoever pardons at powerfulness Allah will pardon him on the Day of Hardship.”

489. “Whoever combats with Allah, Allah will defeat him, and whoever deceives Allah, Allah will deceive him.”

490. “Let him, to whom a door of goodness is opened, make use of it, because he does not know when it shall be closed before him.”

491. “From the awareness of a man is to better his living, and it is not from the love of this life the seeking of what may better you.”

492. “He, who cuts kinship with a relative or takes a false oath, shall meet its evil results before he dies.”

493. “Whoever that his eating is little his body is healthy, and whoever that his eating is much his body becomes ill and his heart becomes hard.”

494. “Let him, who is to swear, not swear except by Allah.”

495. “Let whoever believes in Allah and the Last Day fulfill his promise when he promises.”

496. “He, who conceals some knowledge from its people, shall be bridled with a bridle of fire on the Day of Resurrection.”

497. “Whoever that his grief is much his body shall be sick. Whoever that his morals are bad…he tortures himself. Whoever reviles men his generosity and dignity shall be gone.”

498. “Let whoever fabricates lies against me intendedly take his seat in the Fire.”

499. “Whoever holds back his tongue from the honors of people Allah will pardon him his slips on the Day of Resurrection.”

500. “Whoever has no piety that prevents him from disobeying Allah when he is alone Allah will not care for anything of his deeds.”

501. “He, whose knowledge does not benefit him, his ignorance shall harm him.”

502. “He, who accompanies an oppressor, becomes sinful.”

503. “Whoever intends to do a sin and then he gives up it shall be a good deed to him.”

504. “If Allah wants goodness for someone, He makes him aware of the religion.”

505. “Whoever does wrong shall be rewarded for it in this life.”

506. “Whoever forgives (others) Allah forgives him, and whoever pardons Allah pardons him.”

507. “A believer is inviolable, all of him; his honor, property, and blood.”

508. “A believer is honorable and noble, and a disbeliever is treacherous and mean.”

509. “A believer is good, intelligent, careful.”

510. “A believer to another believer is like a compact structure that each tightens another.”

511. “A believer is the mirror of another believer and the brother of another believer; he guards him from behind him.”

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512. “A true believer is he whom people feel safe from him for their souls, properties, and bloods.”

513. “A believer is advantage; if you accompany him, he benefits you, if you consult with him, he benefits you, and if you participate with him, he benefits you, and everything of his affairs is advantageous.”

514. “People are like their time.”

515. “People are minerals; like gold and silver.”

516. “Regret is repentance.”

517. “Cleanness is from faith.”

518. “A child’s looking at his parents lovingly is a worship.”

519. “How a good intercessor the Qur'an is for its friend (who keeps and acts according to it) on the Day of Resurrection!”

520. “How a good thing a present is at need!”

521. “How good assistance to the fear of Allah wealth is!”

522. “How good assistance to the fear of Allah a property is!”

523. “How good a lawful property for a righteous man is!”

524. “How a good gift a word from the words of wisdom is!”

525. “Sleeping with knowledge is better than offering prayer with ignorance.”

526. “Good intention takes its owner to the Paradise.”

527. “The love of Allah shall be certain to one who becomes angry and then patient.”

528. “Piety is the master of deeds.”

529. “The ink of scholars has been weighed by the blood of martyrs and it (the ink of scholars) outweighed.”

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530. “A child is from the flowers of the Paradise.”

531. “Woe unto one who is insolent to a Muslim and violates his right.”

532. “Woe unto one who leaves his family with goodness and comes to his Lord with evil.”

533. “A present is a bounty from Allah, so whoever is offered something as a present let him accept it.”

534. “Worry is a half of senility.”

535. “A time shall come to people where people shall be (as) wolves; whoever shall not be a wolf shall be eaten by wolves.”

536. “A high hand (giving) is better than a low hand (taking), and begin (in giving) with those whom you (are responsible to) sustain.”

537. “Allah’s hand is with unity.”

538. “A false oath misspends goods and mars gaining.”

The battle of Badr

The battle of Badr had a great importance in the history of Islam, for by this battle Allah had given a great victory to the Prophet (a.s.) and his followers, honored his religion, degraded his enemies, and defeated his opponents. In fact, the battle of Badr was the beginning of the raising of the banner of Islam and the conquests of Muslims that reached everywhere.

The trade of Abu Sufyan

The economic life in Mecca depended mainly on the trading to Sham from which the merchants of Mecca brought what their people needed of necessary and luxurious goods. It happened that a great trading caravan of Abu Sufyan set out with seventy men from Quraysh. After buying all the goods needed, the caravan set out back towards Mecca. When the Prophet (a.s.), who waited for an opportunity to weaken the economic abilities of Quraysh, knew about that, he said to his companions, “Here are the camels (caravan) of Quraysh, get out for them that may Allah make

you possess them."[1]

Abu Sufyan came to know about that; therefore, he feared that Muslims might attack the caravan, kill the young men with him in the caravan, and confiscate their goods.

Abu Sufyan sought the help of Quraysh to protect him and the goods with him. He sent a messenger who arrived in Mecca in a very miserable case after he himself had cut the ears of his camel, broke its nose, and gouged out one of its eyes, and torn his own shirt crying out,

"O people of Quraysh, the caravan! The caravan! Your monies with Abu Sufyan have been attacked by Muhammad and his

[1] As spoils of war after fighting the polytheists in the caravan.

companions, and I see that you may not reach them…help…help!"

This call was like a thunderbolt to the people of Quraysh who were totally terrified, for they feared for their monies and for their chief Abu Sufyan and their young men with him. Therefore, all men of Quraysh hurried up to support Abu Sufyan and protect their trade.

The march of Muslims

The Prophet (a.s.) with his three hundred and five companions, who were armed with faith, set out from Medina on the eighth of Ramadan in the second year of Hijra. They had no enough weapons or equipments. They had seventy camels only that each two, three, or four men of them participated in a camel alternately. The Prophet (a.s.), Imam Ali (a.s.), and Marthad bin Abi Marthad participated in a camel. Muslims hastened to follow after Abu Sufyan and his caravan, but they were informed that he had slipped away and the people of Quraysh had come to support him and guard the caravan.

For his high morals, the Prophet (a.s.) used to consult with his companions on different matters, for Allah had said to him, "and consult with them upon the affairs."[1] Anyhow, after knowing that Quraysh had come to support their trade, the Prophet (a.s.) consulted with his companions. Al-Miqdad bin Amr said to him, "O messenger of Allah, go on to what Allah the Almighty has inspired you with, and we will be with you. By Allah, we will not say to you as the Children of Israel said to Moses, (So go you and your Lord and fight! We will sit here"[2]but we say: go you and your Lord and fight, and we will

[1] Qur'an, 3:159.
[2] Qur'an, 5:24.

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fight with you. By Him Who has sent you with the truth, if you take us to Bark al-Ghimad,[1] we will strive with you until you win…"

The Prophet (a.s.) thanked al-Miqdad and prayed Allah for him, and then said to his companions, "Suggest to me, O people…" He meant by this the Ansar who were the pillar of his army, for they had paid homage to him in al-Aqaba that they would protect him as they protected their own children and women as long as he was in their country. He also wanted to see whether they were still bound to their covenant and promise to him. Sa'd bin Mu'ath, who understood what the Prophet (a.s.) meant, said, "O messenger of Allah, as if you mean us!"

The Prophet (a.s.) said, "Yes."

Sa'd added, "We have believed in you and considered you truthful. We have witnessed that what you have brought is the truth and given to you for that our covenants and promises to listen and obey. Therefore, take us to whatever you want. We are with you. By Him Who has sent you with the truth, if you review us before this sea and you plunge into it, we will plunge into it with you and no one man from us will lag behind. We do never hate that you meet by us our enemy tomorrow. We are patient in war and loyal in the meeting that may Allah make you see from us what may delight you. So take us with the blessing of Allah…"

The Prophet (a.s.) was delighted by Sa'd's speech and he said to his companions, "Go on and be delighted! Allah has promised

[1] A very far place in Yemen or it is also said in Abyssinia.

me of one of the two parties.[1] By Allah, as if I am seeing now the deaths of the people (of Quraysh)."

And what the Prophet (a.s.) said came true; that after a few days the chiefs and the notables of Quraysh were killed and their bodies were thrown into the well.

The Prophet (a.s.) began inquiring the news of Quraysh, their place, and their numbers. He asked some of his companions, at the head of whom was Imam Ali (a.s.), to bring him the necessary information about the opponents. Imam Ali (a.s.) went out with his group and could arrest two young men from Quraysh. After questioning these two young men, the Prophet (a.s.) knew that the army of Quraysh was about nine hundred or one thousand armed men among whom were the most prominent chiefs and notables of Quraysh. Then he said to his companions, "This is

Mecca that has cast to you the apples of its eye…"

Yes, Mecca sent the dearest of its people to be degraded and avenged by Allah the Almighty and be killed by the most honored men of His people and the guards of His religion.

Muslims waited for the passing of Abu Sufyan to attack him with his caravan, but he slipped away after having known the way that Muslims had followed.

Abu Sufyan sent a messenger to the people of Quraysh telling them that the trade caravan was safe and asking them to go back to Mecca. Many of them approved this suggestion, but Abu Jahl said to them, "We do not go back until we go to Badr and remain there three days. Then, we slaughter camels, have food, drink wine, and songstresses play (and sing) to us, so that the

[1] Either to obtain the camels with their goods or to fight the polytheists and win the victory.

Arabs will hear about that and they will fear us." Some men responded and remained with him and others went back to Mecca.

The Muslims stopped at the valley of Dahas which was a plain place that if they whenever wanted to leave, they could, but the people of Mecca stopped at a rough place that if they wanted to leave, they could not easily. That was from the wrath of Allah against them.

Anyhow, this place that the Prophet (a.s.) and the Muslims stopped at was not good for battling. Al-Hubab bin al-Munthir said to the Prophet (a.s.), "O messenger of Allah, has Allah the Almighty ordered you to stop at this place that you should neither exceed nor stay behind, or it is the opinion, the war, and the trick?"

The Prophet (a.s.) said, "No, but it is the opinion, the war, and the trick."

Al-Hubab said, "O messenger of Allah, this is not a suitable place. March with the people until we reach the nearest well to the people (the opponents) to stop there. Then, we bury all the wells around that well and we build a pool around it and fill it with water. Then, we begin fighting them, and so we will have water to drink, but they won't." The Prophet (a.s.) approved this suggestion because an army would be most in need of water. The Prophet (a.s.) and his army marched until they reached the nearest well, and then they built a pool around it and filled it with water.

Quraysh sent Umayr bin Wahab al-Jumahi to see the number of warriors in the Muslim army. He went on his horse roving around the Muslims' camp, and then came back saying to his people that Muslims were about three hundred a few more or a few less. Then, he went roving in the valley

around them to see whether the Muslims had ambushes or aids. He came back

saying to his people, “I found nothing, but, O people of Quraysh, I saw disasters bearing deaths. The camels of Yathrib carry terrible death. They are people that have no protection or a shelter except their swords. By Allah, I see that no man of them is killed except after killing a man from you. If they kill from you like their number, then what good is there in living after that?”

Yes, his insight was true. The camels of (Yathrib) Medina carried lions supplied with faith and longing for martyrdom in the way of Allah, whereas the army of Quraysh was sinking in amusement and impudence.

Utbah bin Rabee’ah advised Quraysh saying, “I see death-defying people that you shall not reach…O people, tie it to my head today and say: ‘Utba bin Rabee’a has become coward’, though you know well that I am not coward…”

Utbah, who was one of the most reasonable and aware men of his tribe, wanted to spare his people’s lives and properties. The Prophet (a.s.) looked at him while riding a red camel and said to his companions, “If there is goodness in one of the people (of Quraysh), it shall be in the man of the red camel; if they obey him, they will be saved…”

Abu Jahl said, “We will not go back until Allah will judge between us and Muhammad…it is not as what Utbah said, but he saw that Muhammad and his companions eat fat camels (or sheep) and that his son is with them, so he feared from you for him (his son).”

However, Quraysh did not turn to reason, but they insisted on fighting the Prophet (a.s.) who said to his companions, “By him in Whose hand the soul of Muhammad is, no man of you fights them and is killed patiently, expecting (the reward of Allah), attacking and not running away, except that Allah will take him to the Paradise…” These words inspired power, determination,

and activeness in them and made them rush most determinedly to fight the enemies of Allah.
The battle

The fight began on Friday morning, the seventeenth of Ramadan in the second year of Hijrah (15th of January, 624 AD). It was Quraysh that opened the door of the war when Utbah bin Rabee’ah, Shaybah, and al-Waleed, who were from the famous heroes of Quraysh, advanced to challenge. Young men from the Ansar advanced, but Utbah disdained them and was occupied with haughtiness that he said, “We do not want these, but we want our cousins from the children of Abdul Muttalib to duel with us.”

The Prophet (a.s.) ordered Imam Ali (a.s.) (his cousin), Hamza (his uncle), and Ubaydah (his cousin) to advance for the fight. The men of Quraysh accepted and the fight began. Hamza killed Shayba, Imam Ali killed al-Waleed, and Ubaydah and Utbah struck each other. Ubaydah's leg was cut and Utba was killed after Imam Ali (a.s.) and Hamza hastened to support Ubaydah. The hearts of Quraysh were filled with rage and terror that their heroes were killed at the beginning.

The Prophet (a.s.) raised his hands towards his Lord praying, "O Allah, this is (the tribe of) Quraysh that has come with its arrogance trying to falsify Your messenger. O Allah, (grant to me) Your victory that You have promised to me. O Allah, if this group (of Muslims) perishes today, You shall be not worshipped…"

The two armies clashed; the Prophet's companions strived to support Allah, His messenger, and the Word of Islam, whereas the men of Quraysh strived to support their idols and bad habits. However, Allah cast terror and fear in the hearts of the

men of Quraysh and the Muslims' swords began harvesting their heads one after the other.

Imam Ali (a.s.) showed indescribable courage in this battle though too young. He was the striking power in the Muslim army that penetrated the army of the polytheists and killed whoever met him. The angels were astonished at his courage and Gabriel called out in the space, "No sword except Thul Faqar,[1] and no young man except Ali."[2]

Allah granted the great victory in this battle to His messenger; honored him and degraded his enemies and made their bodies scatter here and there in the battlefield surrounded by curse and lasting disgrace. From the chiefs of Quraysh that were killed in this battle were Abu Jahl, by whose killing the Prophet (a.s.) was delighted and said: "It is Allah that there is no god but Him", Umayyah bin Khalaf, who was the head of disbelief and the most excessive in torturing the first Muslims especially Bilal, an-Nadhr bin al-Harith, who was one of the most spiteful polytheists to Islam, Utbah bin Rabee'ah, who was the most hostile to the Prophet (a.s.), and Shayba bin Rabee'a. Most of the men of Quraysh, who were killed in this battle, were killed by the sword of Imam Ali (a.s.) who killed more than thirty-four men from the heroes and famous warriors of Mecca.

The Prophet (a.s.) ordered the carcasses of the polytheists to be thrown in the well, and then he stopped at the well and said addressing the killed ones,

"O people of the well! O Utbah bin Rabee'ah, O Shaybah bin Rabee'ah, O Umayyah bin Khalaf, O Abu Jahl bin Hisham… (he mentioned the names of some of them who were excessive in

[1] The name of Imam Ali's famous sword given to him by the Prophet (a.s.) that Gabriel had brought down from the heaven as traditions mention.
[2] Kanzol Ummal, vol. 3 p. 154.

harming him), have you found really what your god had promised you? I have found really what my Lord had promised me."

The Prophet's companions were astonished why the Prophet (a.s.) talked to the dead, and he replied to them, "You are not more listening to what I say than them, but they cannot reply to me."

In another narration, it has been mentioned that the Prophet (a.s.) said to the killed people in the well, "O people of the well, the worst tribe to your prophet you were; you denied me while (other) people believed me, exiled me while people sheltered me, and fought me while people supported me."

Seventy men from Quraysh were taken prisoners, some of whom were set free after paying ransom that was four thousand dirhams. The Prophet (a.s.) ordered those, who could not pay the ransom and who knew writing and reading, to teach the children of Muslims writing and reading instead of the ransom. The Prophet (a.s.) ordered his companions to be kind to the prisoners and to treat them very well.
The results of battle

The battle of Badr left very important results to Muslims. Here are some of them:

1. The prevalence of Islam

After the battle of Badr, Islam prevailed and Muslims became so powerful morally and materially. This battle was the mother of victories that encouraged Muslims to face courageously the severest wars that their enemies waged against them. It is worth mentioning that when the battle of Badr came to an end, Imam Ali (a.s.) was the real hero that by his sword he harvested the heads of evil and polytheism.

2. The fear of Quraysh

The victory of Muslims in the battle of Badr caused a wave of fear and terror in the hearts of the

people of Quraysh and the polytheists of the Arabs. Since the tribe of Quraysh was the strongest of the Arabs in power and all other abilities and it was defeated by Muslims, so the other Arab tribes became certain that they would not be able to stand against the Muslims.

3. The sorrow of Quraysh

Quraysh felt great sorrow for the great loss in men and in properties. They concealed their sorrows for fear that the Muslims might rejoice at that. Hind, the wife of Abu Sufyan and mother of Mo'awiya, said addressing her sons, brothers, and other relatives who were killed in this battle, "How can I weep for you that it may reach Muhammad and his companions and so they will rejoice at our loss? No by Allah, until I revenge on Muhammad and his companions. Make-up is impermissible to me until we shall attack Muhammad." Abu Sufyan also swore that he would never sleep with his wife (until they would avenge).[1] Their poets composed many poems full of deep sorrow and sadness elegizing in them their killed men.

4. The delight of Muslims

On the other hand, the Muslims were joyful and delighted by this great victory in this battle where Allah affirmed their religion and disgraced their enemies. Many of their poets composed famous poems on this occasion.

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 20.

The battle of Uhud

The people of Quraysh received the news of their defeat and their great loss in men and properties with great sorrow and grief. The most of them in sorrow and distress were Abu Sufyan and his wife Hind who prohibited to herself and to the men and women of Quraysh the weeping on their killed men so that their sorrow would remain inside them until they would avenge on Muslims.

The leadership of Abu Sufyan

In the battle of Uhud,[1] Abu Sufyan was the head of Quraysh and the first leader of the war. He succeeded in taking the masses of people to fight against the messenger of Allah (a.s.). He asked the merchants and the wealthy people of Quraysh to assist him with their monies in the war against the Prophet (a.s.), and they responded to him. They gave him monies as he liked to buy

weapons and equipments. Concerning this battle, sixty verses from the Sura of Aal Imran were revealed to the Prophet (a.s.).

The people of Quraysh agreed unanimously on the war followed by the tribes of Kinanah, Tihama, and their allies. Historians say that the army of Quraysh was about three thousand men, whereas the army of Muslims was about seven hundred men.

All men of Quraysh went out to fight the Prophet (a.s.). They accompanied with them their women because that would encourage them to fight defiantly. Abu Sufyan took with him his wife Hind bint Utbah, and so did the chiefs and notables of Quraysh. The women of Quraysh were behind the men

[1] Uhud is a famous mountain in Medina where this battle took place on Saturday, 11th of Shawwal in the third year of Hijra and took the name of this mountain. Refer to as-Seera an-Nabawiyyah by Zayni Dahlan, printed in the margins of as-Seera al-Halabiyyah, vol. 2 p. 19.

drumming on the tambourine headed by Hind (Abu Sufyan's wife) who aroused the enthusiasm of the men by reciting stanzas and verses of poetry. On the other side, her husband Abu Sufyan was encouraging the men to put out the light of Allah and quench the mission of Islam. When Quraysh arrived in al-Abwa', Hind suggested to dig out the tomb of the Prophet's mother, and later on if some men from Quraysh were taken prisoners, they would be ransomed for each part of the Prophet's mother, but the people of Quraysh refused this suggestion and said, "Let this door not be opened; otherwise, they (Muslims) will unearth the graves of our deads when they come."[1]
The Prophet consults with his companions

As usual, the Prophet (a.s.) consulted with his companions on the political and military affairs except when it was revealed to him from the heaven concerning those affairs. He suggested to them either to go out of Medina to repel the army of Quraysh there, or to remain in Medina waiting for the enemies to fight them in the town. His companions disagreed on the matter. Abdullah bin Ubayy bin Salool thought that they should remain in Medina, whereas others said, "O messenger of Allah, lead us out to our enemies. Let them not think that we are coward or weak." The Prophet (a.s.) responded to them unwillingly. He got prepared and set out followed by about one thousand warrior.

The Prophet (a.s.) marched with the army and when they were at some place between Medina and the mountain of Uhud, Abdullah bin Ubayy bin Salool, who was from the heads of the hypocrites, slipped away with the third of the army.

[1] As-Seera al-Halabiyyah, vol. 2 p. 268.

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The Prophet (a.s.) went on with seven hundred warriors until they stopped at the slope of the valley and made the mountain of Uhud behind them. He ordered fifty archers led by Abdullah bin Jubayr to remain on the top of the mountain and not to leave it in order to guard the backs of Muslims. The Prophet (a.s.) said to Abdullah, “Shoot the horsemen with arrows and do not let them attack us from behind us. If we win or not, let you not leave your place.”

In another narration, it is related that the Prophet (a.s.) said to the archers, “If you see that we are attacked, do not leave (your place) until I will send to you a messenger, and if you see that we have won and defeated the people, do not leave until I will send you a messenger.”[1]

If this troop of the army had followed the order of the Prophet (a.s.), the Muslims would not have met that defeat and the losses of men.
The war

Quraysh opened the door to the war when Talha bin Abi Talha advanced crying out, “O companions of Muhammad, you claim that Allah takes us soon to the Fire by your swords and takes you soon to the Paradise by our swords. Then, which of you will come out to me?”

The hero of Islam and lion of Allah and of His messenger Imam Ali (a.s.) advanced saying, “By Allah, I will not leave you until I will send you soon to the Fire by my sword.”

Imam Ali (a.s.) struck the man with his sword and cut his leg, and he fell down to the ground. Imam Ali (a.s.) wanted to finish off him, but he begged him by Allah and kinship to leave him alone, and Imam Ali (a.s.) left him alone, but after an hour he

[1] As-Seerah al-Halabiyyah, vol. 2 p. 222.

died. The Prophet (a.s.) was delighted by his death and so were the rest of Muslims,[1] because he was called ‘the ram of the battalion’ for his courage. By his killing fear and weakness overcame the people of Quraysh and they felt as if they were defeated from the beginning. After Talha, the heroes and courageous fighters advanced to duel with the Muslims, but Ameerul Mo'minin Imam Ali (a.s.) harvested their heads one after the other. Their morale collapsed and they became certain that they were going to perish.

Hind, Mo’awiya’s mother, was in the middle of the battlefield enthusing the army of Quraysh to keep on fighting the Muslims. Whenever a man from Quraysh ran away, she offered to him a kohl jar and a stick saying to him, “You are but a woman, so darken your eyes (with this kohl).”[2] Her

zeal was not less than her husband's who as well encouraged and enthused his men in all ways. He said to the people of (the tribe of) Abdid-Dar, who were the carriers of the army's banner, "You were entrusted with our banner on the Day of Badr, and we were afflicted with what you had already seen. Surely, people are attacked from the direction of their banners which when are defeated they (people) shall be defeated. Either you suffice us our banner, or you leave it to us that we will suffice you it." By this saying, he provoked their emotions and they considered that as scolding and despising. Therefore, they said to him, "Do we give up our banner to you?! You shall see tomorrow when we will meet how we will do." Indeed, it was this that Abu Sufyan intendeds.

[1] Noor al-Absar, p. 78.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 23.

The Prophet and his companions

Abu Dujanah was one of the best companions. He was very courageous at war. The Prophet (a.s.) had a sword in his hand. He said, "Who will take this sword for its right?"

Abu Dujanah said, "What is its right, O messenger of Allah?"

The Prophet (a.s.) said, "To strike with it in the face of the enemy until it (the sword) is bent."

Abu Dujanah said, "I take it, O messenger of Allah, for its right."

He took the sword and attacked the polytheists. He killed everyone he met. He attacked Hind, Mo'awiya's mother, and was about to beat her head, but he gave up loftily.[1] In another narration it has been mentioned that he said, "I honored the sword of the messenger of Allah in not hitting by it a woman."[2] Thus were the situations of the Prophet's companions. They were honest, noble, and lofty.
The murder of Hamza

Hamza bin Abdul Muttalib, the Prophet's uncle, was a very brave hero before and after Islam. He was a very faithful Muslim who defended Islam boldly. He was the striking force in the Muslim army. In the battle of Uhud, he was assassinated by Wahshi, a villain, sinful slave who was incited by Hind, Abu Sufyan's wife, who lost several men from her family in the battle of Badr. She promised Wahshi to offer him many things if he would kill Hamza. Wahshi also was incited by his master Jubayr bin Mut'im who promised to set him free (from slavery) if he would kill Hamza.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 73.
[2] As-Seera al-Halabiyyah, vol. 2 p. 227.

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When Hamza was martyred, Hind became very joyful and delighted. She hurried to the battlefield looking for Hamza's body to satisfy her grudge against him. When she found him, she cut open his abdomen, took out his liver, and chewed it, but she could not swallow it, so she throw it away, and then she cut his nose, ears, and genitals, and she took them as a necklace. The women with her did the same thing to the bodies of the other martyrs.[1] By doing this, Hind thought that she would satisfy her soul that was filled with spite and grudge against Hamza.

Hind thanked Wahshi for his assassinating of Hamza and she gave him her necklaces, earrings, and one of her bondmaids.

Abu Sufyan as well went looking for Hamza's body to satisfy his grudge too. When he found him, he began beating his mouth with his spear. In fact, all the Umayyad family had been brought up with vices, betrayal, disloyalty, and rejoicing at others' distresses. There was no one honest, noble, or generous from among them.

The Prophet's sorrow

The Prophet (a.s.) with a group from his companions went looking for his uncle's body, and when he found it, he was shocked because he found that his uncle's body had been maimed. He said sadly and angrily, "I will not be afflicted with one like you at all. I have not been in a situation more hurting to me than this…if Allah makes me prevail over Quraysh in a battle from the battles, I will maim thirty men from them."[2]

And on this occasion, Allah revealed to the Prophet (a.s.) these verses, (If you punish, then punish with the like of that

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 3 p. 74.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 95.

wherewith you were afflicted. But if you endure patiently, verily it is better for the patient. And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plot).[1] Therefore, the Prophet (a.s.) became patient and gave up. And then, he prohibited the maiming even if against a biting dog.

The Prophet (a.s.) enshrouded his uncle with his own garment, put the other martyrs beside him, and offered the prayer on them seventy-two times.[2] Then he himself buried his uncle while shedding tears and feeling deep sorrow. He said addressing his martyred uncle, "O you the uncle of the messenger of Allah, the lion of Allah, and the lion of His messenger. O you, the doer of goodness, the reliever of distresses, O Hamza the defender of the messenger of Allah!"[3]

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The women of the Ansar held meetings of mourning on their killed men. When the Prophet (a.s.) passed by them, he said, “But there are no mourners for Hamza!” So the women of the Ansar informed each other about the saying of the Prophet (a.s.) and said, “Do not weep for your killed ones until you weep for the Prophet’s uncle.” Then, the women held meetings of mourning for Hamza the Prophet’s uncle.

The martyrdom of Mus’ab

Mus’ab was one of the noblest young men of Quraysh and one of the most pious Muslims. He tolerated different kinds of torture in the way of Allah and faced many calamities from the polytheists of Quraysh. At the beginning of the mission, the Prophet (a.s.) sent him as a deputy to Medina to invite the

[1] Qur'an, 16:126-127.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 97.
[3] As-Seera al-Halabiyyah, vol. 2 p. 246.

people there to Islam. A great number of people there turned Muslims at his hand. In the battle of Uhud, he was one of the prominent leaders and he did very well in the battle until he was martyred. He was killed by ibn Qam’ah al-Laythi who thought he was the Prophet (a.s.), and therefore, he cried out in the middle of the battlefield, “I killed Muhammad.”

The Prophet (a.s.) felt great pain for the loss of Mus’ab as Muslims lost one of their great leaders who were so loyal and faithful in defending Islam.

The rout of the polytheists

Muslims, and especially Imam Ali (a.s.), killed the bearers of the polytheists’ banners and most of their leaders. Their army fled followed by their women, who were crying and wailing and uncovering their legs in utmost meanness and disgrace, towards the mountain. It was not long when everything was upside-down.

The defeat of Muslims

Muslims suffered great loss in men and they faced a disaster that was about to do away with Islam. That was because when the archers, whom the Prophet (a.s.) had ordered to remain on the mountain to back the army lest the enemy might attack from behind, saw that the polytheists were defeated and saw them run away leaving behind them their arms and baggage, they left their places on the mountain and hurried to the battlefield to plunder the arms and baggage of the enemy. When Khalid bin al-Waleed, who was from the leaders of Quraysh then, saw that, he attacked with his men the Prophet’s companions from behind while they were unaware. He killed

many of them most of whom were prominent leaders in the army of the Prophet (a.s.). This disaster was the result of the archers' disobedience to the Prophet's order.

When the Prophet (a.s.) saw this painful defeat that his army faced, he raised his hands towards the heaven praying,

"O Allah, all praise be to You.

O Allah, there is no straitening to what You enlarge and no enlarging to what You straiten, no guide to whom You make astray and no deviator to whom You guide, no giver to whom You deprive and no depriver to whom You give, no approacher to what You isolate and no isolator to what You approach.

O Allah, give to us Your blessings, mercy, favor, and sustenance.

O Allah, I ask You for the permanent bliss that does not change or disappear.

O Allah, I ask You for security on the Day of Fear and richness on the Day of Neediness.

O Allah, I am seeking Your protection from the evil of what You have given to us and what You have not given to us.

O Allah, endear to us faith and adorn it into our hearts, and make disbelief, apostasy, and disobedience hateful to us, and make us from the prosperous.

O Allah, make us die Muslims and join us to the righteous; neither disgraced nor tempted.

O Allah, fight the disbelievers who deny Your messengers and keep (people) away from Your way.

O Allah, send down on them Your wrath and torment, O You the Lord of the truth."[1]

He also invoked Allah in the battlefield with this invocation, "O Allah, praise be to You, to You is the complaint, and You are the Assistant."

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol.3 p. 77.

Then Gabriel came down saying to him, "You have invoked with the invocation of Abraham when he was thrown into the fire and of Jonah when he was inside the whale."[1]

The struggle of Umm Imarah

From the great women who had a distinguished role in the battle was the Prophet's companions Umm Imarah. She did very well in this battle. Umm Sa'd bint Sa'd bin ar-Rabee' asked Umm Imarah about her jihad before the Prophet (a.s.) and she replied, "In the morning I went to Uhud to see what people were doing. I had with me a skin full of water. I went to the Prophet (a.s.) who was among his companions while the Muslims were prevalent. When the Muslims were defeated, I surrounded the messenger of Allah and began fighting to defend him by the sword and shooting arrows until I was wounded with many wounds."

In her shoulder there was a deep wound. Umm Sa'd asked her who wounded her and she said, "It was Ibn Qam'ah, may Allah lower him. When people (Muslims) left the messenger of Allah, he (Ibn Qam'ah) came saying, "Show me Muhammad! Let me not be saved if he is saved." I, Mus'ab bin Umayr, and some people, who remained fixed with the messenger of Allah, blocked his way and he struck me this one, and I struck him for it many strikes, but the enemy of Allah (Ibn Qam'ah) had put on two armors."[2] Umm Aymen, another great companion, also had a great role in this battle. She looked after the wounded warriors…[3]
Villains try to kill the Prophet

Utbah bin Abi Waqqas, one of the most hostile polytheists to the Prophet (a.s.), hit the Prophet (a.s.) with a rock and broke his

[1] Bihar al-Anwar, vol. 19 p. 131.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol.3 p. 67.
[3] As-Seera al-Halabiyyah, vol. 2 p. 227.

front teeth. The Prophet (a.s.) prayed Allah against him saying, "O Allah, let the year not complete to him until he shall die a disbeliever."

Allah responded to His messenger and this villain was killed on that very day by Hatib bin Abi Balta'ah who took his (Utbah) sword and horse and brought them before the Prophet (a.s.). The Prophet (a.s.) was pleased and said to him, "May Allah be pleased with you."[1]

Umayyah bin Khalaf was also a very bitter enemy to the Prophet (a.s.). When he met him in Mecca, he said to him, "O Muhammad, I have al-Awth (the name of his horse); everyday I feed it with a great deal of corn so that I will kill you on it."

The Prophet (a.s.) replied to him, "But it is me who will kill you by the will of Allah."

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In the battle of Uhud, this villain came towards the Prophet (a.s.) crying out, “O liar, where shall you run away?”

Some Muslims blocked his way, but the Prophet (a.s.) ordered them to clear the way for him. The Prophet (a.s.) took a bayonet and threw it at Umayyah and it scratched his neck. He shouted out, “Muhammad killed me.”

His fellow men said to him, “You have lost your mind! You often took arrows out of your ribs, and this is not but a scratch.”

He said to them, “If this, which is in me, is in the people of Thil Majaz, Rabee’ah, Mudhar, or the whole people of the earth, they will die. If he spits at me, he will kill me.” He died on his coming back to Mecca.

[1] As-Seera al-Halabiyyah, vol. 2, p. 233.

Danger surrounds the Prophet

When most of Muslims ran away from the battlefield, dangers surrounded the Prophet (a.s.) and he was wounded by the enemies. His front teeth were broken and his upper lip was cut and it bled on his holy face. He wiped the blood while saying, “How would a people, who stained (with blood) the face of their prophet while inviting them to Allah, be successful?”[1]

He fell into a hole that Abu Aamir had dug and concealed so that Muslims would fell into unknowingly. Imam Ali (a.s.), held the Prophet’s hand and Talha lifted him (by the other) until he stood up.[2]

Abu Sufyan asked some man to call out in the battlefield that Muhammad had been killed. When the Muslims heard that, they ran away here and there. Some companions tried to write to Abu Sufyan asking him for protection.

However, Imam Ali (a.s.) defended the Prophet (a.s.) against the polytheists so courageously. The Prophet (a.s.) asked him, “O Ali, what did people (Muslims) do?”

Imam Ali (a.s.) said, “They broke the covenant and ran away.’

A group from Quraysh attacked the Prophet (a.s.) who said to Imam Ali (a.s.), “Suffice me against these people!”

Imam Ali (a.s.) attacked them and they ran away. Another group of about fifty men attacked the

Prophet (a.s.) who again said to Imam Ali, “Suffice me against these people!” He attacked them and killed four men from the children of Sufyan bin Uwayf as he killed six men from the first battalion. A third battalion attacked the Prophet (a.s.) headed by Hisham bin Umayyah who was killed by the imam and the rest of his men fled. A

[1] Encyclopedia of Imam Ameerul Mo’minin Ali bin Abi Talib, vol. 2 p. 18.
[2] Ibid.

fourth group headed by Bishr bin Malik attacked the Prophet (a.s.). Imam Ali (a.s.) killed Bishr and the group ran away.

Thus, Imam Ali (a.s.) protected the Prophet (a.s.) after harvesting the heads of the heroes of Quraysh. Gabriel was astonished at Imam Ali’s great struggl in defending the Prophet (a.s.); therefore, he (Gabriel) said to the Prophet (a.s.), “This comfort (of Imam Ali) has astonished the angels.”

The Prophet (a.s.) said to him, “And what prevents him from that since he is from me and I am from him.”

Gabriel added proudly, “And I am from you both.”[1]

In this ordeal, Imam Ali (a.s.) was beside the Prophet (a.s.) as a sacrifice to him. He met sixteen strikes that sent him down to the ground but Gabriel lifted him up. [2]

Then, a group of truthful Muslims hurried to defend the Prophet (a.s.) from among whom there were:

1. Anas bin an-Nadhr

When the Muslims fled and Abu Sufyan rumored that the Prophet (a.s.) had been killed, Anas bin an-Nadhr faced the Muslims and said determinedly, “What do you do with life after him (the Prophet). Die for what he died for.” He fought courageously until he was martyred.[3]

2. Thabit bin ad-Dahdaha

He was one of the heroes and prominent Muslims. When he saw the defeat of Muslims and heard the caller of Abu Sufyan calling out that Muhammad had been killed, he said to the Ansar, “O people of the Ansar, come to me! Come to me! I am Thabit bin

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 18.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 18.
[3] As-Seera al-Halabiyyah, vol. 2 p. 246.

ad-Dahdaha. If Muhammad was killed, surely Allah is alive that never dies. Defend your religion, and surely Allah will support and make you prevail."

Some men from the Ansar responded to him, and they together attacked a group of men from Quraysh among whom were Khalid bin al-Waleed, Amr bin al-Aas, Ikrimah bin Abi Jahl, and Dhirar bin al-Khattab. Khalid bin al-Waleed killed him by his spear and killed the men with him.[1]

3. Abu Dujanah

He was one of the prominent mujahidin. He bent his back before the Prophet (a.s.) to protect him against arrows lest no one would hit him.

4. Ziyad bin Imarah

He did very well in defending the Prophet (a.s.). The arrows and spears of Quraysh hit him until he fell to the ground unconscious. He was carried to the Prophet (a.s.) and he put his head on the Prophet's leg, but after no long his soul went high towards its Creator.[2]

5. Abu Talha

he was too sincere in defending the Prophet (a.s.) and sacrificing him by himself. He was expert in archery. He spread his quiver before the Prophet (a.s.) and said to him, "My soul is sacrificed for your soul, and my face is a guard for your face."

He kept on shooting his arrows against the enemy army, and the Prophet (a.s.) ordered some man to put arrows near to him. The Prophet (a.s.) was overlooking the enemy when Abu Talha was shooting. He said to the Prophet (a.s.), "O prophet of Allah, may

[1] As-Seera al-Halabiyyah, vol. 2 p. 246.
[2] Ibid., p. 231.

my father and mother die for you! Do not overlook them lest an arrow from their arrows hits you. May my neck be the sacrifice for yours."[1]

6. Amr bin al-Jamuh

He was one of the best Muslims. He was lame having four courageous sons who all fought with the Prophet (a.s.) in all his battles. In the battle of Uhud, they wanted to prevent their father from going to the war saying to him, “Allah the Almighty has excused you because you are lame. He has exempted you from jihad.”

He was not satisfied, and he hurried to the Prophet (a.s.) saying to him sadly, “My children want to prevent me from this way, but, by Allah, I hope that I shall walk with my lameness in the Paradise.”

The Prophet (a.s.) said to him, “As for you, Allah has excused you and there is no jihad on you.”

When the Prophet (a.s.) saw his eagerness to gain martyrdom, he said to his children, “You may not prevent him that Allah may grant to him martyrdom.”

He left the Prophet (a.s.) pleasedly and delightedly. He fought courageously in the battlefield until he was martyred.[2]

7. Sa’d bin ar-Rabee’

He gave a wonderful picture of faith and heroism in Islam. He fought everywhere in the battlefield. The Prophet (a.s.) was very careful of him. He asked his companions to look for him. Some man from the Ansar went looking for him and he found him breathing his last. He came near and said to him, “The

[1] As-Seera al-Halabiyyah, vol. 2 p. 231.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 3 p. 73,74.

messenger of Allah ordered me to see whether you are alive or dead.”

He said to him faintly, “I am dead. Inform the messenger of Allah and said to him that Sa’d bin ar-Rabee’ says to you: may Allah reward you with all goodness as ever He has rewarded a prophet on behalf of his nation. And send my greeting to your people and say to them: Sa’d bin ar-Rabee’ says to you: there shall be no excuse to you near Allah if your prophet is touched while there is an eye twinkling among you.” After no long, his soul left high to the heaven.[1]

8. Aasim bin Umar bin Qatadah

His eye was hit in the battle and it fell down on his cheek, but the Prophet (a.s.) returned it by his hand. After that, it was the best and sharpest one of his eyes. His children often prided on this charisma.

9. Al-Usayrim

He was Amr bin Thabit from bani Abd al-Ashhal who became Muslim on the Day of Uhud. He held his sword and joined the Muslim army. He was wounded and he fell to the ground in the battlefield. Some men from his tribe, who had come to look for their killed men, saw him and said to each other, "This is al-Usayrim. What brought him here whereas he denied Islam?" They asked him, "What brought you here O Amr! Is it a pity for your people or love to Islam?" He said, "But it's the love of the Prophet of Islam. I believed in Allah and His messenger and turned a Muslim. Then, I took my sword and came with the messenger of Allah. I fought until I faced what I faced." Soon, he died between them. They mentioned that to the messenger of

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 3, p. 78. Sa'd was one of the chiefs on the Night of al-Aqabah.

Allah who said, "He is from the people of the Paradise." In another tradition it was mentioned that the Prophet (a.s.) said, "He has entered the Paradise." He offered no prayer,[1] because he was martyred on the same day when he turned a Muslim, and (the faith in) Islam would cancel whatever (sin) before.

10. Mukhayreeq

He was from Bani Tha'labah. On the Day of Uhud, he said to the Jews, "O community of the Jews, you have already known that the supporting of Muhammad is obligatory on you." Then he took his sword and said, "If I am killed, all my possessions should be for Muhammad. He can do with them whatever he likes."

He joined the Prophet (a.s.) in Uhud and fought with him until he was killed. The Prophet (a.s.) possessed his (Khuwayreeq) properties and made them entailment in the way of Allah, and this was the first entailment in Medina.[2]
The end of the war

The war ended with the victory of Quraysh and the defeat of Muslims. Many Muslim leaders and famous companions were martyred in this battle. The Prophet (a.s.) declared that this was the last battle where Muslims were defeated. He said to Imam Ali (a.s.), "The polytheists shall not defeat us like it (this battle) at all until Allah will grant to us victory."[3]

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Anyhow, Abu Sufyan left the battlefield with his army while filled with joy and delight.

[1] As-Seera al-Halabiyyah, vol. 3 p. 73.
[2] As-Seera an-Nabawiyyah by ibn Katheer, vol. 3 p. 72.
[3] Ibid., p. 84.

The Prophet (a.s.) and his companions buried the martyrs in the very place of the battle. Many of the martyrs were from the memorizers of the Holy Qur'an where a fragrance like that of musk emanated from their tombs. Some carried their killed men to Medina, but the Prophet (a.s.) returned them to the battlefield where they were martyred.[1]

In the year forty of Hijra, Mo'awiyah the son of Hind made water flow in this graveyard and ordered people to move their deads to another place and they did while the graveyard was wet.[2] He did that to avenge himself on them, though it is impermissible to violate the tombs of Muslims, but they must be revered especially the tombs of martyrs. Anyhow, Mo'awiya the son of Abu Sufyan did that, because he was too far from the principles and rulings of Islam.
The Prophet marches with his army to fight Abu Sufyan

The Prophet (a.s.) ordered his companions, who were still in the battlefield and especially those who fought with him, to move on for fight. They responded to him and set out. Then Allah revealed about them this verse, (As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them who do right and ward off (evil), there is great reward).[3]

The Muslim army marched until it arrived in Hamra' al-Asad, eight miles from Medina. The Prophet (a.s.) and his army remained there three days and then they went back to Medina. This was a wonderful military plan that the Prophet (a.s.)

[1] As-Seera al-Halabiyyah, vol. 2 p. 250.
[2] Ibid.
[3] Qur'an, 3:172.

planned to make Abu Sufyan, who regretted for going back to Mecca without keeping on fighting and doing away with the rest of Muslims especially after obtaining the victory over them, think that the Prophet (a.s.) had prepared an army stronger than his and that the army was on the way to chase him and his army.

Ma'bad al-Khuza'iy was a polytheist, but he was loyal to the Prophet (a.s.). He passed by the Prophet (a.s.) while he was in Hamra' al-Asad and said to him, "O Muhammad, by Allah, it was painful to us what happened unto your companions. We liked that Allah might save them to you." Then he left the Prophet (a.s.) and set out towards Mecca. In ar-Rawha', he met with Abu Sufyan who decided to come back to fight the Prophet (a.s.) again after the people of Quraysh had said to him, "We have killed the leaders and the heroes of Muhammad's army and we want to return to do away with the rest of them." Abu Sufyan said to Ma'bad, "What do you have, Ma'bad?"

Ma'bad said, "Muhammad has set out chasing you with a gathering that I have never seen like it. They feel burning desires to fight you. Those, who had left him (the Prophet), joined him and regretted for what they did. They had anger against you that I have never seen like it."

Abu Sufyan felt fear and said worriedly, "Woe unto you! What are you saying?"

Ma'bad said, "By Allah, I see that you shall not leave until you shall see the forelocks of horses."

Abu Sufyan said, "We have already determined to do away with them."

Ma'bad said, "But I see that you may not go on that…" He recited to him some verses of poetry on the matter that made

Abu Sufyan give up his intention to fight again, and this was a victory to Islam.
The results of the battle of Uhud

The battle of Uhud left, on the Islamic side, some painful consequences such as:

1. The joy of Quraysh

The people of Quraysh went back to Mecca playing the trumpets of victory for what they achieved against the Muslims and the great losses they caused to them in lives and properties. The most delighted ones of them at all were Abu Sufyan, his wife Hind, and the Umayyads who felt they had avenged themselves on the Prophet (a.s.) by killing his uncle Hamza and the other heroes of Muslims. Before going to his home, Abu Sufyan went to the Kaaba to greet Hubal, the greatest of idols, and thank it for that victory, and then he went to his house and slept with his wife Hind to fulfil his vow that he had made in not sleeping with her until he would defeat Muhammad.

2. The delight of the polytheists and the Jews

The polytheists and the Jews became very delighted at the defeat and the great losses the

Muslims faced in that battle. They thought that the authority and the power of Islam shook and became disturbed. In their meetings, they talked mockingly about the fate of Muslims. Abdullah bin Ubayy bin Salool, the head of polytheists, did not participate in the fight because the Prophet (a.s.) did not listen to his suggestion or because he was angry at his allies from the Jews and the Christians; therefore, he rejoiced at the losses that Muslims faced in this battle.

Anyhow, all the enemies of Islam rejoiced at this defeat of Muslims and announced their joys at this disaster that had afflicted the Prophet (a.s.) and his followers, and they wished if

it would happen again so that the banner of Islam might be folded forever.

3. Deeming Muslims weak

After the battle of Uhud, the Arab tribes deemed the Muslims weak. After they feared Muslims and feared the prevalence of Islam over them, they began, after the damages that had befallen the Muslims, attacking them intending to do away with them.

The event of al-Khandaq (trench)

The battle of al-Khandaq was one of the most violent battles that Muslims were engaged in. The Arab tribes gathered together against the Prophet (a.s.), and therefore it was called 'the battle of parties (ahzab)'. Muslims were very worried about it and fear prevailed over them. The Holy Qur'an has talked about that in this verse, (When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats).[1]

The role of the Jews

The Jews of the Arabia had a big role in this battle. A group of them went to the people of Quraysh telling them that they would be with them against the Prophet (a.s.) to do away with him and his followers. The people of Quraysh said to them, "O community of the Jews, you are the people of the first Book and the knowledge that we have been disagreeing on. We and Muhammad; is our religion better or his?"

The Jews replied, "But, it is your religion (idolatry) that is better than his religion, and you are worthier of the truth than him."

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This was the logic of the Jews! They preferred idolatry to the religion of Allah. The Qur'an talked about what happened between the Jews and the people of Quraysh when revealing,

(Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. Or have they a share in the kingdom? But then they would not give

[1] Qur'an, 33:10.

to people even the speck in the date stone. Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn).[1]

However, Quraysh responded to the call of the Jews.
Digging the trench

When the Prophet (a.s.) knew about the preparation of Quraysh and the other Arab tribes of Ghatafan to fight him, he gathered his companions, informed them of that, and asked them to suggest the best way to repel that aggression. His companion Salman al-Farisi suggested to him to dig a trench around Medina to prevent the enemy from entering the town. The Prophet (a.s.) admired this suggestion and began with his companions the digging of the trench. The hypocrites of Muslims often slipped away to escape the working in the trench; therefore Allah revealed this verse concerning them, (Allah knows those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them).[2] As for Muslims, they tried their best in digging the trench, and whenever they had something to do, they asked the Prophet’s permission to go to carry it out, and then Allah revealed this verse concerning them, (Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give

[1] Qur'an, 4:51-55.
[2] Qur'an, 24:63.

permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful).[1]

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The Prophet (a.s.) himself worked with the other Muslims and hated to be distinguished from them. In fact, this plan was very wise that it kept the Muslims safe from the evils of Quraysh and its allies. Quraysh and the parties remained astonished at the trench and they could not cross it. They remained at the other side of the trench shooting arrows at Muslims and the Muslims did the same without taking place of a general war between the two sides.
The Prophet with Nu'aym

Nu'aym bin Mas'ud, who was from the chiefs of Ghatafan that came to fight the Prophet, became Muslim at the hand of the Prophet (a.s.) at that very time. He said to the Prophet (a.s.), "O messenger of Allah, I have become Muslim and my people do not know about that. You can order me with whatever you like."

The Prophet (a.s.) ordered him to discourage the tribes and cheat them as war would be a trick. Indeed, Nu'aym did his role positively in discouraging those tribes (in the alliance) and causing sedition between them. He went to the Bani Quraydhah, whome he was their companion in the pre-Islamic age, and said to them, "O bani Quraydhah, you have already known my love to you and the good relation between me and you."

They said, "You are right. You are not doubted to us."

He said, "Surely, (the tribes of) Quraysh and Ghatafan are not like you. The country is yours in which there are your properties, children, and women. You cannot leave it to elsewhere. Quraysh and Ghatafan have come to fight

[1] Qur'an, 24:62.

Muhammad and his companions, and you have supported them against him. Their country, properties, and women are in other than it (this country) and so they are not like you. If they find an opportunity, they will make use of it; otherwise, they will go back to their country and leave you alone with him (the Prophet), and you are not able to stand against him when you are alone before him. Therefore, do not fight with these people (of Quraysh and other tribes) until you will take hostages from their notables to be in your hands as insurance to you in order to fight with them against Muhammad until you will defeat him."

They all said, "You have well advised."

They all trusted in his advice. Then, he went to the people of Quraysh and said to Abu Sufyan and the other chiefs with him, "You have already known my love to you and my desertion to

Muhammad. I have been informed of something that I feel, due to my loyalty to you, I must tell you about it, but you have to keep it secret."

They said, "Yes, we do."

He said to them, "Know that the Jews regretted what they did to Muhammad, and they sent him a messenger telling him that they regretted what they did to him, and that if it would please him, they would take from Quraysh and Ghatafan some notables as hostages, and then they would hand them over to Muhammad to kill them, and then they (the Jews) would be with him. So, if the Jews ask you for some men as hostages, do not give them even one man from you."

Abu Sufyan approved Nu'aym's saying. He sent Ikrima bin Abi Jahl with some men to the Bani Quraydhah asking them to join Quraysh to fight against the Prophet (a.s.). The Jews of the Bani Quraydhah said to them, "We will not fight with you except if

you give us some men from you as hostages in our hands and then we will fight against Muhammad."

The delegation went back telling Quraysh and Ghatafan what Bani Quraydhaha had said, and so they trusted what Nu'aym said. They said, "By Allah, we do not hand over to them anyone from us."

Thus, the Muslims were safe from the Jews of the Bani Quraydhah who did not join Quraysh or participate in the war against the Muslims.[1]
The crossing of the trench

Some forces of the enemy could cross the trench and began challenging the Muslim forces for fighting. From among the enemy forces that could cross the trench was Amr bin Abd Widd who was the famous hero and knight of Quraysh in the pre-Islamic age. The ground shook under the pride, the haughtiness, and the strength of that hero. Fear and silence overcame the Muslims when this hero walked here and there before them disdainfully. He cried out, "O men of Muhammad! Would anyone of you duel (with me)?"

No one of Muslims replied except Imam Ali, who was too young then, saying, "I am to him, O messenger of Allah…"

The Prophet (a.s.) was too worried about Imam Ali (a.s.). He said to him, "It is Amr!"

Imam Ali (a.s.) sat down obediently to the order of the Prophet (a.s.).

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Amr, again, scorned the Muslims saying, “O men of Muhammad, where is your paradise that you claim you shall enter when you are killed? Does no man from you want it?”

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 23.

No one of the Muslims replied to him, except Imam Ali (a.s.) whom the Prophet (a.s.) permitted after insisting. The Prophet (a.s.) said, “The whole faith has appeared to the whole disbelief.”

Then the Prophet (a.s.) raised his hands towards the heaven praying, “O Allah, you have taken from me Hamza on the Day of Uhud, and Ubayda on the Day of Badr, so keep to me Ali today… O my Lord, leave me not alone, and You are the best of inheritors.”

The hero of Islam advanced with no bit of fear or worry. Amr bin Abd Widd was astonished at the courage of this young man and his daring to duel with the great hero of the Arabs. He asked him, “Who are you?”

Imam Ali (a.s.) replied, “I am Ali bin Abi Talib.”

Amr felt pity for him and said, “Your father was my friend.”

Imam Ali (a.s.) paid no attention to his father’s friendship with Amr, and he said, “O Amr, you have promised your people that no man from Quraysh invites you to three things except that you respond to him.”

Amr said, “Yes, it is my promise.”

Imam Ali (a.s.) said, “I invite you to Islam.”

Amr said mockingly, “Shall I leave my grandfathers’ religion? Give up this!”

Imam Ali (a.s.) said, “I refrain from killing you and you go back (leave the battle).”

Amr became angry and was astonished at the daring of this young man. He said to him, “Then, the Arabs begin talking about my fleeing.”

Imam Ali (a.s.) said to him, “Then, I invite you to the fight.”[1]

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Amr wondered at the courage of this young man. He dismounted from his horse, unsheathed his sword, and struck Imam Ali (a.s.) on his helmet that was split and his head was wounded. The Muslims were certain that Imam Ali (a.s.) would meet his end, but soon Imam Ali (a.s.) struck Amr so strongly that he fell to the ground sunk in his blood. Imam Ali (a.s.) cried out 'Allahu Akbar', and the Muslims cried out 'Allahu Akbar' too. The back of polytheism was broken and its power failed. It was the victory of Muslims at Imam Ali's hand before the actual war began. The Prophet (a.s.) said, "The fighting of Ali bin Abi Talib against Amr bin Abd Widd on the day of al-Khandaq (the trench) is better than the deeds of my nation until the Day of Resurrection."[2]

The Prophet's great companion Huthayfah bin al-Yaman said, "If the virtue of Ali's killing of Amr on the Day of al-Khandaq is divided among all Muslims, it shall include them."[3]

Abdullah bin Abbas said when interpreting this Qur'anic verse (and Allah sufficed the believers in fighting),[4] "He sufficed them by Ali bin Abi Talib."

The people of Quraysh wept too much for Amr and were very sad because the killing of him was the actual defeat to them.

Amr's sister did not weep for Amr because his killer was the first and best hero among all the Arabs. She recited:

"If the killer of Amr was other than his killer,

[1] Mustadrak al-Hakim, vol. 3 p. 32.
[2] Tareekh al-Khateeb al-Baghdadi, vol. 13 p. 19, Mustadrak al-Hakim, vol. 3 p. 32.
[3] Rassa'il (letters of) al-Jahidh, p. 60.
[4] Qur'an, 33:25.

I would weep for him (Amr) until the last of time.

But his killer cannot be faulted,

And whose father was called the master of the country."[1]

Imam Ali (a.s.) killed another hero from Quraysh. He was Nawfal bin Abdullah, and that caused another defeat for Quraysh. Then the Prophet (a.s.) said, "Now we attack them, and they do not attack us."[2]

Quraysh and its allies ran away overcome by fright and worry after losing their greatest hero in

this battle, whereas the Muslims did not face any loss.

[1] Amali al-Murtadha, vol. 2 p. 7-8.
[2] A'yan ash-Shia, vol. 3 p. 113.

Bani Quraydhah and the conquest of Khaybar

As soon as the battle of al-Khandaq came to an end, a revelation came to the Prophet (a.s.) from the heaven ordering him to hasten in attacking the Bani Quraydhah who were the worst community of Jews that had been cursed by Allah and His messenger and were a source of sedition and troubles to Muslims. They plotted against Muslims in broad daylight and in the darkness of night.

The march of the Muslim army

The Prophet (a.s.) ordered the army to set out for the fight against the Bani Quraydha, and that they would not offer the Asr Prayer except there in their land. The Muslim army surrounded the Jews of Bani Quraydhah, who were protecting themselves in strong forts, and impose on them a strict blockade.

The Prophet (a.s.) sent Imam Ali (a.s.) to meet the Bani Quraydha. When he arrived in there, they met him impudently and they criticized the Prophet (a.s.) badly. Imam Ali (a.s.) went back to the Prophet (a.s.), told him what happened, and asked him not to approach the Jews' forts.

The Prophet (a.s.) said to Imam Ali (a.s.), "I think you heard from them something bad against me. Didn't you?"

Imam Ali (a.s.) said, "Yes, I did."

The Prophet (a.s.) said, "If they saw me, they would say nothing like that."

Then, the Prophet (a.s.) approached their forts and called upon them, "O brothers of apes, has Allah disgraced you and sent down His wrath on you?"

The Prophet (a.s.) ordered his army to firm the blockade which lasted about twenty-five days where nothing took place except shooting arrows and stones on each other. The Jews became

certain that their forts would not protect them and they must fall in the grasp of Muslims.

Ka'b bin Asad, a Jewish man, offered an advice to his people saying, "O community of the Jews, you have been afflicted with what you see, and I shall give you three suggestions that you may follow any of them as you like…; we follow this man (Prophet Muhammad) and believe in him. By Allah, it has come clear to you that he is a sent prophet and he is the very one you find in your Book, and thus you shall be safe in your bloods, properties, children, and women."

They altogether said, "We do never leave the judgment of the Torah and never replace it with any other than it."

Ka'b said, "If you deny this, then let us kill our children and women, and go out to Muhammad and his companions; only men with unsheathed swords leaving behind us nothing, until Allah will judge between us and Muhammad. If we are killed, we are killed while leaving no progeny behind us that we may fear for them, and if we prevail, we, by my life, shall find women and children."

They denied this suggestion and said, "If we kill these poor ones, then what good is there in living after them?"

Ka'b offered his third suggestion saying, "If you deny this too, then tonight is the night of Saturday, and Muhammad and his companions may give us security in this night. So let us go down (of the forts) that we may find Muhammad and his companions in inadvertence."

They did not respond and they said to him, "(If we do) we shall corrupt our Saturday and do in it what those before us did not

do except those whom you know and they were metamorphosed as it is clear to you."[1]

The delegation of Abu Lubabah

The Banu Quraydhah asked the Prophet (a.s.) to send them Abu Lubabah, who was from al-Aws the allies of Banu Quraydhah, to consult with him on this affairs. The Prophet (a.s.) sent Abu Lubabah to them, and when they saw him, they got up before him reverently and respectfully. Their women and children began crying in front of him. When he saw them in that case, he pitied them. They said to him, "What do you see, Abu Lubabah? Do we submit to the judgment of Muhammad?" He said to them, "Yes, you do, (he pointed to his throat) but know well that his judgment on you is the slaughtering!"

He suggested to them to resist and not to submit because he made them understand that the judgment would be the slaughter in any case. Then, Abu Lubabah regretted too much because he

was certain that he had betrayed Allah and His messenger. He repented and Allah accepted his repentance.[2]

The arbitration of Sa'd

The Banu Quraydhah sent for their ally the tribe of al-Aws to mediate between them and the Prophet (a.s.). A group from the al-Aws interceded with the Prophet (a.s.) who accepted the intercession and suggested to them to choose an arbitrator as they liked. The Jews chose Sa'd bin Mu'ath and were satisfied with him as the arbitrator. He took from them a promise that they would accept his judgment. He ordered them to put away their arms and they did. Then he judged to kill those who fought and killed Muslims and to captivate their women and children.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 246.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 247, and other sources.

The Prophet (a.s.) acknowledged the judgment of Sa'd and said, "Allah and the believers have been satisfied with his judgment, and with such I have been ordered."

The sinful Jews were brought to the markets of Medina, and there ditches were dug for them and they were killed. Then, Muslims were relieved from Jews' evils because they were a source of sedition and troubles.

Anyhow, the Banu Quraydhah had black history towards Muslims and were a source of great evils and disasters to Muslims. They often said, "We shall not be pleased except by doing away with Muhammad and his followers."

Then, the Prophet (a.s.) divided the properties, women, and children of the Banu Quraydhah among the Muslims after deducting from them the khums. But, most of their women remained Jewish and they did not turn Muslim.[1]

The raid of Muslims against the Banu Quraydhah made the Arabs fear the Muslims and it fixed the authority of Islam as a power that could not be defeated.

The conquest of Khaybar

The Prophet (a.s.) saw that the Muslims would not be safe and that Islam would not be prevalent with the existence of powerful Jews who were in the strong forts of Khaybar[2] which was a factory of different arms and war equipments; swords, spears, armors, and tanks that shot hot water with melted lead and were from the most dangerous weapons at that time. Khaybar

[1] The Life of Muhammad, p. 356.

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[2] Khaybar was a place about three miles from Medina. Inhabited by Jews, it had strong forts and huge gardens of date-palm trees. The battle of Khaybar took place at the end of the sixth year of Hijra. Refer to Khizanat al-Adab (treasury of literature), vol. 6 p. 69.

was the source that supplied with arms the forces that fought against Muslims.

The Prophet (a.s.) marched with his army to conquer the forts of Khaybar. When he was close to Khaybar, he prayed Allah saying, “O Allah the Lord of the heavens and what they have shaded, the Lord of the earths and what they have born, the Lord of Devils and what they have misled, and the Lord of winds and what the have scattered, we ask You for the best of this village, the best of its people, and the best of what there is in it, and we seek Your protection from its evil, the evil of its people, and the evil of what there is in it.”

Then he ordered the army saying, “Move forward in the name of Allah the High!”

He made Abu Bakr a leader over the army. When Abu Bakr approached the fort, he faced a shower of missiles and he went back with the army disappointedly. On the next day, the Prophet entrusted the leadership of the army to Umar bin al-Khattab who did like his friend Abu Bakr did, and went back disappointedly while the fort of the Jews remained untouchable.

When the army was unable to break into the forts, the Prophet (a.s.) announced that he would appoint a leader that Allah would grant victory to Muslims at his hand. He said, “I will give the banner tomorrow to a man who loves Allah and His messenger and whom Allah and His messenger love. He shall not go back until Allah will make him prevail.”[1]

The army impatiently looked forward to know who that leader would be. No one thought that the expected leader would be Imam Ali (a.s.), because he was suffering trachoma. When the

[1] Hilyat al-Awliya’, vol. 1 p. 62, Sifat as-Safwah, vol. 1 p, 163, Musnad of Ahmed bin Hanbal, tradition no. 778.

light of morning spread, the Prophet (a.s.) sent for Imam Ali (a.s.) whose eyes were bandaged. He (the Prophet) removed the bandage and spat in Imam Ali’s eyes which recovered soon. He said to him, “Take this banner so that Allah will grant the victory at your hand…”

Imam Ali (a.s.) received the banner from the Prophet (a.s.) and said, “O messenger of Allah, shall I fight them until they become like us (Muslims)?”

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The Prophet (a.s.) said, “Move slowly until you arrive in their yard, and then invite them to Islam and tell them of their duties to Allah. By Allah, if Allah guides one man by you, it shall be better to you than to have all properties.”[1]

Imam Ali (a.s.) hurried to the battlefield feeling a bit of neither fear nor worry. He advanced towards the fort, plucked out its great gate, and took it as a shield[2] that protected him against the arrows and missiles of the Jews who were terribly terrified when they saw Imam Ali (a.s.) take out the gate of their fort.

Marhab, the most courageous hero of the Jews, came towards Imam Ali (a.s.) to fight him while reciting some poetry. The imam received him with a strike that split his head and made him fall down to the ground bathing in his blood, and soon the imam finished him off.

[1] Sifat as-Safwah, vol. 1 p. 164, Sahih of al-Bukhari, vol. 7 p. 121, and in Wassa’il ash-Shia, vol. 6 p. 3, it is mentioned in this way: “O Ali, you do not fight anyone except after inviting him to Islam.”
[2] The taking out of the gate of Khaybar was a miracle, because it was opened by forty men together as mentioned in the books of history such as, Tareekh Baghdad, vol. 11 p. 324, Mizan al-I’tidal, vol. 2 p. 218, Kanzol Ummal, vol. 6 p. 368, and in ar-Riyadh an-Nadhirah, vol. 2 p. 188, it is mentioned that seventy men gathered together to return the gate to its place after great efforts.

Soon, Khaybar was conquered at the hand of Imam Ali (a.s.) and the Jews were subjugated, disgraced, and taught a lesson that they could not forget throughout history.

The Prophet (a.s.) was delighted by this great victory by which the Muslims became glorious and powerful. It happened that on that very day Ja’far at-Tayyar had come back from Abyssinia, and so the Prophet (a.s.) said, “I do not know with which of them I am more delighted; is it the coming back of Ja’far or the conquer of Khaybar?”[1]
A poisoned ewe

Zaynab bint al-Harith, a Jewish woman, offered a poisoned ewe to the Prophet (a.s.) with more poison in the arm because she new that the Prophet (a.s.) liked more the arm of a ewe. The Prophet (a.s.) took a piece of the arm, chewed it, and spat it out. Bishr bin al-Bara’ ate from it, and that caused his death. The Prophet (a.s.) said that it was poisoned. He sent for Zaynab who confessed that she had poisoned the ewe. The Prophet (a.s.) asked what made her do that and she said, “You have done to my people what is not unknown to you, and I said to myself: if he is a king, I shall be relieved from him, ad if he is a prophet, he shall be inspired.” And so the Prophet (a.s.) pardoned her.[2]
The faith of al-Hajjaj bin Ilat

It may be pleasant to mention the beginning of al-Hajjaj's faith. He became a Muslim at the Prophet's hands. He had properties here and there in Mecca and he feared that they may be seized if the people of Mecca knew that he was a Muslim. He asked the Prophet's permission to go to Mecca and the Prophet (a.s.) permitted him. When he was near Mecca, he met some men

[1] Sharh Nahjol Balagha, vol. 4 p. 128.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 352.

from Quraysh who did not know that he had turned a Muslim. They asked him about the news of the Prophet (a.s.), and he said to them, "I have pleasant news to you. Muhammad was terribly defeated and his companions were terribly killed. Muhammad was taken a prisoner, and the Jews said: we do not kill him, but we send him to the people of Mecca to kill him there in order to avenge themselves on him for those whom he had killed from their men."

These men hurried to Mecca delightedly crying out: 'It is Muhammad! He shall be brought to you to be killed before you.' Joys spread everywhere among the people of Mecca.

By this trick, al-Hajjaj could gather his properties safely. Al-Abbas, the Prophet's uncle, who was very distressed for that news, asked al-Hajjaj whether that news was true or not, and he said to him, "I shall tell you the truth when we are alone." When they were alone, al-Hajjaj said to al-Abbas, "Keep my speech secret until after three days, and then you can say whatever you like." Al-Abbas agreed and al-Hajjaj added, "By Allah, I have left your nephew while he was a bridegroom with the daughter[1] of their (the Jews of Khaybar) king. Khaybar was conquered and the Muslims obtained all its properties."

Al-Abbas was astonished and said, "What do you say, O Hajjaj?"

Al-Hajjaj said, "Yes, by Allah, it is what I said to you. Keep it secret. I have become a Muslim and come here just to take my properties, for I fear that if they (the people of Mecca) know I am a Muslim, they will plunder all what I have. After three days, you can tell the people."

[1] When she was taken a prisoner, the Prophet (a.s.) made her free to choose; either to be released from bondage and get married to the Prophet (a.s.) or to go to join her family, and she agreed to get married with the Prophet (a.s.).

After three days, al-Abbas came to the Kaaba, and he was received by the people of Quraysh. He said to them, "Muhammad has conquered Khaybar and got married to the daughter of their (the Jews) king and he obtained all their properties."

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They asked him, “Who brought to you this news?

He said, “It is the very man, who told you the news of his (the Prophet) defeat. He was a Muslim. He came to take his properties, and then he set out to join Muhammad and his companions to be among them.”

They were upset and they said, “The enemy of Allah has slipped away. If we knew, we would deal with him elsewise.” It was not long when the certain news came to them about the conquest of Khaybar by the Prophet (a.s.).[1]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 359-360.

Expeditions

Here we discuss the raids of the Prophet (a.s.) against some areas, provinces, and tribes. I think, after deep thinking, that the goals of those raids were as the following:

First, Allah the Almighty had sent his messenger as mercy to all the peoples and nations of the world to save them from their painful realities and guide them to the best.

The tribes at the time of the Prophet (a.s.) lived in utmost ignorance and bad habits besides idolatry. Therefore, the Prophet (a.s.) was ordered by Allah to carry out His mission to His people and take them to knowledge, guidance, high morals, and noble life.

Second, to repel the dangers expected from some tribes and provinces against Islam such as the Jews who plotted day and night against the Prophet (a.s.) and his mission and who were a base joined by the hypocrites to overthrow the Islamic authority; therefore, the Prophet (a.s.) was obliged to attack them to save Islam and the Muslims from their dangers.

Third, in any case, the raids against those tribes and peoples did not aim at subjugating them and possessing their properties, but to make them believe in Allah and His messenger, practice the rituals of the religion, and give up the bad habits of the age of ignorance.
The expeditions

1. The expedition against the Banu Sulaym

The Prophet (a.s.) and his army marched to the Bani Sulaym and stopped at one of their wells. They remained there three

days and went back without facing any resistance,[1] because the people of the tribe scattered here and there.

2. The expedition of as-Suwayq

Historians say that the reason behind this expedition was that Abu Sufyan had sworn that he would not sleep with his woman at all except after fighting against Muhammad. So, one day, he and some men from Quraysh set out roving in the desert until they went to the Bani an-Nadheer near Medina. There, they found a Muslim man from the Ansar with a companion of his and killed them both. When the Prophet (a.s.) was informed of that, he with his men set out chasing the killer after leaving Basheer bin Abdul Munthir as the wali over Medina. When they arrived in the Bani an-Nadheer, they found that the killers had fled back to Mecca. The Prophet (a.s.) and his army went back to Medina with no any loss in Muslims.[2]

3. The expedition of al-Furu'

The Prophet (a.s.) appointed ibn Umm Kulthoom the wali over Medina, and he with his army marched to face Quraysh. When they arrived in the village of al-Furu', they stayed there for two months teaching the people of that village the rulings and teachings of Islam and the Qur'an. Then, they went back to Medina after having faced no clash or plot.[3]

4. The expedition of Buwat

The Prophet (a.s.) and two hundred men from his companions set out to attack a caravan of the polytheists that was traveling towards Sham. There were two thousand and five hundred camels in the caravan with Umayyah bin Khalaf and one

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 46.
[2] Ibid., p. 48.
[3] Ibid., P. 50.

hundred men from Quraysh. The Prophet (a.s.) and his companions stopped at the mountain of Buwat, one of the mountains from which rocks were taken to build the Kaaba. The Prophet (a.s.) and Muslims stayed there for some period, but without meeting fight or harm.[1]

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5. The expedition of al-Asheera (the tribe)

The Prophet (a.s.) and his companions moved to capture a great caravan of Quraysh that was going to Sham. It was the greatest trading caravan of Quraysh that all the people of Quraysh had had shares in it, and therefore it was called 'al-Asheerah'. This event was the reason that had led to the battle of Badr. The Muslims missed the caravan that had preceded to Mecca.[2]

6. The expedition of the Bani Qaynuqa'

Some people of Jews, who were famous for courage and were in alliance with Ubadah bin as-Samit and Abdullah bin Ubayy bin Salool, showed hostility and envy after the battle of Badr and broke their covenant with the messenger of Allah (a.s.) who had entered into a covenant with them, with the Bani Quraydhah, and the Bani an-Nadheer not to fight against him or support any of his enemies. However, they were the first Jews that betrayed the Muslims. One day, a woman, who was the wife of a Muslim man from the Ansar, brought some of her camels and sheep to sell them in the market of the Bani Qaynuqa'. After selling them, she sat beside a goldsmith from them (Bani Qaynuqa'). Some Jews tried to tempt the woman to uncover her face, but she refused. The goldsmith tied the end of her garment to her back, and when she got up, her body was unveiled. Some Muslim man hurried to the Jewish goldsmith and killed him, and then some Jews attacked the Muslim man and killed him.

[1] As-Seera al-Halabiyyah, vol. 2 p. 46.
[2] Ibid., p. 126.

When the Prophet (a.s.) was informed of this event, he said, "It is not on this that we have entered into the covenant with them." The Prophet (a.s.) asked Ubadah bin as-Samit to exempt himself from them and to break his covenant with them. Ubadah said, "O messenger of Allah, I follow Allah, His messenger, and the believers, and I exempt myself from the covenant of the unbelievers." As for Abdullah bin Ubayy, he did not break his covenant with them (the Jews of Bani Qaynuqa), and then this verse was revealed concerning him (O you who believe! do not take the Jews and the Christians for friends; they are friends of each other…then surely the party of Allah are they that shall be triumphant).[1]

Then the Prophet (a.s.) gathered the Jews and said to them, "O community of the Jews, beware from Allah of like the resentment He has sent down on Quraysh in the battle of Badr, and be Muslims, for you have already known that I am a sent prophet. You find that in your Book and the promise of Allah to you."

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They replied cruelly to him, “You think that we are like your people (Quraysh)! Let it not deceive you that you met a people who were not expert in war and you could find an opportunity over them. By Allah, if we fight you, you shall know that we are the very people (of it).”

They hurried to protect themselves in their forts. The Prophet (a.s.) marched with his army to them where the banner-man was his uncle Hamza. The Muslim army blockaded their forts tightly for fifteen days. Then Allah cast terror and fear in their hearts. They were seven hundred men. Then, they begged the Prophet (a.s.) to let them free and they would leave Medina with their women and offspring, and all their properties and lands

[1] Qur'an, 5:51…56.

and even their weapons would be for the Prophet (a.s.). The Prophet (a.s.) agreed to that. The Prophet (a.s.) divided the properties among Muslims after deducting the khums though they were the Prophet’s pure possession, because they were not gained by fighting.[1]

7. The expedition of Qarqarat al-Kudr

The Prophet (a.s.) was informed that a group from the Bani Sulaym and Ghatafan wanted to attack Medina after the Prophet (a.s.) had raided them. Thus, the Prophet (a.s.) marched to them with twenty men and the bannerman was Imam Ali (a.s.). When the Muslim force arrived in Qarqarat al-Kudr, no one was there. The Prophet (a.s.) sent some of his companions to look for that group of men, and they saw five hundred camels with the herdsman. After deducting the khums (fifth), the Prophet (a.s.) gave every warrior two camels whereas the herdsman was set free.[2]

8. The expedition of Thee Amarr

The Prophet (a.s.) was informed that a man from Ghatafan called Du’thoor was gathering people in Thee Amarr (a place of the tribe of Ghatafan) in order to attack Medina. The Prophet (a.s.) with four hundred and fifty men set out to meet the man and his followers. By accident, the Prophet (a.s.) met with a man from them who told the Prophet (a.s.) what they had intended to do. He said to the Prophet (a.s.), “If they knew about your march towards them, they would run away to the tops of mountains. As for me, I shall go with you.” The Prophet (a.s.) invited the man to Islam and he turned Muslim. The man began guiding the Muslims to the right way. When the man and Muslims approached those people, they ran away to the

[1] As-Seera al-Halabiyyah, vol. 2 p. 208-209.
[2] Ibid., p. 212.

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mountains. It happened that it rained heavily. The Prophet (a.s.) took off his clothes and spread them on a tree to dry, and he lay down before the eyes of those polytheists. Du'thoor, the leader of the group of polytheists, said, "May Allah kill me if do not kill Muhammad!"

He took his sword and came to stop at the head of the Prophet (a.s.) saying to him, "Who can protect you from me today?"

The Prophet (a.s.) answered steadfastly, "Allah protects me from you."

The man was affected by the Prophet's gravity, his hand shook, and the sword slipped to the ground. The Prophet (a.s.) took the sword and said to the man, "Who can protect you from me?"

He answered, "No one can protect me." Then, he declared his faith in Islam and the Prophet (a.s.) gave his sword back to him. He went back to his people inviting them to Islam. Then, this verse was revealed, (O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely).[1]

Then, the Prophet (a.s.) with his companions went back to Medina after eleven days without fighting.[2]

9. The expedition of That ar-Riqa'

The Prophet (a.s.) was informed that the Bani Muharib and Bani Tha'labah were gathering their men to attack him. He with four (or seven) hundred men marched to face them. When the Muslim army arrived in Najd, they found no one there. They

[1] Qur'an, 5:11.
[2] As-Seera al-Halabiyyah, vol. 2 p. 212.

kept on marching until they stopped at some valley in the night. The Prophet (a.s.) asked his companions to start guarding the army in the night. Ammar bin Yasir and Abbad bin Bishr volunteered to guard the force. They sat at the mouth of the valley. Abbad suggested guarding during the first part of the night and Ammar the second part. So Ammar slept and Abbad began offering prayers. While he was offering the prayer, an arrow hit him. Then a man came to kill the Prophet (a.s.). He shook the sword and said to the Prophet (a.s.), "O Muhammad, do you not fear me?"

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The Prophet (a.s.) said, “No, and what shall I fear you for?”

The man said, “Do you not fear the sword in my hand?”

The Prophet (a.s.) said, “Allah the Almighty protects me from you.”

The man was confused and affected by the Prophet’s gravity, and gave him the sword.

The Prophet (a.s.) said to him, “Who can protect you from me?”

The man said to the Prophet (a.s.), “Be the kindest taker of the sword!”

The Prophet (a.s.) pardoned, and asked him to embrace Islam, but he refused. He went back to his people saying to them, “I have come to you from the best one of all people.” Later on, he turned a Muslim.[1] Then, the Prophet (a.s.) and his force went back without fighting, whereas fright prevailed the villages around, that were still worshipping idols.

10. The expedition of Dawmat al-Jandal

The Prophet (a.s.) was informed that there was a band of highwaymen in Dawmat al-Jandal (a place in Sham near

[1] As-Seera al-Halabiyyah, vol. 2 p. 270-273.

Tabuk). They had determined to attack Medina. The Prophet (a.s.) with one thousand Muslim warriors marched towards that place at the end of the fourth year of Hijra. The Muslim army moved in the night and hid in the day for secrecy. When the Muslim army was near to that place, those people ran away leaving behind them their cattle and herdsmen. Muhammad bin Maslamah could captivate one of them who turned a Muslim. Then, the Prophet (a.s.) and his army went back to Medina.[1]

11. The expedition of the Bani al-Mustaliq

The news came to the Prophet (a.s.) that al-Harth bin Dhirar, the chief of the Bani al-Mustaliq, mobilized his men to fight against the Prophet (a.s.) who sent Buraydah bin al-Haseeb to explore the truth. When Buraydah reached that tribe, they asked who he was, and said to them, “I am from you. I have come to you when I heard that you have gathered together against this man (Muhammad), so that I with whoever obeys me from my people will go together (with you) to do

away with them (Muslims).” In fact, Buraydah had asked the Prophet (a.s.) to permit him to say as he liked. Their chief said to him, “We have agreed on that. So let us hurry up!”

When Buraydah went back and told the Prophet (a.s.) about the intention of those people, the Prophet (a.s.) prepared Muslims for the fight. Many Muslims joined him among whom there were some hypocrites who wished for gaining loots.

A man was arrested, and then it was clear that he was a spy to those people and he was killed. When his news reached his people, they felt afraid and many of them left the gathering. The Muslim army attacked, killed ten men, and arrested the rest of them. The loot was about two thousand camels and five

[1] As-Seera al-Halabiyyah, vol. 2, p. 277.

thousand sheep. Then, the Prophet (a.s.) and his army went back to Medina.[1]

12. The expedition of Mu’tah

The Prophet (a.s.) sent to Mu’tah (a village in Sham) in the eighth year of Hijra an army of three thousand men under the leadership of Zayd bin Haritha who if would be killed, should be replaced by Ja’far bin Abi Talib who should be replaced by Abdullah bin Rawaha if would be killed. The army set out until it arrived in Ma’an in Sham when the news came to them that the king of Rome had stopped at Ma’ab with an army of one hundred thousand soldiers. And then, another one hundred thousand men joined him from other tribes. When the Muslims knew of this great army that had come to face them, their leaders met to discuss the situation. Some suggested writing to the Prophet (a.s.) telling him about the great number of the enemy’s army that he might either send other troops or issue some other order to be carried out. Then, Abdullah bin Rawaha addressed the army saying, “O people, by Allah, that which you hate is the very martyrdom that you have come looking forward to. We do not fight against people by number, power, or muchness, but we fight them by this religion with which Allah has honored us. So go on, and it shall be one of the two good things; either victory or martyrdom…”

The army believed in what Abdullah bin Rawaha said and became more determined to fight. The Muslim army marched on until arriving in Mu’tah. The army of the king of Rome as well marched to Mu’tah, and the two armies clashed too violently. Zayd bin Haritha, the leader of the Muslim army, fought too heroically until he was martyred in the middle of the battlefield. After him, Ja’far bin Abi Talib took the banner,

[1] As-Seera al-Halabiyyah, vol. 2 p. 279.

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killed his horse, and attacked the enemy while reciting enthusiastic poetry. He fought courageously and steadfastly until his right hand was cut. Then, he lifted the banner with his left hand and kept on walking about in the battlefield until his left hand was cut too. He embraced the banner by his upper arms until he was martyred. He was a unique, intelligent Muslim leader during the age of the Prophet (a.s.) who often and always fought the enemies of Islam with high courage and daring. When martyred he was thirty-three years old. The army, the Prophet (a.s.), and the Hashimites wept for him too much.

After Ja'far, Abdullah bin Rawahah carried the banner and became the leader of Muslims. He fought with great courage until he was martyred in the way of Allah.

The Prophet (a.s.), who was in Medina, was inspired from the heaven about the martyrdom of his cousin Ja'far bin abi Talib. He went to Ja'far's wife Asma' bint Umays asking her to bring him Ja'far's two sons. When she brought them, he began kissing them and weeping. Asma' was astonished and said to the Prophet (a.s.), "May my father and mother die for you! What makes you cry? Has anything bad come to you about Ja'far and his companions?"

The Prophet (a.s.) replied sadly and faintly, "Yes, they have been killed today."[1]

After the leaders of the Muslim army had been killed, the leadership was entrusted to Khalid bin al-Waleed who ordered the army to stop fighting and go back to Medina, and soon the army set out back to Medina. Khalid was blamed for that because he did not prefer fighting in that situation.[2]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 15-22.
[2] Ibid.

13. The expedition of Wadi al-Qura (the valley of villages)

Wadi al-Qura was inhabited by Jews whom the Prophet (a.s.) invited to Islam, but they denied and chose to fight. Muslims fought those Jews and killed eleven men from them most of whom were killed by Imam Ali (a.s.). Muslims possessed the properties and lands of the Jews and dealt with them like in Khaybar.[1]

14. The conquest of Mecca

The conquest of Mecca caused the greatest victory to Islam and the total defeat to idolatry and polytheism. After this victory, the enemies of Islam from among Quraysh and the Jews were so

disgraced and lowered that they were able to do nothing against Islam that prevailed over most of the Arabia.

The conquest of Mecca was so important in the history of Islam, because Mecca was the greatest fort of polytheism and atheism and it was the main source that supplied the enemies of Islam with the means of resistance. The people of Mecca had undertaken the resistance of the Prophet (a.s.) and the torturing of his followers since the first moment of the mission. At the same time, Mecca was the greatest power in the Arabia for its wealth and economic prosperity which all was used to fight Islam and Muslims.

However, we shall discuss here in brief some matters that led to the conquest of Mecca.
The truce of al-Hudaybiyyah

The Prophet (a.s.) concluded a truce between him and the tribe of Quraysh. From the articles of that truce was that whoever (from other tribes) wanted to join the truce of the Prophet (a.s.)

[1] Insan al-Uyoon, vol. 3 68-69.

could do, and whoever wanted to join the truce of Quraysh could do. Therefore, the tribe of Bakr entered into the truce of Quraysh, and the tribe of Khuza'ah entered into the truce of the Prophet (a.s.). And really, the truce was regarded for some time.

Between the tribes of Khuza'ah and Bakr there were bloods and vengeances. After the battle of Mu'tah, some men from Quraysh thought that Islam was defeated forever, and so the Banu Bakr thought that it was the best opportunity to attack the tribe of Khuza'ah. They discussed that with some men from Quraysh and they encouraged them to do that and supplied them with arms. While the men of Khuza'ah were at a well of theirs, the men of Bakr attacked and killed some of them. Some men from Khuza'ah headed by Amr bin Salim went to Medina and told the Prophet (a.s.) about what had happened and that the Banu Bakr and Quraysh had broken the truce. The Prophet (a.s.) promised Amr bin Salim to support him and his people.

Abu Sufyan felt afraid of the consequences of these happenings, and so he set out to Medina to meet the Prophet (a.s.) in order to put an end to the expected sedition. He went to his daughter Umm Habeebah who was the Prophet's wife after having been a Muslim. Abu Sufyan wanted to sit on the Prophet's rug, but Umm Habeebah (though she was his daughter) folded the rug so that he would not sit on it. When he asked her why, she answered him, "This is the rug of the messenger of Allah and you are an impure polytheist, and I do not like you to sit on it."

Abu Sufyan went to some of the Prophet's companions in order to intercede for him with the

Prophet (a.s.) to preserve the truce and keep it valid, but no one of them responded to him. Then, he went to Imam Ali (a.s.) begging him to talk with the Prophet about the matter. Imam Ali (a.s.) told Abu Sufyan leniently that no one could dissuade the messenger of Allah from a thing that he had already determined. Abu Sufyan went to Fatima az-

Zahra', the Prophet's daughter, (a.s.) asking her for intercession, but there was no use too. Abu Sufyan returned empty-handed taking with him disappointed to Mecca.

The Prophet determines to conquer Mecca

The Prophet (a.s.) saw that the conclusive victory could not be achieved for Islam except by conquering Mecca whose people fought him when he was in it and when he left it. He began preparing everything for that great task, and he was confident and had trusted in the support of Allah to him to defeat his enemies and opponents.

The Prophet (a.s.) prepared an army of ten thousand well-armed men or more. The Prophet (a.s.) kept that secret and even his troops did not know where they would go to fight for fear that the people of Quraysh might know, and so they would get prepared for the war, and then bloods would be shed in the Inviolable Town (Mecca) that he hated (the bloodshed); therefore, he kept that secret.

Hatib bin Abi Balta'ah wrote a letter to Quraysh telling them that the Prophet (a.s.) had determined to march to conquer their country. He gave the letter to some woman after insisting on her to keep the matter totally secret. He promised to give her a camel if she could take this letter to Quraysh. The woman hid the letter under the hair of her head. The Revelation came to the Prophet (a.s.) telling him about the matter. The Prophet (a.s.) asked Imam Ali (a.s.) and az-Zubayr bin al-Awwam to arrest the woman and take the letter from her. They both followed after the woman until they found her. When they asked her about the letter, she denied it. Imam Ali (a.s.) shouted at her saying, "I swear by Allah that neither the messenger of Allah nor we tell lies. Either you take out the book to us or we shall search you."

Feeling afraid, she took out the letter from her hair and gave it to Imam Ali (a.s.). They went back and handed the letter to the Prophet (a.s.) who sent for Hatib and asked him, "What made you do that?"

Hatib said, "By Allah O messenger of Allah, I am faithful in Allah and His messenger and still on my faith with no change, but I am a man who has no origin or supporters in the tribe (of Quraysh in Mecca) and I have children and a wife among them, and so I flattered them (in order not to harm my family)."

The Prophet (a.s.) accepted his excuse and pardoned him. Then, this verse was revealed concerning him, (O you who believe! do not take My enemy and your enemy for friends; would you offer them love while they deny what has come to you of the truth…).[1]

The Muslim army marched until it reached the outskirts of Mecca whose people were aware of nothing. The army surrounded the town and got prepared to occupy it. The Prophet (a.s.) kept all the matter secret just for peace and to avoid blood-shedding in the inviolable town.

The Prophet (a.s.) ordered his men to collect firewood, and great quantities were collected. When darkness prevailed, the Prophet (a.s.) ordered fire to be set to the firewood. The numerous flames of fires appeared in the horizons of Mecca whose people became too terrified. Abu Sufyan was very worried and he said to Badeel bin Warqa' who was with him, "I have never seen such fire like this of tonight."

Badeel said to him, "By Allah, it is Khuza'ah that might be milled by war."

Abu Sufyan said, "Khuza'ah is meaner and less than to be of such fires and armies."

[1] Qur'an, 60:1.

Fright occupied Abu Sufyan's heart and he became certain that it was the armies of Muslims coming to conquer Mecca.

Al-Abbas, the Prophet's uncle, knew about the coming of the Muslim army to occupy Mecca and felt fear for his people. He said, "What a morning for Quraysh it shall be! by Allah, if the messenger of Allah enters Mecca by force before its people come to ask him for security, it shall be the perishment of Quraysh until the last of time." He tried his best to find someone to go and tell the people of Mecca to hurry up to the Prophet (a.s.) asking him for pardoning. While he was thinking of the matter, he saw Abu Sufyan. He said to him, "O Abu Sufyan, it is the messenger of Allah with the people (Muslims). How terrible the morning of Quraysh shall be!"

Abu Sufyan was upset and he said to al-Abbas, "May my father and mother die for you! What shall we do?"

Al-Abbas said, "By Allah, if the messenger of Allah takes hold of you, he will behead you. Come on! Ride behind me on this mule so that I take you to the messenger of Allah to ask him for protection to you."

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Abu Sufyan rode on the mule behind al-Abbas who took him to the Prophet (a.s.) passing through the troops of Muslims who said when seeing Abu Sufyan, “Who is this?” But, when Umar bin al-Khattab saw him, he cried out, “It is Abu Sufyan; the enemy of Allah.” Then, he added, “Praise be to Allah who has subjugated you with no truce or covenant.”

In the morning, al-Abbas brought Abu Sufyan before the Prophet (a.s.) who said to him, “What, O Abu Sufyan! Is it not time for you to know that there is no god but Allah?”

Abu Sufyan said, “May my father and mother die for you! How patient, how generous, and how kind to kin you are! By Allah, I

think that if there was with Allah anyone other than Him, he would suffice me.”

The Prophet (a.s.) said to him leniently, “O Abu Sufyan, is it not time for you to know that I am the messenger of Allah?”

Abu Sufyan said, “May my father and mother die for you! How patient, how generous, and how kind to kin you are! As for this, there is something in my soul about it until now.”

Al-Abbas said to him, “Woe unto you, O Abu Sufyan! Be Muslim and bear witness that there is no god but Allah and that Muhammad is the messenger of Allah before you are beheaded.”

This villain found no way except to claim his faith in Islam unwillingly and for fear of the sword while his heart was still full of disbelief and hypocrisy.

The Prophet asked his uncle al-Abbas to hold back Abu Sufyan in the valley until the soldiers of Allah would pass by him so that he would warn Quraysh of standing against the Muslim army to avoid blood-shedding.

Troops after troops passed by Abu Sufyan carrying the banners of definite victory. Whenever a troop passed by him, he asked al-Abbas which tribe they were and he answered him. There, Abu Sufyan declared his astonishment and disability to stand against such an army. He said, “No one has ability or power to stand against these…today the authority of your nephew has become so great.”

Al-Abbas replied to him, “O Abu Sufyan, it is the prophethood.”

Abu Sufyan said mockingly, “Yes, then!” This ignorant man did not perceive prophethood, but he just perceived authority and rule.

The Prophet's favor to Abu Sufyan

The Prophet (a.s.) was kind to Abu Sufyan though he was his bitterest enemy and it was he who had led the tribes and armies to fight against him since the beginning of the mission. He accepted his false faith in Islam and showed him an example of the mercy of Islam and its great values and principles.

Al-Abbas asked the Prophet (a.s.) to do a favor to Abu Sufyan because he loved pride. He said to him, "O messenger of Allah, Abu Sufyan is a man that loves pride; therefore, give to him something."

The Prophet (a.s.) said, "Yes, whoever (from the people of Mecca) enters the house of Abu Sufyan shall be safe, whoever closes his door (remains inside his house) shall be safe, and whoever enters the mosque (the Kaaba) shall be safe…"

The Prophet (a.s.) gave a general amnesty to Quraysh and all the people of Mecca. Such amnesty has never taken place in the history of all wars at all. The Prophet (a.s.) did all his enemies, who met him with all kinds of distresses and calamities, favors.

Abu Sufyan went back to Quraysh telling them what the Prophet (a.s.) had said to him and declaring the Prophet's great favor to all people of Mecca who calmed down and stayed inside their houses while some others resorted to the Kaaba.

Hind, Abu Sufyan's wife, was so angry. She encouraged the people of Quraysh to resist the Prophet (a.s.) and to kill her husband Abu Sufyan. She began enthusing the public to fight against the Prophet (a.s.) and his army, but Abu Sufyan warned them against the bad results they would face and asked them no to listen to his wife Hind, and the masses of people responded to him.

The Prophet enters Mecca

The Muslim army entered Mecca rejoicing at this great victory that came to them with no resistance or blood-shedding. The banner of Muslims was carried by Sa'd bin Ubadah who began crying out, "Today is the day of triumph. Today inviolable things shall be violated."

When Umar bin al-Khattab heard him saying that, he went to the Prophet (a.s.) and told him about what Sa'd said. The Prophet (a.s.) ordered the banner to be taken from Sa'd and to be given to Imam Ali (a.s.) who began calling out loudly, "Today is the day of mercy. Today inviolable things shall be protected…"

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All people of Quraysh felt relieved and safe. They became certain of the mercifulness of the messenger of Allah and that he would not punish them for what they had committed against him and against his followers.

The Prophet (a.s.) went to the Kaaba to offer greetings to the House of Allah, but Uthman bin Talha closed the gate before him and went up the roof of the Kaaba refusing to give him the key. Imam Ali (a.s.) followed after him, twisted his hand, and took out the key from him to give it to the Prophet (a.s.) who opened the door of the Kaaba and offered a two-rak'a prayer inside it.[1] Then he gave the key back to Talha saying to him, "Today is a day of piety and loyalty."[2]

When the Prophet (a.s.) entered the Kaaba, he, before doing everything, destroyed the idols that the tribes of Quraysh had put inside the Kaaba to worship them away from Allah. The idols that were hung on the walls of the Kaaba were about three hundred and sixty ones that every clan of the Arabs had a

[1] Subh al-A'sha, vol. 4 p. 269.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 55.

special idol. At the gate of the Kaaba there was the greatest idol of Quraysh 'Hubal' which was the idol of Abu Sufyan. The Prophet (a.s.) began stabbing this idol in its eye by his bow while saying, "The truth has come and falsehood has vanished away. Surely, falsehood is ever bound to vanish." Then, he ordered this idol to be destroyed, and this was the greatest blow that Abu Sufyan and the arrogants of Quraysh received.

The Prophet (a.s.) got on Imam Ali's shoulders to destroy the idols, but Imam Ali (a.s.) could not get up. The Prophet (a.s.) said to him, "You cannot bear the heaviness of prophethood. Then, you get up."

Imam Ali (a.s.) got on the Prophet's shoulders while saying, "If I like, I shall get to the horizon of the heaven." Then he began plucking out the idols and throwing them to the ground one after the other except one idol of the tribe of Khuza'ah which was tied with iron rods. The Prophet (a.s.) asked him to deal with it, and he began dealing with it while saying, "The truth has come and falsehood hash vanished away. Surely falsehood is ever bound to vanish". Then, he could pluck it out and throw it to the ground and it was broken into pieces.[1] Thus, the House of Allah was purified from the idols of Quraysh at the hands of the Prophet and his brother Imam Ali (peace be on them) as idols had been destroyed before at the hand of Prophet Abraham (a.s.).

The destruction of the idols was the most painful blow to the people of Quraysh who had devoted themselves totally to them and offered precious sacrifices to them, besides that it was one of the

important victories that Islam got at that period.

[1] Insan al-Uyoon, vol. 3 p. 99-100.

The Prophet's sermon

Masses of the people of Quraysh surrounded the Prophet (a.s.) waiting impatiently for what they would receive from him; would he avenge himself and punish them severely for what they had done to him and to his followers at the beginning of the mission and later on, or he would pardon and treat them kindly?

The Prophet (a.s.) mounted the stage and addressed the attendants of Quraysh, who were all ears, saying,

"There is no god but Allah alone with no associate to Him. He has fulfilled His promise, supported His servant, and defeated the parties alone. Every exploit, (shed) blood, or property that are claimed are under my two feet except the custodianship of the House (the Kaaba) and the offering of water to the hajjis."

He added, "O people of Quraysh, Allah has taken away from you the arrogance of the pre-Islamic era (of ignorance) and the priding on fathers. People are from Adam and Adam is from earth. (O mankind! We have created you male and female, and have made you nations and tribes that you may know one another. Surely, the noblest of you, near Allah, is the best in conduct).[1] O people of Quraysh, what do you think I shall do to you?"

The all cried out, "You shall do good! (you are) a noble brother and the son of a noble brother…"

Then the Prophet (a.s.) announced the general amnesty saying, "Go! You are the freed…"[2]

[1] Qur'an, 49:13.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 54-55, Tareekh at-Tabari, vol. 2 p. 327.

It was the mercifulness of prophethood! The Prophet (a.s.) did not avenge himself on those sinful people who caused to him and to his followers all kinds of harms and troubles. He did not kill, punish, or hurt anyone of them, nor did he confiscate a bit of their properties. It was the high morals of the messenger of Allah (a.s.) that did not submit to fancy or desire.

Then Bilal, the Prophet's caller, got upon the Kaaba and recited the Azan loudly. The arrogants of Quraysh were terrified when they heard this azan that it was like a thunderbolt over their heads.

Etab bin Usayd said, “Allah has honored Usayd (Etab’s father who was dead) by not hearing this (azan) that he might hear in it what enraged him.” Al-Harith bin Hisham said, “By Allah, if I knew that he was true, I would follow him (the Prophet).” Abu Sufyan said, “I say nothing. If I speak, I shall inform about stones.’

The Prophet (a.s.) came out and said to them, “I have known what you said.” Then, he mentioned to them what they said, and they became astonished. Al-Harith and Etab said to the Prophet (a.s.), “We bear witness that you are the messenger of Allah. By Allah, there was no one with us that we might say he told you about it!”[1]

Then, some notables from Quraysh announced their faith in Islam. Fudhalah bin Umayr was circumambulating the Kaaba while thinking with himself of killing the Prophet (a.s.). The Prophet (a.s.) came near and said to him, “Is this Fudhalah?”

Fudhalah replied, “Yes, O messenger of Allah.”

The Prophet (a.s.) asked him, “What were you thinking of with yourself?”

[1] As-Seera al-Halabiyyah, vol. 3 p. 101, as-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 56.

He said, “I was mentioning Allah.”

The Prophet (a.s.) smiled and said to him, “Ask Allah to forgive you what you have intended to do.”

The Prophet (a.s.) put his hand on Fudhala’s chest and then took it back. Fudhalah said, “By Allah, as he took back his hand from my chest, he became the most beloved one of the creatures of Allah to me.”[1]

Safwan bin Umayyah, who was the chief of his people, wanted to run away from the Prophet (a.s.) to Yemen because he had done wrong to the Prophet (a.s.) before, but the Prophet (a.s.) pardoned him, and then he turned a Muslim.[2]

Ibn az-Zeba’ra, the famous poet, composed a poem in which he announced his faith in Islam after seeking the Prophet’s pardon for the wrong he had done to him (the Prophet).[3]

Ikrimah bin Abi Jahl fled to Yemen for fear of the vengeance of Muslims, for he had harmed them too much. Umm Hakeem, Ikrima’s wife, became a Muslim and she asked the Prophet (a.s.) to pardon her husband, and the Prophet (a.s.) pardoned him. She traveled to Yemen and brought

him, and he announced his faith in Islam.[4]

Mirdas had a special idol of stone called Dhamar. He worshipped it and he recommended his son Abbas to worship it too saying to him, “O my son Abbas, worship Dhamar, because he (it) benefits and harms you.” But, Abbas heard a caller crying out and scolding this idol and its followers and praising the

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 59-60.
[2] Ibid., 4 p. 60.
[3] Ibid., 4 p. 61,62.
[4] Ibid., p. 61,62.

Prophet (a.s.) and the people of mosques. He burned the idol and joined the Prophet (a.s.).[1]
Men and women’s homage to the Prophet

The Prophet (a.s.) took the homage from men in Mecca that they would bear witness that there was no god but Allah and that Muhammad was the messenger of Allah. As homage was taken from men, it was taken from the young in order to purify their minds and souls from atheism and polytheism.

The Prophet (a.s.) also took the homage from women that they would observe the following conditions as the Prophet (a.s.) said to them:

“They (women) have paid homage to me that they would not associate anything with Allah, not steal, not commit adultery, not kill their children, not commit any vice between their hands and legs, and not disobey me.” Then, he accepted their homage.[2]

Historians say that the Prophet (a.s.) stayed in Mecca for ten, fifteen, or eighteen days, and then he (with his army) went back to his capital Medina where he found security after hardships and sufferings.

The people of Medina were afraid that the Prophet (a.s.) might remain in Mecca and take it a capital in place of Medina, but he refuted that worry and said to them, “Allah forbid! Life is with you and death is with you.”[3] On the other hand, the people of Mecca asked him to stay in their town, but he refused saying, “I do not live in a place that I was driven away from.”

[1] I As-Seera an-Nabawiyyah by ibn Hisham, vol. 1 p. 69.
[2] Ibid, vol. 3 p. 662.
[3] Ibid, vol. 4 p. 59.

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The Prophet (a.s.) appointed an instructor in Mecca to teach its people the rulings and teachings of Islam, lead them in prayer, solve their problems, and judge between them according to the Book and the Sunna. When Mecca was conquered, people embraced Islam groups by groups.

15. The expedition of Hunayn

The tribe of Hawazin was terribly terrified when the Prophet (a.s.) conquered Mecca and made the tribes of Quraysh submit to the authority of Islam and then masses of people turned Muslims. Malik bin Ouf, the obeyed chief of Hawazin, invited his tribe and asked some other tribes, at the head of which was the tribe of Thaqif, for support to fight the Prophet (a.s.) and his followers. He expressed to them that their tribes (polytheists and idolaters) would face great dangers if Islam would prevail. He said to them that Muhammad would march with his armies to occupy their countries. Therefore, all of them responded to him and a great force was prepared from them.

When the news of Hawazin came to the Prophet (a.s.), he sent to them Abdullah al-Aslami and ordered him to see what they had decided to do. When he went there, he knew that they had determined to wage war. He hastened back to tell the Prophet (a.s.) who marched with an army of twelve thousand warriors among whom there were men that Islam had not affected their hearts yet like Abu Sufyan and the like of him from Quraysh who just wished for loots. The Muslim army marched until it arrived in the valley of Hunayn.

The two armies clashed and it was a terrible fight that the Muslims had not taken into account. The military plan that the tribe of Hawazin had prepared was very exact. The warriors of Hawazin were distributed in all the pockets of the valley, and when the Muslims entered the valley, they (men of Hawazin) attacked them from every side while they were unaware. They

were terrified and they ran away here and there. The Prophet (a.s.) began calling them to be patient and fixed. He cried out, “O people, come to me! I am the messenger of Allah, I am Muhammad the son of Abdullah.” The Prophet (a.s.) remained in the battlefield shouting at the runners away, “Whereto O people, whereto?”

It was rumored among Muslims that the Prophet (a.s.) was martyred, but there was a caller calling out, “O people of the Ansar who have protected and supported (the Prophet), O people of the Muhajireen who have paid homage (to the Prophet) under the tree, Muhammad is alive, so come on!” Then the runners away returned to surround the Prophet (a.s.) and protect him from the enemies. It was a very bitter defeat Muslims faced.

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The hypocrites (among Muslims) rejoiced at this defeat of Muslims. Abu Sufyan was very delighted and he said, “Their defeat does not end until the sea.”

Shaybah bin Uthman bin Abi Talha, whose father had been killed by Muslims in the battle of Badr, was very delighted at the defeat of Muslims. He said, “Today, I get to my vengeance on Muhammad.”

Keldah bin al-Hanbal showed his great delight at the Muslims’ defeat and said, “The magic has been annulled today.”[1]

The defeat of the polytheists

When the hearts of Muslims rose up to the throats and they were shaken severely and prevailed by fear and terror, Allah the Almighty supported his servant and messenger and granted him with victory. Seventy men from the heroes of the polytheists were killed and the rest of them ran way. The Muslim warriors

[1] The Life of Muhammad, by Hasanayn Haykal, p. 434.

followed after them and kept on killing and arresting them. And thus Allah the Almighty returned their scheme and guile against themselves.

In this fight, Imam Ali (a.s.) showed incomparable courage. Historians mentioned unanimously that he was the most courageous and most fixed in defending the Prophet (a.s.). He with some Muslims fought with great courage around the Prophet (a.s.) who was repeating his saying, “I am the Prophet with no doubt. I am the son of Abdul Muttalib. Now the battle has become fierce.” The most important role in the achievement of the victory in this battle, which was one of the fiercest battles, was Imam Ali’s.[1]

The Holy Qur'an described the battle of Hunayn, the defeat and the fear that Muslims suffered, and then the victory obtained against the polytheists at the end. Allah has said,

(Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers. Then after this, Allah will turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful).[2]

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[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 59.
[2] Qur'an, 9:25-27.

In this battle, Muslims got, as loots, twenty-two thousand camels, forty thousand sheep, and four thousand okes of silver besides six thousand prisoners of war.[1]

Delegations from the tribe of Hawazin came to the Prophet (a.s.) begging him to give back to them what he had got in the battle. He asked them to choose either their women and children or their properties, and they chose their women and children. The Prophet (a.s.) had pity on them and so he gave to them his share of the loot and the shares of the children of Abdul Muttalib. So did the Ansar, the Muhajireen, and the Banu Sulaym, whereas other tribes did not do.

Then, the Prophet (a.s.) divided the camels and the sheep among the soldiers who crowded around him and snatched his garment. He said to them, “O people, give my garment back to me. By Allah, if I had camels and sheep as much as the trees of Tihama, I would divide them among you, and you would not find me stingy or coward.”

The Prophet (a.s.) did not give to the Ansar anything from these loots. They became angry and distressed. The Prophet (a.s.) ordered Sa’d bin Ubadah to gather the Ansar together. When they were before him, he said to them, “What about the talks that were informed to me? Had I not come to you while you were deviants, and Allah guided you by me, poor and Allah enriched you by me, and enemies to each other and He reconciled you?”

They said, “Yes by Allah, O messenger of Allah. The favor is to Allah and to His messenger.”

He said, “Do you respond to me?”

They said, “With what?”

[1] The Life of Muhammad, p. 436.

He said, “By Allah, if you like, you can say and be truthful: you had come to us while (you were) denied but we believed you, let down but we supported you, exiled but we sheltered you, and poor but we helped you. O people of the Ansar, have you become angry for a transient pleasure of this life which some people were given to be attracted to Islam, whereas I have entrusted you to your faith in Islam? Are you not satisfied that people shall go with camels and sheep while you shall go back to your country with the messenger of Allah? By Him in Whose hand my soul is, were

it not for the emigration, I would be a man from the Ansar. If people follow a way (and the Ansar follow another), I will follow the way of the Ansar…O Allah, have mercy on the Ansar, the children of the Ansar, and the children of the children of the Ansar."

They all cried out while shedding tears, "We are satisfied with the messenger of Allah as a share and luck."[1] The Ansar went back to their homeland while their souls were full of faith and satisfaction after those kind words of the Prophet (a.s.).

The Prophet (a.s.) asked about Malik bin Ouf, the obeyed leader of the tribes of Hawazin, who had run away after the battle of Hawazin. It was said to him that Malik was in at-Ta'if with the tribe of Thaqif. He said to his companions, "Tell him that if he becomes a Muslim, I will give him back his family and properties, and give him one hundred camels." When Malik was informed of that, he slipped away from Thaqif, while they were unaware, and came to the Prophet (a.s.) and announced his faith in Islam. The Prophet (a.s.) delivered to him his family and

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 143, al-Kamil fit-Tareekh, vol. 2 p. 268-272.

children and one hundred camels, and made him the chief over the Muslims of his tribe.[1]

16. The expedition of at-Ta'if

Since the beginning, the Muslims armies were full of faith and love to the martyrdom in the way of Allah. The Prophet (a.s.) determined to attack al-Ta'if which was a fortified town and was difficult to be approached or conquered, because its people shot with arrows from above the forts whoever came nearer. Therefore, the Muslims were forced to stay away. They stayed in the mosque that was built in at-Ta'if, and from there, they imposed a blockade against the forts. The blockade lasted seventeen days. The Muslims began throwing at the forts with mangonels. However, they could not break into the forts. The Prophet (a.s.) announced that he would pardon whoever would come to him from the people of at-Ta'if. Twenty men joined him, and he understood from them that there were enough supplies inside the forts which might suffice them for a long period. The Prophet (a.s.) was certain that the blockade might last long and he felt that the army wished to go back to Median; therefore, he and his army went back to Medina.

17. The expedition of Tabuk

There were no people in the Arabia except that they became certain that the Muslim government was powerful and could not be defeated. They had but two options; either to resist the Islamic power or to embrace Islam and submit to its religious and economic system.

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While the Arabs were worried about the events that they would face from Islam and Muslims, the news came that the Romans had prepared an army to attack the Muslims and subjugate the

[1] As-Seera an-Nabawiyyah by ibn Katheer, vol. 3 p. 683.

countries that were under the authority of Islam. Hearing this news, the Prophet (a.s.) prepared a powerful army to attack the Romans and defeat them.

The hypocrites did not join this army and they justified that it was very hot. A Qur'anic verse was revealed concerning them reciting, (Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understand. Therefore, they shall laugh little and weep much as a recompense for what they earned).[1]

The Prophet (a.s.) was informed that the hypocrites met in the house of Suwaylim the Jew. They discouraged people and incited them not to join the Muslim army. The Prophet (a.s.) sent them Talha bin Ubaydillah with some companions. Suwaylim's house was set to fire and those in it ran away. Some hypocrites said to each other, "Do you think that the fighting against the Romans is like the fighting of the Arabs against each other? By Allah, as if we see you tomorrow tied with ropes." They did that to discourage the believers.

From behind the unseen, the Prophet (a.s.) understood what those hypocrites said. He sent to them Ammar bin Yasir and ordered him to tell them what they had said. When Ammar went to them, they came to the Prophet (a.s.) apologizing and justifying that they just played. Then, this verse was revealed to the Prophet (a.s.), (And if you ask them, they will say: We did but talk and jest).[2]

Imam Ali (a.s.) was with the Prophet (a.s.) in all his battles except the battle of Tabuk. The Prophet (a.s.) ordered him to

[1] Qur'an, 9:81-82.
[2] Qur'an, 9:65.

remain in Medina in place of him. The hypocrites rumored that the Prophet (a.s.) did not bring Imam Ali (a.s.) with him because he hated him. Hearing this rumor, Imam Ali (a.s.) inquired about it from the Prophet (a.s.) who said, "They told but lies. I just made you my successor there. Go back to be the guardian of my family and your family. O Ali, are you not satisfied to be to me as

was Aaron to Moses, except that there shall be no prophet after me?"[1]

When the Prophet (a.s.) and his army arrived in Tabuk, Yohanna bin Ru'bah, who was from the great notables of Tabuk, came to the Prophet (a.s.) and made a truce with him and he agreed to pay the attribute to Muslims. Then, the people of other tribes came to the Prophet (a.s.), made peace with him, and agreed to pay the attribute. The Prophet (a.s.) wrote a book reading,

"In the name of Allah, the Beneficent, the Merciful. This is a covenant of security from Allah and Muhammad the Prophet and messenger of Allah to Yohanna bin Ru'bah and the people of Aylah and their ships and caravans in the sea and on the land. They have the protection of Allah the High and the protection of Muhammad the Prophet, so do those with them from the people of Sham, Yemen, and the people of the sea. Whoever of them commits a crime his property shall not protect his soul, and it is lawful for anyone of people who takes it. It is not permissible to prevent them from a source of water they may come to, or a way on the land and in the sea they want to follow."[2]

[1] Tareekh ibn al-Atheer, vol. 2 p. 190, as-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 163.
[2] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 169.

No fighting or shedding of blood took place. Then, the Prophet (a.s.) and his army went back to Medina after remaining in Tabuk about two weeks.

Three men from the famous companions of the Prophet (a.s.) did not join this army and they remained at home with no reason that might prevent them from that. They were Ka'b bin Malik, Murarah bin ar-Rabee', and Hilal bin Umayyah. The Prophet (a.s.) ordered Muslims no to communicate with these three men. Muslims refrained from meeting and talking with them until the earth was so narrow to them in spite of its vastness. They remained inside their houses living in total loneliness. They were very distressed and regretful looking forward to the forgiveness of Allah and their repentance to be accepted by Him. They remained so for about forty days until the Prophet (a.s.) was inspired that Allah had accepted their repentance and pardoned them. Allah revealed to the Prophet (a.s.) these verses concerning them, (Certainly Allah has turned (mercifully) to the Prophet and to the Muhajireen and the Ansar who followed him in the hour of hardship after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful. And (He also turned mercifully) to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but towards Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful).[1]

[1] Qur'an, 9:117-118.

Imam Ali and the Sura of Bara'ah

The Prophet (a.s.) entrusted Abu Bakr to recite to the people of Mecca some verses from the Sura of Bara'ah and the teachings of Islam concerning the pilgrimage to the Kaaba. The following are some of these teachings:

1. No one naked should circumambulate the Kaaba (for the habit in the pre-Islamic era was that men circumambulated the Kaaba nakedly).

2. No one would enter the Paradise except one who believes in Allah and His messenger.

3. Whoever has a covenant with the Prophet his covenant shall be valid until its term.[1]

4. Allah the Almighty and his messenger are free from the polytheists.[2]

Abu Bakr set out carrying with him the message of the messenger of Allah to the people of Mecca. While Abu Bakr was on his way, the Revelation came down to the Prophet (a.s.) ordering him to entrust this task to Imam Ali (a.s.) and to depose Abu Bakr. Imam Ali (a.s.) hurried up following after Abu Bakr and he could find him in the way. He took the message from him[3] and went to recite it before the people of Mecca. Abu Bakr was upset and worried. He went back to Medina. When he saw the Prophet (a.s.), he wept and said to him, "O messenger of Allah, has something happened concerning me?"

[1] At-Tanbeeh wel Ishraf, p. 186.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 47.
[3] Musnad of Ahmed bin Hanbal, vol. 1 p. 3, Khasa'is an-Nassa'iy, 30, Kanzol Ummal, vol. 4 p. 246, Tafsir at-Tabari, vol. 10 p. 46, Mustadrak al-Hakim, vol. 3 p. 51, Sahih of at-Termithi, vol. 2 p. 183, Tathkirat al-Khawass, p. 37.

The Prophet (a.s.) said to him, "Nothing has happened concerning you except good, but I have been ordered (by Allah) that no one should deliver it except me or a man from me."[1]

This event is one of the evidences that the Shia rely on in defending Imam Ali's right in the caliphate after the Prophet (a.s.). They say that Abu Bakr was not well-qualified to deliver a Sura from the Qur'an to the people of Mecca, which was a simple task, so how would he be well-qualified to be the successor of the Prophet (a.s.) after his death?
Imam Ali and the conquest of Yemen

The Prophet (a.s.) sent an army under the leadership of Imam Ali (a.s.) to Yemen inviting its people either to Islam or to fighting. When Imam Ali (a.s.) arrived with his army in Yemen, he met the chiefs and the notables there and offered to them the invitation of the Prophet (a.s.) and explained to them the principles and teachings of Islam.

The people of Yemen highly admired the perfect personality of Imam Ali (a.s.) with his high morals and virtues. Therefore, they responded to him. The tribe of Hamadan, which was the biggest and most powerful tribe in Yemen, embraced Islam and became very devoted to its values. Thus, Yemen was conquered with no fighting[2] and it remained as a base of adherence to Imam Ali (a.s.).

The battles and the expeditions of the Prophet

The expeditions that the Prophet himself led were twenty-nine ones. Here are they:

[1] Amali al-Murtadha, vol. 1 p. 292, as-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 190.
[2] Amali al-Murtadha, vol. 1 p. 292.

1.Waddan 2. Al-Abwa' 3. Buwat 4. Al-Asheerah 5. The first expedition of Badr 6. The great battle of Badr (where the heroes of Quraysh were killed) 7. Banu Sulaym 8. As-Saweeq 9. Ghatafan 10. Thi Amr 11. Bahran 12. The battle of Uhud 13. Hamra' al-Asad 14. Banu an-Nadheer 15. That ar-Riqa' 16. The last expedition of Badr 17. Dawmat al-Jandal 18. Al-Khandaq 19. Banu Quraydhah 20. Banu Lihyan 21. Thi Qarad 22. Banu al-Mustaliq 23. Al-Hudaybiyah 24. Khaybar 25. Umrat (minor hajj) al-Qadha' 26. Al-Fath (the conquest of Mecca) 27. Hunayn 28. At-Ta'if 29. Tabuk.

These are all the expeditions that have been mentioned by Ibn Hisham[1] most of which we have discussed in the previous chapters.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 256.

The battalions

As for the battalions that the Prophet (a.s.) had sent to some districts and villages, the purpose of them was to show the power and authority of Islam there and not to let those villages join the enemies of Islam. From the other goals, it was to spread the high principles and values among

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those people and to liberate them from idolatry and the bad habits of the pre-Islamic age of ignorance.

Anyhow, we mention here the battalions that the Prophet (a.s.) sent here and there and entrusted their leaderships to some of his companions. They were thirty-eight as the following:

1. The battalion of Zayd bin Haritha

The Prophet (a.s.) sent Zayd bin Haritha on a battalion from the Muslim army to attack a trading caravan of Quraysh headed by Abu Sufyan. Zayd with his battalion could find and arrest the caravan with all the goods, whereas all the men of the caravan ran away.[1] The purpose of this attack was to weaken the power of the main enemy of Islam; the tribe of Quraysh.

2. The battalion of Khalid

The Prophet (a.s.) sent some battalions to the villages around Mecca inviting their people towards Allah alone. He sent a battalion under the leadership of Khalid bin al-Waleed to the Banu Juthaymah to invite them to Islam and not to fight them. When Khaild arrived there, he ordered the people of Juthaymah to put their arms aside. Jahdam, a man from the tribe, suspecting Khalid, said to his tribe, “How bad it is to you, O Banu Juthayma! It is Khalid. By Allah, there is nothing after the putting aside of arms except capturing, and there is nothing

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 4 p. 284.

after the capturing except beheading. By Allah, I will not put my weapon aside.”

Some men of his tribe denied him and said, “O Jahdam, do you want to shed our bloods? The people have turned Muslims and put their arms aside. The war has been cancelled and people have felt secure.”

They insisted on him until they could take off his sword. When they all put aside their arms, Khalid ordered them to be tied, and then he killed many of them by the sword. When the news came to the Prophet (a.s.), he became very angry and felt great pain. He raised his hands towards the heaven and said, “O Allah, I am free to you from what Khalid has done.”

Then, the Prophet (a.s.) sent for Imam Ali (a.s.) and ordered him to go to the Banu Juthaymah to repair the affairs. Imam Ali (a.s.) set out carrying with him monies which the Prophet (a.s.) had given to be paid as blood-money of the killed ones. Imam Ali (a.s.) paid to and recompensed them for everything even for a dog’s broken drinking vessel. Nothing of shed blood or damaged

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property remained except that Imam Ali (a.s.) paid money for it. Some money remained with the Imam, but he gave it to them saying, “I give you the remainder of this money as a precaution for the messenger of Allah from what he does not know and what you do not know.”

Imam Ali (a.s.) went back to the Prophet (a.s.) and told him of what happened. The Prophet (a.s.) thanked him and said, “You have done well and right.” Then the Prophet (a.s.) raised his hands towards the heaven and said, “O Allah, I am free to you from what Khalid has done.” He said that three times.[1]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 2 p. 429-430.

This event shows that Khalid did not care for the Islamic morals. He did not regard any covenant. In fact he was eager to shed bloods. His famous story with Malik bin Nuwayrah was another evidence that very clearly confirms this fact.

3. The battalion of Abdullah bin Rawaha

The Prophet (a.s.) sent Abdullah bin Rawaha with thirty horsemen to Yusayr bin Rizam the Jew. The Prophet (a.s.) had been informed about the evil and the plotting of this villain Jew who was gathering people in order to fight against the Prophet (a.s.) and his companions. When Abdullah bin Rawaha met Yusayr, he said to him, “The messenger of Allah has sent us to you (to tell you) that he has decided to appoint you the wali over Khaybar.” After insistence, he responded and went with the Muslims accompanied by thirty men from his people like the number of the Muslims accompanying Abdullah bin Rawaha. When they arrived in Qarqarat Niyar (six miles from Khaybar), Yusayr regretted what he had done, and so he fell down to take the sword of Abdullah bin Rawaha who noticed that and he struck Yusayr’s leg and cut it. Yusayr hit Abdullah with a stick that was in his hand and he wounded his head. Then every Muslim attacked the Jew that was before him. All the Jews were killed except one who could run away, whereas no one of the Muslims was killed. When Abdullah came back, the Prophet (a.s.) saw the wound in his head. He treated the wound with his saliva and it got well.[1]

4. The battalion of Basheer bin Sa’d

The Prophet (a.s.) sent Basheer bin Sa’d with thirty horsemen to the Banu Murrah in Fadak who fought him and killed all the men with him. Basheer was patient in fighting them. He fought

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 418.

courageously until he could escape them safely and go back to Medina.

Then, the Prophet (a.s.) sent to them Ghalib bin Abdullah with some great companions among whom was Usamah bin Zayd and ibn Mas'ud. Usamah fought against Mardas bin Nehik, and when he was able to kill him, Mardas said, "There is no god but Allah". However, Usamah did not care for that and he killed the man. The companions blamed Usamah for that. The Prophet (a.s.) was too much distressed for that and he said to Usamah, "O Usamah, who is to you without 'there is no god but Allah'?" Usamah felt great regret for the great sin he committed.[1]

5. The battalion of Abu Hadrad

Rifa'ah bin Qays and some men from the Banu Jusham bin Mo'awiya camped in a forest trying to gather some other people in order to fight against the Prophet (a.s.) and his followers. The Prophet (a.s.) sent for Abu Hadrad and other two Muslims and ordered them to deal with the trouble of Rifa'ah. They set out until they were near the camp of Rifa'ah and his men. In the night, Abu Hadrad could kill Rifa'ah, and then he with his two companions went back to the Prophet (a.s.).[2]

6. The battalion of Amr bin al-Aas

The Prophet (a.s.) sent Amr on the head of a battalion to mobilize the Arab tribes towards Sham. No fight took place during this expedition. Its task was just to call people to attack Sham.

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3 p. 419.
[2] Ibid., p. 422.

7. The battalion of Zayd bin Harithah

Zayd bin Harithah attacked, with a battalion, Wadi al-Qura in which there was a people from the Banu Fazarah. In this fight, Zayd was wounded. He took an oath that he would not sleep with his wife except after defeating the Banu Fazarah. He went back to the Prophet (a.s.) who made him the leader of an army that marched again towards the Banu Fazarah who were killed in this battle and the rest of them were taken prisoners.[1]

The mentioned above are some of the military tasks that the Prophet (a.s.) had sent to guide people to Islam or to defeat some groups of polytheists or unfaithful powers that were hostile to Islam and Muslims. There were other military tasks that we see it is not necessary to mention them all here. Ibn Hisham mentions in his Seera that those tasks were thirty-eight ones in the form of battalions the Prophet (a.s.) had sent here and there under the leadership of some of his

companions.[2]

[1] As-Seera an-Nabawiyyah by ibn Hisham, vol. 3, p. 617.
[2] Ibid., vol. 2 p. 136.

The signs of the departure

Prophet Muhammad (a.s.) carried out the mission of his Lord to His people perfectly. He saved them from ignorance and bad habits and freed their minds from their rigidity and guide them to see the vast horizons of the noble life in this world and the afterworld.

The Prophet (a.s.) suffered all kinds of calamities and hardships from the tyrants of Quraysh, the arrogants of the Arabs, and the cruel Jews. They accused him of madness, lying, and magic. They encouraged their children and fools to throw him with earth and stones. They punished those who followed him with the severest kinds of harms and torments. Because of that punishment, Yasir and Sumayyah (Ammar's parents) were martyred at the beginning of the mission. Then, the first Muslims were obliged to leave their homes and emigrate to Abyssinia.

At that period, the protector and defender of the Prophet (a.s.) was his uncle Abu Talib the faithful of Quraysh, but after his death, the arrogants of Quraysh found the Prophet (a.s.) alone and they deemed him weak. They sent forty men from their villains to surround his house in order to do away with him, but Allah made him escape them under the darkness of night towards Medina after having left his brother Ali bin Abi Talib (a.s.) to sleep in his (the Prophet) bed wrapping himself in his (the Prophet) garment. Thus, the Prophet (a.s.) was saved by the mercy of Allah the Almighty.

When the Prophet (a.s.) arrived in Medina, he found among its people protection, security, and powerfulness until he took it as his capital. The people of Quraysh were filled with grudge and spite. They prepared armies to fight him from time to time; the battle of Badr, Uhud, al-Ahzab…all under the leadership of Abu Sufyan, the father of Mo'awiyah and the grandfather of Yazid.

However, all their attempts failed and they returned empty-handed but with disgrace. Allah supported His messenger and honored him with great victories until he won the greatest of them; the conquest of Mecca that made people embrace Islam groups by groups and made the arrogant men of Quraysh submit to the rule of Islam and Muslims.

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Anyhow, after having carried out the mission of his Lord, the signs of the departure from this world to the better world appeared on the Prophet (a.s.). From the signs of this departure was the following:

First, the Holy Qur'an was reviewed to him twice in that year whereas it was reviewed to him once a year before.[1] Therefore, he felt that his inevitable death was near.[2] He began announcing his coming death to the Muslims. He said to his daughter Fatima (a.s.), “Gabriel used to review the Qur'an to me once every year, but this year he reviewed it to me twice. I do not see that for anything except that my death is near.”[3]

Second, the following verses were revealed to him, (Surely you shall die and they (too) shall surely die. Then surely on the Day of Resurrection you will contend one with another before your Lord).[4]

After the revelation of these verses, Muslims heard him saying, “I wish I knew when that shall be.”

Third, the Sura of an-Nasr was revealed to him and he felt that his death was about to come. After that, he often kept silent for

[1] Gabriel used to recite the whole Qur'an to the Prophet (a.s.) once every year.
[2] Al-Khasa’is al-Kubra, vol. 2 p. 268.
[3] Tareekh ibn al-Atheer, vol. 5 p. 523.
[4] Qur'an, 39:30-31.

a while in the prayer, and when Muslims asked him why, he said, “I am consoled for my life (I have been told that I am about to die).”[1]

The farewell Hajj

When the Prophet (a.s.) was certain that he would soon leave to the better world, he saw that he should make a pilgrimage to the Inviolable House and to show to his nation the ways of its rescue and deliverance that would keep it safe from disasters and seditions and make it prevail over the nations of the earth. Therefore, he performed the hajj to the Kaaba to announce there before all Muslims that that was the last year that Muslims could see him among them. He said,

“I do not know. Perhaps, I will not meet you after this year in this place forever.”

The hajjis felt worried and they said one to another: “the Prophet informs about his death.”

In order to assure a good future for his nation, the Prophet (a.s.) said, “O people, I leave among you the two weighty things; the Book of Allah and my progeny, my household.”

When the Prophet (a.s.) finished the rites of the hajj, he stopped at the well of Zamzam and ordered Rabee’ah bin Khalaf to stand beside him and to repeat loudly what he would say. The Prophet (a.s.) said (before the hajjis), “Do you know which country this is? Do you know which month this is? Do you which day this is?”

They all cried out, “Yes, this is the inviolable country, and the inviolable month, and the inviolable day.”

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 71-72.

The Prophet (a.s.) began announcing his high values saying, “Allah has prohibited to you your bloods and your properties[1] as the inviolability of this country, as the inviolability of this month, and as the inviolability of this day… Have I informed?”

They all said, “Yes, you have.”

The Prophet (a.s.) added, “Fear Allah and do not diminish the things of people, and do not act corruptly in the land. Whoever has had a trust, let him give it back to its owner…People in Islam are equal…all are from Adam and Eve. There is no preference for an Arab to a foreigner or for a foreigner to an Arab except by the fear of Allah…Have I informed?”

They all said, “Yes, you have.”

He said, “O Allah, bear witness!

Do not come to me with your lineages[2] but come to me with your deeds…Have I informed?”

They said, “Yes, you have.”

He added, “O Allah, bear witness. Every blood (that was shed) in the pre-Islamic era is put under my foot, and the first blood that I put under my foot is the blood of Rabee’ah bin al-Harith bin Abdul Muttalib. Have I informed?’

They said, “Yes.”

He said, “O Allah, bear witness.”

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Then he said, “Every usury in the pre-Islamic era is put under my foot, and the first usury that I put under my foot is the usury of al-Abbas bin Abdul Muttalib. Have I informed?”

[1] Allah has prohibited to shed each other’s blood or to seize each other’s property unlawfully.
[2] Do not pride on…

They said, “Yes, you have.”

He said, “O Allah, bear witness.”

Then he said, “O people, postponement (of the sacred month) is only an excess in disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed…

I recommend you to be kind to women for they are deposits with you. They are weak. You have taken them by the deposit of Allah, and married them by the Book of Allah. You have rights on them and they have rights on you. They have a right on you that you provide them with clothes and sustenance, and you have a right on them that they should not betray you with anyone in your beds, and not permit anyone into your houses except with your knowledge and permission. … Have I informed?”

They said, “Yes, you have.”

He said, “O Allah, bear witness.”

Then he said, “I recommend you to be kind to what your hands possess (servants). Feed them with what you (yourselves) eat and clothe them with what you (yourselves) wear…Have I informed?”

They said, “Yes, you have.”

He said, “O Allah bear witness.”

Then he said, “A Muslim is a brother to a Muslim. He should not cheat, betray, or backbite him. His blood (killing) is not lawful to him, nor anything of his property except by his permission willingly. Have I informed?”

They said, “Yes, you have.”

The Prophet (a.s.) kept on his precious speech that was full of Islamic morals, manners, and rulings. He ended his speech saying, “Do not turn back after me unbelievers leading people astray and subjugating one another. I have left among you what if you keep to, you shall not go astray; the Book of Allah and my progeny, my family. Have I informed?”

They said, “Yes, you have.”

He said, “O Allah, bear witness.”

Then he said to them, “You are responsible. Let the present of you inform the absent!”[1]
The conference of Ghadeer Khum

When the Prophet (a.s.) performed his last hajj, he (with the Muslims) began his journey back to Medina. When he (and the Muslims) arrived in Ghadeer Khum, Gabriel came down to him carrying with him a very important message from the Heaven. It was to appoint Ameerul Mo'minin Ali bin Abi Talib a caliph over the Muslims (after the Prophet) and to announce that openly and with no moment of delay. The message of the Heaven was revealed in this verse, (O Messenger! deliver what bas been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and Allah will protect you from the people).[2]

Historians mention that this verse was revealed to the Prophet (a.s.) in the Ghadeer Khum[3] and it had a strict warning to the

[1] The Life of Imam al-Husayn bin Ali (a.s.), vol. 1 p. 195-298 quoted from Tareekh al-Ya’qubi, vol. 2 p. 90-92.
[2] Qur'an, 5:67.
[3] Tareekh Baghdad, vol. 8 p. 290, Asbab an-Nuzool by al-Wahidi, p. 150, ar-Razi in his Tafsir, vol. 4 p. 401, Majma’ al-Bayan by at-Tabarsi, vol. 2 p. 152, ad-Durr al-Mantur, vol. 6 p. 117.

Prophet (a.s.) that if he did not carry out this order, it would be as if he had not carried out the mission of his Lord, and his efforts would go in vain.

The Prophet (a.s.) determined to fulfill the will of Allah. He stopped at the desert and ordered the caravans of the hajjis to do the same. It was a very hot summer day that men put the ends of their abas under their legs to guard against hot. When Muslims, who were about one hundred thousands or more as historians say, gathered together, the Prophet (a.s.) began making a speech before them. First, he explained to them what he suffered for the sake of their guidance and to

save them from the superstitions of the age of ignorance into a safe, noble life. Then, he said,

“See how you will obey me through (being loyal to) the two weighty things.”

Some one cried out, “O messenger of Allah, what are the two weighty things?”

The Prophet (a.s.) said, “The major weighty thing is the Book of Allah; its one end is in the hand of Allah and the other end is in your hands. Keep to it and do not deviate. The other is the minor weighty thing; it is my progeny. Kind Gabriel told me that they (the Book of Allah and the progeny) will not separate until they will come to me at the pond (in the Paradise), and I prayed my Lord to do that for them. Do not antecede them that you may perish, and do not lag behind them that you may perish…”

Then, the Prophet (a.s.) took Imam Ali’s hand and announced his guardianship over the Muslims and appointed him a general leader over the nation. He raised Imam Ali’s hand until the white of their (the Prophet and Imam Ali) armpits appeared and he addressed the Muslims loudly;

“O people, who is worthier of the believers than themselves?”

They all said, “Allah and His messenger are more aware.”

The Prophet (a.s.) said, “Allah is my guardian and I am the guardian of the believers, and I am worthier of them than themselves. Whoever I am his guardian Ali is to be his guardian.”

He repeated that three times and then said, “O Allah, guard whoever follows him, be an enemy to whoever opposes him, love whoever loves him, hate whoever hates him, support whoever supports him, let down whoever betrays him, and turn the truth with him wherever he turns. Let the present inform the absent…”

The homage to Imam Ali

After the Prophet’s speech, Muslims came to Imam Ali (a.s.) congratulating and paying homage to him. The Prophet (a.s.) ordered his wives to pay homage to Imam Ali (a.s.) and they did.[1] Umar bin al-Khattab shook hand with the imam and said to him, “Congratulations O son of Abi Talib! You have become my guardian and the guardian of every believing man and believing woman.”[2]

On that eternal day, this verse was revealed to the Prophet (a.s.), (This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion).[3]

The religion was perfected and the great favor was completed to the nation by announcing the

guardianship of Imam Ali (a.s.), the pioneer of the truth and justice in Islam. The Prophet (a.s.) had gathered his nation together on knowledge, faith, and piety

[1] Encyclopedia of al-Ghadeer.
[2] Musnad of Ahmed bin Hanbal, vol. 4 p. 281.
[3] Qur'an, 5:3.

by paying the homage to Imam Ali (a.s.), for there was no one at all from among the Prophet's companions or family like Imam Ali (a.s.) in any one of his qualities and ideals. The allegiance to Imam Ali (a.s.) was a part from the mission of Islam and a pillar from the pillars of the religion, and whoever denies that as if he has denied Islam as Allama al-Ala'ili says.

The Prophet and the caliphate

The Prophet (a.s.) cared greatly about the matter of caliphate and imamate that would lead the nation after him. It was the continuity of his sharia and rule that he compared it to his mission of Islam at its beginning when he invited his family to believe him and believe in the principles he had received from the heaven. However, no one from his family responded to him except Ali bin Abi Talib (a.s.). The Prophet (a.s.) put his hand on Ali's neck and said, "This is my brother, vizier, guardian, and caliph (successor) among you after me. So you listen and obey him."[1]

The Prophet (a.s.) also said, "Whoever dies while unknowing the imam (leader) of his time, he dies as unbeliever (of the pre-Islamic age of ignorance)."

The Prophet (a.s.) dealt with all affairs of Muslims and found irrefutable solutions to them. The most important one of them was the appointment of a caliph after his death to achieve justice and to rule the nation due to the pure laws of Allah the Almighty. It is completely untrue to say that the Prophet (a.s.) ignored this matter of the caliphate which was the first key of the nation's happiness and safety from deviation. Definitely, ignoring this matter would destroy the social structure that

[1] This tradition is agreed on by most of historians and narrators.

Prophet Muhammad (a.s.) had built and would throw the nation into many dangers.

The disasters and violent disagreements that Muslims faced throughout most of their ages were, undoubtedly, the result of the purposely neglecting of the clear traditions and orders of the Prophet (a.s.) that concerned the matter of caliphate. Surely, the Prophet (a.s.) had appointed the caliphs after him and limited that to his progeny, who were the centers of the Divine Revelation

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and who were the propagandists of Allah in the earth.

Muhammad al-Keylani says, “The people disputed on the position of caliphate in a way that was unequalled in other nations. They committed for the sake of that what we ourselves refrain from nowadays. And consequently, many souls were ruined, towns were destroyed, villages were torn down, houses were burnt, women were made widows, children were made orphans, and great masses of Muslims were killed.”[1]

Anyhow, the Prophet (a.s.), who was sent by Allah the Merciful as mercy to people, would definitely not leave his nation in anarchy without appointing the leader who would be able and well-qualified to manage all its affairs.
The Prophet chooses Ali for the caliphate

The definite thing according to the sources of history, the scientific studies, and the pondering on the Prophet’s life and conducts is that the Prophet (a.s.) had actually appointed Imam Ali (a.s.) as the caliph after him. He announced his leadership over the nation in many occasions. There are many true traditions transmitted from the Prophet (a.s.) confirming this fact. According to these traditions Imam Ali (a.s.) was the gate

[1] The Influence of Shiism in the Arabic Literature, p. 25.

of the Prophet’s town of knowledge, and he was with the truth and the truth was with him, and was to the Prophet as was Aaron to Moses, and other than that mentioned in hundreds of traditions all showing the virtues and high standing of Imam Ali (a.s.).

Many people ask that why the Prophet (a.s.) had chosen Imam Ali (a.s.) to be the caliph and preferred him to his family and companions.

The answer to that is that the Prophet thought deeply of his family and companions, and he could not find anyone better than Imam Ali (a.s.) or worthier of the caliphate than him; not because Imam Ali (a.s.) was the closest one to the Prophet (a.s.), but because he was the most aware of the mission from among all Muslims at all and the most aware of the rulings of Islam at all, and the best of the nation after the Prophet (a.s.) at all. Most surely the Prophet (a.s.) did not follow his emotions and sentiments in anything.

The Prophet (a.s.) chose Imam Ali (a.s.) to be the caliph after him according to the abilities and the high qualities he had that no one other than him from among all Muslims had ever had. The following are some of those qualities that made Imam Ali (a.s.) unequalled and incomparable:

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First, Imam Ali (a.s.) had had scientific abilities that no one other than him had ever had especially what concerned the rulings of the Sharia, the affairs of religion, and the cases of judgment. He was the first authority after the Prophet (a.s.) in all of that. Umar often said, “Were it not for Ali, Umar would perish.” No one of the Prophet’s companions was compared to Imam Ali (a.s.) in judgment.

Besides, Imam Ali (a.s.) was the best leader in the Islamic world concerning the political and administrative affairs. His book to

Malik al-Ashtar was the clearest evidence on this fact. Whoever reviews the political documents mentioned in Nahjol Balagha will find wonderful pictures of the successful, honest policy that has adopted justice in all its faces.

As Imam Ali (a.s.) was the most aware in the just political affairs that did not involve cheating, hypocrisy, and misleading, he was the most aware among all Muslims in other sciences like theology, philosophy, mathematics, astronomy, and others. Al-Aqqad says, “The Imam (a.s.) opened many doors of sciences that were more than thirty sciences. With all these abundant scientific treasures how was it possible for the Prophet (a.s.) not to choose him for the position of the caliphate on which the independence, freedom, and prosperity of the nation were based?

The infinite scientific abilities that the imam had determines, according to the Islamic logic that prefers the general interest to anything else, that he must be the candidate to lead the nation other than anyone else, for Allah the Almighty has said, (Are those who know equal with those who do not know?).[1]

There is nothing more ridiculous than to believe in the possibility of preferring the good one to the better one. Certainly this unscientific thought contradicts the Islamic values that make it obligatory to prefer the knowledgeable people to other than them and to nominate them to the important positions. To prefer other than them to them destroys the noble values and wrongs knowledge.

Second, Imam Ali (a.s.) was the most courageous and the bravest one of all people. He said, “If all the Arabs gather together to fight me, I will not run away before them.” Indeed,

[1] Qur'an, 39:9.

Islam was established by his sword and built by his struggle and efforts. He was the man of the

memorable situations on the days of Badr, Hunayn, and al-Ahzab when he harvested with his sword the heads of the polytheists and did away with their heroes and chiefs and spread in their houses terror and sorrows. No gap was opened against Islam by its enemies except that he was the one who closed and silenced it. For all that, the Prophet (a.s.) preferred him to all others in entrusting him with the leadership of the Muslim armies. He did not lead Muslims in a war except that victory was theirs. It was he who subjugated and defeated the Jews and conquered their strong forts and finished off their power.

Surely courage is one of the main aspects that a man, who assumes the leadership of a nation and the management of its affairs, must have, but if he is weak and cowardly, the nation shall face different kinds of disasters.

Since courage in the full sense of the word was available in Imam Ali (a.s.), then how was it possible for the Prophet (a.s.) not to choose him for the caliphate and the leadership of the nation after him?

Logically and due to the incomparable aspects that Imam Ali (a.s.) had, he must be the only one to be chosen to lead the nation even if there was no decree from the Prophet (a.s.) concerning him.

Third, from the most important aspect that one, who assumes the leadership of a nation, must have is altruism and the preference of the interests of the nation to everything else. Undoubtedly, this aspect was so prominent in Imam Ali's personality that Muslims had never seen like him in asceticism and altruism. All historians mention unanimously that Imam Ali (a.s.), during his reign, was so just in dealing with the public treasury that he did not take for himself or his family even one

dirham. In fact, he spent even his own salary on the poor and the needy. He ran Muslims with utmost just policy in giving. He equaled the all in rights and duties. It did not happen in every religion or doctrine like what he legislated of high values and ideals of justice and truth.

Fourth, from the aspects that must be available in one, who assumes the leadership of a nation, is piety and righteousness in order not to prefer anything to the obedience of Allah. Definitely, no Muslim at all was better than Imam Ali (a.s.) in this concern. It was he who said, "By Allah, if I am given the seven districts with all that under their skies to disobey Allah in a bran of a grain of barley that I deprive from a mouth of a locust, I will never do."

Surely, Imam Ali (a.s.) was the best of Muslims at all after the Prophet (a.s.). From the piety of the imam was that he refused to respond to the conditions of Abdurrahman bin Ouf who insisted on him to assume the caliphate after the murder of Umar bin al-Khattab on condition that the imam

must act according to the policies of Abu Bakr and Umar in leading the nation. Imam Ali (a.s.) refused and said that he would act, in his policy, according to the Book of Allah, the Sunna of His prophet, and his own opinion. If the imam wished for rule and authority, he would respond to Abdurrahman first, and then he would act according to his (Imam Ali) policy, and if Abdurrahman objected to him, he would arrest and throw him into prison.

Humanity in all its experiments in the world of politics could not (and will not be able to) find throughout all periods of history a ruler like Imam Ali (a.s.) in virtue, justice, honesty, knowledge, altruism, and abstinence.

Definitely and with no any bit of doubt, the Prophet (a.s.) had appointed Imam Ali (a.s.) a caliph and highest authority over the nation not according to the base of heredity or other

accounts, but because of the unequalled qualities available in Imam Ali (a.s.). It is not true at all to say that the Prophet (a.s.) neglected the matter of the caliphate and the succession after him and left the nation to face anarchy and troubles after him.

The immortal disaster

After appointing Imam Ali (a.s.) in Ghadeer Khum as the caliph over the nation after him, the Prophet (a.s.) set out back to Medina. But, a day after another, his health got worse and illnesses began attacking him. He suffered a bad fever for many days that whoever of his wives or visitors put her\his hand on his (the Prophet) body, felt its heat.[1] A vessel of cold water was put beside him in which he put his hand and put it on his holy face in order to lessen the heat of the fever. Some sources of history mention that the Prophet's illness was because of a poisonous food offered to him by a Jewish woman. He often said, "I am still feeling the pain of the food that I had eaten in Khaybar. This is the time that I found my aorta is cut because of that poison."[2]

When the news of the Prophet's illness spread among Muslims, they hurried to visit him while being so distressed and sad. What made them more distressed was that the Prophet (a.s.) himself confirmed to them his soon death saying, "O people, I am about to be made die soon and taken away. I speak to you to be excused before you; I leave among you the Book of Allah and my progeny, my family." Then, he took the hand of Imam Ali, who was sitting beside him, and said, "This is Ali; he is with the Qur'an and the Qur'an is with Ali. They shall not separate until they shall come to me at the pond (in the Paradise)."[3]

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In this recommendation, the Prophet (a.s.) invited Muslims to keep to the Holy Qur'an and to his progeny in order not to go astray or fall into seditions.

[1] Al-Bidayeh wen-Nihayeh, vol. 5 p. 226.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 62.
[3] As-Sawa'iq al-Muhriqah, vol. 2 p. 361.

The army of Usamah

The Prophet (a.s.) saw factionalism among his companions and he became certain that they would fulfill their plans to take the caliphate away from his family, who were the center of knowledge and wisdom, and especially from his guardian and successor Imam Ali (a.s.). Hence, he thought to rescue the situation by sending all his companions in an army to fight the Romans so that his capital would be empty of them and thus Imam Ali (a.s.) would assume the caliphate after his (the Prophet) death easily and with no obstacles.

The Prophet (a.s.) ordered all the notables of the Muhajireen and the Ansar to join the army of Usama whom he had appointed as the leader though he was a very young man. Among those men there were Abu Bakr, Umar, Abu Ubaydah bin al-Jarrah, and Basheer bin Sa'd, and all of them were from the oppositionist party.[1] The Prophet (a.s.) said to Usama, the leader of the army, "March to the place where your father was killed and make the horsemen defeat them (the Romans). I have entrusted you with the leadership of this army. In the morning, attack the people of Ubna (in Syria) and meet them with fire. Hurry up to precede the news. If Allah grants you victory over them, do not remain there too long. Take guides with you, and make spies and pioneers in the front."

On the twenty-ninth of Safar, the army mutinied and no one of the notable companions joined his battalion. The Prophet (a.s.) was very angry at that. He went out of his house in spite of his illness. He encouraged his companions to join the army. He himself gave the banner to Usama and said to him, "March by

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 85, Kanzol Ummal, vol. 5 p.312, Tabaqat ibn Sa'd, vol. 4 p. 46, Tareekh al-Khamees, vol. 2 p. 46.

the name of Allah and for the sake of Allah. Fight those who disbelieve in Allah."

Usama marched with his army and camped in al-Jurf.[1] The famous companions slackened in joining the camp. They criticized and disparaged the leader, young Usama. Umar said to him, "The

messenger of Allah dies while you are an emir over me?!"

This saying was conveyed to the Prophet (a.s.) while he was badly ill suffering bad fever and headache. He became very angry and distressed. He went out of his house wrapped with a velvet garment and his head was folded. He ascended the minbar and showed the people his anger about not carrying out his orders. He said,

"O people, what for is the saying of someone of you that criticizes my appointing Usama as the emir? You have criticized my appointing his father as emir before. By Allah, he was worthy of the emirate and his son after him is worthy of it…"[2]

He descended the minbar and went into his house. Then, he recommended people to join the army of Usama by saying, "Prepare the army of Usama!"

"Let the army of Usama march!'

"May Allah curse whoever does not join the army of Usama!"

These firm orders and insistence of the Prophet (a.s.) at his last hours of life did not move the people's determination. They slackened in joining the army and justified their doing with different excuses, though the Prophet (a.s.) did not accept their excuses. Rather, he showed them his anger and discontent.

[1] Three miles from Medina towards Sham.
[2] As-Seera al-Halabiyyah, vol. 3 p. 342.

As for the purpose of the Prophet (a.s.) behind his appointing of Usama as the leader of the army though he was too young was as the following:

First, the Prophet (a.s.) wanted to refute all the points of disagreement and criticism against the appointing of Imam Ali (a.s.) as the caliph that he was young, for Usama was younger than him.

Second, to ignore old age and not paying attention to it in entrusting the high positions in the state if an old man had no sufficient abilities and talents, for the managements of the nation's affairs must be entrusted to well-qualified people.

The Prophet (a.s.) said, "He, who precedes some men of Muslims while seeing that there are ones among them better than him, betrays Allah, His messenger, and the Muslims."[1]

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Islam is totally careful in appointing the best of people in the posts of the state to sincerely regard the public interests and be loyal in serving the people, in collecting taxes, and in spending the general wealth, and be just in judging among people. All this has nothing to do with old age.

Third, appointing young Usama as the leader of that army refuted all Imam Ali's opponents who disliked him to be the caliph justifying their intention that Imam Ali (a.s.) was a young man then. The calamity of Thursday

The political tendencies and opportunistic trends which the famous companions adopted to turn the caliphate away from the Ahlul Bayt (a.s.) appeared clearly before the Prophet (a.s.). Therefore, he saw, in the last hours of his life, that he should

[1] Sunan of al-Bayhaqi, vol. 10 p. 111.

save his nation from deviation and assure to it happiness and prosperity. He wanted to confirm the homage of Ghadeer Khum paid to Imam Ali (a.s.) by registering it in a document. He asked his companions, "Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray at all…"

It was the greatest blessing that the Prophet (a.s.) wanted to write a book for the nation by which it would not go astray forever. It was a very precious opportunity, but, unfortunately, those companions lost it easily. And unfortunately, some of the Prophet's companions understood that the Prophet (a.s.) had intended to write down in that book the decree of the caliphate to Imam Ali (a.s.) and that would make their greed go in vain; therefore, one of them said, "The Book of Allah is enough to us…"[1]

Undoubtedly, if this sayer knew that the Prophet (a.s.) wanted to recommend of anything else in that book, he would not reply so impudently, but he understood well that the Prophet (a.s.) wanted to announce the caliph after him.

Anyhow, disputes and disagreements increased among the attendants that some of them wanted to carry out the Prophet's wish and some others insisted on objection. The women from behind the curtain denied that impudent situation towards the Prophet (a.s.), who was living his last moments, and they cried out addressing the Prophet's companions, "Do you not hear what the messenger of Allah is saying? Do you not carry out what the messenger of Allah wants?"

Umar, who was the head of the oppositionists then, harshly replied to the women, "You are the friends of Yousuf (Prophet

[1] It was Umar bin al-Khattab as most historians have mentioned in their books.

Josef). If he became ill, you would press your eyes (to shed tears), and if he recovered, you would ride on his neck."

The Prophet (a.s.) looked at him angrily and said, "Let them alone! They are better than you."

A terrible dispute broke out between the men. The party that wanted to carry out the Prophet's order was about to win, but someone (Umar) shot a bad arrow against the Prophet's order by saying harshly and impudently, "The Prophet is raving!"[1]

How daring he was towards the Prophet (a.s.) and how impudent he was before the messenger of Allah!

These events must be studied thoughtfully and exactly because they concern the essence of our Islamic life. They have a clear criticism against the messenger of Allah, who was accused of raving whereas Allah has said about him, (Your companion does not err, nor does he go astray, nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him),[2] and (Most surely it is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion).[3]

Yes, by Allah! This sayer had heard these verses that Allah had revealed about His holy prophet, but the political tendencies and the greed to authority led him to face the messenger of Allah with these severe words that hurt and threw Muslims into

[1] All historians and narrators have mentioned this painful event. Al-Bukhari mentioned it many times in his Sahih vol. 4 p. 68-69, vol. 6 p. 8, but he concealed the sayer's name. In Nihaya of Ibn al-Atheer and Sharh Nahjol Balagha by ibn Abil Hadeed, vol. 3 p. 194, the name of the sayer was mentioned and it was Umar bin al-Khattab.
[2] Qur'an, 53:2-5.
[3] Qur'an, 81:19-20.

seditions, disasters, and great evils. When Ibn Abbas remembered this painful event, he wept and his tears covered his cheeks. He often said, "Thursday, and what Thursday is! The messenger of Allah (a.s.) said, 'Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray after me at all' and they said, 'The messenger of Allah is raving.'"[1]

Ibn Abbas wept because he knew well that the Prophet (a.s.) wanted to write down the decree of

Imam Ali's caliphate after him. But alas! The companions accused the messenger of Allah of raving which was a clear criticism against his personality that had been chosen by the Lord of the worlds, and that caused him to refrain from writing down that book in order to preserve the sacredness of prophethood.

Fatima's distress

Sorrow and distress filled Fatima's heart and pain hurt her too much when she became certain that her father was going to leave her for the other world. She sat beside and stared at him. She heard him saying, "Ah, my anguish!"

She, shedding tears, said, "Ah, my anguish for your anguish father!"

The loving father said kindly to his darling daughter, "There is no anguish for your father after this day!"[2]

She was very affected by these words because she became completely certain that her father would leave her. When the Prophet (a.s.) saw her very sad and distressed, he wanted to delight her. He asked her to come closer to him. He whispered to her something and her eyes were filled with tears, and then

[1] Musnad of Ahmed bin Hanbal, vol. 1 p. 355, and others.
[2] The Life of Imam al-Hasan bin Ali, vol. 1 p. 128 quoted from Kanzol Ummal, vol. 7 p. 110, Sharh Nahjol Balagha, vol. 4 p. 4.

he whispered to her another thing and she began smiling. Aa'isha (the Prophet's wife) was astonished at seeing that and she said, "I have not seen delight that is nearer to sadness like this of today."

Aa'isha asked Fatima (a.s.) about what her father whispered to her but she did not answer her. When days passed, Fatima (a.s.) told Aa'isha saying, "He said to me: 'Gabriel reviewed the (whole) Qur'an to me once a year, but this year, he reviewed it to me twice. I do not think except that my death has come.'"

This was the cause of her pain and weeping. As for the cause of her delight, she said, "He said to me: 'You are the first one of my family that shall join me (die). I am the best ancestor to you. Are you not pleased to be the principal of the women of this nation?'"[1]

The Prophet (a.s.) comforted Fatima (a.s.) saying, "O my daughter, do not weep! When I die, you say: 'we are Allah's and to Him we shall return'. It has recompense for any dead one."

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She said, “And for you O messenger of Allah?!”

He said, “Yes, and for me.”[2]

When the Prophet (a.s.) began suffering more pain, Fatima (a.s.) began weeping and she said to him, “By Allah, you are like what some sayer has said:

“A white one by whose face it is prayed that clouds may rain;

the resort of orphans, the guard of widows.”’

The Prophet (a.s.) said to her, “It is the saying of your uncle Abu Talib.” Then he recited this Qur’anic verse: (And Muhammad is but a messenger; the messengers have already passed away

[1] Ansab al-Ashraf, part one, vol. 1 p. 133.
[2] Ibid.

before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful).[1]

The Prophet recommends of his family

Anas bin Malik narrated, “Fatima, with al-Hasan and al-Husayn, came to the Prophet (a.s.) in his last illness. She embraced him and stuck her chest to his while weeping bitterly. The Prophet (a.s.) ordered her not to weep out of pitying her. He said while tears were falling down over his cheeks, ‘O Allah, these are my family. I have entrusted them to every believer…’ He repeated that three times.[2] He said that because he understood from behind the unseen that his family would face all kinds of calamities.

The Prophet’s recommendation about his two grandsons

Three days before his departure to the better world, the Prophet (a.s.) recommended Imam Ali (a.s.) to care much for his two grandsons saying to him, “O father of the two darlings, I recommend you of my two darling grandsons in all this life. How soon your two supports will be undermined! May Allah be my guardian to you…”

When the Prophet (a.s.) died, Imam Ali (a.s.) said, “This is one of my two supports that the messenger of Allah talked about”, and when Fatima (a.s.) died, he said, “This is the second support that the messenger of Allah told me about.”[3]

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[1] Qur'an, 3:144.
[2] Ansab al-Ashraf, vol. 1 p. 133.
[3] Amali of Sheikh as-Saduq, p. 119.

To the High Paradise

It was time for the Prophet (a.s.) to leave this world and join the highest Paradise. The Angel of Death came down to him asking permission. Fatima (a.s.) said to the angel, “He (the Prophet) is busy with himself.” The Angel of Death left and came back later asking permission. The Prophet (a.s.) woke up and said to his daughter, “Do you know him?”

She said, “No, O messenger of Allah.”

The Prophet (a.s.) said, “He is the establisher of graves, destroyer of houses (families), and separator of gatherings.”

Fatima (a.s.) was shocked and sorrows attacked her. She said sadly, “O Father! To the death of the last of prophets (he has come)? Alas! To the death of the best of the pious and to the end of the master of choices? Alas! To the cease of the Revelation from the Heaven? After today, I shall be prevented from talking with you.”

The Prophet (a.s.) pitied his darling daughter and said to her, “Do not weep! You will be the first one to join me…”[1]

Then, the Prophet (a.s.) permitted the Angel of Death to come in to him. When he came in, he said, “O messenger of Allah, Allah has sent me to you and ordered me to obey you in whatever you order me to do. If you order me to take your soul, I shall do, and if you order me to leave it, I shall do.”

The Prophet (a.s.) was astonished at the Angel’s courtesy. He said, “O Angel of Death, would you do that?”

The Angel said, “I have been ordered to obey you in whatever you order me to do.”

[1] Durratul Nassihin, p. 66.

No one of Allah’s prophets and messengers had ever got such preference as Prophet Muhammad (a.s.) had. Allah had ordered the Angel of Death to ask permission before coming in to him and to obey him in everything.

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Then Gabriel came down saying to the Prophet (a.s.), “O Ahmed, Allah is longing for you.”

The Prophet (a.s.) chose to be near his Lord, for the afterlife would be better to him than this life. He permitted the Angel of Death to take his holy soul.

Then he said to Imam Ali (a.s.), “Put my head in your lap, for the decree of Allah has come. When my soul comes out, take it and rub your face with it, and then direct me towards the qibla, prepare me, offer the prayer on me, and do not leave me until you burry me in my grave. Seek help from Allah the Almighty.”

Imam Ali (a.s.) put the Prophet’s head in his lap and put his (imam Ali) right hand under his (the Prophet) chin. When the Prophet’s holy soul left his pure body, Imam Ali rubbed his holy face with it.[1]

Mankind was afflicted with a great calamity; the leader, teacher, and educator died, and that light, which lit this world with the divine teachings, high morals, and noble manners, went to the other world.

Muslims were shocked by the disaster and they lost their minds. The Prophet’s wives…began beating their chests. The women of

[1] Manaqib Aal Abi Talib, vol. 1 p. 29. Many reliable sources have mentioned that when the Prophet (a.s.) died, his head was in Imam Ali’s lap. Refer to at-Tabaqat al-Kubra, vol. 2 p. 51, Majma’ az-Zawa’id, vol. 1 p. 293, Kanzol Ummal, vol. 4 p. 55, Thakha’ir al-Uqba, p. 94, ar-Riyadh an-Nadhirah, vol. 2 p. 219.

the Ansar beat their faces, and their throats were harmed because of crying.[1]

As for Fatima (a.s.), she fell over the pure body of her father saying, “O father! O prophet of mercy! Now, the Revelation does not come. Now, Gabriel ceases coming to us. O Allah, let my soul join his (the Prophet) soul, and have mercy on me by looking at his face, and do not prevent me from his reward and intercession on the Day of Resurrection.”[2]

Then she mourned for him saying, “O Father, to Gabriel I mourn you! O father, the Paradise is your abode! O father, you responded to the Lord Who has invited you!”[3]
Preparing the holy corpse for burial

Imam Ali (a.s.), alone, washed (ritually) and prepared the Prophet’s corpse for burial due to his (the Prophet) own order. While washing the Prophet’s body, Imam Ali (a.s.) sorrowfully said, “May my father and mother be sacrificed for you O messenger of Allah! By your death, something has

ceased that it has not ceased by the death of any other than you; prophethood, revelation, and the news of the Heaven. You have been particular until you sufficed away from anyone other than you, and you have been popular until people were the same in you. If you had not enjoined on patience and forbidden from impatience, we would have exhausted our tears for you, and disease would have lasted long, and distress would have endured forever."[4]

[1] Ansab al-Ashraf, vol. 1 p.574.
[2] Tareekh al-Khamees, vol. 2 p. 192.
[3] Siyer A'lam an-Nubala', 2 p. 88, Sunan ibn Maja, vol. 1 p. 511.
[4] Nahjol Balagha, vol. 2 p. 255.

Imam Ali (a.s.) talked about this ghusl (ritual washing) saying, "I undertook his ghusl while the angels were my assistants. The house and the yards were full of clamor. Angels were coming down and angels were going up. Their whisperings did not leave my hearing. They were praying Allah for him."

Al-Abbas, the Prophet's uncle and Usama gave Imam Ali (a.s.) water from behind a curtain.[1] Good scent came out of the Prophet's body. Imam Ali (a.s.) said, "May my father and mother be sacrificed for you O messenger of Allah! You are good scented alive and dead."[2] The water, which the Prophet's corpse was washed with, was from a well called al-Ghars that the Prophet (a.s.) used to drink from.[3] Finishing the ritual washing, Imam Ali (a.s.) enshrouded the holy corpse and put it on a bed.
The prayer over the holy corpse

The first who offered the prayer on the great corpse was Allah from above His Throne, then Gabriel, Israfel, and then the angels groups by groups.[4] And then, Imam Ali (a.s.) offered the prayer on him.

When Muslims came to offer the prayer on the Prophet's corpse, Imam Ali (a.s.) said to them, "No one of you is to be an imam (in the prayer). He (the Prophet) is your imam alive and when dead."

So, Muslims came group by group to offer the brayer of the dead in lines with no imam. Imam Ali (a.s.) was standing beside the Prophet's corpse and saying, "Peace be on you, O prophet, and Allah's mercy and blessings. O Allah, we bear witness that he

[1]Al-Bidayeh wen Nihayeh, vol. 5 p. 263.
[2] At-Tabaqat al-Kubra, vol. 2 p. 63.
[3] Al-Bidayeh wen Nihayeh, vol. 5 p. 261.
[4] Hilyatul Awliya', vol. 4 p. 77.

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has informed of what has been revealed to him, been loyal to his nation, and struggled in the way of Allah until Allah glorified His religion and perfected His word. O Allah, make us from those who follow what has been revealed to him, and fix us (on that) after him, and gather us with him." People said, "Amen."[1]

The masses of Muslims passed by the Prophet's pure body to see him off while overcome by sorrow and distress, because their savior, liberator, and teacher, who had established to them a great civilization and state that prevailed the world and had lit to them the life after their ignorance and deviation, died.

The burial

After the rituals of prayer on the holy corpse finished, Imam Ali (a.s.) dug the tomb and buried the sacred body in the last abode. He stood beside the tomb and said, "Patience is nice except for you, and impatience is ugly except for you. The calamity of your death is so great, and it is so great before and after you."[2]

It was a very terrible day for all Muslims. The loss of their prophet was so great affliction to them that they could not bear. The Light of Allah and His great mercy that they used to see every moment was no longer among them since that moment. Sorrows and weeping filled every house everywhere.

But as for the pure progeny of the Prophet (a.s.), they were so terrified after his death. They feared that the Arabs, and especially the tribe of Quraysh, might revolt to avenge on the Prophet's family, because the Prophet (a.s.) had killed their men for the sake of Islam. The tendency of avenging was deep-rooted in the Arabs, and it was Imam Ali (a.s.) who had killed their

[1] Kanzol Ummal, vol. 4 p. 54.
[2] Nahjol Balagha, vol. 3 p. 224.

men and heroes, and so they were eager to avenge. Imam as-Sadiq (a.s.) said,

"When the messenger of Allah (a.s.) died, his family spent the longest night and they thought that there would be no sky to shade and no earth to carry them, because the messenger of Allah had afflicted the near and the far (for the sake of Allah)."[1]

Anyhow, the Prophet's death was the greatest of calamities that the Ahlul Bayt (a.s.) faced. It was the beginning of the terrible calamities that they suffered later on. Quraysh avenged and

announced openly that, “Prophethood and caliphate should not gather together in one house.” And indeed it was so! The Ahlul Bayt (a.s.) were deprived of their rights and kept away from what Allah and His messenger had intended for them. After fifty years, the Prophet’s progeny were killed in the desert of Kerbala, their heads were carried on spears, and their women and children were taken prisoners and made to go from place to another unveiled before all classes of people who looked at their faces that were unveiled unwillingly and by force though they were the Prophet’s daughters! We are Allah’s and to Him we shall return.

Thus our study on the Life of our great Prophet (a.s.) comes to an end, and I pray Allah the Almighty to accept this humble effort and make it useful to readers.

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 96-97.

The immortal disaster

After appointing Imam Ali (a.s.) in Ghadeer Khum as the caliph over the nation after him, the Prophet (a.s.) set out back to Medina. But, a day after another, his health got worse and illnesses began attacking him. He suffered a bad fever for many days that whoever of his wives or visitors put her\his hand on his (the Prophet) body, felt its heat.[1] A vessel of cold water was put beside him in which he put his hand and put it on his holy face in order to lessen the heat of the fever. Some sources of history mention that the Prophet’s illness was because of a poisonous food offered to him by a Jewish woman. He often said, “I am still feeling the pain of the food that I had eaten in Khaybar. This is the time that I found my aorta is cut because of that poison.”[2]

When the news of the Prophet’s illness spread among Muslims, they hurried to visit him while being so distressed and sad. What made them more distressed was that the Prophet (a.s.) himself confirmed to them his soon death saying, “O people, I am about to be made die soon and taken away. I speak to you to be excused before you; I leave among you the Book of Allah and my progeny, my family.” Then, he took the hand of Imam Ali, who was sitting beside him, and said, “This is Ali; he is with the Qur'an and the Qur'an is with Ali. They shall not separate until they shall come to me at the pond (in the Paradise).”[3]

In this recommendation, the Prophet (a.s.) invited Muslims to keep to the Holy Qur'an and to his progeny in order not to go astray or fall into seditions.

[1] Al-Bidayeh wen-Nihayeh, vol. 5 p. 226.
[2] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 62.
[3] As-Sawa’iq al-Muhriqah, vol. 2 p. 361.

The army of Usamah

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The Prophet (a.s.) saw factionalism among his companions and he became certain that they would fulfill their plans to take the caliphate away from his family, who were the center of knowledge and wisdom, and especially from his guardian and successor Imam Ali (a.s.). Hence, he thought to rescue the situation by sending all his companions in an army to fight the Romans so that his capital would be empty of them and thus Imam Ali (a.s.) would assume the caliphate after his (the Prophet) death easily and with no obstacles.

The Prophet (a.s.) ordered all the notables of the Muhajireen and the Ansar to join the army of Usama whom he had appointed as the leader though he was a very young man. Among those men there were Abu Bakr, Umar, Abu Ubaydah bin al-Jarrah, and Basheer bin Sa'd, and all of them were from the oppositionist party.[1] The Prophet (a.s.) said to Usama, the leader of the army, "March to the place where your father was killed and make the horsemen defeat them (the Romans). I have entrusted you with the leadership of this army. In the morning, attack the people of Ubna (in Syria) and meet them with fire. Hurry up to precede the news. If Allah grants you victory over them, do not remain there too long. Take guides with you, and make spies and pioneers in the front."

On the twenty-ninth of Safar, the army mutinied and no one of the notable companions joined his battalion. The Prophet (a.s.) was very angry at that. He went out of his house in spite of his illness. He encouraged his companions to join the army. He himself gave the banner to Usama and said to him, "March by

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 85, Kanzol Ummal, vol. 5 p.312, Tabaqat ibn Sa'd, vol. 4 p. 46, Tareekh al-Khamees, vol. 2 p. 46.

the name of Allah and for the sake of Allah. Fight those who disbelieve in Allah."

Usama marched with his army and camped in al-Jurf.[1] The famous companions slackened in joining the camp. They criticized and disparaged the leader, young Usama. Umar said to him, "The messenger of Allah dies while you are an emir over me?!"

This saying was conveyed to the Prophet (a.s.) while he was badly ill suffering bad fever and headache. He became very angry and distressed. He went out of his house wrapped with a velvet garment and his head was folded. He ascended the minbar and showed the people his anger about not carrying out his orders. He said,

"O people, what for is the saying of someone of you that criticizes my appointing Usama as the emir? You have criticized my appointing his father as emir before. By Allah, he was worthy of the

emirate and his son after him is worthy of it…"[2]

He descended the minbar and went into his house. Then, he recommended people to join the army of Usama by saying, "Prepare the army of Usama!"

"Let the army of Usama march!'

"May Allah curse whoever does not join the army of Usama!"

These firm orders and insistence of the Prophet (a.s.) at his last hours of life did not move the people's determination. They slackened in joining the army and justified their doing with different excuses, though the Prophet (a.s.) did not accept their excuses. Rather, he showed them his anger and discontent.

[1] Three miles from Medina towards Sham.
[2] As-Seera al-Halabiyyah, vol. 3 p. 342.

As for the purpose of the Prophet (a.s.) behind his appointing of Usama as the leader of the army though he was too young was as the following:

First, the Prophet (a.s.) wanted to refute all the points of disagreement and criticism against the appointing of Imam Ali (a.s.) as the caliph that he was young, for Usama was younger than him.

Second, to ignore old age and not paying attention to it in entrusting the high positions in the state if an old man had no sufficient abilities and talents, for the managements of the nation's affairs must be entrusted to well-qualified people.

The Prophet (a.s.) said, "He, who precedes some men of Muslims while seeing that there are ones among them better than him, betrays Allah, His messenger, and the Muslims."[1]

Islam is totally careful in appointing the best of people in the posts of the state to sincerely regard the public interests and be loyal in serving the people, in collecting taxes, and in spending the general wealth, and be just in judging among people. All this has nothing to do with old age.

Third, appointing young Usama as the leader of that army refuted all Imam Ali's opponents who disliked him to be the caliph justifying their intention that Imam Ali (a.s.) was a young man then.
The calamity of Thursday

The political tendencies and opportunistic trends which the famous companions adopted to turn

the caliphate away from the Ahlul Bayt (a.s.) appeared clearly before the Prophet (a.s.). Therefore, he saw, in the last hours of his life, that he should

[1] Sunan of al-Bayhaqi, vol. 10 p. 111.

save his nation from deviation and assure to it happiness and prosperity. He wanted to confirm the homage of Ghadeer Khum paid to Imam Ali (a.s.) by registering it in a document. He asked his companions, “Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray at all…”

It was the greatest blessing that the Prophet (a.s.) wanted to write a book for the nation by which it would not go astray forever. It was a very precious opportunity, but, unfortunately, those companions lost it easily. And unfortunately, some of the Prophet’s companions understood that the Prophet (a.s.) had intended to write down in that book the decree of the caliphate to Imam Ali (a.s.) and that would make their greed go in vain; therefore, one of them said, “The Book of Allah is enough to us…”[1]

Undoubtedly, if this sayer knew that the Prophet (a.s.) wanted to recommend of anything else in that book, he would not reply so impudently, but he understood well that the Prophet (a.s.) wanted to announce the caliph after him.

Anyhow, disputes and disagreements increased among the attendants that some of them wanted to carry out the Prophet’s wish and some others insisted on objection. The women from behind the curtain denied that impudent situation towards the Prophet (a.s.), who was living his last moments, and they cried out addressing the Prophet’s companions, “Do you not hear what the messenger of Allah is saying? Do you not carry out what the messenger of Allah wants?”

Umar, who was the head of the oppositionists then, harshly replied to the women, “You are the friends of Yousuf (Prophet

[1] It was Umar bin al-Khattab as most historians have mentioned in their books.

Josef). If he became ill, you would press your eyes (to shed tears), and if he recovered, you would ride on his neck.”

The Prophet (a.s.) looked at him angrily and said, “Let them alone! They are better than you.”

A terrible dispute broke out between the men. The party that wanted to carry out the Prophet’s

order was about to win, but someone (Umar) shot a bad arrow against the Prophet's order by saying harshly and impudently, "The Prophet is raving!"[1]

How daring he was towards the Prophet (a.s.) and how impudent he was before the messenger of Allah!

These events must be studied thoughtfully and exactly because they concern the essence of our Islamic life. They have a clear criticism against the messenger of Allah, who was accused of raving whereas Allah has said about him, (Your companion does not err, nor does he go astray, nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him),[2] and (Most surely it is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion).[3]

Yes, by Allah! This sayer had heard these verses that Allah had revealed about His holy prophet, but the political tendencies and the greed to authority led him to face the messenger of Allah with these severe words that hurt and threw Muslims into

[1] All historians and narrators have mentioned this painful event. Al-Bukhari mentioned it many times in his Sahih vol. 4 p. 68-69, vol. 6 p. 8, but he concealed the sayer's name. In Nihaya of Ibn al-Atheer and Sharh Nahjol Balagha by ibn Abil Hadeed, vol. 3 p. 194, the name of the sayer was mentioned and it was Umar bin al-Khattab.
[2] Qur'an, 53:2-5.
[3] Qur'an, 81:19-20.

seditions, disasters, and great evils. When Ibn Abbas remembered this painful event, he wept and his tears covered his cheeks. He often said, "Thursday, and what Thursday is! The messenger of Allah (a.s.) said, 'Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray after me at all' and they said, 'The messenger of Allah is raving.'"[1]

Ibn Abbas wept because he knew well that the Prophet (a.s.) wanted to write down the decree of Imam Ali's caliphate after him. But alas! The companions accused the messenger of Allah of raving which was a clear criticism against his personality that had been chosen by the Lord of the worlds, and that caused him to refrain from writing down that book in order to preserve the sacredness of prophethood.

Fatima's distress

Sorrow and distress filled Fatima's heart and pain hurt her too much when she became certain that her father was going to leave her for the other world. She sat beside and stared at him. She heard him saying, "Ah, my anguish!"

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She, shedding tears, said, “Ah, my anguish for your anguish father!”

The loving father said kindly to his darling daughter, “There is no anguish for your father after this day!”[2]

She was very affected by these words because she became completely certain that her father would leave her. When the Prophet (a.s.) saw her very sad and distressed, he wanted to delight her. He asked her to come closer to him. He whispered to her something and her eyes were filled with tears, and then

[1] Musnad of Ahmed bin Hanbal, vol. 1 p. 355, and others.
[2] The Life of Imam al-Hasan bin Ali, vol. 1 p. 128 quoted from Kanzol Ummal, vol. 7 p. 110, Sharh Nahjol Balagha, vol. 4 p. 4.

he whispered to her another thing and she began smiling. Aa’isha (the Prophet’s wife) was astonished at seeing that and she said, “I have not seen delight that is nearer to sadness like this of today.”

Aa’isha asked Fatima (a.s.) about what her father whispered to her but she did not answer her. When days passed, Fatima (a.s.) told Aa’isha saying, “He said to me: ‘Gabriel reviewed the (whole) Qur’an to me once a year, but this year, he reviewed it to me twice. I do not think except that my death has come.’”

This was the cause of her pain and weeping. As for the cause of her delight, she said, “He said to me: ‘You are the first one of my family that shall join me (die). I am the best ancestor to you. Are you not pleased to be the principal of the women of this nation?’”[1]

The Prophet (a.s.) comforted Fatima (a.s.) saying, “O my daughter, do not weep! When I die, you say: ‘we are Allah’s and to Him we shall return’. It has recompense for any dead one.”

She said, “And for you O messenger of Allah?!”

He said, “Yes, and for me.”[2]

When the Prophet (a.s.) began suffering more pain, Fatima (a.s.) began weeping and she said to him, “By Allah, you are like what some sayer has said:

“A white one by whose face it is prayed that clouds may rain;

the resort of orphans, the guard of widows."'

The Prophet (a.s.) said to her, "It is the saying of your uncle Abu Talib." Then he recited this Qur'anic verse: (And Muhammad is but a messenger; the messengers have already passed away

[1] Ansab al-Ashraf, part one, vol. 1 p. 133.
[2] Ibid.

before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful).[1]

The Prophet recommends of his family

Anas bin Malik narrated, "Fatima, with al-Hasan and al-Husayn, came to the Prophet (a.s.) in his last illness. She embraced him and stuck her chest to his while weeping bitterly. The Prophet (a.s.) ordered her not to weep out of pitying her. He said while tears were falling down over his cheeks, 'O Allah, these are my family. I have entrusted them to every believer…' He repeated that three times.[2] He said that because he understood from behind the unseen that his family would face all kinds of calamities.

The Prophet's recommendation about his two grandsons

Three days before his departure to the better world, the Prophet (a.s.) recommended Imam Ali (a.s.) to care much for his two grandsons saying to him, "O father of the two darlings, I recommend you of my two darling grandsons in all this life. How soon your two supports will be undermined! May Allah be my guardian to you…"

When the Prophet (a.s.) died, Imam Ali (a.s.) said, "This is one of my two supports that the messenger of Allah talked about", and when Fatima (a.s.) died, he said, "This is the second support that the messenger of Allah told me about."[3]

[1] Qur'an, 3:144.
[2] Ansab al-Ashraf, vol. 1 p. 133.
[3] Amali of Sheikh as-Saduq, p. 119.

To the High Paradise

It was time for the Prophet (a.s.) to leave this world and join the highest Paradise. The Angel of

Death came down to him asking permission. Fatima (a.s.) said to the angel, “He (the Prophet) is busy with himself.” The Angel of Death left and came back later asking permission. The Prophet (a.s.) woke up and said to his daughter, “Do you know him?”

She said, “No, O messenger of Allah.”

The Prophet (a.s.) said, “He is the establisher of graves, destroyer of houses (families), and separator of gatherings.”

Fatima (a.s.) was shocked and sorrows attacked her. She said sadly, “O Father! To the death of the last of prophets (he has come)? Alas! To the death of the best of the pious and to the end of the master of choices? Alas! To the cease of the Revelation from the Heaven? After today, I shall be prevented from talking with you.”

The Prophet (a.s.) pitied his darling daughter and said to her, “Do not weep! You will be the first one to join me…”[1]

Then, the Prophet (a.s.) permitted the Angel of Death to come in to him. When he came in, he said, “O messenger of Allah, Allah has sent me to you and ordered me to obey you in whatever you order me to do. If you order me to take your soul, I shall do, and if you order me to leave it, I shall do.”

The Prophet (a.s.) was astonished at the Angel’s courtesy. He said, “O Angel of Death, would you do that?”

The Angel said, “I have been ordered to obey you in whatever you order me to do.”

[1] Durratul Nassihin, p. 66.

No one of Allah’s prophets and messengers had ever got such preference as Prophet Muhammad (a.s.) had. Allah had ordered the Angel of Death to ask permission before coming in to him and to obey him in everything.

Then Gabriel came down saying to the Prophet (a.s.), “O Ahmed, Allah is longing for you.”

The Prophet (a.s.) chose to be near his Lord, for the afterlife would be better to him than this life. He permitted the Angel of Death to take his holy soul.

Then he said to Imam Ali (a.s.), “Put my head in your lap, for the decree of Allah has come. When

my soul comes out, take it and rub your face with it, and then direct me towards the qibla, prepare me, offer the prayer on me, and do not leave me until you burry me in my grave. Seek help from Allah the Almighty."

Imam Ali (a.s.) put the Prophet's head in his lap and put his (imam Ali) right hand under his (the Prophet) chin. When the Prophet's holy soul left his pure body, Imam Ali rubbed his holy face with it.[1]

Mankind was afflicted with a great calamity; the leader, teacher, and educator died, and that light, which lit this world with the divine teachings, high morals, and noble manners, went to the other world.

Muslims were shocked by the disaster and they lost their minds. The Prophet's wives…began beating their chests. The women of

[1] Manaqib Aal Abi Talib, vol. 1 p. 29. Many reliable sources have mentioned that when the Prophet (a.s.) died, his head was in Imam Ali's lap. Refer to at-Tabaqat al-Kubra, vol. 2 p. 51, Majma' az-Zawa'id, vol. 1 p. 293, Kanzol Ummal, vol. 4 p. 55, Thakha'ir al-Uqba, p. 94, ar-Riyadh an-Nadhirah, vol. 2 p. 219.

the Ansar beat their faces, and their throats were harmed because of crying.[1]

As for Fatima (a.s.), she fell over the pure body of her father saying, "O father! O prophet of mercy! Now, the Revelation does not come. Now, Gabriel ceases coming to us. O Allah, let my soul join his (the Prophet) soul, and have mercy on me by looking at his face, and do not prevent me from his reward and intercession on the Day of Resurrection."[2]

Then she mourned for him saying, "O Father, to Gabriel I mourn you! O father, the Paradise is your abode! O father, you responded to the Lord Who has invited you!"[3]

Preparing the holy corpse for burial

Imam Ali (a.s.), alone, washed (ritually) and prepared the Prophet's corpse for burial due to his (the Prophet) own order. While washing the Prophet's body, Imam Ali (a.s.) sorrowfully said, "May my father and mother be sacrificed for you O messenger of Allah! By your death, something has ceased that it has not ceased by the death of any other than you; prophethood, revelation, and the news of the Heaven. You have been particular until you sufficed away from anyone other than you, and you have been popular until people were the same in you. If you had not enjoined on patience and forbidden from impatience, we would have exhausted our tears for you, and disease would have lasted long, and distress would have endured forever."[4]

[1] Ansab al-Ashraf, vol. 1 p.574.
[2] Tareekh al-Khamees, vol. 2 p. 192.
[3] Siyer A'lam an-Nubala', 2 p. 88, Sunan ibn Maja, vol. 1 p. 511.
[4] Nahjol Balagha, vol. 2 p. 255.

Imam Ali (a.s.) talked about this ghusl (ritual washing) saying, "I undertook his ghusl while the angels were my assistants. The house and the yards were full of clamor. Angels were coming down and angels were going up. Their whisperings did not leave my hearing. They were praying Allah for him."

Al-Abbas, the Prophet's uncle and Usama gave Imam Ali (a.s.) water from behind a curtain.[1] Good scent came out of the Prophet's body. Imam Ali (a.s.) said, "May my father and mother be sacrificed for you O messenger of Allah! You are good scented alive and dead."[2] The water, which the Prophet's corpse was washed with, was from a well called al-Ghars that the Prophet (a.s.) used to drink from.[3] Finishing the ritual washing, Imam Ali (a.s.) enshrouded the holy corpse and put it on a bed.
The prayer over the holy corpse

The first who offered the prayer on the great corpse was Allah from above His Throne, then Gabriel, Israfel, and then the angels groups by groups.[4] And then, Imam Ali (a.s.) offered the prayer on him.

When Muslims came to offer the prayer on the Prophet's corpse, Imam Ali (a.s.) said to them, "No one of you is to be an imam (in the prayer). He (the Prophet) is your imam alive and when dead."

So, Muslims came group by group to offer the brayer of the dead in lines with no imam. Imam Ali (a.s.) was standing beside the Prophet's corpse and saying, "Peace be on you, O prophet, and Allah's mercy and blessings. O Allah, we bear witness that he

[1]Al-Bidayeh wen Nihayeh, vol. 5 p. 263.
[2] At-Tabaqat al-Kubra, vol. 2 p. 63.
[3] Al-Bidayeh wen Nihayeh, vol. 5 p. 261.
[4] Hilyatul Awliya', vol. 4 p. 77.

has informed of what has been revealed to him, been loyal to his nation, and struggled in the way of Allah until Allah glorified His religion and perfected His word. O Allah, make us from those who follow what has been revealed to him, and fix us (on that) after him, and gather us with him."

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People said, “Amen.”[1]

The masses of Muslims passed by the Prophet’s pure body to see him off while overcome by sorrow and distress, because their savior, liberator, and teacher, who had established to them a great civilization and state that prevailed the world and had lit to them the life after their ignorance and deviation, died.

The burial

After the rituals of prayer on the holy corpse finished, Imam Ali (a.s.) dug the tomb and buried the sacred body in the last abode. He stood beside the tomb and said, “Patience is nice except for you, and impatience is ugly except for you. The calamity of your death is so great, and it is so great before and after you.”[2]

It was a very terrible day for all Muslims. The loss of their prophet was so great affliction to them that they could not bear. The Light of Allah and His great mercy that they used to see every moment was no longer among them since that moment. Sorrows and weeping filled every house everywhere.

But as for the pure progeny of the Prophet (a.s.), they were so terrified after his death. They feared that the Arabs, and especially the tribe of Quraysh, might revolt to avenge on the Prophet’s family, because the Prophet (a.s.) had killed their men for the sake of Islam. The tendency of avenging was deep-rooted in the Arabs, and it was Imam Ali (a.s.) who had killed their

[1] Kanzol Ummal, vol. 4 p. 54.
[2] Nahjol Balagha, vol. 3 p. 224.

men and heroes, and so they were eager to avenge. Imam as-Sadiq (a.s.) said,

“When the messenger of Allah (a.s.) died, his family spent the longest night and they thought that there would be no sky to shade and no earth to carry them, because the messenger of Allah had afflicted the near and the far (for the sake of Allah).”[1]

Anyhow, the Prophet’s death was the greatest of calamities that the Ahlul Bayt (a.s.) faced. It was the beginning of the terrible calamities that they suffered later on. Quraysh avenged and announced openly that, “Prophethood and caliphate should not gather together in one house.” And indeed it was so! The Ahlul Bayt (a.s.) were deprived of their rights and kept away from what Allah and His messenger had intended for them. After fifty years, the Prophet’s progeny were killed in the desert of Kerbala, their heads were carried on spears, and their women and children were taken prisoners and made to go from place to another unveiled before all classes of people

who looked at their faces that were unveiled unwillingly and by force though they were the Prophet's daughters! We are Allah's and to Him we shall return.

Thus our study on the Life of our great Prophet (a.s.) comes to an end, and I pray Allah the Almighty to accept this humble effort and make it useful to readers.

[1] Encyclopedia of Imam Ameerul Mo'minin Ali bin Abi Talib, vol. 2 p. 96-97.

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