

Adoption

Rasool Allah^{-saww}, adopted Zayd, who was a devout Muslim and met martyrdom, see some Ahadith below,

تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ بَعَثَ رَسُولُ اللَّهِ ص جَيْشاً ذَاتَ يَوْمٍ إِلَى قَوْمٍ مِنْ أَشْدَاءِ الْكُفَّارِ فَأَبْطَأَ عَلَيْهِمْ خَبْرُهُمْ وَ تَعَلَّقَ قَلْبُهُ بِهِمْ وَ قَالَ لَيْتَ لَنَا مَنْ يَتَعَرَّفُ أَخْبَارَهُمْ وَ يَأْتِينَا بِأَنْبَاءِهِمْ

Tafseer of the Imam (Hassan Al-Askari)^{-asws} – ‘Amir Al-Momineen^{-asws} said: ‘One day Rasool-Allah^{-saww} sent an army to a people from the hardened *Kafirs*, and their news had been delayed to him and his^{-saww} heart was concerned about them, so he^{-saww} said: ‘If only there was someone for us who could relate their news and come to us with their information’.

بَيْنَا هُوَ قَائِلٌ إِذْ جَاءَهُ الْبَشِيرُ بِهِمْ قَدْ ظَفَرُوا بِأَعْدَائِهِمْ وَ اسْتَوْلُوا وَ صَبَرُوهُمْ بَيْنَ قَتِيلٍ وَ حَرِيحٍ وَ أُسِيرٍ وَ انْتَهَبُوا أَمْوَالَهُمْ وَ سَبَوْا ذُرَارِيَهُمْ وَ عِيَالَهُمْ

While he^{-saww} was saying this, when the good news came that they had been victorious against their enemies and had sized them, and that they had become between the killed, and the injured, and captives, and their wealth had been seized and their offspring and their dependants had been made captives.

فَلَمَّا قَرَّبَ الْقَوْمُ مِنَ الْمَدِينَةِ خَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ص بِأَصْحَابِهِ يَتَلَقَاهُمْ فَلَمَّا لَقِيَهُمْ وَ رَأَوْهُمْ زَيْدُ بْنُ حَارِثَةَ وَ كَانَ قَدْ أَمَرَهُ عَلَيْهِمْ فَلَمَّا رَأَى زَيْدُ رَسُولَ اللَّهِ ص نَزَلَ عَنْ نَاقَتِهِ وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص وَ قَبَّلَ رِجْلَهُ ثُمَّ قَبَّلَ يَدَهُ فَأَخَذَهُ رَسُولُ اللَّهِ ص وَ قَبَّلَ رَأْسَهُ

So, when the group (army) was near to Al-Medina, Rasool-Allah^{-saww} went out to them along with his^{-saww} companions to meet them. When he^{-saww} did meet them, and their leader was Zayd Bin Harisa, and he^{-saww} had made him the leader upon them, and when Zayd saw Rasool-Allah^{-saww}, he descended from his she-camel and came over to Rasool-Allah^{-saww} and kissed his^{-saww} feet, then kissed his^{-saww} hand. So Rasool-Allah^{-saww} grabbed him and kissed his head.

ثُمَّ نَزَلَ إِلَى رَسُولِ اللَّهِ ص عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَبَّلَ رِجْلَهُ وَ يَدَهُ وَ ضَمَّهُ رَسُولُ اللَّهِ ص إِلَيْهِ

Then Abdullah Bin Rawaha descended unto Rasool-Allah^{-saww} and kissed his^{-saww} hand and his^{-saww} left, and Rasool-Allah^{-saww} embraced him to himself^{-saww}.

ثُمَّ نَزَلَ إِلَيْهِ سَائِرُ الْجَيْشِ وَ وَقَفُوا يُصَلُّونَ عَلَيْهِ وَ رَدَّ عَلَيْهِمْ رَسُولُ اللَّهِ خَيْرًا ثُمَّ قَالَ لَهُمْ حَدِّثُونِي خَيْرَكُمْ وَ حَالَكُمْ مَعَ أَعْدَائِكُمْ

Then the rest of the army descended and they paused greeting upon him^{-saww}, and Rasool-Allah^{-saww} responded goodly to them, then said to them: ‘Narrated to me your news, and you state with your enemies’.

وَ كَانَ مَعَهُمْ مِنْ أَسْرَاءِ الْقَوْمِ وَ ذُرَارِيَهُمْ وَ عِيَالَتِهِمْ وَ أَمْوَالِهِمْ مِنَ الدَّهَبِ وَ الْفِضَّةِ وَ صُنُوفِ الْأُمَيْعَةِ شَيْءٌ عَظِيمٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ عَلِمْتَ كَيْفَ حَالُنَا لَعَظُمَ تَعَجُّبُكَ

And there were with them from the captives of the people, and their offspring, and the dependants, and their wealth – from the gold, and the silver, and the kinds of belongings of great things. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} get to know our state, your^{-saww} wonder would be great’.

فَقَالَ رَسُولُ اللَّهِ ص لَمْ أَكُنْ أَعْلَمُ ذَلِكَ حَتَّى عَزَّيْبِيهِ الْآنَ جِبْرَائِيلُ ع وَ مَا كُنْتُ أَعْلَمُ شَيْئاً مِنْ كِتَابِهِ وَ دِينِهِ إِضْطاً حَتَّى عَلَّمَنِيهِ رَبِّي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ إِلَى قَوْلِهِ صِرَاطٍ مُسْتَقِيمٍ وَ لَكِنْ خَدُّتُوا بِذَلِكَ إِخْوَانَكُمْ هَؤُلَاءِ الْمُؤْمِنِينَ لِأَصْدَقِكُمْ فَقَدْ أَخْبَرَنِي جِبْرَائِيلُ ع

Rasool-Allah^{-saww} said: ‘I^{-saww} did not happen to know that until Jibraeel^{-as} just now informed me^{-saww}, and I^{-saww} did not know anything from His^{-azwj} Book and His^{-azwj} Religion as well until my^{-saww} Lord^{-azwj} Taught me^{-saww}. **And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman,** - up to His^{-azwj} Words: **the Straight Path [42:52]**. But narrate with that to your brethren, these *Momineen*, so they would ratify you, for Jibraeel^{-as} has informed me^{-saww} (with your truthfulness)’.

فَقَالُوا يَا رَسُولَ اللَّهِ ص إِنَّا لَمَّا قَرَّبْنَا مِنَ الْعَدُوِّ بَعَثْنَا عَيْنِي لَنَا لَتَعْرِفَ أَخْبَارَهُمْ وَ عُدَّتْهُمْ لَنَا فَرَجَعِ إِلَيْنَا يُخْبِرُنَا أَنَّهُمْ قَدَرُ أَلْفِ رَجُلٍ وَ كُنَّا أَلْفِي رَجُلٍ وَ إِذَا الْقَوْمُ قَدْ خَرَجُوا إِلَى ظَاهِرِ بَلَدِهِمْ فِي أَلْفِ رَجُلٍ وَ تَرَكُوا فِي الْبَلَدِ ثَلَاثَةَ أَلْفٍ يُوهِمُونَنَا أَنَّهُمْ أَلْفٌ

They said, ‘O Rasool-Allah^{-saww}! When we were close to the enemy, we sent a spy of ours to familiarise with their news and count (their number) for us. He returned to us informing us that they were approximately a thousand men, and we were two thousand men. And it was so that that the people had gone out to the back of their city among a thousand men, and they had left three thousand in the city which we were assuming that they were a thousand.

وَ أَخْبَرَنَا صَاحِبُنَا أَنَّهُمْ يَقُولُونَ فِي مَا بَيْنَهُمْ نَحْنُ أَلْفٌ وَ هُمْ أَلْفَانِ وَ لَسْنَا نَطِيقُ مُكَافَحَتَهُمْ وَ لَيْسَ لَنَا إِلَّا النَّحَاصُ فِي الْبَلَدِ حَتَّى تَضِيقَ صُدُورُهُمْ مِنْ مُنَادِلَتِنَا فَيُضْرَفُوا عَنَّا

And our companion informed us that they were saying in between them, ‘We are a thousand, and they are two thousand, and we would not be endure countering them, and there isn’t (a way) for us except that we fortify ourselves inside the city, until their chests are constricted from our houses, so they would disperse from us’.

فَتَجَرَّأْنَا بِذَلِكَ عَلَيْهِمْ وَ زَحَفْنَا إِلَيْهِمْ فَدَخَلُوا بَلَدَهُمْ وَ أَعْلَقُوا دُونَنَا بَابَهُ فَمَعَدْنَا نُنَازِلَهُمْ

We were encouraged by that against them, and we advanced towards them and entered their city, and we closed its gates behind us, and we sat awaiting them (for duel).

فَلَمَّا حَزَّ عَلَيْنَا اللَّيْلُ وَ صِرْنَا إِلَى نِصْفِهِ فَتَحُوا بَابَ بَلَدِهِمْ وَ نَحْنُ عَارُونَ نَائِمُونَ مَا كَانَ فِينَا مُتَّبِعٌ إِلَّا أَرْبَعَةٌ نَفَرٌ زَيْدُ بْنُ حَارِثَةَ فِي جَانِبٍ مِنْ جَوَانِبِ عَسْكَرِنَا يُصَلِّي وَ يَفْرَأُ الْقُرْآنَ وَ عَبْدُ اللَّهِ بْنُ رِوَاحَةَ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَفْرَأُ الْقُرْآنَ وَ فَتَادَةُ بْنُ التُّعْمَانَ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَفْرَأُ الْقُرْآنَ

When the night shielded upon us and went we came to its half (midnight), they opened the gate of their city, while we were heedless, sleeping. There were no attentive ones among us except for four persons – Zayd Bin Harisa in one side from the sides of our soldiers, praying *Salat* and reciting the Quran; and Abdullah Bin Rawaha in another side, praying *Salat* and

reciting the Quran; and Qatada Bin Al-Nu'man in another side, praying *Salat* and reciting the Quran; and Qays Bin Aasim in another side, praying and reciting the Quran.

وَقَيْسُ بْنُ عَاصِمٍ فِي جَانِبٍ آخَرَ يُصَلِّي وَيَقْرَأُ الْقُرْآنَ فَخَرَجُوا فِي اللَّيْلَةِ الظُّلَمَاءِ الدَّامِسَةِ وَرَشَقُونَا بِبَنَائِهِمْ وَكَانَ ذَلِكَ بَلَدَهُمْ وَهُمْ بِطَرَفِهِ وَمَوَاضِعِهِ عَالِمُونَ وَنَحْنُ بِهَا جَاهِلُونَ فَكَلَّمْنَا فِيمَا بَيْنَنَا وَدُهِينَا وَأُوتِينَا هَذَا لَيْلٍ مُظْلِمٍ لَا يُمَكِّنُنَا أَنْ نَنْقِي النَّيَالِ لِأَنَّا لَا نُبْصِرُهَا

They came out in the intense darkness of the night and fired their arrows at us. And it was their city, and they were familiar with its ways and its places, and we were ignorant with these. We said between us, 'They are cunning with us and coming to us, in the darkness of this night. It is not possible for us to dodge the arrows because we cannot see these coming'.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ رَأَيْنَا ضَوْءَهُ خَارِجاً مِنْ فِي قَيْسِ بْنِ عَاصِمٍ الْمُنْفَرِيِّ كَالنَّارِ الْمُشْتَعَلَةِ وَضَوْءاً خَارِجاً مِنْ فِي قَتَادَةَ بْنِ التُّعْمَانِ كَضَوْءِ الرَّهْرَةِ وَ الْمُشْتَرِي وَ ضَوْءاً خَارِجاً مِنْ فِي عَبْدِ اللَّهِ بْنِ رُوَاحَةَ كَشُعَاعِ الْقَمَرِ فِي اللَّيْلَةِ الْمُظْلِمَةِ وَ نُوراً سَاطِعاً مِنْ فِي زَيْدِ بْنِ الْحَارِثَةِ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ

While we were like that when we saw an illumination coming out from the mouth of Qays Bin Aasim Al-Miqary, like the flaming fire; and an illumination coming out from the mouth of Qatada Bin Al-Nu'man like the illumination of the venues and the Jupiter; and an illumination coming out from the mouth of Abdullah Bin Awaha like rays of the moon in the dark night; and light spread out from the mouth of Zayd Bin Harisa, more illuminating than the emerging sun.

وَ إِذَا تِلْكَ الْأَنْوَارُ قَدْ أَضَاءَتْ مُعَسِّكِرَنَا حَتَّى إِنَّهُ أَضْوَأُ مِنْ نِصْفِ النَّهَارِ وَ أَعْدَاؤُنَا فِي ظُلْمَةٍ شَدِيدَةٍ فَأَبْصَرْنَاهُمْ وَ عَمُوا عَنَّا فَفَرَّقَنَا زَيْدٌ عَلَيْهِمْ حَتَّى أَحْطَنَّا بِهِمْ وَ نَحْنُ نُبْصِرُهُمْ وَ هُمْ لَا يُبْصِرُونَنَا فَتَحَنَّنَ بَصْرَاهُ وَ هُمْ عُمِيَانٌ فَوَضَعْنَا عَلَيْهِمُ السُّيُوفَ فَصَارُوا بَيْنَ قَيْبِلٍ وَ حَرِيحٍ وَ أَسِيرٍ

And it was so that those lights had illuminated our soldiers until it was brighter than the middle of the day, and our enemies were in intense darkness. We could see them, but they were blinded from us, and Zayd Bin Harisa separated us to go against them until we had surrounded them, and we could see them, but they could not see us, and we were seeing ones and they were blind ones. We unsheathed our swords upon them, and they came to be between the killed, and the injured, and the captive.

وَ دَخَلْنَا بَلَدَهُمْ فَاشْتَمَلْنَا عَلَى الدَّرَارِيِّ وَ الْعِيَالِ وَ الْأَثَاثِ وَ الْأَمْوَالِ [وَ] هَدِيَهُ عِيَالُهُمْ وَ ذَرَارِيُّهُمْ وَ هَدِيَهُ أَمْوَالُهُمْ وَ مَا رَأَيْنَا يَا رَسُولَ اللَّهِ أَعْجَبَ مِنْ تِلْكَ الْأَنْوَارِ مِنْ أَفْوَاهِ هَؤُلَاءِ الْقَوْمِ الَّتِي عَادَتْ ظُلْمَةً عَلَى أَعْدَائِنَا حَتَّى مَكَّنْنَا مِنْهُمْ

And we entered their city, so we rounded up the offspring and the dependants, and the belongings, and the wealth – and these are their dependants and their offspring, and this here is their wealth. And, O Rasool-Allah^{-saww}! We have not seen anything stranger than those lights, from the mouths of these people, which returned the darkness upon our enemies until it enabled us from (being victorious over) them'.

فَقَالَ رَسُولُ اللَّهِ ص فَقُولُوا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا فَضَّلَكُمْ بِهِ مِنْ شَهْرِ شَعْبَانَ هَدِيَهُ كَانَتْ غُرَّةَ شَعْبَانَ وَ قَدْ انْسَلَخَ عَنْهُمْ الشَّهْرُ الْحَرَامُ وَ هَذِهِ الْأَنْوَارُ بِأَعْمَالِ إِخْوَانِكُمْ هَؤُلَاءِ فِي غُرَّةِ شَعْبَانَ وَ أُسْلِفُوا لَهَا أَنْوَاراً فِي لَيْلَتِهَا قَبْلَ أَنْ يَقَعَ مِنْهُمْ الْأَعْمَالُ

Rasool-Allah^{-saww} said: 'Say, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds', upon what He^{-azwj} has Graced you all with from the month of Shaban. This was the night of the first of Shaban, and the Sacred month had passed away from them, these are the lights with the deeds of

these brothers of yours during the first of Shaban. They sent forth the lights during its nights, before the deeds had even occurred from them’.

قَالُوا يَا رَسُولَ اللَّهِ وَمَا تِلْكَ الْأَعْمَالُ لِنَتَابِ عَلَيْهَا

They said, ‘O Rasool-Allah^{-saww}! And what are those deeds so we can be habitual upon it?’

قَالَ رَسُولُ اللَّهِ صَ أَمَّا قَيْسُ بْنُ عَاصِمٍ الْمِنْفَرِيُّ فَإِنَّهُ أَمَرَ بِمَعْرُوفٍ فِي يَوْمِ غُرَّةِ شَعْبَانَ وَ قَدْ نَهَى عَنْ مُنْكَرٍ وَ دَلَّ عَلَى خَيْرٍ فَلِذَلِكَ قَدِمَ لَهُ النُّورُ فِي بَارِحَةِ يَوْمِهِ عِنْدَ قِرَاءَتِهِ الْقُرْآنِ

Rasool-Allah^{-saww} said: ‘As for Qays Bin Aasim Al-Miqary, so he enjoined with the goodness during the day of the first of Shaban, and he had forbidden from evil, and pointed upon goodness. Therefore, due to that, the light preceded for him during the previous night of his day – with his recitation of the Quran.

وَ أَمَّا قَتَادَةُ بْنُ التُّعْمَانِ فَإِنَّهُ فَصَى دَيْنًا كَانَ عَلَيْهِ فِي يَوْمِ غُرَّةِ شَعْبَانَ فَلِذَلِكَ أَسْلَفَهُ اللَّهُ النُّورَ فِي بَارِحَةِ يَوْمِهِ

And as for Qatada Bin Al-Nu’man, so he fulfilled the debt which was upon him during the day of the first of Shaban, therefore, due to that, Allah^{-azwj} Sent forth the light during the previous night of his day.

وَ أَمَّا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَإِنَّهُ كَانَ بَرًّا بِوَالِدَيْهِ فَكَثُرَتْ غَنِيمَتُهُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّا كَانَ مِنْ عَدِهِ قَالَ لَهُ أَبُوهُ إِبْنِي وَ أَمَّا لَكَ حُبَّانٍ وَ إِنْ أَمْرَاتِكَ فَلَانَةَ تُؤْذِينَا وَ تَعِينُنَا وَ إِنَّا لَا نَأْمَنُ مِنَ انْتِفَالٍ فِي بَعْضِ هَذِهِ الْمَشَاهِدِ وَ لَسْنَا نَأْمَنُ أَنْ تُسْتَشْهَدَ فِي بَعْضِهَا فَمُتَدَاخِلْنَا هَذِهِ فِي أَمْوَالِكَ وَ يَزِدَادَ عَلَيْنَا بَعْثُهَا وَ عَيْهَا

And as for Abdullah Bin Rawaha, so he was righteous with his parents, and his booty was a lot during this night. When it was the morning, his father said to him, ‘I and your mother are both beloved to you, and your wife so and so, is hurting us and tiring us. And we are not secure of you being harmed during one of these confrontations, and we are not secure that you might be martyred in one of these, so you would include us in this wealth and she would increase her rebellion and her curses upon us’.

فَقَالَ عَبْدُ اللَّهِ مَا كُنْتُ أَعْلَمُ بِبَعْثِهَا عَلَيْكُمْ وَ كَرَاهِيَتِكُمْمَا لَهَا وَ لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَأَبْتُهَا مِنْ نَفْسِي وَ لَكِنِّي قَدْ أَبْتُهَا الْآنَ لِتَأْمَنَّا مَا تَحَدَّرَانِ فَمَا كُنْتُ بِالَّذِي أُحِبُّ مَنْ تَكْرَهَانِ فَلِذَلِكَ أَسْلَفَهُ اللَّهُ النُّورَ الَّذِي رَأَيْتُمْ

Abdullah said, ‘I did not know of her rebellion upon you, and her disliking you both, and had I known that I would have irrevocably divorced her from myself. But, I hereby irrevocably divorce her right now for you to be secure from what you are both cautious of, for I don’t want to be the one who loves the one who abhors you both’. Therefore, due to that, Allah^{-azwj} Sent forth the light which you saw.

وَ أَمَّا زَيْدُ بْنُ حَارِثَةَ الَّذِي كَانَ يَخْرُجُ مِنْ فِيهِ نُورٌ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ وَ هُوَ سَيِّدُ الْقَوْمِ وَ أَفْضَلُهُمْ فَلَقَدْ عَلِمَ اللَّهُ مَا يَكُونُ مِنْهُ فَاخْتَارَهُ وَ فَصَّلَهُ عَلَى عِلْمِهِ بِمَا يَكُونُ مِنْهُ إِنَّهُ فِي الْيَوْمِ الَّذِي وَلِيَ هَذِهِ اللَّيْلَةَ الَّتِي كَانَ فِيهَا ظَفَرُ الْمُؤْمِنِينَ بِالشَّمْسِ الطَّالِعَةِ مِنْ فِيهِ جَاءَهُ رَجُلٌ مِنْ مُنَافِقِي عَسْكَرِهِمْ يُرِيدُ التَّصْرِيحَ بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِسْنَادَ مَا بَيْنَهُمَا

And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating than the emerging sun – he was the chief of the people and their superior, and Allah-^{azwj} had Known what was to be happening from him. So He-^{azwj} Honored him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the *Momineen* were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali-^{asws} Bin Abu Talib-^{asws}, and spoiling whatever was between them.

فَقَالَ لَهُ يَخُ بَخٍ لَكَ أَصْبَحْتَ لَا تَنْظِرُ لَكَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَ وَ صَحَابَتِهِ وَ هَذَا بَلَاؤُكَ وَ هَذَا الَّذِي شَاهَدْنَاهُ نُورُكَ

He said to him, 'Congratulations, congratulations! You come to the morning and there is no match for you among the People-^{asws} of the Household of Rasool-Allah-^{saww} and his-^{saww} companions. This plague is your doing, and this light of yours which we witnessed'.

فَقَالَ لَهُ زَيْدُ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَ لَا تَفْرَطْ فِي الْمَقَالِ وَ لَا تَرْفَعْنِي فَوْقَ قَدْرِي فَإِنَّكَ بِذَلِكَ تُخَالِفُ وَ بِهِ كَافِرٌ وَ إِنِّي إِنْ تَلَقَّيْتُ مَقَالَكَ هَذِهِ بِالْتَّبُؤْلِ كَذَلِكَ

Zayd said to him, 'O servant of Allah-^{azwj}! Fear Allah-^{azwj} and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah-^{azwj} with that and would be a *Kafir* due to it, and so would I, if I were to accept this speech of your with the acceptance, that I was like that.

يَا عَبْدَ اللَّهِ أَلَا أُخْبِرُكَ بِمَا كَانَ فِي أَوَائِلِ الْإِسْلَامِ وَ مَا بَعْدَهُ حَتَّى دَخَلَ رَسُولُ اللَّهِ صَ الْمَدِينَةَ وَ زَوَّجَهُ فَاطِمَةَ عَ وَ وُلِدَتْ الْحُسَيْنُ وَ الْحُسَيْنُ عَ قَالَ بَلَى

O Abdullah! Shall I narrate to you with what was during the beginning of Al-Islam and what was after it, until Rasool-Allah-^{azwj} entered Al-Medina, and got (Syeda) Fatima-^{asws} married, and she-^{asws} was Blessed with Al-Hassan-^{asws} and Al-Husayn-^{asws}? He said, 'Yes'.

قَالَ إِنَّ رَسُولَ اللَّهِ صَ كَانَ لِي شَدِيدَ الْمَحَبَّةِ حَتَّى تَبَيَّنَ لِي ذَلِكَ فَكُنْتُ أَدْعِي زَيْدَ بْنَ مُحَمَّدٍ إِلَى أَنْ وُلِدَ لِعَلِيِّ الْحُسَيْنُ وَ الْحُسَيْنُ عَ فَكَرِهْتُ ذَلِكَ لِأَجْلِهِمَا وَ قُلْتُ لِمَنْ كَانَ يَدْعُونِي أَحِبُّ أَنْ تَدْعُونِي زَيْدًا مَوْلَى رَسُولِ اللَّهِ صَ فَإِنِّي أَكْرَهُ أَنْ أُضَاهِيَ الْحُسَيْنُ وَ الْحُسَيْنُ

He said, 'Rasool-Allah-^{saww} had intense love for me to the extent that he-^{saww} considered me as a son due to that. I used to be called, 'Zayd son of Muhammad-^{saww}, until (such time as) Ali-^{asws} was blessed with Al-Hassan-^{asws} and Al-Husayn-^{asws}. I disliked that for their-^{asws} reason, and I said to the one who was calling me as such, 'I would love it if you could call me, 'Zayd, slave of Rasool-Allah-^{saww}', for I dislike it that I should be (called) equalled to Al-Hassan-^{asws} and Al-Husayn-^{asws}.

فَلَمْ يَزَلْ ذَلِكَ حَتَّى صَدَّقَ اللَّهُ طَيِّبِي وَ أَنْزَلَ عَلَيَّ مُحَمَّدٍ صَ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ يَغْنِي قَلْبًا يُحِبُّ مُحَمَّدًا وَ آلَهُ وَ يُعْظِمُهُمْ وَ قَلْبًا يُعْظِمُهُمْ بِهِ عَدُوَّهُمْ كَعُظْمِهِمْ أَوْ قَلْبًا يُحِبُّ بِهِ أَعْدَاءَهُمْ بَلْ مَنْ أَحَبَّ أَعْدَاءَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ

I did not cease to be like that until Allah-^{azwj} Ratified my thinking and Revealed unto Muhammad-^{saww}: **Allah has not Made for any man two hearts within him [33:4]** – meaning a heart which loves Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and reveres them-^{asws}, and a heart revering others with it like their-^{asws} reverence; or a heart revering their-^{asws} enemies with it. But, the one who loves their-^{asws} enemies, so he is (actually) hating them-^{asws} and does not

love them^{-asws}, (and the one who equates them^{-asws} with their^{-asws} friends, so he (actually) hates them and does not love them^{-asws}).

ثُمَّ قَالَ وَ مَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تَظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ يَغْنِي الْحَسَنُ وَ الْحُسَيْنُ عَ أَوْلَى بِبُنْتِةِ رَسُولِ اللَّهِ ص فِي كِتَابِ اللَّهِ وَ فَرَضِيهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا إِحْسَانًا وَ إِكْرَامًا لَا يَبْلُغُ ذَلِكَ مَحَلَّ الْأَوْلَادِ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Then He^{-azwj} Said: **nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4]** – up to His^{-azwj} Words **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]** - meaning Al-Hassan and Al-Husayn^{-asws} are foremost with the sonship of Rasool-Allah^{-saww} in the the Book of Allah^{-azwj} and His^{-azwj} Obligations **than the Believers and the Emigrants except that you should do good to your friends** – doing favours and be honouring. That does not reach a position of the children, **that was in the Written Book [33:6]**.

فَعَرَفُوا ذَلِكَ وَ جَعَلُوا يَقُولُونَ زَيْدٌ أَخُو رَسُولِ اللَّهِ ص فَمَا زَالَ النَّاسُ يَقُولُونَ لِي هَذَا وَ أَكْرَهُهُ حَتَّى أَعَادَ رَسُولُ اللَّهِ ص الْمُرَاخَاةَ بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

They left that (calling me as the son of Muhammad^{-saww}) – and went on saying, ‘Zayd, brother of Rasool-Allah^{-saww}’. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah^{-azwj} established the brotherhood between him^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws}.

ثُمَّ قَالَ زَيْدٌ يَا عَبْدَ اللَّهِ إِنَّ زَيْدًا مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ كَمَا هُوَ مَوْلَى رَسُولِ اللَّهِ ص فَلَا تَجْعَلْهُ نَظِيرَهُ وَ لَا تَرْفَعَهُ فَوْقَ قَدْرِهِ فَتَكُونَ كَالنَّصَارَى لَمَّا رَفَعُوا عِيسَى ع فَوْقَ قَدْرِهِ فَكَفَرُوا بِاللَّهِ الْعَظِيمِ

Then Zayd said, ‘O servant of Allah^{-azwj}! Zayd is a slave of Ali^{-asws} Bin Abu Talib^{-asws} just as he^{-asws} is a slave of Rasool-Allah^{-saww}, therefore do not make him (Zayd) to be his^{-asws} peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa^{-as} above his^{-as} worth, they disbelieving in Allah^{-azwj}, the Exalted, the Magnificent’.

قَالَ رَسُولُ اللَّهِ ص فَلِذَلِكَ فَضَّلَ اللَّهُ زَيْدًا بِمَا رَأَيْتُمْ وَ شَرَّفَهُ بِمَا شَاهَدْتُمْ

Rasool-Allah^{-saww} said: ‘Thus, due to that, Allah^{-azwj} Graced Zayd with what you saw, and Ennobled him with what you witnessed.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الَّذِي أَعَدَّهُ اللَّهُ لَزَيْدٍ فِي الْآخِرَةِ لَيَصْغُرُ فِي جَنْبِهِ مَا شَهِدْتُمْ فِي الدُّنْيَا مِنْ نُورِهِ إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ وَ نُورُهُ يَسِيرُ أَمَامَهُ وَ خَلْفَهُ وَ يَمِينَهُ وَ يَسَارَهُ وَ فَوْقَهُ وَ تَحْتَهُ مِنْ كُلِّ جَانِبٍ مَسِيرَةَ مِائَتِي أَلْفِ سَنَةٍ.

By the One^{-azwj} Whom Sent me^{-saww} with the Truth as a Prophet^{-saww}! That which Allah^{-azwj} has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years”.¹

¹ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 3 Ch 37 H 31

Further explanation from the Holy Quran:

وَأَذْكُرَنَّ مَا يَنْتَلِي فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا {34} إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَاتِتِينَ وَالْقَاتِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِعِينَ وَالصَّانِعَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {35} وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {36}

[33:34] And Remember what is recited in your houses of the Verses of Allah and the wisdom; surely Allah is Knower of subtleties [33:35] Surely the Muslim men and the Muslim women, and the Believing men and the Believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember - Allah has Prepared for them Forgiveness and a mighty Recompense [33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter; and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه و آله) خطب على زيد بن حارثة زينب بنت جحش الأسدية، من بني أسد بن خزيمه، و هي بنت عمه النبي (صلى الله عليه و آله) فقالت: يا رسول الله، حتى أوامر نفسي فأنظر.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding his^{azwj} Words **[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter.** And that Rasool-Allah^{saww} married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah^{saww}. So she said, 'O Rasool-Allah^{saww}, until there are orders for myself, I shall wait.

فأنزل الله: وَ مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا فقالت: يا رسول الله، أمرني ببيدك. فزوجها إياه، فمكثت عند زيد ما شاء الله، ثم إنهما تشاجرا في شيء إلى رسول الله (صلى الله عليه و آله)، فنظر إليها النبي (صلى الله عليه و آله) فأعجبته، فقال زيد: يا رسول الله، ائذن لي في طلاقها، فإن فيها كبرا، و إنها لتؤذيني بلسانها، فقال رسول الله (صلى الله عليه و آله): «اتق الله، و أمسك عليك زوجك، و أحسن إليها».

So Allah^{azwj} Revealed **[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter, and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying.** So, she said, 'My life is in your hands'. So he^{saww} got her married to him (Zayd). So, she remained with Zayd for as long as Allah^{azwj} so Desired it. Then they quarrelled about something to Rasool-Allah^{saww}. So the Prophet^{saww} looked towards her and she astounded him^{saww}. Zayd said, 'O Rasool-Allah^{saww}, allow me to divorce her, for she is arrogant, and she hurts me with her tongue'. So Rasool-Allah^{saww} said: 'Fear Allah^{azwj} and hold on to your spouse, and be good to her'.

ثم إن زيدا طلقها، و انقضت عدتها، فأنزل الله نكاحها على رسول الله، فقال: فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا.

Then Zayd divorced her, and she spent her waiting period, so Allah^{-azwj} Revealed that she should be married to Rasool-Allah^{-saww}, so He^{-azwj} Said [33:37] **But when Zayd had accomplished his want of her, We Married her to you**.²

Adopting a Good Child:

عنه، عن أبيه أبي عبد الله البرقي، عن ابن فضال، عن عبد الله بن بكير، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: لا خير في ولد الزنا ولا في بشره ولا شعره ولا في لحمه ولا في دمه ولا في شيء منه (يعني ولد الزنا). وفي رواية أبي خديجة، عن أبي - عبد الله عليه السلام، قال: ان كان أحد من أولاد الزنا نجاً لنجا سائح بني اسرائيل، فقيل له: وما سائح بني اسرائيل؟ - قال: كان عابداً، فقيل له: ان ولد الزنا لا يطيب أبداً ولا يقبل الله منه عملاً، قال: فخرج يسبح بين الجبال ويقول: ما ذنبي؟.

From him, from his father Abu Abdullah Al Barqym from Ibn Fazaal, from Abdullah Bin Bakeyr, from Zarara who said,

'I heard Abu Ja'far^{-asws} saying: 'There is no good in a child born of adultery, neither with his evil, nor in his hair, nor in his flesh, nor in his blood, nor in anything from him (meaning the one born of adultery)'. And in a report of Abu Khadeeja, Abu Abdullah^{-asws} has said: 'If there is anyone from the illegitimate children who would be saved, it would be the traveller of the Children of Israel'. So it was said to him^{-asws}, 'And what is the traveller of the Children of Israel?' He^{-asws} said: 'He was a worshipper'. So it was said to him, 'One born of adultery will not be good, ever, nor will Allah^{-azwj} Accept deeds from him'. So he went out travelling between the mountains, and he was saying, 'What is my sin?'³

A birth is blessed if marriage was performed as per traditions of a community:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ قَالَ كَانَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَدِيقٌ لَا يَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَانًا فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحَدَائِينَ وَ مَعَهُ غُلَامٌ لَهُ سِنْدِيٌّ يَمْشِي حَلْفُهُمَا إِذَا التَفَّتَ الرَّجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرَهُ فَلَمَّا نَظَرَ فِي الرَّابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَيْنَ كُنْتَ

Abu Ali Al -ashary, from Muhammad Bin Salim, from Ahmad Bin N-azar, from Amro Bin Nu'man Al Ju'fy who said,

'There used to be a friend for Abu Abdullah^{-asws} who was almost never separate from him^{-asws} whenever he^{-asws} went to a place. So while he was walking with him^{-asws} among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, 'O son of the adulteress! Where were you?'

² تفسير القمي 2: 194

³ Al Mahaasin – V 1 Bk 3 H 100

قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَدَهُ فَصَكَ بِهَا جَبْهَةَ نَفْسِهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ تَقْدِيفُ أُمَّهُ قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرَعًا فَإِذَا لَيْسَ لَكَ وَرَعٌ فَقَالَ جَعَلْتُ فِدَاكَ إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحًا نَنَحَّ عَنِّي

He (the narrator) said, 'So Abu Abdullah^{-asws} raised his^{-asws} hand and hit his^{-asws} own forehead with it, then said: 'Glory be to Allah^{-azwj}! You slander his mother, and I^{-asws} used to view the piety being for you, but there is no piety for you'. So he said, 'May I be sacrificed for you^{-asws}! His mother was a Sindy woman, a Polytheist'. So he^{-asws} said: 'But don't you know that for every community there is a (form of) marriage? Stay away from me^{-asws}'.

قَالَ فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتَّى فَرَقَ الْمَوْتُ بَيْنَهُمَا .

He (the narrator) said: 'So I did not see him^{-asws} walking with him until the death separated the two of them'.

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحًا يَحْتَجِرُونَ بِهِ مِنَ الزِّنَا .

And in another report, '(He^{-asws} said): 'For every community there is a (form of) marriage by which they are being withheld from the adultery'.⁴

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 5