

BILAL IBN RABAH AL- HABSHI^{-RA}

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What Ahadith say about Bilal Al-Habshi^{-ra}

(1) Imam Al-Baqir^{-asws} and Al-Sadiq^{-asws} said: 'Bilal was pious slave (of Allah^{-azwj})'.¹

(2) Imam al-Sadiq^{-asws} said: 'May Allah^{-azwj} bless Bilal; he was among the devotees of Ahl Al-Bayt^{-asws}'.²

Introduction:

In this short article, an attempt has been made to compile some basic information on the life of Bilal Habshi^{-ra}, initially; a brief biography of Bilal^{-ra} is presented from a book 'معجم رجال الحديث 270/4' followed by a collection of some Ahadith where Bilal^{-ra} has been mentioned by the Masomeen^{-asws}.

اسمه وكنيته ونسبه

أبو عبد الله، وقيل: أبو عمرو، بلال بن رباح الحبشي، مولى رسول الله (صلى الله عليه وآله).

Name, Surname and Lineage:

Abu Abdullah and was also Abu Amr, Bilal ibn Rabah al-Habshi, the freed slave of the Messenger of Allah^{-saww}.

ولادته

لم تُحدّد لنا المصادر تاريخ ولادته ومكانها، إلا أنه من أعلام القرن الأول الهجري.

Date of Birth:

We do not know the exact date and place of birth but it is estimated that it was in the first century of Islamic calendar (After Hijrat).

صحابته

كان (رضي الله عنه) من أصحاب رسول الله (صلى الله عليه وآله).

¹ من لا يحضره الفقيه 1/284، ح 872

² الاختصاص: 73.

Companion:

(Bilal) was one (may Allah be pleased with him) of the companions of the Messenger of Allah^{-saww}.

جوانب من حياته

يُعدّ من السابقين إلى الإسلام، وتحمل الأذى الكثير في سبيل الله عندما كان في مكّة، شأنه في ذلك شأن الأبرار من الصحابة الذين أسلموا في بداية الدعوة السريّة، وشهد بدرًا وأحدًا والخندق والمشاهد كلّها مع رسول الله (ص)، وكان مؤدّنًا لرسول الله (صلى الله عليه وآله).

Life Profile:

(Bilal) is among the former of Islam, who did extensive worship for the sake of Allah when he embraced Islam in Mecca, like the righteous of the 'Sahaabah' (companions) who were converted to Islam in the beginning of the (Prophet^{-saww}'s) call to Islam, and was present at wars of Badr and Khandak (Trench) and witnessed all the major events in the life time of the Holy Prophet^{-saww} and was 'the muezzin' the Azan recitor of the Prophet of Allah^{-saww}.

من أقوال الأئمّة (عليهم السلام) فيه

1. قال الإمام الباقر أو الإمام الصادق (عليهما السلام): «إنّ بلالاً كان عبداً صالحاً».

2. قال الإمام الصادق (عليه السلام): «رحم الله بلالاً؛ فإنّه كان يُحَبِّتُنَا أهل البيت».

Ahadith of Masomeen^{-asws} About Bilal^{-ra}:

(1) Imam Al-Baqir^{-asws} and Al-Sadiq^{-asws} said: 'Bilal was pious slave (of Allah^{-azwj})'.³

(2) Imam al-Sadiq^{-asws} said: 'May Allah^{-azwj} bless Bilal; he was among the devotees of Ahl Al-Bayt^{-asws}'.⁴

وفاته

تُوفِّي (رضي الله عنه) ما بين عام 17 هـ إلى 25 هـ بالشام.

³ من لا يحضره الفقيه 1/284، ح 872

⁴ الاختصاص: 73.

Bilal's Death:

(Bilal) died (may Allah be pleased with him) between the year 17 AH to 25 AH in Shaam.

Ahadith in Praise of Bilal ibn Rabah al-Habashi^{ra}

The following Ahadith are taken from the 'Tafseer-e-Imam Hassan Al-Askari^{asws}', a Tafseer of Holy Quran as taught by Imam Hassan Al-Askari^{asws} to two of his^{asws} students.⁵

قال: وجاء رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين إن بلالا كان يناظر اليوم فلانا، فجعل بلال يلحن في كلامه، وفلان يعرب، ويضحك من بلال. فقال أمير المؤمنين (عليه السلام): يا عبدالله، إنما يراد إعراب الكلام وتقويمه لتقويم الاعمال وتهذيبها، ماذا ينفع فلانا إعرابه وتقويمه لكلامه إذا كانت أفعاله ملحونة أقبح لحن؟ وما يضر بلالا لحنه في كلامه إذا كانت أفعاله مقومة أحسن تقويم، مهذبة أحسن تهذيب؟

قال الرجل: يا أمير المؤمنين وكيف ذاك؟ قال: حسب (بلال) من التقويم لأفعاله والتهذيب لها أنه لا يرى أحدا نظيرا لمحمد رسول الله (صلى الله عليه وآله) ثم لا يرى أحدا بعده نظيرا لعلي بن أبي طالب، وأنه يرى أن كل من عاند عليا فقد عاند الله ورسوله، ومن أطاعه فقد أطاع الله ورسوله. وحسب فلان من الاعوجاج واللحن في أفعاله التي لا ينتفع معها بأعرابه لكلامه بالعربية، وتقويمه للسانه أن يقدم الاعجاز على الصدور، والاستاه على الوجوه وأن يفضل الخل في الخلاوة على العسل، والحنظل في الطيب، والعدوبة على اللبن يقدم على ولي الله عدو الله الذي لا يناسبه في شيء من الخصال فضله. هل هو إلا كمن قدم مسيلمة على محمد في النبوة والفضل؟ ما هو إلا من الذين قال الله تعالى: " هل ننبتكم بالآخرين أعمالا الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا " (هل هو إلا من اخوان) أهل حرورا؟ قوله عزوجل: " ان الذين كفروا سواء عليهم ءأندرتهم أم لم تنذرهم لا يؤمنون ":

The Holy Imam Hassan Al-Askari^{asws} said: 'A man went to Amir-ul-Momineen^{asws} and said: 'O Amir-ul-Momineen^{asws}! I saw Bilal^{ra} having a discussion with someone today and Bilal^{ra} was making mistakes in his speech and the other man who was an Arab was laughing at Bilal^{ra} over the mistakes in his speech.' Amir-ul-Momineen^{asws} said: 'O servant of Allah^{azwj}! You only need the strength of speech for the strength of the deeds. What benefit will that person get for the strength in his speech when his deeds are bad and ugly? And what loss will Bilal^{ra} have due to the lack of his power of expression when his deeds are strong and he is of good stature and is polite?'

The man said: O Amir-ul-Momineen^{asws}! How can that be?' He^{asws} said: 'It is sufficient for Bilal^{ra} in the strength of his deeds and politeness that he does not see anyone as equivalent of Muhammad the Messenger of Allah^{saww} and then does not see anyone after him^{saww} to be the equivalent of Ali^{asws} Bin Abi Talib^{asws}, and he sees all those that are the enemies of Ali^{asws} to be the enemies of Allah^{azwj} and His Messenger^{saww}, and

⁵ <http://hubeali.com/tafseer-e-imam-hassan-askari-asws>

the obedience of Ali^{-asws} to be the obedience of Allah^{-azwj} and His Messenger^{-saww}. It is sufficient for that person's deeds and the correct expressions in his speech of Arabic and the strength of his tongue, that is he gives preference to his back over his chest, his backside over his face and (similarly) in sweetness, vinegar over honey, and considers 'Hanzal'⁶ to be tastier than milk. He steps over the Guardian of Allah^{-azwj} to the enemy of Allah^{-azwj} and does not relate anything of his^{-asws} virtues and characteristics. In this act of his, is he not like the one who gives preference to Musaylama the liar over Muhammad^{-saww} in the matter of Prophethood?

He is like the one for whom Allah^{-azwj} has Said **"Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labour is lost in this world's life and they think that they are well versed in skill of the work of hands. [18:103 & 4].** Is he not except from the Khwarijites?'

The Words of the Almighty "Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe". – VERSE 6.⁷

Imam Ali^{-asws} Ibn al-Hussain^{-asws} Mentions Bilal's Merits:

قال علي بن الحسين (عليهما السلام): وهؤلاء خيار من أصحاب رسول الله (صلى الله عليه وآله) عذبهم أهل مكة ليفتنوهم عن دينهم، منهم بلال، وصهيب، وخباب، وعمار بن ياسر وأبواه: فأما بلال، فاشتراه أبو بكر بن أبي قحافة بعبد له أسودين، ورجع إلى النبي (صلى الله عليه وآله) فكان تعظيمه لعلي بن أبي طالب (عليه السلام) أضعاف تعظيمه لابي بكر. فقال المفسدون: يا بلال كفرت النعمة، ونقضت ترتيب الفضل، أبو بكر مولاك الذي اشتراك وأعتقتك، وأنقذك من العذاب، ووفر عليك نفسك وكسبك، وعلي ابن أبي طالب (عليه السلام) لم يفعل بك شيئا من هذه، وأنت توقر أبا الحسن عليا بما لا توقر أبا بكر، إن هذا كفر للنعمة وجهل بالترتيب. فقال بلال: أفيلزمي أن أوقر أبا بكر فوق توقيري لرسول الله (صلى الله عليه وآله)؟ قالوا: معاذ الله. قال: قد خالف قولكم هذا قولكم الاول، إن كان لا يجوز لي أن أفضل عليا (عليه السلام) على أبي بكر، لأن أبا بكر أعتقتني، فكذلك لا يجوز أن أفضل رسول الله صلى الله عليه وسلم على أبي بكر، لأن أبا بكر أعتقتني، قالوا: لا سواء إن رسول الله (صلى الله عليه وآله) أفضل خلق الله.

قال بلال ولا سواء أيضا أبو بكر وعلي، إن عليا . هو . نفس أفضل خلق الله، فهو . أيضا . أفضل خلق الله بعد نبيه (صلى الله عليه وآله)، وأحب الخلق إلى الله تعالى لاكله الطير مع رسول الله (صلى الله عليه وآله) الذي دعا: " اللهم ائتني بأحب خلقك إليك " وهو أشبه خلق الله برسول الله لما جعله أخاه في دين الله. وأبو بكر لا يلتمس . مني . ما تلتسون، لانه يعرف من فضل علي (عليه السلام) ما تجهلون أي يعرف أن حق علي . علي . أعظم من حقه، لانه أنقذني من رق عذاب الذي لو دام علي وصبرت عليه لصرت إلى جنات عدن، وعلي أنقذني من رق عذاب الابد، وأوجب لي بمولاتي له وتفضيلي إياه نعيم الابد.

Imam Ali^{-asws} Bin Al-Hussain^{-asws} said: 'And those who were the best of the companions of the Messenger of Allah^{-saww} who were punished by the people of Mecca and were in trials for their religion, among them were Bilal, and Saheeb, and Khabab, and Ammar Bin Yasser and his parents. And as for Bilal, Abu Bakr Bin Qohafa had bought him in

⁶ A very bitter drink

⁷ Tafseer-e-Imam Hassan Askari^{-asws}, H. 50

exchange for two of his black slaves, and he returned (him) to the Prophet^{-saww} and used to have more reverence to Ali^{-asws} Bin Abu Talib^{-asws} than to Abu Bakr'.

The mischief-makers said: 'O Bilal^{-ra}! You have disbelieved in the bounties, and have reversed the order of preference. Abu Bakr is your master who has bought you, and freed you, and saved you from the punishment, and gave to yourself your own wealth, whereas Ali^{-asws} Bin Abu Talib^{-asws} has not done to you anything from this, and you are revering Abu Al-Hassan Ali^{-asws} in a way that you do not revere Abu Bakr. This is disbelief in the bounties, and ignorance of sequential order'.

Bilal said: 'Is it a must for me to revere Abu Bakr more than to revere the Messenger of Allah^{-saww}?' They said: 'Allah^{-azwj} Forbid!' He said: 'These words or yours are against your previous words. If it were not permissible for me to prefer Ali^{-asws} over Abu Bakr, because Abu Bakr freed me, similarly it would not be permissible for me to prefer the Messenger of Allah^{-saww} over Abu Bakr, because Abu Bakr freed me'. They said: 'They^{-asws} are not equal, for the Messenger of Allah^{-saww} is the highest of the creation of Allah^{-saww}'.

Bilal said: 'And Abu Bakr and Ali^{-asws} are also not equal, for Ali^{-asws} himself is the highest of the creation of Allah^{-azwj}, and he^{-asws} is also the highest of the creation of Allah^{-azwj} after His^{-azwj} Prophet^{-saww}, and the most beloved of the creation of Allah^{-azwj} for having eaten the bird with the Messenger of Allah^{-saww} by the supplication "Our Allah^{-azwj}! Give it to me by the most beloved to You^{-azwj}", and he^{-asws} is the most similar from the creation of Allah^{-azwj} to the Messenger of Allah^{-saww}, when Allah^{-azwj} Made him^{-asws} to be his^{-saww} brother in the Religion of Allah^{-azwj}'.

'And Abu Bakr does not seek from me that which you are seeking, because he is aware of the elevated status of Ali^{-asws} which you are ignorant of. Meaning, he understands that the right of Ali^{-asws} on me is greater than his right, because Ali^{-asws} has freed me from the slavery of everlasting punishment, and for being patient to him^{-asws} enjoined on me the Gardens of Bliss. And, Ali^{-asws} has saved me from eternal Punishment and obligated to me, by my being in his^{-asws} Mastership, and my having preferred him^{-asws}, is for eternal Bounties'.⁸

Bilal^{-ra} was the Preferred Azan Recitor of the Holy Prophet^{-saww}:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ طُولَ حَائِطِ مَسْجِدِ رَسُولِ اللَّهِ ص قَامَةً فَكَانَ يَقُولُ ص لِبِلَالٍ إِذَا دَخَلَ الْوَقْتُ يَا بِلَالُ ااعْلُ فَوْقَ الْجِدَارِ وَ ارْفَعْ صَوْتَكَ بِالْأَذَانِ فَإِنَّ اللَّهَ قَدْ وَكَّلَ بِالْأَذَانِ رِيحًا تَرْفَعُهُ إِلَى السَّمَاءِ وَ إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْأَذَانَ مِنْ أَهْلِ الْأَرْضِ قَالُوا هَذِهِ أَصْوَاتُ أُمَّةٍ مُحَمَّدٍ ص بِتَوْحِيدِ اللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَعْفِفُونَ لِأُمَّةٍ مُحَمَّدٍ ص حَتَّى يُفْرَغُوا مِنْ تِلْكَ الصَّلَاةِ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from Abd Allah ibn Sinan who has said the following:

⁸ Tafseer Imam Hassan Askari^{-asws}, H. 365

'Abu 'Abd Allah^{asws} has said that the height of the wall of the Masjid of the Messenger of Allah^{saww} was equal to the height of a man. He^{saww}, the Messenger of Allah would say to Bilal^{ra}, 'When time comes, O Bilal, climb on the wall and raise your voice with Azan. Allah has assigned a wind to raise Azan (O the heaven and that the angels upon hearing Azan from the people of earth say, 'This is the voice of the followers of Prophet Muhammad about Oneness of Allah^{azwj}.' They ask forgiveness for the followers of Muhammad^{saww}, until they complete that prayer'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَدَّانُ ابْنُ أُمِّ مَكْتُومٍ لِصَلَاةِ الْعَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ ص وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَدَّانُ الْمُؤَدَّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَدِّنُ بِلَالٍ فَإِذَا أَدَّانُ بِلَالٍ فَعِنْدَ ذَلِكَ فَأَمْسِكْ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-'Ala' ibn Razin from Musa ibn Bakr from Zurarah who has said the following:

"Abu 'Abd Allah^{asws} has said that ibn 'Umm Maktum once said Azan for the morning Salat (prayer) and a man passed by the Messenger of Allah^{saww}, who was eating. He^{saww} invited the man to eat Suhur (breakfast in the morning before dawn). He said. 'O Messenger of Allah, Mu'adhhdhin has said Azan for the morning Salat.' The Messenger of Allah^{saww} said, 'Ibn 'Umm Maktum says Azan in the night; when Bilal says Azan, then you must stop eating'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحَيْطِ الْأَبْيَضِ مِنَ الْحَيْطِ الْأَسْوَدِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِلَالٌ يُؤَدِّنُ لِلنَّبِيِّ ص وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَدِّنُ بِلَالٍ وَ يُؤَدِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ ص إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu 'Urnayr from Hamrnad from al-Halabiy who has said the following:

'I once asked Abu Abd Allah^{asws} about the case of 'The white twine from the black twine.' He^{asws} said, 'It is the whiteness of the day out of the blackness of the night.' Imam^{asws} said, 'Bilal and ibn 'Umm Maktum would say Azan for the Holy prophet^{saww}. Ibn 'Umm Maktum was blind and would say Azan in the night. Bilal, however, would say Azan when it was dawn. The Holy prophet^{saww} said, 'When you hear the voice of Bilal then stop eating and drinking, because its morning time'.¹¹

وَ كَانَ بِلَالٌ يُؤَدِّنُ بَعْدَ الصُّبْحِ فَقَالَ النَّبِيُّ ص إِنَّ ابْنَ أُمِّ مَكْتُومٍ يُؤَدِّنُ بِاللَّيْلِ فَإِذَا سَمِعْتُمْ أَذَانَهُ فَكُلُوا وَ اشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ بِلَالٍ فَعَوَّزَتْ الْعَامَّةُ هَذَا الْحَدِيثَ عَنْ جِهَتِهِ وَ قَالُوا إِنَّهُ ع قَالَ إِنَّ بِلَالًا يُؤَدِّنُ بِلَالٍ فَإِذَا سَمِعْتُمْ أَذَانَهُ فَكُلُوا وَ اشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ

⁹ 308 : ص : 3 ج : الكافي , H. 31

¹⁰ Al-Kafi, Vol. 3, H 6333, Ch. 18, h 1, بَابُ الْفَجْرِ مَا هُوَ وَمَتَى يَجْلُ وَمَتَى يَحْرُمُ الْأَكْلُ

¹¹ Ibid, h. 3

Bilal^{ra} would say Azan in the morning and Prophet Mohammed^{-saww} says 'Ibn Maktum would give Azan at night, people should keep on eating and taking water until they hear the Azan from Bilal. But others (Ammah) reverted this Hadith and said that the Prophet of Allah^{-saww} has said that eat when Bilal recites Azan and stop eating when you hear Ibn Maktum's Azan (for the end of Saher).¹²

وَرُوي أَنَّهُ لَمَّا قُبِضَ النَّبِيُّ ص ائْتَمَعَ بِبِلَالٍ مِنَ الْأَذَانِ وَ قَالَ لَا أُؤَدِّنُ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ص وَ إِنَّ فَاطِمَةَ ع قَالَتْ ذَاتَ يَوْمٍ لِيَّيْ أَشْتَهِي أَنْ أَسْمَعَ صَوْتِ مُؤَدِّنِ أَبِي ع بِالْأَذَانِ فَبَلَغَ ذَلِكَ بِبِلَالٍ فَأَخَذَ فِي الْأَذَانِ فَلَمَّا قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ذَكَرْتُ أَبَاهَا ع وَ أَيَّامَهُ فَلَمْ تَتَمَّالِكْ مِنَ الْبُكَاءِ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ شَهَّتْ فَاطِمَةُ ع شَهْمَةً وَ سَقَطَتْ لَوَجْهِهَا وَ عُشْبِي عَلَيْهَا فَقَالَ النَّاسُ لِيَلَالِ أَمْسِكْ يَا بِلَالُ فَقَدْ فَارَقَتْ ابْنَةَ رَسُولِ اللَّهِ ص الدُّنْيَا وَ ظَنُّوا أَنَّهَا قَدْ مَاتَتْ فَقَطَعَ أَذَانَهُ وَ لَمْ يُبَيِّمَهُ فَأَفَاقَتْ فَاطِمَةُ ع وَ سَأَلَتْهُ أَنْ يُبَيِّمَ الْأَذَانَ فَلَمْ يَفْعَلْ وَ قَالَ لَهَا يَا سَيِّدَةَ الْبَنَاتِ إِنِّي أَحْسَنِي عَلَيْكِ بِمَا تُنْزِلِينَهُ بِنَفْسِكَ إِذَا سَمِعْتَ صَوْتِي بِالْأَذَانِ فَأَعَفْتُهُ عَنْ ذَلِكَ

And it has been narrated that after the (Shahadat of) Prophet Mohammed^{-saww}, Bilal^{ra} stop saying Azan and committed to himself that he will never Recite Azan for anyone after the Holy Prophet^{-saww}. However, one day Syeda Fatima^{-asws} said: 'I would like to hear Azan of my father's 'Moazin' (the Azan recitor), upon getting this news, Bilal^{ra} started reciting Azan but when he said 'Allah ho Akbar Allah ho Akbar' Syeda^{-asws} started crying upon remembering the time of her^{-asws} father^{-saww}, and when Bilal^{ra} came to the words 'Ashhadooannah Mohammed dur Rasool Allah' Syeda^{-asws} fell on the ground while crying hard and people asked Bilal^{ra} to stop saying Azan, and Bilal stopped the Azan, as people feared for the life of Syeda Fatima^{-asws}, Syeda^{-asws} after recovering from the intense grief asked him^{-ra} to continue but Bilal^{ra} politely replied I cannot excuse myself for adding to your grief, so please forgive me from this task.¹³

¹² Manla YaHazar ul Faqqih, H. 906

¹³ Manla YaHazar ul Faqqih, H. 907 باب الأذان و الإقامة و ثواب المؤذني 297 1 من لايحضره الفقيه

APPENDIX I

Bilal's Name is Included in Pious Devotees and He Performed Important Tasks

Hadith 1:

وأما كلام الذراع المسمومة فان رسول الله (صلى الله عليه وآله) لما رجع من خيبر إلى المدينة وقد فتح الله له جاءته امرأة من اليهود قد أظهرت الايمان، ومعها ذراع مسمومة مشوية فوضعتها بين يديه، فقال رسول الله (صلى الله عليه وآله): ما هذه! قالت له: بأبي أنت واممي يا رسول الله همني أمرك في خروجك إلى خيبر، فاني علمتهم رجالا جلدا، وهذا حمل كان لي ربيته أعده كالولد لي، وعلمت أن أحب الطعام إليك الشواء، وأحب الشواء إليك الذراع، فنذرت لله لئن سلمك الله منهم لاذبحنه ولاطعمنك من شواء ذراعه، والان فقد سلمك الله منهم وأظفرك بهم، فجمت بهذا لاني بنذري.

وكان مع رسول الله (صلى الله عليه وآله) البراء بن معرور وعلي بن أبي طالب (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ائتوا بخبز. فاتي به فمد البراء بن معرور يده وأخذ منه لقمة فوضعها في فيه. فقال له علي بن أبي طالب (عليه السلام): يا براء لا تتقدم. على رسول الله (صلى الله عليه وآله). فقال له البراء. وكان أعرابيا: يا علي كأنك تبخل رسول الله (صلى الله عليه وآله)! فقال على (عليه السلام): ما اجل رسول الله (صلى الله عليه وآله)، ولكني ابعده واوقره، ليس لي ولا لك ولا لاحد من خلق الله أن يتقدم رسول الله (صلى الله عليه وآله) بقول، ولا فعل، ولا أكل ولا شرب.

فقال البراء: ما اجل رسول الله (صلى الله عليه وآله). فقال على (عليه السلام): ما لذلك قلت، ولكن هذا جاء به هذه وكانت يهودية، ولسنا نعرف حالها، فاذا أكلته بأمر رسول الله (صلى الله عليه وآله) فهو الضامن لسلامتك منه، وإذا أكلته بغير إذنه وكلت إلى نفسك.

يقول علي (عليه السلام) هذا والبراء يلوك اللقمة إذ أنطق الله الذراع فقالت: يا رسول الله لا تأكلني فاني مسمومة، وسقط البراء في سكرات الموت، ولم يرفع إلى ميتا. فقال رسول الله (صلى الله عليه وآله): ايتوني بالمرأة. فاتي بها، فقال لها: ما حملك على ما صنعت؟ فقالت: وترتني وترا عظيما: قتلت أبي وعمي وأخي وزوجي وابني ففعلت هذا وقلت: إن كان ملكا فسأنتقم منه، وإن كان نبيا كما يقول، وقد وعد فتح مكة والنصر والظفر، فسيمنعه الله ويحفظه منه ولن يضره.

فقال رسول الله (صلى الله عليه وآله): أيتها المرأة لقد صدقت. ثم قال لها رسول الله (صلى الله عليه وآله): لا يضرك موت البراء فانما امتحنه الله لتقدمه بين يدي رسول الله (صلى الله عليه وآله) ولو كان بأمر رسول الله أكل منه لكفى شره وسمه.

ثم قال رسول الله (صلى الله عليه وآله): ادع لي فلانا. وفلانا.. وذكر قوما من خيار أصحابه منهم سلمان والمقداد وعمار وصهيب وأبوذر وبلال وقوم من سائر الصحابة تمام عشرة وعلي (عليه السلام) حاضر معهم. فقال (صلى الله عليه وآله): اقعدهوا وتحلقوا عليه. فوضع رسول الله (صلى الله عليه وآله) يده على الذراع المسمومة ونفث عليه، وقال: " بسم الله الرحمن الرحيم. بسم الله الشافي، بسم الله الكافي، بسم الله المعافي، بسم الله الذي لا يضر مع اسمه شيء، ولا داء في الارض، ولا في السماء وهو السميع العليم "

ثم قال (صلى الله عليه وآله): كلوا على اسم الله. فأكل رسول الله (صلى الله عليه وآله)، وأكلوا حتى شبعوا، ثم شربوا عليه الماء، ثم أمر بها فحبست. فلما كان في اليوم الثاني جرى بها فقال (صلى الله عليه وآله): أليس هؤلاء أكلوا. ذلك. السم بحضرتك؟ فكيف رأيت دفع الله عن نبيه

وصحابته؟ فقالت: يا رسول الله كنت إلى الآن في نبوتك شاككة، والآن فقد أيقنت أنك رسول الله (صلى الله عليه وآله) حقا، فأنا أشهد أن لا إله إلا الله وحده لا شريك له، وأنت عبده ورسوله - حقا - وحسن إسلامها.

ولقد جاء رجل يوما إلى علي بن الحسين (عليهما السلام) برجل يزعم أنه قاتل أبيه فاعترف، فأوجب عليه القصاص، وسأله أن يعفو عنه ليعظم الله ثوابه، فكان نفسه لم تطب بذلك. فقال علي بن الحسين (عليه السلام) للمدعي ولي الدم المستحق للقصاص: إن كنت تذكر لهذا الرجل عليك حقا فهب له هذه الجناية، واغفر له هذا الذنب. قال: يا بن رسول الله (صلى الله عليه وآله) له علي حق ولكن لم يبلغ به. أن أعفو له عن قتل والدي.

قال: فتريد ماذا؟ قال: أريد القود فان أراد لحقه علي أن أصلحه على الدية صالحته وعفوت عنه. قال علي بن الحسين (عليهما السلام): فماذا حقه عليك؟ قال: يا بن رسول الله (صلى الله عليه وآله) لقتني توحيد الله ونبوة رسول الله، وإمامة علي بن أبي طالب والائمة (عليهم السلام).

فقال علي بن الحسين (عليهما السلام): فهذا لا يفى بدم أبيك؟! بلى والله، هذا يفى بدماء أهل الارض كلهم من الاولين والآخرين سوى الانبياء و. الائمة (عليهم السلام) إن قتلوا فانه لا يفى بدمائهم شيء، أو تقنع منه بالدية؟ قال: بلى.

قال علي بن الحسين (عليه السلام) للقاتل: أفتجعل لي ثواب تلقينك له حتى أبذل لك الدية فتنجو بها من القتل؟ قال يا بن رسول الله (صلى الله عليه وآله) أنا محتاج إليها، وأنت مستغن عنها فان ذنوبي عظيمة، وذني إلى هذا المقتول أيضا بيني وبينه، ولا بيني وبينه هذا. قال علي بن الحسين (عليهما السلام): فتستسلم للقتل أحب إليك من نزولك عن ثواب هذا التلقين؟ قال: بلى يا بن رسول الله.

فقال علي بن الحسين (عليه السلام) لولي المقتول: يا عبدالله قابل بين ذنبي هذا إليك، وبين تطوله عليك، قتل أبك فحرمه لذة الدنيا، وحرمتك التمتع به فيها، على أنك إن صبرت وسلمت فرفيق أبيك في الجنان، ولقنك للإيمان فأوجب لك به جنة الله الدائمة، وأنقذك من عذابه الدائم، فاحسانه إليك أضعاف. أضعاف. جنايته عليك فاما أن تعفو عنه جزاء على إحسانه إليك؟! لاحدثكما بحديث من فضل رسول الله (صلى الله عليه وآله) خير لكما من الدنيا بما فيها، وإما أن تأتي أن تعفو عنه حتى أبذل لك الدية لتصلحه عليها، ثم أحدثه بالحديث دونك، ولما يفوتك من ذلك الحديث خير من الدنيا بما فيها لو اعتبرت به. فقال الفتى: يا بن رسول الله: قد عفوت عنه بلا دية، ولا شيء إلا ابتغاء وجه الله ولمسألتك في أمره، فحدثنا يا بن رسول الله بالحديث.

قال علي بن الحسين (عليهما السلام): إن رسول الله (صلى الله عليه وآله) لما بعث إلى الناس كافة بالحق بشيرا ونذيرا، وداعيا إلى الله باذنه وسراجا منيرا، جعلت الوفود ترد عليه، والمنارعون يكترون لديه، فمن مرید قاصد للحق منصف متبين ما يورده عليه رسول الله (صلى الله عليه وآله) من آياته ويظهر له من معجزاته، فلا يلبث أن يصير أحب خلق الله تعالى إليه وأكرمهم عليه، ومن معاند يجحد ما يعلم ويكابر فيما يفهم، فيبوء باللعنة على اللعنة قد صوره عناده وهو من العالمين في صورة الجاهلين.

فكان ممن قصد رسول الله لمحاجته ومنازحته طوائف فيهم معاندون مكابرون وفيهم منصفون متبينون متفهمون، فكان منهم سبعة نفر يهود وخمسة نصارى وأربعة صابئون وعشرة مجوس وعشرة ثنوية وعشرة براهمة وعشرة دهرية معطلة وعشرون من مشركي العرب جمعهم منزل قبل ورودهم على رسول الله (صلى الله عليه وآله) وفي المنزل من خيار المسلمين نفر منهم: عمار بن ياسر، وخباب بن الارت، والمقداد بن الاسود، وبلال.

فاجتمع أصناف الكافرين يتحدثون عن رسول الله (صلى الله عليه وآله) وما يدعيه من الآيات، ويذكر في نفسه من المعجزات، فقال بعضهم: إن معنا في هذا المنزل نفر من أصحابه، وهلموا بنا إليهم نسألهم عنه قبل مشاهدته، فلعلنا أن نقف من جهتهم على بعض أحواله في صدقه وكذبه، فجاءوا إليهم، فرحبوا بهم وقالوا: أنتم من أصحاب محمد؟ قالوا: بلى، نحن من أصحاب محمد سيد الاولين والآخرين، والمخصوص بأفضل

الشفاعات في يوم الدين، ومن لو نشر الله تعالى جميع أنبيائه، فحضره لم يلقوه إلا مستفيدين من علومه، آخذين من حكمته، ختم الله تعالى به النبيين، وتم به المكارم، وكمل به المحاسن،

فقالوا: فيما ذا أمركم محمد؟ فقالوا: أمرنا أن نعبد الله وحده لا نشرك به شيئاً، وأن نقيم الصلاة، ونؤتي الزكاة، ونصل الأرحام، وننصف للانام، ولا نأتي إلى عباد الله بما لا نحب أن يأتوا به إلينا، وأن نعتقد ونعترف أن محمداً

سيد الأولين والآخرين، وأن علياً (عليه السلام) أخاه سيد الوصيين، وأن الطيبين من ذريته المخصوصين بالإمامة هم الائمة على جميع المكلفين الذين أوجب الله تعالى طاعتهم وألزم متابعتهم وموالاتهم.

فقالوا: يا هؤلاء هذه أمور لا تعرف إلا بحجج ظاهرة، ودلائل باهرة، وأمور بينة ليس لاحد أن يلزمها أحداً بلا أمانة تدل عليها، ولا علامة صحيحة تهدي إليها، أفرأيتم له آيات بمرتكم، وعلامات ألزمتكم؟ قالوا: بلى والله، لقد رأينا ما لا يحصى عنه، ولا معدل ولا ملجأ، ولا منجأ للاحده من عذاب الله، ولا موئل فعلمنا أنه المخصوص برسالات الله المؤيد بآيات الله، المشرف بما اختصه الله به من علم الله، قالوا: فما الذي رأيتموه؟

قال عمار بن ياسر: أما الذي رأيته أنا، فاني قصدهت وأنا فيه شاك، فقلت: يا محمد لا سبيل إلى التصديق بك مع استيلاء الشك فيك على قلبي، فهل من دلالة؟ قال: بلى. قلت: ما هي؟ قال: إذا رجعت إلى منزلك فاسأل عني ما لقيت من الاحجار والاشجار تصدقني برسالتني، وتشهد عندك بنبوتي. فرجعت فما من حجر لقيته، ولا شجر رأيته إلا ناديت: يا أيها الحجر، يا أيها الشجر، إن محمداً يدعي شهادتك بنبوته، وتصديقك له برسالته، فبماذا تشهد له؟ فنطق الحجر والشجر: أشهد أن محمداً (صلى الله عليه وآله) رسول ربنا.

As for the speech of the poisoned arm, this happened when the Messenger of Allah^{-saww} was returning back to Medina after having been Granted victory by Allah^{-azwj} in the battle of Khyber. A Jewish woman came up to him^{-saww} and expressed faith, and with her was a poisoned arm of a goat which had been grilled, and kept it in front of him^{-saww}. The Messenger of Allah^{-saww} asked: 'What is this?' She replied: 'May my father and mother be sacrificed for you^{-saww} O Messenger of Allah^{-saww}! I was very fearful for you when I heard about your^{-saww} departure towards Khyber, as I know how brave those people are, and I had raised this goat like a child, but I knew how much you love to eat grilled meat, and I loved to prepared this arm of the goat for you, for I had vowed to Allah^{-azwj} that if Allah^{-azwj} were to Return you^{-saww} safely from them, then I shall slaughter this goat and grill one of its arms for you^{-saww}. Now that you^{-saww} have returned safely from them, I have come to fulfil my vow'.

At that time with the Messenger of Allah^{-saww} were Bara'a Bin Ma'roor and Ali Bin Abu Talib^{-asws}. The Messenger of Allah^{-saww} said: 'Get me some bread.' So they brought it for him^{-saww}. Bara'a Bin Ma'roor extended his hand towards the food and took a morsel from it and put it into his mouth. Ali Bin Abu Talib^{-asws} said to him: 'O Bara'a, do not precede the Messenger of Allah^{-saww}'. Bara'a, who was a Bedouin, said to him^{-asws}: 'O Ali^{-asws}! Do you consider the Messenger of Allah^{-saww} to be a miser?' Ali^{-asws} said: 'I do not consider the Messenger of Allah^{-saww} to be a miser but it is abhorrent, for it is not for his^{-saww} friends not for anyone else from creation, to precede the Messenger of Allah^{-saww} in words, or deeds, or eating or drinking.'

Bara'a said: 'I do not consider the Messenger of Allah^{-saww} to be a miser.' Ali^{-asws} said: 'Neither do I^{-asws}, but this Jewish woman who has brought this with her and we are not aware of its condition. If you were to eat it by the order of the Messenger of Allah^{-saww} then he^{-saww} will be responsible for your safety from it, but if you eat it without his^{-saww} permission, then you will be responsible for your own wellbeing.'

As Ali^{-asws} said this and Bara'a was chewing the morsel, Allah^{-azwj} Gave speech to the grilled meat and it said: 'O Messenger of Allah^{-saww}! Do not eat me, as poison has been mixed with me.' Bara'a became engulfed in the ecstasy of death and stayed down until he was dead. The Messenger of Allah^{-saww} said: 'Call that woman over to me^{-saww}! They brought her over and he^{-saww} said to her: 'What did I^{-saww} do that made you do this?' She said: 'You^{-saww} have done a great injustice to me. You^{-saww} have killed my father and my uncle and my brother and my husband and my son, and this is what you have done. I said to myself, 'If he^{-saww} is a king then I shall take my revenge from him, and if he^{-saww} is a Prophet as he^{-saww} claims, and the victory over Mecca as he^{-saww} has promised, Allah^{-azwj} will not Let him^{-saww} be poisoned and will Protect him^{-saww} and it will have no effect on him^{-saww}.'

The Messenger of Allah^{-saww} said: 'O you woman, you speak the truth!' Then the Messenger of Allah^{-saww} said to her: 'Do not let the death of Bara'a affect you for Allah^{-azwj} Tried him, and he preceded the Messenger of Allah^{-saww}, and had he eaten from this by the order of the Messenger of Allah^{-saww}, he would not have been affected by its poison.'

Then the Messenger of Allah^{-saww} said; 'Call for me so and so and so and so', referring to the good companions of his^{-saww} from whom were Salman^{-ar} and Miqdad^{-ar} and Ammar^{-ar} and Abu Dharr^{-ar} and Bilal^{-ar} and other companions, until they arrived, Ali^{-asws} was present with the Prophet^{-saww}. The Messenger of Allah^{-saww} said: 'Sit around it.' The Messenger of Allah^{-saww} extended his^{-saww} hand towards the poisoned meat and blew on it and said: 'In the Name of Allah^{-azwj} the Beneficent the Merciful, In the Name of Allah^{-azwj} the Healer, In the Name of Allah^{-azwj} the Sufficient, In the Name of Allah^{-azwj} the Bestower of health, In the Name of Allah^{-azwj} by Which nothing can adversely affect, and no illness from the earth nor from the sky and He^{-azwj} is the Hearing the Knowing.'

Then he^{-saww} said: Eat in the Name of Allah^{-azwj}! The Messenger of Allah^{-saww} ate his^{-saww} fill from it and so did everyone else, then drank water on top of it. Then he^{-saww} ordered the Jewish woman to be held captive. On the next day he^{-saww} called her over and said: 'Did they all not eat from that poison which you had presented? Did you not see how Allah^{-azwj} Defended His Prophet^{-saww} and his^{-saww} companions?' She said: 'O Messenger of Allah^{-saww}! Until now I had doubt that you were the true Messenger of Allah^{-saww}. I hereby bear witness that there is no God but Allah the One without any partner, and that you^{-saww} are His Servant and His Messenger truly.' She had a strong faith.

One day, a man came over to the Imam Ali^{-asws} Bin Al Husayn^{-asws}, and accompanying him was a man who he accused to be the murderer of his father. He confessed, and 'Qassaas' (retaliation) became obligatory upon him. He^{-asws} asked him to excuse him so that Allah^{-azwj} may magnify his Rewards. He did not agree to this. Imam Ali^{-asws} Bin Al-Husayn^{-asws} said to the claimant, and the successor, and the one deserving the blood money: 'If you remember any right that this man has over you then endow him this blood money, and forgive him for this sin'. He said: 'O son of the Messenger of Allah^{-saww}! He does have a right on me but it is not great enough for me to forgive him for killing my father'.

He^{-asws} said: 'What is it that you want?' He said: 'I want blood money. If he wants to reach an agreement over the blood money, I am prepared to do this and forgive him. Imam Ali^{-asws} Bin Al-Husayn^{-asws} said: 'What is your right on him?' He said: 'O son of the Messenger of Allah^{-saww}! He introduced me to the Unity of Allah^{-azwj} and the Prophet-hood of the Messenger of Allah^{-saww}, and the Imamate of Ali^{-asws} Bin Abu Talib^{-asws} and the (Divine) Imams^{-asws}'.

Imam Ali^{-asws} Bin Al-Husayn^{-asws} asked: 'Is this not sufficient for the blood of your father? Yes, by Allah^{-azwj}! This is enough for the blood of all the people of the earth from the former ones to the later ones except for the Prophets^{-asws} and the Imams^{-asws} if you were to kill them^{-asws} this will not cover anything for their^{-asws} blood. (In your case) are you content from him (what you benefitted from him) for the blood money?'

Imam Ali^{-asws} Bin Al-Husayn^{-asws} said to the killer: 'Would you like to give to me^{-asws} the Rewards of your introduction to him, so that I can get this blood money away from you and save you from being killed?' He said: 'O son of the Messenger of Allah^{-saww}! I have need for this, and you^{-asws} are in no need for it, for my sins are great, and my sin against the 'killed one' is also between me and him, and is not between me and his successor. Imam Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Are you submitting that your death is more beloved to you then the passing away of the Rewards of this introduction of yours?' He said: 'Yes, O son of the Messenger of Allah^{-saww}'.

Imam Ali^{-asws} Bin Al-Husayn^{-asws} said to the successor of the murdered one: 'O servant of Allah^{-saww}! Compare this sin of his to you, and his introduction for you. The killing of your father has prevented him from the pleasures of this world and prevented you to enjoy in this world. If you were to be patient on this you will be a friend of your father in Paradise, for this introduction has obligated on the eternal Paradise of Allah^{-azwj} on you, and has saved you from eternal Punishment.

This favour of his on you is much, much more than the blood money to you. And, if you were to forgive him for this favour that he has extended to you, I^{-asws} will narrate to you a Hadeeth from the virtues of the Messenger of Allah^{-saww} which is better for both of you than this world and all that is in it. And, if you do not excuse him until you take from him the blood money, I^{-asws} will correct you, then I^{-asws} will narrate the Hadeeth to other and

not you and you will miss from that Hadeeth that which is better than the world and all that is in it, provided you take a lesson from it. He said: 'O son of the Messenger of Allah^{-saww}! I forgive him without blood money, and without anything except for the Face of Allah^{-azwj}, and your^{-asws} intercession in His^{-azwj} Order. Narrate to us, O son of the Messenger of Allah^{-saww}, the Hadeeth'.

Imam Ali^{-asws} Bin Al-Husayn^{-asws} said: 'When the Messenger of Allah^{-saww} was Sent to the people with truth as a giver of good news and as a Warner, and called to Allah^{-azwj} by His^{-azwj} Permission, and was an illuminating lamp, people started coming in groups, and there were large numbers in discussion (of the new religion). As for the one who intended to seek the truth, came to the Messenger of Allah^{-saww} and witnessed the Signs and the Miracles that were manifested in front of him, accepted them and became one of the beloved of the creation of Allah^{-azwj} and honoured by him^{-saww}.

And the one who harboured enmity came over to dispute, despite having the knowledge, and was arrogant due to what he knew, and became deserving of curses upon curses, for having displayed the face of enmity, and he was from the knowing ones, and put on the face of the ignorant.

Some groups came over to the Messenger of Allah^{-saww}, and in them were those who harboured enmity and arrogance, and in them were those who were seeking (the Truth), and were people of understanding. Among them were seven Jews, and five Christians, and four Sabians, and ten Magians, and ten Dualists, and ten Brahmins, and ten Eternalists, and twenty from the Arab Polytheists, gathered together in a place before coming over to the Messenger of Allah^{-saww}, and it was the place of a good Muslim man. Among them was Ammar Bin Yasser^{-ar}, and Khabab Bin Al-Arat^{-ra}, and Al-Miqdad Bin Al-Aswad^{-ra}, and Bilal^{-ra}.

Different types of infidels had gathered and narrated from the Messenger of Allah^{-saww} and what came from his^{-saww} hands of the Signs, and mentioned the miracles. One of them said: 'With us in this place are a number of his^{-saww} companions. Let us speak to them before seeing him^{-saww} so that we may come to know of his^{-saww} condition of truth and lies'.

They went to them and said: 'You are from the companions of Muhammad^{-saww}?' They said: 'Yes, we are from the companions of Muhammad^{-saww}, Chief of the former ones and the later ones, who has been made to be special by the superiority of having the right of intercession on the Day of Judgment. And, if Allah^{-azwj} was to gather together all the Prophets^{-as} to be in his^{-saww} presence, they will all benefit from his^{-saww} knowledge and learn from his^{-saww} wisdom. Allah^{-azwj} has ended Prophet-hood with him^{-saww}, and completed with him^{-saww} prestige, and completed with him^{-saww} goodness'.

They said: 'What has Muhammad^{-saww} ordered you to?' They said: 'He^{-saww} has ordered us to serve One Allah^{-azwj} and not associate anything with Him^{-azwj}, and to establish Salat,

and to give the *Zakaat*, and to have good relations, and to be just to the people, and not to give to the servants of Allah^{-azwj} that which we do not love for ourselves, and to believe and understand that Muhammad^{-saww} is the Chief of the former ones and the later ones, and that Ali^{-asws}, his^{-saww} brother, is the Chief of the Trustees^{-asws}, and that the goodly from among his^{-asws} Progeny^{-asws} have been specialised with Imamate. They^{-asws} are the Imams^{-asws} on all those responsible on whom Allah^{-azwj} has Obligated to obey them^{-asws} and necessitated to follow them^{-asws} and be in their^{-asws} Mastership'.

They said: 'O you, these are such affairs that cannot be understood without manifest proofs and illuminating evidence. No one can compel someone to accept these without providing such evidence to him, and correct Signs to him. Did you witness Signs which necessitates all this?' They said: 'Yes, by Allah^{-azwj}! We have seen such Signs from him^{-saww} that there is no way out from the Punishment of Allah^{-azwj} if we were to fight against that, and we have realised that he^{-saww} has been made special by the Messenger-ship of Allah^{-azwj} and been Given the Signs of Allah^{-azwj}, and been honoured by Allah^{-azwj} with His^{-azwj} Knowledge'. They said: 'What is it that you have seen?'

Ammar Bin Yasser^{-ar} said: 'That which I^{-ar} have seen is this. I^{-ar} was in doubt and said: 'O Muhammad^{-saww}! I have no way of ratifying you^{-saww} when I^{-ar} have doubt in my^{-ar} heart. Is there any evidence?' He^{-saww} said: 'Yes'. I^{-ar} said: 'What is that?' He^{-saww} said: 'Return to your house, ask whichever of the rocks and trees that you come across to ratify my^{-saww} Messenger-ship. They will bear witness to you of my^{-saww} Prophet-hood'.

I^{-ar} returned, and there was not a rock that I^{-ar} came across and not a tree that I^{-ar} saw, except that I^{-ar} called out to it: 'O you rock, and O you tree! Muhammad^{-saww} asks you to bear witness to his^{-saww} Prophet-hood, and ratify his^{-saww} Messenger-ship. What witness do you bear?' The rock and the tree spoke: 'I bear witness that Muhammad^{-saww} is the Messenger of our Lord^{-azwj}!'¹⁴

Hadith 2

مُحَمَّدُ بْنُ الْحُسَيْنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّبْرِيِّ عَنْ أَبِي بِنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةَ دَعَا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لِلْعَبَّاسِ يَا عَمَّ مُحَمَّدٍ تَأْخُذُ ثَرَاتِ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تُنْجِزُ عِدَاتِهِ فَرَدَّ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ بَأْبِي أَنْتَ وَ أُمِّي إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيعُكَ وَ أَنْتَ ثُبَارِي الرَّيْحِ قَالَ فَاطْرُقْ ص هُنَيْئَةً ثُمَّ قَالَ يَا عَبَّاسُ أ تَأْخُذُ ثَرَاتِ مُحَمَّدٍ وَ تُنْجِزُ عِدَاتِهِ وَ تَقْضِي دَيْنَهُ فَقَالَ بَأْبِي أَنْتَ وَ أُمِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ وَ أَنْتَ ثُبَارِي الرَّيْحِ قَالَ أَمَا إِنِّي سَأُعْطِيهَا مَنْ يَأْخُذُهَا بِحَقِّهَا ثُمَّ قَالَ يَا عَلِيُّ يَا أَخَا مُحَمَّدٍ أ تُنْجِزُ عِدَاتِ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تَقْبِضُ ثَرَاتَهُ فَقَالَ نَعَمْ بَأْبِي أَنْتَ وَ أُمِّي ذَاكَ عَلَيَّ وَ لِي قَالَ فَتَنْظَرْتُ إِلَيْهِ حَتَّى نَزَعَ خَاتَمَهُ مِنْ إصْبَعِهِ فَقَالَ تَحْتَمُّ بِحَدَا فِي حَيَاتِي قَالَ فَتَنْظَرْتُ إِلَى الْخَاتَمِ حِينَ وَضَعْتُهُ فِي إصْبَعِي فَتَمَنَيْتُ مِنْ جَمِيعِ مَا تَرَكَ الْخَاتَمُ ثُمَّ صَاحَ يَا بِلَالُ عَلَيَّ بِالْمَغْفَرِ وَ الدَّرَجِ وَ الرَّايَةِ وَ الْقَمِيصِ وَ ذِي الْفَقَارِ وَ السَّحَابِ وَ الْبُرْدِ وَ الْأَبْرَقَةِ وَ الْقَضْبِ قَالَ فَوَ اللَّهُ مَا رَأَيْتُهَا غَيْرَ سَاعَتِي تَلْكَ بَعْثِي الْأَبْرَقَةَ فَجِيءَ بِشِقَّةٍ كَادَتْ تُحْطَفُ الْأَبْصَارَ فِإِذَا هِيَ مِنْ أَبْرَقِ الْجَنَّةِ فَقَالَ يَا عَلِيُّ إِنَّ جَبْرَيْلَ أَتَانِي بِهَا وَ قَالَ يَا مُحَمَّدُ

¹⁴ Tafseer Imam Hassan Askari^{-asws}, H. 356

اجعلها في حلقة الذرع و استندفز بها مكان المنطقة ثم دعا بزوجي نعال عربيين جميعاً أخذهما مخصوف و الآخر غير مخصوف و الميمصين الميمص الذي أسري به فيه و الميمص الذي خرج فيه يوم أحد و الفلانس الثلاث فلنسوة السفر و فلنسوة العيدن و الجمع و فلنسوة كان يلبسها و يفعد مع أصحابه ثم قال يا بلال علي بالبعثتين الشهباء و الدلدل و النافقين العضاء و القصواء و الفرسين الجناح كانت توفت بباب المسجد لحوائج رسول الله ص يبعث الرجل في حاجته فيركبه فيركضه في حاجة رسول الله ص و خيروم و هو الذي كان يقول أقدم خيروم و الحمار عفير فقال أقبضها في حياتي فذكر أمير المؤمنين ع أن أول شيء من الدواب توفى عفير ساعة قبض رسول الله ص قطع خطامه ثم مر يركض حتى أتى بئر بني حطمة بقبا فرمى بنفسه فيها فكانت قبره و روي أن أمير المؤمنين ع قال إن ذلك الحمار كلم رسول الله ص فقال بأبي أنت و أمي إن أبي حدثنني عن أبيه عن جدته عن أبيه أنه كان مع نوح في السفينة فقام إليه نوح فمسح على كفه ثم قال يخرج من صلبي هذا الحمار حمار يركبه سيد النبيين و خاتمهم فالحمد لله الذي جعلني ذلك الحمار

Muhammad ibn al-Husayn and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayraf from Aban ibn 'Uthran from abu 'Abd Allah, 'Alayhi al-Salam, who has said the following:

'When the Messenger of Allah was about to die, he called al'Abbas ibn 'Abd al-Muttalib and (Amir-ul-Momineen^{-asws}) Ali^{-asws}, to meet him. He^{-saww} said to al-'Abbas, 'O uncle of Muhammad, will you accept the legacy of Muhammad^{-saww}, pay his debts and fulfil his promises and commitments?' He responded, 'O the Messenger of Allah^{-saww}, may Allah^{-azwj} keep my soul and the souls of my parents in service for your cause, I am an old man with a large number of dependents and with very few belongings, while you in generosity compete with the winds.' The Imam^{-asws} then said: he (the Messenger of Allah) remained quiet for a moment and then said, 'O 'Abbas, will you take the legacy of Muhammad^{-saww}, fulfil his promises, payoff his debts?' He responded, 'O the Messenger of Allah^{-saww}, may Allah^{-azwj} keep my soul and the souls of my parents in service for your cause, I am an old man with a large number of dependents and with very few belongings while you in generosity compete with the winds.' 'The Holy Prophet^{-saww} then said, 'I will give them away to whoever would want them along with their lights and responsibilities.' Then the Holy Prophet^{-saww} said: 'O Ali^{-asws}, brother of Mohammed, will you payoff the liabilities of Mohammed, payoff his debt and take possession of his legacy?' He^{-asws} said, 'Yes, may Allah keep my soul and the soul of my parents in service for your cause, it is my^{-asws} responsibility and in my favour.' Ali^{-asws} said, 'I looked at him and saw him take off even his' ring from his finger and say to me "Wear this ring in my lifetime." He (Ali^{-asws}) said, 'I looked at the ring when wearing it on my finger and wished to have it out of all his properties.'

He^{-saww} then called upon **Bilal** loudly, 'Bring me my helmet, the coat of arms, the flag, the shirt, the Dhul faqar, (famous sword), al-Sahab (the turban), al-Burd (the clothing), al-Abraqa (the belt), and the staff.' When it was brought its shine almost took away one's sight. It was of the belts of paradise.' He^{-saww} then said, 'O Ali^{-asws}, Jibraeel^{-as} brought this for me and said, "O Muhammad, place it (the belt) in the ring of the coat of arms and use it as a belt around your midsection.'" Then he asked that the two pairs of Arabian shoes be brought to him along with the shirt.

One of them was already stitched and the other was not yet stitched. It was the shirt with which he was taken for the 'Isra' (the night journey to the heavens), the shirt while wearing it he came out on the day of 'Ohad. Three caps were brought: the cap used while on a journey, the cap used on the 'Id days and the cap used on Fridays. Also the cap that was used during his meeting with his companions was brought to him.

'Then he^{-saww} said, 'O **Bilal**, bring to us the two mules, the grey one and Dul-dul and the two camels, al- 'Adba' and al-Qaswa' and the two horses, al-Janah, that was kept near the door of the Mosque in case the Messenger of Allah^{-saww} needed. Whenever he would need anything he would allow a man to ride on it to go for the task and the horse would run for the needs of the Messenger of Allah^{-saww}. Also Hayzum (the horse) was brought to him. It was that to which he would say, 'Go on, Hayzum.' The donkey called 'Ufayr was brought to him. He then said, 'Take possession of these in my lifetime.'

Amir-ul-Momineen^{-asws} has said, 'The first one of the animals that died was 'Ufayr which died within the hour that the Messenger of Allah died. He broke off the rope that bound him and began to run until he came to the well of banu Khatmah in Quba and threw himself into it and it became his grave.' It is narrated that Amir-ul-Momineen^{-asws} said, 'The donkey spoke to the Messenger of Allah^{-saww} saying, "May Allah keep my soul and the soul of my parents in service for your cause, my father related to me from his father from his grandfather from his father who lived with Noah in the Ark. Once, Noah came to him and touched him on his back and said, 'From the descendants of this donkey there will be a donkey on whose back the master and the last of the prophets will ride. (the donkey said) I thank Allah^{-azwj} who has made me that donkey.'¹⁵

Hadith 3:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُيُوبَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَرَكْتَ الْجِهَادَ وَ حَشُونَتَهُ وَ لَزِمْتَ الْحُجَّ وَ لَيْتَهُ قَالَ وَ كَانَ مُتَكِيماً فَجَلَسَ وَ قَالَ وَ يُحْكُ مَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ ص فِي حَبْجَةِ الْوَدَاعِ إِنَّهُ لَنَا وَقَفَ بِعَرَفَةَ وَ هَمَّتِ الشَّمْسُ أَنْ تَغِيْبَ قَالَ رَسُولُ اللَّهِ ص يَا بِلَالُ فُلِنَ لِلنَّاسِ فُلَيْنَصِبُوا فَلَمَّا نَصَبُوا قَالَ رَسُولُ اللَّهِ ص إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَعَفَّرَ لِمُحْسِنِكُمْ وَ شَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَغْفُوراً لَكُمْ قَالَ وَ زَادَ غَيْرَ الثَّمَالِيِّ أَنَّهُ قَالَ إِلَّا أَهْلَ التَّبِعَاتِ فَإِنَّ اللَّهَ عَدَلٌ يَأْخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ فَلَمَّا كَانَتْ لَيْلَةُ جَمْعٍ لَمْ يَزَلْ يُنَاجِي رَبَّهُ وَ يَسْأَلُهُ لِأَهْلِ التَّبِعَاتِ فَلَمَّا وَقَفَ بِجَمْعٍ قَالَ لِبِلَالٍ فُلِنَ لِلنَّاسِ فُلَيْنَصِبُوا فَلَمَّا نَصَبُوا قَالَ إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَعَفَّرَ لِمُحْسِنِكُمْ وَ شَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَغْفُوراً لَكُمْ وَ ضَمِنَ لِأَهْلِ التَّبِعَاتِ مِنْ عِنْدِهِ الرِّضَا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Urnayr from abu Ayyub from abu Hamzah al-Thumali who has said the following:

'A man once said to Ali ibn al-Husayn^{-asws}, 'You have given up Jihad because it is harsh, but you have attached yourself to Hajj because it is comfortable.' He (the Imam) who was leaning sat up straight and said, 'Fie upon you. Have you not heard what the

¹⁵ H. 9, الكافي ج : 1 ص : 237

Messenger of Allah^{-saww} said during his farewell pilgrimage during his stay in 'Arafat, and it was about sunset.

The Messenger of Allah said: 'O **Bilal**, ask people to remain silent.' When people became silent the Messenger of Allah^{-saww} said, 'Your Lord has granted you favours on this day. He^{-azwj} has granted forgiveness to the individuals of good deeds, and has made the ones of good deed to intercede for the ones of evil deeds. You can leave now with your sins forgiven.'

Narrators other than abu Hamzah al-Thumaliy have mentioned that the Imam additionally said, 'Except those who are of individuals of al-Tabi'at (acts that require investigation).' Allah is just. He brings to justice the stronger ones who wrong the weaker ones. On the night of al-Jam' he continued quietly speaking to his Lord and asked Him for forgiveness for the individuals of al-Tabi'at. When he stayed in Jam' he said to Bilal 'You should ask people to remain silent.'

When people became silent he^{-saww} said, 'Your Lord has granted you favours on this day. He has forgiven the individuals of good deeds among you. He has made the individuals of good deeds among you to intercede on behalf of the individuals of evil deeds. You now may leave with your sins forgiven and He has made an undertaking in favour of the individuals of al-Tabi'at (people liable for the rights of others) to be happy with them'.¹⁶

Hadith 4:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص مُؤْمِنٌ فَقَبِرَ شَدِيدَ الْحَاجَةِ مِنْ أَهْلِ الصُّعَّةِ وَكَانَ مُلَازِمًا لِرَسُولِ اللَّهِ ص عِنْدَ مَوَاقِيتِ الصَّلَاةِ كُلِّهَا لَا يَقْفِئُهُ فِي شَيْءٍ مِنْهَا وَكَانَ رَسُولُ اللَّهِ ص يَرِيُّ لَهُ وَ يَنْظُرُ إِلَى حَاجَتِهِ وَ عَزْبَتِهِ فَيَقُولُ يَا سَعْدُ لَوْ قَدْ جَاءَنِي شَيْءٌ لَأَعْتَبْتُكَ قَالَ فَأَيْضًا ذَلِكَ عَلَى رَسُولِ اللَّهِ ص فَاسْتَدَّ عَمَّ رَسُولُ اللَّهِ ص لِسَعْدٍ فَعَلِمَ اللَّهُ سُبْحَانَهُ مَا دَخَلَ عَلَى رَسُولِ اللَّهِ ص مِنْ عَمِيهِ لِسَعْدٍ فَأَهْبَطَ عَلَيْهِ جِبْرَائِيلُ ع وَ مَعَهُ دِرْهَمَانِ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ مَا قَدْ دَخَلَكَ مِنَ الْعَمِّ لِسَعْدٍ أَ فَتُحِبُّ أَنْ تُعْيِبَهُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَهَآكَ هَذَيْنِ الدِّرْهَمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ وَ مَرُّهُ أَنْ يَتَّجَرَ بِحِمَا قَالَ فَأَخَذَ رَسُولُ اللَّهِ ص ثُمَّ خَرَجَ إِلَى صَلَاةِ الظُّهْرِ وَ سَعْدٌ قَائِمٌ عَلَى بَابِ حُجْرَاتِ رَسُولِ اللَّهِ ص يَنْتَظِرُهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ يَا سَعْدُ أَ تُحْسِنُ التِّجَارَةَ فَقَالَ لَهُ سَعْدٌ وَ اللَّهُ مَا أَصْبَحْتُ أُمْلِكُ مَا لَا أُتَّجِرُ بِهِ فَأَعْطَاهُ النَّبِيُّ ص الدِّرْهَمَيْنِ وَ قَالَ لَهُ اتَّجِرْ بِحِمَا وَ تَصَرَّفْ لِرِزْقِ اللَّهِ فَأَخَذَهُمَا سَعْدٌ وَ مَضَى مَعَ النَّبِيِّ ص حَتَّى صَلَّى مَعَهُ الظُّهْرَ وَ الْعَصْرَ فَقَالَ لَهُ النَّبِيُّ ص فَمُ فَاطِلِبِ الرِّزْقِ فَقَدْ كُنْتُ بِحَالِكَ مُعْتَمًا يَا سَعْدُ قَالَ فَأَقْبَلَ سَعْدٌ لَا يَشْتَرِي بِدِرْهَمٍ شَيْئًا إِلَّا بَاعَهُ بِدِرْهَمَيْنِ وَ لَا يَشْتَرِي شَيْئًا بِدِرْهَمَيْنِ إِلَّا بَاعَهُ بِأَرْبَعَةِ دِرْهَمٍ فَأَقْبَلَتِ الدُّنْيَا عَلَى سَعْدٍ فَكُنْتُ مَتَاعُهُ وَ مَالُهُ وَ عَظَمَتْ تِجَارَتُهُ فَأَخَذَ عَلَى بَابِ الْمَسْجِدِ مَوْضِعًا وَ جَلَسَ فِيهِ فَجَمَعَ تِجَارَتَهُ إِلَيْهِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَقَامَ بِلَالٌ لِلصَّلَاةِ يُخْرِجُ وَ سَعْدٌ مُشْغُولٌ بِالدُّنْيَا لَمْ يَنْظُرْهُ وَ لَمْ يَنْهَيْهَا كَمَا كَانَ يُفْعَلُ قَبْلَ أَنْ يَتَسَاوَلَ بِالدُّنْيَا فَكَانَ النَّبِيُّ ص يَقُولُ يَا سَعْدُ شَغَلَتْكَ الدُّنْيَا عَنِ الصَّلَاةِ فَكَانَ يَقُولُ مَا أَصْنَعُ أَصْنَعُ مَالِي هَذَا رَجُلًا قَدْ بَعَثَهُ فَأُرِيدُ أَنْ أَسْتَوْفِي مِنْهُ وَ هَذَا رَجُلٌ قَدْ اشْتَرَيْتُ مِنْهُ فَأُرِيدُ أَنْ أُوفِيَهُ قَالَ فَدَخَلَ رَسُولُ اللَّهِ ص مِنْ أَمْرِ سَعْدٍ عَمَّ أَشَدُّ مِنْ عَمِيهِ بِقَفْرِهِ فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ عَمَكَ بِسَعْدٍ فَأَيْمًا أَحَبُّ إِلَيْكَ حَالُهُ الْأُولَى أَوْ حَالُهُ هَذِهِ فَقَالَ لَهُ النَّبِيُّ ص يَا جِبْرَائِيلُ بَلْ حَالُهُ الْأُولَى قَدْ أَذْهَبَتْ دُنْيَاهُ بِأَخْرَجْتَهُ فَقَالَ لَهُ جِبْرَائِيلُ ع إِنَّ حُبَّ الدُّنْيَا وَ الْأَمْوَالِ فِتْنَةٌ وَ مَشْغَلَةٌ عَنِ الْآخِرَةِ فُلْ لِسَعْدٍ يُرِدُّ عَلَيْكَ

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الدَّرْهَمَيْنِ اللَّذَيْنِ دَفَعْتَهُمَا إِلَيْهِ فَإِنَّ أَمْرَهُ سَيَصِيرُ إِلَى الْحَالَةِ الَّتِي كَانَ عَلَيْهَا أَوْلًا قَالَ فَخَرَجَ النَّبِيُّ ص فَمَرَّ بِسَعْدٍ فَقَالَ لَهُ يَا سَعْدُ أَمَا تُرِيدُ أَنْ تَرُدَّ عَلَيَّ الدَّرْهَمَيْنِ اللَّذَيْنِ أُعْطَيْتُكُمَا فَقَالَ سَعْدٌ بَلَى وَ مَا تَتَيْنِ فَقَالَ لَهُ لَسْتُ أُرِيدُ مِنْكَ يَا سَعْدُ إِلَّا الدَّرْهَمَيْنِ فَأَعْطَاهُ سَعْدٌ دَرْهَمَيْنِ قَالَ فَأَذْبَرَتِ الدُّنْيَا عَلَى سَعْدٍ حَتَّى دَهَبَ مَا كَانَ جَمَعَ وَ عَادَ إِلَى خَالِهِ الَّتِي كَانَ عَلَيْهَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Hisham ibn Salim from abu Basir who has said the following:

'I once heard Abu Ja'far^{-asws} saying, 'During the time of the Messenger of Allah^{-saww} there was a believing man, poor and very needy of the people of the platform (in front of Masjid). He always kept very close to the Messenger of Allah^{-saww} at the times of all Salat (prayer) and did not miss any of them. The Messenger of Allah^{-saww} sympathized with him greatly, looked after his needs and his poverty and said, 'O Sa'd, if something comes to me I will make you self-sufficient.' It so happened that for a long time the Messenger of Allah^{-saww} did not get a chance and he (the Messenger of Allah) felt sad for Sa'd, Allah^{-azwj} noticed how the Messenger of Allah^{-saww} felt about Sa'd and Jibraeel^{-as} came to the Messenger of Allah with two dirham and said, 'O Muhammad, Allah has noticed how you feel about Sa'd. Do you want to make him rich?' He (the Messenger of Allah) replied, 'Yes, I want to make him rich. Jibraeel^{-as} gave him two dirhams and told him to give them to Sa'd and instruct him to do business with them.

The Messenger of Allah^{-saww} took the two dirham then went out for Salat (prayer) and Sa'd was standing at the door of the chambers of the Messenger of Allah^{-saww} waiting for him. When the Messenger of Allah^{-saww} saw him he said, 'O Sa'd, are you good at trading?' Sa'd replied, 'By Allah^{-azwj}, I do not own anything to do trading. The Messenger of Allah^{-saww} gave him the two dirham and told him to use them in trading and work for sustenance from Allah^{-azwj}.'

Sa'd took them and went with the Holy Prophet, until they performed al-Zuhr and al-'Asr Salat (prayer). The Holy Prophet, said, 'Go in search for sustenance; I was worried about your condition, O Sa'd.' Whatever Sa'd bought for one he then sold it for two dirham and whatever he bought for two dirham he sold for four dirham and the worldly things began to move to him. His assets grew larger and his business became successful. At the door of the Masjid he found a place where he sat and operated his trade. The Messenger of Allah^{-saww} came out for Salat (prayer) when Bilal^{-ra} said Azan but Sa'd was busy with the worldly things without wudu and unprepared unlike the way he did before he was engaged in trading.

The Holy Prophet^{-saww} asked, 'O Sa'd, the worldly things have kept you busy and away from Salat (prayer).' He replied, 'What can I do? I do not want to waste my assets. From this man I must receive payment and to this man I must pay.' Imam^{-asws} said that the Messenger of Allah began to feel sadder about Sa'd than about his poverty. Jibraeel^{-as} came and said, 'O Muhammad, Allah has noticed your feeling about Sa'd. Of his conditions which one you like: this condition or that one before?' The Holy Prophet^{-saww} said, 'O Jibraeel^{-as}, I like his condition before because his worldly things have taken away

his hereafter. Jibraeel^{as} then said, 'The love of the world and its asset is a trial and deviates one from the hereafter. You must ask Sa'd to return your two dirham that you gave him. His condition will change to that he had before.'

Imam^{asws} said, 'The Messenger of Allah^{saww} went out, passed by Sa'd and asked, 'Do you not want to return the two dirham I had given to you?' Sa'd replied, 'Yes, indeed, I can give two hundred dirham.' He^{saww} said, 'I just want the two dirham.' Sa'd gave two dirham to the Messenger of Allah^{saww}. He^{asws} said that the worldly things turned away from Sa'd until all that he had collected were gone and he returned to the condition he was in before.'¹⁷

Hadith 5:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنْ بَسْطَامِ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنْ هَيْثَمِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعُبَيْدِيِّ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سُئِلَ مَا قَوْلُكَ فِي هَذَا السَّمَكِ الَّذِي يَزْعُمُ إِخْوَانُنَا مِنْ أَهْلِ الْكُوفَةِ أَنَّهُ حَرَامٌ فَقَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْكُوفَةُ جُمُحَةُ الْعَرَبِ وَرُفِخَ اللَّهُ تَبَارَكَ وَتَعَالَى وَكَثُرَ الْإِيمَانُ فَخُذْ عَنْهُمْ أَخْبِرَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَارَ مِنْكُمْ يَوْمَآ وَكَيْفَ يَطْوِي تَمَّ حَرْجٌ وَخَرَجْتُ مَعَهُ فَمَرَرْنَا بِرُفْقَةٍ جُلُوسٍ يَتَعَدَّوْنَ فَقَالُوا يَا رَسُولَ اللَّهِ الْغَدَاءَ فَقَالَ لَهُمْ نَعَمْ أَفَرَجُوا لِنَبِيِّكُمْ فَجَلَسَ بَيْنَ رَجُلَيْنِ وَجَلَسْتُ وَتَنَاوَلَ رَغِيْفًا فَصَدَعَ بِيَصْفِهِ ثُمَّ نَظَرَ إِلَى أَدْمِهِمْ فَقَالَ مَا أَذْمُكُمْ هَذَا فَقَالُوا الْجُرَيْثُ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكَسْرَةِ مِنْ يَدِهِ وَفَامَ قَالَ أَبُو سَعِيدٍ وَتَخَلَّفْتُ بَعْدَهُ لِأَنْظُرُ مَا رَأَى النَّاسُ فَاحْتَلَفَ النَّاسُ فِيمَا بَيْنَهُمْ فَقَالَتْ طَائِفَةٌ حَرَّمَ رَسُولُ اللَّهِ الْجُرَيْثَ وَقَالَتْ طَائِفَةٌ لَمْ يُحَرِّمْهُ وَكَانَ عَاقِفَهُ فَلَوْ كَانَ حَرَّمَ لَنَهَانَا عَنْ أَكْلِهِ قَالَ فَحَفِظْتُ مَقَالَتَهُمْ وَتَبِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسْتُ مَعَهُ فَلَمَّا أَنْ تَنَاوَلَ كِسْرَةً نَظَرَ إِلَى أَدْمِ الْقَوْمِ فَقَالَ مَا أَذْمُكُمْ هَذَا قَالُوا صَبَّ يَا رَسُولَ اللَّهِ فَرَمَى بِالْكَسْرَةِ وَفَامَ قَالَ أَبُو سَعِيدٍ فَتَخَلَّفْتُ بَعْدَ إِذَا النَّاسُ فَرَقَتَانِ فَقَالَتْ وَفَقَّةَ حَرَّمَ رَسُولُ اللَّهِ مِنْ هُنَاكَ لَمْ يَأْكُلْهُ وَقَالَتْ وَفَقَّةَ أُخْرَى إِنَّمَا عَاقِفَهُ وَ لَوْ حَرَّمَ لَنَهَانَا عَنْ أَكْلِهِ ثُمَّ تَبِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَحِقْتُهُ فَمَرَرْنَا بِأَصْلِ الصَّفَا وَبِهَا قُدُورٌ تَعْلِي فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ عَرَّجْتَ عَلَيْنَا حَتَّى تُدْرِكَ قُدُورَنَا فَقَالَ لَهُمْ وَ مَا فِي قُدُورِكُمْ فَقَالُوا حُمُرٌ لَنَا كُنَّا نَرْتَكِبُهَا فَقَامَتْ فَدَبَّحْنَاهَا فَدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْقُدُورِ فَأَكْفَأَهَا بِرِجْلِهِ ثُمَّ انْطَلَقَ جَوَادًا وَتَخَلَّفْتُ بَعْدَهُ فَقَالَ بَعْضُهُمْ حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَمِيرِ وَقَالَ بَعْضُهُمْ كَلَّا إِنَّمَا أَفْرَعُ قُدُورِكُمْ حَتَّى لَا تَعُودُوا فَتَدْبِجُوا دَوَابَّكُمْ قَالَ أَبُو سَعِيدٍ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَبَا سَعِيدٍ ادْعُ لِي بِإِلَالٍ فَلَمَّا جِئْتُهُ بِإِلَالٍ قَالَ يَا بِلَالُ اصْعُدْ أَبَا قُبَيْسٍ فَدَادَ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُرَيْثِ وَالصَّبَّ وَالْحَمِيرَ الْأَهْلِيَّةَ أَلَا فَاتَمُّوا اللَّهُ جَلَّ وَعَزَّ وَ لَا تَأْكُلُوا مِنَ السَّمَكِ إِلَّا مَا كَانَ لَهُ قِشْرٌ وَمَعَ الْقِشْرِ فَلَوْسٌ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَسَحَ سَبْعِمِائَةَ أُمَّةٍ عَصَا الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ فَأَخَذَ أَرْبَعِمِائَةَ مِنْهُمْ نَبْرًا وَتَلَاثُمِائَةَ بَحْرًا ثُمَّ تَلَا هَذِهِ آيَةَ فَجَعَلْنَاهُمْ أَحَادِيثَ وَ مَرَفْنَاهُمْ كُلَّ مُرَقِّقٍ

Al-Husayn from Muhammad from Mualla ' ibn Muhammad from Bistam ibn Murrah from Ishaq ibn Hassan from Haytham ibn Waqid from Ali ibn al-Hassan al-'Abdiy from abu Harun from abu Sa'id al-Khudriy who was asked about the following:

'Abu Harun once asked abu Sa'id al-Khudriy, 'What do you say about this fish that our brothers in al-Kufah use for food, is it unlawful?' Abu Sa'id said, 'I heard the Messenger of Allah^{saww}, saying, "Al-Kufah is the skull and the spear of Allah^{azwj}, and the mine of faith, thus you must accept from them. I can inform you that the Messenger of Allah^{saww} stayed in Makkah one day and one night hungry. Then he went out and I went with him (the Messenger of Allah). We passed by a group of friends who were eating lunch. They

¹⁷ 313 : ص 5 : ج : الكافي , H. 38

said, 'O Messenger of Allah^{-saww}, join us for lunch.' He^{-saww} said, 'Yes, make room for your prophet.' He^{-saww} sat between two men and I also sat down. He^{-saww} took a loaf and made it into two portions, then he^{-saww} looked at their curry and asked, 'What your curry is made of?' They replied, 'It is made of eel, O Messenger of Allah^{-saww}.' He^{-saww} threw the piece of bread from his hand and left.

Abu Sa'id has said, 'I stayed behind to find out people's opinion. People differed. One group said that the Messenger of Allah has made it (eel) unlawful. The other group said, 'He (the Messenger of Allah) did not make it unlawful but just left, had he made it unlawful he would have prohibited eating it.'

He (abu Sa'id) has said, 'I memorised what they had said and followed running to join the Messenger of Allah^{-saww}, then we met a group of friends eating lunch; and they asked, 'O Messenger of Allah, join us for lunch.' He^{-saww} said, 'Yes, make room for your prophet.' He^{-saww} sat between two men and I also sat with him. When he took a piece of bread and looked at their curry, then asked, 'What your curry is made of?' They replied, 'It is made of lizard, O Messenger of Allah^{-saww}.' He^{-saww} threw the piece of bread from his hand and left. Abu Sa'id has said, 'I stayed behind and people differed. They were two groups. One group said, 'The Messenger of Allah^{-saww} has made it unlawful and for this reason, he^{-saww} did not eat.' The other group said, 'He^{-saww} just left. Had he made it unlawful he would have prohibited us from eating.' I then followed the Messenger of Allah^{-saww} until I joined him and we passed by the foot of al-Safa' where cooking pots were boiling. They said, 'O Messenger of Allah^{-saww} if you can wait until our cooking pots are ready.' He^{-saww} asked them, 'What is in your cooking pots?' They replied, 'Our donkeys that we used to ride, have failed to move so we slaughtered them.'

The Messenger of Allah^{-saww} went close and turned the cooking pots with his foot then he^{-saww} left fast. I stayed behind and certain ones of them said, 'The Messenger of Allah^{-saww} has made the flesh of donkeys unlawful' and others said, 'No, he did not do so. He only emptied out your cooking pots so that you never slaughter your stumpers.'

Abu Sa'id has said that the Messenger of Allah^{-saww} sent for me and when I arrived in his presence he^{-saww} said, 'Call for me Bilal.' When I brought Bilal in. He^{-saww} said, 'O Bilal climb on abu Qubays hill and announce that the Messenger of Allah^{-saww} has declared, eel, lizard and domestic donkeys are unlawful for food. So have fear of Allah^{-azwj} and do not eat fish except which has peels and the peels have scales, because Allah^{-azwj} has metamorphosed seven hundred nations who had disobeyed the executors of wills after the messengers. Four hundred of them remained on land and three hundred of them went in the sea', then he^{-saww} read this verse. ' ... ***We made into stories and broke them into complete pieces, (34:20).***'¹⁸

¹⁸ H, الكافي ج : 6 ص : 244

APPENDIX II

و بِالْإِسْنَادِ قَالَ: أَخْبَرَنِي أَبُو أَحْمَدَ بْنُ جَعْفَرِ الْبَيْهَقِيِّ حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ حَدَّثَنَا أَبُو خَلِيفَةَ الْفَضْلُ بْنُ حُبَابٍ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنِي أَبُو معاوية [مُعَاوِيَةَ] عَنْ أَبِي الْأَعْمَشِ عَنْ صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:

And by the chain, said, 'It was informed to me by Abu Ahmad Ja'far Al Bayhaqi, from Ali Bin Al Madany, from Abu Khaleefa Al Fazl Bin Hubab, from Musaddad, from Abu Maiya (Muawiya), from Abu Al Amsh, from Salih, from Abu Hureyra who said,

كُنْتُ أَنَا وَ أَبُو ذَرٍّ وَ بِلَالٌ نَسِيرُ ذَاتِ يَوْمٍ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَتَنَظَّرَ عَلِيُّ عَ إِلَى بَطِيخٍ فَحَلَّ دِرْهَمًا وَ دَفَعَهُ إِلَى بِلَالٍ فَقَالَ يَا بِلَالُ اثْنِي هَذَا الدَّرْهَمَ مِنْ هَذَا الْبَطِيخِ وَ مَضَى عَلِيُّ عَ إِلَى مَنْزِلِهِ فِيمَا شَعَرْنَا إِلَّا وَ بِلَالٌ قَدْ وَافَانَا بِالْبَطِيخِ فَأَخَذَ عَلِيُّ عَ بَطِيخَةً فَقَطَعَهَا فِإِذَا هِيَ مُرَّةٌ

'It was so that I and Abu Zarr^{as} and Bilal were walking one day along with Ali^{asws} Bin Abu Talib^{asws}, and Ali^{asws} looked at a watermelon. So he^{asws} loosened a Dirham and handed it over to Bilal and he^{asws} said: 'O Bilal! Bring me^{asws}, with this Dirham, from this watermelon', and Ali^{asws} went on to his^{asws} house. However, Bilal came to us with the watermelon and Ali^{asws} took the watermelon and cut it, but it turned out to be un-sweet.

فَقَالَ يَا بِلَالُ أَتُبْعِدُ هَذَا الْبَطِيخَ وَ أَقْبِلُ إِلَيَّ حَتَّى أُحَدِّثَكَ بِحَدِيثٍ حَدَّثَنِي بِهِ رَسُولُ اللَّهِ ص وَ يَدُهُ عَلَى مَنْكِبِي قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَرَحَ حُبِّي عَلَى الْحَجَرِ وَ الْمَدَرِ وَ الْبَحَارِ وَ الْجِبَالِ وَ الشَّجَرِ فَمَا أَجَابَ إِلَى حُبِّي عَذْبٌ وَ طَابَ وَ مَا لَمْ يُجِبْ إِلَى حُبِّي خَبْثٌ وَ مَرٌّ وَ إِنِّي لِأَطْنُ هَذَا الْبَطِيخَ بِمَا لَمْ يُجِبْ إِلَى حُبِّي.

So he^{asws} said: 'O Bilal! Away with this watermelon, and turn towards me (and said) I^{asws} narrate to you a Hadeeth which Rasool-Allah^{saww} narrated to me^{asws} with it, and his^{saww} hand was upon my^{saww} shoulder. He^{saww} said: 'Allah^{azwj} Blessed and High Tossed my^{asws} love upon the rock, and the mud, and the oceans, and the mountain, and the tree, so whatever responded to my^{asws} love is sweet and good, and whatever did not respond to my^{asws} love is bad and bitter, and I^{asws} believe that his watermelon is from what did not respond to my^{asws} love'.¹⁹

Additional Ahadith:

ختص، الإختصاص كَانَ بِلَالٌ مُؤَدِّنَ رَسُولِ اللَّهِ ص فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص لَرِمَ نَبِيَّهُ وَ لَمْ يُؤَدِّنْ لِأَحَدٍ مِنَ الْخَلَفَاءِ وَ قَالَ فِيهِ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع رَحِمَ اللَّهُ بِاللَّاءِ فَإِنَّهُ كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ وَ لَعَنَ اللَّهُ صُحْبًا فَإِنَّهُ كَانَ يُعَادِينَا

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 75

(The book) 'Al-Ikhtisas' – 'Bilal^{-ar} was a Muezzin of Rasool-Allah^{-saww}. When Rasool-Allah^{-saww} passed away, he^{-ar} stayed in his house and did not call the Azaan for anyone from the caliphs; and Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said regarding him: 'May Allah^{-azwj} have Mercy on Bilal^{-ar}, for he used to love us^{-asws} the People^{-asws} of the Household, and may Allah^{-azwj} Curse Suheyb for he was inimical to us^{-asws}'.

وَفِي حَبْرٍ آخَرَ كَانَ يَبْكِي عَلَى عُمَرَ.

And in another Hadeeth – 'He (Suheyb) used to cry upon Umar''^{.20}

- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ رَجُلٌ مِنْ أَهْلِ الشَّامِ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ إِنَّ أَوَّلَ مَنْ سَبَقَ إِلَى الْجَنَّةِ بِلَالٌ قَالَ وَ لِمَ قَالَ لِأَنَّهُ أَوَّلُ مَنْ أَدَانَ.

(The book) 'Tahzeeb Al Ahkam' – 'Muhammad Bin Ali Bin Mahboub, from Muawiya Bin Hukeym, from Suleyman Bin Ja'far, from his father who said,

'A man from the people of Syria came to Abu Abdullah^{-asws} and he^{-asws} said to him, 'The first one to precede to the Paradise would be Bilal^{-ar}'. He said: 'And why?' He^{-asws} said: 'Because he^{-ar} was the first one to call the Azaan''^{.21}

²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 3 Ch 37 H 125

²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 3 Ch 37 H 128