Saving Lives: Blood Transfusion and Transplant
TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saving Lives: Blood Transfusion and Transplant</td>
<td>3</td>
</tr>
<tr>
<td>Background:</td>
<td>3</td>
</tr>
<tr>
<td>Conduct of a Patient:</td>
<td>6</td>
</tr>
<tr>
<td>What is the limit of complaints:</td>
<td>7</td>
</tr>
<tr>
<td>To Inform others about One’s Illness:</td>
<td>7</td>
</tr>
<tr>
<td>When and for long one should attend a patient:</td>
<td>8</td>
</tr>
<tr>
<td>Misinterpreted verses of Quran against transplant:</td>
<td>10</td>
</tr>
<tr>
<td>Quranic Verses in Its favour:</td>
<td>10</td>
</tr>
<tr>
<td>The Use of A Diseased’ s Tooth:</td>
<td>14</td>
</tr>
</tbody>
</table>
Saving Lives: Blood Transfusion and Transplant

The issues of saving lives through advanced medical procedures, i.e., blood transfusion and organ donation/transplant have been discussed at length during the last thirty years, initially meeting with some scepticism, but gradually finding their acceptability into our society, particularly when the advances in the medical techniques demonstrated how precious lives could be saved by providing several examples from around the globe. However, their permissibility based on ethical and/or religion grounds, has not only been controversial among Muslims but also found similar resistance in some of the other religions, e.g., Christianity, Jewdaism, Hinduism. From Muslim's point of view, most of the Sunnis/Shias, who follow unorthodox/rational school of thought (aqal, ijma, qiyas, ijithad etc.), relied on the fatwa of their Muftis and Maraja. Whereas, little evidence from the Quran and traditions were sought, besides quoting few Quranic verses in its support or rejection.

In this article, an attempt has been made to review the Quranic Verses, in the light of Masomeenasws’s traditions, which have, usually, been quoted on this topic along with the traditions of Infalliblesasws. It is worth mentioning that this is preliminary attempt on this subject and further work is needed to include other references from the Ahadith of Ahlul Baitasws, which we were unable to incorporate, due to lack of our knowledge and understanding, at the time of writing this document. It is worth mentioning that the content of the article is specific for the followers of the twelve Imami Shia school of thought (orthodox, traditionlist, the adherents’ of Masomeenasws).

Background:

It is important to first understand, why we get ill? From where does the illness come from and who is the healer? Once infected, how to bear discomfort and how to look after those who are suffering from an illness? And how and for what time period one may attend to a patient? Prior to discussing the main issue, it would be useful to first review traditions of Masomeenasws about the factors leading to serious illness and hence are the precursors to those conditions under which one requires to consider blood transfusion/organ transplantation:

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله ال البرقي بإسناده يرفعه إلى أبي عبد الله قال كان يسمي الطبيب المعالج فقال موسى بن عمران يا رب من الداء قال مني قال ممن الدواء قال مني قال فما يصنع الناس بالمعالج قال يطيب بذلك أنفسهم فسمي الطبيب لذلك

My father told me that he heard it from Saad bin Abdullah, who from Ahmed bin Abi Abdullah Barqi, who from a number of narrators referred to Imam Jafar-e-Sadiqasws:

During the time of earlier generations, a ‘Tabeeb’ (doctor) would be called ‘Muallag’ (reliever). Hazrat Musa bin Imranas prayed to Allahas: ‘O My Lord!

1 Also referred to in the literature as ‘Akhbaris’
Please enlighten me from where does the disease originate? Allahazwj replied: ‘It comes from Me’. Hazrat Musaabw then asked: ‘From where comes its treatment?’ Allahazwj replied: ‘From Meazwj’. Hazrat Musaabw asked: ‘Then why people go to a ‘Muallag’ (doctor)?’ Allahazwj replied: ‘To get comfort and peace of mind’. That is why a doctor is called ‘Muallag’ the reliever of anxiety and provider of comfort to the sufferer.2

Hazrat Amir-ul-Momineenasws once said: ‘Before troubles attack you, you should deflect their onslaught, as they strike people in the form of waves (one after another) through the recitation of prayers. And said, towards a Momin (true follower) difficulties come with even more strength and in their most severe forms, similar to the water which falls from a mountain’s top. At that instance, nothing but prayers can shield him, so regularly make supplications so that you are protected from troubles’.3

وَقَالَ عُسْوَةِ إِيْمَانُكُمْ بالصَّدَقَة وَحَصُّبُوا أَموَالَكُمْ بالزَّكَاةَ وَأَلْقُوا أَمْوَاجَ الْبَيْنَاءِ بالدُّعَاء

Amir-ul-Momineenasws said: Defend your faith in Allahazwj with the help of charity. Protect your wealth with the aid of Zakat. Let the supplications guard you from calamities and disasters.4

وَقَالَ عِسْتَرَلْوا الْزَّرَقَ بالصَّدَقَة

Amir-ul-Momineenasws: If you want to pray to Allahazwj for better means of subsistence, then first give something in charity.5

عَلَىَ بُنِّ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِيْنَ فَصَّالٍ عَنْ حَذَّةَ عَنْ سَعَدَ يَنْ طَرِيفُ عَنْ أَبِي جَعْفَرَ عَقَالَ

Imam Mohammed Baqiisasws said, during the life of Hazrat Ibrahimasws sudden death would fall on people, without any prior signs of a disease. Hazrat Ibrahimasws prayed to Allahazwj: ‘Please bring upon people disease before they die so that one would take the reward of observing patience before dying while others benefit from counselling him to observe patience and provide means to relieve them of their pain. Thus Allahazwj first sent down the fever followed by the other diseases’.6

مُحَمَّدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ سَيْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَى سَمِعَتِهِ قَوَلَ الحَمَيْنِ رَأِيَ الحَمَيْنَ وَ هَوٌّ سِجِنُ اللَّهِ فِي الأَرْضِ وَ هَوٌّ حَفُّ الْمُؤْمِنِينَ مِنْ

Imam Abu Abdullahasws said: Fever is the precursor to death, which is Allahazwj’s prison on earth and is the protector of a ‘Momin’7 from the fire of the Hell (as his sins would be erased through sufferings).8

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2 Ilsha’sa, Chapter 304, Tradition 1.
3 Rub-ul-Hiat, pg. 480.
4 Nahjul Balagha, saying no. 146 (Urdu), no. 145 (English): http://www.nahjulbalagha.org/sayings.php
6 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 1 (Urdu, vol.1. Faro, pp. 270)
7 True believer, the follow of Imam Ali asws and 12 Imams (i.e., traditionalist, orthodox, Akhbari)
It is narrated from Imam AbuAbullahasws that Allahazwj may engulf a ‘Momin’ in all sorts of calamities and would make him die from all types of deaths but will never inflict him from the loss of ‘Aql.13 Hazrat Ayubas’s children, wealth and all dependents were targetted by Iblis14 but Prophet’sas ‘Aql was protected from being overtaken by Iblis14. This is due to the fact that Hazrat Ayubas had firm belief in Allahazwj, through the same ‘Aql.14

8 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 3 (Urdu, vol.1. Faro, pp. 270)
9 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 5 (Urdu, vol.1. Faro, pp. 270)
10 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 6 (Urdu, vol.1. Faro, pp. 270)
11 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 8 (Urdu, vol.1. Faro, pp. 270)
12 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 9 (Urdu, vol.1. Faro, pp. 270)
13 An entity through which Allahazwj and His Divine Representatives asws are recognised.
14 Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 10 (Urdu, vol.1. Faro, pp. 270)
Imam Mohammed Baqi\textsuperscript{asws} said: When a ‘Momin’ loses his strength due to an old age, Allah\textsuperscript{azwj} Commands one of His\textsuperscript{azwj} angels to write down those good deeds in his accounts, which he used to perform when he was young and healthy. And similarly when he becomes ill, Allah\textsuperscript{azwj} Asks an angel to write down in his favour, all that he used to do in the time of his good health, until the time his soul is extracted and similarly when a non-believer becomes ill, Allah\textsuperscript{azwj} writes for him the sins which he used to commit while being healthy.\textsuperscript{15}

It is narrated from Imam Jafar-e-Sadiq\textsuperscript{asws} that Rasool Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Instructs to one of His\textsuperscript{azwj} angels to write down in the accounts of that Momin who is suffering from a disease, which he used to perform prior to getting ill. As \textsuperscript{azwj} have imprisoned him through letting a disease fall on him.\textsuperscript{16}

Imam Mohammed Baqi\textsuperscript{asws} said: One would get the reward of one year’s worship if that person had remained awake all night due to discomfort from a disease.\textsuperscript{17}

Imam\textsuperscript{asws} also said, remaining awake due to pain or sickness during a night is more rewarding than the worship of a whole year.\textsuperscript{18}

Imam Jafar-e-Sadiq\textsuperscript{asws} said: The fever of one night is compensation for the sins comitted before it and after it.\textsuperscript{19}

**Conduct of a Patient:**

\textsuperscript{15} Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 2 (Urdu, vol.1. Faro, pp. 271)
\textsuperscript{16} Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 3 (Urdu, vol.1. Faro, pp. 271)
\textsuperscript{17} Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 4 (Urdu, vol.1. Faro, pp. 271)
\textsuperscript{18} Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 6 (Urdu, vol.1. Faro, pp. 272)
\textsuperscript{19} Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 9 (Urdu, vol.1. Faro, pp. 271)
Inspector al-Aswad al-Abdi says that it is narrated from Rasool Allah SAWS that Allah SAWS Says: (Hadith-e-Kudsi). If a Momin who remains ill for three days and does not complain about his sufferings to those who look after/visit him then I will replace his blood with the best of blood and flesh with the best of flesh. Thus, for him I have extended peace and My SAWS blessings and no signs of weaknesses/illness are left on him. And when his soul is extracted, I SAWS will extend My special blessings to him.  

Imam AbuAbdullah ASWS said: Whoever suffers from illness during a night and bears it with patience and thanks Allah SAWS in the morning, is rewarded 60 years’ acts of worship. I asked what is the criterion of acceptance? Imam ASWS replied: To remain patient during his sufferings at night and not to narrate to others what he experienced and thank Allah SAWS upon getting up in the morning.  

What is the limit of complaints:  

It was asked from Imam AbuAbdullah ASWS what is the limit when informing others of a patient’s sufferings will be considered as compliant? Imam ASWS replied if he says: ‘I was suffering from fever last night and could not sleep during the night then he is justified to describe his ordeal and this will not be considered as making a complaint. However, if he says, e.g., I am engulfed in such a trouble that no one would be (then it’s a complaint)! But if he only says: ‘I have been awake all night due to fever’ this will not be termed as complaining.  

To Inform others about One’s Illness:

It was asked from Imam AbuAbdullah ASWS what is the limit when informing others of a patient’s sufferings will be considered as compliant? Imam ASWS replied if he says: ‘I was suffering from fever last night and could not sleep during the night then he is justified to describe his ordeal and this will not be considered as making a complaint. However, if he says, e.g., I am engulfed in such a trouble that no one would be (then it’s a complaint)! But if he only says: ‘I have been awake all night due to fever’ this will not be termed as complaining.  

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20 Al-Kafi, Tatt Sawab-ul-Marz, h. 1 (Urdu, vol. 1. Faro, pp. 272)  
21 Al-Kafi, Tatt Sawab-ul-Marz, h. 5 (Urdu, vol. 1. Faro, pp. 272)  
Imam Abu Abdullah asws said: It would be better for a patient to inform others about his illness, so that they could visit him and get their reward of looking after him, as a patient will also be rewarded. Someone commented, it is obvious that the visitor will get the reward for their efforts and time but what is the reason for rewarding the patient? Imam asws replied: ‘Because he has given them an opportunity to visit him and be rewarded, so he will get 10 rewards and will be elevated 10 divine grades whereas his 10 sins will be erased’.

Imam asws said: ‘When someone visits a patient then he should request him to pray for him, as the praying of an ill person is always accepted (answered)’.

When and for long one should attend a patient:

Imam Abu Abdullah asws said: One should visit a patient for as long as it takes to wake a camel up or to milk a she-camel, meaning for a short while.

The narrators say, we met Imam Jafar-e-Sadiq asws on our way. Imam asws asked us where we intended to go, we replied to him that we had set off to visit one of our ill friend. Imam asws asked us, have you taken with you some apples, ‘Bahi, Tarang’, some fragrance, or some ‘Sayoud and Bakhr’? We replied: ‘No, we did not bring with us any of these’. Imam asws replied, ‘don’t you know these things provide comfort to a patient’.

23 Al-Kafi, Chp. 4, h. 1 (Urdu, vol.1. Faro, pp. 273)
24 Al-Kafi, Chp. 4, h. 2 (Urdu, vol.1. Faro, pp. 273)
25 Al-Kafi, Chp. 5, h. 2 (Urdu, vol.1. Faro, pp. 274)
26 Al-Kafi, Chp. 5, h. 3 (Urdu, vol.1. Faro, pp. 274)

8 out of 14
Imam Abu Abdullah\textsuperscript{asws} said: A comprehensive visit to a patient would be to put your hand on his hand and stay there for a brief duration, as staying there for longer period is more painful for him than the pain of illness.\textsuperscript{27}

It is narrated from Imam Abu Abdullah\textsuperscript{asws} that Amir-ul-Momineen\textsuperscript{asws} said: There is a substantial reward for a visitor to attend a patient but for a short duration, unless the patient asks him to stay longer. Imam Jafar-e-Sadiq\textsuperscript{asws} said: ‘one should put his hand on patient’s hand or forehead in order to complete the purpose of visiting him.’\textsuperscript{28}

Imam Mohammed Baqi\textsuperscript{asws} said: When someone visits his ‘Momin’ brethren who is not well, then blessings of Allah\textsuperscript{azwj} encircle him, and keep around him for a long as he stays with the patient. And 70,000 angels pray for his forgiveness and ask bounties for him and say: ‘Aren’t you lucky, Paradise is for you from now until another day’. And Abu Hamza, he is given ‘Khareef’ in Paradise. The narrator asked, may I be your ransom, what is ‘Khareef’? Imam\textsuperscript{asws} replied: It’s a huge area in Paradise in which a horse-rider can travel upto 40 years.\textsuperscript{29}

Imam Abu Abdullah\textsuperscript{asws} said: Who would visit a patient with the intention of ‘Qurbatin illilah’ (for gaining nearness to Allah\textsuperscript{azwj}), then Allah\textsuperscript{azwj} will create an angel who would pray for his forgiveness until his death, will accompany him in his grave and keep on praying for him until the Day of Judgement.\textsuperscript{30}

\textsuperscript{27} Al-Kafi, Chp. 5, h. 4 (Urdu, vol.1. Faro, pp. 274)
\textsuperscript{28} Al-Kafi, Chp. 5, h. 6 (Urdu, vol.1. Faro, pp. 274)
\textsuperscript{29} Al-Kafi, Chp. 6, h. 3 (Urdu, vol.1. Faro, pp. 274)
\textsuperscript{30} Al-Kafi, Chp. 6, h. 4 (Urdu, vol.1. Faro, pp. 274)
Misinterpreted verses of Quran against transplant:

وَلاَ أَضْلَوْنَهُمْ وَلَا تَمْنَعُنَّهُمْ وَلَا تَمْرُكُنَّهُمْ فَلَعَلَّهُمْ آذَانَ اللَّهِ وَلَا أَمْرَهُمْ قَلِيلًا خَلَقَ اللهُ وَمَن يَخْذِبُ الشِّيَاطِينَ وَلاَ يَنْبِيَ مَعَ اللَّهِ (4:119)

And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss (4:119).

In Tafseer Safi (pg. 121), in reference to Tafseer Majama tul Bian, it is narrated from Imam Jafar-e-Sadiqasws that in this verse the words فَلَعَلَّهُمْ خَلَقَ اللهُ are referred to the religion of Allahazwj meaning the Commands of Allahazwj and that what is forbidden. And this further supported by the Words of Allahasws:

فَقَامَ وَجَهَّهُ الأَرْضَ لِلَّذِينَ حَنُفَّوا فَضَلَّ اللَّهُ النَّاسَ عَلَيْهِ لَا تَبْدَأ لَهُ خَلَقَ اللَّهُ ذَلِكَ الَّذِينَ الْقَيْمَ وَكَانَ أَكْثَرُ النَّاسِ لَا يَظْمُونَ (30:30)

Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah’s creation; that is the right religion, but most people do not know.31

Quranic Verses in Its favour:

مِنْ أَحْلَ الْذَّلِكَ كَتَبْنَا عَلَى بُني إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا مَنْ يَغْرِبُ نَفْسًا فِي الْأَرْضِ فَكَفَأْنَا قَتَلَ النَّاسَ جَمِيعًا وَمِنْ أَحْيَاهَا فَكَفَأْنَا أَحْيَا النَّاسَ جَمِيعًا وَلَمْ يَجْعَلَهُمْ نَصِيَّةً بِالبِّيَاتِ ثُمَّ أَنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمْ يَسَرُّونَ (5:32)

For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land (5:32).

In Al-Kafi it is narrated from Imam Mohammed Baqirasws that the words فَكَفَأْنَا أَحْيَا النَّاسَ جَمِيعًا means to save someone from being killed by drowning or engulfed into fire or to save someone from being destroyed from Kufr.32 The same explanation is given by Imam Jafar-e-Sadiqasws in Al-Kafi and Tafseer-e-

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31 Quan translation by Imad Hussain, page 125
32 For further explanation, please refer to the original sources.
Aaishi, Imam\textsuperscript{asws} also says: ‘if someone guides a soul to the ‘Just Path’, it is as if he had saved his life but if someone misleads a person from the ‘Righteous Path’ to the unjust way, it is like killing him’. In Manfa Yahzar-ul-Faqi, it referred to Imam Jafar-e-Sadiq\textsuperscript{asws} that if one gives water to someone where water is available then he would be rewarded as he has liberated one salve but if one gives water to someone where water is unavailable then it is similar to saving a soul and Allah\textsuperscript{azwj} says he who saves one soul it is like saving the entire humanity. \textsuperscript{33}

\textbf{إِلَّا مَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةُ وَالْكَفُّ وَالْخَنزِيرُ وَمَا أَهْلَهُ بِهِ لْيُغَيِّرُ الْلَّهُ فَقُمْ اسْتَغْفِرْ لِيَّ وَلَا عَذَابٌ}

\textbf{He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.}

It is narrated from Imam Jafar-e-Sadiq\textsuperscript{asws} that \textit{عَذَابٌ وَلَا عَذَابٌ غَيْرُ يَّ بَاغٌ وَلَا عَذَابٌ وَلَا عَذَابٌ} refers to that person who rises against the Divine Imam\textsuperscript{asws} of his time and also applies to a hunter as well as to the oppressor. The word \textit{عَذَابٌ} also applies to the thieves. So these people are neither allowed to eat dead meat under compulsion nor to offer ‘Kasr’ prayers during travel. These exemptions do not apply to the above group, which are specifically valid under extraordinary conditions, but will apply to other than them, who if subjected to these condition and take what is forbidden then they will not be guilty of committing sins (if committed under compulsion).

The example of later is given in Tafseer-e-Burhan: During the time of 2\textsuperscript{nd} Muslim Caliph\textsuperscript{asws}, a lady was brought to him accused of adultery, she pleaded for justice but Ummer\textsuperscript{ia} did not listen to her pleas and gave her death punishment by stoning. Amir-ul-Momineen Ali bin Abi Talib\textsuperscript{asws} intervened and asked her to tell her ordeal which compelled her and explain the reasons behind her indulgence into unhonourable acts. She said: I was looking after sheep in the desert and ran out of water. I saw a tent, I went there and asked for some water. A peasant came out and upon being asked for a glass of water, he made an indecent proposal. I instantly refused it and moved away from him. But then without water I started to lose my vision and my tongue completely dried out and before I was about to faint, I went back to him for help. He gave me some water and quenched his evil desires. Amir-ul-Momineen\textsuperscript{asws} said this poor soul’s act comes under the context of this verse: \textit{فَقُمْ اسْتَغْفِرْ لِيَّ وَلَا عَذَابٌ وَلَا عَذَابٌ وَلَا عَذَابٌ} she has not committed any sins so she should be released. Ummer\textsuperscript{ia} released her and said ‘lo la Ali Halaka Ummer’ Ummer\textsuperscript{ia} would have been killed if Ali\textsuperscript{asws} were not present). \textsuperscript{35}

\textsuperscript{33} Maqbool Ahmed, page 134 (Zimeemah, 781).
\textsuperscript{34} Ummer\textsuperscript{ia}
\textsuperscript{35} Maqbool Ahmed, pp. 30.
He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement (16:106).

In Tafseer-e-Safi, it is reported that this verse was revealed when Ammar Yaser along with his parents was asked to revert back to kufr (idol worshiping). Initially, all of them declined to bow down to kufr but after being subjected to severe punishment, Ammar Yaser\(^{36}\) gave up his resistance and saved his life by repeating what he was asked to say by his captors. His parents refused to testify the ‘Kalimat of Kufr’ (statement of disbelief) and were tortured to death. Someone told Rasool Allah\(^{\text{saww}}\) that Ammar has deserted Islam, Rasool Allah\(^{\text{saww}}\) replied: ‘Ammar Yasir is filled with Eman from his head to toes and his flesh and bones are immersed in Eman.’ Ammar yasir\(^{\text{ra}}\) after being released by the non-believers, came straight to Rasool Allah\(^{\text{saww}}\) and started crying out of grief and shame. Rasool Allah\(^{\text{saww}}\) consoled him and wiped out his tears and told him that he had not committed any sins and said: ‘You have not lost faith as a result of repeating the words of Kufr after being forced by the nonbelievers. If they force you again, you should save your life by repeating after them as you have done before’.\(^{37}\)

In the explanation of another verse (16:99), it is narrated from Imam Jafar-e-Sadiq\(^{\text{asws}}\): That Iblis\(^{\text{la}}\) (Satin) may take possession of a momin’s body but is never allowed to corrupt his Eman (faith). Therefore, Iblis\(^{\text{la}}\), upon given an opportunity, did badly damage the body of Hazrat Ayub\(^{\text{as}}\) but was barred from taking control of his\(^{\text{as}}\) religion/Eman.\(^{38}\)

It is narrated from Imam Ali Raza\(^{\text{asws}}\): Once, Allah\(^{\text{azwj}}\) sent down a ‘Wahi’\(^{40}\) to one of His Prophets\(^{\text{as}}\) with the following instructions: When you leave your house tomorrow, (1) eat the first thing which comes to your sight; (2) hide what you come across; (3) accept the request of the that who approaches you; (4) do not turn him away whoever comes to you next; and (5) move away from what you encounter at the fifth place.

When the Prophet\(^{\text{as}}\) came out of his house he saw a huge mountain in front of him. The Prophet\(^{\text{as}}\) started to lose hope of fulfilling Allah\(^{\text{azwj}}\)’s Instructions after considering the size of the mountain. But soon his\(^{\text{as}}\) faith helped him by making him realised that his Lord\(^{\text{azwj}}\) will not ask him something beyond his abilities so he should move ahead and try to eat it as much as possible. Upon moving forward, the Prophet\(^{\text{as}}\) saw the size of the mountain started to reduce with his each stride. The mountain continued to shrink in its size until

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36 Tafseer-e-Safi, pp. 281.
37 Imdad Hussain, pp. 361.
38 Al-Kafi and Tafseer Ayashi
39 Maqbool Ahmed, pp. 333.
40 An Inspiration
becoming a handful upon coming closer to it. The Prophet \( \text{azwj} \) grabbed it and ate it immediately. It proved to be very delicious, something so tasty which he as had never eaten before in his life.

Upon moving forward, the Prophet as saw a golden ornament in front of him. Prophet as recalled that he was meant to hide it. So, the Prophet as covered it up by the leaves and earth lying around it. After walking further, the Prophet as realised that the golden ornament has resurfaced and is lying where he had seen it before. The Prophet as, first tempted to hide it again but then decided to leave it, and said to himself: ‘I had done which I was supposed to do and I should leave the rest to Allah azwj – the Almighty. So, he went along and after some time, the Prophet as saw a little bird approaching him while being chased by a large bird of prey. The little bird asked for protection, in accordance with the third Command to accept the request; the Prophet as hid it under his sleeves. As a result, the little bird took refuge from the bird of prey. In the meantime, the bird of prey also came near the Prophet and said: ‘I have been trying to get this little bird and have been chasing it for a very long time, why have you deprived me of my dinner by safeguarding it?’ As per the Divine instructions, the Prophet as could neither hand him over the little bird nor turn the bird of prey away without fulfilling his request. In order to satisfy both conditions, the Prophet as took out his knife and cut a piece of flesh from his leg and gave it to the bird of prey.

The Prophet as continued his journey, as per wish of his Lord azwj and saw a dead animal which was half eaten up and swamped by the insects, giving off very bad odour. The Prophet as remembered being asked to immediately turn away from it. So he as moved away from the dead animal and started to walk home slowly with the thoughts that he as had fully complied with the Commands of his Lord azwj.

The Prophet as was inspired in his dream at night, his Lord azwj asked him: You have fulfilled My Commands quite appreciably but did you understand what were I wanted you to learn through carrying out those acts? The Prophet as replied: ‘No My Lord azwj, I did not know’, please enlighten me.

The Lord azwj replied: O My Prophet as! The mountain you saw represented the anger of a person. When a person becomes angry, he goes out of his limits and bounds and raises himself above his status. But upon harnessing his anger, he benefits from an admirable outcome, which has long lasting benefits.

The example of the golden vessel was a reflection of a person’s good deeds, a person regardless of how much he would try to hide his good conduct and deeds, are revealed by his Lord azwj so that to give him respect in this world and uncountable bounties in the Hereafter.

The little bird was metaphor for a good piece of advice, which, if given, one should accept. The bird of prey represents a cry for help, which one should never ignore. And finally, the bad odour coming from the dead animal is like
the backbiting and ill talking about others, from which one should always be
prepared to run away.\footnote{Ruhul Hiat, pp. 616 (Urdu)}
In the above narration, a Prophet had given his flesh to save the life of a
starving bird.

وَمِنِ النَّاسِ مَنْ يَشْنُرِي لْقَسَةَ اِبْتِغَاءَ مُرْضَاءِ اللٰهِ وَاللٰهُ رَحْمٌ وَبَارٌ (2:207)

And among men is he who sells his Nafs 'himself' to seek the pleasure of Allah; and
Allah is Affectionate to the servants.

A larger number of narrators, including Yaqoob Kula\textsuperscript{ni}ra, report through a
chain of narrators that Rasool Allah\textsuperscript{saww} said: Allah\textsuperscript{azwj} sent inspiration to
Gabriel\textsuperscript{as} and Michael\textsuperscript{as} that I\textsuperscript{azwj} have created, among two of you,
'brotherhood' and have increased life of one in comparison to the other. Thus,
who among you would like to offer part of his life to his brother? Both of them,
for sake of the other, could not find the courage to donate part of their lives.\..
Upon their reluctance Allah\textsuperscript{azwj} told them: 'Why don't you exemplify my Wali
Ali bin Abi Talib\textsuperscript{asws}, who is the brother of My Prophet Mohammed\textsuperscript{saww}. Ali
Murtaza\textsuperscript{asws} has endangered his life in order to save the life of his brother,
Mohammed\textsuperscript{saww}, by lying down on his bed and going to sleep when
Mohammed\textsuperscript{saww}'s enmies had surrounded his house. Both of you should go
down, immediately, and guard Ali\textsuperscript{asws} against the harm of My\textsuperscript{azwj} enemies'.
Thus, Gabriel\textsuperscript{as} and Michael\textsuperscript{as} came down and Gabriel\textsuperscript{as} took position near the
bed's-head and Michael\textsuperscript{as} stood on the opposite side. Gabriel\textsuperscript{as} started
reciting: Congratulations! Congratulations! Ya Ali bin Abi Talib\textsuperscript{asws}! Who else
could be as praiseworthy as you\textsuperscript{asws} are, my Mola\textsuperscript{asws}, Allah\textsuperscript{azwj} is proudly
describing your virtues to His angels.\footnote{Tafseer Maqbool Ahmed, pp. 741}

The Use of A Diseased' s Tooth:

أَبِيَ عَبْدُ اللٰهِ عَقَلَ سَلاَةَ اللٰهِ عَلَيْهِ وَآمَنَ حَاضِرًا وَعَنْ زِوْرَةَ عِنْ
عَنَّ الرَّجُلَ يَسَّأَلُ سَلِيْمَةَ فِيَأْخَذَ فِيَأْخَذَ سَلِيْمَةَ إِنَّهُ مُؤَسِّ
فَيُجْعَلُهُ مِكَانَةً قَالَ لَهَا بَـاَسَ

Zrara narrates from Imam Abu Abdullah\textsuperscript{asws} that once my father asked from
Imam\textsuperscript{asws}: 'Is it in order? If a man who has lost his tooth, has managed to find
a tooth of a dead person and then got it fixed at the place of his lost tooth.
Imam\textsuperscript{asws} replied: There is no problem with it.\footnote{ما تجوز الصلاة فيه من الآية}