

# THE TRUE STORIES

AYATULLAH DASTGHAIB SHIRAZI



*xkp*

## **WISDOM BEHIND DREAMS IS THE TESTIFICATION OF MESSENGERS**

Imam Musa Kaazim (A.S.) has said : In the beginning of creation man did not dream (see visions in sleep). God gave him this attribute afterwards. The reason was that God sent a prophet to invite his community (the people of his time) towards Guidance. When he commanded them to obey and to worship the Lord of the worlds they asked what would gain by worshipping God? "When we see that your condition is no better than ours?" The Messenger replied : If you obey the Lord your reward is Paradise and if you do not listen to me and will disobey me , your destiny will be Hell. They asked : What is Paradise and Hell ? The Messenger explained the two to them at length. They asked : When shall we reach there? He said : After your death. They replied : What we see is that those of us who have died already have lot and mixed up with the dust ! Nothing of what you have described is for them. Thus they refuted the Messenger. Then God enabled them to see dreams. They saw in their dreams that they are eating and drinking, walking, talking, hearing etc. etc. but after awakening they could see no effect of anything therefrom. So they went to the Messenger and described their dreams. The Messenger said :God desired to complete HIS argument before you. The condition of your souls is also similar. When you will die, though your bodies will mix up with dust and disappear, your souls (spirits) will suffer the Divine punishment or enjoy peace and pleasure.

## Chapter 2

### SEIZING OF SOUL WITH PUNISHMENT

It is mentioned in 'Bihaarul Anwaar, Part 3 that one day the last Prophet Muhammad (SAW) WENT TO SEE HIS COUSIN Hazrat Ali Bin Abi Talib (A.S) whose eyes were paining severely. Despite being almost a mountain of patience he was complaining. The Holy Prophet (S) told such a terrible news to him that he forgot the pain in his eyes.

The Holy Prophet said : O Ali ! Jibreel has told me that when angels in charge of divine chastisement arrive to seize the souls (to end the life) of the Kuffaars (deniers) of Mecca, they punish them with rods and lashes of fire while taking possession of their souls. Ameerul Mumineen (A) asked : O Messenger of Allah ! will your followers also experience such a death ? Huzoor replied : Three groups of Muslims will face such painful deaths viz, a tyrant ruler , one who eats the property of an orphan and the one who gives a false witness.

# Chapter 3

## A FAITHLESS STUDENT OF FUZAIL

Writers of biographies have written about the world famous repentant (penitent) Fuzail Ayaaz that one of his most brilliant and wise students fell on death bed. Fuzail and some others went to see him. Fuzail began to recite Surah Yaaseen. But that unfortunate fell hitting the hand of his teacher with his hand, said : I do not want you to recite Quran. The unlucky man was always attending masjid, madress and prayer meeting and was a believer of Quran but now he was saying : I do not want that you should read Quran. Besides this he also did not utter the Kalimas of Shahaadatain (Islamic words of testification of Truth) and died in the same condition. Fuzail became very sorry and gloomy because of this event and took the corner of his house. He stopped going out until once he saw the soul of his unlucky student in his dream and asked him the reason of the bad end of his life. He replied : there were three attributes in me which caused me die faithlessly : first jealousy due to which I could not tolerate to see anyone in a condition better than me, second : backbiting and slandering, viz causing separation between two persons and third: wine drinking.

# Chapter 4

## A FRIGHTENING FACE

It is narrated from Shaikh Bahaai (RA) in the famous book ARNAEEN by the respected and honourable Saiyed Qazi Saeed Qumi that: one of my friends was residing in the Qabaristan of Isfahen. He was spending most of his time praying near the graves. Sometimes I used to go to see him. Once I asked "Is there anything astonishing which you have seen in the graveyard? He said: Yes, a maiyat (dead body) was brought the earlier day. People buried it in this corner and went away. After sunset a bad smell spread there which made me restless because I had never smelled such a foul smell. Suddenly a black and frightening shape appeared from which that foul smell was emanating. That shape sat near the said grave and disappeared. After only a few moments I smelled a very pleasant fragrance like which I had witnessed never before. At the same time a very beautiful shape arrived, neared the same grave and disappeared. (These are the wonders of the celestial heavenly world that appear in such shapes). After some time I saw that the beautiful shape came out of that grave with bloody wounds :I prayed : My Lord ! Let me know who were these two appearances? So I was enlightened that the beautiful face was the embodiment of the good deeds of the deceased and the frightening face of his bad deeds.

# Chapter 5

## SA'AD AND THE SANDWICHING OF GRAVE

Sa'ad was an extraordinarily respected and honourables man in the sight of the holy prophet and other Muslims. Whenever he arrived mounted the holy prophet used to ask Muslims to go to welcome him. The holy prophet himself also used to get up to welcome him and had entrusted the administration (governorship) after the Jews to him. When he died 70000 angels had accompanied his burial procession. The holy prophet (SAW) supported all the four corners of his coffin barefooted and said that rows of angels were in that procession and that " my hand was in the hand of Jibreel" and that " I also moved in the direction he moved". To summerise it can be said that despite this respect given by the holy prophet himself and in spite of the fact that the holy prophet himself lowered him in the grave, when the late Sa'ad's mother said: Congratulations, O Se'ad! for entering Paradise" "HANIYYAL LA KAL JANNAH" the holy prophet told her: how did you know that your son is in the paradise? At present he is being sandwitched in his grave! The companions of the holy prophet (S) asked : O Messsenger of Allahi! A man like Sa'ad also is being pressed in the grave? The Messenger of God said : Yes.

It is mentioned in another narration that when people asked the Imam (A) about the pressure in the grave of Sa'ad he said: It was due to misbehaviour with family members, that is, he was behaving badly with his wife.

# Chapter 6

## WELCOME IN THE GRAVE

Sometimes people see some events which become a cause of advice to others. One of such happenings has been recorded in the book 'KHAZAAIN' by Naraqui (RA). Quoting one of his reliable companions it is mentioned that : We used to visit Isfajhan repeatedly during our youth along with our father and other friends on the occasion of Naurooz festival. Once on a Tuesday we went to see a friend when we knew that he was not present. His house was near the graveyard. Since we had arrived after a long journey, with an intention of removing fatigue and to visit the graves we went to qabaristan and sat there. One of my friends jokingly pointed to a nearby grave and said : O resident of the grave ! Today is Naurooz. Would you not entertain us ? Suddenly a voice came from that grave: Come next Tuesday at this place. All of you will be my guests.

We all became frightened and imagined that we would not remain alive beyond next Tuesday. So we engaged ourselves in settling and correcting our affairs and preparing our wills etc. But we found no sign of death. When some hours of the following Tuesday passed, we gathered and thought that we must go to that grave, surely this did not mean our death. (Most probably this did not mean their death). When we reached there one of us said : O the resident of this grave ! Fulfill your promise. At that

time a voice came out: Come along. You are most welcome. (It should be remembered here that sometimes Almighty Allah lifts up the curtains over the grace life so that it might provide admonition). Suddenly the scene before us changed and we acquired a celestial power of seeing. We saw a very very clean and green garden with pure water streams flowing therein. There are trees laden with all kinds of fruits ; that all types of birds are singing thereon. We entered a mansion along with him which was very articulately decorated and all of its doors

opened to the garden in every direction. When we entered it we saw that a very handsome man is sitting there and a group of extremely beautiful servants is serving him. When he saw us he got up... Then all kinds of sweets and fruits which we had never seen in the world, rather never imagined, came up before us. When we ate them we experienced an unprecedented pleasing taste. The more we ate the more our appetite grew and the things too did not decrease. Thereafter several kinds of other sweets and fruits and other eatables were served to us all having varying tastes.

We got up after an hour to see what else would happen. That fellow accompanied us to the garden.

My father asked him as to who was he. "God has given you so much property and means which would suffice even if you wanted to host the whole world ! What place is this ? He replied : I am your countryman and a butcher from such and such place. My

Father enquired how he was able to win so much rewards and status? He replied there are two reasons: During my business I have never lessened weights and measures and also during my whole life span I never missed a prayer in its early time. Even if I had put meat in the balance when the voice of the caller ' ALLA O AKBAR" (GOD IS THE GREATEST) struck my ears I stopped weighing and went to mosque for performing namaaz prayer. Hence I got this high status after my death. Last week when you had addressed me I did not have permission to host you. I obtained it this week.

Thereafter everyone of us enquired about our life span and he went on replying. One of the informations given by him was that he had told the principal (muhtamim) of a religious school (madressa) that he would live for more than ninety years and he is still alive and I was told that my lifetime was this much out of which ten or fifteen years still remain. We told him KHUDA HAFIZ (told him farewell), he escorted us and when we intended to return we found ourselves sitting by the side of that grave.



## THE KILLER OF HASHIM AND A COMPLAINT DURING DREAM

It is narrated from the book ' THAWAABUL AAMAAL' by Sadooq (RA) there lived a very handsome youth who was in the army of Yazid and who had killed the brother of Imam Husein (AS). About him, the narrator says that he saw him (that once beautiful fellow) after the happening in Karbala. His face had become as black as coal and he had become very weak and thin like a branch of a tree. I enquired about him with his neighbours. They said that ever since he returned from his last journey he shrieked and cried and screamed and complained so loudly during nights that he woke us up.

Then I myself went to him and inquired about his condition killed) appears before me and drags me to the fire. Being frightened I screamed so much that I woke up from my sleep.

This screaming and crying and shrieking and this blackening of face is not equal to even an iota of the Divine chastisement which is to follow hereafter (after death) and this is merely a slight example of it in this world.

## THE PERFUMER'S ADMONITION AND THE JEW CREDITOR

In 'Daar ul Islam Noori' (Vol: 1,P.247) Syed Hashim Bahraani has narrated that there was a perfumer in Najaf a Ashraf who used to give advice to people in his shop after the Zuhr prayers everyday. His shop was always full of people. An Indian prince who was living in Najaf once wanted to go on a journey. He entrusted his box containing beautiful pearls and costly jewels to that performer as a trust and went. After returning him his journey he asked for his box but the perfumer declined. Being in a big trouble he went to the holy shrine of Amirul Momineen (A) and said: O Ali (A)! I left my comfortable life in India just to live near your sacred tomb. I entrusted my capital to such and such perfumer but now, he refuses to return it. I do not have anything except that wealth nor do I have any witness to support my claim. Now there is none except you to come to my help !

He saw the Amir (A) in his dream that night who told him :Next morning, when the gate of the city opens, you may go out and ask the very first person whom you see. He will manage to return your things back to you. When he woke up and went out of the town he saw an old Aabid (worshipper) and pious man with a burden of dry timber on his head for selling his wood to earn maintenance for his family. The prince felt ashamed of asking that poor man for doing anything for him. So he returned to the holy haram. Next night he was told the same thing in his vision. He again saw the same old man but he could not tell him anything. When he confronted the same gentleman in the morning too he told him about the happening and demanded his things. After pondering for a few moments the old gentleman told the prince: Okay come to the shop of the perfumer tomorrow after the Zuhr prayer. I will see that your trust is returned to you. Next afternoon, when people gathered at the perfume shop the old man said :Please leave the job of giving sermon

to me today. When the shop owner agreed he said: I am so and so, son of so and so. I am very fearful about people's rights and by the Grace of Allah, my heart has no love for worldly wealth. I am a contended and cornered man and yet I have confronted a very unpalatable event and intend to make you aware of it, to warn you about Hell fire and to mention some facts about the Day of Judgement before you.

What happened is that I was compelled to borrow some amount as a loan. So I obtained ten Qeeraan (Iranian Raiyaal) from a Jew and gave him a word that I would repay the loan in 20 days at the rate of half Qeeraan per day. Accordingly I repaid half of that amount in ten days. Thereafter I could not see him. Inquiring about him from people I was told that he had to Bagdad. After a few days I saw in my dream that the Day of Judgement has arrived and I, along with all others, am made to stand in the witness box for accounting for my deeds. By the Grace of Allah I got salvation and went towards the

Paradise along with other good people. When I reached Pule Siraat (the fearful bridge) I heard that noise and saw the flames of the Hell. Then I saw that Jew who came out of Hell like a flame of fire and blocked my way. He said: first pay up my balance of five Queeraan and then proceed further towards Paradise. I requested him with much humility and earnestness and told him that I had tried my best to find him out but he could not be traced and that had he met me I would have surely repaid the remaining amount. But he said: I will not allow you to step forward until you return my money. I replied : At this time I do not have anything here. Then he asked me to allow him to put one of his fingers on my body. When I agreed he put his finger on my chest. It is terrible heat that woke me up from my sleep and I found an injury mark on that part of my chest. That wound still exists. I treated it very much but to no avail. Then that old gentleman opened his shirt. When the mob saw that wound on his chest, all began to weep and cry. The perfumer also became very fearful of Divine chastisement, took that prince to house, returned his trust and begged for his pardon.

## Chapter 9

### **FLAMES OF BARZAKH FIRE SHOOT OUT OF THE GRAVE**

The late Shaikh Mahmood Iraqui (RA) narrates in 'Daarus Salaam' from some reliable people that : we visited the Imamzaeh Graveyard (Tehran) when the sun had not yet set. One of my companions sat down on a grave stone and began shooting : Please lift me up. Then I saw that the grave stone was as hot as fire.

The soul was being punished so severely with the Barzakh fire that its heat affect not only the inside of the grave but also its outer stones. He says that : I have recognised the man in the grave but do not divulge his name so that he may not be disgraced.

About somebody else he says that he was buried in Qum. When flames from his grave shot out it burned down all the carpets of the tomb.

# Chapter 10

## **BARHOOT : AN EXAMPLE OF THE HELL IN BARZAKH**

Once a man came to the holy prophet (SAW) and expressing his fearfulness said, ' I saw a strange thing.' The holy prophet asked about it. He said: when my wife fell ill people told me that if I brought the water of Barhoot she may become healthy. (Some skin diseases are cured by mineral waters). So I readied and took a water bag (mushk) and a cup with me so that I might fill the bag with that cup. When I reached that place I saw a frightening desert. Despite being very fearful I began to search for that well. Suddenly I heard the voice of a dangling chain from above and it came down. I saw a man who was telling me: Give me water, otherwise I will die. I lifted my head to give a cup of water when I saw that there is a man who has a chain in his neck. As soon as I intended to give him water he was dragged upward up to the sun I tried to pour water again in the bag but saw that he had come down and was crying for water. I again tried to give him water but again he was lifted up by the chain. After such three failed attempts I closed the mouth of the bag and did not try to give him water any more. I am much confused due to this event and so I have approached you. O holy prophet ! so that

you may enlighten me on this phenomena. The holy prophet (SAW) said : that unfortunate fellow is Qaabeel (son of Adam who had killed his brother Haabeel) and he will continue to be in this chastisement till the Day of Judgement in Barzakh.

Thereafter he will enter the Hell.

## **BARZAKH CHASTISEMENT TO IBNE MULJIM**

In the book 'Nooul Absaar', Syed Momin Shablanji Shaafei has narrated from soul Qasim bin Muhammed that I saw a group of people near Muqaame Ibrahim in the Masjide Haraam and inquired about them. I was told that a Rashib (monk) has arrived after converting to Islam. He is describing a strange happening. I approached him to find that an old man with a huge physique is sitting wearing a dress of Pashmeena (wool) and also a woollen cap and narrates that : I was residing in my monastery at the shore of the sea. One day I looked towards the sky and saw that a big birdlike vulture came, sat on a rock and vomited one fourth of a human corpse. Then it came again, and vomited another one fourth of a human body and flew away. This happened four times thus vomiting out all the parts of a corpse which then became alive and got up. I was spell bound by this scene when that bird came again and gobbled up one-fourth of that man and flew away. Again in four flights the bird swallowed up the whole body of that man and flew away. I was wondering about all this and was surprised as to who was that man ! I feel sorry for not having inquired about his state. Next day I saw the same happening again. So when, after four vomittings, that human body got up I ran up to him from my monastery and asked him, giving him an oath of God, as to who he was. But he gave no reply. Then I said, I give you the oath (swearing) of the one who has created you, tell me who are you.

He replied : I am Ibne Muljim. I asked what is the connection between you and this bird? He said: I have killed Ali (A) bin Abi Taalib and god has appointed this bird on me and it punished me daily as you saw.

After hearing this I went out of my monastery to ascertain who was Ali Bin Abi Taalib (AS). People told me that he is the cousin and the legatee (wasea) of the holt Prophet Muhammed (S.A.). Hearing this I accepted

Islam, performed Hajj and have been fortunate to visit the holy shrine of the holy prophet (S).

# Chapter 12

## DIFFERENT FACES IN THE FIELD OF HASHR

It is narrated from the holy prophet (S) in the Tafseer (Commentary of the holy Quran) Named 'Majmaul Bayaan' that when Muaaz inquired about the Quranic verses : "YAWMA YUNF AKHUS SOOR FA TAA TOO NA AFWAAHAA" (Surah Nabaa, Verse : 19) meaning: when the trumpet will be blown on the Day of Judgement people will arrive in groups, the holy Prophet said : O Muaazi : You have asked a very big question. His eyes became wet and he said : On the Day of Judgement, my Ummah (followers) will be distributed in ten groups. God will surely separate those groups from all Muslims. He will transform their shapes. Some will come in the shape of monkeys

and some pigs. One group will come with their hands and legs amputated, one will be blind, one deaf and dumb. One group will be crushing (chewing) their own tongues themselves, pus coming out of their mouths and all the field of Mahshar will become restless due to their bad smell. A group of people will arrive upside down and they will suffer punishment in the same condition. Some will be hanging on rods of fire and the foul smell emanating from one group will be worse than that of a rotten corpse. They will be wearing the clothes of catraan (tar) which will stick to their bodies. When asked who they will be; he replied : The man who will come up like a monkey will be the nammaam or a backbiter who creates dispute between two persons by conveying the utterance of one to the other. The one coming with the face of swine will be the one who eats unlawful things like the one who weighed (weighed) less while trading, who showed dishonesty in his dealings , who sold bad material after mixing with the good, who ate up the property of others. The one who will arrive upside down (on his head) instead of feet) will have eaten usury or interest, the one who will be chewing his own tongue will be the Aamil (religious scholar) who was biamal (without deeds) and pus will ooze from his mouth. Every Aalim whose deeds will be contrary to his words will admonish others very much but



will be lagging behind in performing good deeds. Others will be benefited from his advices but that unfortunate one will remain biamal. That is why he will be chewing his tongue and will repent. The man with his hands and feet cut will be the one who had harassed his neighbours. The blind will be of tyrant ruler, an unlawful ruler who would have issued unjust orders. The one who arrive as deaf and dumb was an egoist and proud fellow. Every proud person will rise deaf and dumb hereafter and come so tot he field of Mahshar. The one who will be fastened with fire chains and rods was going to worldly rulers to speak against others and thus helping them in oppression. The one who will smell worse than dead bodies was the one who enjoyed passions unlawfully and hwo did not give a part of his wealth a ordered by Allah and the one who will be dressed in fire was a proud, self-praising and naughty person.

In another hadith it is mentioned tht the holy prophet (S.A.) said: those in whose eyes nails of fire will be pushed will be those who were watching the impermissible.

Advice of Amirul Mumineen (A)  
Tot he One who Talks Nonsense

Sadooq (AR) has mentioned in his book 'AQAAID" that once Amirul Momineen (A), while passing by the road heard some you the talking nonsense and watched them laughing. He told them: Do you blacken your Naamajhee Aameel )(Work sheets) in this way? They inquired :O Amirul Mumineen ! Such things are also being recorded ? He said : Yes, even an inhaled breath is also noted Of course, if you remove a thorn from the public path your eyes will brighten as you warded off trouble from others. If you have picked up a fruit skin or a stone from public path so that on one's leg gets hurt, then such little good deed will also never go in vain.

# Chapter 13

## **ANIMALS DO HEAR THE CRIES OF THE DEAD**

It is mentioned in ' Sihaarul Anwar'' (Vol: 3) that the holy prophet (SAW) said: when, before becoming a Messenger of God, I was grazing of sheep, I used to see sometimes that some of them (sheep), were halting suddenly stunned (you might have also observed that sometimes a cock also stops picking seeds suddenly and halts) but no animal or anything else was seen there. After the revelation of Vahi I asked its reason to Jibreel (A) the honest angel. He said when the deed cry and weep in their graves all excepting men and jinn hear their voice is stunning is because of that sound.

## A STRANGE STORY OF BARRAKH BURNING

Saqatul Islam has, in 'Mustadrak' narrated a story, in 'Anwaarul Maziyyah' by a famous ship salim and Faqeeh Syed Gayaasuddin Najafi, that according to his routine, the mosque Mutawlli (trustee) Muhammed Ibne Abee Uzniyah, used to attend our masjid. He used to come there from a village near Hillah. One day when he did not arrive as usual we inquired about him. We were given to understand that he was bedridden in his home. We were astonished as he was quite healthy till the previous day. We went to see him and saw that he was burnt from head to feet and that was becoming unconscious for some time and gaining consciousness for some time. I asked him: how this trouble fall on you? He said: Last night I was shown Pule Siraat (the terrible bridge in the other world of hereafter) and I was also ordered to cross it. In the beginning it was right under my feet out thereafter it became very thin; that it was soft and comfortable in the beginning out thereafter it became sharp and pointed. I was inching cautiously forward and was trying much to keep balance so that I might not fall down. Flames of fire were shooting upward from beneath its colour was black and people were dropping in hell like the leaves in winter. At one moment found that the width of the siraat was less than that of a hair. Suddenly the fire dragged me down and I fell into its depths. The more I shook my hands and feet the more I was crowning down. (Hellfire had tremendous power of gravity and it is mentioned in Riwaayaat that the hellman goes down upto the journey of 70 years). When I found that I am totally helpless it struck me that when I was falling down I was not saying 'Yes Ali!!!' so I said: O Maula! O Amirul Momineen! Please come to my rescue. I got a revelation (ilham) to look upward. I was Aqaa standing on the brink of the bridge. He extended his hand, held me by the waist and dragged me up. I said: Aqaa! I am burnt. Please help me. He drew his blessed hand on my entire leg. I jumped and woke up to find that there

was no sensation of burning where Hazrat Ali (A) had put his blessed hand and that part was healthy. But the rest of my body is still burning.

He remained bedridden for three months, crying and complaining. People brought various kinds of balms and were changing doctors until, after three months he became okay and fresh, flesh grew on his body. It is also written in the same book 'Mustadrak' that after that event whenever recalled it he was getting fever with trembling.

# Chapter 15

## THE WINGS AND FEATHERS OF ANGELS ARE THE GROUND FOR SEEKERS OF KNOWLEDGE

It is reported that a man approached Imam Zainul Aabideen (A) one morning. He asked the reason for coming at that odd hour. He said : I have come to be benefited from your advice. The Imam said :I give you good tidings that the angels have spread their wings beneath your feet. Kasee Bin Qais says: once I was in the house of abud Dardaa in Syria when an Arab arrived there. Abud Dardan asked him who he was. He replied : I have come all the way from Medina to Syria on foot as I have come to know that you have heard a saying (Hadees) from the Holy Prophet (SAW). Abud Dardas gave him good tidings saying that : I have myself heard from the Holy Prophet (S) that if a man moves (walks) for seeking Ilm (knowledge) the angels spread their wings and feathers under his feet. In this context Shaheed e Saani has described an event of miracle. He says: One day some students whose aim was to obtain knowledge and wisdom, to understand the indulgence of deeds and the difficulties of the self(soul) and to improve their Deen( way of life) wanted to go to the house of a hadith-teller and to hear him. As it was late they told one another that 'we should walk fast as we are getting late', for attending the talk. At that time, an illiterate man remarked: Do not harm the angels as they have spread their wings under your feet. As that ignorant fellow had spoken these words by way of mockery, his feet got stuck at that point in such a way that he could not put even a step forward. Then both of his legs became useless forever. It so happened because he had made a mockery of his hadith of the last Messenger of Allah Hazrat M.uhammed (SAW).

# Chapter 16

## RESULT OF MAKING MOCKERY OF THE HOLY PROPHET'S HADIS

One day some people gathered at the meeting place of Imam Zainul Aabideen (A). They said: We have come so that you may tell us some hadis (word of advice).

The Imam (A) knew that they were hypocrites. One of them Zumrah bin Birar had not even an iota of Faith and Godfearingness in his heart. The Imam (A) pondered as to what should he do: If I keep mum they will say that I am stingy in spreading knowledge and if I say something, I am afraid, they may make a mockery of it. Yet he decided to say something. He said: My grandfather (S) has said: When a man dies his spirit (soul) remains over him (that is, when he is in the bathing place over his body and when in a coffin over it) and addressing his near and dear ones it says: O my family members! Do not be deceived by this material world like me. (O my sons! You saw that

your father got deceived and despite it he had to die and now he is about to go into his pit of grave. This lust and greed for worldly wealth gives no benefit. I collected much both by fair and foul means (halal as well as haraam) and now I will have to account for it before Almighty Allah, while others will benefit from it. So do not be greedy and keep away from what is prohibited.

Hearing this, Zumra mocked and jokingly remarked: If that (soul) can talk then it is better it steps down from the shoulders of its carriers and runs away! Hazrat Imam kept mum and Zumra went away.

After some days Aboo Hamza Shumaali came to Imam Sajjad (A). On his way to the place of the Imam, a friend informed him that Zumra had died. He himself narrates: I thought, let me go and see what

happens. When I reached there he (Zumra) was being interned in the grave. I said, I want to watch closely and so I entered his grave to put his cheek on the dust. I swear by the ONLY ONE GOD, I saw that his lips were moving and he was saying : 'WAILUL LAK, WAILUL LUK' (Woe unto you, woe unto you, O Zlumra! Did you now see that what the Imam was saying hasd come trust Hearing this I could not stand there any more and came and out of the grave put, reached the Imam (A) and said: O Master ! the man who was making a mockery of your words that day has died and I have heard him with my own ears saying:"Woe unto you a unlucky fellow! Did you now see that what the Imam was telling was true. Now you have to face the same."

# Chapter 17

## THE PATIENCE OF SEEREN, THE HANDSOME YOUTH

Ibne Seereen was a handsome young man. He was a goldsmith. One day a lady belonging to the families of the chiefs came to his shop with her slave girl and told him: I have some jewellery which I want to sell. Come to my place to check the articles. Ibne Seereen went with her to her house. When they entered the house the woman asked n her slave girl to close and lock the door. Then she told Ibne Seereen: I have deceived you. I have fallen in love with you. My talks were only to take you in my control. At that moment that man remained patient and began to think of a way out. So God also helped him. He made a show of apparent agreement. But after a few moments he said : I have to go to answer nature's call. Reaching the W.C. he made his whole body dirty and came before that woman (like a man ). Seeing him in that dirty condition she drove him out of her house.

Ibne Seereen went to a hammaam and cleaned himself. He remained patient for a while and saved himself from hellfire forever . Allah also gave him the knowledge of understanding the meaning of dreams and only Allah knows how much reward he will be given in the grave as well as in the eternal life after his death.



# Chapter 18

## JAAHIZ FOLLOWS INSTANTLY

Compared to him Jaahiz was a learned and well-educated man (while Ibne Seereen was an ordinary fellow) but was black complexioned and ugly in appearance. There were marks of smallpox on his face and his nose was big and lips thick and .... !

Once he was passing through a lane when a beautiful woman gavel him a signal and he at once followed her thinking that she had fallen in love with him. That damsel too was walking a few steps, looking back and asking signs of affection and coyness until she returned. Jaahiz waited for her for quite a very long but she did not return. So he asked the shop owner where had she gone ? Why she was so late ? The goldsmith told his that she had "called you for some other work. A few hours ago she had come to us and wanted to make a design. She wanted me to draw a picture of satan for her. I told her: I have never seen the devil so how can I draw his shape?. She said : I am finding out a way. Then she brought you here and asked me to draw a face like yours. How my business is over. You may go !!

# Chapter 19

## A STORY OF PATIENCE AND SINCERITY

This story is found in an old book titled 'KITTAB SAMARAAT UL AWRAAQ'. Its summary is like this: There is a habitation near Moosal near Turkey. Its name is Jazeerah. There lived a man from the elite of the Arabs. His name was Khuzema. Now I do not recall his surname. He was almost a Haatim of his time (very generous philanthropist). This rich man's gate used to remain always open. The poor and needy used to gather there coming from every direction. Poets were also among them and all were being benefited from the wealthy man's gifts and grants and honours. He had spent many years of his life in generosity until his time changed. It was God's will. He became poor. All of his wealth and power and richness was gone. He turned empty handed. A day dawned when no one was prepared to give him even a loan. This was an added calamity that nobody gave him a loan. So he confined himself to his house and began to sell out whatever property was left therein. Thus he was passing his days. How hard was it for a man whose house was once wide open for the poor. How he had to close his door and sit therein in solitude, to sell his household to avert hunger !!

In the mean time, the governor of that island Akramah inquired about Khuzana from his courtmen. He had not seen him since long. So they informed him and said: Sir, how can you understand his condition. The poor man's prestige has vanished; that all his wealth has gone and now he has taken to the corner of his house like a beggar. He is selling away his household materials to make both ends meet. He has become absolutely poor.

Akramah became very sorry and restless and felt like weeping. When night fell he took out four thousand gold coins (Ashrafees) sealed them in four bags, handed them over to his slave, rode one horse and made his slave ride another. They reached the house of Khuzema in such a way

that his slave also did not know the aim and that task may conclude quite secretly so that the good deed may remain pure, known to none but ONLY ONE GOD. Then he asked the slave to give the money to him and asked him to return. He carried the load himself like a poem in the darkness of night despite being a high officer. He then knocked at the door of Khuzema hiding his face. Khuzema came out asking who he was. Akramah replied : I am an Arab fellow and have brought this for your. He asked what it was. He replied : Nothing significant. These are only four thousand coins. I had come to know that you are needy and restless. So please accept. Khuzema said: I will not accept unless I know who are you . Akramah said: You need no who are you. Akramah said: You need not know who I am. Please accept this money as I do not want to reveal my identity. Khuzema also became adamant and said : No please, I will not accept the offer until I know who are you. Per force, Akramah revealed that he was an ordinary man and gave a fake title, saying 'QANA JAABIR ASARAAT AL KARAAM' meaning I a man who rectifies the lapses of generous persons. If a generous and philanthropist person slips and loses his wealth I go forward to help him and give him some money. Saying this he ran away.

Khuzeman took those bags in his house and asked his wife to see how much amount was therein by lighting a lamp. She said : there is no oil for lighting the lamp. He said : Okay, I will wait till day break. His wife asked: who brought this much money at midnight? He said: Despite my repeated efforts he did not reveal his name. He said : "ANA...." And went away that is all .

Now hear the story of Akramah. The same governor who gave such a big amount to a needy fellow, when returned home he found that his wife had become very angry. She tore here frock in anger and pulled her hair frowning asking Akramah where had he gone at this odd hour of night? Akramah replied that he had gone for an important work. But she disbelieved him and said: you had gone to some other woman, where else can there be any business at this time? Akramah swore by God saying no woman had anything to do in this matter ended.

On the other hand Khuzema invested that amount in business, purchased some perchandise and went to a journey toward Syria. When he reached the Umayyad Caliph he asked him: Now is it that you were not seen for such a long time? He replied : Yes, it was a very hard time for

me. I had become penniless. The Caliph told him: you could have come to me: I would have compensated you. Khuzema said : I did not have even some money to travel. Caliph asked : How did you arrive now ? He said: God made a way for me. One night a man came secretly to me hiding his face and gave me an amount of 40-00 dinars and went away without revealing his name despite my repeated asking. He only said : "ANA JAABIR ASARAATAL AI KARAAM" The Caliph said: Alas! Had I known him, I would have appreciated his generosity and kindness and sincerity.

When Khuzema intended to go the Caliph said, with a view to lessen his hardships, "I wish you to be the governor of Jazira. " Khuzema accepted his offer,. Thus Akramah lost his post. Khuzema became his superior. The caliph asked Khuzema: "Relieve Akrama after reaching Jazira and be strict with him while taking the account of public treasury (Bait el Maal). If he is found dishonest, arrest him and send him here."

Khuzema started with the appointment order for Jazira. As per rules the governor of Jazira was informed about his arrival (in advance) and as per protocol Akramah went with his men and officers to welcome him, led him to the governor house and seated him on the governor's chair without telling him who he was. When Khuzema took complete charge of the office he asked Akramah to account for the Bait Al Naal. At the end of checking it was found that 4000 dinars were less. This was the amount which Akramah had given to Khuzema in the darkness of one night. Khuzema told him: O Akramah! Repay this missing money. Now this happened Akramah said : By God: I have neither devoured this account nor credited it anywhere. Khuzema ordered for his imprisonment and he was dumped in a jail by the same fellow whom the said money was given. Yet he did not utter a word from his mouth. He never revealed that he was the man who had seen him in the middle of a night and assisted him by giving him 4000 dinars. Nor did he complain as to how he was being rewarded for a deed which he had done secretly only to please GOD. He knew it was not proper ( according to Quran) to show favour to somebody after helping him for Allah's sake. Nothing came out of Akramah's imprisonment as he had nothing to pay up. So Khuzema ordered that he should be given punishment for the default. When he was being punished his wife could not bear and sent a message to the new governor Khuzema asking him "Is this the way of rewarding JABIR ASARAAT AL KARAAM?" Immediately hearing this Khuzema

called Akrama from jail. It is rather written that the governor went himself to jail, fell down in the feet of Akramah and begged for pardon. He extended his foot and said "chain my legs" . When Akramah did not agree to it, the governor asked Akramah to ride as he himself was prepared to walk with him on foot. Akramah replied : How can I do so when I have done nothing worth it ! Khuzema asked him. Did you not relieve me from any trouble that night ? Akramah replied : I did not do that deed for your sake. (It was for God's sake).

Finally he took Akramah with full honours to the Umayyad Caliph and informed him that this was the gentleman (who had helped me in the darkness of night anonymously) who is today the dismissed governor of Jazira.

It is mentioned that the Caliph also gave him a lot of wealth and offered the same post of governor but Akramah did not accept and insisted that Khuzema must be continued there. The Caliph made him a Governor of another province where he went with full honour.

# Chapter 20

## CARRYING FOOD LOAD FOR THE POOR

It is written by writers that on the 11th of Muharram of the year 61 of the Hijri ear, some people who had gone to Karbala were observing the wounds on the body of the holy Imam Husain (AS). They found that on his shoulder, there was a mark which did not resemble the other wounds of swords and spears. It is said that when inquired from Imam Zain Al Aabideen (AS) he explained that the leader of martyrs Imam Husein (A.S) used to carry loads of food articles on his own shoulders during nights to distribute them to the poor secretly. That load-carrying left the said marks on his shoulders.

# Chapter 21

## A TALK BETWEEN HAJJAAJ AND A SHEPHERD

It is written in some history books that when Hajjaaj bin Saqafi was made the governor of Hajjaaj he proceeded towards his destination with the staff and machinery of the government. During the journey tents were fixed at a place before midday (zubr). Curtains were lifted up from two directions to make way. Table cloths were spread and he was looking out. At a distance he saw a shepherd with some sheep around him. It was very hot and the shepherd was hiding his head in the shade of sheep at least to save his head from sunstroke. Despite all of his cruelty, he called for the shepherd. When he was brought he did not pay any attention to Hajjaaj nor cared for him. Hajjaaj asked him: Sit here. But the shepherd said. I have no time. I have to take care of the sheep. Bajaj, the governor told him: This place is shaded and tasty food is ready no sit and sat and take some rest and then return. But the shepherd replied: I have been already invited to a place. Hajjaaj inquired where: The shepherd said : that feast is far better than yours. Very astonishingly, Hajjaaj asked him: who is your host? The shepherd replied: I am on fast and and one who is one fast is the guest of GOD. So such of Faith in the beduin shepherd was indeed surprising. Hajjaj told him: So much hot season is not proper for fasting. The shepherd retorted: " QUL BAARY HA GAB NAMAA ASHAD DU HARRAA"(Say: the heat of the Hell is hotter still a Quran). It seems you are not aware of the heat of the hollfire. Had you known it you might have considered this heat bearable. Hajjaaj said: Just eat today. You may fast tomorrow. The shepherd asked : Can you give guarantee that I will remain alive tomorrow? The shepherd asked : can you give a guarantee that I will remain alive tomorrow? But, how is it possible ? It is possible that today may be the last day of my life.

Hajjaaj became angry and he shouted: how foolish you are. You are refusing to take food which you have never seen nor are you likely to see

ever only because you are on fast !! The shepherd replied : Have you made food nicely and tasteful ? If Allah Wills, food becomes still better even if it is a bread of barley. And if HE so desires even your rich table can become distasteful and bitter.



# Chapter 22

## **FEAR OF ALLAH TURNS A THIEF INTO A MAN BETTER THAN WORSHIPER**

It is narrated in 'Usool e Kaafee' from Imam Zainul Aabideen (AS) that... (summary). In olden days a merchant took his merchandise and began his sea voyage. A storm smashed his ship into pieces in mid sea suddenly and all occupants of the vessel drowned except a woman who clung to a wood shaft. Waves dragged her to the shore of an island.

She was wandering alone in that no man's land and was satisfying her hunger by eating fruits of trees. There was no cloth on her body. A thief saw that a beautiful woman was walking without any clothes. First he was shocked by a thought that she might be a genie (jinn woman). However, he approached her and asked : Do you belong to mankind or are a jinn? She replied: our ship has drowned along with all of my family members. I clung to a piece of wood and God saved me. Hearing this the thief started to molest her. At that moment the woman began to shiver severely in such a way that the thief was also moved. He asked her: What has happened to you. What calamity has fallen on you that you are so much fear stricken? Indeed that lady's trembling was so nervous that, as it was for fear of Lord Almighty that the thief was also obliged to ponder over it heartily. Such a condition of mind and heart and body can result from only true fear of GOD. The woman replied: I am trembling from fear of God. At no time of my life. I have ever indulged in such a heinous misdeed. This real fear of the woman influenced the thief in a very construction was and he said: In fact it was I who should have feared like this as I am at the fault and he went away. He saved himself from the sin of adultery . His past sins were also wiped out because of this.

He was on his way to some city or village when, per chance an aabid (oft worshipper) also joined that thief. The weather was hot and sun

fierce. So the worshipper raahib (monk) told the young thief: You see how hot it is. Let us pray to God so that HE may provide a shade for us.

The youth bowed his head saying: I am sinner. Our prayer will not be answered. The worshipper said: Let us pray jointly together. The youth said I have no prestige or honour. At last the worshipper asked: I am praying, you may say 'AAMEEN". A hope was created in his heart now. So very ashamedly he uttered Aameen" at the end of the prayer said by the devotee monk. At once, a cloud appeared in the sky which shaded both of them. After some time they arrived at a crossroad. Both had to proceed in different directions. When they departed, the devotee saw that the cloud was moving with the youth which was strange. When the devotee realised that the divine help was due to that youth he ran after him and said: You were telling that you were a sinner? The youth replied: I have not done any worship, and indeed I am a sinner. The monk said: Its now confirmed that the cloud is for you so tell your story. When the youth narrated what had happened it was understood clearly that it was the giving up of a sin, being ashamed of it and the heartfelt repenting (Taubah) which was very valuable in the might of Allah. So HE and HIS mercy on him.

# Chapter 23

## THE WORSHIPPER BURNED ALL OF HIS FINGERS BY DAWN

This story is mentioned in Allamah Majllisi's 'Rayaat ul Qulooh' etc. In the past there lived a worshipper who remained mostly busy in his prayers in his monastery. Either at the instigation of some faithless people or by herself a prostitute conspired to corrupt that worshipper and defame him. One night she knocked at his door. When he opened the door he saw a woman who said: I am a weak woman. Some loafers are following me. Please for God's sake give me a shelter in your residence just for this one night. Otherwise the vagabonds will catch me. Worshipper said: Okay. So she entered his monastery. When a part of the night passed the lady began to make suggestive gesture slowly with coyness. This is why the Islamic Shariat has put a ban on a man meeting a woman (stranger i.e. one with whom marriage is allowed) in loneliness where there is no one else. So much strict is the commandment that a man and a woman cannot even pray in such a lonely place). In short, the poor worshipper was caught in trouble. Self desires began to disturb him. He thought what to do. His heart (soul) told him that the fire of passion is such that nothing excepting fear and pain can put it down. A lamp was burning

In front of him. He put one of his fingers on its flame. When it gave pain he pondered: what is this pain in comparison with the fire of Hell. When you are unable to bear this pain how will you suffer hell-fire? After some time passion rose again. He put another finger on the lamp flame. Briefly speaking, by the dawning of the daytime he burned down all of his ten fingers. When the woman saw this she opened the door herself and went out.

# Chapter 24

## REWARD OF PATIENCE

Samaa-ah or someone else once went to Imam Jafar Sadiq (AS) in Medina. The Hazrat inquired of him and asked : You have not visited Medina since long. That fellow also described his story in detail and said: The world has turned away its face from me. My business has finished. I have lost all of my property and wealth and capital and I have become bankrupt. All the troubles on the one hand and the demand of the creditors on the other. Travelling expense for this journey has also been given to me by a friend. The Imam(A) said: If you have patience, God will give you so much that others will envy. Today people feel pity for you but if you bear patiently they will. What God has decided is going to happen and you will not get any reward. So how nice would it be if man keeps patience and never gives up righteousness and piety.

# Chapter 25

## **AFFECTION IS UNFAIR**

A story is mentioned in the Quranic commentary 'ROOR AL BAYAAN' that once a provincial governor sent the gift of a costly crystal vessel to the ruler of his time. The king liked it very much. He asked his wizar how he found it? The wizar replied: If you want me to opine I must say it is of no use to you. The king became displeased with the wizar's comment and said: you are a strange fellow indeed. You do not like such a precious gift ! Then the king kept it in a safe place and appointed a servant to take care of it. One day the same servant went to take that vessel to the king. Accidentally it fell from his hand and broke up. When it came to the notice of the king that day became a sorrowful day for him . The tactful wizar said: When I had told you that this vessel is of no use for you, this day was in my mind as I was of the opinion that it would break one day, and with it the heart would also break which loved it so much. I had wanted, from the beginning that you should not have much affection for it so that your heart may not break with its breaking. Then the king understood how intelligent and wise was his wizar.

# Chapter 26

## DEATH OF HAADI AND CALIPHATE OF HAARON

It has been recorded in history that Abbasi Caliph Moosaa Haadee was one of those stonehearted and bad natured men who never thought of their death throughout their lives and all the time remained busy in shedding blood and indulging in various crises. His end is thought provoking .

Harsama was his chief minister. One hot noon in the summer season he called him. At that time he was appearing like a wild animal about to attack. He said that Yahyaabin Khaalid Barmaki, who is helping him, is preparing ground for overthrowing me and that he wants to make Haaron the caliph. Tonight you should go t the residence of Haaron and decapitate him bring his head to me. (That is, at the mere probability that his role was to end he was up to kill his own brother!). Harsame said: This is strange order. He is your real brother from both maternal and paternal sides and he is your heir to the office of caliphate. What will be your explanation before the Creator and the creation? Haadee said : put aside these talks. Whomsoever opposes my caliphate deserves to be finished. I order you that after killing him you should proceed to the prison, take out all the Alavis and Saadaats, then kill half of them by cutting off their heads and drown the other half in the river. Similarly all other sails should also be cleared. Go to Koofaa this very night and announce that whoever belongs to the Abbasid race must go out of the city. Then burn down the entire city. Station soldiers in all sides of the city so that whoever tries to escape may be killed. I do not want that a sing is Shia of Ali (AS) should reside in that city.

Harsama said: What crime have they committed? All f them are Muslims. How do you order the killing and shedding blood of so many Muslims?!

He gave a strange reply : Muslim is only he who obeys my orders. (One who entertains such thoughts and imagines himself to be an great as GOD disregards every reality and foolishly rebels against the Lord Almighty).

At this stage, Harsana submitted his resignation and said: do not want wealth and position. I cannot commit such a great sin. Hearing this the caliph roared: You will have to carry out my command. Otherwise you too will be condemned to death. Either obey my order or be prepared to be killed.

When Harsama saw this situation he said: I am prepared to carry out your command. The caliph then got up and went in his palace. Harsame began to suffer from a severe headache. He became. Almost mad.

When the caliph's mother heard that Haadee wants to kill his brother she fell down in her son's feet and appealed to him to abstain from killing his own brother. But the stonehearted man pushed, kicked and threatened even his old mother. He had become so much proud and hot-headed that he forgot everything including the true fact that : God's mercy always tends to be with you when man crosses all bounds HE also dishonours him totally. Suddenly the caliph's wife cried out loudly: O people! Come soon and see the caliph has died abruptly. As soon as his mother left, the caliph sat to eat. A morsal of food choked up his throat and his heart stopped beating. The mother's curse sent him to the deepest centre of the Hell., He called for Harsama saying the caliph had died. Harsame removed cloth from the dead caliph's face. It had turned as dark as coal tar. Thus tables were turned within a night. Hadi entered grave and his brother Haarooom claimed the throne.