

Bayt Al-Mamour, Masjid Al-Aqsa And Bayt Al-Maqdis

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Bayt Al-Mamour, Masjid Al-Aqsa and Bayt Al-Maqdis

Summary:

Generally, most Muslims assume that the ‘Bayt Al-Maqdis’, ‘Bayt Al-Mamour’ and Masjid Al-Aqsa represent the same holy site, located in Jerusalem (Palestine). However, Ahadith from Ahl Al-Bayt^{asws}, reveal that this assumption is untrue, Bayt Al-Maqdis is in Jerusalem whereas Bayt Al-Mamour and Masjid Al-Aqsa are the two names of the same holy place which is establish in the fourth sky.

In Bayt Al-Maqdis, Prophet Yusuf^{as} buried his^{as} father Prophet Yaqoub^{as}, and also Prophet Zakariya^{as} had a Masjid in Jerusalem and so was the house of Prophet Isa^{as} Ibn Maryam^{as}.¹

During the time of Rasool Allah^{saww}, Imam Hassan Al-Askari^{asws}, says: When Rasool-Allah^{saww} was in Makkah, Allah^{azwj} Commanded him^{saww} to face Kabah in the direction of Bayt Al-Maqdis during Salat. Likewise are the instructions of Masomeen^{asws} regarding offering salat when visiting a holy shrine - one must keep the holy grave in front of him in the direction of Kabah during Salat.

Rasool Allah^{saww} faced Bayt Al-Maqdis when it was not possible to keep Kabah in the direction of Bayt Al-Maqdis. Rasool-Allah^{saww} used to offer salat like that for the length of his^{saww} stay in Makka for ten years. Upon emigrating to Al-Medina, Rasool Allah^{saww} was offering Salat by facing towards Bayt Al-Maqdis - which was towards Bayt Al-Maqdis but away from the Kabah for seventeen months. As it was not possible from Al-Medina to align Kabah and Bayt Al-Maqdis along the same direction.

As time passed, a group of the renegade Jews from Medina started objecting to this practice by saying Prophet of Islam prays towards their direction and follows their rituals and ways. That was grievous upon Rasool-Allah^{saww} so, Jibraeel^{as} descended with the holy Verse: ***We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards ‘الْمَسْجِدَ الْحَرَامَ’ the Sacred Masjid (Kabah); and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144]***

تفسير العياشي 2: 87 / 198.¹

(In a Hadith it is narrated) when Rasool Allah^{saww} had already offered two Raka'at (Cycles) from *Salat* Al-Zohr in the Masjid of the Clan of Salim, Jibraeel^{as} descended and grabbed his^{saww} shoulders and turned him^{saww} towards the Kabah, and Revealed unto him^{saww} [2:144]. The Masjid of the Clan of Salim these days is known as Masjid of Al-Qiblatayn (the Masjid of two Qiblahs). Ahadith with Arabic text are included in Appendix I.

Allah^{azwj} has also Mentioned Masjid Al-Aqsa and Bayt Al-Mamour in the holy Quran for example in the Verses of Ascension. Allah^{azwj} Modelled for mankind the *Bayt Al-Haram* (Kabah) beneath the *Bayt Al-Mamoor*, to be a resort and a sanctuary, several Ahadith are quoted below showing the holy site 'Masjid Al-Aqsa/Bayt Al-Mamour' is in the Heavens.

As for offering Salat and visiting Bayt Al-Maqdis (the masjid in Jerusalem also called Masjid Al-Aqsa), Masomeen^{asws} say Masjid Al-Kufa offers more rewards for the Salat than offering Salat in the Masjid Al-Aqsa which is in Jerusalem. A Hadith below summarises the merits of Masajids (plural of Masjid/Mosque):

عن سالم الخنط، عن رجل، عن أبي عبد الله (عليه السلام) قال: سألته عن المساجد التي لها الفضل، فقال: «المسجد الحرام، و مسجد الرسول».

From Salim Al Hanat, from a man,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Masajids for which there are merits. He^{asws} said: 'The Sacred Masjid and Masjid of the Rasool^{saww}'.

قلت: و المسجد الأقصى، جعلت فداك؟ فقال: «ذاك في السماء، إليه أسري برسول الله (صلى الله عليه و آله)».

I said, 'And (what about) Masjid Al-Aqsa, may I be sacrificed for you^{asws}!?' He^{asws} said: 'That is in the sky. To it journeyed Rasool-Allah^{saww}'.

فقلت: إن الناس يقولون: إنه بيت المقدس؟ فقال: «مسجد الكوفة أفضل منه».

So I said, 'But the people are saying, it is Bayt Al-Maqdis?' He^{asws} said: 'Masjid Al-Kufa is superior to it'.²

Introduction:

We present some Ahadith below to explain the merits of the above holy sites.

² تفسير العياشي 2: 13 / 279

Masjid Al-Aqsa

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {1}

Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. Surely, He is the Hearing, the Seeing [17:1]

Imam 'Al-Sadiq^{asws} says: Rasool-Allah^{saww} said to Quraysh: 'O group of Quraysh! Allah^{azwj} Blessed and Exalted Made me^{saww} to ascend last night from the Sacred Masjid to the Masjid Al-Aqsa – meaning Bayt Al-Maqdis – and I^{saww} rode upon Al-Buraaq which Jibraeel^{as} had come with, and it is an animal which is larger than the donkey and small than a mule and its steps were as extensive as the eye could see. So when I^{saww} journeyed upon it, it ascended to the sky, and I^{saww} prayed Salat with all the Prophets^{as}, and all the Angels. And I^{saww} saw the Paradise and whatever was in it and the Fire and whatever was in it, and looked at whole Kingdom'. (Complete Hadith and a similar Hadith is given in Appendix II).³

Salat in Masjid of Al-Kufa has more Rewards than Al-Aqsa (in Jerusalem):

عن سالم الخنيط، عن رجل، عن أبي عبد الله (عليه السلام) قال: سألته عن المساجد التي لها الفضل، فقال: «المسجد الحرام، و مسجد الرسول».

From Salim Al Hanat, from a man,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Masjids for which there are merits. He^{asws} said: 'The Sacred Masjid and Masjid of the Rasool^{saww}'.

قلت: و المسجد الأقصى، جعلت فداك؟ فقال: «ذاك في السماء، إليه أسري برسول الله (صلى الله عليه و آله)».

I said, 'And (what about) Masjid Al-Aqsa, may I be sacrificed for you^{asws}!?' He^{asws} said: 'That is in the sky. To it journeyed Rasool-Allah^{saww}'.

فقلت: إن الناس يقولون: إنه بيت المقدس؟ فقال: «مسجد الكوفة أفضل منه».

So I said, 'But the people are saying, it is Bayt Al-Maqdis?' He^{asws} said: 'Masjid Al-Kufa is superior to it'.⁴

³ الهداية الكبرى: 57 / 12

⁴ تفسير العياشي 2: 13 / 279

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يُوسُفَ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ مِنْ وَلَدِ أَبِي فَاطِمَةَ عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ مَوْلَى عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) وَهُوَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَقْصَى فَأَرَدْتُ أَنْ أَسْلِمَ عَلَيْكَ وَأُودِّعَكَ فَقَالَ لَهُ وَ أَيْ شَيْءٍ أَرَدْتَ بِذَلِكَ فَقَالَ الْفَضْلُ جُعِلْتُ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad, from Abu Yusuf Yaqoub Bin Abdullah Bin Wulid Abu Fatima, from Ismail Bin Zayd, a slave of Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Amir Al-Momineen^{asws}, and he^{asws} was in Masjid Al-Kufa. So he said, 'The greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'. So he^{asws} returned (the greeting). So he said, 'May I be sacrificed for you^{asws}! I intend (to go to) Masjid Al-Aqsa, so I wanted to greet upon you^{asws}, and bid you^{asws} farewell'. So he^{asws} said to him: 'And which thing do you want with that?' So he said, 'The merit, may I be sacrificed for you^{asws}'.

قَالَ فَبِعَ رَاحِلَتِكَ وَ كُلِّ زَادَكَ وَ صَلِّ فِي هَذَا الْمَسْجِدِ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَجَّةٌ مَبْرُورَةٌ وَ النَّافِلَةُ عُمْرَةٌ مَبْرُورَةٌ وَ الْبَرَكَةُ فِيهِ عَلَى اثْنَيْ عَشَرَ مِيلًا يَمِينُهُ ثَمَنٌ وَ يَسَارُهُ مَكْرٌ وَ فِي وَسْطِهِ عَيْنٌ مِنْ ذَهَبٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ مَاءٍ شَرَابٍ لِلْمُؤْمِنِينَ وَ عَيْنٌ مِنْ مَاءٍ طَهُرٍ لِلْمُؤْمِنِينَ مِنْهُ

He^{asws} said: 'So sell your riding animal and all of your provisions, and go to this Masjid Grand Mosque of Al-Kufa, for the *Obligatory Salāt* therein (equates to) a correct Hajj, and the optional (*Salāt* equates to) a correct Umra, and the Blessings in it are upon twelve miles to its right, but its left is disliked, and in the middle of it is a spring of oil, and a spring of milk, and a spring of water, being a drink for the Believers, and a spring of water for the Believers to clean from.

سَارَتْ سَفِينَةُ نُوحٍ وَ كَانَ فِيهِ نَسْرٌ وَ يَعُوثٌ وَ يَعُوقٌ وَ صَلَّى فِيهِ سَبْعُونَ نَبِيًّا وَ سَبْعُونَ وَصِيًّا أَنَا أَحَدُهُمْ

The ship of Noah^{as} sailed from here. And (unfortunately) in it were (placed the idols of) Nasr, and Yagous, and Yaouq and seventy Prophets^{as} prayed *Salāt* therein, and seventy successors^{as}. I^{asws} am one of them^{as}'.

وَ قَالَ بِيَدِهِ فِي صَدْرِهِ مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْحَوَائِجِ إِلَّا أَجَابَهُ اللَّهُ وَ فَجَّ عَنْهُ كُرْبَتَهُ .

And he^{asws} said with his^{as} hand upon his^{asws} chest: 'A worried one will not supplicate in it with asking for a need from the needs except that Allah^{azwj} would Answer him and Relive him from his worries'.⁵

⁵ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 2

Bayt Al-Mamour/Masjid Al-Aqsa is in the Skies:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى السَّمَاءِ فَبَلَغَ الْبَيْتَ الْمَعْمُورَ وَ حَضَرَتِ الصَّلَاةُ فَأَذَّنَ جَبْرِئِيلُ وَ أَقَامَ فَتَقَدَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَفَّ الْمَلَائِكَةُ وَ النَّبِيُّونَ حَلَفَ مُحَمَّدٌ (صلى الله عليه وآله) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fazl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} was Ascended with to the sky, so he^{saww} reached [52:4] **the frequented House** (Bayt Al-Mamour), and the *Salāt* presented itself, Jibraeel^{as} called the *Azān* and the *Iqamah*. So Rasool-Allah^{saww} moved forward (to lead), and the Angels and the Prophets^{as} formed rows behind Muhammad^{saww}.⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ عَنِ الرِّضَا (عليه السلام) فِي الَّذِي تُذَكِّرُهُ الصَّلَاةُ وَ هُوَ فَوْقَ الْكُعْبَةِ قَالَ إِنْ قَامَ لَمْ يَكُنْ لَهُ قِبْلَةٌ وَ لَكِنَّهُ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَفْتَحُ عَيْنَيْهِ إِلَى السَّمَاءِ وَ يَعْقِدُ بِقَلْبِهِ الْقِبْلَةَ الَّتِي فِي السَّمَاءِ الْبَيْتَ الْمَعْمُورَ وَ يَقْرَأُ فَإِذَا أَرَادَ أَنْ يَرْكَعَ غَمَضَ عَيْنَيْهِ فَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَتَحَ عَيْنَيْهِ وَ السُّجُودُ عَلَى نَحْوِ ذَلِكَ .

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Abdul Salaam Bin Salih,

(It has been narrated) from Al-Reza^{asws} regarding the one who comes across a *Salāt* (timing) while he is on top of the Kabah. He^{asws} said: 'If he is standing, there would not happen to be a Qiblah for him. But, he lies down upon the scruff of his neck (back) and opens his eyes towards the sky, and he should hold the Qiblah by his heart, that which is in the sky, *Bayt Al-Mamour* (The Frequented House), and he should recite. So when he intends to perform *Rukū*, he should shut his eyes, and when he intends to raise his head from the *Rukū*, he should open his eyes. And the *Sajdah* would (also) be upon that'.⁷

There are several Ahadith on Ascension of Rasool Allah^{saww} where Bayt Al-Mamour is mentioned in the skies, for example one long Hadith is given in Appendix II.

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إني جاعل في الأرض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إني أعلم ما لا تعلمون) * وكان لا يحجبهم عن نوره سبعة آلاف عام، فلاذوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

(Al-Sadooq) Narrated from Ali Bin Hatim from Al-Qasim Bin Muhammad from Hamdan Bin Al-Husayn from Al-Husayn Bin Al-Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al-Thumaly:

⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 1

⁷ Al Kafi V 3 – The Book of Salāt CH 58 H 21

'Alī^{asws} Bin Al-Husayn^{asws} said when he^{asws} was asked: 'Why is he performing Tawaaf seven times?' He^{asws} said: 'Because Allah^{azwj} Blessed and High Said to the Angels **"I am going to place in the earth a Caliph"** they retorted to Allah^{azwj} Blessed the High **"they said: What! Will You place in it such as shall make mischief in it and shed blood, and we celebrate Your Praise and extol Your Holiness?"** And they had not been Veiled from His^{azwj} Light for seven thousand years, they sought to be excused for seven thousand years, He^{azwj} was Merciful to them and Turned to them, and Made for them the Bayt Al-Mamoor which is located on the fourth Heaven, and Modelled for mankind the Bayt Al-Haram (Kabah) beneath the Bayt Al-Mamoor, a resort and a sanctuary. The 'Tawaf' (circumambulation) is for seven runs obligatory for the servants, one run for each of the thousand years (of the Angels)'.⁸

ومن حضر مجلسا وقد حضر فيه كلب يفترس عرض أخيه الغائب واتسع جاهه فاستخف به، ورد عليه، وذب عن عرض أخيه الغائب، قبض الله الملائكة المجتمعين عند البيت المعمور لحجهم، وهم شطر ملائكة السماوات، وملائكة الكرسي والعرش، وملائكة الحجب، فأحسن كل واحد منهم بين يدي الله تعالى محضره، يمدحونه ويقربونه ويسألون الله تعالى له الرفعة والجلالة. فيقول الله تعالى: أما أنا فقد أوجبت له بعدد كل واحد من ما دحيكم مثل عدد جميعكم من درجات . و . قصور، وجنان، وبساتين، وأشجار، وما شئت، مما لا يحيط به المخلوقون.

'And if any person is present in a sitting where a dog (person) backbites an absent believer, and he rebuffs that person (the backbiter), and returns the (bad) comments back to him (the backbiter), and adorns his absent brother's prestige by good words, then Allah^{azwj} Orders each one of the Angels who gather at the 'Bayt Al-Mamour' for Pilgrimage, and they are only a part of the Angels of the skies, and the Angels of the Chair, and the Angels of the Veils, to supplicate for this person (the defender of a true Believer) and extol his praise and ask Allah^{azwj} to elevate his position and increase his magnificence.' Allah^{azwj} Says to them: 'To the equal of each of your number (the angels), I shall Grant him levels, and palaces and gardens, and orchards, and trees, and anything else that I^{azwj} Wish from My creation'.⁹

Bayt Al-Mamour is also referred to as Al-Zurah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَابْنِ تَحْبُوبٍ جَمِيعاً عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كُنْتُ مَعَ أَبِي فِي الْحِجْرِ فَبَيْنَمَا هُوَ قَائِمٌ يُصَلِّي إِذْ أَتَاهُ رَجُلٌ فَجَلَسَ إِلَيْهِ فَلَمَّا انْصَرَفَ سَلَّمَ عَلَيْهِ ثُمَّ قَالَ إِنِّي أَسْأَلُكَ عَنْ ثَلَاثَةِ أَشْيَاءَ لَا يَعْلَمُهَا إِلَّا أَنْتَ وَرَجُلٌ آخَرُ قَالَ مَا هِيَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr and Ibn Mahboub, altogether from Al Mufazzal Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} was with my^{asws} father^{asws} at the (Black) Stone. So whilst he^{asws} was standing Praying, a man came over to him^{asws}, and he sat (near) him^{asws}. So when he^{asws} finished, he greeted him^{asws}, then said, 'I ask you^{asws} about three things, none knows these except you^{asws}, and another man'. He^{asws} said: 'What are these?'

⁸ Tafseer Abu Hamza Thumaly – H 13

⁹ Tafseer Imam Hassan Al Askari ^{asws} – S 43

قَالَ أَحِبُّنِي أَيَّ شَيْءٍ كَانَ سَبَبُ الطَّوَافِ بِهَذَا الْبَيْتِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ (عَلَيْهِ السَّلَام) رَدُّوا عَلَيْهِ فَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He said, 'Inform me, which thing was the cause of the Tawaaf of the House (Kabah)?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Commanded the Angels that they should Prostrate to Adam^{as} they responded to Him^{azwj}, so they said ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30]*** Allah^{azwj} Blessed and Exalted said: ***He said: I Know what you do not know [2:30].***

فَعَصَبَ عَلَيْهِمْ ثُمَّ سَأَلُوهُ التَّوْبَةَ فَأَمَرَهُمْ أَنْ يَطُوفُوا بِالضُّرَاحِ وَ هُوَ الْبَيْتُ الْمَعْمُورُ وَ مَكَتُوا يَطُوفُونَ بِهِ سَبْعَ سِنِينَ وَ يَسْتَغْفِرُونَ اللَّهَ عَزَّ وَ جَلَّ مِمَّا قَالُوا

Thus, He^{azwj} was Angered upon them. Then, they pleaded Him^{azwj} for the Forgiveness, so He^{azwj} Commanded them that (to attain it) they should be performing tawaaf by *Al-Zurah*, and it is the *Bayt Al-Mamour* (The Oft-Frequented House). And they remained performing tawaaf by it for seven years, seeking Forgiveness of Allah^{azwj} Mighty and Majestic, due to what they had said.

ثُمَّ تَابَ عَلَيْهِمْ مِنْ بَعْدِ ذَلِكَ وَ رَضِيَ عَنْهُمْ فَهَذَا كَانَ أَصْلُ الطَّوَافِ ثُمَّ جَعَلَ اللَّهُ الْبَيْتَ الْحَرَامَ حُدُودَ الضُّرَاحِ تَوْبَةً لِمَنْ أَذْنَبَ مِنْ بَنِي آدَمَ وَ طَهَّرَهُمْ لَهُمْ فَقَالَ صَدَقْتَ .

Then He^{azwj} Turned towards them (with Mercy) and was Pleased with them. So this was the origin of the circumambulation. Then Allah^{azwj} Made the Sacred House facing *Al-Zurah*, as (a means of) repentance for the ones from the Children of Adam^{as} who sin, and (as a means of) Purification for them'. So he said, 'You^{asws} speak the truth'.¹⁰

Miraj of Rasool Allah^{saww}

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93}

And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; but they did not differ until the Knowledge came to them. Surely your Lord will Judge between them on the Day of Judgement with regards to what they were differing in [10:93]

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 2 H 2

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94}

But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. The Truth has come to you from your Lord, therefore do not become from the doubters [10:94]

علي بن إبراهيم، قال: حدثني أبي، عن عمرو بن سعيد الراشدي، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «لما أسري برسول الله (صلى الله عليه وآله) إلى السماء، فأوحى الله إليه في علي (صلوات الله عليه) ما أوحى من شرفه و عظمه عند الله، و رد إلى البيت المعمور، و جمع له النبيين فصلوا خلفه، عرض في نفس رسول الله (صلى الله عليه وآله) من عظم ما أوحى الله إليه في علي (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me, from Amro Bin Saeed Al Raashidy, from Ibn Muskaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} was ascended with to the sky, Allah^{azwj} Revealed unto him^{saww} with regards to Ali^{asws}, what He^{azwj} Revealed from his^{asws} nobility and greatness in the Presence of Allah^{azwj}, and he^{saww} returned to Bayt Al-Mamour, and the Prophets^{as} had gathered there for him^{saww}. So they^{as} all Prayed Salat behind him^{saww}. It was displayed within the self of Rasool-Allah^{saww} from the greatness of what Allah^{azwj} Had Revealed unto him^{saww} with regards to Ali^{asws}.

فأنزل الله: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ، فَقَدْ أَنْزَلْنَا عَلَيْهِمْ فِي كُتُبِهِمْ مِنْ فَضْلِهِ مَا أَنْزَلْنَا فِي كِتَابِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ، وَ لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَنَّ مِنَ الْخَاسِرِينَ». فقال الصادق (عليه السلام): «فوالله ما شك و ما سأل».

Allah^{azwj} Revealed: ***But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you [10:94]*** - Meaning the Prophets^{as}, for We^{azwj} had Revealed unto them^{as} in their^{as} Books from his^{asws} merits which We^{azwj} Revealed in your^{saww} Book: ***The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]***. So Al-Sadiq^{asws} said: 'So, by Allah^{azwj}! He^{saww} did not doubt and did not question'.¹¹

تفسير القمي 1: 316. 11

Bayt Al-Mamour will be brought Down to the earth:

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقَّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا مَعْنَى السَّلَامِ عَلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَوَصِيَّهُ وَابْنَتَهُ وَابْنَيْهِ وَجَمِيعَ الْأَيِّمَةِ وَخَلَقَ شِيعَتَهُمْ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ أَنْ يَصْبِرُوا وَ يُصَابِرُوا وَ يُرَابِطُوا وَ أَنْ يَتَّقُوا اللَّهَ

Some of our companions, raising it, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqqy who said,

'I said to Abu Abdullah^{asws}, 'What is the Meaning of the greetings upon Rasool-Allah^{saww}?' So he^{asws} said: 'Allah^{azwj} Blessed and High, when He^{azwj} Created His^{azwj} Prophet^{saww} and his^{saww} successor^{asws} and his^{saww} daughter, and his^{saww} two (grand) sons^{asws}, and the entirety of the Imams^{asws}, and Created their^{asws} Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah^{azwj}.

و وَعَدَهُمْ أَنْ يُسَلِّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَ الْحَرَمَ الْأَمِينَ وَ أَنْ يُنْزِلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ وَ يُظَهِّرَ لَهُمُ السَّفْتَ الْمَرْفُوعَ وَ يُرِيحَهُمْ مِنْ عُدُوِّهِمْ وَ الْأَرْضِ الَّتِي يُبَدِّلُهَا اللَّهُ مِنَ السَّلَامِ وَ يُسَلِّمَ مَا فِيهَا لَهُمْ لَا شَيْءَ فِيهَا

And He^{azwj} Promised them that He^{azwj} would Submit the Blessed earth to them, and the 'الْحَرَمَ' Just Al-Harrum, and that He^{azwj} would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He^{azwj} would Manifest the Raised Ceiling to them, and Given them rest/respite from their enemies, and the earth Which Allah^{azwj} would Change for them from the peace and safety for whatever it therein for them there being no blemish in it'.

قَالَ لَا خُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَ أَنْ يَكُونَ لَهُمْ فِيهَا مَا يُحِبُّونَ وَ أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى جَمِيعِ الْأَيِّمَةِ وَ شِيعَتِهِمُ الْمِيثَاقَ بِذَلِكَ وَ إِنَّمَا السَّلَامُ عَلَيْهِ تَذَكُّرُهُ نَفْسِ الْمِيثَاقِ وَ تَجْدِيدُ لَهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلَّ وَ عَزَّ وَ يُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ .

He^{asws} said: 'There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah^{saww} took the Covenant upon the entirety of the Imams^{asws} and their^{asws} Shias with that. And rather, the greetings upon him^{saww} is a reminder to the self of the Covenant and the renewal of it upon Allah^{azwj}, perhaps He^{azwj} the Majestic and Mighty, might Hasten the peace for you all with the entirety of whatever is in it'.¹²

Where is Bayt Al-Maqdis?

ابْنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْحُرْبُوبَةُ قَالَ فَتَنْظُرُ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ

¹² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39

الْخَرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخَرْنُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِرًا إِلَى مَحْرَابِهِ فَقَامَ فِيهِ مُتَّكِئًا عَلَى عَصَاهُ فَقُبِضَ رُوحُهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Suleiman Bin Dawood^{as} that: “The sign of your^{as} death is a tree which will come out from Bayt Al-Maqdis called *Al-Kharnouba*”. Suleiman^{as} looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdis. So he^{as} said to it: ‘What is your name?’ It said, ‘Al-Kharnouba’. Suleiman^{as} turned back to his^{as} Prayer Niche and stood leaning upon his staff. His^{as} soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتُهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنَّهُ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him^{as} and were striving in his^{as} command as before, and they were thinking that he^{as} was alive and had not died. The morning came and passed, and he^{as} was still standing still, until the woodworm gnawed away at his^{as} staff and it broke, and Suleiman^{as} fell down upon the ground. Have you not heard the Statement of the Mighty and Majestic: “[34:14] *and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment*”¹³

Interpretation of Verses 95-1-3:

وَالَّتَيْنِ وَالزَّيْتُونَ {1}

(I Swear) by the fig and the olive [95:1]

وَطُورِ سِينِينَ {2}

And (mount) Toor of Sinai [95:2]

وَهَذَا الْبَلَدِ الْأَمِينِ {3}

And this secure city [95:3]

¹³ Al Kafi – H 14562

A tradition from Sheikh Sudduq, interpret' to Bayt Al-Maqdis, but other Ahadith interpret الزيتون as Imam Hussain^{asws}, the later interpretation is consistent with other Ahadith describing Bayt Al-Maqdis.

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن خالد، قال: حدثني أبو عبد الله الرازي، عن الحسين بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): إن الله تبارك و تعالى اختار من البلدان أربعة، فقال عز و جل: وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ التين: المدينة، و الزيتون: بيت المقدس، و طور سينين: الكوفة، و هذا البلد الأمين: مكة».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad Ibn Khalid, from Abu Abdullah Al-Razy, from Al-Husayn Bin Ali Bin Abu Usman, from Muham Bin Bakr, who has said:

'Abu Al-Hassan Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Chose four from the cities, so the Mighty and Majestic Said: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. The **fig** is Al-Medina, and the: **olive** is Bayt Al-Maqdis, and: **(mount) Toor of Sinai** is Al-Kufa, and: **this secure city** is Makkah'.¹⁴

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن البطل، عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قوله تعالى: وَ التَّيْنِ وَ الزَّيْتُونِ التين: الحسن، و الزيتون: الحسين (عليهما السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamaam, from Abdullah Bin Al-A'la, from Muhammad Bin Shamoun, from Abdullah Bin Abdul Rahman Al-A'sam, from Al-Batal, from Jameel Bin Daraaj who said:

'I heard Abu Abdullah^{asws} saying: 'The Words of the Exalted: **(I Swear) by the fig and the olive [95:1]**. The: **fig** is Al-Hassan^{asws}, and the: **olive** is Al-Husayn^{asws}'.¹⁵

و عنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن يحيى الحلبي، عن بدر بن الوليد، عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ، قال: «التين و الزيتون: الحسن و الحسين، و طور سينين: علي بن أبي طالب (عليهم السلام)

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Yahya Al-Halby, from Badr Bin Al-Waleed, from Abu Al-Rabi'e Al-Shamy, who said:

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai**, said: 'The: **the fig and the olive** are Al-Hassan^{asws} and Al-Husayn^{asws}, and **(mount) Toor of Sinai** is Ali^{asws} Bin Abu Talib^{asws}'.¹⁶

¹⁴ (معاني الأخبار: 1 / 364)

¹⁵ (تأويل الآيات 2: 813 / 1)

¹⁶ (Extract) (تأويل الآيات 2: 813 / 2)

علي بن إبراهيم أيضا: قوله: وَ التَّيْنِ وَ الرَّيْثُونَ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ، قال: التين: رسول الله (صلى الله عليه وآله)، و الزيتون: أمير المؤمنين (عليه السلام)، و طور سينين: الحسن و الحسين (عليهما السلام)، و البلد الأمين: الأئمة (عليهم السلام)

Ali Bin Ibrahim (Tafseer Qummi) has narrated a similar one:

His^{azwj} Words: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3].** He^{asws} said: 'The: **fig** is Rasool-Allah^{saww}, and the: **olive** is Amir-Al-Momineen^{asws}, and the: **(mount) Toor of Sinai** is Al-Hassan^{asws} and Al-Husayn^{asws}, and the: **secure city** are the Imams^{asws}'.¹⁷

Prophet Yaqoub^{as} was buried in Bayt Al-Maqdis

عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): كم عاش يعقوب مع يوسف بمصر بعد ما جمع الله ليعقوب شمله، و أراه تأويل رؤيا يوسف الصادقة؟ قال: «عاش حولين».

From Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{asws}, 'For how long did Yaqoub^{as} live with Yusuf^{as} in Egypt after Allah^{azwj} had Brought together his^{as} family, and Shown him^{as} the interpretation of the dream of Yusuf^{as} to be true?' He^{asws} said: 'Lived for two years'.

قلت: فمن كان يومئذ الحجة لله في الأرض، يعقوب أم يوسف؟ قال: «كان يعقوب الحجة، و كان الملك ليوسف، فلما مات يعقوب حمل يوسف عظام يعقوب في تابوت إلى أرض الشام، فدفنه في بيت المقدس، ثم كان يوسف بن يعقوب الحجة».

I said, 'So who was the Proof of Allah^{azwj} in the earth, Yaqoub^{as} or Yusuf^{as}?' He^{asws} said: 'Yaqoub^{as} was the Proof, and the kingdom was for Yusuf^{as}. So when Yaqoub^{as} died, Yusuf carried his^{as} body in a coffin to the land of Syria, and had him^{as} buried in Bayt Al-Maqdis. Then, Yusuf^{as} Bin Yaqoub^{as} was the Proof'.¹⁸

ابن شهر آشوب: عن تفسيري أبي عبيدة، و علي بن حرب الطائي، قال عبد الله بن مسعود: الخلفاء أربعة: آدم: إني جاعل في الأرض خليفة و داود: يا داود إنا جعلناك خليفة في الأرض يعني بيت المقدس، و هارون، و قال موسى: الخلفني في قومي، و علي (عليه السلام): وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ يعني عليا (عليه السلام) لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ.

Ibn Shehr Ashub, from Tafseer Abu Ubeyda and Ali Bin Harb Al Ta'iy –

Abdullah Bin Mas'oud said: 'The Caliphs are four – Adam^{as} [2:30] **I am going to place a Caliph in the earth**; and Dawood^{as} [38:26] **O Dawood ! Surely We have Made you a Caliph in the land** Meaning Bayt Al-Maqdis; and Haroun^{as} – And Musa^{as} said [7:142] **Be my Caliph in my people**; And Ali^{asws} [24:55] **Allah has Promised to those of you who believe and do righteous deeds** Meaning Ali^{asws} **that He will Make them to be Caliphs in the earth**'.

¹⁷ (تفسير القمي 2: 429)

¹⁸ تفسير العياشي 2: 87 / 198.

و قوله: كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ آدَمَ وَ دَاوُدَ وَ هَارُونَ، وَ لِيَمَكِّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ يَعْنِي الْإِسْلَامَ، وَ لِيُبَدِّلَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْنِي أَهْلَ مَكَّةَ، يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ بَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَأُولَئِكَ هُمُ الْفَاسِقُونَ يَعْنِي الْعَاصِينَ لِلَّهِ وَ لِرَسُولِهِ.

And His^{azwj} Words **as He Made Caliphs those who were before them** Adam^{as} and Dawood^{as} and Haroun^{as}, [24:55] **and that He will Establish for them their Religion which He has Chosen for them** Meaning Al-Islam, **and that He will, after their fear, Give them security in exchange**, Meaning the people of Makkah **they shall worship Me, not associating anything with Me; and whoever denies after that**, the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **these are the transgressors**, Meaning the ones disobedient to Allah^{azwj} and His^{azwj} Rasool^{saww}.

و قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء، فعليه لعنة الله».

And Amir-ul-Momineen^{asws} said: 'The one who does not say that I^{asws} am the fourth Caliph (Divine), so upon him is the Curse of Allah^{azwj}'.¹⁹

ابْنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَىٰ إِلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخَرْنُوبَةُ قَالَ فَنَظَرَ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ الْخَرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخَرْنُوبَةُ قَالَ فَقَوْلَىٰ سُلَيْمَانُ مُدْبِرًا إِلَىٰ مَخْرَابِهِ فَقَامَ فِيهِ مُتَكِنًا عَلَىٰ عَصَاهُ فَقَبِضَ رُوحَهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Suleiman Bin Dawood^{as} that: "The sign of your^{as} death is a tree which will come out from Bayt Al-Maqdis called Al-Kharnouba". Suleiman^{as} looked around one day and there was Al-Kharnouba tree which had emerged from Bayt Al-Maqdis. So he^{as} said to it: 'What is your name?' It said, 'Al-Kharnouba'. Suleiman^{as} turned back to his^{as} Prayer Niche and stood leaning upon his staff. His^{as} soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَ الْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّىٰ دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him^{as} and were striving in his^{as} command as before, and they were thinking that he^{as} was alive and had not died. The morning came and passed, and he^{as} was still standing still, until the woodworm gnawed away at his^{as} staff and it broke, and Suleiman^{as} fell down upon the ground. Have you not heard the Statement of

the Mighty and Majestic: **“[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment”**.²⁰

فَخَرَجَ إِبْرَاهِيمُ وَمَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَةُ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ يَغْنِي بَيْتَ الْمُقَدِّسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَا شِئْتَهُ وَمَالِهِ وَ عَمِلَ تَابُوتًا وَ جَعَلَ فِيهِ سَارَةَ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَىٰ حَتَّىٰ خَرَجَ مِنْ سُلْطَانِ مُنْرُودَ وَ صَارَ إِلَىٰ سُلْطَانِ رَجُلٍ مِنَ الْقَبْطِ يُقَالُ لَهُ عَرَازَةُ

So Ibrahim^{as} went out, and with him^{as} was Lut^{as} who would not separate from him^{as}, and Sara, and said to them: **‘I am going to my Lord. He would be Guiding me’ [37:99]** – meaning Bayt Al-Maqdis. So Ibrahim^{as} took his^{as} assets, and his^{as} wealth, and constructed a carriage, and made Sara to be in it, and locked it with locks, due to his^{as} honour from it, and went until he^{as} exited from the authority of Nimrod^{la} and went to the authority of a man from the Coptics called Araarat. (See the complete Hadith in Appendix III).

Iblis^{la} will be slaughtered at Bayt Al-Maqdis:

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ {79}

He said, ‘Lord! Then respite me up to the Day they would be Resurrected’ [38:79]

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80}

He Said: “So you are of the Respited ones [38:80]

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

Up to the Day of the known time!” [38:81]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ.

Ali Bin Ibrahim said, ‘Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

‘Abu Abdullah^{asws} regarding the Words of the Blessed and Exalted: **Then respite me up to the Day they would be Resurrected’ [38:79] He Said: “So you are of the Respited ones [38:80] Up to the Day of the known time!” [38:81]**.

²⁰ Al Kafi – H 14562

قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه وآله) على الصخرة التي في بيت المقدس».

He^{asws} said: 'The **Day of the known time!**' [38:81] - the day in which Rasool-Allah^{saww} would slaughter him^{la} upon the rock which is in Bayt Al-Maqdis'.²¹

Masjid Al-Aqsa cannot be Interpreted at Bayt Al-Maqdis:

ثم قال علي بن إبراهيم: حدثني خالد، عن الحسن بن محبوب، عن محمد بن سنان، عن أبي مالك الأسدي، عن إسماعيل الجعفي، قال: كنت في المسجد الحرام قاعداً، و أبو جعفر (عليه السلام) في ناحية، فرفع رأسه فنظر إلى السماء مرة، و إلى الكعبة مرة، ثم قال: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ، و كرر ذلك ثلاث مرات، ثم انتفت لي، فقال: «أي شيء يقول أهل العراق في هذه الآية، يا عراقي؟»

Then Ali Bin Ibrahim said, 'Khalid narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Sinan, from Abu Malik Al Asady, from Ismail Al Ju'fy who said,

'I was seated in the Sacred Masjid, and Abu Ja'far^{asws} was in a corner, so he^{asws} raised his^{asws} head and looked towards the sky once, and to the Kabah once, then said: '**Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts [17:1]**', and he^{asws} repeated that three times. Then he^{asws} turned towards me and said: 'Which thing are the people of Al-Iraq saying regarding this Verse?'

قلت: يقولون أسرى به من المسجد الحرام إلى البيت المقدس. فقال: «ليس كما يقولون، و لكنه أسرى به من هذه إلى هذه» - و أشار بيده إلى السماء - و قال: «ما بينهما حرم»

I said, 'They are saying, he^{saww} was ascended with from the Sacred Masjid to Bayt Al-Maqdis'. So he^{asws} said: 'It isn't as they are saying. But, he^{saww} was ascended with from this to these' - and he^{asws} indicated by his^{asws} hand towards the sky, and said: 'There is no Sanctuary (Harrum) between the two'.

قال: «فلما انتهى به إلى سدرة المنتهى تخلف عنه جبرئيل، فقال رسول الله (صلى الله عليه وآله): يا جبرئيل في هذا الموضع تخذلي؟ فقال: تقدم أمامك، فو الله لقد بلغت مبلغاً لم يبلغه أحد من خلق الله قبلك،

He^{asws} said: 'So when he^{saww} was ended with to Sidrat Al-Muntaha, Jibraeel^{as} stayed back from him^{saww}. Rasool-Allah^{saww} said: 'O Jibraeel^{as}! You^{as} are abandoning me^{saww} in this place?' He^{as} said: 'Proceed in front of you^{saww}, for, by Allah^{azwj}, you^{saww} have reached a place not reached by anyone from the creatures of Allah^{azwj} before you^{saww}'.

قال: فرأيت من نور ربي و حال بيني و بينه السبحة».

تفسير القمي 2: 245. ²¹

He^{saww} said: So I^{saww} saw from a Light of My^{azwj} Lord^{azwj}, and 'Al-Sab'hat' formed a barrier between me^{saww} and Him^{azwj}.

قال: قلت: و ما السبحة، جعلت فداك؟ فأومأ بوجهه إلى الأرض، و أومأ بيده إلى السماء، و هو يقول: «جلال ربي جلال ربي» ثلاث مرات.

He (the narrator) said, 'I said, 'And what is 'Al-Sab'hat'? May I be sacrificed for you^{asws}!' So he^{asws} gestured by his^{asws} face towards the ground, and gestured by his^{asws} hand towards the sky, and he^{asws} was saying: 'جلال ربي جلال ربي' 'Majesty of my^{asws} Lord^{azwj}! Majesty of my^{asws} Lord^{azwj}!' – three times.

[قال]: «قال: يا محمد، قلت: لبيك يا رب، قال: فيم اختصم الملائ الأعلى؟ قلت: سبحانك لا علم لي إلا ما علمتني،

He^{asws} said: 'Allah^{azwj} Said: "O Muhammad^{saww}!" I^{saww} said: 'Here I^{saww} am, O Lord^{azwj}!' He^{azwj} Said: "Regarding what did the exalted Assembly wrangle?" I^{saww} said: 'Glory be to You^{azwj}! There is no knowledge for me^{saww} except what You^{azwj} Teach me^{saww}.'

قال: فوضع يده- أي يد القدرة- بين ثديي، فوجدت بردها بين كتفي، [قال]: فلم يسألني عما مضى، و لا عما بقي إلا أعلمته، قال: يا محمد فيم اختصم الملائ الأعلى؟ قال: قلت: يا رب، في الدرجات، و الكفارات، و الحسنات،

He^{saww} said: 'So He^{azwj} Placed His^{azwj} Hand – i.e., the Hand of Power – in between my^{saww} chest, and I^{saww} found its coolness between my^{saww} shoulders. So He^{azwj} did not Ask me^{saww} about what is past, nor about what remains except I^{saww} knew it. He^{azwj} said: "O Muhammad^{saww}! Regarding what did the Exalted Assembly wrangle?" I^{saww} said: 'O Lord^{azwj}! Regarding the Levels, and the expiations, and the good deeds'.

فقال: يا محمد، قد انقضت نبوتك، و انقطع أجلك، فمن وصيك؟ [فقلت: يا رب، قد بلوت خلقك، فلم أر من خلقك أحدا أطوع لي من علي. فقال: ولي يا محمد].

He^{azwj} Said: "O Muhammad^{saww}! Your^{saww} Prophet-hood has expired, and your^{saww} term is terminated, so who is your^{saww} successor^{asws}?" So I^{saww} said: 'O Lord^{azwj}! I^{saww} surveyed Your^{azwj} creatures, and I^{saww} did not find anyone from Your^{azwj} creatures more obedient to me^{saww} than Ali^{asws}'. So He^{azwj} Said: "And to Me^{azwj}, O Muhammad^{saww}!"

و قلت: يا رب، إني قد بلوت خلقك، فلم أر في خلقك أحدا أشد حبا لي من علي، قال: و لي يا محمد، بشره بأنه راية الهدى، و إمام أوليائي، و نور لمن أطاعني، و الكلمة التي ألزمها المتقين، من أحبه أحبني، و من أبغضه أبغضني، مع ما أني أخصه بما لم أخص به أحدا،

And I^{saww} said: 'O Lord^{azwj}! I^{saww} have surveyed Your^{azwj} creatures, and I^{saww} did not find anyone more intense in love for me^{saww} than Ali^{asws}'. He^{azwj} Said: "And for Me^{azwj}, O Muhammad^{saww}! Therefore give him^{asws} the glad tidings that he^{asws} is the Flag of Guidance, and Imam^{asws} of My^{azwj} friends, and a Light for the ones who obey Me^{azwj}, and the Word which I^{azwj} have Necessitated for the Momineen. One loves him^{asws}, Loves Me^{azwj}, and one

who hates him^{asws}, hates Me^{azwj}, along with what I^{azwj} have Specialised him^{asws} with what I^{azwj} have not Specialised anyone (else) with”.

ففقلت: يا رب، أخي و صاحبي و وزيری و وارثي».

So I^{saww} said: ‘O Lord^{azwj}! My^{saww} brother, and my^{saww} companion, and my^{saww} Vizier, and my^{saww} inheritor”²².

²² تفسير القمّي 2: 243

Appendix I: Changing to the Direction of Kabah.

قَالَ ع وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ لَمَّا كَانَ بِمَكَّةَ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَتَوَجَّهَ نَحْوَ بَيْتِ الْمَقْدِسِ فِي صَلَاتِهِ، وَ يَجْعَلَ الْكَعْبَةَ بَيْنَهُ وَ بَيْنَهَا إِذَا أُمِنَ، وَ إِذَا لَمْ يَتِمَّكَزْ اسْتَقْبَلَ بَيْتَ الْمَقْدِسِ كَيْفَ كَانَ.

He (Imam Hassan Al-Askari^{asws}) said: 'And that is, that when Rasool-Allah^{saww} was in Makkah, Allah^{azwj} the Exalted Commanded him^{saww} that he^{saww} diverts towards Bayt Al-Maqdis during his^{saww} Salat, and make the Kabah to be between him^{saww} and it, whenever possible. And when it is not possible, he^{saww} should face Bayt Al-Maqdis however he^{saww} can.

وَ كَانَ رَسُولُ اللَّهِ ص يَفْعَلُ ذَلِكَ - طُولَ مُقَامِهِ بِهَا ثَلَاثَ عَشْرَةَ سَنَةً.

And Rasool-Allah^{saww} used to do that – for the length of his^{saww} stay in it for ten years.

فَلَمَّا كَانَ بِالْمَدِينَةِ، وَ كَانَ مُتَعَبِدًا بِاسْتِقْبَالِ بَيْتِ الْمَقْدِسِ اسْتَقْبَلَهُ وَ انْحَرَفَ عَنِ الْكَعْبَةِ سَبْعَةَ عَشَرَ شَهْرًا، وَ جَعَلَ قَوْمٌ مِنْ مَرَدَةِ الْيَهُودِ يَقُولُونَ: وَ اللَّهُ مَا ذَرَى مُحَمَّدٌ كَيْفَ صَلَّى - حَتَّى صَارَ يَتَوَجَّهُ إِلَى قِبَلَتِنَا، وَ يَأْخُذُ فِي صَلَاتِهِ بِهَدْيِنَا وَ نُسْكِنَا.

So when he^{saww} was in Al-Medina, and was worshipping by facing towards Bayt Al-Maqdis, faced it and away from the Kabah for seventeen months, and a group of the renegade Jews went on saying, 'By Allah^{azwj}! Muhammad^{saww} does not know how to pray, until he^{saww} becomes facing towards our direction, and he takes to, during his^{saww} Salat, by our ways and our rituals'.

فَاشْتَدَّ ذَلِكَ عَلَى رَسُولِ اللَّهِ ص لَمَّا اتَّصَلَ بِهِ عَنْهُمْ، وَ كَرِهَ قِبَلَتَهُمْ وَ أَحَبَّ الْكَعْبَةَ فَجَاءَهُ جِبْرِئِيلُ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا جِبْرِئِيلُ لَوِ دِدْتُ لَوْ صَرَفَنِي اللَّهُ عَنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ، فَقَدْ تَأَذَّيْتُ بِمَا يَتَّصِلُ بِي مِنْ قِبَلِ الْيَهُودِ مِنْ قِبَلَتِهِمْ.

So that was grievous upon Rasool-Allah^{saww} when it was transmitted with to him^{saww}, from them, and he^{saww} disliked their direction and loved the Kabah. So Jibraeel^{as} came to him^{saww}. So Rasool-Allah^{saww} said to him: 'O Jibraeel^{as}! I^{saww} would love it if Allah^{azwj} would Change me^{saww} away from Bayt Al-Maqdis to the Kabah, for I^{saww} have been hurt by what has been transmitted to be from the direction of the Jews, of their direction'.

فَقَالَ جِبْرِئِيلُ ع: فَاسْأَلْ رَبَّكَ أَنْ يُحَوِّلَكَ إِلَيْهَا - فَإِنَّهُ لَا يَرُدُّكَ عَنْ طَلِبَتِكَ، وَ لَا يُخَيِّبُكَ عَنْ بُعْيَتِكَ.

Jibraeel^{as} said: 'I^{as} shall ask your^{saww} Lord^{azwj} to Transfer you^{saww} towards it, for He^{azwj} will neither Reject you^{saww} from your^{saww} seeking nor Disappoint you^{saww} from your^{saww} wish'.

فَلَمَّا اسْتَسَمَّ دُعَاؤُهُ صَعِدَ جِبْرِئِيلُ ع ثُمَّ عَادَ مِنْ سَاعَتِهِ فَقَالَ: افْرَأْ يَا مُحَمَّدُ: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ - فَلَنَوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا - فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ الْآيَاتِ.

So, when his^{saww} supplication was completed, Jibraeel^{as} ascended, then returned within a moment and he^{as} said: 'O Muhammad^{saww}! Read: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So**

turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144] – the Verse.

فَقَالَتِ الْيَهُودُ عِنْدَ ذَلِكَ: مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا فَأَجَابَهُمُ اللَّهُ أَحْسَنَ جَوَابٍ فَقَالَ: قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ وَهُوَ بِمَلَكُوتِهِمَا وَتَكْلِيمُهُ التَّحْوِيلُ إِلَى جَانِبٍ كَتَحْوِيلِهِ لَكُمْ إِلَى جَانِبٍ آخَرَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ مَصْلَحَتُهُمْ، وَتَوْدِيهِمْ طَاعَتَهُمْ إِلَى جَنَاتِ النَّعِيمِ.

So the Jews said during that, ‘**What has turned them away from their Qiblah which they were upon?**’. – So Allah^{azwj} Answered them (with) an excellent Answer, so He^{azwj} Said: **Say: ‘For Allah is the East and the West; - and He^{azwj} Owns both of them, and His^{azwj} Encumbering the transfer to a side is like His^{azwj} Transferring it for you to another side, He Guides the one He so Desires to, to the Straight Path [2:142] – and it is their betterment and their obedience leading them to the Gardens of Bliss.**

[قَالَ أَبُو مُحَمَّدٍ ع:] وَ جَاءَ قَوْمٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ هَذِهِ الْقِبْلَةُ بَيْنَ الْمَقْدِسِ قَدْ صَلَّيْتَ إِلَيْهَا أَرْبَعَ عَشْرَةَ سَنَةً ثُمَّ تَرَكْتَهَا الْآنَ أَ فَحَقًّا كَانَ مَا كُنْتَ عَلَيْهِ فَقَدْ تَرَكْتَهُ إِلَى بَاطِلٍ، فَإِنَّ مَا يُخَالِفُ الْحَقَّ فَهُوَ بَاطِلٌ. أَوْ بَاطِلًا كَانَ ذَلِكَ فَقَدْ كُنْتَ عَلَيْهِ طَوَّلَ هَذِهِ الْمُدَّةِ، فَمَا يُؤْمِنُنَا أَنْ نَكُونَ [إِلَى] الْآنَ عَلَى بَاطِلٍ

Abu Muhammad^{asws} said: ‘And a group of Jews came over to Rasool-Allah^{azwj} and they said, ‘O Muhammad^{saww}! This Qiblah, Bayt Al-Maqdis, you^{saww} have prayed *Salat* towards it for fourteen years, then you^{saww} are leaving it now? Was is Truth that you^{saww} were upon? Then you^{saww} have left it to a falsehood, for whatever opposes the Truth, so it is false. Or was that falsehood before? Then you^{saww} were upon it for this lengthy period. So what must we believe in, that you^{saww} have come to be now, were upon the falsehood (before)?’

فَقَالَ رَسُولُ اللَّهِ ص: بَلَى ذَلِكَ كَانَ حَقًّا، وَ هَذَا حَقٌّ، يَقُولُ اللَّهُ: قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ - يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ إِذَا عَرَفَ صَلَاحَكُمْ يَا أَيُّهَا الْعِبَادُ - فِي اسْتِقْبَالِ الْمَشْرِقِ أَمَرَكُمْ بِهِ، وَ إِذَا عَرَفَ صَلَاحَكُمْ فِي اسْتِقْبَالِ الْمَغْرِبِ أَمَرَكُمْ بِهِ، وَ إِنْ عَرَفَ صَلَاحَكُمْ فِي غَيْرِهِمَا أَمَرَكُمْ بِهِ فَلَا تُنْكِرُوا تَدْبِيرَ اللَّهِ تَعَالَى فِي عِبَادِهِ - وَ قَصْدَهُ إِلَى مَصَالِحِكُمْ.

So Rasool-Allah^{saww} said: ‘But that was right, and this is right (as well). Allah^{azwj} is Saying **Say: ‘For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142].** When He^{azwj} Recognises your betterment, O you servants, in facing the east, He^{azwj} would Command you with it, and when He^{azwj} Recognises your betterment in facing the west, He^{azwj} would Command you with it, and if He^{azwj} Recognises your betterment in something else, He^{azwj} would Command you with it. Therefore, you should not be denying the Management of Allah^{azwj} the Exalted regarding His^{azwj} servants, and His^{azwj} Purpose to their betterment’.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: لَقَدْ تَرَكْتُمُ الْعَمَلَ يَوْمَ السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ مِنْ سَائِرِ الْأَيَّامِ، ثُمَّ تَرَكْتُمُوهُ فِي السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ، أَ فَتَرَكْتُمُ الْحَقَّ إِلَى الْبَاطِلِ أَوْ الْبَاطِلَ إِلَى حَقٍّ أَوْ الْحَقَّ إِلَى حَقٍّ قُلُوا كَيْفَ شِئْتُمْ فَهُوَ قَوْلُ مُحَمَّدٍ وَ جَوَابُهُ لَكُمْ.

Then Rasool-Allah^{saww} said to them: ‘You had left the work on the day of Saturday, then you worked after if from the rest of the days, then you left it during the Saturday, then you

worked after it. Were you leaving the truth to the falsehood, or the falsehood to a truth? Or the falsehood to a falsehood, or the truth to a truth? Therefore turn wherever you so like to, for it is the speech of Muhammad^{saww} and his^{saww} answer to you all’.

قَالُوا: بَلْ تَرُكُ الْعَمَلِ فِي السَّبَبِ حَقٌّ وَ الْعَمَلُ بَعْدَهُ حَقٌّ. فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَ قِبْلَةُ بَيْتِ الْمُقَدَّسِ فِي وَقْتِهِ حَقٌّ، ثُمَّ قِبْلَةُ الْكَعْبَةِ فِي وَقْتِهِ حَقٌّ.

They said, ‘But, leaving the work during the Saturday was right, and the working after it was right’. So Rasool-Allah^{saww} said: ‘So, similar to that, the Qiblah of Bayt Al-Maqdis during its time, was right, then Qiblah of the Kabah during its time is right’.

فَقَالُوا لَهُ: يَا مُحَمَّدُ أَفَبَدَا لِرَبِّكَ فِيمَا كَانَ أَمَرَكَ بِهِ بِرَعْمِكَ - مِنْ الصَّلَاةِ إِلَى بَيْتِ الْمُقَدَّسِ حِينَ نَقَلْتَكَ إِلَى الْكَعْبَةِ

So they said, ‘O Muhammad^{saww}! Was there a change of mind for your^{saww} Lord^{azwj} in what He^{azwj} has Commanded with, by your^{saww} claim, from the *Salat* towards Bayt Al-Maqdis when He^{azwj} Transferred you^{saww} toward the Kabah?’

فَقَالَ رَسُولُ اللَّهِ ص: مَا بَدَا لَهُ عَنْ ذَلِكَ، فَإِنَّهُ الْعَالِمُ بِالْعَوَاقِبِ، وَ الْقَادِرُ عَلَى الْمَصَالِحِ، لَا يَسْتَدْرِكُ عَلَى نَفْسِهِ غَلْطًا، وَ لَا يَسْتَحْدِثُ رَأْيًا يَخْلَافُ الْمُتَقَدِّمَ، جَلَّ عَنْ ذَلِكَ، وَ لَا يَقَعُ أَيْضًا عَلَيْهِ مَانِعٌ يَمْنَعُهُ مِنْ مُرَادِهِ، وَ لَيْسَ يَبْدُو إِلَّا لِمَنْ كَانَ هَذَا وَصْفُهُ وَ هُوَ عَزَّ وَ جَلَّ يَتَعَالَى عَنْ هَذِهِ الصِّفَاتِ غُلُوبًا كَبِيرًا.

So, Rasool-Allah^{azwj} said: ‘There was no change of mind for Him^{azwj} about that, for He^{azwj} is the Knower of the consequences, and the Powerful upon the betterment. A mistake cannot be comprehended upon Himself^{azwj}, nor does He^{azwj} have a new opinion with opposite to the preceding one. He^{azwj} is more Majestic than that; and there does not occur upon Him^{azwj}, as well, a preventer preventing Him^{azwj} from His^{azwj} Purpose, and it isn’t a change of mind except for the one who was upon these qualities, and He^{azwj} is Mightier, and more Majestic and Exalted from these qualities, Loftier, Greater’.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: أَيُّهَا الْيَهُودُ أَخْبِرُونِي عَنِ اللَّهِ، أَلَيْسَ بِمَرَضٍ ثُمَّ يُصِحُّ، وَ يُصِحُّ ثُمَّ يُمْرَضُ أَ بَدَا لَهُ فِي ذَلِكَ أَلَيْسَ يُجِيبِي وَ يُبَيِّنُ أَ بَدَا لَهُ أَلَيْسَ يَأْتِي بِاللَّيْلِ فِي أَثَرِ النَّهَارِ، وَ النَّهَارِ فِي أَثَرِ اللَّيْلِ أَ بَدَا لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ فَقَالُوا: لَا.

Then Rasool-Allah^{saww} said to them: ‘O you Jews! Inform me about Allah^{azwj}. Doesn’t He^{azwj} Cause illness then Grants health, and Grants health then Causes illness? Is there a change of mind for Him^{azwj} regarding that? Doesn’t He^{azwj} Cause to live and Cause to die, is it a change of mind for Him^{azwj}? Doesn’t He^{azwj} Come with the night in the footsteps of the day, and the day in the footsteps of the night? Is it a change of mind for Him^{azwj} in each one from that?’ So they said, ‘No’.

قَالَ: فَكَذَلِكَ اللَّهُ تَعَالَى تَعَبَّدَ نَبِيِّهُ مُحَمَّدًا بِالصَّلَاةِ إِلَى الْكَعْبَةِ بَعْدَ أَنْ [كَانَ] تَعَبَّدَهُ بِالصَّلَاةِ إِلَى بَيْتِ الْمُقَدَّسِ، وَ مَا بَدَا لَهُ فِي الْأَوَّلِ.

He^{saww} said: 'So, like that is Allah^{azwj} the Exalted. His^{azwj} Prophet^{saww}, Muhammad^{saww} worshipped with the *Salat* towards the Kabah after having worshipped Him^{azwj} with the *Salat* towards Bayt Al-Maqdis, and there was no change of mind for Him^{azwj} regarding the first'.

ثُمَّ قَالَ: أَلَيْسَ اللَّهُ يَأْتِي بِالشِّتَاءِ فِي أَثَرِ الصَّيْفِ، وَ الصَّيْفِ فِي أَثَرِ الشِّتَاءِ أَوْ بَدَا لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ قَالُوا: لَا. قَالَ: فَكَذَلِكَ لَمْ يَبْدَأْ لَهُ فِي الْقِبْلَةِ.

Then he^{saww} said: 'Doesn't Allah^{azwj} Come with the winter in the footsteps of the summer, and the summer in the footsteps of the winter? Is it a change of mind for Him^{azwj} in each of that?' They said, 'No'. He^{saww} said: 'Similar to that, there was no change of mind for Him^{azwj} regarding the Qiblah'.

قَالَ، ثُمَّ قَالَ: أَلَيْسَ قَدْ أَلَزَمَكُمْ فِي الشِّتَاءِ - أَنْ تَحْتَرِزُوا مِنَ الْبَرْدِ بِالْيِيَابِ الْعَلِيظَةِ وَ أَلَزَمَكُمْ فِي الصَّيْفِ أَنْ تَحْتَرِزُوا مِنَ الْحَرِّ أَوْ بَدَا لَهُ فِي الصَّيْفِ - حَتَّى أَمَرَكُمْ بِخِلَافِ مَا كَانَ أَمَرَكُمْ بِهِ فِي الشِّتَاءِ قَالُوا: لَا.

He^{asws} said: 'Then he^{saww} said: 'Hasn't Allah^{azwj} Necessitated you during the winter, or you should be protecting from the cold with the thick clothes? And necessitated you during the summer that you should be protecting from the heat? Is it a change of mind for Him^{azwj} during the summer until He^{azwj} Commanded you with the opposite of what He^{azwj} had Commanded you with during the winter?' They said, 'No'.

فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَ اللَّهُ تَعَالَى - تَعَبَّدَكُمْ فِي وَقْتٍ لِصَلَاةٍ يَعْلَمُهُ بَشِيءٌ ثُمَّ بَعْدَهُ - فِي وَقْتٍ آخَرَ لِصَلَاةٍ آخَرَ يَعْلَمُهُ بَشِيءٌ آخَرَ، فَإِذَا أَطَعْتُمْ اللَّهَ فِي الْحَالَيْنِ اسْتَحَقَقْتُمْ ثَوَابَهُ. وَ أَنْزَلَ اللَّهُ: وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ - فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ. أَيْ إِذَا تَوَجَّهْتُمْ بِأَمْرِهِ، فَثَمَّ الْوَجْهَ الَّذِي تَقْصِدُونَ مِنْهُ اللَّهُ وَ تَأْمَلُونَ ثَوَابَهُ.

Rasool-Allah^{saww} said: 'So, similar to that, Allah^{azwj} the Exalted Wanted your worship during a time for betterment, He^{azwj} Taught something, then after it, during another time, for another betterment, Taught something other. So when you obey Allah^{azwj} in both the states, you would be deserving of His^{azwj} Rewards. And Allah^{azwj} Revealed **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]**. When you are diverting by His^{azwj} Command, so there would be the Face of Allah^{azwj} you are aiming Allah^{azwj} from, and are working for His^{azwj} Rewards'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ - أَنْتُمْ كَالْمَرِيضِ وَ اللَّهُ رَبُّ الْعَالَمِينَ كَالطَّبِيبِ فَصَلَاةُ الْمَرِيضِ فِيمَا يَعْلَمُهُ الطَّبِيبُ وَ يُدِيرُهُ بِهِ، لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَ يَقْتَرِحُهُ أَلَا فَسَلِّمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ.

Then Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! You are like patients, and the Lord^{azwj} of the world is like the doctor. So the wellbeing of the patient is in what the doctor knows and plans with it. It is not in what the patient desires and suggests it. Indeed! So be submitting to Allah^{azwj} to His^{azwj} Commands, you will become from the successful ones'.

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ ص، فَلِمَ أَمَرَ بِالْقِبْلَةِ الْأُولَى فَقَالَ: لَمَّا قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا وَ هِيَ بَيْتُ الْمَقْدِسِ إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ إِلَّا لِنَعْلَمَ ذَلِكَ [مِنْهُ] مَوْجُوداً بَعْدَ أَنْ عَلِمْنَاهُ سَيُوجَدُ.

So, it was said, 'O son^{asws} of Rasool-Allah^{saww}! So why did He^{azwj} Commanded with the first Qiblah?' He^{asws} said: 'When Allah^{azwj} Mighty and Majestic Said: **And We did not Make the Qiblah which you were upon** - and it is Bayt Al-Maqdis - **except for Us to Know who follows the Rasool from the one turns upon his heels [2:143]** except for Us^{azwj} to Know that – from it – they remain after having Taught them, so they would be found to be on it.

وَ ذَلِكَ أَنَّ هَوَى أَهْلِ مَكَّةَ كَانَ فِي الْكَعْبَةِ، فَأَرَادَ اللَّهُ أَنْ يُبَيِّنَ مُتَّبِعَ مُحَمَّدٍ مِنْ مُخَالِفِهِ - بِاتِّبَاعِ الْقِبْلَةِ الَّتِي كَرِهَهَا، وَ مُحَمَّدٌ يَأْمُرُ بِهَا، وَ لَمَّا كَانَ هَوَى أَهْلِ الْمَدِينَةِ فِي بَيْتِ الْمَقْدِسِ، أَمَرَهُمْ بِمُخَالَفَتِهَا وَ التَّوَجُّهِ إِلَى الْكَعْبَةِ لِيُبَيِّنَ مَنْ يُؤَافِقُ مُحَمَّدًا فِيمَا يَكْرَهُهُ، فَهُوَ مُصَدِّقُهُ وَ مُوَافِقُهُ.

And that was, that the desire of the people of Makkah was regarding the Kabah. So Allah^{azwj} Intended that it be manifested for Muhammad^{saww}, the one who opposes him^{as}, by following the Qiblah, which they disliked it, and Muhammad^{saww} ordered with it. And when it was the desire of the people of Al-Medina regarding Bayt Al-Maqdis, He^{azwj} Commanded them with the opposite to it and to divert towards the Kabah in order to manifest the one who is concordant with Muhammad^{saww} in what he dislikes, so his ratification would be his concordance.

ثُمَّ قَالَ: وَ إِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ أَمَّا كَانَ التَّوَجُّهُ إِلَى بَيْتِ الْمَقْدِسِ فِي ذَلِكَ الْوَقْتِ كَبِيرَةً إِلَّا عَلَى مَنْ يَهْدِي اللَّهُ، فَعَرَفَ أَنَّ اللَّهَ يَتَعَبَّدُ بِخِلَافِ مَا يُرِيدُهُ الْمَرْءُ - لِيُبَيِّنَ طَاعَتَهُ فِي مُخَالَفَةِ هَوَاهُ.

Then He^{azwj} Said: **And even though it may be grievous, except upon those Guided by Allah. [2:143]** —It was so that the turning (facing) towards Bayt Al-Maqdis during that time was grievous, except upon the one Guided by Allah^{azwj}, for he recognised that Allah^{azwj} would be worshipped with opposite to what the man is intending, in order to Test him of his obedience in opposing his own desires”.

قوله عز و جل أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَ مَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Or are you intending that you would be questioning your Rasool, just as Musa was questioned from before; and the one who is (adopting) the Kufr, replacing the Eman with it, so he has strayed (from) the right Way [2:108].²³

أبو علي الطبرسي عن علي بن إبراهيم، بإسناده عن الصادق (عليه السلام)، قال: «تحوّلت القبلة إلى الكعبة بعد ما صلى النبي (صلى الله عليه و آله) بمكة ثلاث عشرة سنة إلى بيت المقدس، و بعد مهاجرته إلى المدينة صلى إلى بيت المقدس سبعة أشهر -

Abu Ali Al Tabarsy, from Ali Bin Ibrahim by his chain,

²³ Tafseer Imam Hassan Al-Askari^{asws}, Hadith 312

From Al-Sadiq^{asws} having said: 'The Qiblah was transferred to the Kabah after the Prophet^{saww} had prayed *Salat* at Makkah for thirteen years (facing) towards Bayt Al-Maqdis, and after having emigrated to Al-Medina, (facing) towards Bayt Al-Maqdis for seven months'.

قال:- ثم وجهه الله إلى الكعبة، و ذلك أن اليهود كانوا يعبرون رسول الله (صلى الله عليه و آله)، و يقولون له: أنت تابع لنا، تصلي إلى قبلتنا فاغتم رسول الله (صلى الله عليه و آله) من ذلك غما شديدا، و خرج في جوف الليل ينظر إلى آفاق السماء، ينتظر من الله في ذلك أمرا،

He^{asws} said: 'Then Allah^{azwj} Diverted him^{saww} to the Kabah, and that is because the Jews were taunting Rasool-Allah^{saww} and they were saying to him^{saww}, 'You^{saww} are obedient to us. You^{saww} are praying *Salat* to our Qiblah'. So Rasool-Allah^{saww} was gloomy due to that with an intense gloom, and he^{saww} went out in the middle of the night looking at the horizon of the sky, awaiting a Command from Allah^{azwj} regarding that.

فلما أصبح و حضر وقت صلاة الظهر، كان في مسجد بني سالم قد صلى من الظهر ركعتين، فنزل عليه جبرئيل و أخذ بعضديه و حوله إلى الكعبة، و أنزل عليه: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ كَانِ قَدْ صَلَّى رَكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ، وَ رَكْعَتَيْنِ إِلَى الْكَعْبَةِ، فَقَالَتِ الْيَهُودُ وَ السُّفَهَاءُ: مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا».

So when it was morning and the time for *Salat* Al-Zohr presented, he^{saww} was in the Masjid of the Clan of Salim, and had already prayed two Cycles from *Salat* Al-Zohr, Jibraeel^{as} descended and grabbed his^{saww} shoulders and turned him^{saww} towards the Kabah, and Revealed unto him^{saww}: ***We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid [2:144].*** And he^{saww} prayed two Cycles towards Bayt Al-Maqdis, and two Cycles towards the Kabah. So the Jews said, ***'What has turned them away from their Qiblah which they were upon?' [2:142]***.²⁴

الشيخ بإسناده عن الطاطري، عن وهيب، عن أبي بصير، عن أحدهما (عليهما السلام)، في قوله: سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. فقلت له: أمره الله أن يصلي إلى بيت المقدس؟

Al Sheykh, by his chain from Al Taatary, from Waheyb, from Abu Baseer,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), regarding His^{azwj} Words ***[2:142] The fools among the people will say: What has turned them from their Qiblah which they had? Say: For Allah is the East and the West; He Guides whom He so Desires to, to the Straight Path.*** I said to him^{asws}, 'Allah^{azwj} Commanded him^{saww} that he^{saww} should Pray towards Bayt Al-Maqdis?'

²⁴ مجمع البيان 1: 413.

قال: «نعم، ألا ترى أن الله تعالى يقول: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ؟

He^{asws} said: 'Have you not see that Allah^{azwj} the High is Saying **[2:143] and We did not Make the Qiblah which you are towards except that We might Distinguish him who follows the Rasool from him who turns back upon his heels, and this was surely hard except for those whom Allah has Guided aright; and Allah was not going to Waste your faith; surely Allah is Affectionate, Merciful with the people?**'

قال: «إن بني عبد الأشهل أتوهم و هم في الصلاة، و قد صلوا ركعتين إلى بيت المقدس، فقليل لهم: إن نبيكم قد صرف إلى الكعبة، فتحول النساء مكان الرجال، و الرجال مكان النساء، و صلوا الركعتين الباقيتين إلى الكعبة، فصلوا صلاة واحدة إلى قبلتين، فلذلك سمي مسجدهم مسجد القبلتين».

The Imam^{asws} said: 'The Clan of Al-Ashal came to them and they were in the Salats, and had Prayed two Cycles towards Bayt Al-Maqdis, so they said to them, 'Your Prophet^{saww} has changed towards the Kabah, so the women have turned to be in the place of men, and the men in place of the women. And they Prayed the remaining two Cycle towards the Kabah, Thus they Prayed one Salat to two Qiblahs, so it is due to that, that Masjid is named as Masjid Qiblatain (Two Qiblahs)'.²⁵

Appendix II: Ahadith on Ascension

الخصبي في (هدايته): بإسناده عن الصادق (عليه السلام) أنه قال: «لما أسري برسول الله (صلى الله عليه و آله)، رأى في طريق الشام غيرا لقريش بمكان، فقال لقريش حين أصبح: يا معشر قريش، إن الله تبارك و تعالى قد أسرى بي في هذه الليلة من المسجد الحرام إلى المسجد الأقصى - يعني بيت المقدس - حتى ركبت على البراق، و قد أتاني به جبرئيل (عليه السلام)، و هو دابة أكبر من الحمار و أصغر من البغل و خطوطها مد البصر، فلما صرت عليه صعدت إلى السماء و صليت بالنبيين أجمعين، و الملائكة كلهم و رأيت الجنة و ما فيها، و النار و ما فيها، و اطلعت على الملك كله.

Al Khusaybi, is his Hidaaya, by his chain,

'Al-Sadiq^{asws} has said: 'When Rasool-Allah^{saww} was journeyed with, he^{saww} saw on the road to Damascus a camel of the Quraysh at a place. So he^{saww} said to the Quraysh in the morning: 'O group of Quraysh! Allah^{azwj} Blessed and Exalted Made me^{saww} to ascend last night from the Sacred Masjid to the Masjid Al-Aqsa – meaning Bayt Al-Maqdis – and I^{saww} rode upon Al-Buraaq which Jibraeel^{as} had come with, and it is an animal which is larger than the donkey and small than a mule and its steps were as extensive as the eye could see. So when I^{saww} journeyed upon it, it ascended to the sky, and I^{saww} prayed Salat with all the Prophets^{as}, and all the Angels. And I^{saww} saw the Paradise and whatever was in it and the Fire and whatever was in it, and looked at whole Kingdom'.

فقالوا: يا محمد، كذب بعد كذب يأتيك منك مرة بعد مرة، لئن لم تنته عما تقول و تدعي لنقتلنك شر قتلة، تريد أن تأفكنا عن آلهتنا، و تصدنا عما كان يعبد آباؤنا الشم الغطاريف؟ فقال: يا قوم، إنما أتيتكم بالخير، إن قبلتموه، فإن لم تقبلوه فارجعوا، و تربصوا بي، إني متربص بكم، و إني لأرجو أن أرى فيكم ما آمله من الله، فسوف تعلمون.

So they said, 'O Muhammad^{saww}! Lies after lies keep coming from you^{saww} to us, time after time. If you^{saww} do not end what you^{saww} are saying and calling for, we will kill you^{saww} with an evil killing. You^{saww} are intending to restrain us from our gods, and turn us away from what our noble and high forefathers have been worshipping?' So he^{saww} said: 'O people! But rather, I^{saww} come to you with the good if you were to accept it. And if you were not to accept it, so return, and you wait for me^{saww} and I^{saww} wait for you, and I^{saww} have seen among you what your deeds are, from Allah^{azwj}, so very soon you shall come to know'.

فقال له أبو سفيان: يا محمد، إن كنت صادقا فيما تقول، فإننا قد دخلنا الشام و مررنا على طريق الشام، فخيرنا عن طريق الشام و ما رأيت فيه، و نحن نعلم أنك لم تدخل الشام، فإن أنت أعطيتنا علامته علمنا أنك نبي و رسول.

So Abu Sufyan said to him^{saww}, 'O Muhammad^{saww}! If you^{saww} were truthful regarding what you^{saww} are saying, so we have entered Damascus and passed by the roads of Damascus. So, inform us about the road of Damascus and what you^{saww} have seen in it, and we know very well that you^{saww} have never entered Damascus. So, if you^{saww} were to come to us with its signs, we would know that you^{saww} are a Prophet^{saww}, and a Rasool^{saww}'.

فقال: و الله لأخبرنكم بما رأت عيناى الساعة، رأيت عيرا لك يا أبا سفيان، و هي ثلاثة و عشرون جملا يقدمها جلل أرمك، عليه عباءتان قطوانيتان، و فيهما غلامان لك: أحدهما صبيح، و الآخر رياح، في موضع كذا و كذا، و رأيت لك يا هشام بن المغيرة عيرا في موضع كذا و كذا، و هي ثلاثون بعيرا يقدمها جلل أحمر، فيها ثلاثة مما ليك: أحدهم ميسرة، و الآخر سالم و الثالث يزيد، و قد وقع لهم بعير، و يأتونكم يوم كذا و كذا في ساعة كذا و كذا، و وصف لهم جميع ما رأوه في بيت المقدس.

So he^{saww} said: 'By Allah^{azwj}! I^{saww} shall inform you all with what I^{saww} saw with my^{saww} own eyes, this very moment. I^{saww} saw your caravan, O Abu Sufyan, and it is of twenty three camels, led by a camel upon which is a short white cloak, wherein are two young boys of yours – one of them Sabeeh, and the other one Rayaah, in such an such a place. And I^{saww} saw for you, O Hisham Bin Al-Mugheira, a caravan in such and such a place, and it is of thirty camels, led by a red camel, wherein are three herders – one of them is Maysara, and the other Saalim, and the third Yazeed. And the caravan would be coming to you on such and such a day in such and in such a time' – and he^{saww} described for them all of what he^{saww} had seen in Bayt Al-Maqdis.

قال أبو سفيان: أما في بيت المقدس فقد وصفت لنا إياه، و أما العير فقد ادعيت أمرا، فإن لم يوافق قولك، علمنا أنك كذاب، و أن ما تدعيه الباطل.

Abu Sufyan said, 'As for with regards to Bayt Al-Maqdis, so you^{saww} have described it for us, and as for the caravan, so you^{saww} have made a claim for its matter, so if it is not compatible with your^{saww} speech, we will know that you^{saww} are a liar, and that your^{saww} claim is false'.

فلما كان ذلك اليوم الذي أخبرهم أن العير تأتيهم فيه، خرج أبو سفيان و هشام بن المغيرة حتى لقيا العير و قد أقبلت في الوقت الذي وعده النبي (صلى الله عليه و آله)، فسألا غلمانهم عن جميع ما كانوا فيه، فأخبروهم مثل ما أخبرهم به النبي (صلى الله عليه و آله).

So, when it was that day which he^{saww} had informed them that the caravan would be reaching them, Abu Sufyan and Hisham Bin Al-Mugheira went out until they met up with the caravan, and it had arrived at the time which the Prophet^{saww} had promised that it would. So, they asked the boys about all what they had been through, so they informed them similar to what the Prophet^{saww} had informed them of'.

فلما أقبلوا قال لهما: ما صنعتما؟ فقالا جميعا: لقد رأينا جميع ما قلت، و ما يعلم أحد السحر إلا إياك، و إن لك شيطانا عالما يخبرك بجميع ذلك، و الله لو رأينا ملائكة من السماء تنزل عليك ما صدقناك و لا قلنا إنك رسول الله و لا آمنا بما تقول، فهو علينا سواء، أو عظت أم لم تكن من الواعظين».

So when the caravan arrived, he^{saww} said to the two of them: 'What will you do now?' so they both said, 'We have seen all of what you^{saww} have said, and no one knows the sorcery except what you^{saww} do, and for you^{saww} are Satans^{la} who inform you^{saww} of all that. By Allah^{azwj}! Even if we were to see the Angels from the sky descending upon you^{saww}, we would not ratify you^{saww}, nor would we ever say that you^{saww} are Rasool-Allah^{saww}, nor

believe in what you^{saww} are saying, for it is the same to us, whether you preach or do not become from the preachers'.²⁶

ج، الإحتجاج عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي جَوَابِ الْيَهُودِيِّ الَّذِي سَأَلَ عَنْ مُعْجَزَاتِ الرَّسُولِ
ص إِنَّهُ أُسْرِيَ بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى مَسِيرَةَ شَهْرٍ وَ عُجْرٍ بِهِ فِي مَلَكُوتِ السَّمَاوَاتِ مَسِيرَةَ خَمْسِينَ أَلْفَ عَامٍ
فِي أَقَلِّ مِنْ ثُلُثِ لَيْلَةٍ حَتَّى انْتَهَى إِلَى سَاقِ الْعَرْشِ

The argumentation from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}, that Amir-ul-Momineen^{asws}, in answer to the Jew who has asked him^{asws} about the miracles of the Rasool^{saww}: 'He^{saww} was ascended with from the Sacred Masjid to Al-Masjid Al-Aqsa, being a travel distance of a month, and he^{asws} was Taken high into the Kingdoms of the skies a travel distance of fifty thousand years in less than a third of the night, until he^{saww} ended up at the Base of the Throne.

فَدَنَا بِالْعِلْمِ فَتَدَلَّى فَدَلَّى لَهُ مِنَ الْجَنَّةِ رُفْرُفٌ أَخْضَرُ وَ عَشْيَى النُّورِ بَصَرُهُ فَرَأَى عَظَمَةَ رَبِّهِ بِفُؤَادِهِ وَ لَمْ يَرَهَا بِعَيْنِهِ فَكَانَ كَقَابِ قَوْسَيْنِ
بَيْنَهَا وَ بَيْنَهُ أَوْ أَدْنَى الْخَبَرِ..

He^{saww} approached with the knowledge, and bowed, so there floated down to him^{saww} from the Paradise, a green rug, and his^{saww} vision was overwhelmed, and he^{saww} saw the Magnificent of his^{saww} Lord^{azwj} by his^{saww} heart, and did not see it with his^{saww} eyes, and there was a (measurement of) two bow between him^{saww} and Him^{azwj}, or even less'. – The News (Hadeeth).²⁷

Bayt Al-Mamour is in the Skies:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ
جُعِلْتُ فِدَاكَ فِيمَا دَا فَقَالَ فِي أَذَانِهِمْ وَ رُكُوعِهِمْ وَ سُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِي بَنَ كَعْبٍ رَأَهُ فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ
اللَّهِ عَزَّ وَ جَلَّ أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So I said, 'May I be sacrificed for you^{asws}! With regards to what?' So he^{asws} said: Regarding their Azans, and their Rukū and their Sajud (plural of Sajdah)'. So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he^{asws} said: 'They are lying, for the Religion of Allah^{azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)'.

²⁶ الهداية الكبرى: 12 / 57

²⁷ H. 16، بحار الأنوار (ط - بيروت)، ج3، ص: 320

قَالَ فَقَالَ لَهُ سُدَيْرُ الصَّيْرَفِيِّ جُعِلْتُ فِدَاكَ فَأَخَذْتُ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا عَرَجَ بَنِيَّهِ (صلى الله عليه وآله) إِلَى سَمَاوَاتِهِ السَّبْعِ أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ وَالثَّانِيَةَ عَلَّمَهُ فَرَضَهُ فَأَنْزَلَ اللَّهُ مُحَمَّلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِّقَةً بِعَرْشِ اللَّهِ تَغْشَى أَبْصَارَ النَّاطِرِينَ

He (the narrator) said, 'So Sudeyr Al-Sayrafi said to him^{asws}, 'May I be sacrificed for you^{asws}! So narrate to us a reminder of that'. So Abu Abdullah^{asws} said: 'When Allah^{azwj} Mighty and Majestic Ascended His^{azwj} Prophet^{saww} to the seven skies, so as for the first of these, He^{azwj} Blessed upon him^{saww}, and (in) the second, Taught him^{saww} his^{saww} Obligations. So Allah^{azwj} Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allah^{azwj}, overwhelming the sights of the onlookers.

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَوَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَوَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ ابْيَضَّ الْبَيَاضُ وَالْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ فِي ذَلِكَ الْمَحْمِلِ خَلْقٌ وَ سَلَابِلٌ مِنْ فِضَّةٍ

As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring, and the chain were from silver.

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَتَفَرَّتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوحٌ قُدُّوسٌ مَا أَشْبَهَ هَذَا النُّورِ بُنُورِ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ اجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَأَفْوَاجًا وَ قَالَتْ يَا مُحَمَّدُ كَيْفَ أَخُوكَ إِذَا نَزَلَتْ فَأَقْرَبُهُ السَّلَامَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَفَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَخَذَ مِيثَاقُكَ وَ مِيثَاقُهُ مِنَّا وَ مِيثَاقُ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجُوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ وَ إِنَّا لَنُصَلِّي عَلَيْكَ وَ عَلَيْهِ

Then he^{saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in *Sajdah* and said, 'Glorious One! Holy One! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'Allah^{azwj} is the Greatest!' Then the door of the sky were opened and the Angels gathered around. So they greeted upon the Prophet^{saww} in droves, and said, 'O Muhammad^{saww}! How is your^{saww} brother^{as}? When you^{saww} descend, so convey the greetings to him^{asws}'. The Prophet^{saww} said: 'Do you all recognise him^{asws}? They said, 'And how can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant and his^{saww} own Covenant from us, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of his^{asws} Shias five times during every day and night, meaning during every time for *Salāt*, and we send Blessings upon you^{saww} and upon him^{asws}'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشْبِهُ النُّورَ الْأَوَّلَ وَ زَادَنِي خَلْقًا وَ سَلَابِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرَبْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشْبَهَ

هَذَا النُّورَ يُنَوِّرُ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ يَا جِبْرِئِيلُ مَنْ هَذَا مَعَكَ قَالَ هَذَا مُحَمَّدٌ (صلى الله عليه وآله) قَالُوا وَ قَدْ بُعِثَ قَالَ نَعَمْ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me^{saww} forty types from the verities of the Light, non-resembling the earlier Lights (Given to me^{saww} before), and Increased me^{saww} with a ring, and chain, and Ascended with me to the second sky. So when I^{saww} was near to the door of the second sky, the Angels alienated towards the horizons of the sky and fell down in *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'I testify that there is no god except for Allah^{azwj}'. So the Angels gathered around and said, 'O Jibraeel^{as}! Who is this one with you^{as}? He^{as} said: 'This is Muhammad^{saww}'. They said: 'And he^{saww} has (already) been sent (with the Prophet-hood)?' He^{as} said: 'Yes'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) فَخَرَجُوا إِلَيَّ شَبَّهَ الْمَعَانِيْقِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا أَقْرَبُ أَخَاكَ السَّلَامَ قُلْتُ أ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أُخِذَ مِثْلُكَ وَ مِثْلُكَ وَ مِثْلُكَ شَيْعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجْهَهُ شَيْعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ

The Prophet^{saww} said: 'So they came out towards me^{saww} resembling the swarms. So they greeted upon me^{saww} and said: 'Convey the greetings to your^{saww} brother^{asws}'. I^{saww} said: 'Do you all recognise him^{asws}? They said: 'How can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant, and his^{asws} own Covenant, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of the Shias five times during every day and night, meaning during every time for *Salāt*'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشْبِهُ الْأَنْوَارَ الْأُولَى ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَتَفَرَّتِ الْمَلَائِكَةُ وَ حَرَّتْ سُجْدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشْبِهُ نُورَ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالْأَوَّلِ وَ مَرْحَبًا بِالْآخِرِ وَ مَرْحَبًا بِالْحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلِيٌّ خَيْرُ الْوَصِيِّينَ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased me with forty types from the varieties of the Light, non-resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the third sky. So the Angels alienated and fell down *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! What is this light which resembles the Light of our Lord^{azwj}? So Jibraeel^{as} said: 'I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! So the Angels gathered around and said: 'Welcome to the first one! And welcome to the last one! And welcome to the Resurrector (of souls)! And welcome to the Publisher (of the deeds), Muhammad^{saww}, the best of the Prophets^{as}, and Ali^{asws} the best of the successors^{as}'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَخِي قُلْتُ هُوَ فِي الْأَرْضِ أ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَخَّجُ الْبَيْتَ الْمَعْمُورَ كُلَّ سَنَةٍ وَ عَلَيْهِ رَقٌّ أَبْيَضٌ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ (عليهم السلام) وَ شَيْعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي وَقْتِ كُلِّ صَلَاةٍ وَ يَمْسَحُونَ رُءُوسَهُمْ بِأَيْدِيهِمْ

The Prophet^{saww} said: 'Then they greeted upon me^{saww} and asked me^{asws} about my^{saww} brother^{asws}. I^{saww} said: 'He^{asws} is in the earth. Do you all recognise him^{asws}? They said: 'And how can we not recognise him^{asws} and we perform the Hajj of the Bayt Al-Mamour (The Oft-frequented House) every year, and upon it is a while Parchment wherein is the name of Muhammad^{saww}, and name of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, and their^{asws} Shias up to the Day of Judgement, and we Bless upon them five times during every day and night, during the time for every *Salāt*, and we wipe their heads by their hands' (while performing *Wuzu*).

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشَبِّهُ تِلْكَ الْأَنْوَارَ الْأُولَى ثُمَّ عَرَجَ بِي حَتَّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئًا وَ سَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجْتُ إِلَيَّ شِبْهَ الْمَعَاقِي فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام)

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me forty types from the varieties of Light non-resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the sky until I^{saww} ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards me^{saww} resembling the hordes. So Jibraeel^{as} said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَعْرُوفَانِ فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

'Hasten to the *Salāt*! Hasten to the *Salāt*! Hasten to the success! Hasten to the success!'. So the Angels said: 'These two voices are paired and well-known'. So Jibraeel^{as} said: 'The *Salāt* has been established! The *Salāt* has been established!' So the Angels said: 'It is for his^{saww} Shias up to the Day of Judgement'.

ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ كَيْفَ تَرَكْتَ أَخَاكَ فَقُلْتُ هُمْ وَ تَعْرِفُونَهُ قَالُوا نَعْرِفُهُ وَ شِيعَتَهُ وَ هُمْ نُورٌ حَوْلَ عَرْشِ اللَّهِ وَ إِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرَقًّا مِنْ نُورٍ فِيهِ كِتَابٌ مِنْ نُورٍ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ وَ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَزِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ وَ إِنَّهُ لَمِثَاقُنَا وَ إِنَّهُ لَيُفْرَأُ عَلَيْنَا كُلَّ يَوْمٍ جُمُعَةٍ

The Angels gathered around and said: 'How did you^{saww} leave your^{saww} brother^{asws}? So I^{saww} said to them: 'And you all recognise him^{asws}? They said: 'We recognise him^{asws}, and his^{asws} Shias when they were lights around the Throne of Allah^{azwj}, and in the Bayt Al-Mamour (The Oft-Frequented House) is a Parchment of light wherein is writing of light, in which are names of Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imam^{asws}, after the Imam^{asws}, and their^{asws} Shias up to the Day of Judgement. Neither is a man increased among them nor is a man reduced from them; and it is our Covenant which is read out to us every Friday'.

ثُمَّ قِيلَ لِي ارْزُقْ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطُئِي رَأْسَكَ انْظُرْ مَا تَرَى فَطَاطْتُ رَأْسِي فَانْظَرْتُ إِلَى بَيْتٍ مِثْلِ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلِ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئًا مِنْ يَدِي لَمْ يَنْفَعِ إِلَّا عَلَيْهِ

Then it was Said to me^{saww}: “O Muhammad^{saww}! Raise your^{saww} head!” So I^{saww} raised my^{saww} head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He^{azwj} Said to me^{saww}: “Lower your^{saww} head, look! What do you^{saww} see?” So I^{saww} lowered my^{saww} head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If I^{saww} had thrown something from my^{saww} hand, it would not have fallen except upon it.

فَقِيلَ لِي يَا مُحَمَّدُ إِنَّ هَذَا الْحَرَمَ وَأَنْتَ الْحَرَامُ وَلِكُلِّ مِثْلِ مِثَالٍ ثُمَّ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ اذْنُ مِنْ صَادٍ فَاغْسِلْ مَسَاجِدَكَ وَ طَهِّرْهَا
وَ صَلِّ لِرَبِّكَ

So it was Said to me^{saww}: “O Muhammad^{saww}! This is the Sanctuary and you^{saww} are the sanctimonious, and for every like there is a like”. Then Allah^{azwj} Revealed unto me^{saww}: “O Muhammad^{saww}! Approach Sa’ad (a river) and wash your^{saww} places of *Sajdah*, and clean these, and pray *Salāt* to your^{saww} Lord^{azwj}”.

فَدَنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ صَادٍ وَ هُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ فَتَلَقَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءَ بِيَدِهِ الْيُمْنَى فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيَمِينِ

So Rasool-Allah^{saww} approached Sa’ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah^{saww} scooped the water with his^{saww} right hand, and due to that the *Wuzu* came to be performed with the right hand.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اغْسِلْ وَجْهَكَ فَإِنَّكَ تَنْظُرُ إِلَى عَظَمَتِي ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَ الْيُسْرَى فَإِنَّكَ تَلَقَّى بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رَجُلَيْكَ إِلَى كَعْبَتِكَ فَإِنِّي أَبَارِكُ عَلَيْكَ وَ أُوطِئُكَ مَوْطِئاً لَمْ يَطَأْهُ أَحَدٌ غَيْرُكَ فَهَذَا عِلَّةُ الْأَذَانِ وَ الْوُضُوءِ

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Wash your^{saww} face for you^{saww} would be looking at My^{azwj} Magnificence. Then wash your^{saww} right arm and the left for you^{saww} would be receiving My^{azwj} Speech with your^{saww} hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles, for I^{azwj} would Bless upon you^{saww}, and Make you^{saww} to tread upon a place where not one had trod upon before apart from you”. Thus this is the reason for the *Azan* and the *Wuzu*’.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ كَبِّرْنِي عَلَى عَدَدِ حُجْبِي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعاً لِأَنَّ الْحُجُبَ سَبْعٌ فَافْتَتَحَ عِنْدَ انْقِطَاعِ الْحُجُبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سَبْعاً وَ الْحُجُبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارِ النُّورِ وَ ذَلِكَ النُّورُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ لِإِفْتِتَاحِ الْحُجُبِ ثَلَاثَ مَرَّاتٍ فَصَارَ التَّكْبِيرُ سَبْعاً وَ الْإِفْتِتَاحُ ثَلَاثاً

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “O Muhammad^{saww}! Face the Black Stone and exclaim My^{azwj} Greatness upon the number of My^{azwj} Veils”. So due to that, the exclamations of *Takbīr*’ came to be seven, because the Veils are seven. So he^{saww} commenced at the intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that

is the Light which descended unto Muhammad^{saww}, and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbīr's* (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَغَ مِنَ التَّكْبِيرِ وَ الْإِفْتِاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ اْحْمَدِي فَلَمَّا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ النَّبِيُّ فِي نَفْسِهِ شُكْرًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

So when you are free from the exclamations of *Takbīr'* and the commencement, Allah^{azwj} Revealed unto him^{saww}: "Name Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful' is in the first Chapter. Then Allah^{azwj} Revealed unto him^{saww}: "Praise Me^{azwj}". So when he^{saww} said: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', the Prophet^{saww} said within himself^{saww}: 'Thanks'. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that 'The Beneficent, the Merciful' was Made to be twice in Al-Hamd (Chapter 1).

فَلَمَّا بَلَغَ وَ لَا الضَّالِّينَ قَالَ النَّبِيُّ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا فَأَوْحَى اللَّهُ إِلَيْهِ قَطَعْتَ ذِكْرِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ

So when he^{saww} reached 'nor of those who has strayed', the Prophet^{saww} said: 'The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, thanks'. So Allah^{azwj} Revealed unto him^{saww}: "Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful was made to be in the first Chapter.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَاحِدُ الْأَحَدُ الصَّمَدُ فَأَوْحَى اللَّهُ إِلَيْهِ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Read, O Muhammad^{saww}, a Relationship of your^{saww} Lord^{azwj} Blessed and High. Read [112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him". Then the *Wahi* (Revelation) was Withheld from him, so Rasool-Allah^{saww} said: 'The Alone, the One, the Depended'. So Allah^{azwj} Revealed until him^{saww}: "[112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him".

ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ فَرَكَعَ فَأَوْحَى اللَّهُ إِلَيْهِ وَ هُوَ رَاكِعٌ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَفَعَلَ ذَلِكَ ثَلَاثًا

Then the *Wali* (Revelation) was Withheld from him^{saww}, so Rasool-Allah^{saww} said: 'Like that is our Lord^{azwj}! Like that is our Lord^{azwj}!'. So when he^{saww} said that, Allah^{azwj} Revealed unto him^{saww}: "Perform *Rukū* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!" So he^{saww} went down into *Rukū*, and Allah^{azwj} Revealed unto him^{saww}: "Say Glorious is my^{saww} Lord^{azwj}, the Magnificent". So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْزُقْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِباً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِداً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثاً

Then Allah^{azwj} Revealed unto him^{saww}: "Raise your^{saww} head, O Muhammad^{saww}!" So Rasool-Allah^{saww} stood upright and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: " Perform *Sajdah* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!" So Rasool-Allah^{saww} fell down in *Sajdah*, and Allah^{azwj} Mighty and Majestic Revealed onto him^{saww}: "Say: Glorious is my^{saww} Lord^{azwj}, the Exalted". So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِساً يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَ اسْتَوَى جَالِساً نَظَرَ إِلَى عَظَمَتِهِ بَحَلَّتْ لَهُ فَخَرَّ سَاجِداً مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضاً ثَلَاثاً فَأَوْحَى اللَّهُ إِلَيْهِ انْتَصِبْ قَائِماً فَفَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

Then Allah^{azwj} Revealed unto him^{saww}: "Sit upright, O Muhammad^{saww}!" So he^{saww} did. So when he^{saww} raised his^{saww} head from his *Sajdah* and sat upright, he^{saww} looked at His^{azwj} Magnificence being Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his own self, not to a Command he^{saww} been Commanded with, and he Glorified three (times) as well. So Allah^{azwj} Revealed unto him^{as}: "Stand upright!" So he^{saww} did, but could not see what he^{saww} had seen from the Magnificence. Thus, from the reason of that, the *Salāt* came to be with one *Rukū* and two *Sajjud* (plural of *Sajdah*).

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ بِالْحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ إِنَّا أَنْزَلْنَاهُ عَلَيْهَا نِسْبَتَكَ وَ نِسْبَةَ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ بَحَلَّتْ لَهُ الْعَظَمَةُ فَخَرَّ سَاجِداً مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضاً

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Read the Praise for Allah^{azwj}". So he^{saww} recited it similar to what he^{saww} had recited firstly. Then Allah^{azwj} Mighty and Majestic Revealed unto him: "Read [97:1] **We have indeed revealed it** (Chapter 97), for it is your^{saww} relationship and the relationship of the People^{asws} of your^{saww} Household, up to the Day of Judgement". And he^{saww} did in the *Rukū* the like of what he^{saww} had done the first time. Then he went down (and performed) one *Sajdah*. So when he^{saww} raised his^{saww} head, the Magnificence Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his^{saww} own self, not to a Command he^{saww} had been Commanded with. So he^{saww} Glorified, as well.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ ارْزُقْ رَأْسَكَ يَا مُحَمَّدُ ثَبَّتَكَ رَبُّكَ فَلَمَّا ذَهَبَ لِيَقُومَ قِيلَ يَا مُحَمَّدُ اجْلِسْ فَجَلَسَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي فَأُهِيمَ أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}, your^{saww} Lord^{azwj} has Affirmed you^{saww}”. So when he^{saww} went on to stand, He^{azwj} Said: “O Muhammad^{saww}! Be seated”. So he^{saww} sat, and Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Whenever I^{azwj} Favour upon you^{saww}, so Name Me^{azwj} by My^{azwj} Name”. So he^{saww} was inspired that he^{saww} should say: ‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and there is no god except for Allah^{azwj}, and the beautiful Names, all of them are for Allah^{azwj}’.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي وَ قَدْ فَعَلَ ثُمَّ التَّمَّتْ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ فَقِيلَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Send Blessings upon yourself^{saww} and upon the People^{asws} of your^{saww} Household”. So he^{saww} said: ‘May Allah^{azwj} Send Blessings upon me^{saww} and upon the People^{asws} of my^{saww} Household’, and it had been done. Then he^{saww} turned, and he^{saww} was with rows of Angels, and the Mursil Prophets^{as}, and the Prophets^{as}. So it was said: “O Muhammad^{saww}! Greet upon them!” So he^{saww} said: ‘The greetings be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ السَّلَامَ وَ التَّحِيَّةَ وَ الرَّحْمَةَ وَ الْبَرَكَاتِ أَنْتَ وَ ذُرِّيَّتُكَ

So Allah^{azwj} Revealed unto him^{saww}: “The greetings, and the salutation, and the Mercy, and the Blessings, are you^{saww} and your^{saww} children^{asws}”.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَلْتَفِتَ يَسَارًا وَ أَوَّلَ آيَةٍ سَمِعَهَا بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً بُحَاءَ الْقُبْلَةِ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتِ الرَّكْعَتَانِ الْأُولَيَانِ كُلَّمَا أُخِذَتْ فِيهِمَا حَدَّثًا كَانَ عَلَى صَاحِبِهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرَضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ يَغْنِي صَلَاةَ الظُّهْرِ .

Then Allah^{azwj} Revealed unto him^{saww}: “Do not turn towards the left!”; and the first Verse he^{saww} heard after **[112:1] Say He Allah is One** (Chapter 112) and **[97:1] We have indeed revealed it** (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56). Thus, it was due to that, the *Salām* is one with you facing the Qiblah, and due to that the exclamation of *Takbīr* in the *Sajdah* is the thanks, and His^{azwj} Words: “Allah^{azwj} Hears the one who Praise Him^{azwj}”, is because the Prophet^{saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extolation of Holiness. Thus, it was due to that He^{azwj} Said: “Allah^{azwj} Hears the one who Praises Him^{azwj}”, and it was due to that the first two Rak’at of *Salāt* came to be such that every time your *Wuzu* breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity during *Salāt* of midday, meaning *Salāt Al-Zohr*’.²⁸

²⁸ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1

(الاحتجاج): عن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) - في حديث طويل مع يهودي يسأله عن فضائل الأنبياء، و يأتيه أمير المؤمنين (عليه السلام) بما لرسول الله (صلى الله عليه و آله) بما هو أفضل مما أوتي الأنبياء (عليهم السلام)، فكان فيما سأله اليهودي، أنه قال له: فإن هذا سليمان قد سخرت له الرياح، فسارت به في بلاده غدوها شهر و رواحها شهر؟

Al Ihtijaj –

From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Al Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali Bin Abu Talib^{asws} – in a lengthy Hadeeth with a Jew asking him^{asws} about the merits of the Prophets^{as}, and Amir-ul-Momineen^{asws} gave him (merits) that what Rasool-Allah^{saww} had been Given is better than what was Given to the (other) Prophets^{as}. So, among what the Jew asked him^{asws} was that he said to him^{asws}, 'So this is Suleiman, the wind had been Made to be subservient to him^{as}, so he^{as} went by it in the country in a day the journeying of going in a month and coming back in a month?'

فقال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أعطي ما هو أفضل من هذا: إنه أسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، و عرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة، حتى انتهى إلى ساق العرش، فدنا بالعلم فتدلى من الجنة رفرف أخضر، و غشي النور بصره، فرأى عظمة ربه عز و جل بفؤاده، و لم يرها بعينه، فكان كقاب قوسين بينها و بينه أو أدنى فأوحى إلى عبده ما أوحى»¹ فكان فيما أوحى إليه الآية التي في سورة البقرة، قوله تعالى: **لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.**

So Ali^{asws} said to him: 'Such was that, and Muhammad^{saww} was Given what is better than this. He^{saww} journeyed from the Sacred Masjid to the Masjid Al-Aqsa, a journey of a month, and ascended into the kingdom of the skies and the earth, a journey of fifty thousand years in less than a third of a night, until he^{as} ended up to the Base of the Throne. So he^{saww} approached with the knowledge, then a green rug from the Paradise dangled for him^{as}, and his^{saww} vision was overwhelmed, and he^{saww} saw the Magnificence of his^{saww} Lord^{azwj} Mighty and Majestic by his^{saww} heart, and did not see it with his^{saww} eyes, so he^{saww} was like two bows between him^{saww} and it, [53:10] **So He Revealed unto His servant what He Revealed.** So from what was Revealed to him^{saww} was the Verse which is in Surah Al-Baqarah, the Words of the High [2:284] **Whatever is in the skies and whatever is in the earth is for Allah; and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to, and Allah has Power over all things.**

و كانت الآية قد عرضت على الأنبياء من لدن آدم (عليه السلام) إلى أن بعث الله تبارك اسمه محمدا (صلى الله عليه و آله)، و عرضت على الأمم فأبوا أن يقبلوها من ثقلها، و قبلها رسول الله (صلى الله عليه و آله) و عرضها على أمته فقبلوها، فلما رأى الله تبارك و تعالى منهم القبول علم أحق لا يطيقونها، فلما أن سار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: **أَمَنْ الرَّسُولُ** بما أنزل إليه من ربه، فأجاب (صلى الله عليه و آله) مجيبا عنه و عن أمته، فقال: **و الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ**

رُسُلِهِ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ فَقَالَ جَلْ ذَكَرَهُ: لَهُمُ الْجَنَّةُ وَالْمَغْفِرَةُ عَلَيَّ إِنْ فَعَلُوا ذَلِكَ، فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): أَمَّا إِذَا فَعَلْتَ بِنَا ذَلِكَ عُقْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ يَعْنِي الْمَرْجِعُ فِي الْآخِرَةِ.

And the Signs which were Presented to the Prophets^{as} since Adam^{as} that Allah^{azwj} the Blessed would Send one whose name would be Muhammad^{saww}, and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah^{saww} accepted it, and it was Presented to his^{saww} community, so they accepted it. So when Allah^{azwj} Blessed and High Saw the acceptance from them, Knew that they would not tolerate it. So when he^{saww} went to the Base of the Throne, Repeated to him^{saww} the Speech for his^{saww} understanding, so He^{azwj} Said **[2:285] The Rasool believes in what has been Revealed unto him from his Lord.** So he^{saww} answered from himself^{saww} and on behalf of his^{saww} community **and (so do) the Believers; they all believe in Allah and His Angels and His Books and His Rasools; We make no difference between any of His Rasools.** So He^{azwj}, Majestic is His^{azwj} Mention Said: “For them is the Paradise and the Forgiveness from Me^{saww} if they were to do that”. So the Prophet^{saww} said: ‘So if You^{azwj} were to do that with us **Yours is the Forgiveness and to You is the journey** – meaning the return in the Hereafter.

قال: فأجاب الله جل ثناؤه: و قد فعلت ذلك بك و بأمتك. ثم قال عز و جل: أما إذا قبلت الآية بتشديدها و عظم ما فيها، و قد عرضتها على الأمم فأبوا أن يقبلوها، و قبلتها أمتك، فحق علي أن أرفعها عن أمتك. و قال: لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ من خير و عَلَيْهَا مَا اكْتَسَبَتْ من شر.

He^{asws} said: ‘So Allah^{azwj} Majestic is His^{azwj} Praise, Answered him^{saww}: “And I^{azwj} have Done that with you^{saww} and your^{saww} community”. Then the Mighty and Majestic Said: “But if they accept the Signs with its difficulties and magnify what is in these, and I^{azwj} has Presented is to the (other) communities, but they refused to accept it, and your^{saww} community accepted it. So it is a right upon Me^{azwj} that I^{azwj} should lift it from your^{saww} community”. And Said **[2:286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is what it has earned** from the good **and upon it what it has wrought** from the evil.

فقال النبي (صلى الله عليه وآله) لما سمع ذلك: أما فعلت ذلك بي و بأمتي فزدني. قال: سل. قال: رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، قَالَ اللَّهُ عز و جل: لست أو آخذ أمتك بالنسيان و الخطأ لكرامتك علي، و كانت الأمم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، و قد رفعتلك عن أمتك، و كانت الأمم السالفة إذا أخطأوا أخذوا بالخطأ و عوقبوا عليه، و قد رفعت ذلك عن أمتك لكرامتك علي.

So the Prophet^{saww} said when he^{saww} heard that: ‘Since You^{saww} have Done that with me^{saww} and my^{saww} community, therefore Increase it for me^{saww}’. He^{azwj} Said: “Ask”. He^{saww} said **[2:286] Our Lord! Do not Punish us if we forget or make a mistake.** Allah^{azwj} Mighty and Majestic Said: “I^{azwj} will not Seize your^{saww} community for the forgetfulness and the errors due to your^{saww} Prestige with Me^{azwj}. And the past communities, when they forgot what I^{azwj} had Reminded them of, I^{azwj} Opened the Gates of Punishment upon them, and I^{azwj} have Lifted that from your^{saww} community. And when the past communities used to sin, I^{azwj} Seized them due to their sins and Punished them, and I^{azwj} have Lifted than from your^{saww} community due to your^{saww} Prestige with Me^{azwj}”.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك فردني. فقال الله تعالى له: سل. قال: رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، يعني بالإصر: الشدائد التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على الأمم السالفة: كنت لا أقبل صلاتهم إلا في بقاع من الأرض معلومة اخترتها لهم و إن بعدت، و قد جعلت الأرض كلها لامتك مسجدا و ترابها طهورا، فهذه من الآصار التي كانت على الأمم قبلك، فرفعتها عن أمتك كرامة لك.

The Prophet^{saww} said: 'Our Allah^{azwj}! Since You^{azwj} have Granted me^{saww} that, therefore Increase it for me^{saww}'. So Allah^{azwj} the High Said to him^{saww}: "Ask". He ^{saww} said: **[2:286] Our Lord! Do not lay on us a burden as You did Lay on those before us'** – meaning by the burden, the difficulties which were upon the ones who were before us'. So Allah^{azwj} Mighty and Majestic Answered him^{saww} to that, so Blessed is His^{azwj} Name Said: "I^{azwj} have Lifted the burden from your^{saww} community which was upon the communities of the past. I^{azwj} did not Accept their Salat except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{saww} community, and its sand pure. So this is from the difficulties which was upon the communities before you^{saww}. I^{azwj} have thus Lifted it from your^{saww} community due to your^{saww} prestige.

و كانت الأمم السالفة إذا أصابهم أذى من نجاسة قرضوه من أجسادهم، و قد جعلت الماء لامتك طهورا، فهذه من الآصار التي كانت عليهم، فرفعتها عن أمتك. و كانت الأمم السالفة تحمل قرايينها على أعناقها إلى بيت المقدس، فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، و من لم أقبل ذلك منه رجع مثبورا، و قد جعلت قربان أمتك في بطون فقرائها و مساكينها، فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، و من لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، و قد رفعت ذلك عن أمتك، و هي من الآصار التي كانت على الأمم من قبلك.

And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I^{azwj} have Made the water for your^{saww} communities for purification. So this is from the difficulties which were upon them. I^{azwj} have Lifted it from your^{saww} community. And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdis. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I^{azwj} have Made the sacrificial offerings of your^{azwj} community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I^{azwj} shall Multiply for him with a multiplication, and the ones from it who do not accept that, I^{azwj} shall Lift from him the Punishment of the world, and I^{azwj} have Lifted that from your^{saww} community, and it is from the difficulties which was upon the communities from before you^{saww}.

و كانت الأمم السالفة صلاتها مفروضة [عليها] في ظلم الليل و أنصاف النهار، و هي من الشدائد التي كانت عليهم، فرفعتها عن أمتك و فرضت صلاتهم في أطراف الليل و النهار، و في أوقات نشاطهم.

And the communities before you^{saww}, its Salat were Obligatory upon it in the darkness of the night and Middy, and it is from the difficulties which were upon them, so I^{azwj} Lifted it from

your^{saww} communities, and Obligated their Salat to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

و كانت الأمم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتا، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك و جعلتها خمسا في خمسة أوقات، و هي إحدى و خمسون ركعة، و جعلت لهم أجر خمسين صلاة.

And the past communities, fifty Salat were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} communities and Made it a five (Salat) during five times, and these are fifty one Cycles, and Made the Recompense for them to be of fifty Salat.

و كانت الأمم السالفة حسنتهم بحسنة، و سيئتهم بسيئة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك، و جعلت الحسنة بعشرة و السيئة بواحدة.

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

و كانت الأمم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له، و إن عملها كتبت له حسنة، و إن أمتك إذا نوى أحدهم حسنة ثم لم يعملها كتبت له حسنة و إن لم يعملها، و إن عملها كتبت له عشرة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك.

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your^{saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties which was upon them, so I Lifted it from your^{saww} community.

و كانت الأمم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه، و إن عملها كتبت عليه سيئة، و إن أمتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، و هذه من الأصار التي كانت عليهم فرفعتها عن أمتك.

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your^{saww} community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community.

و كانت الأمم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم، و جعلت توبتهم من الذنوب: أن حرمت عليهم بعد التوبة أحب الطعام إليهم، و قد رفعت ذلك عن أمتك، و جعلت ذنوبهم فيما بيني و بينهم، و جعلت عليهم ستورا كثيفة، و قبلت توبتهم بلا عقوبة، و لا أعاقبهم بأن احرم عليهم أحب الطعام إليهم.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I^{azwj} have Lifted that from your^{saww} community, and Made their sins to be between Myself^{azwj} and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

و كانت الأمم السالفة يتوب أحدهم من الذنب الواحد مائة سنة، أو ثمانين سنة أو خمسين سنة، ثم لا أقبل توبتهم دون أن أعاقبه في الدنيا بعقوبة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك، و إن الرجل من أمتك ليذنب عشرين سنة، أو ثلاثين سنة، أو أربعين سنة، أو مائة سنة، ثم يتوب و يندم طرفة عين، فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community. And a man from your^{saww} community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I^{azwj} Forgive that for him, all of it.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك كله فردني. قال: سل. قال: رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، فقال تبارك اسمه: قد فعلت ذلك بأمتك، و قد رفعت عنهم جميع بلايا الأمم، و ذلك حكمي في جميع الأمم: أن لا اكلف خلقا فوق طاقتهم.

So the Prophet^{saww} said: 'Our Allah^{azwj}! Since You^{azwj} have Given all of that to me^{saww}, so Increase it for me^{saww}'. He^{azwj} Said: "Ask". He^{saww} said: '**[2:286] Our Lord do not Impose upon us that which we have not the strength to bear**' So Blessed is His^{azwj} Name, Said: "I^{azwj} have Done that with your^{saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My^{azwj} Judgement in all of the communities, that I^{azwj} do not Impose upon a creature above its strength (of toleration)'.

قال (صلى الله عليه و آله): وَ اغْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا، قال الله عز و جل: قد فعلت ذلك بتائب أمتك. ثم قال (صلى الله عليه و آله): فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ قال الله عز اسمه: إن أمتك في الأرض كالشامة البيضاء في الثور الأسود، هم القادرون، و هم القاهرون، يستخدمون و لا يستخدمون لكرامتك علي، و حق علي أن اظهر دينك على الأديان حتى لا يبقى في شرق الأرض و غربها دين إلا دينك، و يؤدون إلى أهل دينك الجزية.

He^{saww} said: '**[2:286] and Excuse us and Forgive us and have Mercy on us, You are our Master**'. Allah^{azwj} Mighty and Majestic Said: "I^{azwj} have Done that with the penitent ones of your^{saww} community". Then he^{saww} said: '**so Help us against the unbelieving people**'. Allah^{azwj}, Mighty is His^{azwj} Name Said: "Your^{saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving (you^{saww} nor your^{saww} prestige for Ali^{asws}, and it is a right upon Me^{azwj} that I^{azwj} should Make your^{saww} Religion to overcome all the other religions, until there does not

remain in the East of the earth, or in the West of it except a religion except for your^{saww} Religion, and they would be paying taxation to the people of your^{saww} Religion”.²⁹

²⁹ الاحتجاج: 220

Appendix III: Bayt Al-Maqdis

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلَدُهُ بِكُوَيْ رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسَخَةٍ رُفَيَّةٌ أُحْتَبِنَ وَ هُمَا ابْنَتَانِ لِإِلَاحِجٍ وَ كَانَ الْإِلَاحِجُ نَبِيًّا مُنْذَرًا وَ لَمْ يَكُنْ رَسُولًا

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

'I heard Abu Abdullah^{asws} saying that: 'Ibrahim^{as} was born at Kowsy Ruba, and his^{as} father was from its inhabitants, and the mother of Ibrahim^{as}, and the mother of Lut^{as} were Sara and Warqa' (and in another copy 'Ruqayya'), and were sisters, and they were both the daughters of Lahij^{as}. And Lahij^{as} was a Prophet^{as}, a Warner, but was not a Rasool^{as}.

وَ كَانَ إِبْرَاهِيمَ (عليه السلام) فِي شَبَابِهِ عَلَى الْفُطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَاشِيَةً كَثِيرَةً وَ أَرْضٍ وَاسِعَةٍ وَ حَالٍ حَسَنَةٍ وَ كَانَتْ قَدْ مَلَكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتِ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوَيْ رُبَا رَجُلًا أَحْسَنُ حَالًا مِنْهُ

And Ibrahim^{as} was, in his^{as} youth, upon the nature which Allah^{azwj} Mighty and Majestic Created, to the extent that Allah^{azwj} Blessed and Exalted Guided him^{as} to His^{azwj} Religion, and Chose him^{as}. And he^{as} married Sara, the daughter of Lahij^{as}, the daughter of his^{as} maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim^{as} was the owner of all what she had owned. So he^{as} managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he^{as} became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ نُمُودَ أَمَرَ بِهِ نُمُودُ فَأُوثِقَ وَ عَمِلَ لَهُ خَيْرًا وَ جَمَعَ لَهُ فِيهِ الْخَطَبَ وَ أَلْهَبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِتُحْرِقَهُ ثُمَّ اعْتَرَلُوهَا حَتَّى خَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْخَيْرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَثَاقِهِ فَأُخْبِرَ نُمُودُ خَبْرَهُ فَأَمَرَهُمْ أَنْ يَنْقُوهَا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَاشِيَتِهِ وَ مَالِهِ

And when Ibrahim^{as} broke the idols, Nimrod^{la} ordered his^{as} capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim^{as} via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim^{as}, safe and sound, but the ropes that he^{as} was bound by had been burnt to ashes. So they informed Nimrod^{la} of his^{as} news, and he^{la} ordered them to exile Ibrahim^{as} from his^{as} city, and prevent him^{as} from the taking his^{as} assets and his^{as} wealth with him^{as}.

فَحَاجَّهُمْ إِبْرَاهِيمَ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنَّ أَخَذْتُمْ مَاشِيَتِي وَ مَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوهُ عَلَيَّ مَا ذَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَ اخْتَصَمْتُمَا إِلَى قَاضِي نُمُودَ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلَّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ نُمُودَ أَنْ يَرُدُّوهُ عَلَى إِبْرَاهِيمَ (عليه السلام) مَا ذَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأُخْبِرَ بِذَلِكَ نُمُودُ فَأَمَرَهُمْ أَنْ يُخْلَوْا سَبِيلَهُ وَ

سَبِيلَ مَا شِئْتَهُ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضَرَّ بِأَهْلِكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطًا مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

So Ibrahim^{as} disputed with them with regards to that. He^{as} said: 'If you^{as} are confiscating my^{as} assets and my^{as} wealth, therefore it is my^{as} right against you that you should return to me^{as} what has gone from my^{as} lifetime in your city', and he^{as} argued against the judge of Nimrod^{la}, and he judged that Ibrahim^{as} should submit to him^{la} all of what he^{as} had acquired in their city, and that Nimrod^{la} to return what had gone from his^{as} life. The news of that reached Nimrod^{la}, so he^{la} ordered that they should open the way for him^{as} and allow him^{as} to take his^{as} assets, and his^{as} wealth, and throw him^{as} out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمُ وَ مَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَهُ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّهْدِينَ يَعْني بَيْتَ الْمُقَدَّسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَا شِئْتَهُ وَ مَالِهِ وَ عَمِلَ نَابُوتًا وَ جَعَلَ فِيهِ سَارَهُ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ مُرُودٍ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَرَارَةُ

So Ibrahim^{as} went out, and with him^{as} was Lut^{as} who would not separate from him^{as}, and Sara, and said to them: **'I am going to my Lord. He would be Guiding me' [37:99]** – meaning Bayt Al-Maqdis. So Ibrahim^{as} took his^{as} assets, and his^{as} wealth, and constructed a carriage, and made Sara to be in it, and locked it with locks, due to his^{as} honour from it, and went until he^{as} exited from the authority of Nimrod^{la} and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاغْتَرَضَهُ الْعَاشِرُ لِيَعُشَّرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ النَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا النَّابُوتَ حَتَّى نَعُشَّرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قُلْ مَا شِئْتُ فِيهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيَ عُشْرَهُ وَ لَا نَفْتَحَهُ

They passed by a tax collector of his. The tax collector stopped him^{as} in order to tax him^{as} for what was with him^{as}. So when he^{as} ended up with the tax collector and with him^{as} was the carriage, the tax collector said to Ibrahim^{as}, 'Open this carriage until whatever is in it gets displayed'. But Ibrahim^{as} said to him: 'Say whatever you like with regards to it, from the gold or the silver and I^{as} shall pay it as tax, but do not open it'.

قَالَ فَأَيُّ الْعَاشِرِ إِلَّا فَتَحَهُ قَالَ وَ غَضِبَ إِبْرَاهِيمَ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مُوصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمُ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

He^{asws} said: 'The tax collector refused until he opened it, and Ibrahim^{as} was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him^{as}, 'What is (the relationship of) this woman to you^{as}?' Ibrahim^{as} said; 'She is my^{as} sanctity and the daughter of my^{as} aunt'.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ حَبَيْتَهَا فِي هَذَا النَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدْعُوكَ تَبَرُّحَ حَتَّى أُعْلِمَ الْمَلِكَ حَالَهَا وَ خَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ

So the tax collector said to him^{as}, 'So what made you^{as} to place her in this carriage?' Ibrahim^{as} said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him^{as}, 'I will not leave you^{as} to depart until I let the king know of her condition and yours^{as}'.

فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قَبْلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عليه السلام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَحْمِلُوهُ وَ التَّابُوتَ مَعَهُ

So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him^{as} to him. So Ibrahim^{as} said to them: 'I^{as} will not separate from the carriage even if my^{as} soul separates from my^{as} body'. So they informed the king about that, and the king sent a message that they should bring him^{as} and the carriage with him^{as}.

فَحَمَلُوا إِبْرَاهِيمَ (عليه السلام) وَ التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُفْتَدٍ فَتَحَهُ بِجَمِيعِ مَا مَعِيَ

So they took Ibrahim^{as}, and the carriage, and all what was with him^{as} until they came up to the king. The king said to him^{as}, 'Open the carriage!' Ibrahim^{as} said: 'O king! In it is my^{as} sanctity, the daughter of my^{as} aunt, and I^{as} am prepared to ransom all what is with me^{as}'.

قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ جِلْمُهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ غَيْرَةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةَ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

The king got angry and forced Ibrahim^{as} to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim^{as} turned his^{as} face away from her and from him due to his^{as} honour from it, and said: 'O Allah^{azwj}! Withhold his hand from my^{as} sanctity and daughter of my^{as} aunt!' Thus his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيُورٌ يَكْرَهُ الْحَرَامَ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ

So the king said to him^{as}, 'Was it your^{as} Lord^{azwj} Who did this to me?' He^{as} said to him: 'Yes. Surely, my^{as} Lord^{azwj} is Honourable (Ghayyour). He^{azwj} Abhors the Prohibited, and He^{azwj} is the One Who Made this situation between you and what you intended from the Prohibited'.

فَقَالَ لَهُ الْمَلِكُ فَادْعِ إِلَهَكَ يَرُدَّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيَكُفَّ عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

The king said to him^{as}, 'So supplicate to your^{as} God that He^{azwj} should Return my hand back to me. If He^{azwj} Answers you^{as}, I will never present (myself) to her'. Ibrahim^{as} said: 'My^{as} God! Return his hand back to him, so that he would refrain from my^{as} sanctity'. So Allah^{azwj} Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِبَصَرِهِ ثُمَّ أَعَادَ يَدَهُ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ يَوَجِّهُهُ غَيْرَةً مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْهَا
قَالَ فَبَسِطَ يَدَهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِيَّكَ لَعَيُورٌ وَ إِنَّكَ لَعَيُورٌ فَادْعُ إِلَهُكَ يَرُدَّ عَلَيَّ يَدِي فَإِنَّهُ
إِنْ فَعَلَ لَمْ أَغْدُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim^{as} turned his^{as} face away from it due to his^{as} honour from it, and said; 'O Allah^{azwj}! Withhold his hand from her!' His hand withered and could not arrive to her. So the king said to Ibrahim^{as}, 'Surely your^{as} Lord^{azwj} is Honourable (Ghayyur) and so are you, so supplicate to your God that He^{azwj} should return my hand back to me, for it is an action that I shall not repeat.

فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ تَسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام)
اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدُهُ

Ibrahim^{as} said to him: 'I^{as} will ask Him^{azwj} upon the condition that you will not ask me^{as} again to supplicate to Him^{azwj}'. The king said, 'Yes'. So Ibrahim^{as} said: 'Our Allah^{azwj}! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغَيْرَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ
أَمَنْتُ مِنْ أَنْ أَعْرِضَ لَهَا أَوْ لَشَيْءٍ مِمَّا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim^{as}, and endowed him^{as} (with gifts), and honoured him^{as}, and let him^{as} leave and said to him^{as}, 'I grant you^{as} safety from displaying her, or for anything else which is with you^{as}. So go to wherever you like, but I have a need from you^{as}'.

فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أَحِبُّ أَنْ تَأْتِدَنِي لِي أَنْ أُخْدِمَهَا قِطِيعَةً عِنْدِي جَمِيلَةً عَاقِلَةً تَكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ
إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرٌ أُمُّ إِسْمَاعِيلَ (عليه السلام)

Ibrahim^{as} said: 'What is it?' He said to him^{as}, 'I would love it if you^{as} would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim^{as} gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail^{as}.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام)
وَ هَيْبَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُتَسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنْ اجْعَلْهُ أَمَامَكَ
وَ امْشِ وَ عَظَّمُهُ وَ هَبْهُ فَإِنَّهُ مُسَلِّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٌ أَوْ فَاجِرَةٌ

Ibrahim^{as} travelled with all of what was with him^{as}, and the king came out with him, walking behind Ibrahim^{as}, in respect of Ibrahim^{as} and for his^{as} prestige. So Allah^{azwj} Blessed and Exalted Revealed to Ibrahim^{as}: "Pause, and do not walk in front of the domineering tyrant

and he walks behind you^{as}, but make him to be in front of you^{as} and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral”.

فَوَقَّفَ إِبْرَاهِيمَ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضِ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظِمَكَ وَ أَهَابَكَ وَ أَنْ أُقَدِّمَكَ أَمَامِي وَ أُمْنِي خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمَ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِلَهَكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ تُرْعِنُنِي فِي دِينِكَ قَالَ وَ وَدَّعَهُ الْمَلِكُ

So Ibrahim^{as} paused and said to the king: ‘Wait, for my^{as} God has revealed unto me^{as} at this very moment that I^{as} should show you respect, and honour you, and make you to walk in front of me^{as}, and I^{as} should walk behind you, due to your majesty’. So the king said to him^{as}, ‘This has been Revealed unto you^{as}?’ Ibrahim^{as} said to him: ‘Yes’. So the king said to him^{as}, ‘I testify that surely your^{as} God is Friendly, Lenient, generous, and that you are making me incline towards your^{as} Religion’. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمَ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى الشَّامَاتِ وَ خَلَّفَ لُوطًا (عليه السلام) فِي أَدْنَى الشَّامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتُ لَبِعْتَنِي هَاجَرَ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنَا مِنْهَا وَلَدًا فَيَكُونُ لَنَا خَلْفًا فَابْتَاعَ إِبْرَاهِيمَ (عليه السلام) هَاجَرَ مِنْ سَارَةَ فَوَقَّعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

Ibrahim^{as} journeyed until he^{as} encamped at the high place of Syria, and left behind Lut^{as} in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim^{as} said to Sara: ‘If you want, you can sell Hajar to me^{as}, perhaps Allah^{azwj} would Grant us the sustenance of a son from it, who would become a successor for us’. So Ibrahim^{as} bought Hajar from Sara. He^{as} went to her, and she gave birth to Ismail^{as}.³⁰

³⁰ Al Kafi – H 15007