

# **'The Miraj - Ascension'**

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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:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

## ‘The Miraj-Ascension’

### Summary:

Muslims have disagreed for centuries regarding the means of Rasool-Allah<sup>-saww</sup>'s journey to the Heavens during the Miraj (Ascension), some say it was physical travel, some insist that it was only spiritual and some even believe it transpired in a dream. However, as we will present, from the Qur'an and the Ahadith, there are proofs that there is absolutely no doubt that it was a physical ascension.

In this article we will try to understand the following three questions:

1. What was the main purpose of Miraj?
2. Was there only one Miraj or multiple ones?
3. From whom to whom or where was the ‘distance of two bows or less’ as per the Holy Verse [53:1]

Answers to (1-2) are in Ahadith in the following sections. For (3), it is important to clarify that the ‘distance of two bows or less’ is referred to as nearness of Rasool Allah<sup>-saww</sup> with the earth from the Heavens and not to Allah<sup>-azwj</sup> (Nouzobillah), as Allah<sup>-azwj</sup> is everywhere and cannot be confined to a fixed point, whether in earth or in heavens.

## Introduction:

Allah<sup>-azwj</sup> Journeyed His<sup>-azwj</sup> Prophet<sup>-saww</sup> in order to Show him<sup>-saww</sup> from His<sup>-azwj</sup> Signs, as in Holy Verse [17:1]

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {17:1}

***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]***

A detailed account of the journey of Miraj is given in Appendix-I.

Next, we go straight to the Verse ‘**Show him from Our Signs’ (17:1)**. First of all, the Signs were not Allah<sup>-azwj</sup>, as some people believe that the distance between Rasool Allah<sup>-saww</sup> and Allah<sup>-azwj</sup> was very little (i.e., distance of less than two bows) as they interpret from the following Verse(s): ***And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]***.

So, let’s take these points (1) Signs Shown and (2) Distance of Two Bows or nearer and try to understand these through Ahadith.

### 1) The Signs Shown to Rasool-Allah<sup>-saww</sup> were not Allah<sup>-azwj</sup> – so what were Signs?

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألتني أبو قرّة المحدث صاحب شبرمة أن أدخله على أبي الحسن الرضا (عليه السلام) – إلى أن قال – و سأله عن قول الله عز و جل: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

‘Qarat Al-Muhaddith, a companion of Shabramat (a judge), asked me if I could get him permission to see Abu Al-Hassan Al-Reza<sup>-asws</sup>’ – until he said, ‘And ask him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: I would like to see Abu Al-Hassan<sup>-asws</sup> Al-Reza<sup>-asws</sup>,

and I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa [17:1]***.

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لِنَرِيَهُ مِنْ آيَاتِنَا ،

So, Abu Al-Hassan<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted has Informed that He<sup>-azwj</sup> Made him<sup>-saww</sup> to journey, and then Informed as to why He<sup>-azwj</sup> Made him<sup>-saww</sup> to journey, so He<sup>-azwj</sup> Said: ***in order to Show him form Our Signs [17:1]***.

فآيات الله غير الله، فقد أعذر و بين لم فعل به ذلك، و ما رآه و قال: فَبَيَّيْ حَدِيثٍ بَعْدَ اللَّهِ وَ آيَاتِهِ يُؤْمِنُونَ، فأخبر أنه غير الله.

Thus, the Signs of Allah<sup>-azwj</sup> are other than Allah<sup>-azwj</sup> and He<sup>-azwj</sup> has Given the reason as to why He<sup>-azwj</sup> did that with him<sup>-saww</sup> and what he<sup>-saww</sup> saw: ***These are the Signs of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you be believing? [45:6]***. So He<sup>-azwj</sup> Informed that (the Signs) were other than Allah<sup>-azwj</sup><sup>1</sup>.

و عنه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب، و علي بن عبد الله الوراق و أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن يحيى بن أبي عمران و صالح بن السندي، عن يونس بن عبد الرحمن، قال: قلت لأبي الحسن موسى بن جعفر (عليهما السلام): لأي علة عرج الله بنبيه (صلى الله عليه و آله) إلى السماء، و منها إلى سدرة المنتهى، و منها إلى حجب النور و خاطبه و ناجاه هناك، و الله لا يوصف بمكان؟

And from him, from Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mo’dab, and Ali Bin Abdullah Al Waraaq and Ahmad Bin Ziyad Bin Ja’far al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Yahya Bin Abu Umran and Salih Bin Al Sandy, from Yunus Bin Abdul Rahman who said,

‘I said to Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, ‘What was the reason for Allah<sup>-azwj</sup> to Ascend His<sup>-azwj</sup> Prophet<sup>-saww</sup> to the sky, and from it to the Lote Tree, and from it to Veils of Light. And He<sup>-azwj</sup> Addressed him<sup>-saww</sup> and he<sup>-saww</sup> whispered to Him<sup>-azwj</sup> over there, and Allah<sup>-azwj</sup> cannot be described by a place?’

فقال (عليه السلام): «إن الله لا يوصف بمكان، و لا يجري عليه زمان، و لكنه عز و جل أراد أن يشرف به ملائكته و سكان سماواته، و يكرمهم بمشاهدته، و يريه من عجائب عظمتة ما يخبر به بعد هبوطه، و ليس ذلك على ما يقوله المشبهون، سبحانه و تعالى عما يصفون».

So, he<sup>-asws</sup> said: ‘Surely, Allah<sup>-azwj</sup> cannot be described to be in a place, nor does the time flow for Him<sup>-azwj</sup>, but the Mighty and Majestic Intended that He<sup>-azwj</sup> should Grant the Nobility to His<sup>-azwj</sup> Angels and the inhabitants of the skies, and Honour them by looking at him<sup>-saww</sup>. And

<sup>1</sup> الاحتجاج 2: 405

He<sup>-azwj</sup> Showed him<sup>-saww</sup> from the great wonders what he<sup>-saww</sup> informed of after his<sup>-saww</sup> descent. And that is not as per what the resemblers (who make resemblances of Allah<sup>-azwj</sup>) are saying. ***Glorious is He and Exalted from what they are ascribing [6:100]***.<sup>2</sup>

و عنه: بإسناده عن ثابت بن دينار، قال: سألت زين العابدين علي بن الحسين بن علي بن أبي طالب (عليهم السلام) عن الله عز وجل هل يوصف بمكان؟ فقال: «لا، تعالى الله عن ذلك». قلت: فلم أسرى بنبيه (صلى الله عليه وآله) إلى السماء؟ قال: «ليريه ملكوت السماوات و ما فيها من عجائب صنعته و بدائع خلقه».

And from him (Al Sadouq), by his chain from Sabit Bin Dinar who said,

'I asked Zayn Al-Abideen Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> about Allah<sup>-azwj</sup> Mighty and Majestic, can He<sup>-azwj</sup> be described by a place?' So he<sup>-asws</sup> said: 'No, Allah<sup>-azwj</sup> is Exalted from that'. I said, 'So why did He<sup>-azwj</sup> Journey His<sup>-azwj</sup> Prophet<sup>-saww</sup> to the sky?' He<sup>-asws</sup> said: 'In order to Show him<sup>-saww</sup> the kingdoms of the skies and whatever is therein from the wonders of His<sup>-azwj</sup> Making and manifestation of His<sup>-azwj</sup> creation'.<sup>3</sup>

## (2) Distance of Two Bows or nearer

There is a misconception that the distance of two bows or less is referred to as the nearness of Rasool Allah<sup>-saww</sup> with Allah<sup>-azwj</sup> (Nouzobillah), as Allah<sup>-azwj</sup> is everywhere and cannot be confined to the Heavens.

و عنه، قال: حدثنا محمد بن أحمد السناني، و علي بن أحمد بن محمد الدقاق، و الحسين بن إبراهيم بن هاشم المؤدب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي الأسدي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن ثابت ابن دينار، قال: سألت زين العابدين علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، عن الله جل جلاله، هل يوصف بمكان؟ فقال: «تعالى الله عن ذلك».

And from him, from Muhammad Bin Ahmad Al-Sanany, from Ali Bin Ahmad Bin Muhammad Daqaq, and Al-Husayn Bin Ibrahim Bin Hisham Al-Mowdab, and Ali Bin Abdullah Al-Waraq, from Muhammad Bin Abu Abdullah Al-Kufy Al-Asady, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Sabit Ibn Dinar who said,

'I asked Zayn Al-Abideen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> about Allah<sup>-azwj</sup> Majestic is His<sup>-azwj</sup> Majesty, can He<sup>-azwj</sup> be described as being in a (particular) place?' So he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Higher than that'.

<sup>2</sup> علل الشرائع: 2 / 132.

<sup>3</sup> (Extract) علل الشرائع: 1 / 131.

قلت: لم أسرى بنبيه (صلى الله عليه و آله) إلى السماء؟ قال: «ليريه ملكوت السماوات و ما فيها من عجائب صنعته و بدائع خلقه».

I said, 'Why did He<sup>-azwj</sup> Make His<sup>-azwj</sup> Prophet<sup>-saww</sup> to ascend to the sky?' He<sup>-asws</sup> said: 'To Make him<sup>-saww</sup> see the Kingdoms of the skies and whatever is in these from the wonders of His<sup>-azwj</sup> Making and His<sup>-azwj</sup> creatures'.

قلت: فقول الله عز و جل: ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى؟

I said, 'So (what about) the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]?***'

قال: «ذاك رسول الله (صلى الله عليه و آله)، دنا من حجب النور، فرأى ملكوت السماوات، ثم تدلى (صلى الله عليه و آله) فنظر من تحته إلى ملكوت الأرض، حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدنى».

He<sup>-asws</sup> said: 'That is Rasool-Allah<sup>-saww</sup>, approaching the Veils of the Light. So he<sup>-saww</sup> saw the Kingdoms of the skies, then he<sup>-asws</sup> bowed, so he<sup>-saww</sup> looked underneath him<sup>-saww</sup> to the kingdoms of the earth until he<sup>-saww</sup> thought he<sup>-saww</sup> was near to the earth: ***So he was (at a distance of) two bows or nearer [53:9]'***.<sup>4</sup>

## When was the Miraj (Ascension)?

There were several visits of Rasool Allah<sup>-saww</sup> to the Heavens (Miraj), in some Ahadith, Miraj had occurred one hundred and twenty (120) times.

محمد بن الحسن الصفار: عن علي بن محمد بن سعيد، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع، عن يونس، عن صباح المزني، عن أبي عبد الله (عليه السلام) قال: «عرج بالنبي (صلى الله عليه و آله) مائة و عشرين مرة، ما من مرة إلا و قد أوصى الله النبي (صلى الله عليه و آله) بولاية علي (عليه السلام) و الأئمة من بعده، أكثر مما أوصاه بالفرائض».

Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Sulayman, from Abdullah Bin Muhammad Al Yamani, from Mani'e, from Yunus, from Sabah Al Mazny,

'Abu Abdullah<sup>-asws</sup> having said: 'The Ascension took place with the Prophet<sup>-saww</sup> one hundred and twenty (120) times. There was not a single time except that Allah<sup>-azwj</sup> Advised the Prophet'

علل الشرائع: 1/131<sup>4</sup>



saww with the Wilayah of Ali-asws and the Imams-asws from after him-saww, more than what He-azwj Advised him-saww with the Obligations'.<sup>5</sup>

Two Ahadith on the recommended Ammal (acts of worship) are included in the Appendix-II.

## What was the main purpose of Ascension?

محمد بن الحسن الصفار: عن علي بن محمد بن سعيد، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع، عن يونس، عن صباح المزني، عن أبي عبد الله (عليه السلام) قال: «عرج بالنبي (صلى الله عليه وآله) مائة و عشرين مرة، ما من مرة إلا و قد أوصى الله النبي (صلى الله عليه وآله) بولاية علي (عليه السلام) و الأئمة من بعده، أكثر مما أوصاه بالفرائض».

Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Sulayman, from Abdullah Bin Muhammad Al Yamani, from Mani'e, from Yunus, from Sabah Al Mazny,

'Abu Abdullah-asws having said: 'The Ascension took place with the Prophet-saww one hundred and twenty times. There was not a single time except that Allah-azwj Advised the Prophet-saww with the Wilayah of Ali-asws and the Imams-asws from after him-saww, more than what He-azwj Advised him-saww with the Obligations'.<sup>6</sup>

Additional Ahadith describing the purpose of Miraj (Ascension) are given in Appendix-III.

## Physical Ascension and not Spiritual Ascension:

ثم قال: حدثني أبي، عن إبراهيم بن محمد الثقفي، عن أبان بن عثمان، عن أبي داود، عن أبي بردة الأسلمي، قال: سمعت رسول الله (صلى الله عليه وآله) يقول لعلي (عليه السلام): «يا علي إن الله أشهدك معي في سبعة مواطن أما أول ذلك: فليلة أسري بي إلى السماء، قال لي جبرئيل: أين أخوك؟ فقلت خلفته ورائي».

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ibrahim Bin Muhammad Al-Saqafy, from Aban Bin Usman, from Abu Dawood, from Abu Bardat Al-Aslamy who said,

'I heard Rasool-Allah-saww saying to Ali-asws: 'O Ali-asws! Allah-azwj is a Witness with me-saww in seven occasions. As for the first of that is on the night of the Ascension (Mi'raj) to the sky. Jibraeel-as said to me-saww: 'Where is your-saww brother-asws?' So I-saww said: 'I-saww left him-asws

<sup>5</sup> بصائر الدرجات: 10 / 99.

<sup>6</sup> بصائر الدرجات: 10 / 99.

behind me<sup>-saww</sup>'. He<sup>-as</sup> said: 'Supplicate to Allah<sup>-azwj</sup> and He<sup>-azwj</sup> will Bring him<sup>-asws</sup> to you<sup>-saww</sup>'. So I<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup>, and there was your<sup>-asws</sup> resemblance with me<sup>-saww</sup>.

قال: ادع الله فليأتك به، فدعوت الله، فإذا مثالك معي، وإذا الملائكة وقوف صفوف، فقلت: يا جبرئيل، من هؤلاء؟ قال: هم الذين يباهيهم الله بك يوم القيامة، فدنوت و نطقت بما كان و بما يكون إلى يوم القيامة.

And when the Angels paused in rows, I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>, who are they?' He<sup>-as</sup> said: 'They are the ones whom Allah<sup>-azwj</sup> will Boast to regarding you<sup>-saww</sup> on the Day of Judgement. So I<sup>-saww</sup> approached, and we spoke of what has happened and what will be happening up to the Day of Judgement'.

و الثاني: حين أسري بي في المرة الثانية، فقال لي جبرئيل: أين أخوك؟ قلت: خلفته ورائي. قال ادع الله فليأتك به فدعوت الله، فإذا مثالك معي، فكشط لي عن سبع سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second (occasion) – Where I<sup>-saww</sup> went on Ascension for the second time. Jibraeel<sup>-as</sup> said to me<sup>-saww</sup>: 'Where is your<sup>-saww</sup> brother<sup>-asws</sup>?' I<sup>-saww</sup> said: 'I<sup>-saww</sup> left him<sup>-asws</sup> behind me<sup>-saww</sup>'. He<sup>-as</sup> said: 'Supplicate to Allah<sup>-azwj</sup>, so He<sup>-azwj</sup> would Bring him<sup>-asws</sup> to you<sup>-saww</sup>'. So I<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup>, and there was your<sup>-asws</sup> resemblance with me<sup>-saww</sup>. So the seven skies were Displayed to me<sup>-saww</sup> to the extent that I<sup>-saww</sup> saw its dwellers, and its buildings, and the place of every Angel from it'.

و الثالث: حين بعثت إلى الجن، فقال لي جبرئيل أين أخوك؟ قلت: خلفته ورائي. فقال: ادع الله فليأتك به، فدعوت الله، فإذا أنت معي، فما قلت لهم شيئاً، و لا ردوا علي شيئاً إلا سمعته.

And the third (occasion) – Where I<sup>-saww</sup> was sent to the Jinn. Jibraeel<sup>-as</sup> said to me<sup>-saww</sup>: 'Where is your<sup>-saww</sup> brother<sup>-asws</sup>?' I<sup>-saww</sup> said: 'I<sup>-saww</sup> left him<sup>-asws</sup> behind me<sup>-saww</sup>'. So he<sup>-as</sup> said: 'Supplicate to Allah<sup>-azwj</sup>, so He<sup>-azwj</sup> will Bring him<sup>-asws</sup> to you<sup>-saww</sup>'. So I<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup>, and there you<sup>-asws</sup> were with me<sup>-saww</sup>. So there was nothing which I<sup>-saww</sup> said to them, nor did they reply anything to me<sup>-saww</sup> except that you<sup>-asws</sup> heard it (as well)'.

و الرابع: خصصنا بليلة القدر، و ليست لأحد غيرنا.

And the fourth (occasion) – Specialised us with the Night of Pre-destination (ليلة القدر), and it is not for anyone apart from us<sup>-asws</sup>.

و الخامس: دعوت الله فيك فأعطاني فيك كل شيء إلا النبوة، فإنه قال: خصصتك - يا محمد - بها، و ختمتها بك.

And the fifth (occasion) – I<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> regarding you<sup>-asws</sup>, so Allah<sup>-azwj</sup> Gave me<sup>-saww</sup> everything regarding you<sup>-asws</sup> except for the Prophet-hood, for He<sup>-azwj</sup> Said: "I<sup>-azwj</sup> have Specialised it for you<sup>-saww</sup> – O Muhammad<sup>-saww</sup> – and end it with you<sup>-saww</sup>".

و أما السادس: لما أسري بي إلى السماء، جمع الله النبيين فصليت بهم و مثالك خلفي.

And as for the sixth (Occasion) – When I<sup>-saww</sup> ascended to the sky, Allah<sup>-azwj</sup> Gathered the Prophets<sup>-as</sup>. So I<sup>-saww</sup> Prayed with them<sup>-as</sup>, and your<sup>-asws</sup> resemblance was behind me<sup>-saww</sup>".

و السابع: هلاك الأحزاب بأيدينا».

And the seventh (Occasion) – Destruction of the confederates (الأحزاب) by our<sup>-asws</sup> hands'.

فهذا رد على من أنكر المعراج.

And (Ali Bin Ibrahim) said, 'So this is the rebuttal to the one who denies the (physical) Ascension (المعراج)'.<sup>7</sup>

## The Signs of Allah<sup>-azwj</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far<sup>-asws</sup> having said, Amir-Al-Momineen<sup>-asws</sup> was saying: 'There is no 'Sign' of Allah<sup>-azwj</sup> Mighty and Majestic which is greater than I<sup>-asws</sup>, nor a News from Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!'<sup>8</sup>

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

<sup>7</sup> تفسير القمي 2: 335.

<sup>8</sup> (Extract) الكافي 1: 161 / 3

He (the narrator) said, 'And I heard him (Abu Ja'far<sup>-asws</sup>) saying: 'They are belying our<sup>-asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the successors<sup>-asws</sup>, all of them<sup>-asws</sup>'.<sup>9</sup>

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, and the evidence upon that are the words of Amir-Al-Momineen<sup>-asws</sup>: 'There is no 'Sign' of Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!<sup>10</sup>

الشيخ في (أماله): بإسناده عن الحفار، قال: حدثني ابن الجعابي، قال: حدثنا أبو عثمان سعيد ابن عبد الله بن عجب الأنباري، قال: حدثنا خلف بن درست، قال: حدثنا القاسم بن هارون، قال: حدثنا سهل بن سفيان، عن همام، عن قتادة، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي إلى السماء دنوت من ربي عز و جل حتى كان بيني و بينه قاب قوسين أو أدنى، فقال: يا محمد، من تحب من الخلق؟ قلت: يا رب، عليا. قال: التفت يا محمد، فالتفت عن يساري فإذا علي بن أبي طالب».

Al Sheykh, in his Amaali, by his chain from Al Hafaar, from Ibn Al Ja'alby, from Abu Usman Saeed Ibn Abdullah Bin Ajab Al Anbary, from Khalaf Bin Darasat, from Al Qasim Bin Haroun, from Sahal Bin Sufyan, from Hamam, from Qatada, from Anas who said,

'Rasool-Allah<sup>-saww</sup> said: 'When I<sup>-saww</sup> was ascended with to the sky, I<sup>-saww</sup> approached my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic until there was in between me<sup>-saww</sup> and Him<sup>-azwj</sup> **So he was (at a distance of) two bows or nearer [53:9]**. He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! Whom do you<sup>-saww</sup> love the most from the creatures?" I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Ali<sup>-asws</sup>!' He<sup>-azwj</sup> Said: 'Turn around, O Muhammad<sup>-saww</sup>!' So I<sup>-saww</sup> turned around from my<sup>-saww</sup> right, so there was Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>11</sup>

## Testification of Ali<sup>-asws</sup> Inscribed in the kingdoms of the skies

و بإسناده إلى الرضا عليه السلام قال: قال رسول الله صلى الله عليه و آله: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَخَذَ جَبْرَيْلُ بِيَدِي وَ أَقْعَدَنِي عَلَى دُرْنُوكٍ مِنْ دَرَانِيكَ الْجَنَّةِ، ثُمَّ نَآوَلَنِي سَفَرَجَلَةً، فَإِذَا أَقْلِبُهَا إِذَا انْفَلَقَتْ فَخَرَجَتْ مِنْهَا جَارِيَةٌ حَوْرَاءُ لَمْ أَر أَحْسَنَ مِنْهَا،

<sup>9</sup> (Extract) تفسير القمي 1: 199.

<sup>10</sup> تفسير القمي 1: 309.

<sup>11</sup> الأمالي 1: 362.

And by his chain going up to Al-Reza<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘When He<sup>-azwj</sup> Journeyed me<sup>-saww</sup> to the sky, Jibrael<sup>-as</sup> grabbed my<sup>-saww</sup> hand and got me<sup>-saww</sup> to be seated upon a rug from the rugs of the Paradise. Then he<sup>-as</sup> gave me<sup>-saww</sup> a quince. But when I<sup>-saww</sup> turned it, it broke, and there came out from it a Hourie girl, I<sup>-saww</sup> had not seen one more beautiful than her.

فَقَالَتْ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدٌ قُلْتُ: مَنْ أَنْتِ؟ قَالَتْ: أَنَا الرَّاظِيَةُ الْمَرْضِيَّةُ خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَصْنَافٍ: أَسْفَلِي مِنَ الْمِسْكِ، وَ وَسْطِي مِنْ كَافُورٍ، وَ أَعْلَايَ مِنْ عُنْبُرٍ، وَ عَجَنَنِي مِنْ مَاءِ الْحَيَوَانِ، قَالَ الْجَبَّارُ: كُونِي فَكُنْتُ خَلَقَنِي لِأَخِيكَ وَ ابْنِ عَمِّكَ.

She said, ‘The greetings be upon you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>’. I<sup>-saww</sup> said: ‘Who are you?’ She said, ‘I am the pleasing one, being pleased. The Compeller Created me from three types – my lower part is from musk, and my middle is from camphor, and my upper part is from anber, and He<sup>-azwj</sup> Kneaded me from the water of (the river) Haywaan. The Compeller Said: “Be!” So I came into being. He<sup>-azwj</sup> Created me for your<sup>-saww</sup> brother<sup>-asws</sup> and your<sup>-saww</sup> cousin (Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>)’<sup>12</sup>.

فِي كِتَابِ ثَوَابِ الْأَعْمَالِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ: يَا عَلِيُّ إِنِّي رَأَيْتُ اسْمَكَ مَقْرُوناً إِلَى اسْمِي فِي أَرْبَعَةِ مَوَاطِنَ فَأَنْسِتُ بِالنَّظَرِ إِلَيْهِ،

In the book Sawaab Al Amaal –

‘From Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said in a bequest of his<sup>-saww</sup>: ‘O Ali<sup>-asws</sup>! I<sup>-saww</sup> saw your<sup>-asws</sup> name paired with my<sup>-saww</sup> name in four places, and I<sup>-saww</sup> loved looking at it.

إِنِّي لَمَّا بَلَغْتُ بَيْتَ الْمُقَدَّسِ فِي مِعْرَاجِي إِلَى السَّمَاءِ وَجَدْتُ عَلَى الصَّخْرَةِ مَكْتُوباً: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدُهُ بِوَزِيرِهِ وَ نَصْرَتُهُ بِوَزِيرِهِ، فَقُلْتُ لِجِبْرِئِيلَ: مَنْ وَزِيرِي؟ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

I<sup>-saww</sup>, when I<sup>-saww</sup> reached Bayt Al-Maqdas during my ascension (Mi’raj) to the sky, I<sup>-saww</sup> found inscribed upon the rock: “There is no god except Allah<sup>-azwj</sup>. Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>. I<sup>-azwj</sup> Assisted him<sup>-saww</sup> by his<sup>-saww</sup> Vizier and Helped him<sup>-saww</sup> by his<sup>-saww</sup> Vizier”. So I<sup>-saww</sup> asked Jibrael<sup>-as</sup>: ‘Who is my<sup>-saww</sup> Vizier?’ He<sup>-as</sup> said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى وَجَدْتُ مَكْتُوباً عَلَيْهَا: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَخِدِّي، مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي، أَيْدُهُ بِوَزِيرِهِ وَ نَصْرَتُهُ بِوَزِيرِهِ، فَقُلْتُ لِجِبْرِئِيلَ: مَنْ وَزِيرِي؟ فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

So when I<sup>-saww</sup> ended up to Sidrat Al-Muntaha, I<sup>-saww</sup> found inscribed upon it: “I<sup>-saww</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-saww</sup> Alone. Muhammad<sup>-saww</sup> is My<sup>-saww</sup> elite from My<sup>-azwj</sup>

<sup>12</sup> H 28 – تفسير نور الثقلين، ج 3، ص: 99

creatures. I<sup>-saww</sup> Assisted him<sup>-saww</sup> by his<sup>-saww</sup> Vizier and Helped him<sup>-saww</sup> by his<sup>-saww</sup> Vizier". So I<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'Who is my<sup>-saww</sup> Vizier?' He<sup>-as</sup> said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ فَوَجَدْتُ مَكْتُوبًا عَلَى قَوَائِمِهِ: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَخَدِي، مُحَمَّدٌ حَبِيبِي، أَيْدُتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ،

So, when I<sup>-saww</sup> exceeded Al-Sidrat, I<sup>-saww</sup> ended up to the Throne of the Lord<sup>-azwj</sup> of the worlds, Majestic is His<sup>-azwj</sup> Majesty, and I<sup>-saww</sup> found inscribed upon its Pillar: "I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-saww</sup> Alone. Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> Beloved. I<sup>-azwj</sup> Assisted him<sup>-saww</sup> by his<sup>-saww</sup> Vizier and Helped him<sup>-saww</sup> by his<sup>-saww</sup> Vizier".

فَلَمَّا رَفَعْتُ رَأْسِي نَظَرْتُ عَلَى بُطْنَانِ الْعَرْشِ مَكْتُوبًا: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ عَبْدِي وَ رَسُولِي، أَيْدُتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ.

So when I<sup>-saww</sup> raised my<sup>-saww</sup> head, I<sup>-saww</sup> looked at the interior of the Throne (wherein) was inscribed: "I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-azwj</sup>. Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> servant and My<sup>-azwj</sup> Rasool<sup>-saww</sup>. I<sup>-azwj</sup> Assisted him<sup>-saww</sup> by his<sup>-saww</sup> Vizier and Helped him<sup>-saww</sup> by his<sup>-saww</sup> Vizier".<sup>13</sup>

## Angels<sup>-as</sup> can never lead Salat:

و فِي رَوَايَةِ أُخْرَى: عَنْ هِشَامٍ، عَنْهُ (عَلَيْهِ السَّلَام) قَالَ: «لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) حَضَرَتِ الصَّلَاةُ، فَأَذَنَ جِبْرِئِيلُ وَ أَقَامَ لِلصَّلَاةِ، فَقَالَ: يَا مُحَمَّدُ، تَقَدَّمْ. فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): تَقَدَّمْ يَا جِبْرِئِيلُ. فَقَالَ لَهُ: إِنَّا لَا نَتَقَدَّمُ الْآدَمِيِّينَ مِنْذُ أَمَرْنَا بِالسُّجُودِ لِآدَمَ».

And in another report, from Hisham, from him<sup>-asws</sup> (Imam Al-Sadiq<sup>-asws</sup>) having said: 'When Rasool-Allah<sup>-saww</sup> was journeyed with, the *Salat* (time) presented itself, so Jibraeel<sup>-as</sup> recited the Azaan and established the *Salat* saying: 'O Muhammad<sup>-saww</sup>, proceed (to lead)! So Rasool-Allah<sup>-saww</sup> said to him<sup>-as</sup>: 'Proceed, O Jibraeel<sup>-as</sup>!' So he<sup>-as</sup> said to him<sup>-saww</sup>: 'We (Angels<sup>-as</sup>) can never lead the human beings ever since we were Commanded with the Sajdah to Adam<sup>-as</sup>'.<sup>14</sup>

عن هشام بن الحكم، عن أبي عبد الله (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) صلى العشاء الآخرة و صلى الفجر في الليلة التي أسري به فيها بمكة».

H 31 – تفسير نور الثقلين، ج3، ص: 123<sup>13</sup>

تفسير العياشي 2: 5 / 277<sup>14</sup>

From Hisham Bin Al Hakam,

'Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> Prayed Al-Isha and Al-Fajr (*Salats*) at Makkah, during the night which he<sup>-saww</sup> was journeyed with'.<sup>15</sup>

## In Ascension, the limit of Jibrael<sup>-as</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن حماد ابن عثمان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لما عرج برسول الله (صلى الله عليه و آله) انتهى به جبرئيل إلى مكان فخلى عنه. فقال له: يا جبرئيل، أ تخليني على هذه الحال؟! فقال: أمضه، فو الله، لقد وطئت مكانا ما وطئه بشر و ما مشى فيه بشر قبلك».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Ibn Usmaan, from Abu Baseer,

'Abu Abdullah<sup>-asws</sup> has said: 'When Rasool-Allah<sup>-saww</sup> was ascended with, Jibrael<sup>-as</sup> ended up with him<sup>-saww</sup> at a place, and left him<sup>-saww</sup> alone at it. So he<sup>-saww</sup> said: 'O Jibrael<sup>-as</sup>, you<sup>-as</sup> are leaving me<sup>-asws</sup> alone in this situation?' So he<sup>-as</sup> said: 'Carry on, for by Allah<sup>-azwj</sup>, you<sup>-saww</sup> have trodden upon a place which not one has trodden upon, and no one has ever walked upon it before you<sup>-saww</sup>'.<sup>16</sup>

## Refusal of Quraysh to believe in the Mi'raj (Ascension)

الخصيبي في (هدايته): بإسناده عن الصادق (عليه السلام) أنه قال: «لما أسري برسول الله (صلى الله عليه و آله)، رأى في طريق الشام عيرا 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 ركب 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 بالنبين 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<sup>-asws</sup> has said: 'When Rasool-Allah<sup>-saww</sup> was journeyed with, he<sup>-saww</sup> saw on the road to Damascus a camel of the Quraysh at a place. So he<sup>-saww</sup> said to the Quraysh in the morning: 'O group of Quraysh! Allah<sup>-azwj</sup> Blessed and Exalted Made me<sup>-saww</sup> to ascend last night from

<sup>15</sup> تفسير العياشي 2: 279 / 11.

<sup>16</sup> الكافي 1: 367 / 12.

the Sacred Masjid to the Masjid Al-Aqsa – meaning Bayt Al-Maqdas – and I<sup>-saww</sup> rode upon Al-Buraaq which Jibraeel<sup>-as</sup> 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<sup>-saww</sup> journeyed upon it, it ascended to the sky, and I<sup>-saww</sup> prayed Salat with all the Prophets<sup>-as</sup>, and all the Angels. And I<sup>-saww</sup> 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<sup>-saww</sup>! Lies after lies keep coming from you<sup>-saww</sup> to us, time after time. If you<sup>-saww</sup> do not end what you<sup>-saww</sup> are saying and calling for, we will kill you<sup>-saww</sup> with an evil killing. You<sup>-saww</sup> are intending to restrain us from our gods, and turn us away from what our noble and high forefathers have been worshipping?’ So he<sup>-saww</sup> said: ‘O people! But rather, I<sup>-saww</sup> 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<sup>-saww</sup> and I<sup>-saww</sup> wait for you, and I<sup>-saww</sup> have seen among you what your deeds are, from Allah<sup>-azwj</sup>, so very soon you shall come to know’.

فقال له أبو سفيان: يا محمد، إن كنت صادقاً 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<sup>-saww</sup>, ‘O Muhammad<sup>-saww</sup>! If you<sup>-saww</sup> were truthful regarding what you<sup>-saww</sup> 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<sup>-saww</sup> have seen in it, and we know very well that you<sup>-saww</sup> have never entered Damascus. So, if you<sup>-saww</sup> were to come to us with its signs, we would know that you<sup>-saww</sup> are a Prophet<sup>-saww</sup>, and a Rasool<sup>-saww</sup>’.

فقال: و الله لأخبرنكم بما رأيت عينا الساعة، رأيت عيرا لك يا أبا سفيان، و هي ثلاثة و عشرون جملاً يقدمها جمل 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 بعيراً يقدمها جمل 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 رآه في بيت المقدس.

So he<sup>-saww</sup> said: ‘By Allah<sup>-azwj</sup>! I<sup>-saww</sup> shall inform you all with what I<sup>-saww</sup> saw with my<sup>-saww</sup> own eyes, this very moment. I<sup>-saww</sup> 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<sup>-saww</sup> 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<sup>-saww</sup> described for them all of what he<sup>-saww</sup> had seen in Bayt Al-Maqdas.

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-Maqdas, so you<sup>-saww</sup> have described it for us, and as for the caravan, so you<sup>-saww</sup> have made a claim for its matter, so if it is not compatible with your<sup>-saww</sup> speech, we will know that you<sup>-saww</sup> are a liar, and that your<sup>-saww</sup> 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<sup>-saww</sup> 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<sup>-saww</sup> 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<sup>-saww</sup> 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<sup>-saww</sup> said to the two of them: 'What will you do now?' so they both said, 'We have seen all of what you<sup>-saww</sup> have said, and no one knows the sorcery except what you<sup>-saww</sup> do, and for you<sup>-saww</sup> are Satans<sup>la</sup> who inform you<sup>-saww</sup> of all that. By Allah<sup>-azwj</sup>! Even if we were to see the Angels from the sky descending upon you<sup>-saww</sup>, we would not ratify you<sup>-saww</sup>, nor would we ever say that you<sup>-saww</sup> are Rasool-Allah<sup>-saww</sup>, nor believe in what you<sup>-saww</sup> are saying, for it is the same to us, whether you preach or do not become from the preachers'.<sup>17</sup>

الهداية الكبرى: 57 / 12 17

## Description of Al-Buraaq

في (صحيفة الرضا (عليه السلام)): قال رسول الله (صلى الله عليه وآله): «إن الله تعالى سخر لي البراق، و هي: دابة من دواب الجنة، ليست بالطويل و لا بالقصير، فلو أن الله عز و جل أذن لها لجالت الدنيا و الآخرة في جرية واحدة، و هي أحسن الدواب لونا».

In Saheefa Al-Reza<sup>-asws</sup> – ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Made Al-Buraaq to be subservient to me<sup>-saww</sup> and it is an animal from the animals of the Paradise, not very long and not very short. If Allah<sup>-azwj</sup> were to Permit it to gallop the world and the Hereafter, it would do so in one gallop. And it is the best of the animals in colour’.<sup>18</sup>

البرسي: عن ابن عباس: أن النبي (صلى الله عليه وآله) لما جاء جبرئيل (عليه السلام) ليلة الإسراء بالبراق و أمره عن أمر الله بالركوب قال: «ما هذه؟» فقال: دابة خلقت لأجلك و لها في جنة عدن ألف سنة. فقال له النبي (صلى الله عليه وآله): «و ما سير هذه الدابة؟» فقال: إن شئت أن تجوز بها السماوات السبع و الأرضين السبع فتقطع سبعين ألف عام ألف مرة كلمح البصر قدرت.

Al-Barsy, from Ibn Abbas having said that,

‘The Prophet<sup>-saww</sup>, when Jibraeel<sup>-as</sup> came up with Al-Buraaq, and told him<sup>-saww</sup> of the Command of Allah<sup>-azwj</sup> to ride upon it, said: ‘What is this?’ So he<sup>-as</sup> said: ‘An animal, Created for you and it has been in the Garden of Eden for a thousand years’. So, the Prophet<sup>-saww</sup> said to him<sup>-as</sup>: ‘And what is the travelling of this animal?’ So he<sup>-as</sup> said: ‘If you<sup>-saww</sup> so desire, by it you<sup>-saww</sup> can exceed the seven skies and the seven firmaments, and you<sup>-saww</sup> would be able to cut the journey of seven thousand years in one time like the twinkling of an eye’.<sup>19</sup>

العياشي: عن عبد الله بن عطاء، عن أبي جعفر (عليه السلام)، قال: «إن جبرئيل (عليه السلام) أتى بالبراق إلى النبي (صلى الله عليه وآله) و كان أصغر من البغل و أكبر من الحمار، مضطرب الأذنين، عيناه في حوافره، خطوته مد البصر».

Al Ayyashi, from Abdullah Bin Ata’a,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> came with Al-Buraaq to the Prophet<sup>-saww</sup>, and it was smaller than the mule and larger than the donkey. Its two ears were trembling, its eyes were in its hooves, its step was for as far as the eye could see’.<sup>20</sup>

<sup>18</sup> صحيفة الإمام الرضا (عليه السلام): 95 / 154.

<sup>19</sup> مشارق أنوار اليقين: 218.

<sup>20</sup> تفسير العياشي 2: 276 / 3.

## The Origin of the Azan and the Iqamah and the Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جَعَلْتُ فِدَاكَ فِيمَا دَا فَقَالَ فِي أَذَانِهِمْ وَ رُكُوعِهِمْ وَ سُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِي بَنَ كَعْبٍ رَأَاهُ 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<sup>-asws</sup> having said: 'What are these Hostile Ones (Nasibis) reporting?' So, I said, 'May I be sacrificed for you<sup>-asws</sup>! With regards to what?' So he<sup>-asws</sup> said: Regarding their Azans, and their Rukū and their Sajdahs. So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he<sup>-asws</sup> said: 'They are lying, for the Religion of Allah<sup>-azwj</sup> Mighty and Majestic is more Honourable than for it to be seen during the sleep (dreamt)'.

قَالَ فَقَالَ لَهُ سُدَيْرُ الصَّيْرِيُّ جَعَلْتُ فِدَاكَ فَأَخْبِرْتُ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا عَرَجَ بِنَبِيِّهِ (صلى الله عليه وآله) إِلَى سَمَواتِهِ السَّبْعِ أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ وَ الثَّانِيَةَ عَلَّمَهُ فَرَضَهُ فَأَنْزَلَ اللَّهُ تَحْمِيلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحْدِقَةً يَعْزِشُ اللَّهُ تَعَشَى أَنْبَارَ النَّاطِرِينَ

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

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَ وَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَ وَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ أَبْيَضَ الْبَيَاضُ وَ الْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَ الْأَلْوَانِ فِي ذَلِكَ الْمَحْمِلِ حَلَقٌ وَ سَلْسِلٌ 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 فَتَقَرَّتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سَجْدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ مَا أَشَبَهُ هَذَا النُّورَ يَنْوَرُ رَبَّنَا فَقَالَ جِبْرِيلُ (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 أَحْوَاكَ إِذَا نَزَلْتَ فَأَقْرِئَهُ السَّلَامَ

Then he<sup>-saww</sup> 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<sup>-azwj</sup>!' So Jibraeel<sup>-as</sup> said: 'Allah<sup>-azwj</sup> is the Greatest!' Then the doors of the sky were opened and the Angels gathered around. So, they greeted upon the Prophet<sup>-saww</sup> in droves, and said, 'O Muhammad<sup>-saww</sup>! How is your<sup>-saww</sup> brother<sup>-asws</sup>? When you<sup>-saww</sup> descend, so convey the greetings to him<sup>-asws</sup>'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَخَذَ مِيثَاقَكَ وَ مِيثَاقَهُ 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

The Prophet<sup>-saww</sup> said: 'Do you all recognise him<sup>-asws</sup>?' They said, 'And how can we not recognise him<sup>-asws</sup>, and he<sup>-asws</sup> has taken your<sup>-saww</sup> Covenant and his<sup>-saww</sup> own Covenant from us, and the Covenant of his<sup>-asws</sup> Shias upon us up to the Day of Judgement, and we browse through the faces of his<sup>-asws</sup> Shias five times during every day and night, meaning during every time for *Salāt*, and we send Blessings upon you<sup>-saww</sup> and upon him<sup>-asws</sup>'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشَبِّهُ النُّورَ الْأَوَّلَ وَ زَادَنِي حَلَقًا وَ سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرِبْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشَبَّهَ هَذَا النُّورَ بِنُورِ رَبِّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) أَ شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشَهِدُ 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<sup>-saww</sup> said: 'Then my<sup>-saww</sup> Lord<sup>-azwj</sup> Increased for me<sup>-saww</sup> forty types from the verities of the Light, non-resembling the earlier Lights (Given to me<sup>-saww</sup> before), and Increased me<sup>-saww</sup> with a ring, and chain, and Ascended with me to the second sky. So when I<sup>-saww</sup> 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<sup>-azwj</sup> of the Angels and the Spirit! How resembling is this light with the Light of our Lord<sup>-azwj</sup>!' So Jibraeel<sup>-as</sup> said: 'I testify that there is no god except for Allah<sup>-azwj</sup>'. So, the Angels gathered around and said, 'O Jibraeel<sup>-as</sup>! Who is this one with you<sup>-as</sup>?' He<sup>-as</sup> said: 'This is Muhammad<sup>-saww</sup>'. They said: 'And he<sup>-saww</sup> has (already) been sent (with the Prophet-hood)?' He<sup>-as</sup> said: 'Yes'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) فَخَرَجُوا إِلَيَّ شَبَّهَ الْمَعَانِيْقِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا أَقْرَأْ أَخَاكَ السَّلَامَ قُلْتُ أَ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَخَذَ مِيثَاقَكَ وَ مِيثَاقَهُ مِنَّا وَ مِيثَاقُ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجُوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ

The Prophet<sup>-saww</sup> said: 'So they came out towards me<sup>-saww</sup> resembling the swarms, and they greeted upon me<sup>-saww</sup> and said: 'Convey the greetings to your<sup>-saww</sup> brother<sup>-asws</sup>'. I<sup>-saww</sup> said: 'Do you all recognise him<sup>-asws</sup>?' They said: 'How can we not recognise him<sup>-asws</sup>, and he<sup>-asws</sup> has

taken your<sup>-saww</sup> Covenant, and his<sup>-asws</sup> own Covenant, and the Covenant of his<sup>-asws</sup> 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 تُشَبِّهُهُ الْأَنْوَارُ الْأُولَى ثُمَّ عَرَّجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَفَقَرْتُ الْمَلَائِكَةَ وَ خَرْتُ سُجَّدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشَبِّهُهُ نُورُ رَبِّنَا فَقَالَ جِبْرِئِيلُ ( عَلَيْهِ السَّلَام ) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He<sup>-saww</sup> said: 'Then my<sup>-saww</sup> Lord<sup>-azwj</sup> Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to me<sup>-saww</sup> before). Then I<sup>-saww</sup> was ascended with to the third sky. So the Angels alienated and fell down *Sajdah*, and said: 'Glorious One! Holy One! Lord<sup>-azwj</sup> of the Angels and the Spirit! What is this light which resembles the Light of our Lord<sup>-azwj</sup>? So Jibraeel<sup>-as</sup> said: 'I<sup>-as</sup> testify that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>! I<sup>-as</sup> testify that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>!'

قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالْأَوَّلِ وَ مَرْحَبًا بِالْآخِرِ وَ مَرْحَبًا بِالْحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلِيُّ خَيْرُ الْوَصِيِّينَ

He<sup>-saww</sup> said: '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<sup>-saww</sup>, the best of the Prophets<sup>-as</sup>, and Ali<sup>-asws</sup> the best of the successors<sup>-as</sup>'.

قَالَ النَّبِيُّ ( صلى الله عليه وآله ) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَخِي قُلْتُ هُوَ فِي الْأَرْضِ أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحْنُ الْبَيْتِ الْمَعْمُورِ كُلِّ سَنَةٍ وَ عَلَيْهِ رَقٌّ أَبْيَضُ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ ( عليهم السلام ) وَ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي وَقْتِ كُلِّ صَلَاةٍ وَ يَمْسَحُونَ رُءُوسَهُمْ بِأَيْدِيهِمْ

The Prophet<sup>-saww</sup> said: 'Then they greeted upon me<sup>-saww</sup> and asked me<sup>-asws</sup> about my<sup>-saww</sup> brother<sup>-asws</sup>. I<sup>-saww</sup> said: 'He<sup>-asws</sup> is in the earth. Do you all recognise him<sup>-asws</sup>? They said: 'And how can we not recognise him<sup>-asws</sup> and we perform the Hajj of the Bayt Al-Mamour (The Frequent House) every year, and upon it is a white Parchment wherein is the name of Muhammad<sup>-saww</sup>, and name of Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup>, and their<sup>-asws</sup> 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 نَوْعاً مِنْ أَنْوَاعِ النُّورِ لَا تُشَبِّهُ تِلْكَ الْأَنْوَارَ الْأُولَى ثُمَّ عَرَجَ بِي حَتَّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئاً وَ سَمِعْتُ دَوْباً كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجْتُ إِلَيَّ شِبْهُ الْمَعَانِيْقِ فَقَالَ جِبْرِئِيلُ ( عليه السلام )

He<sup>-saww</sup> said: 'Then my<sup>-saww</sup> Lord<sup>-azwj</sup> Increased for me forty types from the varieties of Light not resembling the earlier Lights (Given to me<sup>-saww</sup> before). Then I<sup>-saww</sup> was ascended with to the sky until I<sup>-saww</sup> 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<sup>-saww</sup> resembling the hordes. So Jibraeel<sup>-as</sup> said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَعْرُوفَانِ فَقَالَ جِبْرِئِيلُ ( عليه السلام ) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِعْبَتِهِ 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<sup>-as</sup> said: 'The *Salāt* has been established! The *Salāt* has been established!' So the Angels said: '(These phrases) are for his<sup>-saww</sup> Shias up to the Day of Judgement'.

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

The Angels gathered around and said: 'How did you<sup>-saww</sup> leave your<sup>-saww</sup> brother<sup>-asws</sup>?' So I<sup>-saww</sup> said to them: 'And you all recognise him<sup>-asws</sup>?' They said: 'We recognise him<sup>-asws</sup>, and his<sup>-asws</sup> Shias when they were lights around the Throne of Allah<sup>-azwj</sup>, and in the Bayt Al-Mamour (The Frequent House) is a Parchment of light wherein is writing of light, in which are names of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imam<sup>-asws</sup>, after the Imam<sup>-asws</sup>, and their<sup>-asws</sup> 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 ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطُطُ رَأْسِكَ انْظُرْ مَا تَرَى فَطَاطُطُ رَأْسِي فَتَنَظَرْتُ إِلَى بَيْتٍ مِثْلَ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلَ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئاً مِنْ يَدَيَّ لَمْ يَقَعْ إِلَّا عَلَيْهِ

Then it was Said to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! Raise your<sup>-saww</sup> head!" So, I<sup>-saww</sup> raised my<sup>-saww</sup> head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He<sup>-azwj</sup> Said to me<sup>-saww</sup>: "Lower your<sup>-saww</sup> head, look! What do you<sup>-saww</sup> see?" So I<sup>-saww</sup> lowered my<sup>-saww</sup> head and looked at a house similar to these houses of yours, and a

Sanctuary like the Sanctuary of this House (Kabah). If I<sup>saww</sup> had thrown something from my<sup>saww</sup> hand, it would not have fallen except upon it.

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

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

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 الْأَيْمَنِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيَمِينِ

So Rasool-Allah<sup>saww</sup> approached Sa'ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah<sup>saww</sup> scooped the water with his<sup>saww</sup> 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 الْأَيْمَنِ وَ الْيُسْرَى فَإِنَّكَ تَلَقَّى بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رِجْلَيْكَ إِلَى كَعْبَيْكَ فَإِنَّ أُنْبَارَكَ عَلَيْكَ وَ أُوطِئُكَ مَوْطِئاً لَمْ يَطَّأهُ أَحَدٌ غَيْرُكَ فَهَذَا عِلَّةُ الْأَذَانِ وَ الْوُضُوءِ

Then Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>saww</sup>: "Wash your<sup>saww</sup> face for you<sup>saww</sup> would be looking at My<sup>azwj</sup> Magnificence. Then wash your<sup>saww</sup> right arm and the left for you<sup>saww</sup> would be receiving My<sup>azwj</sup> Speech with your<sup>saww</sup> 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<sup>azwj</sup> would Bless upon you<sup>saww</sup>, and Make you<sup>saww</sup> 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 كَبِّرْني عَلَى عَدَدِ حُجْبِي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعاً لِأَنَّ الْحُجْبَ سَبْعٌ فَأَفْتَتَحَ عِنْدَ انْقِطَاعِ الْحُجْبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سُنَّةً وَ الْحُجْبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارِ النُّورِ وَ ذَلِكَ النُّورُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ ( صلى الله عليه وآله ) فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ لِإِفْتِتَاحِ الْحُجْبِ ثَلَاثَ مَرَّاتٍ فَصَارَ التَّكْبِيرُ سَبْعاً وَ الْإِفْتِتَاحُ ثَلَاثاً

Then Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Face the Black Stone and exclaim My<sup>azwj</sup> Greatness upon the number of My<sup>azwj</sup> Veils". So due to that, the exclamations of *Takbīr*' came to be seven, because the Veils are seven. So he<sup>saww</sup> 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<sup>-saww</sup>, and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbeers* (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَغَ مِنَ التَّكْبِيرِ وَ الْإِفْتِتَاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمَنْ أَجَلَ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ اْحْمَدْنِي فَلَمَّا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ النَّبِيُّ فِي نَفْسِهِ شُكْرًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ فَطَعَتْ حَمْدِي فَسَمِّ بِاسْمِي فَمَنْ أَجَلَ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

So when you are free from the exclamations of *Takbīr* and the commencement, Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: "Name Me<sup>-azwj</sup> by My<sup>-azwj</sup> Name". So due to that, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' is in the first Chapter. Then Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: "Praise Me<sup>-azwj</sup>". So when he<sup>-saww</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds', the Prophet<sup>-saww</sup> said within himself<sup>-saww</sup>: 'Thanks'. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-saww</sup>: "Now you discontinued speaking of Me<sup>-azwj</sup>. Call Me<sup>-azwj</sup> by My<sup>-azwj</sup> 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 فَطَعَتْ دُكْرِي فَسَمِّ بِاسْمِي فَمَنْ أَجَلَ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ

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

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اِقْرَأْ يَا مُحَمَّدُ نَسَبَةَ رَبِّكَ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Then Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-saww</sup>: "Read, O Muhammad<sup>-saww</sup>, a Relationship of your<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted. Read: **Say: 'He, Allah, is One [112:1] Allah is the He on Whom all depend [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him [112:4].**

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 the Revelation was Withheld from him, so Rasool-Allah<sup>-saww</sup> said: ‘The Alone, the One, the Depended upon’. So Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him [112:4].**

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 فَارْكَعَ فَأَوْحَى اللَّهُ إِلَيْهِ وَهُوَ رَاكِعٌ فَلِنْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَقَعَلَ ذَلِكَ ثَلَاثًا

Then the Revelation was Withheld from him<sup>-saww</sup>, so Rasool-Allah<sup>-saww</sup> said: ‘Like that is our Lord<sup>-azwj</sup>! Like that is our Lord<sup>-azwj</sup>!’ So when he<sup>-saww</sup> said that, Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: “Perform *Rukū* to your<sup>-saww</sup> Lord<sup>-azwj</sup>, O Muhammad<sup>-saww</sup>!” So he<sup>-saww</sup> went down into *Rukū*, and Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: “Say Glorious is my<sup>-saww</sup> Lord<sup>-azwj</sup>, the Magnificent”. So he<sup>-saww</sup> did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْأَعِ رَأْسَكَ يَا مُحَمَّدُ فَقَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِبًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ فَلِنْ سُبْحَانَ رَبِّيَ الْأَعْلَى فَقَعَلَ ذَلِكَ ثَلَاثًا

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

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَقَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوَى جَالِسًا نَظَرَ إِلَى عَظَمَتِهِ بَحَلَّتْ لَهُ فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمِيرٍ بِهِ فَسَبَّحَ أَيْضًا ثَلَاثًا فَأَوْحَى اللَّهُ إِلَيْهِ انْتَصِبْ قَائِمًا فَقَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتْ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

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

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ اقْرَأْ بِالْحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فَهَا نَسْبُتُكَ وَ نَسْبُهُ أَهْلَ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرَّكْعَةِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى

Then Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-saww</sup>: “Read the Praise for Allah<sup>-azwj</sup>”. Therefore, he<sup>-saww</sup> recited it similar to what he<sup>-saww</sup> had recited firstly. Then Allah<sup>-azwj</sup> Mighty

and Majestic Revealed unto him: "Read: ***Surely We revealed it [97:1]*** (Chapter 97), for it is your<sup>-saww</sup> relationship and the relationship of the People<sup>-asws</sup> of your<sup>-saww</sup> Household, up to the Day of Judgement". And he<sup>-saww</sup> did in the *Rukū* the like of what he<sup>-saww</sup> had done the first time.

ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ تَجَلَّتْ لَهُ الْعِظَمَةُ فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ بِهِ فَسَبَّحَ أَيْضًا

Then he prostrated (and performed) one *Sajdah*. So when he<sup>-saww</sup> raised his<sup>-saww</sup> head, the Magnificence Manifested to him<sup>-saww</sup>, so he<sup>-saww</sup> fell down in *Sajdah* from his<sup>-saww</sup> own self, not to a Command he<sup>-saww</sup> had been Commanded with, and he<sup>-saww</sup> Glorified, as well.

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

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

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 انْتَفَتَ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ فَقِيلَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! Send Blessings upon yourself<sup>-saww</sup> and upon the People<sup>-asws</sup> of your<sup>-saww</sup> Household". So he<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Send Blessings upon me<sup>-saww</sup> and upon the People<sup>-asws</sup> of my<sup>-saww</sup> Household', and it had been done. Then he<sup>-saww</sup> turned, and he<sup>-saww</sup> was with rows of Angels, and the Mursil Prophets<sup>-as</sup>, and the Prophets<sup>-as</sup>. So it was said: "O Muhammad<sup>-saww</sup>! Greet upon them!" So he<sup>-saww</sup> said: 'The greetings be upon you, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'.

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

So Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: "The greetings, and the salutation, and the Mercy, and the Blessings, are you<sup>-saww</sup> and your<sup>-saww</sup> children<sup>-asws</sup>".

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَلْتَفِتْ يَسَارًا وَ أَوَّلُ آيَةٍ سَمِعَهَا بَعْدَ فُلٍ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ

Then Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: "Do not turn towards the left!" And the first Verse he<sup>-saww</sup> heard after: ***Say: 'He, Allah, is One [112:1]*** (Chapter 112) and: ***Surely, We revealed it***

[97:1] (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56).

فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً نُجَاهَ الْقِبْلَةِ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَقَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ صَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ

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<sup>-azwj</sup> Words: “Allah<sup>-azwj</sup> Hears the one who Praise Him<sup>-azwj</sup>”, is because the Prophet<sup>-saww</sup> heard the sounds of the Angels with the Glorifications, and the Praises, and the Extollation of Holiness.

فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتِ الرَّكَعَتَانِ الْأُولَيَانِ كُلَّمَا أَحَدَتْ فِيهِمَا حَدَثًا كَانَ عَلَى صَاحِبِهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرْضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ يَعْنِي صَلَاةَ الظُّهْرِ .

Thus, it was due to that He<sup>-azwj</sup> Said: “Allah<sup>-azwj</sup> Hears the one who Praises Him<sup>-azwj</sup>; and it was due to that the first two Rak’at of *Salāt* came to be such that every time your *Wudu* breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity (Obligation) during *Salāt* of midday, meaning *Salāt* Al-Zohr’.<sup>21</sup>

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه وآله) في حديث الإسراء، قال (صلى الله عليه وآله): «ثم صعدت إلى السماء الرابعة، وإذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, in a Hadeeth of the Ascension (Mi’raj), having said; ‘Then I<sup>-saww</sup> ascended to the fourth sky, and therein was a man. So I<sup>-saww</sup> said: ‘Who is this one, O Jibraeel<sup>-as</sup>?’ He<sup>-as</sup> said: ‘This is Idrees<sup>-as</sup>. Allah<sup>-azwj</sup> has Elevated him<sup>-as</sup> to a high status. So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup>. And I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup>, and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>’.<sup>22</sup>

في تفسير علي بن ابراهيم حديث طويل عن النبي صلى الله عليه وآله في ذكر ما رأى في المعراج وفيه قال صلى الله عليه وآله: ثم مررنا بملائكة من ملائكة الله عزوجل خلقهم الله كيف شاء، ووضع وجوههم كيف شاء، ليس شيء من أطباق أجسادهم الا وهو يسبح الله ويحمده من كل ناحية بأصوات مختلفة، أصواتهم مرتفعة بالتحميد والبكاء من خشية الله،

<sup>21</sup> Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1

<sup>22</sup> تفسير القمي 2: 8.

In Tafseer of Ali Ibn Ibrahim (Qummi) –

‘In a lengthy Hadeeth from the Prophet<sup>-saww</sup> regarding the mention of what he<sup>-saww</sup> saw during the Ascension, and in it he<sup>-saww</sup> said: ‘Then we passed by certain Angels from the Angels of Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> had Created them howsoever He<sup>-azwj</sup> Desired to, and Placed their faces howsoever He<sup>-azwj</sup> Desired to. There was nothing from the layers of their bodies except that it was Glorifying Allah<sup>-azwj</sup>, and Praising Him<sup>-azwj</sup> from every area by different sounds. Their voices were rising with the Praise, and the wailing from fear of Allah<sup>-azwj</sup>.

فسألت جبرئيل عنهم فقال: كما ترى خلقوا، ان الملك منهم الى جنب صاحبه ما كلمه قط، ولا رفعوا رؤسهم الى ما فوقها، ولا حفظوها ! الى ما تحتها خوفا وخشوعا، فسلمت عليهم فردوا على إيماء برؤوسهم، ولا ينظرون الى من الخشوع،

So I<sup>-saww</sup> asked Jibraeel<sup>-as</sup> about them, so he<sup>-as</sup> said: ‘They have been Created as you<sup>-saww</sup> see them to be. An Angel from them does not speak to his companion by the side of him, nor does he raise his head to what is above him, nor to look below him out of fear and humbleness. I<sup>-saww</sup> greeted them, and they responded by nodding their heads, and did not look at me<sup>-saww</sup> out of the fear.

فقال لهم جبرئيل: هذا محمد نبي الرحمة أرسله الله الى العباد رسولا ونبيًا، وهو خاتم النبيين وسيدهم أفلا تكلموه ؟ قال: فلما سمعوا ذلك من جبرئيل أقبلوا على بالسلام وأكرموني وبشروني بالخير لي ولا متي.

Then Jibraeel<sup>-as</sup> said to them: ‘This is Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy. Allah<sup>-azwj</sup> Sent him<sup>-saww</sup> to the servants as a Rasool<sup>-saww</sup>, and a Prophet<sup>-saww</sup>, and he<sup>-saww</sup> is the final of the Prophets<sup>-as</sup>, and their<sup>-as</sup> Chief. Will you all not speak to him<sup>-saww</sup>?’ So when they heard that from Jibraeel<sup>-as</sup>, they welcomed me<sup>-saww</sup> with the greetings, and honoured me<sup>-saww</sup>, and gave me the good news with the goodness, and were not blamed for it’.<sup>23</sup>

## Rasool Allah<sup>-saww</sup> met Idrees<sup>-as</sup> at Fourth Sky:

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه و آله) في حديث الإسراء، قال (صلى الله عليه و آله): «ثم صعدت إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

<sup>23</sup> Tafseer Noor Al Saqalayn – Ch 21 H 23 & 8 /666. كمال الدين و تمام النعمة:

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, in a Hadeeth of the Ascension (Mi'raj), having said; 'Then I<sup>-saww</sup> ascended to the fourth sky, and therein was a man. So I<sup>-saww</sup> said: 'Who is this one, O Jibraeel<sup>-as</sup>? He<sup>-as</sup> said: 'This is Idrees<sup>-as</sup>. Allah<sup>-azwj</sup> has Elevated him<sup>-as</sup> to a high status. So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup>. And I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup>, and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>'.<sup>24</sup>

## Testimony of the Prophets<sup>-as</sup> on the night of Ascension (Mi'raj)

ثُمَّ قَامَ جِبْرِيلُ فَأَذَّنَ ثُمَّ قَالَ لِلنَّبِيِّ ص تَقَدَّمَ فَصَلِّ وَ اجْهَرْ بِالْقِرَاءَةِ فَإِنَّ خَلْفَكَ أَقْفًا مِنَ الْمَلَائِكَةِ لَا يَعْلَمُ عِدَّتَهُمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ وَ فِي الصَّفِّ الْأَوَّلِ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ هُودٌ وَ مُوسَى وَ عِيسَى وَ كُلُّ نَبِيٍّ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ إِلَى أَنْ بَعَثَ مُحَمَّدًا ص فَتَقَدَّمَ رَسُولُ اللَّهِ ص فَصَلَّى بِهِمْ غَيْرَ هَائِبٍ وَ لَا مُخْتَشِمٍ فَلَمَّا انْصَرَفَ أَوْحَى اللَّهُ إِلَيْهِ كَلِمَ الْبَصَرِ سَلِّ يَا مُحَمَّدُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آهَةً يُعْبَدُونَ فَالْتَفَتَ إِلَيْهِمْ رَسُولُ اللَّهِ ص بِجَمِيعِهِ فَقَالَ بِمَ تَشْهَدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَصِيكَ وَ أَنْتَ<sup>25</sup> رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ أَخَذَتْ عَلَى ذَلِكَ مَوَاقِفُنَا<sup>26</sup> لَكُمْ بِالشَّهَادَةِ فَقَالَ الرَّجُلُ أَحْيَيْتَ قَلْبِي وَ فَرَّجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ<sup>27</sup>.

ويحدث الإمام أمير المؤمنين أن رسول الله لما صلى بالنبيين ليلة المعراج أمره الله أن إليهم رسول الله (صلى الله عليه وآله) بجميعه فقال: بهم تشهدون ؟

And the Imam Amir Al-Momineen<sup>-asws</sup> has narrated that Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> prayed Salat with (all) the Prophets<sup>-as</sup> on the night of the Ascension (Mi'raj), Allah<sup>-azwj</sup> Commanded him<sup>-asws</sup> that he<sup>-saww</sup> asks them<sup>-as</sup>: 'With how many did you<sup>-as</sup> all testify?'

فالتفت إليهم رسول الله (صلى الله عليه وآله) بجميعه فقال: بهم تشهدون ؟ قالوا: نشهد أن لا إله إلا الله وحده لا شريك له، وأنت رسول الله، وأن عليا أمير المؤمنين وصيك، وأنت رسول الله سيد النبيين، وأن عليا سيد الوصيين اخذت على ذلك موافقتنا لكما بالشهادة

<sup>24</sup> تفسير القمي 2: 8.

<sup>25</sup> (3) في البحار: أنك.

<sup>26</sup> (4) م: موافقتنا.

<sup>27</sup> (5) أورده في البحار: ج 18 ص 394 ب 3 ح 99، كما أورده أيضا في البحار: ج 37 ص 316 ب 54 ح 47.

So he<sup>-saww</sup> turned around towards them<sup>-as</sup> and said: ‘With how many did you<sup>-as</sup> all testify?’ They<sup>-as</sup> said: ‘We<sup>-as</sup> testified that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, and you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and that Ali<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>, being your<sup>-saww</sup> successor<sup>-asws</sup> upon that. He<sup>-azwj</sup> Took our<sup>-as</sup> Covenant for both of you<sup>-asws</sup> with the testimonies’’.<sup>2829</sup>

## Overall explanation

قال: و قال رجل لأبي جعفر (عليه السلام): يا بن رسول الله، لا تغضب علي. قال: «لماذا؟». قال: لما أريد أن أسألك عنه. قال: «قل». قال: و لا تغضب. قال: «و لا أغضب». قال: أ رأيت قولك في ليلة القدر، تنزل الملائكة و الروح فيها إلى الأوصياء، يأتونهم بأمر لم يكن رسول الله (صلى الله عليه و آله) قد علمه، [أو يأتونهم بأمر كان رسول الله (صلى الله عليه و آله) يعلمه] و قد علمت أن رسول الله (صلى الله عليه و آله) مات و ليس من علمه شيء إلا و علي (عليه السلام) له واع؟

And a man said to Abu Ja’far<sup>-asws</sup>, ‘O son<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>, do not be angry with me.’ He<sup>-asws</sup> said: ‘Why?’ He said, ‘Because of what I am about to ask you<sup>-asws</sup>.’ He<sup>-asws</sup> said: ‘And I will not be angry.’

He said, ‘And do not be angry, for I have seen your<sup>-asws</sup> statement regarding the Night of Predetermination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors<sup>-asws</sup>. Do they bring to them<sup>-asws</sup> the affairs that the Rasool-Allah<sup>-saww</sup> did not have the knowledge of, or do they bring to them<sup>-asws</sup> the affairs that the Rasool-Allah<sup>-saww</sup> did know of, and from what I know, the Rasool-Allah<sup>-saww</sup> passed away, and there was nothing from his<sup>-saww</sup> knowledge but it was preserved with Ali<sup>-asws</sup>?’

قال أبو جعفر (عليه السلام): «ما لي و ما لك أيها الرجل، و من أدخلك علي؟» قال: أدخلني عليك القضاء لطلب الدين،

Abu Ja’far<sup>-asws</sup> said: ‘What is it to me<sup>-asws</sup> and what is it to you, O man, and from where have you come to me?’ He said, ‘I have come to you<sup>-asws</sup> for fulfilling the seeking of the Religion.’

قال: «فافهم ما أقول لك، إن رسول الله (صلى الله عليه و آله) لما أسري به لم يهبط حتى أعلمه الله جل ذكره علم ما قد كان و ما سيكون، و كان كثير من علمه ذلك جملاً يأتي تفسيرها في ليلة القدر، و كذلك كان علي بن أبي طالب (عليه السلام) قد علم جملة العلم، و يأتي تفسيره في ليالي القدر، كما كان مع رسول الله (صلى الله عليه و آله)».

<sup>28</sup> AL YAQUEEN – SYED IBN TAWOOS – 589 TO 684 AH 295: النص، ص: اليقين باختصاص مولانا علي عليه السلام بإمرة المؤمنين، النص، ص:

<sup>29</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 3 Ch 3 H 99

He<sup>-asws</sup> said: 'Understand what I<sup>-asws</sup> say to you. Surely, the Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> went on ascension (Me'raaj), did not come down until Allah<sup>-azwj</sup> had Taught him<sup>-saww</sup> about all that had transpired and all that has yet to transpire, and that was a lot from His<sup>-azwj</sup> Knowledge that was in a summary, the detail of which was to come during the Night of Predestination (Laylat Al-Qadr), and similarly Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah<sup>-saww</sup>.'

قال السائل: أو ما كان في الجمل تفسيره؟ قال: «بلى، ولكنه إنما يأتي بالأمر من الله تبارك و تعالى في ليالي القدر إلى النبي (صلى الله عليه و آله) و إلى الأوصياء: افعل كذا و كذا، لأمر قد كانوا علموه، أمروا كيف يعملون فيه».

The questioner said, 'Or was there no explanation of the summary available?' He<sup>-asws</sup> said: 'Yes, but the affairs come from Allah<sup>-azwj</sup> Blessed and Exalted during the Night of Pre-determination (Laylat Al-Qadr) to the Prophet<sup>-saww</sup> and to the successors<sup>-asws</sup>: "Do such and such act", the Command that they knew about, and the Command was how to go about it.'

قلت: فسر لي هذا؟ قال: «لم يمت رسول الله (صلى الله عليه و آله) إلا حافظا لجملة العلم و تفسيره». قلت: فالذي كان يأتيه في ليالي القدر، علم ما هو؟ قال: «الأمر و اليسر فيما كان قد علم».

The man said, 'Can you explain this to me?' He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?' He<sup>-asws</sup> said: 'The Command and the easiness in what he<sup>-saww</sup> already knew about.'

قال السائل: فما يحدث لهم في ليالي القدر علم سوى ما علموا؟ قال: «هذا مما أمروا بكتمانه، و لا يعلم تفسير ما سألت عنه إلا الله عز و جل».

The questioner said, 'What happens to them<sup>-asws</sup> during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they<sup>-asws</sup> already knew?' This is what they<sup>-asws</sup> have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah<sup>-azwj</sup> Mighty and Majestic.'

قال السائل: فهل يعلم الأوصياء ما لا يعلم الأنبياء؟ قال: «لا، وكيف يعلم وصي غير علم ما أوصي إليه؟».

The questioner said, 'Do the successors<sup>-asws</sup> know that which the Prophets<sup>-as</sup> did not?' He<sup>-asws</sup> said: 'No, and how can the successor<sup>-asws</sup> know any knowledge other than what has been bequeathed to him<sup>-asws</sup>?'

قال السائل: فهل يسعنا أن نقول: إن أحدا من الوصاة يعلم ما لا يعلم الآخر؟ قال: «لا، لم يمت نبي إلا و علمه في جوف وصيه، و إنما تنزل الملائكة و الروح في ليلة القدر بالحكم الذي يحكم به بين العباد».

The questioner said, 'Can we say that one from the successors<sup>-asws</sup> knows what the other successor<sup>-asws</sup> does not know?' He<sup>-asws</sup> said: 'No, no Prophet<sup>-as</sup> passes away but his<sup>-as</sup> knowledge gets known to the successor<sup>-asws</sup>, and it is on him<sup>-asws</sup> that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he<sup>-asws</sup> will judge among the servants.'

قال السائل: و ما كانوا علموا ذلك الحكم؟ قال: «بلى، قد علموه، و لكنهم لا يستطيعون إمضاء شيء منه حتى يؤمروا في ليالي القدر كيف يصنعون إلى السنة المقبلة».

The questioner said, 'Did they<sup>-asws</sup> know of that Judgement?' He<sup>-asws</sup> said: 'Yes, they<sup>-asws</sup> knew, but they<sup>-asws</sup> did not know of the method carrying anything out from it until they<sup>-asws</sup> are Commanded for it during the Night of Pre-determination (Laylat Al-Qadr), until the next year.'

قال السائل: يا أبا جعفر، لا أستطيع إنكار هذا؟ قال أبو جعفر (عليه السلام): «من أنكره فليس منا».

The questioner said, 'O Abu Ja'far<sup>-asws</sup>, Can I not deny this?' Abu Ja'far<sup>-asws</sup> said: 'One who denies this is not from us<sup>-asws</sup>.'

قال السائل: يا أبا جعفر، أ رأيت النبي (صلى الله عليه و آله) هل كان يأتيه في ليالي القدر شيء لم يكن علمه؟

The questioner said, 'O Abu Ja'far<sup>-asws</sup>, Do you<sup>-asws</sup> think that the Prophet<sup>-saww</sup> received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?'

قال: «لا يحل لك أن تسأل عن هذا، أما علم ما كان و ما يكون؟ فليس يموت نبي و لا وصي إلا و الوصي الذي بعده يعلمه، أما هذا العلم الذي تسأل عنه، فإن الله عز و جل أبى أن يطلع الأوصياء عليه إلا أنفسهم».

He<sup>-asws</sup> said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet<sup>-as</sup> passes away or the successor<sup>-asws</sup> except that the successor<sup>-asws</sup> after him<sup>-asws</sup> gets to know it all, and as for the knowledge that you have asked about, Allah<sup>-azwj</sup> Mighty and Majestic Disdains that the successors<sup>-asws</sup> will tell anyone about it except to themselves<sup>-asws</sup>.'

قال السائل: يا بن رسول الله، كيف أعرف أن ليلة القدر تكون في كل سنة؟ قال: «إذا أتى شهر رمضان فأقرأ سورة الدخان في كل ليلة مائة مرة، فإذا أتت ليلة ثلاث و عشرين فإنك ناظر إلى تصديق الذي سألت عنه».

The questioner said, 'O son<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>, how do I recognise the Night of Pre-determination taking place every year?' He<sup>-asws</sup> said: 'When the month of Ramadhan comes,



recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.’<sup>30</sup>

## The slanderer and the defamer on the Day of Judgment

في عوالي اللئالي وقال صلى الله عليه وآله: رايت ليلة الاسراء قوما يقطع اللحم من جنوبهم ثم يلقمونه، ويقال: كلوا ما كنتم تأكلون من لحم أخيككم فقلت: يا جبرئيل من هؤلاء؟ فقال: هؤلاء الهمازون من امتك اللمازون.

In Awaly Al Lu’aly –

And he<sup>-saww</sup> said: ‘I<sup>-saww</sup> saw on the night of the ascension, a group of people whose flesh was being cut off from their sides and being fed to them, and it was being said to them: ‘Eat! What you used to eat from the flesh of your brothers’. So I<sup>-saww</sup> said: ‘O Jibrael<sup>-as</sup>! Who are these people?’ So he<sup>-asws</sup> said: ‘They are the slanderers from your<sup>-saww</sup> community, the defamers’.<sup>31</sup>

## The Tree of Tooba

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - في حديث الإسراء بالنبي (صلى الله عليه وآله) -، قال فيما رأى ليلة الإسراء، قال: «فإذا شجرة لو أرسل طائر في أصلها، ما دارها سبعمائة سنة، و ليس في الجنة منزل إلا و فيه فنن منها. فقلت: ما هذه يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله تعالى: طُوبَى لَهُمْ وَ حُسْنُ مَآبٍ».

And from him, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> – in a Hadeeth of the Ascension (Mi’raj) of the Prophet<sup>-saww</sup> – said: ‘Regarding what he<sup>-saww</sup> saw during the night of the Ascension, he<sup>-saww</sup> said: ‘So it is (such) a tree that if a bird were to fly from its roots, it won’t reach it (the top) for seven hundred years. And there is no house in the Paradise, except that in it is a branch from it’. So I<sup>-saww</sup> said: ‘What is this, O Jibrael<sup>-as</sup>?’ So he<sup>-as</sup> said: ‘This is the Tooba tree’. Rasool-Allah<sup>-saww</sup> said: **‘(the tree of) Tooba would be for them and an excellent resort [13:29]’**.<sup>32</sup>

<sup>30</sup> (الكافي 1: 8 / 195).

<sup>31</sup> Tafseer Noor Al Saqalayn – CH 104 H 5

<sup>32</sup> تفسير القمي 2: 11

الطبرسي: روى الحاكم أبو القاسم الحسكاني، بالإسناد عن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «سئل رسول الله (صلى الله عليه وآله) عن طوبى، قال: شجرة أصلها في داري، و فروعها على أهل الجنة، ثم سئل عنها مرة أخرى، فقال: في دار علي. فقيل له في ذلك، فقال: إن داري و دار علي في الجنة بمكان واحد».

Al Tabarsy – 'It has been reported by Al Hakam Abu Al Qasim Al Haskany, by the chain,

(It has been narrated) from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was asked about (the tree of) Tooba. He<sup>-saww</sup> said: 'A tree, the roots of which are in my<sup>-saww</sup> house, and its branches are upon the inhabitants of the Paradise'. Then he<sup>-saww</sup> was asked for a second time, so he<sup>-saww</sup> said: 'In the house of Ali<sup>-asws</sup>'. So it was said to him<sup>-saww</sup> during that, so he<sup>-saww</sup> said: 'My<sup>-saww</sup> house, and the house of Ali<sup>-asws</sup> in the Paradise are at one place'.<sup>33</sup>

حدثنا أبو علي أحمد بن يحيى المكتب قال حدثنا أحمد بن محمد الوراق قال حدثنا بشر بن سعيد بن قلوبه المعدل بالرافقه قال حدثنا عبد الجبار بن كثير التميمي اليماني قال سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد " ع " فقلت له يا بن رسول الله في نفسي مسألة أريد ان أسألك عنها فقال: ان شئت أخبرتك بمسألتك قبل أن تسألني وان شئت فسل،

Abu Ali Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al Waraq, from Bishr Bin Saeed Bin Qalbawayh, the revisionist at Rafaqa, from Abdul Jabbar Bin Kaseer Al Tameemi who said, 'I heard Muhammad Bin Al Hilali, the Emir of Al Medina saying,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have within myself, a certain question which I want to ask you about'. So he<sup>-asws</sup> said; 'If you like I<sup>-asws</sup> would inform you of your questions before you even ask me<sup>-asws</sup>, and if you so like, then ask'.

قال: قلت له يا بن رسول الله وبأي شيء تعرف ما في نفسي قبل سؤالي؟ فقال بالتوسم والتفرس أما سمعت قول الله عزوجل (ان في ذلك لآيات للمتوسمين) وقول رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فإنه ينظر بنور الله، قال: فقلت له يا بن رسول الله فاخبرني بمسألتني

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And by which thing do you<sup>-asws</sup> recognise what is within myself before I even ask you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'By expectation and insight. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***, and the words of Rasool-Allah<sup>-saww</sup>: 'Fear the insight of a Momin for he looks by the Light of Allah<sup>-azwj</sup>?' I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, so inform me regarding my questions'.

33 مجمع البيان 6: 448

قال: أردت ان تسألني عن رسول الله صلى الله عليه وآله لم لم يطق حمله علي " ع " عند حط الاصنام من سطح الكعبة مع قوته وشدته وما ظهر منه في قلع باب القموص بخير والرمي به إلى ورائه اربعين ذراعا وكان لا يطيق حمله اربعون رجلا وقد كان رسول الله صلى الله عليه وآله يركب الناقة والفرس والحمار، وركب البراق ليلة المعراج وكل ذلك دون علي في القوة والشدة، قال: فقلت له عن هذا والله اردت ان اسألك يا بن رسول الله فاجبرني

He<sup>-asws</sup> said: 'You intend to ask me about Rasool-Allah<sup>-saww</sup> as to why did he<sup>-saww</sup> carry Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> to bring down the idols from the surface of the Kabah, when he<sup>-asws</sup> had the strength and the intensity which he<sup>-asws</sup> displayed when he<sup>-asws</sup> ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah<sup>-saww</sup> had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali<sup>-asws</sup> in strength and intensity?' I said, 'By Allah<sup>-azwj</sup>, this is what I intended to ask you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, so inform me'.

فقال: ان عليا عليه السلام برسول الله تشرف وبه ارتفع وبه وصل إلى ان اطفأ نار الشرك وابطل كل معبود من دون الله عزوجل ولو علاه النبي صلى الله عليه وآله لحط الاصنام لكان عليه السلام بعلي مرتفعا وتشريفا وواصلا إلى حط الاصنام ولو كان ذلك كذلك لكان أفضل منه ألا ترى ان عليا عليه السلام قال: لما علوت ظهر رسول الله صلى الله عليه وآله شرفت وارتفعت حتى لو شئت ان انال السماء لنتها

So he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> had nobility with Rasool-Allah<sup>-saww</sup>, and by it he<sup>-asws</sup> was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah<sup>-azwj</sup> Mighty and Majestic. And had the Prophet<sup>-saww</sup> been raised for the bringing down of the idols, it would have been by Ali<sup>-asws</sup> that he<sup>-saww</sup> would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he<sup>-asws</sup> would have been higher than him<sup>-saww</sup>. Have you not seen that Ali<sup>-asws</sup> said: 'When I<sup>-asws</sup> was raised upon the shoulders of Rasool-Allah<sup>-saww</sup>, I<sup>-asws</sup> was ennobled and raised to the extent that if I<sup>-asws</sup> had so desire to, I<sup>-asws</sup> would have touched the sky.

أما علمت ان المصباح هو الذي يهتدى به في الظلمة وانبعثت فرعه من أصله، وقد قال علي عليه السلام أنا من احمد كالضوء من الضوء،

But, do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source. And Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am from Ahmad<sup>-saww</sup> like the Illumination is from the illumination'.

أما علمت ان محمدا وعليهما صلوات الله عليهما كانا نورا بين يدي الله عزوجل قبل خلق الخلق بألفي عام وان الملائكة لما رأت ذلك النور رأت له اصلا قد تشعب منه شعاع لامع فقالت: إلهنا وسيدنا ما هذا النور؟ فأوحى الله تبارك وتعالى إليهم هذا نور من نوري أصله نبوة وفرعه إمامة، أما النبوة فلمحمد عبدي ورسولي وأما الامامة فلعلي حجتني وولي ولولاهما ما خلقت خلقي،

But, do you know that Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> were two Lights in front of Allah<sup>-azwj</sup> Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: 'Our Allah<sup>-azwj</sup>, and our Master<sup>-azwj</sup>! What is this Light?' So Allah<sup>-azwj</sup> Blessed and High Revealed unto them: "This is a Light from My<sup>-azwj</sup> Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad<sup>-saww</sup>, My<sup>-azwj</sup> servant, and My<sup>-azwj</sup> Rasool<sup>-saww</sup>. And as for the Imamate, so it is for Ali<sup>-asws</sup>, My<sup>-azwj</sup> Proof, and My<sup>-azwj</sup> Guardian. And had it not been for these two<sup>-asws</sup>, I<sup>-azwj</sup> would not have Created My<sup>-azwj</sup> creation".

اما علمت ان رسول الله صلى الله عليه وآله رفع يد علي "ع" بغدير خم حتى نظر الناس إلى بياض إبطيهما فجعله مولى المسلمين وإمامهم

But do you know that Rasool-Allah<sup>-saww</sup> raised the hand of Ali<sup>-asws</sup> at Ghadeer Khumm, to the extent that the people looked at the whiteness of his<sup>-asws</sup> two arms. So he<sup>-asws</sup> was made to be a Master of the Muslims and their Imam<sup>-asws</sup>.

وقد احتمل الحسن والحسين عليهما السلام يوم حظيرة بني النجار فلما قال له بعض أصحابه ناولني احدهما يارسول الله قال: نعم الراكبان وابوهما خير منهما،

And he<sup>-saww</sup> had carried Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> on the day of Hazeera of the Clan of Najjar. So when one of his<sup>-saww</sup> companions said, 'Let me carry one<sup>-asws</sup> of them<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>', he<sup>-saww</sup> said: 'These two<sup>-asws</sup> are the best of the riders and the father<sup>-asws</sup> of these two<sup>-asws</sup> is better than these two<sup>-asws</sup>'.

وانه صلى الله عليه وآله كان يصلي بأصحابه فاطال سجدة من سجدياته فلما سلم قيل له يارسول الله لقد اطلت هذه السجدة فقال صلى الله عليه وآله ان ابني ارتحلني فكرهت ان اعاجله حتي ينزل، وإنما أراد بذلك صلى الله عليه وآله رفعهم وتشريفهم فالنبي صلى الله عليه وآله إمام ونبي وعلي "ع" إمام ليس بنبي ولا رسول فهو غير مطيق لحمل ائقال النبوة.

And he<sup>-saww</sup> was Praying with his<sup>-as</sup> companions, so he<sup>-saww</sup> prolonged a Prostration from his<sup>-saww</sup> Prostrations. So when he<sup>-saww</sup> greeted (at the end of the Prayers), it was said to him<sup>-as</sup>, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have prolonged this Prostration'. So he<sup>-saww</sup> said: 'My<sup>-saww</sup> two son<sup>-asws</sup> were riding upon me<sup>-saww</sup>, so I<sup>-saww</sup> disliked that I<sup>-asws</sup> should hasten them<sup>-asws</sup>, until they<sup>-asws</sup> descended (by themselves)'. But rather, what he<sup>-saww</sup> intended by that was to raise them<sup>-</sup>

asws, and their-asws nobility. So the Prophet-saww was an Imam-asws and a Prophet-saww, and Ali-asws was an Imam-asws and neither a Prophet-as nor a Rasool-as.

قال محمد بن حرب الهلالي: فقلت له زدني يا بن رسول الله فقال إنك لاهل للزيادة

Muhammad Bin Harb Al-Hilaly said, 'So I said to him-asws, 'O son-asws of Rasool-Allah-saww! Increase it for me'. So he-asws said: 'You are indeed deserving of the increase'.

ان رسول الله صلى الله عليه وآله حمل عليا عليه السلام على ظهره يريد بذلك أنه أبو ولده وإمام الأئمة من صلبه كما حول رداءه في صلاة الاستسقاء وأراد ان يعلم أصحابه بذلك انه قد تحول الجذب خصبا،

Rasool-Allah-saww carried Ali-asws upon his-saww shoulders, intending by that, that he-asws was the father-asws of his-saww (grand) sons, and an Imam-asws from the Imams-asws from his-asws back, just as overturning of his-saww cloak during the Prayer of Al-Istisqa'a (the rain), it is intended by that it be known by his-saww companions, that he-saww had overturned the famine'.

قال: قلت له زدني يا بن رسول الله صلى الله عليه وآله

He (the narrator) said, 'I said to him-asws, 'Increase it for me, O son-asws of Rasool-Allah-saww'.

فقال: احتمل رسول الله صلى الله عليه وآله عليا "ع" يريد بذلك ان يعلم قومه انه هو الذي يخفف عن ظهر رسول الله صلى الله عليه وآله ما عليه من الدين والعداات والاداء عنه من بعده،

So he-asws said: 'Rasool-Allah-saww carried Ali-asws, intending by that to let his-saww people know that he-asws would lighten from the shoulders of Rasool-Allah-saww, what is upon him-saww from the debts and the fulfilment of the promised made, from after him-saww'.

قال: فقلت له يا بن رسول الله صلى الله عليه وآله زدني

He (the narrator) said, 'I said to him-asws, 'O son-asws of Rasool-Allah-saww, Increase it for me'.

فقال: احتمله ليعلم بذلك انه قد احتمله وما حمل إلا لانه معصوم لا يحمل وزرا فتكون افعاله عند الناس حكمة وصوابا وقد قال النبي صلى الله عليه وآله لعلي يا علي ان الله تبارك وتعالى حملي ذنوب شيعتك ثم غفرها لي وذلك قوله تعالى (ليغفر لك ما تقدم من ذنبك وما تأخر)

So he-asws said: 'He-saww carried him-asws, to it would be known by that he-saww has carried him-asws, and has not carried except that he-asws was Infallible (sinless), and he-saww has not carried a burden, so that his-asws action would become one of wisdom, and correct. And the Prophet-saww had said to Ali-asws: 'O Ali-asws! Allah-azwj Blessed and High Loaded me-saww with the sins of

your<sup>-asws</sup> Shiah, then Forgave them for me<sup>-saww</sup>, and these are the Words of the Exalted: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2].**

ولما أنزل الله عزوجل إذا اهتديتم وعلي نفسي وأخي اطيعوا عليا فإنه مطهر معصوم لا يضل ولا يشقى ثم تلا هذه الآية: (قل أطيعوا الله وأطيعوا الرسول فإن تولوا فإنما عليه ما حمل وعليكم ما حملتم وإن تطيعوه تهتدوا وما على الرسول إلا البلاغ المبين).

And when Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **when you are guided to the right way [5:105]**, and Ali<sup>-asws</sup> is my<sup>-saww</sup> own self, and my<sup>-saww</sup> brother. Obey Ali<sup>-asws</sup>, for he<sup>-asws</sup> is Purified, Infallible, neither does he<sup>-asws</sup> stray nor does he<sup>-asws</sup> have a parallel'. Then he<sup>-saww</sup> recited this Verse: **Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]'**

قال محمد بن حرب الهلالي: ثم قال جعفر بن محمد "ع" أيها الأمير لو أخبرتك بما في حمل النبي صلى الله عليه وآله عليا عند حط الاصنام من سطح الكعبة من المعاني التي أرادها به لقلت ان جعفر بن محمد لمجنون فحسبك من ذلك ما قد سمعت

Muhammad Bin Harb Al-Hilaly said, 'Then Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'O you Emir! If I<sup>-asws</sup> were to inform you with what (all) the intended meanings were with regards to the Prophet<sup>-saww</sup> carrying Ali<sup>-asws</sup> during the bringing down of the idols from the roof of the Kabah, you would say that Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is insane. Therefore, let it suffice, what you have heard'.

فقمتم إليه وقبلت رأسه وقلت الله أعلم حيث يجعل رسالته.

So he stood up and kissed his<sup>-asws</sup> forehead and said, **Allah is more Knowing of where to Place His Message [6:124]'**.<sup>34</sup>

<sup>34</sup> Al Illal Al Sharaie – V 1 Ch 139 H 1

## APPENDIX-I

### Ahadith on the Mi’raj (Ascension)

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «جاء جبرئيل و ميكائيل و إسرافيل بالبراق إلى رسول الله (صلى الله عليه و آله)، فأخذ واحد باللجام و واحد بالركاب، و سوى الآخر عليه ثيابه، فتضععت البراق فلطمها جبرئيل (عليه السلام)، ثم قال لها: اسكني يا براق، فما ركبك نبي قبله، و لا يركبك بعده مثله- قال- فرقت به و رفعتة ارتفاعا ليس بالكثير، و معه جبرئيل (عليه السلام) يريه الآيات من السماء و الأرض.

Ali Bin Ibrahim said, ‘My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

‘Abu Abdullah<sup>-asws</sup> said: ‘Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup> came with Al-Buraaq (the ride) to Rasool-Allah<sup>-saww</sup>. So one of them<sup>-as</sup> grabbed the harness, and one of them (grabbed) the stirrup, and the other evened his<sup>-saww</sup> robe for him<sup>-saww</sup>. Al-Buraq became restless, so Jibraeel<sup>-as</sup> said to it: ‘Calm down, O Buraq, for no Prophet<sup>-saww</sup> has ridden you before him<sup>-saww</sup>, nor would any ride upon you after him<sup>-saww</sup>, the like of him<sup>-saww</sup>’. So it dispersed with him<sup>-saww</sup>, and rose up with him<sup>-saww</sup>, not much, and with him<sup>-saww</sup> was Jibraeel<sup>-as</sup>, showing him<sup>-saww</sup> the Signs from the sky and the earth.

قال (صلى الله عليه و آله): فبينما أنا في مسيري، إذ نادى مناد عن يميني: يا محمد. فلم أجبه، و لم ألتفت إليه، ثم نادى مناد عن يساري: يا محمد. فلم أجبه، و لم ألتفت إليه، ثم استقبلتني امرأة كاشفة عن ذراعيها، و عليها من كل زينة الدنيا، فقالت: يا محمد، انظرني حتى أكلمك. فلم ألتفت إليها، ثم سرت فسمعت صوتاً أفزعني، فجاوزت،

He<sup>-saww</sup> said: ‘So while I<sup>-saww</sup> was in my<sup>-saww</sup> journey, a Caller called out from my<sup>-saww</sup> right: ‘O Muhammad<sup>-saww</sup>!’ I<sup>-saww</sup> did not answer him, nor did I<sup>-saww</sup> turn towards him. Then a Caller called out from my<sup>-saww</sup> left: ‘O Muhammad<sup>-saww</sup>!’ I<sup>-saww</sup> did not answer him, and did not turn towards him. Then a woman faced me<sup>-saww</sup>, uncovering her arms, and upon her were all adornments of the world. So she said, ‘O Muhammad<sup>-saww</sup>! Look at me until I speak to you’. But I<sup>-saww</sup> did not turn towards her. Then a chill ran down my<sup>-saww</sup> spine when I<sup>-saww</sup> heard a sound which frightened me<sup>-saww</sup>, but I<sup>-saww</sup> ignored it.

فنزل بي جبرئيل، فقال: صل. فنزلت و صليت. فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت بطيبة، و إليها مهاجرتك.

So Jibraeel<sup>-as</sup> descended unto me<sup>-saww</sup> and said: ‘Pray *Salat*!’ So I<sup>-saww</sup> descended and prayed *Salat*. So he<sup>-as</sup> said to me: ‘Do you<sup>-saww</sup> know where you<sup>-saww</sup> have prayed *Salat*?’ So I<sup>-saww</sup> said: ‘No’. So he<sup>-as</sup> said: ‘You<sup>-saww</sup> have prayed *Salat* at Tayba, and to it is your<sup>-saww</sup> emigration’. Then I<sup>-saww</sup> rode.

ثم ركبت فمضينا ما شاء الله، ثم قال لي: انزل و صل. فنزلت و صليت، فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت بطور سيناء، حيث كلم الله موسى تكليما.

So time went by for what Allah<sup>-azwj</sup> so Desired, then he<sup>-as</sup> said to me<sup>-saww</sup>: 'Descend and pray *Salat*!' So I<sup>-saww</sup> descended and prayed *Salat*. So he<sup>-as</sup> said to me<sup>-saww</sup>: 'Do you<sup>-saww</sup> know where you<sup>-saww</sup> have prayed *Salat*? So I<sup>-saww</sup> said: 'No'. So he<sup>-as</sup> said: 'You<sup>-saww</sup> prayed *Salat* at (Mount) Toor of Sinai, where Allah<sup>-azwj</sup> Spoke to Musa<sup>-as</sup> with a Speech'.

ثم ركبت فمضينا ما شاء الله، ثم قال: انزل فصل. فنزلت و صليت. فقال لي: أ تدري أين صليت؟ فقلت: لا. فقال: صليت في بيت لحم. و بيت لحم بناحية بيت المقدس، حيث ولد عيسى بن مريم (عليه السلام).

Then I<sup>-saww</sup> rode, so time went by for what Allah<sup>-azwj</sup> so Desired. Then he<sup>-as</sup> said to me: 'Descend and pray *Salat*!' So I<sup>-saww</sup> descended and prayed. So he<sup>-as</sup> said me: 'Do you know where you<sup>-saww</sup> have prayed *Salat*? So I<sup>-saww</sup> said: 'No'. So he<sup>-as</sup> said: 'You<sup>-saww</sup> prayed *Salat* in Bayt Laham, And Bayt Laham is around Bayt Al Maqdas, where Isa Bin Maryam<sup>-as</sup> was born'.

ثم ركبت فمضينا حتى أتينا إلى بيت المقدس، فربطت البراق بالحلقة التي كانت الأنبياء تربط بها، فدخلت المسجد، و معي جبرئيل (عليه السلام) إلى جنبي، فوجدنا إبراهيم و موسى و عيسى (عليهم السلام)، فيمن شاء الله من أنبياء الله، قد جمعوا إلي، و أقيمت الصلاة، و لا أشك إلا و جبرئيل يستقدمنا، فلما استوتوا أخذ جبرئيل بعضدي، فقدمني فأتمتهم و لا فخر.

Then, I<sup>-saww</sup> rode, so we<sup>-as</sup> went by until we<sup>-as</sup> came to Bayt Al Maqdas. So Buraq went to a group where the Prophets<sup>-as</sup> were. I<sup>-saww</sup> entered the Masjid, and with me<sup>-saww</sup> was Jibraeel<sup>-as</sup> to my<sup>-saww</sup> side. We<sup>-as</sup> found Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup>, and Isa<sup>-as</sup>, and the ones whom Allah<sup>-azwj</sup> so Desired to, gathered around me<sup>-saww</sup>, and I<sup>-saww</sup> established the *Salat*, and I<sup>-saww</sup> not doubt except that Jibraeel<sup>-as</sup> would be leading us<sup>-as</sup>. So when they had evened themselves out, Jibraeel<sup>-as</sup> grabbed my<sup>-saww</sup> upper arm, and placed me<sup>-saww</sup> forward, so I<sup>-saww</sup> led them<sup>-as</sup>, and I<sup>-saww</sup> do not pride.

ثم أتاني الخازن بثلاثة أوان: إناء فيه لبن، و إناء فيه ماء، و إناء فيه خمر، فسمعت قائلاً يقول: إن أخذ الماء غرق و غرقت أمته، و إن أخذ الخمر غوى و غوت أمته، و إن أخذ اللبن هدي و هديت أمته. فأخذت اللبن فشربت منه، فقال جبرئيل: هديت و هديت أمتك.

Then the treasurer came to me with three containers – a container in which was milk, and a container in which was water, and a container in which was wine. So I<sup>-saww</sup> heard a speaker saying, 'If he<sup>-saww</sup> takes the water, he<sup>-saww</sup> would drown and his<sup>-saww</sup> community would drown with him<sup>-saww</sup>. And if he<sup>-saww</sup> takes the wine, he<sup>-saww</sup> would go astray and his<sup>-saww</sup> community would go astray. And if he<sup>-saww</sup> takes the milk, he<sup>-saww</sup> would be Guided, and his<sup>-saww</sup>



community would be Guided'. So I-saww took the milk and drank from it. So Jibraeel-as said: 'You-saww are Guided, and your-saww community is Guided!'

ثم قال لي: ماذا رأيت في مسيرك؟ قلت: ناداني مناد عن يميني. فقال لي: أ أو أجبتة؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي اليهود، لو أجبتة لتهودت أمتك من بعدك.

Then he-as said to me-saww: 'What did you-saww see in your-saww journey?' I-saww said: 'A Caller called out from my-saww right. So he-as said to me-saww: 'Did you-saww answer him?' So I-saww said: 'No, and I-azwj did not turn towards him either'. So he-as said: 'That was the Jewish caller. Had you-saww answered him, your-saww community would have become Jews from after you-saww'.

ثم قال: ماذا رأيت؟ قلت: ناداني مناد عن يساري. فقال: أ أو أجبتة؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي النصارى، لو أجبتة لتنصرت أمتك من بعدك.

Then he-as said: 'What did you-saww see?' I-saww said: 'A Caller called out to me-saww from my-saww left'. So he-as said: 'Did you-saww answer him?' I-saww said: 'No, and I-saww did not turn towards him either'. So he-as said: 'That was the Christian caller. Had you-saww answered him, your-saww community would have become Christians from after you-saww'.

ثم قال: ماذا استقبلك؟ فقلت: لقيت امرأة كاشفة عن ذراعيها، عليها من كل زينة الدنيا، فقالت: يا محمد، انظري حتى أكلمك. فقال لي: أ فكلمتها؟ فقلت: لم أكلمها، و لم ألتفت إليها. فقال: تلك الدنيا، و لو كلمتها لاختارت أمتك الدنيا على الآخرة.

Then he-as said: 'What did you-saww face?' So I-saww said: 'I-saww met a woman who had uncovered her arms, and upon her were every adornments of the world. She said, 'O Muhammad-saww! Look at me until I speak to you-saww'. So he-as said to me-saww: 'Did you-saww speak to her?' So I-saww said: 'I-saww did not speak to her, and did not turn towards her'. So he-as said: 'That is the world. Had you-saww spoken to her, your-saww community would have chosen the world over the Hereafter'.

ثم سمعت صوتاً أفزعني، فقال لي جبرئيل: أ تسمع، يا محمد؟ قلت: نعم. قال: هذه صخرة قذفتها عن شفير جهنم منذ سبعين سنة، فهذا حين استقرت.

Then I-saww heard a sound which terrified me-saww, so Jibraeel-as said to me-saww: 'Did you-saww hear, O Muhammad-saww! I-saww said: 'Yes'. He-as said: 'This is a rock which was cast from the brink of Hell seventy years ago, so this is where it has hit the bottom of it'.

قالوا: فما ضحك رسول الله (صلى الله عليه و آله) حتى قبض.

He-asws: 'So Rasool-Allah-saww did not laugh (after that), until he-saww passed away'.

قال (صلى الله عليه وآله): فصعد جبرئيل و صعدت معه إلى السماء الدنيا، و عليها ملك يقال له: إسماعيل، و هو صاحب الخطفة التي قال الله عز و جل: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ و تحته سبعون ألف ملك، تحت كل ملك سبعون ألف ملك،

He<sup>-saww</sup> said: 'So Jibraeel<sup>-as</sup> ascended, and I<sup>-saww</sup> ascended with him<sup>-as</sup>, to the sky of the world, and upon it was an Angel called Ismaeel, and he was in charge of the snatching which Allah<sup>-azwj</sup> Mighty and Majestic Speaks of: **Except one who snatches the snatch, so there pursues him a shooting star [37:10]**. And under him were seventy thousand Angels, and under each of those Angels were seventy thousand Angels.

فقال: يا جبرئيل، من هذا الذي معك؟ فقال: محمد رسول الله. قال: و قد بعث؟ قال: نعم. ففتح الباب، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و قال: مرحبا بالأخ [الناصح و النبي] الصالح.

So he said: 'O Jibraeel<sup>-as</sup>! Who is this one<sup>-saww</sup> with you<sup>-as</sup>?' So he<sup>-as</sup> said: 'Muhammad Rasool-Allah<sup>-saww</sup>'. He said: 'And he<sup>-saww</sup> had been Sent?' He<sup>-as</sup> said: 'Yes'. So he opened the gate. So I<sup>-saww</sup> greeted him and he greeted me<sup>-saww</sup>, and I<sup>-saww</sup> sought Forgiveness for him, and he sought Forgiveness for me<sup>-saww</sup>, and said: 'Welcome to the brother, the adviser and the righteous Prophet<sup>-saww</sup>'.

و تلقتني الملائكة حتى دخلت سماء الدنيا، فما لقيني ملك إلا ضاحكا مستبشرا حتى لقيني ملك من الملائكة، لم أر خلقا أعظم منه، كره المنظر، ظاهر الغضب، فقال لي مثل ما قالوا من الدعاء، إلا أنه لم يضحك، و لم أر فيه من الاستبشار ما رأيت ممن ضحك من الملائكة،

And the Angels kept meeting me<sup>-saww</sup> until I<sup>-saww</sup> entered the sky of the world. No Angel met me<sup>-saww</sup> except that he was laughing, joyful, until I<sup>-saww</sup> met and Angel from the Angles. I<sup>-saww</sup> had never seen a creature greater than it, unpleasant to view, manifesting the anger. So he said to me what the other said, except that he did not laugh, and I<sup>-saww</sup> did not see in him any joyfulness what I<sup>-saww</sup> had seen from the laughter of the other Angels.

فقلت: من هذا- يا جبرئيل- فإني قد فزعت منه؟ فقال: يجوز أن تفرح منه، و كلنا نفرح منه، إن هذا مالك خازن النار، لم يضحك قط، و لم يزل منذ ولاه الله جهنم يزداد كل يوم غضبا و غيظا على أعداء الله، و أهل معصيته، فينتقم الله به منهم، و لو ضحك إلى أحد كان قبلك أو كان ضاحكا إلى أحد بعدك لضحك إليك، و لكنه لا يضحك.

So I<sup>-saww</sup> said: 'Who is this – O Jibraeel<sup>-as</sup> – for I<sup>-saww</sup> am scared from him<sup>-saww</sup>?' So he<sup>-as</sup> said: 'It is permissible that you<sup>-saww</sup> should be scared from him, and all of us are scared of him. This is Maalik, the Keeper of the Fire. He does not laugh at all, and he has not ceased being increasingly angry and with full rage since Allah<sup>-azwj</sup> Made him the ruler of Hell and the people of the disobedience. Thus, Allah<sup>-azwj</sup> Takes Revenge upon them, by him. And had he laughed

with anyone before you<sup>-saww</sup>, or would be laughing with anyone after you<sup>-saww</sup>, he would have laughed with you<sup>-saww</sup>, but he does not laugh'.

فسلمت عليه، فرد علي السلام و بشرني بالجنة، فقلت لجبرئيل، و جبرئيل بالمكان الذي وصفه الله: مُطَاعٌ ثُمَّ أَمِينٌ: ألا تأمره أن يريني النار؟ فقال له جبرئيل: يا مالك، أر محمدا النار.

So I<sup>-saww</sup> greeted him, and he returned my<sup>-saww</sup> greeting, and gave me the good news of the Paradise. So I<sup>-saww</sup> said to Jibraeel<sup>-as</sup>, and Jibraeel<sup>-as</sup> was at the status which Allah<sup>-azwj</sup> has Described as: **Obeyed, then trustworthy [81:21]**: 'Will you<sup>-as</sup> not order him to show me the Fire?' So Jibraeel<sup>-as</sup> said to him: 'O Maalik! Show Muhammad<sup>-saww</sup> the Fire!'

فكشف عنها غطاءها، و فتح بابا منها، فخرج منها لهب ساطع في السماء، و فارت فارتفعت حتى ظننت ليتهاولني مما رأيت، فقلت: يا جبرئيل، قل له فليرد عليها غطاءها. فأمرها فقال لها: ارجعي. فرجعت إلى مكانها الذي خرجت منه.

So he uncovered its covering, and opened the gates from it. A flame came out from it shining in the sky, soaring up, until I<sup>-saww</sup> thought that it would engulf me<sup>-saww</sup> from what I<sup>-saww</sup> saw. So I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! Tell him to return the covering upon it'. So he<sup>-as</sup> ordered for it, and he said to it: 'Return!' So it returned to its place which it had come out from.

ثم مضيت فرأيت رجلا آدماء جسيما، فقلت: من هذا، يا جبرئيل؟ فقال: هذا أبوك آدم. فإذا هو تعرض عليه ذريته، فيقول: روح طيب و ريح طيبة، من جسد طيب،

Then I<sup>-saww</sup> went, and I<sup>-saww</sup> saw a man or wheatish complexion. So I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>?'. He<sup>-as</sup> said: 'This is your<sup>-saww</sup> father Adam<sup>-as</sup>. So when your<sup>-saww</sup> offspring were presented to him<sup>-as</sup>, he<sup>-as</sup> was saying: 'Good (male) soul, good (female) soul, ones with good bodies'.

ثم تلا رسول الله (صلى الله عليه و آله) سورة المطففين على رأس سبع عشرة آية: كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ وَ مَا أَذْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْقُومٌ إِلَى آخِرِهَا.

Then Rasool-Allah<sup>-saww</sup> recited Surah Al-Mutaffiffeen (Chapter 83), seventeen Verses from its start: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A labelled Book [83:20]** – up to its end.

قال: فسلمت على أبي آدم و سلم علي، و استغفرت له و استغفر لي، و قال: مرحبا بالابن الصالح، و النبي الصالح، و المبعوث في الزمن الصالح

He<sup>-saww</sup> said: 'So I<sup>-saww</sup> greeted my<sup>-saww</sup> father<sup>-as</sup> Adam<sup>-as</sup>, and he<sup>-as</sup> greeted me<sup>-saww</sup>, and I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup> and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>, and said: 'Welcome to the son<sup>-saww</sup> of the righteous, and the righteous Prophet<sup>-saww</sup>, and the one<sup>-saww</sup> Sent in the righteous era'.

ثم مررت بملك من الملائكة و هو جالس على مجلس، و إذا جميع الدنيا بين ركبتيه، و إذا بيده لوح من نور، مكتوب فيه كتاب ينظر فيه، و لا يلتفت يمينا و لا شمالا، مقبلا عليه كهيئة الحزين، فقلت: من هذا، يا جبرئيل؟

Then I<sup>-saww</sup> passed by an Angel from the Angels, and he was seated in a gathering, and the whole of the world was in between his knees. And in his hand was a Tablet of Light, in which was writing he was looking into. He was neither turning to the right nor to the left, facing towards it only, as if he was in grief. So I<sup>-saww</sup> said: 'Who is this, O Jibrael<sup>-as</sup>?'

فقال: هذا ملك الموت، دائب في قبض الأرواح. فقلت: يا جبرئيل، أدنني منه حتى أكلمه. فأدنانني منه، فسلمت عليه، و قال له جبرئيل: هذا محمد نبي الرحمة الذي أرسله الله إلى العباد،

So he<sup>-as</sup> said: 'This is the Angel of Death, allocated with the capturing of the souls'. So I<sup>-saww</sup> said: 'O Jibrael<sup>-as</sup>! Take me<sup>-saww</sup> closer to him until I<sup>-saww</sup> speak to him'. So he<sup>-saww</sup> took me<sup>-saww</sup> closer to him. I<sup>-saww</sup> greeted him, and Jibrael<sup>-as</sup> said to him: 'This is Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy whom Allah<sup>-azwj</sup> Sent to His<sup>-azwj</sup> servants'.

فرحب بي و حياني بالسلام، و قال: أبشر- يا محمد- فإني أرى الخير كله في أمتك. فقلت: الحمد لله المنان ذي النعم و الإحسان على عباده، ذلك من فضل ربي و رحمته علي.

He welcomed me<sup>-saww</sup>, and greeted me<sup>-saww</sup>, and said: 'Receive good news – O Muhammad<sup>-saww</sup> – for I see all the good in your<sup>-saww</sup> community'. So I<sup>-saww</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, the Bestower with the Bounties and the Favours upon His<sup>-azwj</sup> servants. That is from the Grace of my<sup>-saww</sup> Lord<sup>-azwj</sup>, and His<sup>-azwj</sup> Mercy upon me<sup>-saww</sup>'.

فقال جبرئيل: هو أشد الملائكة عملا. فقلت: أكل من مات، أو هو ميت فيما بعد هذا، تقبض روحه؟ قال: نعم. قلت: تراهم حيث كانوا و تشهدهم بنفسك؟ فقال: نعم.

Jibrael<sup>-as</sup> said: 'He is the most intense of the Angels in his work'. I<sup>-saww</sup> said: 'Everyone who dies, he dies after you capture his soul?' He said: 'Yes'. I<sup>-saww</sup> said: 'You see them where they are and are present yourself?' So he said: 'Yes'.

و قال ملك الموت: ما الدنيا كلها عندي فيما سخرها الله لي و مكني منها، إلا كالدرهم في كف الرجل، يقلبه كيف يشاء، و ما من دار إلا و أنا أتصفحها في كل يوم خمس مرات، و أقول إذا بكى أهل الميت على ميتهم: لا تبكوا عليه، فإن لي فيكم عودة و عودة حتى لا يبقى منكم أحد.

And (then) the Angel of Death said: 'What is this world in my presence which Allah<sup>-azwj</sup> Made to be subservient to me and has Enabled me from it, except like a Dirham (coin) in the palm of the man. He turns it howsoever he desires to. And there is none from the house except that I browse in it five times a day, and I say to the family of dead when they weep over their dead: 'Do not be weeping over him, for with regards to you all is the returning, the returning, until there does not remain any one from among you'.

قال رسول الله (صلى الله عليه و آله): كفى بالموت طامة، يا جبرئيل. فقال جبرئيل: إن ما بعد الموت أطم و أطم من الموت.

Rasool-Allah<sup>-saww</sup> said: 'Enough with the death, O Jibraeel<sup>-as</sup>'. So he<sup>-as</sup> said: 'There is nothing more sufficient after the death, and more sufficient than the death'.

قال: ثم مضيت فإذا أنا بقوم بين أيديهم موائد من لحم طيب و لحم خبيث، يأكلون اللحم الخبيث و يدعون الطيب، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون الحرام و يدعون الحلال، و هم من أمتك، يا محمد.

He<sup>-saww</sup> said: 'Then I<sup>-saww</sup> went, and was with a people in front of whom was good meat, and bad meat. They were eating the bad meat, and were leaving the good. So I<sup>-saww</sup> said: 'Who are they, O Jibraeel<sup>-as</sup>?'. So he<sup>-as</sup> said: 'They are the ones who were consuming the Prohibited and were leaving out the Permissible, and they are from your<sup>-saww</sup> community, O Muhammad<sup>-saww</sup>'

و قال رسول الله (صلى الله عليه و آله): ثم رأيت ملكا من الملائكة، جعل الله أمره عجبا، نصف جسده من النار و النصف الآخر ثلج، فلا النار تذيب الثلج و لا الثلج يطفى النار، و هو ينادي بصوت رفيع: سبحان الذي كف حر هذه النار فلا تذيب الثلج، و كف برد هذا الثلج فلا يطفى حر هذه النار، اللهم يا مؤلف بين الثلج و النار ألف بين قلوب عبادك المؤمنين.

And Rasool-Allah<sup>-saww</sup> said: 'Then I<sup>-saww</sup> saw an Angel from the Angels. Allah<sup>-azwj</sup> had Made his matter to be strange. Half of his body was from the fire and the other half was from the ice. Neither was the fire melting the ice, nor was the ice extinguishing the fire, and he was calling out in a loud voice: 'Glory be to Him<sup>-azwj</sup> who Restrains the heat of this fire, so it does not melt the ice, and restrains the cold of this ice, so it does not extinguish the heat of this fire! Our Allah<sup>-azwj</sup>! O Composer of a thousand compositions of the ice and the fire between the hearts of Your<sup>-azwj</sup> Momineen servants!'

فقلت: من هذا يا جبرئيل؟ فقال: هذا ملك وكله الله بأكناف السماوات و أطراف الأرضين، و هو أنصح ملائكة الله تعالى لأهل الأرض من عباده المؤمنين، يدعو لهم بما تسمع منه منذ خلق، و ملكان يناديان في السماء، أحدهما يقول: اللهم أعط كل منفق خلفاء، و الآخر يقول: اللهم أعط كل ممسك تلفاً.

So I<sup>-saww</sup> said: 'Who is this, O Jibrael<sup>-as</sup>?' He<sup>-as</sup> said: 'This is an Angel whom Allah<sup>-azwj</sup> has Allocated with the protection of the skies and the ends of the firmaments, and he is the adviser to the Angels of Allah<sup>-azwj</sup> the Exalted of the Momineen servants, supplicating for them with what he hears from them, since the creation. And two Angels call out in the sky, and one of them is saying: 'Our Allah<sup>-azwj</sup>! Replace the spending of every spender', and the other one is saying: 'Our Allah<sup>-azwj</sup>! Replace the damage of everyone who attaches himself to You<sup>-azwj</sup>'.

ثم مضيت فإذا أنا بأقوام لهم مشافر كمشافر الإبل، يقرض اللحم من جنوبهم و يلقى في أفواههم، فقلت: من هؤلاء يا جبرئيل؟ فقال: هؤلاء الهمازون اللمازون. ثم مضيت، فإذا أنا بأقوام ترسخ رؤوسهم بالصخر، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين ينامون عن صلاة العشاء.

Then I<sup>-saww</sup> went, and I<sup>-saww</sup> was with a people whose heads were bowed down due to the rocks, so I<sup>-saww</sup> said: 'Who are they, O Jibrael<sup>-as</sup>?' So he<sup>-as</sup> said: 'They are the ones who were sleeping during the evening *Salat*'.

ثم مضيت، فإذا أنا بأقوام تقذف النار في أفواههم، و تخرج من أدبارهم، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا و سيصلون سعيراً.

Then I<sup>-saww</sup> went, so I<sup>-saww</sup> was with a group of people, fire was being cast into their mouths, and it was coming out from their backs, so I<sup>-saww</sup> said: 'Who are they, O Jibrael<sup>-as</sup>?' So he<sup>-as</sup> said: They are the ones: **who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**'.

ثم مضيت، فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه، فقلت: من هؤلاء، يا جبرئيل؟ قال: هؤلاء الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس و إذا هم بسبيل آل فرعون، يعرضون على النار غدوا و عشياً، يقولون: ربنا متى تقوم الساعة؟

Then I<sup>-saww</sup> went, so I<sup>-saww</sup> was with a people, one of who wanted to stand up, but he was not able to due to the hugeness of his belly. So I<sup>-saww</sup> said: 'Who are they, O Jibrael<sup>-as</sup>?' He<sup>-as</sup> said: 'They are the ones: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275]**, and they were upon the way of the people of the Pharaoh<sup>la</sup>, being presented to the Fire morning and evening, saying, 'Our Lord<sup>-azwj</sup>! When will the Hour be Established?'

قال: ثم مضيت، فإذا أنا بنسوان معلقات بأثدائهن، فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الزواني، يورثن أموال أزواجهن أولاد غيرهم.

He<sup>-saww</sup> said: 'Then I<sup>-saww</sup> went, and I<sup>-saww</sup> was with women being suspended with their breasts. So I<sup>-saww</sup> said: 'Who are they, O Jibrael<sup>-as</sup>? So he<sup>-as</sup> said: 'The adulteresses, who were making to inherit the wealth from their husbands for the sons of others'.

ثم قال رسول الله (صلى الله عليه و آله): اشتد غضب الله على امرأة أدخلت على قوم في نسبهم من ليس منهم، فاطلع على عوراتهم و أكل خزائهم.

Then Rasool-Allah<sup>-saww</sup> said: 'The Anger of Allah<sup>-azwj</sup> is Intensified against the woman who includes upon a people, in their kinship, one who is not from them. So they see their nakedness and eat from their treasures'.

قال: ثم مررنا بملائكة من ملائكة الله عز و جل، خلقهم الله كيف شاء، و وضع وجوههم كيف شاء، ليس شيء من أطباق أجسادهم إلا و يسبح الله و يحمده من كل ناحية، بأصوات مختلفة، أصواتهم مرتفعة بالتحميد و البكاء من خشية الله، فس

Then we passed by an Angel from the Angels of Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> Created him howsoever He<sup>-azwj</sup> Desired to, and Placed their faces howsoever He<sup>-azwj</sup> so Desired to. There was nothing from the layers of their bodies but it Glorified Allah<sup>-azwj</sup> from every area, in different voices. Their voices were rising with the Praise, and the weeping from the fear of Allah<sup>-azwj</sup>.

ألت جبرئيل عنهم، فقال: كما ترى خلقوا، إن الملك منهم إلى جنب صاحبه ما كلمه قط، و لا رفعوا رؤوسهم إلى ما فوقها، و لا خفضوها إلى ما تحتهم خوفا من الله و خشوعا.

So I<sup>-saww</sup> asked Jibrael<sup>-as</sup> about them. He<sup>-as</sup> said: 'They have been Created as you<sup>-saww</sup> see. An Angel from among them does not speak at all to his companion by his side, nor do they raise their heads to what is above them, nor do they lower them to what is underneath them out of fear from Allah<sup>-azwj</sup> and their humility'.

فسلمت عليهم، فردوا علي إيماء برؤوسهم، لا ينظرون إلي من الخشوع، فقال لهم جبرئيل: هذا محمد نبي الرحمة أرسله الله إلى العباد رسولا و نبيا، و هو خاتم النبيين و سيدهم، أ فلا تكلمونه؟

So I<sup>-saww</sup> greeted them, and their replied to me<sup>-saww</sup> by the nodding of their heads, not looking towards me<sup>-saww</sup> from the fear. So Jibrael<sup>-as</sup> said to them: 'This is Muhammad<sup>-saww</sup>, Prophet<sup>-saww</sup> of Mercy. Allah<sup>-azwj</sup> Sent him<sup>-saww</sup> to the servants as a Rasool<sup>-saww</sup>, a Prophet<sup>-saww</sup>, and he<sup>-saww</sup> is the last of the Prophets<sup>-as</sup> and their Chief. Will you not be speaking to him<sup>-saww</sup>?'

قال: فلما سمعوا ذلك من جبرئيل، أقبلوا علي بالسلام و أكرموني و بشروني بالخير لي و لأمتي.

He<sup>-saww</sup> said: 'So when they heard that from Jibraeel<sup>-as</sup>, faced towards me<sup>-saww</sup> with the greetings, and honoured me<sup>-saww</sup>, and gave me<sup>-saww</sup> the good news with the goodness for me<sup>-saww</sup> and my<sup>-saww</sup> community'.

قال (صلى الله عليه و آله): ثم صعدنا إلى السماء الثانية، فإذا فيها رجلان متشابهان، فقلت: من هذان، يا جبرئيل؟ فقال لي: ابنا الخالة يحيى و عيسى. فسلمت عليهما و سلما علي، فاستغفرت لهما و استغفرا لي، و قالوا: مرحبا بالأخ الصالح و النبي الصالح،

He<sup>-saww</sup> said: 'Then we ascended to the second sky, so there was in it two men resembling each other. So I<sup>-saww</sup> said: 'Who are these two, O Jibraeel<sup>-as</sup>? So he<sup>-as</sup> said to me<sup>-saww</sup>: 'Two cousins, Yahya<sup>-as</sup> and Isa<sup>-as</sup>'. So I<sup>-saww</sup> greeted them both<sup>-as</sup>, and they both<sup>-as</sup> greeted me<sup>-saww</sup>. I<sup>-saww</sup> sought Forgiveness for both<sup>-as</sup> of them, and they both<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup> and said: 'Welcome to the righteous brother, and the righteous Prophet<sup>-saww</sup>!'

و إذا فيها من الملائكة مثل ما في السماء الأولى، و عليهم الخشوع، قد وضع الله وجوههم كيف شاء، ليس منهم ملك إلا يسبح الله و يحمده بأصوات مختلفة.

And in it (the second sky) were Angels the likes of which were in the first sky, and they had humility. Allah<sup>-azwj</sup> had Placed their faces howsoever He<sup>-azwj</sup> so Desired to. There was no Angel from them except that he Glorified Allah<sup>-azwj</sup>, and Praised Him<sup>-azwj</sup> in difference voices.

ثم صعدنا إلى السماء الثالثة، فإذا فيها رجل فضل حسنه على سائر الخلق كفضل القمر ليلة البدر على سائر النجوم،

Then we ascended to the third sky, so there was in it a man the preference of whose beauty over the rest of the creatures was like the preference of the moon on the night of the full moon over the rest of the stars.

فقلت: من هذا، يا جبرئيل؟ فقال: هذا أخوك يوسف. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، فقال: مرحبا بالنبي الصالح و الأخ الصالح و المبعوث في الزمن الصالح.

So I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>? So he<sup>-as</sup> said: 'This is your<sup>-saww</sup> brother Yusuf<sup>-as</sup>'. So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup>. And I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup>, and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>. He<sup>-as</sup> said: 'Welcome to the righteous Prophet<sup>-saww</sup> and the righteous brother, and the one Sent in the righteous era'.

و إذا فيها ملائكة عليهم من الخشوع مثل ما وصفت في السماء الأولى و الثانية، و قال لهم جبرئيل في أمري مثل ما قال للآخرين، و صنعوا بي مثل ما صنع الآخرون.



And in it (the third sky) were Angels who had humility similar to what was described with regards to the first and the second sky. And Jibraeel<sup>-as</sup> said to them regarding my<sup>-saww</sup> matter, similar to what he<sup>-as</sup> said to the ones in the other two, and did with me<sup>-saww</sup> what he<sup>-as</sup> did in the others.

ثم صعدنا إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس، رفعه الله مكانا عليا، فسلمت عليه و سلم علي و استغفرت له و استغفر لي،

Then we ascended to the fourth sky, and in it was a man, so I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>? He<sup>-as</sup> said: 'This is Idrees<sup>-as</sup>. Allah<sup>-azwj</sup> Raised him<sup>-as</sup> to an elevated position'. So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup>. And I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup> and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>.

و إذا فيها ملائكة عليهم من الخشوع مثل ما في السماوات، فبشروني بالخير لي و لأمتي. ثم رأيت ملكا جالسا على سرير، تحت يديه سبعون ألف ملك، تحت كل ملك سبعون ألف ملك. فوقع في نفس رسول الله (صلى الله عليه و آله) أنه هو، فصاح به جبرئيل، فقال: قم. فهو قائم إلى يوم القيامة.

And in it (the fourth sky) were Angels who had humility similar to what was in the (first three) skies. So they gave me the good news with the goodness for me<sup>-saww</sup> and for my<sup>-saww</sup> community. Then I<sup>-saww</sup> saw an Angel seated upon a couch; under his hand were seventy thousand Angels, and under each of these Angels were seventy thousand Angels'. So it occurred within Rasool-Allah<sup>-saww</sup> that he was him<sup>-as</sup> (Jibraeel<sup>-as</sup>), so Jibraeel<sup>-as</sup> shouted at him: 'Stand!' So he will be standing up to the Day of Judgement'.

ثم صعدنا إلى السماء الخامسة، فإذا فيها رجل كهل، عظيم العين، لم أر كهلا أعظم منه، حوله ثلثة من أمته فأعجبني كثرتهم، فقلت: من هذا، يا جبرئيل؟ فقال: هذا المحبب في قومه هارون بن عمران. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و إذا فيها من الملائكة الخشوع مثل ما في السماوات.

He<sup>-saww</sup> said: 'Then we ascended to the fifth sky, so there was an old man, with great eyes. I<sup>-saww</sup> had not seen a man older than him, and around him were a group of his community. So their great numbers astounded me, so I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>? So he<sup>-as</sup> said: 'This is the beloved one of his community Haroun Bin Imran<sup>-as</sup>'. So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup>, and I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup> and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>. And in it (the fifth sky) were Angels with humility similar to what was in the (other four) skies'.

ثم صعدنا إلى السماء السادسة، و إذا فيها رجل آدم، طويل، كأنه من شبوة، و لو أن عليه قميصين لنفذ شعره فيهما، فسمعته يقول: تزعم بنو إسرائيل أني أكرم ولد آدم على الله، و هذا رجل أكرم على الله مني

Then we ascended to the sixth sky, and in it was a tall man, as if he was from heads of a tribe (شبهة), and if he had two shirts upon him, his hair would have been carried in these two. So I<sup>-saww</sup> heard him saying: ‘The Children of Israel are alleging that I am the most honourable of the sons of Adam<sup>-as</sup>, to Allah<sup>-azwj</sup>, and here is a man<sup>-saww</sup> who is more honourable to Allah<sup>-azwj</sup> than I am!’

فقلت: من هذا، يا جبرئيل؟ فقال: هذا أخوك موسى بن عمران. فسلمت عليه و سلم علي، و استغفرت له و استغفر لي، و إذا فيها من ملائكة الخشوع مثل ما في السماوات.

So I<sup>-saww</sup> said: ‘Who is this, O Jibraeel<sup>-as</sup>?’ So he<sup>-as</sup> said: ‘This is your<sup>-saww</sup> brother Musa<sup>-as</sup> Bin Imran<sup>-as</sup>. So I<sup>-saww</sup> greeted him, and he<sup>-as</sup> greeted me<sup>-saww</sup>, and I<sup>-saww</sup> sought Forgiveness for him<sup>-as</sup> and he<sup>-as</sup> sought Forgiveness for me<sup>-saww</sup>. And in it (the sixth sky) were Angels with the humility similar to what was in the (other) skies’.

قال (صلى الله عليه و آله): ثم صعدنا إلى السماء السابعة، فما مررت بملك من الملائكة إلا قالوا: يا محمد، احتجم و أمر أمتك بالحجامة. و إذا فيها رجل أنشط الرأس و اللحية جالس على كرسي،

He<sup>-saww</sup> said: ‘Then we ascended to the seventh sky, so we did not pass by an Angel from the Angels except that they said: ‘O Muhammad<sup>-saww</sup>! Perform cupping and order your<sup>-saww</sup> community for the cupping!’ And in it was a man who was of dual-coloured head and beard, seated upon a chair.

فقلت: يا جبرئيل، من هذا الذي في السماء السابعة على باب البيت المعمور في جوار الله؟ فقال: هذا- يا محمد- أبوك إبراهيم، و هذا محلك و محل من اتقى من أمتك.

So I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>, who is this one in the seventh sky upon the gate of the Frequent House (البيت المعمور) in the closeness of Allah<sup>-azwj</sup>?’ So he<sup>-as</sup> said: ‘This – O Muhammad<sup>-saww</sup> – is your<sup>-saww</sup> father Ibrahim<sup>-as</sup>, and this is your<sup>-saww</sup> place and the place of the ones who are pious from your<sup>-saww</sup> community’.

ثم قرأ رسول الله (صلى الله عليه و آله): إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ، فسلمت عليه و سلم علي، و قال: مرحبا بالنبي الصالح، و الابن الصالح، و المبعوث في الزمن الصالح. و إذا فيها من الملائكة الخشوع مثل ما في السماوات، فبشروني بالخير لي و لأمتي.

Then Rasool-Allah<sup>-saww</sup> recited: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].*** So I<sup>-saww</sup> greeted him<sup>-as</sup> and he<sup>-as</sup> greeted me<sup>-saww</sup> and said: ‘Welcome to the righteous Prophet<sup>-saww</sup>, and the righteous son, and the one Sent in the righteous era. And in

it (the seventh sky) were Angels with the humility similar to what was in the (other) skies, and they gave me<sup>-saww</sup> the good news with the goodness for me<sup>-saww</sup> and my<sup>-saww</sup> community'.

قال رسول الله (صلى الله عليه وآله): و رأيت في السماء السابعة بحارا من نور يتلألأ، يكاد تألؤه يحطف بالأبصار، و فيها بحار مظلمة و بحار تلج ترعد، فكلما فرغت و رأيت هؤلاء سألت جبرئيل، فقال: أبشر يا محمد، و اشكر كرامة ربك، و اشكر الله بما صنع إليك.

Rasool-Allah<sup>-saww</sup> said: 'And I<sup>-saww</sup> saw in the seventh sky sparkling oceans of light, the sparkle of which almost takes away your vision, and in it were oceans of darkness, and oceans of ice with thunder. So when I<sup>-saww</sup> saw these, I<sup>-saww</sup> got scared and asked Jibraeel<sup>-as</sup>, so he<sup>-as</sup> said: 'Receive good news, O Muhammad<sup>-saww</sup>, and be thankful for the Prestige of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and thank Allah<sup>-azwj</sup> for what He<sup>-azwj</sup> has done with you<sup>-saww</sup>'.

قال: فثبتني الله بقوته و عونته حتى كثر قولي لجبرئيل و تعجبي، فقال جبرئيل: يا محمد، تعظم ما ترى؟ إنما هذا خلق من خلق ربك، فكيف بالخالق الذي خلق ما ترى، و ما لا ترى أعظم من هذا من خلق ربك؟ إن بين الله و بين خلقه تسعين ألف حجاب، و أقرب الخلق إلى الله أنا و إسرافيل، و بيننا و بينه أربعة حجب: حجاب من نور، و حجاب من ظلمة، و حجاب من غمام، و حجاب من الماء.

He<sup>-saww</sup> said: 'So Allah<sup>-azwj</sup> Made me<sup>-saww</sup> to be steadfast by His<sup>-azwj</sup> Strength and Support until it broke my<sup>-saww</sup> speech to Jibraeel<sup>-as</sup> and my<sup>-saww</sup> astonishment. So Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! You consider it great what you<sup>-saww</sup> see? But rather, this is a creation from the creation of your<sup>-saww</sup> Lord<sup>-azwj</sup>. So how would it be with the Creator Who Created what you<sup>-saww</sup> see, and what you<sup>-saww</sup> do not see is greater than this from the creation of your<sup>-saww</sup> Lord<sup>-azwj</sup>? Surely, in between Allah<sup>-azwj</sup> and the creatures are thousand Veils, and the creatures closest to Allah<sup>-azwj</sup> are I<sup>-as</sup> and Israfeel<sup>-as</sup>, and between us<sup>-as</sup> and between Him<sup>-azwj</sup> are four Veils – A Veil of Light, and a Veil of darkness, and a Veil of clouds, and a veil of water'.

قال (صلى الله عليه وآله): و رأيت من العجائب التي خلق الله و سخره على ما أراه، ديكا رجلاه في تخوم الأرضين السابعة، و رأسه عند العرش، و ملكا من ملائكة الله، خلقه الله كما أراد، رجلاه في تخوم الأرضين السابعة، ثم أقبل مصعدا حتى خرج في الهواء إلى السماء السابعة، و انتهى فيها مصعدا حتى انتهى قرنه إلى قرب العرش، و هو يقول: سبحان ربي حيثما كنت، لا تدري أين ربك من عظم شأنه، و له جناحان في منكبيه إذا نشرهما جاوزا المشرق و المغرب،

He<sup>-saww</sup> said: 'And I<sup>-saww</sup> saw from the wonders which Allah<sup>-azwj</sup> has Created, and Made it to be subservient upon what He<sup>-azwj</sup> Intended, a rooster whose feet are in the edge of the seven firmaments, and its head is in the Presence of the Throne, and it is an Angel from the Angels of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> has Created it just as He<sup>-azwj</sup> Intended to in the edges of the seven firmaments. Then it ascended until it went in the air to the seventh sky, and its ascension does

not end until it ends up near the Throne, and it is saying: 'Glorified is my Lord<sup>-azwj</sup> everywhere. You do not know where the Glory of your Lord<sup>-azwj</sup> is the Greatest'. It has two wings in its shoulders. If it were to display them, they would exceed the east and the west.

فإذا كان في السحر، نشر ذلك الديك جناحيه و خفق بهما و صرخ بالتسبيح، يقول: سبحان الله الملك القدوس، سبحان الله الكبير المتعال، لا إله إلا الله الحي القيوم. و إذا قال ذلك سبحت ديوك الأرض كلها، و خفقت بأجنحتها، و أخذت في الصراخ، فإذا سكّت ذلك الديك في السماء سكّنت ديوك الأرض كلها، و لذلك الديك زغب أخضر و ريش أبيض كأشدّ بياض، ما رأيته قط، و له زغب أخضر أيضا تحت ريشه الأبيض كأشدّ خضرة، ما رأيته قط.

So when it is the dawn, that rooster displays its wings, and flaps with it, and shouts out its Glorification saying: 'Glory be to Allah<sup>-azwj</sup>, the King, the Holy! Glory be to Allah<sup>-azwj</sup> the Great, the most Exalted! There is not God except for Allah<sup>-azwj</sup>, the Living, the Eternal!' So when it says that, all the roosters of the earth Glorify Allah<sup>-azwj</sup>, and flap their wings, and join up with the scream. So when that rooster becomes silent, all the roosters of the earth become silent with it. And for that rooster is green fluff and white feathers of such extreme whiteness which have not been seen at all. And there is also green fluff underneath is jaw of extreme greenness, which has not been seen at all'.

قال (صلى الله عليه و آله): ثم مضيت مع جبرئيل (عليه السلام)، فدخلت البيت المعمور، فصليت فيه ركعتين، و معي أناس من أصحابي عليهم ثياب جدد، و آخرون عليهم ثياب خلقان، فدخل أصحاب الجدد و جلس أصحاب الخلقان، ثم خرجت، فانقاد لي نهران: نهر يسمى الكوثر، و نهر يسمى الرحمة، فشربت من الكوثر و اغتسلت من الرحمة،

He<sup>-saww</sup> said: 'Then I<sup>-saww</sup> went with Jibraeel<sup>-as</sup> and entered Frequent House (المعمور البيت). So I<sup>-saww</sup> prayed two Cycles *Salat* therein, and with me<sup>-saww</sup> were a people from my<sup>-saww</sup> companions upon whom were new clothes, and others had worn out clothes. So the ones with the new clothes came up and confined the ones with the worn out clothes, then went out. Two Rivers were submitted to me<sup>-saww</sup> – a River called Al Kawsar, and a River called Al Rahmat. So I<sup>-saww</sup> drank from Al Kawsar and bathed in Al-Rahmat.

ثم انقادا لي جميعا حتى دخلت الجنة فإذا على حافتيها بيوت و بيوت أزواجي، و إذا ترابها كالمسك، فإذا جارية تنغمس في أنهار الجنة، فقلت: لمن أنت، يا جارية؟ قالت: لزيد بن حارثة. فبشرته بها حين أصبحت،

Then everything was submitted to me<sup>-saww</sup> until I<sup>-saww</sup> entered the Paradise. So there was upon its edges was my<sup>-saww</sup> house and the houses of my<sup>-saww</sup> wives. And its dust is like the Musk, and there was a maiden immersed in the Rivers of the Paradise. So I<sup>-saww</sup> said: 'Who are you for, O maiden?' She said, 'For Zayd Bin Harisa'. So I<sup>-saww</sup> gave him the good news of it in the morning.

و إذا بطيرها كالبحر، و إذا رمانها مثل الدلاء العظام، و إذا شجرة لو أرسل طائر في أصلها ما دارها سبعمائة سنة، و ليس في الجنة منزل إلا و فيه فن منها، فقلت: ما هذه، يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله: طُوبَى لَهُمْ وَ حُسْنُ مَآبٍ.

And therein were weird and wonderful birds, and its pomegranates were like the buckets. And there was such a tree that if a bird were to be sent from its roots to its branches, it would take it seven hundred years, and there is no house in the Paradise except in it is a branch from it. So I<sup>-saww</sup> said: ‘What is this, O Jibrael<sup>-as</sup>?’ So he<sup>-as</sup> said: ‘This is the Tooba tree. Allah<sup>-azwj</sup> Says: **(the tree of) Tooba would be for them and an excellent resort [13:29]**’.

قال رسول الله (صلى الله عليه و آله): فلما دخلت الجنة، رجعت إلى نفسي فسألت جبرئيل عن تلك البحار و هولها و أعاجيبها، قال: هي سرادقات الحجب التي احتجب الله بها، و لو لا تلك الحجب لهُتِك نور العرش كل شيء فيه.

Rasool-Allah<sup>-saww</sup> said: ‘So when I<sup>-saww</sup> entered the Paradise, I<sup>-saww</sup> returned to myself<sup>-saww</sup>, and I<sup>-saww</sup> asked Jibrael<sup>-as</sup> about those oceans, and their surroundings, and their wonders. He<sup>-as</sup> said: ‘These are pavilions of Veils by which Allah<sup>-azwj</sup> Veils Himself<sup>-azwj</sup>, and had those Veils not been there, the Light of the Throne would have Violated everything in it’.

و انتهيت إلى سدرة المنتهى، فإذا الورقة منها تظل أمة من الأمم، فكنت منها كما قال الله تبارك و تعالى: قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And I<sup>-saww</sup> ended up at the Lote Tree (سدرة المنتهى), and a leaf from it can shade a community from the communities. So I<sup>-saww</sup> was from it, as Allah<sup>-azwj</sup> Blessed and Exalted Said: **So he was (at a distance of) two bows or nearer [53:9]**’.

فقال رسول الله (صلى الله عليه و آله): يا رب أعطيت أنبياءك فضائل فأعطني، فقال الله: قد أعطيتك فيما أعطيتك كلمتين من تحت عرشي: لا حول و لا قوة إلا بالله، لا منجى منك إلا إليك.

Then Rasool-Allah<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Granted Your<sup>-azwj</sup> Prohets<sup>-as</sup>, so (now) Grant me<sup>-saww</sup>!’ So Allah<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Grant you<sup>-saww</sup> two Words from underneath the Throne – There is no Might nor Strength except by Allah<sup>-azwj</sup>; There is no Refuge from You<sup>-azwj</sup> except with You<sup>-azwj</sup>’.

ثم سمعت الأذان، فإذا ملك يؤذن لم ير في السماء قبل تلك الليلة، ثم أمت الملائكة في السماء كما أمت الأنبياء في بيت المقدس، قال: ثم غشيتني ضبابة فخررت ساجدا، فناداني ربي: أي قد فرضت على كل نبي كان قبلك خمسين صلاة، و فرضتها عليك و على أمتك، فقم بما أنت في أمتك.

Then I<sup>-saww</sup> heard the Azaan. There was an Angel Calling *Salat*, who had not been seen in the sky before that night. Then I<sup>-saww</sup> led (in the Prayer) the Angels in the sky in the *Salat* just as I<sup>-saww</sup> had led the Prophets<sup>-as</sup> at Bayt Al Maqdas. Then I<sup>-saww</sup> was overwhelmed and fell down in

Sajdah, so my<sup>-saww</sup> Lord<sup>-azwj</sup> Called out to me<sup>-saww</sup>: "I<sup>-azwj</sup> had Obligated upon every Prophet<sup>-as</sup> who was before you<sup>-saww</sup>, fifty *Salats* (daily), and I<sup>-azwj</sup> Obligate these upon you<sup>-saww</sup> and upon your<sup>-saww</sup> community, there you<sup>-saww</sup> establish these in your<sup>-saww</sup> community".

فقال رسول الله (صلى الله عليه و آله): فانحدرت حتى مررت بإبراهيم فلم يسألني عن شيء، حتى انتهيت إلى موسى، فقال: ما صنعت، يا محمد؟ فقلت: قال ربي: فرضت على كل نبي كان قبلك خمسين صلاة، و فرضتها عليك و على أمتك.

So Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> descended until I<sup>-saww</sup> passed by Ibrahim<sup>-as</sup>, but he<sup>-as</sup> did not ask me<sup>-saww</sup> about anything, until I<sup>-saww</sup> ended up to Musa<sup>-as</sup>. So He<sup>-as</sup> said: 'What happened, O Muhammad<sup>-saww</sup>?' So I<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Said: "I<sup>-azwj</sup> had Obligated upon every Prophet<sup>-as</sup> who was before you<sup>-saww</sup>, fifty *Salats* (daily), and I<sup>-azwj</sup> Obligate these upon you<sup>-saww</sup> and upon your<sup>-saww</sup> community".

فقال موسى: يا محمد، إن أمتك آخر الأمم و أضعفها، و إن ربك لا يرد عليك شيئا، و إن أمتك لا تستطيع أن تقوم بها، فارجع إلى ربك فسله التخفيف لأمتك.

So Musa<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> community is the last of the communities, and the weakest of them all, and your<sup>-saww</sup> would never Refuse you<sup>-saww</sup> anything, and your<sup>-saww</sup> community would not be able to establish these. Therefore, return to your<sup>-saww</sup> Lord<sup>-azwj</sup>, and ask Him<sup>-azwj</sup> for the Lightening for your<sup>-saww</sup> community'.

فرجعت إلى ربي حتى انتهيت إلى سدرة المنتهى، فخررت ساجدا، ثم قلت: فرضت علي و على امتي خمسين صلاة، و لا أطيق ذلك و لا امتي، فخفف عني. فوضع عني عشرا فرجعت إلى موسى فأخبرته، فقال: إرجع، لا تطيق.

So I<sup>-saww</sup> returned until I<sup>-saww</sup> ended up at the Lote Tree, and fell down in Sajdah. Then I<sup>-saww</sup> said: 'You<sup>-azwj</sup> Obligated upon me<sup>-saww</sup> and my<sup>-saww</sup> community fifty (daily) *Salats*, and I<sup>-saww</sup> cannot tolerate it, nor can my<sup>-saww</sup> community. Therefore, Lighten it from me<sup>-saww</sup>'. So He<sup>-azwj</sup> Reduced ten from me<sup>-saww</sup>. Then I<sup>-saww</sup> returned to Musa<sup>-as</sup> and informed him<sup>-as</sup> of it. He<sup>-as</sup> said: 'Return! It will not be tolerated'.

فرجعت إلى ربي فسألته، فوضع عني عشرا، فرجعت إلى موسى فأخبرته، فقال: إرجع، و في كل رجعة أرجع إليه آخر ساجدا، حتى رجع إلى عشر صلوات.

So I<sup>-saww</sup> returned to my<sup>-saww</sup> Lord<sup>-azwj</sup> and asked Him<sup>-azwj</sup>. So He<sup>-azwj</sup> Reduced ten from me<sup>-saww</sup>. Then I<sup>-saww</sup> returned to Musa<sup>-as</sup> and informed him<sup>-as</sup> of it. He<sup>-as</sup> said: 'Return!' And during every return to Him<sup>-azwj</sup> with another Sajdah, I<sup>-saww</sup> returned with a reduction of ten *Salats*, until it was ten *Salats*.

فرجعت إلى موسى فأخبرته، فقال: لا تطيق. فرجعت إلى ربي فوضع عني خمسا، فرجعت إلى موسى فأخبرته، فقال: لا تطيق. فقلت: قد استحييت من ربي، و لكن أصبر عليها.

So I<sup>-saww</sup> returned to Musa<sup>-as</sup> and informed him<sup>-as</sup> about it, so he<sup>-as</sup> said: 'It cannot be tolerated'. So I<sup>-saww</sup> returned to my<sup>-saww</sup> Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> reduced five from me<sup>-saww</sup>. Then I<sup>-saww</sup> returned to Musa<sup>-as</sup> and informed him<sup>-as</sup> about it. So he<sup>-as</sup> said: 'It cannot be tolerated!' So I<sup>-saww</sup> said: 'I<sup>-saww</sup> am bashful from my<sup>-saww</sup> Lord<sup>-azwj</sup>, and I<sup>-saww</sup> would be patient over these now.

فناداني مناد: كما صبرت عليها، فهذه الخمس بخمسين، كل صلاة بعشر، من هم من أمتك بحسنة يعملها فعملها كتبت له عشرا، و إن لم يعملها كتبت له عشرا، و إن لم يعملها كتبت له واحدة، و من هم من أمتك بسيئة يعملها كتبت عليه واحدة، و إن لم يعملها لم أكتب عليه شيئا».

Then a Caller called out to me<sup>-saww</sup>: 'If you<sup>-saww</sup> are patient upon these, so these five would be (multiplied by) fifty, each *Salat* by ten. The one who is from your<sup>-saww</sup> community who does these with good deeds, it would be Written ten for him, and if he does not do these good deeds, one would be Written for him. And the one from your<sup>-saww</sup> community who does an evil deed, one would be written for him, and if he does not do it, nothing would be written for him'.

فقال الصادق (عليه السلام): «جزى الله موسى عن هذه الامة خيرا». فهذا تفسير قوله تعالى: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا إِلَى آخِر الآية.

Al-Sadiq<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Recompense Musa<sup>-as</sup> with goodness, from this community'. So, this is the *Tafseer* (explanation) of the Words of the Exalted: **Glorified is He Who Journeyed His Servant on a night [17:1]** - up to the end of the Verse'.<sup>35</sup>

## Second Hadith on Ascension:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا عُرِجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْتَهَى بِهِ جِبْرِيلُ إِلَى مَكَانٍ فَحَلَّى عَنْهُ فَقَالَ لَهُ يَا جِبْرِيلُ تُخَلِّينِي عَلَى هَذِهِ الْحَالَةِ فَقَالَ امْضِ فَوَ اللَّهُ لَقَدْ وَطِئْتَ مَكَانًا مَا وَطِئَهُ بَشَرٌ وَ مَا مَسَى فِيهِ بَشَرٌ قَبْلَكَ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

تفسير القتي 2: 3. 35

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'When there was an Ascension (Mi'raj) with Rasool-Allah<sup>-saww</sup>, Jibraeel<sup>-as</sup> ended up with him<sup>-saww</sup> to a place, and he<sup>-as</sup> isolated from him<sup>-saww</sup>. So he<sup>-saww</sup> said to him<sup>-as</sup>: 'O Jibraeel<sup>-as</sup>! You<sup>-as</sup> are isolating from me<sup>-saww</sup> upon this state?' So he<sup>-as</sup> said: 'Carry on, for by Allah<sup>-azwj</sup>, you<sup>-saww</sup> are treading in a place in which no person has trod upon and no person has walked in it before you<sup>-saww</sup>'.<sup>36</sup>

### Third Hadith on Ascension:

و عنه، قال: حدثنا أحمد بن هودبة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري عن محمد بن عبد الله، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): ليلة أسري في إلى السماء صرت إلى السماء صرت إلى سدة المنتهى، فقال لي: جبرئيل، تقدم يا محمد،

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamad Al-Ansary, from Muhammad Bin Abdullah,

'Abu Abdullah<sup>-asws</sup> Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'On the night of the Ascension (Mi'raj), I<sup>-saww</sup> came to the sky, and (then arrived above) the sky, and came to the Lote Tree (سدة المنتهى). So Jibraeel<sup>-as</sup> said to me<sup>-saww</sup> (and said) 'Proceed, O Muhammad<sup>-saww</sup>!'

فدنوت دنوة- و الدنوة مد البصر- فأريت نورا ساطعا، فخررت لله ساجدا، فقال لي: يا محمد، من خلفت في الأرض؟

So I<sup>-saww</sup> advanced an advance – and the advance was as far as the eye could see – and I<sup>-saww</sup> saw a brilliant Light, so I<sup>-saww</sup> fell down in Sajdah to Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Said to me<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Whom have you<sup>-saww</sup> left behind (in your<sup>-saww</sup> place) in the earth?'

قلت يا ربي أعد لها و أصدقها و أبرها و آمنها علي بن أبي طالب، وصبي و وارثي، و خليفتي في أهلي. فقال لي: أقرئه مني السلام، و قل له: إن غضبه عز، و رضاه حكم.

I<sup>-saww</sup> said, 'O my<sup>-saww</sup> Lord<sup>-azwj</sup>! I<sup>-saww</sup> have left for it, and ratified for it, and fulfilled it, and entrusted it to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> as my<sup>-saww</sup> successor, and my<sup>-saww</sup> inheritor, and my<sup>-saww</sup> Caliph in my<sup>-saww</sup> Family'. So He<sup>-azwj</sup> Said to me<sup>-saww</sup>: 'Convey to him<sup>-asws</sup> the Greetings from Me<sup>-azwj</sup>, and tell him<sup>-asws</sup>: 'His<sup>-asws</sup> strike is mighty and his<sup>-asws</sup> approval is wise'.

يا محمد، إني أنا الله لا إله إلا أنا العلي الأعلى، و هبت لأخيك اسما من أسمائي، فسميته، عليا، و أنا العلي الأعلى:

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 111 H 12



O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except Me<sup>-azwj</sup>, the most Exalted of the exalted ones, and I<sup>-azwj</sup> have Gifted to your<sup>-saww</sup> brother<sup>-asws</sup> a Name from My<sup>-azwj</sup> Names, so I<sup>-azwj</sup> Named him<sup>-asws</sup> Ali<sup>-asws</sup>, and I<sup>-azwj</sup> am the most Exalted of the exalted ones.

يا محمد، إني أنا الله لا إله إلا أنا فاطر السماوات والأرض، وهبت لابنتك اسمًا من أسمائي، فسميتها فاطمة، وأنا فاطر كل شيء، .

O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except for Me<sup>-azwj</sup>, the Originator of the Skies and the earth. And I<sup>-azwj</sup> have Gifted to your<sup>-saww</sup> daughter<sup>-asws</sup> a Name from My<sup>-azwj</sup> Names, so I<sup>-azwj</sup> Named her Fatima<sup>-asws</sup>, and I<sup>-azwj</sup> am the Originator of everything.

يا محمد، إني أنا الله لا إله إلا أنا الحسن والبلاء، وهبت لسبطيك اسمين من أسمائي، فسميتهما الحسن والحسين، وأنا الحسن البلاء.

O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except for Me<sup>-azwj</sup>, I<sup>-azwj</sup> am the Beauty spread out, and have Gifted two Names from My<sup>-azwj</sup> Names, so I<sup>-azwj</sup> Named them Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and I<sup>-azwj</sup> am the Beauty spread out".

قال: فلما حدث النبي (صلى الله عليه وآله) قريشا بهذا الحديث، قال قوم: ما أوحى الله إلى محمد بشيء، وإنما تكلم هو عن نفسه،

He<sup>-asws</sup> said: 'So when the Prophet<sup>-saww</sup> narrated this Hadeeth to the Quraysh, the people said, 'Allah<sup>-azwj</sup> has not Revealed to Muhammad<sup>-saww</sup> anything. But rather, he<sup>-saww</sup> speaks from his<sup>-saww</sup> own self'.

فأنزل الله تبارك وتعالى تبيان ذلك والنجم إذا هوى ما ضلَّ صاحبكم وما غوى وما ينطق عن الهوى إن هو إلا وحي يوحى عَلَّمَهُ شَدِيدُ الْقُوَى».

Therefore Allah<sup>-azwj</sup> Blessed and Exalted Revealed the explanation of that: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]**<sup>37</sup>.

تأويل الآيات 2: 624 / 7. 37

## Some additional Hadith on Ascension:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقُمَاطِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ (صلى الله عليه وآله) قَالَ يَا رَبِّ مَا حَالُ الْمُؤْمِنِ عِنْدَكَ قَالَ يَا مُحَمَّدُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَنْ وَفَاةِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Aban Bin Taghlub,

Abu Ja'far<sup>-asws</sup> has said: 'When there was Ascension (*Mi'raj*) with the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! What is the state of the *Momin* in Your<sup>-azwj</sup> Presence?' He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! The one who despises a friend of Mine<sup>-azwj</sup>, so he has declared a war against Me<sup>-azwj</sup> and I<sup>-azwj</sup> am the Quickest to Helping My<sup>-azwj</sup> friends and I<sup>-azwj</sup> do not Hesitate from anything which I<sup>-azwj</sup> Do like I<sup>-azwj</sup> Hesitate from the death of the *Momin*. He dislikes the death and I<sup>-azwj</sup> Dislike Disappointing him.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْغَنَى وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهْلَكَ وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْفَقْرُ وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهْلَكَ

And from My<sup>-azwj</sup> *Momineen* servants there is one for whom it is not correct except for the riches, and were I<sup>-azwj</sup> to Exchange it to other than that, he would be destroyed; and from My<sup>-azwj</sup> *Momineen* servants there is one for whom it is not correct except for the poverty, and were I<sup>-azwj</sup> to Exchange it to other than that, he would be destroyed.

وَ مَا يَتَقَرَّبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُجِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ إِذَا سَمِعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا إِنْ دَعَانِي أُجِبْتُهُ وَ إِنْ سَأَلَنِي أُعْطِيْتُهُ .

And a servant will not (be able to) come near to Me<sup>-azwj</sup> with anything more Beloved to Me<sup>-azwj</sup> than what I<sup>-azwj</sup> have Obligated upon him, and let him come closer to Me<sup>-azwj</sup> with the Optional (*Salāt*) until I<sup>-azwj</sup> Love him. So when I<sup>-azwj</sup> do Love him, I<sup>-azwj</sup> would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Answer him, and if he were to ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Give it to him<sup>38</sup>.

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 145 H 8

حَمْدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ( فَضَّلَ اللَّهُ الْجُمُعَةَ عَلَى غَيْرِهَا مِنَ الْأَيَّامِ وَإِنَّ الْجَنَانَ لَتَرْخَرِفُ وَ تُزَيِّنُ يَوْمَ الْجُمُعَةِ لِمَنْ أَتَاهَا وَ إِنَّكُمْ تَتَسَابِقُونَ إِلَى الْجَنَّةِ عَلَى قَدْرِ سَبْقِكُمْ إِلَى الْجُمُعَةِ وَ إِنَّ أَبْوَابَ السَّمَاءِ لَتُفْتَحُ لِصُغُودِ أَعْمَالِ الْعِبَادِ .

Muhammad in Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Preferred the Friday over the others from the days and that the Gardens (of Paradise) are decorated and adorned on the day of Friday for the ones who come to it, and you all would be preceding to the Paradise upon a measurement of your preceding to the Friday; and that the Gates of the skies are opened for the ascension of the deeds of the servants'.<sup>39</sup>

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده، عن علي (عليه السلام) في قوله عز و جل: إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Ays Bin Dawood,

'Abu Al-Hassan<sup>-asws</sup> Al-Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> regarding the Words of the Mighty and Majestic: ***When the Lote Tree was overwhelmed by what overwhelmed it [53:16].***

قال: «إن النبي (صلى الله عليه و آله) لما أسري به إلى ربه، قال: وقف بي جبرئيل (عليه السلام) عند شجرة عظيمة، لم أر مثلاً لها، على كل غصن منها ملك، و على كل ورقة منها ملك، و على كل ثمرة منها ملك، و قد تجللتها نور من نور الله عز و جل،

He<sup>-asws</sup> said: 'When the Prophet<sup>-saww</sup> went on Ascension (Mi'raj) to his<sup>-saww</sup> Lord<sup>-azwj</sup>, he<sup>-saww</sup> said (about it): 'Jibrael<sup>-as</sup> paused with me<sup>-saww</sup> in the presence of a Magnificent Tree. I<sup>-saww</sup> had never seen the like of it before. Upon each of its branches was an Angel, and upon each of its leaves was an Angel, and upon each of its fruit was an Angel, and it was radiating Noor from the Noor of Allah<sup>-azwj</sup> Mighty and Majestic.

فقال جبرئيل [ (عليه السلام): هذه سدرة المنتهى، كان ينتهي الأنبياء قبلك إليها]، ثم لا يتجاوزونها، و أنت تجوزها إن شاء الله ليربك من آياته الكبرى، فاطمئن أيدك الله تعالى بالثبات حتى تستكمل كراماته، و تصير إلى جواره،

Jibrael<sup>-as</sup> said: 'This here is The Lote Tree (سدرة المنتهى). The Prophets<sup>-as</sup> before you<sup>-saww</sup> have ended up to here, then they<sup>-as</sup> never exceeded it, and you<sup>-saww</sup> exceed it, and if Allah<sup>-azwj</sup> so Desires, He<sup>-azwj</sup> will Show you<sup>-saww</sup> from the Greatest Signs. Be assured that Allah<sup>-azwj</sup> the

<sup>39</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 9

Exalted will Support you<sup>-saww</sup> to be steadfast until He<sup>-azwj</sup> Completes His<sup>-azwj</sup> Prestige (upon you<sup>-saww</sup>), and you<sup>-saww</sup> travel to His<sup>-azwj</sup> Nearness'.

ثم صعد بي إلى تحت العرش، فدلي إلي رفرف أخضر، ما أحسن أصفه، فرفعتني بإذن ربي، فصرت عنده، و انقطع عني أصوات الملائكة و دويهم، و ذهب المخاوف و الروعات، و هدأت نفسي و استبشرت، و جعلت أمتد و أنقبض، و وقع علي السرور و الاستبشار، و ظننت أن جميع الخلائق قد ماتوا، و لم أر غيري أحدا من خلقه،

Then I<sup>-saww</sup> ascended to be underneath the Throne, so a green flap approached me<sup>-saww</sup>, the beauty of which I<sup>-saww</sup> cannot describe, and it raised me<sup>-saww</sup> by the Permission of my<sup>-saww</sup> Lord<sup>-azwj</sup>. I went to be in His<sup>-azwj</sup> Presence, and the voices of the Angels and their sounds was cut off from me<sup>-asws</sup>, and the fears and the concerns went away from me<sup>-saww</sup> and I<sup>-saww</sup> calmed myself<sup>-saww</sup> and was encouraged, and I<sup>-saww</sup> extended myself<sup>-saww</sup> and was overcome by the delightfulness and the serenity of it all, and I<sup>-saww</sup> thought that the whole of the creation had died out, and I<sup>-saww</sup> did not see anyone apart from myself<sup>-saww</sup> from His<sup>-azwj</sup> Creatures.

فتركني ما شاء الله، ثم رد علي روحي فأفقت، و كان توفيقا من ربي أن غمضت عيني، و كل بصري و غشي عن النظر، فجعلت أبصر بقلبي كما أبصر بعيني، بل أبعد و أبلغ، و ذلك قوله تعالى: ما زاعَ البَصَرُ وَ ما طَغى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى و إنما كنت أبصر مثل محيط الإبرة نورا بيني و بين ربي لا تطيقه الأبصار.

So I<sup>-saww</sup> was left (in that situation) for as long as Allah<sup>-azwj</sup> so Desired to. Then He<sup>-azwj</sup> Returned my<sup>-saww</sup> soul back to me<sup>-saww</sup>, so I<sup>-saww</sup> came around, and it was a Guidance from my<sup>-saww</sup> Lord<sup>-azwj</sup> that my<sup>-saww</sup> eyes were closed, and every vision and look was covered. So I<sup>-saww</sup> went on to visualise with my<sup>-saww</sup> heart just as I<sup>-saww</sup> visualise with my<sup>-saww</sup> eyes. But it was more extensive and more profound, and these are the Words of the Exalted: ***The heart did not belie what it saw [53:11]***. But rather, I<sup>-saww</sup> was visualising a corridor of Light like a needle, between me<sup>-saww</sup> and my<sup>-saww</sup> Lord<sup>-azwj</sup>, which the sight cannot bear'.

فناداني ربي، فقال تبارك و تعالى: يا محمد. قلت: لبيك ربي و سيدي و إلهي لبيك. قال: [هل] عرفت قدرك عندي، و موضعك و منزلتك؟ قلت: نعم، يا سيدي. قال: يا محمد، هل عرفت موقعك مني و موقع ذريتك؟ قلت: نعم، يا سيدي،

So my<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted Called out to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>!" I<sup>-saww</sup> said: 'Here I<sup>-saww</sup> am my<sup>-saww</sup> Lord<sup>-azwj</sup>, and my<sup>-saww</sup> God<sup>-azwj</sup>, and my<sup>-saww</sup> Master<sup>-azwj</sup>!' He<sup>-azwj</sup> Said: "Do you<sup>-saww</sup> understand your<sup>-saww</sup> worth in my<sup>-saww</sup> Presence, and your<sup>-saww</sup> place, and your<sup>-saww</sup> status?" I<sup>-saww</sup> said: 'Yes, my<sup>-saww</sup> Master<sup>-azwj</sup>!' He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! Do you<sup>-saww</sup> understand your<sup>-saww</sup> place from Me<sup>-azwj</sup> and the place of your<sup>-saww</sup> descendants?' I<sup>-saww</sup> said: 'Yes, my<sup>-saww</sup> Master<sup>-azwj</sup>!'

قال: فهل تعلم يا محمد فيما اختصم الملائة الأعلى؟ قلت: يا رب أنت أعلم و أحكم، و أنت علام الغيوب.

He<sup>-azwj</sup> Said: “So do you<sup>-saww</sup> know, O Muhammad<sup>-saww</sup>, regarding what the Exalted Assembly quarrelled?” I<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>, You<sup>-azwj</sup> are more Knowing and more Wise, and You<sup>-azwj</sup> are the Knower of the Hidden matters’.

قال: اختصموا في الدرجات و الحسنات [فهل تدري ما الدرجات و الحسنات]، قلت: أنت أعلم سيدي و أحكم.

He<sup>-azwj</sup> Said: “They quarrelled regarding the Levels, and the Rewards. So, do you<sup>-saww</sup> know what are these Levels and the Rewards?” I<sup>-saww</sup> said: ‘You<sup>-azwj</sup> are more Knowing my<sup>-saww</sup> Master<sup>-azwj</sup>, and more Wise’.

قال: إسباغ الوضوء في المفروضات، و المشي على الأقدام إلى الجماعات [معك]، و مع الأئمة من ولدك، و انتظار الصلاة بعد الصلاة، و إفشاء السلام، و إطعام الطعام، و التهجد بالليل و الناس نيام.

He<sup>-azwj</sup> Said: “The performance of the Wudu during the Obligations (Salat), and the walking upon the feet to the congregation (Salat) with you<sup>-saww</sup>, and with your<sup>-saww</sup> children<sup>-asws</sup>, and the awaiting for the Salat after the Salat, and disclosure of the greetings, and the feeding of the food, and the Tahajjud (Salat) at night when the people sleep”.

قال: أسألك عما أنا أعلم به منك، من خلفت في الأرض بعدك؟ قلت: خير أهلها، أخي و ابن عمي، و ناصر دينك و الغاضب لمحارمك إذا استحل و لنبيك غضب النمر إذا غضب علي بن أبي طالب.

He<sup>-azwj</sup> Said: “I<sup>-azwj</sup> Ask you<sup>-saww</sup>, although I<sup>-azwj</sup> am more Knowing of it than you<sup>-saww</sup> are, who is the one<sup>-asws</sup> whom you<sup>-saww</sup> have left behind (in your<sup>-saww</sup> place) in the earth after you<sup>-saww</sup>?” I<sup>-saww</sup> said: ‘The best of my<sup>-saww</sup> Family, my<sup>-saww</sup> brother and cousin, and helper of Your<sup>-azwj</sup> Religion, and the angry one at those who permit Your<sup>-azwj</sup> Prohibitions, and for the sake of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, has the anger of the angry tiger, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

قال: صدقت يا محمد، إني اصطفتك بالنبوة، و بعثتك بالرسالة، و امتحنت عليا بالبلاغ و الشهادة على أمتك و جعلته حجة في الأرض معك و بعدك، و هو نور أوليائي، و ولي من أطاعني، و هو الكلمة التي ألزمها المتقين،

He<sup>-azwj</sup> Said: “You<sup>-saww</sup> have spoken the truth, O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> Chose you<sup>-saww</sup> for the Prophet-hood, and Sent you<sup>-saww</sup> with the Message, and Selected Ali<sup>-asws</sup> with the preaching and the martyrdom upon your<sup>-saww</sup> community, and Made him<sup>-asws</sup> as a Divine Authority in the earth with you<sup>-saww</sup> and after your<sup>-saww</sup>. And he<sup>-asws</sup> is the Light of the Former ones, and the Guardian of the one who obeys Me<sup>-azwj</sup>, and he<sup>-asws</sup> is the ‘Word’ which is necessitated upon the pious.

يا محمد، و زوجه فاطمة، فإنه وصيك و وارثك و وزيرك، و غاسل عورتك، و ناصر دينك، و المقتول على سنتي و سنتك، يقتله شقي هذه الامة.

O Muhammad<sup>-saww</sup>! And get him<sup>-asws</sup> married to (Syeda) Fatima<sup>-asws</sup>, for he<sup>-asws</sup> is your<sup>-saww</sup> successor, and your<sup>-saww</sup> inheritor, and your Vizier, and washer of your<sup>-saww</sup> body, and helper of your<sup>-saww</sup> Religion, and the murdered one upon My<sup>-azwj</sup> Sunnah and your<sup>-saww</sup> Sunnah, and it would be the wretched one of this community who would kill him<sup>-asws</sup>".

قال رسول الله (صلى الله عليه و آله): ثم إن ربي أمرني بأمر و أشياء، و أمرني أن أكتمها، و لم يأذن لي في إخبار أصحابي بها

Rasool-Allah<sup>-saww</sup> said: 'Then my<sup>-saww</sup> Lord<sup>-azwj</sup> Commanded me<sup>-saww</sup> with matters and things, and Commanded me<sup>-saww</sup> that I<sup>-saww</sup> keep these concealed, and did not Permit me<sup>-saww</sup> for informing my<sup>-saww</sup> companions about these.

ثم هوى بي الرفرف، فإذا بجبرئيل (عليه السلام) فتناولني حتى صرت إلى سدة المنتهى، فوقف بي تحتها، ثم أدخلني جنة المأوى، فرأيت مسكني و مسكنك يا علي فيها،

Then the (green) flap raised me<sup>-asws</sup>, and took me<sup>-saww</sup> back to Sidrat Al-Muntaha to be with Jibraeel<sup>-as</sup>, who was waiting for me<sup>-saww</sup> underneath it. Then he entered me<sup>-saww</sup> into the Garden of Abode (جنة المأوى). So I<sup>-saww</sup> saw my<sup>-saww</sup> dwelling place, and your<sup>-asws</sup> dwelling, O Ali<sup>-asws</sup>, in it.

فبينما جبرئيل يكلمني إذ علاني نور من نور الله، فنظرت إلى مثل محيط الإبرة، مثل ما كنت نظرت إليه في المرة الأولى، فناداني ربي جل جلاله: يا محمد. قلت: لبيك يا ربي و إلهي و سيدي؟

While Jibraeel<sup>-as</sup> was speaking to me<sup>-saww</sup>, I<sup>-saww</sup> noticed a Light from the Light of Allah<sup>-azwj</sup>. So I<sup>-saww</sup> looked at it, and it was like a needle, similar to what I<sup>-saww</sup> saw the first time. My<sup>-saww</sup> Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Called out to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>!" I<sup>-saww</sup> said: 'Here I<sup>-asws</sup> am, my<sup>-saww</sup> Lord<sup>-azwj</sup>, my<sup>-saww</sup> God<sup>-azwj</sup>, my<sup>-saww</sup> Master<sup>-azwj</sup>?'

قال: سبقت رحمتي غضبي لك و لذريتك، أنت صفوتي من خلقي، و أنت أمني و حبيبي و رسولي، و عزتي و جلالي لو لقيني جميع خلقي يشكون فيك طرفة عين أو ينقصونك أو ينقصون صفوتي من ذريتك لأدخلتهم ناري و لا أبالي.

He<sup>-azwj</sup> Said: "My<sup>-azwj</sup> Mercy Precedes My<sup>-azwj</sup> Anger for you<sup>-saww</sup> and for your<sup>-saww</sup> descendants<sup>-asws</sup>. You<sup>-saww</sup> are of My<sup>-azwj</sup> qualities from My<sup>-azwj</sup> creatures, and you<sup>-saww</sup> are My<sup>-azwj</sup> Trustworthy one, and My<sup>-azwj</sup> Beloved, and My<sup>-azwj</sup> Rasool<sup>-saww</sup>, and My<sup>-azwj</sup> Honour, and My<sup>-azwj</sup> Majesty. Even if all of My<sup>-azwj</sup> creatures were to doubt regarding you<sup>-saww</sup>, for the blink of an eye, or (try to find) faults in you<sup>-saww</sup>, or (try to find) fault in your<sup>-saww</sup> descendants<sup>-asws</sup>, I<sup>-azwj</sup> would Enter all of them into the Fire, and I<sup>-azwj</sup> would not Care.

يا محمد، علي أمير المؤمنين، و سيد المرسلين، و قائد الغر المحجلين إلى جنات النعيم، أبو السبطين سيدي شباب جنتي المقتولين بي ظلما.

O Muhammad<sup>-saww</sup>! Ali<sup>-asws</sup> is the Amir-al-Momineen<sup>-asws</sup>, and the Chief of the Rasools<sup>-as</sup>, and the Guide of the Resplendent to the Garden of Bliss, father<sup>-asws</sup> of the grandsons (السيطين) the Chiefs of the youths of My<sup>-azwj</sup> Paradise, the ones (who will be) murdered by injustice”.

ثم فرض علي الصلاة و ما أراد تبارك و تعالى، و قد كنت قريباً منه في المرة الأولى مثل ما بين كبد القوس إلى سيته، فذلك قوله تعالى: كقاب قوسين أو أدنى من ذلك».

Then He<sup>-azwj</sup> Obligated upon me<sup>-saww</sup> the Prayer, and whatever the Blessed and Exalted Wanted, and I<sup>-saww</sup> was closer to Him<sup>-azwj</sup> in the first time, similar to what is in between the two ends of the bow. So these are the Words of the Exalted: ***So he was (at a distance of) two bows or nearer [53:9]***.<sup>40</sup>

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تأويل الآيات 2: 625 / 9<sup>40</sup>

## APPENDIX-II

### Recommended Worship (Ammal) on the 27<sup>th</sup> of Rajab:

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ الرَّصْفُ مِنْ شَعْبَانَ فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِذَا فَرَغْتَ فَقُلِ اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ وَإِنِّي عَائِدٌ بِكَ وَمِنْكَ خَائِفٌ وَ بِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ اسْمِي رَبِّ لَا تُعَيِّرْ جِسْمِي رَبِّ لَا تُجْهِدْ بَلَائِي أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَأَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ

Ali Bin Muhammad, raising it, from

Abu Abdullah<sup>-asws</sup> has said: ‘Whenever it is from the middle of Shabaan, so pray four Rak’at of *Salāt*, reciting in each Rak’at Al-Hamd (Chapter 1) and [112:1] **Say He Allah is One** (Chapter 112) one hundred times, So when you are free, say, ‘O Allah<sup>-azwj</sup>! I am needy to You<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup>, and fearful from You<sup>-azwj</sup>, and Sanctuary with You<sup>-azwj</sup>. Lord<sup>-azwj</sup>! Do not Change my name. Lord<sup>-azwj</sup>! Do not Change my body. Lord<sup>-azwj</sup>! Do not Overload my afflictions. I seek Refuge with Your<sup>-azwj</sup> Pardon; and I seek Refuge with Your<sup>-azwj</sup> Pleasure from Your<sup>-azwj</sup> Wrath; and I seek Refuge with Your<sup>-azwj</sup> Mercy from Your<sup>-azwj</sup> Punishment; and I seek Refuge with You<sup>-azwj</sup> from You<sup>-azwj</sup>. Masjestic is Your<sup>-azwj</sup> Praise. You<sup>-azwj</sup> are just as You<sup>-azwj</sup> Praised Yourself<sup>-azwj</sup>, and above what the speakers are saying’.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَوْمَ سَبْعَةٍ وَعِشْرِينَ مِنْ رَجَبٍ نُبَيِّ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ صَلَّى فِيهِ أَيَّ وَفَتْ شَاءَ اثْنَتَيْ عَشْرَةَ رَكَعَةً يَقْرَأُ فِي كُلِّ رَكَعَةٍ بِأَمِّ الْقُرْآنِ وَ سُورَةَ مَا تيسَّرَ فَإِذَا فَرَغَ وَ سَلَّمَ جَلَسَ مَكَانَهُ ثُمَّ قَرَأَ أَمَّ الْقُرْآنِ أَرْبَعَ مَرَّاتٍ وَ الْمُعَوِّذَاتِ الثَّلَاثَ كُلَّ وَاحِدَةٍ أَرْبَعَ مَرَّاتٍ فَإِذَا فَرَغَ وَ هُوَ فِي مَكَانِهِ قَالَ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘On the day of the twenty seventh of Rajab, Rasool-Allah<sup>-saww</sup> gave the news during it: ‘The one who prays a *Salāt* of twelve Rak’at during it, whichever time he so desires to, reciting in each Rak’at with the Mother of the Book (Chapter 1) and a Chapter what is easy,

So when he is free and *Salām*, sits in his place, then recites the Mother of the Quran (Chapter 1) four times, and Al-Mawizat (Chapters 112, 113 & 114), each one four times, so when he is free and he is in his place, says,

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَرْبَعَ مَرَّاتٍ

‘There is no god except for Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest, and the Praise is for Allah<sup>-azwj</sup>, and Glorious is Allah<sup>-azwj</sup>, and there is neither a Might nor Strength except with Allah<sup>-azwj</sup>, four times,



ثُمَّ يَقُولُ

then he is saying,

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً أَرْبَعَ مَرَّاتٍ

‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup>. There is nothing which associates with Him<sup>-azwj</sup>’, four times,

ثُمَّ يَدْعُو فَلَا يَدْعُو بِشَيْءٍ إِلَّا اسْتَجِيبَ لَهُ فِي كُلِّ حَاجَةٍ إِلَّا أَنْ يَدْعُوَ فِي جَائِحَةٍ قَوْمٍ أَوْ قَطِيعَةٍ رَحِمٍ .

then supplicates, so he would not supplicate with anything except that it would be Answered for him regarding every need, except if he were to supplicate regarding a catastrophe (to befall upon a) people, or cutting-off of a relationship’.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ هُوَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ فِيهِ عِلْمًا لِلنَّاسِ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Yahya, from grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! Is there for the Muslims an Eid other than the two Eids?’ He<sup>-asws</sup> said: ‘Yes, O Hassan, one greater than these two and more noble’. I said, ‘And which day is it?’ He<sup>-asws</sup> said: ‘It is the day in which Amir Al-Momineen<sup>-asws</sup> was nominated as a flag for the people’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ تَصُومُهُ يَا حَسَنُ وَ تُكَبِّرُ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبَرَّأُ إِلَى اللَّهِ مِنْ ظَلَمِهِمْ فَإِنَّ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يَتَّخِذَ عِيداً

I said, ‘May I be sacrificed for you<sup>-asws</sup>! And what is befitting for us that we should be doing during it?’ He<sup>-asws</sup> said: ‘You should be Fasting it, O Hassan, and frequenting the Salawaat upon Muhammad<sup>-asws</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and disavowing to Allah<sup>-azwj</sup> from the one who oppressed them, for the Prophets<sup>-as</sup> used to order their<sup>-as</sup> successors<sup>-as</sup> with the day in which the successor<sup>-as</sup> was nominated in, that they (the people) should be taking it as an Eid’.

<sup>41</sup> الكافي (ط - الإسلامية)، ج3، ص: 469

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ صِيَامُ سِتِّينَ شَهْرًا وَ لَا تَدَعُ صِيَامَ يَوْمِ سَبْعٍ وَ عِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النُّبُوءُ عَلَى مُحَمَّدٍ ( صلى الله عليه وآله ) وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْرًا لَكُمْ .

He (the narrator) said, 'I said, 'So what is for the one who Fasts it?' He<sup>-asws</sup> said: 'The Fasts of sixty months; and do not leave the Fast of the twenty seventh of Rajab, for it is the day in which the Prophet-hood descended upon Muhammad<sup>-saww</sup>, and its Reward is like sixty months for you'.<sup>42</sup>

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<sup>42</sup> Al Kafi – V 4 – The Book of Fasts Ch 63 H 1

## APPENDIX-III

### What was the purpose of Ascension?

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد الجوهري، عن علي بن أبي حمزة، قال سأل أبو بصير أبا عبد الله (عليه السلام) و أنا حاضر، فقال: جعلت فداك، كم عرج برسول الله (صلى الله عليه و آله)؟ فقال: «مرتين، فأوقفه جبرئيل (عليه السلام) موقفا فقال له: مكانك- يا محمد- فلقد وقفت موقفا ما وقفه ملك قط و لا نبي، إن ربك يصلي».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza who said,

Abu Baseer asked Abu Abdullah<sup>-asws</sup> and I was present. He said, ‘May I be sacrificed for you<sup>-asws</sup>! How many times was the Ascension with Rasool-Allah<sup>-saww</sup>?’ So he<sup>-asws</sup> said: ‘Twice, and Jibraeel<sup>-as</sup> paused him<sup>-saww</sup> at a pausing stop and said to him<sup>-saww</sup>: ‘(Be) in your<sup>-saww</sup> place, O Muhammad<sup>-saww</sup>, for you<sup>-saww</sup> have paused in a pausing stop, no Angel has paused at all, nor any Prophet<sup>-as</sup>. Your<sup>-saww</sup> Lord<sup>-azwj</sup> is performing *Salat*’.

فقال: يا جبرئيل، و كيف يصلي؟ قال: يقول: سيوح قدوس أنا رب الملائكة و الروح، سبقت رحمتي غضبي.

So he<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! And how does He<sup>-azwj</sup> perform *Salat*?’ He<sup>-as</sup> said: ‘He<sup>-azwj</sup> is Saying: “Glorious! Holy am I<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Angels and the Spirit! My<sup>-azwj</sup> Mercy precedes My<sup>-azwj</sup> Anger!”’.

فقال: اللهم عفوك عفوك- قال- و كان كما قال الله: قاب قَوْسَيْنِ أَوْ أَدْنَى.

So he<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon!’ He<sup>-asws</sup> said: ‘And it was just as Allah<sup>-azwj</sup> Said: ***So he was (at a distance of) two bows or nearer [53:9]***’.

فقال له أبو بصير: جعلت فداك، و ما قاب قوسين أو أدنى؟

So Abu Baseer said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! And what is (the meaning of): ***two bows or nearer [53:9]***’.

قال: «ما بين سيتها إلى رأسها، فقال: كان بينهما حجاب يتلأل- و لا أعلمه إلا و قد قال: زبرجد- فنظر في مثل سم الإبرة إلى ما شاء الله من نور العظمة،

He<sup>-asws</sup> said: ‘What is between its bottom to its top’. And he<sup>-asws</sup> said: ‘And between them was a shining Veil’ – and I (the narrator) do not know it except and he<sup>-asws</sup> had said: ‘Aquamarine’.

(He<sup>-asws</sup> said): 'So he<sup>-saww</sup> looked into like an eye of the needle towards whatever Allah<sup>-azwj</sup> so Desired from the Light of the Magnificence.

فقال الله تبارك و تعالى: يا محمد، قال: لبيك ربي. قال: من لامتك من بعدك؟ قال: الله أعلم. قال: علي بن أبي طالب أمير المؤمنين، و سيد المسلمين، و قائد العز المجلين».

Then Allah<sup>-azwj</sup> Blessed and Exalted Said: "O Muhammad<sup>-saww</sup>!" He<sup>-saww</sup> said: 'At Your<sup>-azwj</sup> service, my<sup>-saww</sup> Lord<sup>-azwj</sup>!' He<sup>-azwj</sup> said: "Who is for your<sup>-saww</sup> community from after you<sup>-saww</sup>?" He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> is more Knowing'. He<sup>-azwj</sup> Said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, is the Emir of the Momineen, and Chief of the submitters, and Guide of the resplendent!"

قال: ثم قال أبو عبد الله (عليه السلام) لأبي بصير: «يا أبا محمد، و الله ما جاءت ولاية علي (عليه السلام) من الأرض، و لكن جاءت من السماء».

He (the narrator) said, 'Then Abu Abdullah<sup>-asws</sup> said to Abu Baseer: 'O Abu Muhammad! By Allah<sup>-azwj</sup>! The Wilayah of Ali<sup>-asws</sup> did not come from the earth, but it came from the sky".<sup>43</sup>

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو القاسم جعفر بن محمد بن عبد الله الموسوي في داره بمكة بعشرين و ثلاثمائة، قال: حدثني مؤدبي عبيد الله بن أحمد بن نهيك الكوفي، قال: حدثنا محمد بن زياد بن أبي عمير، قال: حدثني علي بن رثاب، عن أبي بصير، عن أبي عبد الله جعفر بن محمد، عن آبائه، عن علي (عليهم السلام) قال: قال لي رسول الله (صلى الله عليه و آله): «يا علي، إنه لما أسري بي إلى السماء تلقاني الملائكة بالبشارات في كل سماء حتى لقيني جبرئيل (عليه السلام) في محفل من الملائكة، قال: يا محمد، لو اجتمعت أمتك على حب علي، ما خلق الله عز و جل النار.

Al Sheykh in his Majaalis, said' A group informed us, from Abu Al Mufazzal, from Abu Al Qasim Ja'far Bin Muhammad bin Abdullah Al Musawi in his house at Makkah in the year three hundred and twenty, from Mu'daby Ubeydullah Bin Ahmad Bin Naheyk Al Kufi, from Muhammad Bin Ziyad Bin Abu Umeyr, from Ali Bin Ra'ib, from Abu Baseer,

'Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! When I<sup>-saww</sup> was journeyed with to the sky, the Angels met me<sup>-saww</sup> with the good news in every sky, to the extent that Jibraeel<sup>-as</sup> took me<sup>-saww</sup> to a forum of the Angels and said: 'O Muhammad<sup>-saww</sup>! If your<sup>-saww</sup> community had united upon the love for Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> Mighty and Majestic would not have Created the Fire.

يا علي، إن الله تعالى أشهدك معي في سبعة مواطن حتى أنست بك. أما أول ذلك: فليلة أسري بي إلى السماء، قال لي جبرئيل (عليه السلام): أين أخوك يا محمد؟ فقلت: خلفته ورائي، فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا مثالك معي،

O Ali-asws! Allah-azwj the Exalted Made you-asws to be present with me-saww in seven places until I-saww (felt) closeness with you-asws. As for the first of that – So, it was on the night I-saww was ascended with to the sky, Jibrael-as said to me: 'Where is your-saww brother-asws, O Muhammad-saww?' So I-saww said: 'I-saww left him-asws behind me-saww'. He-as said: 'Supplicate to Allah-azwj Mighty and Majestic, so He-azwj would Bring him-asws to you-saww'. So I-saww supplicated to Allah-azwj Mighty and Majestic, and your-asws resemblance was with me-saww.

و إذا الملائكة وقوف صفوف، فقلت: يا جبرئيل، من هؤلاء؟ فقال: هؤلاء الذين يباهيهم الله عز و جل بك يوم القيامة، فدنوت فنطقت بما كان و بما يكون إلى يوم القيامة.

And when the Angels paused in rows, I-saww said: 'O Jibrael-as, who are they?' So he-as said: 'They are the ones whom Allah-azwj would Boast about you-saww on the Day of Judgement'. So I-saww approached, and spoke with what had happened and what has to happen up to the Day of Judgement.

و الثاني: حين أسري بي إلى ذي العرش عز و جل، قال جبرئيل: أين أخوك يا محمد؟ فقلت: خلفته ورائي. فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا مثالك معي، وكشط لي عن سبع سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second – When I-saww was ascended with to the One with the Throne, Mighty and Majestic, Jibrael-as said: 'Where is your-saww brother-asws, O Muhammad-saww?' So I-saww said: 'I-saww have left him-asws behind me-saww'. So he-as said: 'Supplicate to Allah-azwj Mighty and Majestic so that He-azwj would Bring him-asws to you-saww'. So I-saww supplicated to Allah-azwj Mighty and Majestic, so there was your-asws resemblance with me-saww, and the seven skies were opened up for me-saww to the extent that I-saww saw its inhabitants, and its patient ones, and the place of every Angel from these.

و الثالثة: حين بعثت إلى الجن، فقال لي جبرئيل (عليه السلام): أين أخوك؟ فقلت: خلفته ورائي. فقال: ادع الله عز و جل فليأتك به فدعوت الله عز و جل فإذا أنت معي، فما قلت لهم شيئاً و لا ردوا علي شيئاً إلا سمعته و وعيته.

And the third – Where I-saww was Sent to the Jinn, so Jibrael-as said to me-saww: 'Where is your-saww brother-asws?' So I-saww said: 'I-saww left him-asws behind me-saww'. So he-as said: 'Supplicate to Allah-azwj Mighty and Majestic, so that He-azwj would Bring him-asws to you-saww'. So I-saww supplicated to Allah-azwj Mighty and Majestic, and there you-asws were, with me-saww. So there

was nothing which I<sup>-saww</sup> said to them, nor anything which they responded to me<sup>-saww</sup> with, except that you<sup>-asws</sup> heard it and realised it (as well).

و الرابعة: خصصنا بليلة القدر، و أنت معي فيها، و ليست لأحد غيرنا.

And the fourth – We<sup>-asws</sup> have been specialised with the Night of Pre-destination (ليلة القدر), and you<sup>-asws</sup> are with me<sup>-asws</sup> in it, and there is no one else apart from us<sup>-asws</sup>.

و الخامسة: ناجيت الله عز و جل و مثالك معي، فسألت فيك خصالا أجابني إليها إلا النبوة، فإنه قال: خصصتها بك، و ختمتها بك.

And the fifth – I<sup>-saww</sup> whispered to Allah<sup>-azwj</sup> Mighty and Majestic, and your<sup>-asws</sup> resemblance was with me<sup>-saww</sup>. So I<sup>-saww</sup> asked regarding your<sup>-asws</sup> merits, it was Answered for me<sup>-saww</sup> except for the Prophet-hood, for He<sup>-azwj</sup> Said: “This is especially for you<sup>-saww</sup>, and ends with you<sup>-saww</sup>.

و السادسة: لما طفت بالبيت المعمور كان مثالك معي.

And the sixth – When I<sup>-saww</sup> performed *Tawaaf* of the Frequent House (البيت المعمور), your<sup>-asws</sup> resemblance was with me<sup>-saww</sup>.

و السابعة: هلاك الأحزاب على يدي و أنت معي.

And the seventh – The destruction of the allies (see Chapter 33) upon my<sup>-saww</sup> hands, and you<sup>-asws</sup> were with me<sup>-saww</sup>.

يا علي، إن الله أشرف إلى الدنيا فاخترني على رجال العالمين، ثم اطلع الثانية فاخترك على رجال العالمين، ثم اطلع الثالثة فاختر فاطمة على نساء العالمين، ثم اطلع الرابعة فاختر الحسن و الحسين و الأئمة من ولده على رجال العالمين.

O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Looked over to the world, so He<sup>-azwj</sup> Chose me<sup>-saww</sup> over the men of the worlds, then Gave it a second Look, so He<sup>-azwj</sup> Chose you<sup>-asws</sup> over the men of the worlds. Then Gave it a third Look, so He<sup>-azwj</sup> Chose (Syeda) Fatima<sup>-asws</sup> over the women of the worlds. Then gave it a fourth Look, so He<sup>-azwj</sup> Chose Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons, over the men of the worlds’.

يا علي، إني رأيت اسمك مقرونا باسمي في أربعة مواطن فأنست بالنظر إليه: إني لما بلغت بيت المقدس في معارجي إلى السماء وجدت على صخرتها: لا إله إلا الله، محمد رسول الله أيدته بوزيره و نصرته به. فقلت: يا جبرئيل: و من وزيري؟ فقال: علي بن أبي طالب (عليه السلام).

O Ali-asws! I-saww saw your-asws name paired with my-saww name in four places, so I-saww (felt) closeness to you-asws by looking at it – When I-saww reached Bayt Al Maqdas during my-saww ascension to the sky, I-saww found (inscribed) upon its rock: 'There is no God except for Allah-azwj, Muhammad-saww is Rasool-Allah-saww, I-azwj have Supported him-saww by his-saww Vizier and Helped him-saww by him-asws'. So I-saww said: 'O Jibraeel-as, and who is my-saww Vizier?' So he-as said: 'Ali-asws Bin Abu Talib-asws'.

فلما انتهيت إلى سدة المنتهى وجدت مكتوبا عليها: لا إله إلا الله، أنا وحدي، و محمد صفوتي من خلقي، أيدته بوزيره و نصرته به. فقلت يا جبرئيل و من وزيري؟ فقال: علي بن أبي طالب.

So when I-saww ended up to the Lote Tree (سدة المنتهى), I-saww found written upon it: 'There is no God except for Allah-azwj, I-azwj am Alone, and Muhammad-saww is My-azwj elite from My-azwj creatures. I-azwj support him-saww by his-saww Vizier, and help him-saww by him-asws'. So I-saww said: 'O Jibraeel-as, and who is my-saww Vizier?' So he-as said: 'Ali-asws Bin Abu Talib-asws'.

فلما جاوزت السدة و انتهيت إلى عرش رب العالمين وجدت مكتوبا على قائمة من قوائم العرش: أنا الله، لا إله إلا أنا وحدي، محمد حبيبي و صفوتي من خلقي، أيدته بوزيره و أخيه و نصرته به.

So when I-saww exceeded the Lote Tree and ended up to the Throne of the Lord-azwj of the Worlds, I-saww found written upon a Pillar from the Pillar of the Throne: "I-azwj am Allah-azwj! There is no God except for Me-azwj Alone! Muhammad-saww is My-azwj Beloved and My-azwj elite from My-azwj creatures. I-azwj Support him-saww by his-saww Vizier and his-saww brother, and help him-saww by him-asws'.

يا علي، إن الله عز و جل أعطاني فيك سبع خصال: أنا أول من يشق القبر و أنت معي، و أنت أول من يقف معي على الصراط، فتقول للنار: خذي هذا فهو لك،

O Ali-asws! Allah-azwj Mighty and Majestic has Given me-saww, with regards to you-asws, seven merits – I-saww am the first one to come out from my-saww grave and you-asws would be with me-asws; and you-asws would be the first one to pause with me-saww upon the Bridge. So the Fire would say: 'Take this one for he is for you-asws, and leave this one for he is not for you-asws!'

و ذري هذا فليس هولك و أنت أول من يكسى إذا كسيت، و يحيا إذا حييت، و أنت أول من يقف معي عن يمين العرش، و أول من يقرع معي باب الجنة، و أول من يسكن معي في عليين، و أول من يشرب معي من الرحيق المختوم الذي ختامه مسك، و في ذلك فليتنافس المتنافسون».

And you-asws would be the first one to be clothed (with the Robes of the Paradise) when I-saww am clothed, and live (in the Paradise) when I-saww live in it; and you-asws would be

the first one to pause along with me<sup>-saww</sup> at the right of the Throne, and the first one to knock upon the Gate of the Paradise along with me<sup>-saww</sup>, and the first one to dwell with me<sup>-saww</sup> in the Illiyeen, and the first one to drink with me<sup>-saww</sup>: ***They would be Quenched from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]***.<sup>44</sup>

حدثنا أبو علي أحمد بن يحيى المكتب قال حدثنا أحمد بن محمد الوراق قال حدثنا بشر بن سعيد بن قلوبيه المعدل بالرافقه قال حدثنا عبد الجبار بن كثير التميمي اليماني قال سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد " ع " فقلت له يا بن رسول الله في نفسي مسألة أريد ان أسألك عنها فقال: ان شئت أخبرتك بمسألتك قبل أن تسألني وان شئت فسل،

Abu Ali Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al Waraq, from Bishr Bin Saeed Bin Qalbawayh, the revisionist at Rafaqa, from Abdul Jabbar Bin Kaseer Al Tameemi who said, 'I heard Muhammad Bin Al Hilali, the Emir of Al Medina saying,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have within myself, a certain question which I want to ask you about'. So he<sup>-asws</sup> said; 'If you like I<sup>-asws</sup> would inform you of your questions before you even ask me<sup>-asws</sup>, and if you so like, then ask'.

قال: قلت له يا بن رسول الله وبأي شيء تعرف ما في نفسي قبل سؤالي؟ فقال بالتوسم والتفريس أما سمعت قول الله عزوجل (ان في ذلك لآيات للمتوسمين) وقول رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فإنه ينظر بنور الله، قال: فقلت له يا بن رسول الله فاخبرني بمسألتي

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And by which thing do you<sup>-asws</sup> recognise what is within myself before I even ask you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'By expectation and insight. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***, and the words of Rasool-Allah<sup>-saww</sup>: 'Fear the insight of a Momin for he looks by the Light of Allah<sup>-azwj</sup>?' I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, so inform me regarding my questions'.

قال: أردت ان تسألني عن رسول الله صلى الله عليه وآله لم لم يطق حمله علي " ع " عند حط الاصنام من سطح الكعبة مع قوته وشدته وما ظهر منه في قلع باب القموص بخير والرمي به إلى ورائه اربعين ذراعاً وكان لا يطيق حمله اربعون رجلاً وقد كان رسول الله صلى الله عليه وآله يركب الناقة والفرس والحمار، وركب البراق ليلة المعراج وكل ذلك دون علي في القوة والشدة، قال: فقلت له عن هذا والله أردت ان أسألك يا بن رسول الله فاخبرني

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He<sup>-asws</sup> said: 'You intend to ask me about Rasool-Allah<sup>-saww</sup> as to why did he<sup>-saww</sup> carry Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> to bring down the idols from the surface of the Kabah, when he<sup>-asws</sup> had the strength and the intensity which he<sup>-asws</sup> displayed when he<sup>-asws</sup> ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah<sup>-saww</sup> had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali<sup>-asws</sup> in strength and intensity?' I said, 'By Allah<sup>-azwj</sup>, this is what I intended to ask you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, so inform me'.

فقال: ان عليا عليه السلام برسول الله تشرف وبه ارتفع وبه وصل إلى ان اطفأ نار الشرك وابطل كل معبود من دون الله عزوجل ولو علاه النبي صلى الله عليه وآله لحط الاصنام لكان عليه السلام بعلي مرتفعاً وتشريفاً وواصل إلى حط الاصنام ولو كان ذلك كذلك لكان أفضل منه ألا ترى ان عليا عليه السلام قال: لما علوت ظهر رسول الله صلى الله عليه وآله شرفت وارتفعت حتى لو شئت ان انال السماء لنلتها

So he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> had nobility with Rasool-Allah<sup>-saww</sup>, and by it he<sup>-asws</sup> was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah<sup>-azwj</sup> Mighty and Majestic. And had the Prophet<sup>-saww</sup> been raised for the bringing down of the idols, it would have been by Ali<sup>-asws</sup> that he<sup>-saww</sup> would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he<sup>-asws</sup> would have been higher than him<sup>-saww</sup>. Have you not seen that Ali<sup>-asws</sup> said: 'When I<sup>-asws</sup> was raised upon the shoulders of Rasool-Allah<sup>-saww</sup>, I<sup>-asws</sup> was ennobled and raised to the extent that if I<sup>-asws</sup> had so desire to, I<sup>-asws</sup> would have touched the sky.

أما علمت ان المصباح هو الذي يهتدى به في الظلمة وانبعثت فرعه من أصله، وقد قال علي عليه السلام أنا من احمد كالضوء من الضوء،

But, do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source. And Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am from Ahmad<sup>-saww</sup> like the Illumination is from the illumination'.

أما علمت ان محمدا وعلياً صلوات الله عليهما كانا نورا بين يدي الله عزوجل قبل خلق الخلق بألفي عام وان الملائكة لما رأت ذلك النور رأت له اصلاً قد تشعب منه شعاع لامع فقالت: إلهنا وسيدنا ما هذا النور؟ فأوحى الله تبارك وتعالى إليهم هذا نور من نوري أصله نبوة وفرعه إمامة، أما النبوة فلمحمد عبدي ورسولي وأما الامامة فلعلي حجتي وولي ولولاها ما خلقت خلقي،

But, do you know that Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> were two Lights in front of Allah<sup>-azwj</sup> Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: 'Our Allah<sup>-azwj</sup>, and our Master<sup>-azwj</sup>! What is this Light?' So Allah<sup>-azwj</sup>

Blessed and High Revealed unto them: "This is a Light from My<sup>-azwj</sup> Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad<sup>-saww</sup>, My<sup>-azwj</sup> servant, and My<sup>-azwj</sup> Rasool<sup>-saww</sup>. And as for the Imamate, so it is for Ali<sup>-asws</sup>, My<sup>-azwj</sup> Proof, and My<sup>-azwj</sup> Guardian. And had it not been for these two<sup>-asws</sup>, I<sup>-azwj</sup> would not have Created My<sup>-azwj</sup> creation".

اما علمت ان رسول الله صلى الله عليه وآله رفع يد علي " ع " بغدير خم حتى نظر الناس إلى بياض إبطيهما فجعله مولى المسلمين وإمامهم

But do you know that Rasool-Allah<sup>-saww</sup> raised the hand of Ali<sup>-asws</sup> at Ghadeer Khumm, to the extent that the people looked at the whiteness of his<sup>-asws</sup> two arms. So he<sup>-asws</sup> was made to be a Master of the Muslims and their Imam<sup>-asws</sup>.

وقد احتمل الحسن والحسين عليهما السلام يوم حظيرة بني النجار فلما قال له بعض أصحابه ناولني أحدهما يارسول الله قال: نعم الراكبان وابوهما خير منهما،

And he<sup>-saww</sup> had carried Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> on the day of Hazeera of the Clan of Najjar. So when one of his<sup>-saww</sup> companions said, 'Let me carry one<sup>-asws</sup> of them<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>', he<sup>-saww</sup> said: 'These two<sup>-asws</sup> are the best of the riders and the father<sup>-asws</sup> of these two<sup>-asws</sup> is better than these two<sup>-asws</sup>'.

وانه صلى الله عليه وآله كان يصلي بأصحابه فاطال سجدة من سجدياته فلما سلم قيل له يارسول الله لقد اطلت هذه السجدة فقال صلى الله عليه وآله ان ابني ارتحلني فكرهت ان اعاجله حتي ينزل، وإنما أراد بذلك صلى الله عليه وآله رفعهم وتشريفهم فالنبي صلى الله عليه وآله إمام ونبي وعلي " ع " إمام ليس بنبي ولا رسول فهو غير مطبق لحمل ائثال النبوة.

And he<sup>-saww</sup> was Praying with his<sup>-as</sup> companions, so he<sup>-saww</sup> prolonged a Prostration from his<sup>-saww</sup> Prostrations. So when he<sup>-saww</sup> greeted (at the end of the Prayers), it was said to him<sup>-as</sup>, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have prolonged this Prostration'. So he<sup>-saww</sup> said: 'My<sup>-saww</sup> two son<sup>-asws</sup> were riding upon me<sup>-saww</sup>, so I<sup>-saww</sup> disliked that I<sup>-asws</sup> should hasten them<sup>-asws</sup>, until they<sup>-asws</sup> descended (by themselves)'. But rather, what he<sup>-saww</sup> intended by that was to raise them<sup>-asws</sup>, and their<sup>-asws</sup> nobility. So the Prophet<sup>-saww</sup> was an Imam<sup>-asws</sup> and a Prophet<sup>-saww</sup>, and Ali<sup>-asws</sup> was an Imam<sup>-asws</sup> and neither a Prophet<sup>-as</sup> nor a Rasool<sup>-as</sup>.

قال محمد بن حرب الهلالي: فقلت له زدني يابن رسول الله فقال إنك لاهل للزيادة

Muhammad Bin Harb Al-Hilaly said, 'So I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Increase it for me'. So he<sup>-asws</sup> said: 'You are indeed deserving of the increase'.

ان رسول الله صلى الله عليه وآله حمل عليا عليه السلام على ظهره يريد بذلك أنه أبو ولده وإمام الائمة من صلبه كما حول رداءه في صلاة الاستسقاء وأراد ان يعلم أصحابه بذلك انه قد تحول الجذب خصبا،

Rasool-Allah<sup>-saww</sup> carried Ali<sup>-asws</sup> upon his<sup>-saww</sup> shoulders, intending by that, that he<sup>-asws</sup> was the father<sup>-asws</sup> of his<sup>-saww</sup> (grand) sons, and an Imam<sup>-asws</sup> from the Imams<sup>-asws</sup> from his<sup>-asws</sup> back, just as overturning of his<sup>-saww</sup> cloak during the Prayer of Al-Istiqsa'a (the rain), it is intended by that it be known by his<sup>-saww</sup> companions, that he<sup>-saww</sup> had overturned the famine'.

قال: قلت له زدني يا بن رسول الله صلى الله عليه وآله

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Increase it for me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

فقال: احتمل رسول الله صلى الله عليه وآله عليا "ع" يريد بذلك ان يعلم قومه انه هو الذي يخفف عن ظهر رسول الله صلى الله عليه وآله ما عليه من الدين والعداات والاداء عنه من بعده،

So he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> carried Ali<sup>-asws</sup>, intending by that to let his<sup>-saww</sup> people know that he<sup>-asws</sup> would lighten from the shoulders of Rasool-Allah<sup>-saww</sup>, what is upon him<sup>-saww</sup> from the debts and the fulfilment of the promised made, from after him<sup>-saww</sup>'.

قال: فقلت له يا بن رسول الله صلى الله عليه وآله زدني

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, Increase it for me'.

فقال: احتمله ليعلم بذلك انه قد احتمله وما حمل إلا لانه معصوم لا يحمل وزرا فتكون افعاله عند الناس حكمة وصوابا وقد قال النبي صلى الله عليه وآله لعلي يا علي ان الله تبارك وتعالى حملي ذنوب شيعتك ثم غفرها لي وذلك قوله تعالى (ليغفر لك ما تقدم من ذنبك وما تأخر)

So he<sup>-asws</sup> said: 'He<sup>-saww</sup> carried him<sup>-asws</sup>, to it would be known by that he<sup>-saww</sup> has carried him<sup>-asws</sup>, and has not carried except that he<sup>-asws</sup> was Infallible (sinless), and he<sup>-saww</sup> has not carried a burden, so that his<sup>-asws</sup> action would become one of wisdom, and correct. And the Prophet<sup>-saww</sup> had said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Blessed and High Loaded me<sup>-saww</sup> with the sins of your<sup>-asws</sup> Shiah, then Forgave them for me<sup>-saww</sup>, and these are the Words of the Exalted: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2].**

ولما أنزل الله عزوجل إذا اهتديتم وعلي نفسي وأخى اطيعوا عليا فإنه مطهر معصوم لا يضل ولا يشقى ثم تلا هذه الآية: (قل أطيعوا الله واطيعوا الرسول فإن تولوا فإنما عليه ما حمل وعليكم ما حملتم وإن تطيعوه تهتدوا وما على الرسول إلا البلاغ المبين).

And when Allah<sup>-azwj</sup> Mighty and Majestic Revealed: ***when you are guided to the right way [5:105]***, and Ali<sup>-asws</sup> is my<sup>-saww</sup> own self, and my<sup>-saww</sup> brother. Obey Ali<sup>-asws</sup>, for he<sup>-asws</sup> is Purified, Infallible, neither does he<sup>-asws</sup> stray nor does he<sup>-asws</sup> have a parallel'. Then he<sup>-saww</sup> recited this Verse: ***Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]***.

قال محمد بن حرب الهلالي: ثم قال جعفر بن محمد " ع " أيها الامير لو اخبرتك بما في حمل النبي صلى الله عليه وآله عليا عند حط الاصنام من سطح الكعبة من المعاني التي أرادها به لقلت ان جعفر بن محمد لمجنون فحسبك من ذلك ما قد سمعت

Muhammad Bin Harb Al-Hilaly said, 'Then Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'O you Emir! If I<sup>-asws</sup> were to inform you with what (all) the intended meanings were with regards to the Prophet<sup>-saww</sup> carrying Ali<sup>-asws</sup> during the bringing down of the idols from the roof of the Kabah, you would say that Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is insane. Therefore, let it suffice, what you have heard'.

فقمتم إليه وقبلت رأسه وقلت الله أعلم حيث يجعل رسالته.

So, he stood up and kissed his<sup>-asws</sup> forehead and said, ***Allah is more Knowing of where to Place His Message [6:124]***.<sup>45</sup>

<sup>45</sup> Al Illal Al Sharaie – V 1 Ch 139 H 1