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CHAPTER 17

سورة الإسراء

AL-ISRA'A – Bani Israel

(Children of Israel)

(111 VERSES)

VERSE 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Isra - Bani Israel (17):

Sura Al-Isra (111 verses) was revealed in Makkah.¹ The 17th Sura is named as 'Al-Isra' (ascension) because of its first verse 'سُبْحَانَ الَّذِي أَسْرَى' in which the Rasool Allah^{-saww}'s ascension is mentioned. It is also called 'Bani Israel' after the Verse 17:4 (بَنِي إِسْرَائِيلَ) the children of Israel.

Imam Abu Ja'far^{-asws} (5th Imam) was asked about the Words of Allah^{-azwj} the Exalted: ***And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]***. Who is the Prophet^{-as} from who Muhammad^{-saww} asked, and there was between him^{-saww} and Isa^{-as}, five hundred years?' Abu Ja'far^{-asws} recited this Verse: ***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]***.

It was from the Signs which Allah^{-azwj} Showed Muhammad^{-saww} when He^{-azwj} Ascended him^{-saww} Bayt Al-Maqdis (which is in the Heaven)² that Allah^{-azwj} Gathered the former ones and the latter ones from the Prophets^{-as} and the Mursils (Messenger Prophets^{-as}). Then He^{-azwj} Commanded Jibraeel^{-as} to proclaim Azaan and recite Iqamah: 'Hasten to the best of deeds!'

¹ تفسیر القمی، ج 2، ص: 3

² Some Muslims, however, wrongly believe that it is in the Palestine.

Then he^{-as} got Muhammad^{-saww} to go ahead and pray (lead) Salat with the nation (of Prophets^{-as}).³

Amir Al-Momineen^{-asws} was asked about the Desire of Allah^{-azwj} and His^{-azwj} Will, so He^{-asws} said: 'For Allah^{-azwj} there are two Desires – an inevitable Desire and a Desire of determination, and like that there are two Wills for Allah^{-azwj} – an inevitable Will and a Will of determination. The inevitable Will you do not err, and a Will of determination you err and you get it right.

And for Him^{-azwj} there are two Desires – A Desire He^{-azwj} Desires, and a Desire He^{-azwj} does not Desire. He^{-azwj} Prohibits and He^{-azwj} Desires, and He^{-azwj} Commands and He^{-azwj} does not Desire. Its meaning is He^{-azwj} Wants from the servants and He^{-azwj} Desires, and He^{-azwj} does not Want the disobedience and He^{-azwj} Desires.

And, everything is by His^{-azwj} Ordainment and His^{-azwj} Pre-determination, and the matters flow what is between the two. So, when the Ordainment misses the Pre-determination it does not miss, and when the Pre-determination does not miss the Ordainment does not miss. And rather, the creation is from the Ordainment to the Pre-determination, and when it misses, and from the Pre-determination to the Ordainment.

And the Ordainment is upon four aspects in the Book of Allah^{-azwj} Mighty and Majestic, talking upon the tongue of His^{-azwj} truthful Ambassador^{-saww}: 'From it is Ordainment of the creation, and it is in the Words of the Exalted: ***So, He Ordained them to be seven skies in two periods [41:12]*** – its meaning is, Created these.

And the second is the Ordainment of the Decision, and these are His^{-azwj} Words: ***it shall be Ordained between them with the Truth [39:75]***, its meaning is, Judged.

And the third is an Ordainment of the Command, and these are His^{-azwj} Words: ***And your Lord has Ordained that you shall not worship except Him [17:23]***, it means the Command of your Lord^{-azwj}.

And the fourth is the Ordainment of the knowledge, and these are His^{-azwj} Words: ***And We Ordained to the Children of Israel in the Book: "You will make mischief in the land twice [17:4]"***, it's meaning is, Taught us from the children of Israel.

Allah^{-azwj} has Desired the disobedience from His^{-azwj} servants and did not Want, and Desired the obedience and Wanted from them, because the Desire, is Desire of the Command and Desire of the Knowledge, and His^{-azwj} Demand is the Demand of the Pleasure and Want of the Command. He^{-azwj} Commands with the obedience and is Pleased with it, and Desires the disobedience, meaning Knows the disobedience to be from His^{-azwj} servants, and did not Command them with it.

So, this is from Justice of Allah^{-azwj} Blessed and Exalted regarding His^{-azwj} servants. Majestic is His^{-azwj} Majesty and Magnificent is His^{-azwj} Glory''.⁴

³ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 13

Amir Al-Momineen^{-asws} was asked: 'What is the blackness which is in the moon?'

Imam Ali^{-asws} replied: 'Allah^{-azwj} Mighty and Majestic Said: ***And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, [17:12]***'. The man said to him^{-asws}, 'You^{-asws} have comprehended, O Ali^{-asws}!'⁵

'From Abu Ja'far^{-asws} having said: 'But rather Noah^{-as} is Called ***a grateful servant [17:3]*** because he^{-as} was saying whenever it was morning and evening: 'O Allah^{-azwj}! I^{-as} testify that whatever has come to me from a Bounty or good health, from Religion or world, so it is from You^{-azwj} Alone, there being no associates for You^{-azwj}. For You^{-azwj} is the Praise, and for You^{-azwj} is the gratefulness for it upon me until You^{-azwj} are Pleased, our Lord^{-azwj}!''⁶

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And every human, We Fastened to him his fate in his neck [17:13]***. He^{-asws} said: 'His^{-azwj} Pre-determination which He^{-azwj} had Determined upon it''⁷

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: ***And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, [17:16]***: 'It is (a matter which is) strict and set. Its explanation is – We^{-azwj} Multiply it (its Punishment)'. And he^{-asws} said: 'Do not read it lightly''⁸ Also narrated from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: ***And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, [17:16]***, said: 'It's interpretation: 'We^{-azwj} Command their elders''⁹

Ali^{-asws} Bin Muhammad Al-Askari^{-asws} in his^{-asws} letter to the people of Al-Ahwaz regarding negation of the Compulsion and the Delegation, said that Amir Al-Momineen^{-asws} answered to a man who had asked him^{-asws} after his^{-asws} dispersal from Syria (battle of Siffeen). He said, 'O Amir Al-Momineen^{-asws}! Inform us about our going out to Syria, was it Ordained and Pre-determined?' He^{-asws} said: 'Yes, O sheykh! You did not ascend a hill nor descended into a valley except by Ordainment from Allah^{-azwj} and His^{-azwj} Pre-determination'.

The man said, 'Would my efforts be Reckoned with in the Presence of Allah^{-azwj}, and Allah^{-azwj} has not Shown me anything from the Recompense?' He^{-asws} said: 'Yes, Allah^{-azwj} has Magnified the Recompense for you all during your journey and you were going, and upon your dispersal and you were coming back, and you did not happen to be forced in anything from your states'.

The man said, 'And how can we not happen to be forced, and the Ordainment and the Pre-determination were ushering us and from these two was our journey?'

⁴ Bihar Al-Anwaar – V 5, The book of Justice, Ch 3 H 73

⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 7

⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 4 Ch 2 H 2

⁷ Bihar Al-Anwaar – V 5, The book of Justice, Ch 3 H 55

⁸ Bihar Al-Anwaar – V 5, The book of Justice, Ch 7 H 46

⁹ Bihar Al-Anwaar – V 5, The book of Justice, Ch 7 H 47

Amir Al-Momineen^{-asws} said: 'Perhaps you intend the inevitable Ordainment and definite Pre-determination. Had that been like that, it would invalidate the Rewards and the Punishment, and drop the Promise and the Threat, and the Commandment from Allah^{-azwj} and the Prohibition, and there would not come a blame from Allah^{-azwj} for a sinner, nor a praise for a good doer, now would the good doer be foremost with the Rewards of the good deeds than the sinner would be, nor would the sinner be foremost with Punishment of the sin than the good doer.

There are the words of the brethren of the idol worshippers, and armies of Satan^{-la}, and disputer with the Beneficent, and testifiers of the falsehood and the slander, and the people of blindness and the tyranny. They are the Qadiriites (Fatalists) of this community, and its Magians.

Allah^{-azwj} the Exalted Commanded as a choice, and Prohibited as a caution, and Encumbered the easy, and was not disobeyed by overcoming, nor obeyed forcefully, and did not Send the Rasools^{-as} for fun, and did not Reveal the Quran in vain, and did not Create the skies and the earth and whatever is between the two in vain. That is a conjecture of those who are committing *Kufr*, so woe from the Fire be unto those who are committing *Kufr*.

Then Amir Al-Momineen^{-asws} recited: ***And your Lord has Decreed that you shall not worship except Him [17:23]***.

He^{-asws} said: 'And the man arose cheerfully and he was saying (in prose), "*You^{-asws} are the Imam^{-asws} who we hope with obeying him^{-asws}, for salvation on a Day from the Beneficent with Pleasure*".¹⁰

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]***. He^{-asws} said: 'He^{-asws} is Al-Husayn^{-asws}. He^{-asws} was killed unjustly, and we^{-asws} are his^{-asws} guardians, and Al-Qaim^{-asws} from us^{-asws}, when he^{-asws} takes a stand, would seek the vengeance of Al-Husayn^{-asws}. He^{-asws} will kill to the extent that it would be said, 'He^{-asws} has become excessive in the killing'.

And he^{-asws} said: 'The '***killed***' is Al-Husayn^{-asws}, and his '***guardian***' is Al-Qaim^{-asws}, and the '***excessive in the killing***' is to kill other than his^{-asws} killer – ***He would always be Helped***, so He (Imam Husayn^{-asws}) will not go away from the world until he^{-asws} is helped by a man from the Progeny^{-asws} of Rasool-Allah^{-azwj}, upon them^{-asws} be the Salawaat and the greetings. He (Al-Qaim^{-asws}) will fill the earth with fairness and justice like what it would have been filled with tyranny and injustice".¹¹

'Abu Abdullah^{-asws} said: '***and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. [17:33]***. He^{-asws} said: 'It

¹⁰ Bihar Al-Anwaar – V 5, The book of Justice, Ch 3 H 19

¹¹ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 28 H 7

was Revealed regarding Al-Husayn^{-asws}. Even if (all) the people of the earth were to be killed due to it, it would not be excessive".¹²

Al-Husayn^{-asws} and his^{-asws} companions travelled. When they descended at Sa'albiya, a man called Bishr Bin Ghalib arrived to him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: ***On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]***'.

He^{-asws} said: 'An Imam^{-asws} called to guidance, they answer him^{-asws} to it, and an imam calls to straying, so they answer him to it. They would be in the Paradise and they would be in the Fire, and it is the Word of Mighty and Majestic: ***A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]***'.¹³

Al-Reza^{-asws}: 'The Prophet^{-saww} recited: ***Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]***. He^{-saww} was asked about that, and he^{-saww} gestured to the three and said: 'They are the hearing, and the sight, and the heart, and they will be Questioned about this successors^{-asws} of mine^{-asws}', and indicated to Ali^{-asws} Bin Abu Talib^{-asws}.

Then he^{-saww} said: 'By the Might of my^{-saww} Lord^{-azwj}! The entirety of my^{-saww} community will be paused on the Day of Qiyamah and Questioned about his^{-asws} Wilayah, and that is the Word of Allah^{-azwj}: ***And stop them! They have to be Questioned [37:24]***'.¹⁴

Al-Reza^{-asws} said: But the people stray, and were blinded, and deaf from the Truth from where they did not know, and these are the Words of the Mighty and Majestic: ***And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]*** – meaning blinded from the existent realities, and the ones of understanding have known that evidencing upon what is over there cannot happen to be except with what is over here. One who takes the knowledge by his opinion and seeks His^{-azwj} Existence and His^{-azwj} realisation from Himself^{-azwj} besides others, the knowledge of that will not increase him except remoteness, because Allah Mighty and Majestic has Made the knowledge of that as special with a people who are using their intellects, and knowing, and understanding'.¹⁵

Al-Reza^{-asws} replied to a question from Al-Mamoun about the Infallibility of Prophet^{-saww}: 'This is from what was Revealed to Mean you (people), and for the neighbours to listen. Allah^{-azwj} Addresses His^{-azwj} Prophet^{-saww} by that, and Intends by it his^{-saww} community (Muslims). And similar to that are His^{-azwj} Words: ***'If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65]***. And the Words of the Exalted: ***And had We not Affirmed you, you would have almost inclined towards them something little [17:74]***'.

¹² Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 28 H 10

¹³ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan-asws, Ch 37 H 1

¹⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 95

¹⁵ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 11

Al-Reza^{-asws} said: Rasool-Allah^{-saww} meant by that Allah^{-azwj} is far more Exalted from the words of the one who claims that the Angels are daughters of Allah^{-azwj} the Exalted: ***Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40].***¹⁶

Al-Hassan^{-asws} Bin Ali^{-asws} said (in the court of Muawiya when insulted by Marwan):

By Allah^{-azwj}, O Marwan! Neither you nor anyone from the ones present can deny the cursing from Rasool-Allah^{-saww} to you and to your father from before you. And Allah^{-azwj} has not Increased you, O Marwan, with what He^{-azwj} Frightened you, except in greater transgression. Allah^{-azwj} Spoke the truth, and Rasool-Allah^{-saww} spoke the truth saying: ***and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60].*** And you, O Marwan, and your offspring, are the accursed tree in the Quran, from Rasool-Allah^{-saww}.

Muawiya leapt up and placed his hand upon the mouth of Al-Hassan^{-asws} and said, 'O Abu Muhammad^{-asws}! You^{-asws} were never obscene!' Al-Hassan^{-asws} shook his^{-asws} clothes and stood up and went out. The people dispersed from the gathering with rage and grief and blackened faces".¹⁷

'It is reported by Ibn Abbas, Regarding His^{-azwj} Words: ***and participate in their wealth and their children [17:64].*** Al-Hassan^{-asws} Bin Ali^{-asws} and Yazeed Bin Muawiya^{-la} sat eating the dates. Yazeed^{-la} said, 'O Hassan^{-asws}! I^{-la} having been hating you for long!' Al-Hassan^{-asws} said: 'Know, O Yazeed^{-la}! Iblees^{-la} has participated with your^{-la} father (Muawiya) during his union, so two waters got mingled, so you^{-la} have inherited my^{-asws} enmity, because Allah^{-azwj} the Exalted Says: ***and participate in their wealth and their children [17:64],*** and the Satan^{-la} participated with Harb during his union, and Sakhr was born for him. Therefore, due to that, he used to hate my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'.¹⁸

'Abu Ja'far^{-asws}: ***and We did not Make the dream which We Showed you except as a Trial –*** for them to be blinded in it - ***and the Accursed tree in the Quran; [17:60],*** means clan of Umayya".¹⁹

'I was in the Masjid of Al-Kufa and I heard Ali^{-asws} saying, and he^{-asws} was upon the pulpit, and Ibn Al-Kawa had called out to him^{-asws}, and he was at the back end of the Masjid. He said, 'O Amir Al-Momineen^{-asws}! Inform me about the Words of Allah^{-azwj}: ***and the Accursed tree in the Quran; [17:60]!***' He^{-asws} said: 'The two immoral ones of Qureysh (Abu Bakr and Umar), and from the clan of Umayya".²⁰

¹⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 8

¹⁷ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 20 H 1

¹⁸ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 20 H 12 b

¹⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 26

²⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 30

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}) regarding the Words of Allah^{-azwj} ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***. He^{-asws} said: 'The people will be standing on the Day of Judgment for a measurement of forty years, and the sun will be Commanded and it would come upon the heads of the servants and the sweat would choke them, and the ground will be Commanded not to accept anything from their sweat.

They will come to Adam^{-as} for the intercession from him^{-as}, but he^{-as} will point them to Noah^{-as}, and Noah^{-as} will point them to Ibrahim^{-as}, and Ibrahim^{-as} will point them to Musa^{-as}, and Musa^{-as} will point them to Isa^{-as}, and Isa^{-as} will point them saying: 'Upon you all is with Muhammad^{-saww}, the last of the giver of glad tidings'.

Muhammad^{-saww} will be saying: 'I^{-saww} am for it!' So, he^{-saww} will go until he^{-saww} comes to a door of the Paradise, and knock. It will be said to him: 'Who is this?' – and Allah^{-azwj} is more Knowing. He^{-saww} will say: 'Muhammad^{-saww}'. It will be said: 'Open for him!' When the door is opened, his^{-saww} will face his^{-saww} Lord^{-azwj}, and he^{-saww} will fall in *Sajdah*, and he^{-saww} will not raise his^{-saww} head until He^{-azwj} Says to him^{-saww}: "Ask, you^{-saww} will be Given, and intercede, you^{-saww} will be interceded for!"

He^{-saww} will raise his^{-saww} head and face his^{-saww} Lord^{-azwj}, and fall in *Sajdah*, and He^{-azwj} will Say to him^{-saww} similar to it. He^{-saww} will raise his^{-saww} head until he intercedes for the ones who had already been burnt by the Fire. So, there is none from the people on the Day of Judgment in the entirety of the communities more conferring that Muhammad^{-saww}, and it is the Word of Allah^{-azwj} the Exalted: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***".²¹

'I said to Abu Abdullah^{-asws}, 'Inform me of the most superior timing regarding *Salat Al-Fajr*'. He^{-asws} said: 'With the emergence of the dawn. Allah^{-azwj} the Exalted is Saying: ***and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]*** – it means *Salat Al-Fajr*, it is witnessed by the Angels of the night and Angels of the day. So when the servant prays the morning (*Salat*) with the emergence of the dawn, it is affirmed twice for him, the Angels of the night affirm it and (so do) the Angels of the day".²²

'I asked Abu Abdullah^{-asws} about the eternal life in the Paradise and the Fire, so he^{-asws} said: 'But rather, the eternity of the people of the Fire in the Fire is because of their intentions which were in the world, if they had eternal life in it, they would have disobeyed Allah^{-azwj} forever, and rather eternal life for the people of the Paradise in the Paradise is because of their intention which were in the world, if they had remained, they would have obeyed Allah^{-azwj} forever as long as they would have remain. The intentions were eternal, of them and of those'.

Then he^{-asws} recited the Words of the Exalted: ***Say: 'Every one acts according to his own disposition [17:84]*** – upon his intention".²³

²¹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 52

²² Bihar Al-Anwaar – V 5, The book of Justice, Ch 17 H 2

²³ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 5

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord [17:85].*** He^{-asws} said: 'A creature mightier than Jibraeel^{-as}, and Mikaeel^{-as}. It was with Rasool-Allah^{-saww}, and it is with the Imams^{-asws}, and it is from the the kingdoms'.²⁴

'Raising to Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'In Hell there is a valley called Saeer. Whenever Hell subsides, its Saeer is opened (to inflame it more), and it is His^{-azwj} Word: ***Every time it abates, We will Increase them with blazes [17:97],*** i.e., every time it extinguishes".²⁵

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} is a Peak from His^{-azwj} (created peaks), so the meaning is without the peak. He^{-azwj} is to be professed as being One with the Lordship, and He^{-azwj} Described Himself^{-azwj} as being without limitation, therefore the mentioner of Allah^{-azwj} is other than Allah^{-azwj}, and Allah^{-azwj} is other than His^{-azwj} Names, and every thing upon which a name occurs, besides Him^{-azwj}, so it is a creation.

Do you not see His^{-azwj} Words: ***"the Honour is for Allah [10:65]"***, and ***"The Greatness is for Allah^{-azwj}", And for Allah are the most Beautiful Names, therefore supplicate by these [7:180] Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110].*** The Names are addendum to Him^{-azwj}, and He^{-azwj} is the pure *Tawheed*".²⁶

MERITS

ابن بابويه: بإسناده عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «ما من عبد قرأ سورة بني إسرائيل في كل ليلة جمعة، لم يميت حتى يدرك القائم (عليه السلام)، و يكون من أصحابه».

Ibn Babuwayh, by his chain from Al Husayn Bin Abu Al A'ala,

'Abu Abdullah^{-asws} has said: 'There is none from the servant who recites *Surah Al-Isra'a* (Chapter 17) during every Friday night, he would not die until he comes across Al-Qaim^{-asws}, and becomes from his^{-asws} companions'.²⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ورق قلبه عند ذكر الوالدين، كان له قنطار في الجنة، و القنطار ألف و مائتا أوقية، و الاوقية خير من الدنيا و ما فيها،

And from Khwas Al Quran –

'It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (*Surah Al-Isra'a* - Chapter 17), his heart would be sympathetic at the mention of the parents. For him would be a 'Qintar' (hundredweight) in the Paradise, and the 'Qintar' is of one

²⁴ Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 3

²⁵ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 29

²⁶ Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 5

²⁷ ثواب الأعمال: 107.

thousand two hundred troy ounces, and a troy ounce is better than the world and whatever is in it.

و من كتبها و جعلها في خرقة حرير خضراء و حرز عليها و رمى بالنبال، أصاب و لم يخطئ،

And the one who writes it, and makes it to be in a green silk cloth, and make an amulet upon it, and if the arrows are thrown, they would hit (the target) and would not miss.

و إن كتبها في إناء و شرب ماءها لم يتعذر عليه كلام، و انطلق لسانه بالصواب، و ازداد فهما.

And if it is written in a container, and its water is drunk, no speech would be impossible for him, and his tongue would express the righteous things, and his understanding would increase'.²⁸

و عن الصادق (عليه السلام): «من كتبها في خرقة حرير خضراء، و تحرز عليها و علقها عليه و رمى بالنشاب أصاب، و لم يخطئ أبداً،

And from Al-Sadiq^{-asws}: 'One who writes it in a silken green cloth and makes an amulet upon and hangs it upon him, and (if) he throws (arrows) by the archery, would hit (the target) and would not miss, ever.

و إن كتبها لصغير تعذر عليه الكلام، يكتبها بزعفران و يسقى ماءها، أنطق الله لسانه بإذنه و تكلم». (مخطوط)

And if he writes it for a young (child), the speech would be expressive upon him. (If) he writes it in saffron and drinks its water, Allah^{-azwj} would Make his tongue to speak by His^{-azwj} Permission and talk''.²⁹

ثو، ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ بَنِي إِسْرَائِيلَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ عَ فَيَكُونُ مِنْ أَصْحَابِهِ.

(The book) 'Sawaab Al Amaal' – By the chain, from Ibn Al Batainy, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'One who reads Surah Bani Israeel during every night of Friday will not die until he comes across Al-Qaim^{-ajfj} so he would be from his^{-ajfj} companions''.³⁰

ثواب الأعمال الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ عَبْدٍ يَفْرَأُ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى آخِرِ السُّورَةِ إِلَّا كَانَ لَهُ نُورٌ مِنْ مَضْجَعِهِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَإِنْ كَانَ مِنْ أَهْلِ بَيْتِ اللَّهِ الْحَرَامِ كَانَ لَهُ نُورٌ إِلَى بَيْتِ الْمَقْدِسِ.

(The book) 'Sawaab Al Amaal' – Al Attar, from his father, from Al Ashary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, his grandfather,

'From Amir Al-Momineen^{-asws} having said: 'There is none from a servant who reads: ***But rather, I am a human being like you [18:110]*** – up to end of the Chapter, except there

²⁸ خواص القرآن: 3 «قطعة منه» و مجمع البيان: 607 «قطعة منه».

²⁹ خواص القرآن: 43

³⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 1

would be Noor for him from his bed to the Sacred House of Allah^{--azwj}, and if he was people of the Sacred House of Allah^{--azwj} (in Makkah), there would be Noor for him to Bayt Al Maqdis³¹.

عُدَّةُ الدَّاعِي، يُقْرَأُ حِينَ يَأْوِي إِلَى فِرَاشِهِ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى آخِرِ السُّورَةِ وَرَدَّتْ بِهِ الرَّوَايَةُ عَنْ عَلِيٍّ ع.

(The book) 'Uddat Al Daie' –

'He should recite when he resorts to his bed, **Say: 'Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to end of the Chapter'. It has referred with by the report from Ali^{--asws}³².

وَعَنْهُمْ ع مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ حِينَ يَأْخُذُ مَضْجَعَهُ لَمْ يَزَلْ فِي حِفْظِ اللَّهِ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَ جَبَّارٍ عَنِيدٍ إِلَى أَنْ يُصْبِحَ.

And from them^{--asws}: 'One who recites these two Verses when he takes to his bed will not cease to be in Protection of Allah^{--azwj} from every castaway Satan^{--la} and obstinate tyrant up to morning³³.

وَرُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ قَرَأَ هَذِهِ الْآيَةَ عِنْدَ مَنَامِهِ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى آخِرِهَا سَطَعَ لَهُ نُورٌ إِلَى الْمَسْجِدِ الْحَرَامِ حَشَوُ ذَلِكَ النُّورَ مَلَائِكَةٌ تَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ.

And it is reported from the Prophet^{--saww} having said: 'One who recites this Verse at his sleep time, **'But rather, I am a human being like you [18:110]** – up to its end, Noor will spread for him up to the Sacred Masjid. That Noor will be filled by Angels seeking Forgiveness for him until morning³⁴.

VERSE 1

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

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

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 إسرئيل بالبراق إلى رسول الله (صلى الله عليه و آله)، فأخذ واحد باللجام و واحد بالركاب، و سوى الآخر عليه ثيابه، فتضعضت البراق فلطمها

³¹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 2

³² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 a

³³ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 b

³⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 42 H 3 c

جبرئيل (عليه السلام)، ثم قال لها: اسكني يا براق، فما ركبت نبي قبلي، ولا 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^{-asws} said: 'Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as} came with Al-Buraaq (the ride) to Rasool-Allah^{-saww}. One of them^{-as} grabbed the harness, and one of them (grabbed) the stirrup, and the other evened his^{-saww} robe for him^{-saww}. Al-Buraaq became restless, so Jibraeel^{-as} said to it: 'Calm down, O Buraaq, for no Prophet^{-saww} has ridden you before him^{-saww}, nor would any ride upon you after him^{-saww}, the like of him^{-saww}'. So it dispersed with him^{-saww}, and rose up with him^{-saww}, not much, and with him^{-saww} was Jibraeel^{-as}, showing him^{-saww} 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، انظرنى حتى أكلمك. فلم ألتفت إليها، ثم سرت فسمعت صوتا أفرعني، فجاوزت،

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

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

Jibraeel^{-as} descended unto me^{-saww} and said: 'Pray *Salat*!' I^{-saww} descended and prayed *Salat*. So he^{-as} said to me: 'Do you^{-saww} know where you^{-saww} have prayed *Salat*?' I^{-saww} said: 'No'. So he^{-as} said: 'You^{-saww} have prayed *Salat* at Tayba, and to it is your^{-saww} emigration'. Then I^{-saww} 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.

The time went by for what Allah^{-azwj} so Desired, then he^{-as} said to me^{-saww}: 'Descend and pray *Salat*!' I^{-saww} descended and prayed *Salat*. He^{-as} said to me^{-saww}: 'Do you^{-saww} know where you^{-saww} have prayed *Salat*?' I^{-saww} said: 'No'. He^{-as} said: 'You^{-saww} prayed *Salat* at (Mount) Toor of Sinai, where Allah^{-azwj} Spoke to Musa^{-as} 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^{-saww} rode, so time went by for what Allah^{-azwj} so Desired. Then he^{-as} said to me: 'Descend and pray *Salat*!' So I^{-saww} descended and prayed. So he^{-as} said me: 'Do you know

where you^{-saww} have prayed *Salat*?’ So I^{-saww} said: ‘No’. He^{-as} said: ‘You^{-saww} prayed *Salat* in Bayt Laham, And Bayt Laham is around Bayt Al Maqdas, where Isa Bin Maryam^{-as} 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 استووا أخذ جبرئيل بعصدي، فقدمني فأمتهم و لا فخر.

Then, I^{-saww} rode, we^{-as} went by until we^{-as} came to Bayt Al Maqdas. Buraq went to a group where the Prophets^{-as} were. I^{-saww} entered the Masjid, and with me^{-saww} was Jibraeel^{-as} to my^{-saww} side. We^{-as} found Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and the ones whom Allah^{-azwj} so Desired to, gathered around me^{-saww}, and I^{-saww} established the *Salat*, and I^{-saww} not doubt except that Jibraeel^{-as} would be leading us^{-as}. When they had evened themselves out, Jibraeel^{-as} grabbed my^{-saww} upper arm, and placed me^{-saww} forward, so I^{-saww} led them^{-as}, and I^{-saww} 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 هدبت أمته. فأخذت اللبن فشربت منه، فقال جبرئيل: هدبت و هدبت 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^{-saww} heard a speaker saying, ‘If he^{-saww} takes the water, he^{-saww} would drown and his^{-saww} community would drown with him^{-saww}. And if he^{-saww} takes the wine, he^{-saww} would go astray and his^{-saww} community would go astray. And if he^{-saww} takes the milk, he^{-saww} would be Guided, and his^{-saww} 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 و أجبتك؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي اليهود، لو أجبتك 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 و أجبتك؟ فقلت: لا، و لم ألتفت إليه. فقال: ذلك داعي النصارى، لو أجبتك 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 ذراعها، 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?' 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}'. He^{-as} said to me^{-saww}: 'Did you^{-saww} speak to her?' I^{-saww} said: 'I^{-saww} did not speak to her, and did not turn towards her'. 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 أفرغني، فقال لي جبرئيل: أسمع، 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}, Jibrael^{-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 وآله) 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^{-saww} said: 'Jibrael^{-as} ascended, and I^{-saww} ascended with him^{-as}, to the sky of the world, and upon it was an Angel called Ismaeel, and he was in charge of the snatching which Allah^{-azwj} 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.

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

و تلقني الملائكة حتى دخلت سماء الدنيا، فما لقيني ملك إلا ضاحكا مستبشرا حتى لقيني ملك من الملائكة، لم أر خلقا أعظم منه، كربه 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^{-saww} until I^{-saww} entered the sky of the world. No Angel met me^{-saww} except that he was laughing, joyful, until I^{-saww} met an Angel from the Angels. I^{-saww} had never seen a creature greater than it, unpleasant to view, manifesting the anger. He said to me what the other said, except that he did not laugh, and I^{-saww} did not see in him any joyfulness what I^{-saww} had seen from the laughter of the other Angels.

فقلت: من هذا- يا جبرئيل- فإني قد فزعته منه؟ فقال: يجوز أن تفزع منه، و كلنا نفزع 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.

I^{-saww} said: 'Who is this – O Jibrael^{-as} – for I^{-saww} am scared from him^{-saww}?' He^{-as} said: 'It is permissible that you^{-saww} 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^{-azwj} Made him the ruler of Hell and the people of the disobedience. Thus, Allah^{-azwj} Takes Revenge upon them, by him. And had he laughed with anyone before you^{-saww}, or would be laughing with anyone after you^{-saww}, he would have laughed with you^{-saww}, 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.

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

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

He uncovered its covering, and opened the gates from it. A flame came out from it shining in the sky, soaring up, until I^{-saww} thought that it would engulf me^{-saww} from what I^{-saww} saw. So I^{-saww} said: 'O Jibrael^{-as}! Tell him to return the covering upon it'. So he^{-as} 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 آدميا 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^{-saww} went, and I^{-saww} saw a man or wheatish complexion. So I^{-saww} said: 'Who is this, O Jibrael^{-as}?' He^{-as} said: 'This is your^{-saww} father Adam^{-as}. So when your^{-saww} offspring were presented to him^{-as}, he^{-as} 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 عَلَيِّنَ وَ مَا أَذْرَاكَ مَا عَلَيُّونَ كِتَابٌ مَرْقُومٌ إِلَى آخِرِهَا.

Then Rasool-Allah^{-saww} recited Surah Al Mutaaffifeen (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^{-saww} said: 'I^{-saww} greeted my^{-saww} father^{-as} Adam^{-as}, and he^{-as} greeted me^{-saww}, and I^{-saww} sought Forgiveness for him^{-as} and he^{-as} sought Forgiveness for me^{-saww}, and said: 'Welcome to the son^{-saww} of the righteous, and the righteous Prophet^{-saww}, and the one^{-saww} Sent in the righteous era'.

ثم مررت بملك من الملائكة وهو 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 كهيفة الحزين، فقلت: من هذا، يا جبرئيل؟

Then I^{-saww} 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. I^{-saww} said: 'Who is this, O Jibraeel^{-as}?'

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

He^{-as} said: 'This is the Angel of Death, allocated with the capturing of the souls'. I^{-saww} said: 'O Jibraeel^{-as}! Take me^{-saww} closer to him until I^{-saww} speak to him'. He^{-saww} took me^{-saww} closer to him. I^{-saww} greeted him, and Jibraeel^{-as} said to him: 'This is Muhammad^{-saww}, the Prophet^{-saww} of Mercy whom Allah^{-azwj} Sent to His^{-azwj} 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^{-saww}, and greeted me^{-saww}, and said: 'Receive good news – O Muhammad^{-saww} – for I see all the good in your^{-saww} community'. I^{-saww} said: 'The Praise is for Allah^{-azwj}, the Bestower with the Bounties and the Favours upon His^{-azwj} servants. That is from the Grace of my^{-saww} Lord^{-azwj}, and His^{-azwj} Mercy upon me^{-saww}'.

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.

Jibraeel^{-as} said: 'He is the most intense of the Angels in his work'. I^{-saww} said: 'Everyone who dies, he dies after you capture his soul?' He said: 'Yes'. I^{-saww} 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 مكنتني منها، إلا كالدرهم في كف الرجل، يقلبه كيف يشاء، و ما من دار إلا و أنا أنصفحها 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^{-azwj} 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^{-saww} said: 'Enough with the death, O Jibraeel^{-as}'. He^{-as} 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^{-saww} said: 'Then I^{-saww} went, and was with people in front of whom was good meat, and bad meat. They were eating the bad meat, and were leaving the good. So I^{-saww} said: 'Who are they, O Jibraeel^{-as}?' He^{-as} said: 'They are the ones who were consuming the Prohibited and were leaving out the Permissible, and they are from your^{-saww} community, O Muhammad^{-saww}!'

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^{-saww} said: 'Then I^{-saww} saw an Angel from the Angels. Allah^{-azwj} 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^{-azwj} 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^{-azwj}! O Composer of a thousand compositions of the ice and the fire between the hearts of Your^{-azwj} Momineen servants!'

فقلت: من هذا يا جبرئيل؟ فقال: هذا ملك و كله 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 خلفا، و الآخر يقول: اللهم أعط كل ممسك تلفا.

I^{-saww} said: 'Who is this, O Jibraeel^{-as}?' He^{-as} said: 'This is an Angel whom Allah^{-azwj} has Allocated with the protection of the skies and the ends of the firmaments, and he is the adviser to the Angels of Allah^{-azwj} 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^{-azwj}! Replace the spending of every spender', and the other one is saying: 'Our Allah^{-azwj}! Replace the damage of everyone who attaches himself to You^{-azwj}'.

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^{-saww} went, and I^{-saww} was with a people whose heads were bowed down due to the rocks, I^{-saww} said: 'Who are they, O Jibraeel^{-as}?' He^{-as} 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 الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلَوْنَ سَعِيرًا.

Then I^{-saww} went, I^{-saww} was with a group of people, fire was being cast into their mouths, and it was coming out from their backs, so I^{-saww} said: 'Who are they, O Jibrael^{-as}?' So, he^{-as} 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 الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ و إذا هم بسبيل آل فرعون، يعرضون على النار غدوا و عشيا، يقولون: ربنا متى تقوم الساعة؟

Then I^{-saww} went, so I^{-saww} 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^{-saww} said: 'Who are they, O Jibrael^{-as}?' He^{-as} 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^{-la}, being presented to the Fire morning and evening, saying, 'Our Lord^{-azwj}! 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^{-saww} said: 'Then I^{-saww} went, and I^{-saww} was with women being suspended with their breasts. So I^{-saww} said: 'Who are they, O Jibrael^{-as}?' So he^{-as} 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^{-saww} said: 'The Anger of Allah^{-azwj} 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^{-azwj} Mighty and Majestic. Allah^{-azwj} Created him howsoever He^{-azwj} Desired to, and Placed their faces howsoever He^{-azwj} so Desired to. There was nothing from the layers of their bodies but it Glorified Allah^{-azwj} from every area, in different voices. Their voices were rising with the Praise, and the weeping from the fear of Allah^{-azwj}.

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.

I^{-saww} asked Jibrael^{-as} about them. He^{-as} said: 'They have been Created as you^{-saww} 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 their lower them to what is underneath them out of fear from Allah^{-azwj} 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؟

I^{-saww} greeted them, and their replied to me^{-saww} by the nodding of their heads, not looking towards me^{-saww} from the fear. So Jibraeel^{-as} said to them: ‘This is Muhammad^{-saww}, Prophet^{-saww} of Mercy. Allah^{-azwj} Sent him^{-saww} to the servants as a Rasool^{-saww}, a Prophet^{-saww}, and he^{-saww} is the last of the Prophets^{-as} and their Chief. Will you not be speaking to him^{-saww}?’

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

He^{-saww} said: ‘When they heard that from Jibraeel^{-as}, faced towards me^{-saww} with the greetings, and honoured me^{-saww}, and gave me^{-saww} the good news with the goodness for me^{-saww} and my^{-saww} 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^{-saww} said: ‘Then we ascended to the second sky, so there was in it two men resembling each other. I^{-saww} said: ‘Who are these two, O Jibraeel^{-as}?’ He^{-as} said to me^{-saww}: ‘Two cousins, Yahya^{-as} and Isa^{-as}’. I^{-saww} greeted them both^{-as}, and they both^{-as} greeted me^{-saww}. I^{-saww} sought Forgiveness for both^{-as} of them, and they both^{-as} sought Forgiveness for me^{-saww} and said: ‘Welcome to the righteous brother, and the righteous Prophet^{-saww}!’

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^{-azwj} had Placed their faces howsoever He^{-azwj} so Desired to. There was no Angel from them except that he Glorified Allah^{-azwj}, and Praised Him^{-azwj} 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.

I^{-saww} said: ‘Who is this, O Jibraeel^{-as}?’ So he^{-as} said: ‘This is your^{-saww} brother Yusuf^{-as}’. So I^{-saww} greeted him^{-as} and he^{-as} greeted me^{-saww}. And I^{-saww} sought Forgiveness for him^{-as}, and

he^{-as} sought Forgiveness for me^{-saww}. He^{-as} said: 'Welcome to the righteous Prophet^{-saww} 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 Jibrael^{-as} said to them regarding my^{-saww} matter, similar to what he^{-as} said to the ones in the other two, and did with me^{-saww} what he^{-as} 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^{-saww} said: 'Who is this, O Jibrael^{-as}?' He^{-as} said: 'This is Idrees^{-as}. Allah^{-azwj} Raised him^{-as} to an elevated position'. So I^{-saww} greeted him^{-as} and he^{-as} greeted me^{-saww}. And I^{-saww} sought Forgiveness for him^{-as} and he^{-as} sought Forgiveness for me^{-saww}.

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^{-saww} and for my^{-saww} community. Then I^{-saww} 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^{-saww} that he was him^{-as} (Jibrael^{-as}), so Jibrael^{-as} 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 ثلة 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^{-saww} said: 'Then we ascended to the fifth sky, so there was an old man, with great eyes. I^{-saww} 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^{-saww} said: 'Who is this, O Jibrael^{-as}?' So he^{-as} said: 'This is the beloved one of his community Haroun Bin Imran^{-as}'. So I^{-saww} greeted him^{-as} and he^{-as} greeted me^{-saww}, and I^{-saww} sought Forgiveness for him^{-as} and he^{-as} sought Forgiveness for me^{-saww}. 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، فسمعتة يقول: تزعم بنو إسرائيل أي 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 (شبيوة), and if he had two shirts upon him, his hair would have been carried in these two. So I^{-saww} heard him saying: 'The Children of Israel are alleging that I am the most honourable of the sons of Adam^{-as}, to Allah^{-azwj}, and here is a man^{-saww} who is more honourable to Allah^{-azwj} 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.

I^{-saww} said: 'Who is this, O Jibrael^{-as}?' So he^{-as} said: 'This is your^{-saww} brother Musa Bin Imran^{-as}. So I^{-saww} greeted him, and he^{-as} greeted me^{-saww}, and I^{-saww} sought Forgiveness for him^{-as} and he^{-as} sought Forgiveness for me^{-saww}. 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 أشمط الرأس و اللحية جالس على كرسي،

He^{-saww} 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^{-saww}! Perform cupping and order your^{-saww} 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 مملك و محل من اتقى من أمتك.

I^{-saww} said: 'O Jibrael^{-as}, who is this one in the seventh sky upon the gate of the Frequent House (البيت المعمور) in the closeness of Allah^{-azwj}?' So he^{-as} said: 'This – O Muhammad^{-saww} – is your^{-saww} father Ibrahim^{-as}, and this is your^{-saww} place and the place of the ones who are pious from your^{-saww} 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 لامتي.

Then Rasool-Allah^{-saww} 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^{-saww} greeted him^{-as} and he^{-as} greeted me^{-saww} and said: 'Welcome to the righteous Prophet^{-saww}, 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^{-saww} the good news with the goodness for me^{-saww} and my^{-saww} community'.

قال رسول الله (صلى الله عليه و آله): و رأيت في السماء السابعة بحارا من نور يتلألأ، يكاد تالؤه يخطف بالابصار، 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^{-saww} said: 'And I^{-saww} 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^{-saww} saw these, I^{-saww} got scared and asked Jibraeel^{-as}, so he^{-as} said: 'Receive good news, O Muhammad^{-saww}, and be thankful for the Prestige of your^{-saww} Lord^{-azwj}, and thank Allah^{-azwj} for what He^{-azwj} has done with you^{-saww}'.

قال: فثبتني الله بقوته و عونه 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 إسماعيل، و بيننا و بينه أربعة حجب: حجاب من نور، و حجاب من ظلمة، و حجاب من غمام، و حجاب من الماء.

He^{-saww} said: 'So Allah^{-azwj} Made me^{-saww} to be steadfast by His^{-azwj} Strength and Support until it broke my^{-saww} speech to Jibraeel^{-as} and my^{-saww} astonishment. So Jibraeel^{-as} said: 'O Muhammad^{-saww}! You consider it great what you^{-saww} see? But rather, this is a creation from the creation of your^{-saww} Lord^{-azwj}. So how would it be with the Creator Who Created what you^{-saww} see, and what you^{-saww} do not see is greater than this from the creation of your^{-saww} Lord^{-azwj}? Surely, in between Allah^{-azwj} and the creatures are thousand Veils, and the creatures closest to Allah^{-azwj} are I^{-as} and Israfeel^{-as}, and between us^{-as} and between Him^{-azwj} 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 و آله): 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^{-saww} said: 'And I^{-saww} saw from the wonders which Allah^{-azwj} has Created, and Made it to be subservient upon what He^{-azwj} 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^{-azwj}. Allah^{-azwj} has Created it just as He^{-azwj} 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^{-azwj} everywhere. You do not know where the Glory of your Lord^{-azwj} 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 سكث ذلك الديك في السماء سكثت ديوك الأرض كلها، و لذلك الديك زغب أخضر و ريش أبيض كأشد بياض، ما رأيته قط، و له زغب أخضر أيضا تحت ريشه الأبيض كأشد خضرة، ما رأيته قط.

When it is the dawn, that rooster displays its wings, and flaps with it, and shouts out its Glorification saying: 'Glory be to Allah^{-azwj}, the King, the Holy! Glory be to Allah^{-azwj} the Great, the most Exalted! There is not God except for Allah^{-azwj}, the Living, the Eternal!' So when it says that, all the roosters of the earth Glorify Allah^{-azwj}, 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^{-saww} said: ‘Then I^{-saww} went with Jibraeel^{-as} and entered Frequented House (المعمور البيت). I^{-saww} prayed two Cycles *Salat* therein, and with me^{-saww} were a people from my^{-saww} companions upon whom were new clothes, and others had worn out clothes. 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^{-saww} – a River called Al Kawsar, and a River called Al Rahmat. I^{-saww} 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 بما حين أصبحت،

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

و إذا بطيرها كالبحث، 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 فنن منها، فقلت: ما هذه، يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله: طوبى لهم و حُسن مآبٍ.

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^{-saww} said: ‘What is this, O Jibraeel^{-as}?’ So he^{-as} said: ‘This is the Tooba tree. Allah^{-azwj} 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^{-saww} said: ‘When I^{-saww} entered the Paradise, I^{-saww} returned to myself^{-saww}, and I^{-saww} asked Jibraeel^{-as} about those oceans, and their surroundings, and their wonders. He^{-as} said: ‘These are pavilions of Veils by which Allah^{-azwj} Veils Himself^{-azwj}, and had those Veils not been there, the Light of the Throne would have Violated everything in it’.

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

And I^{-saww} ended up at the Lote Tree (سدرۃ المنتهى), and a leaf from it can shade a community from the communities. So I^{-saww} was from it, as Allah^{-azwj} 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^{-saww} said: 'O Lord^{-azwj}! You^{-azwj} have Granted Your^{-azwj} Prophets^{-as}, so (now) Grant me^{-saww}!' Allah^{-azwj} Said: "I^{-azwj} Grant you^{-saww} two Words from underneath the Throne – There is no Might nor Strength except by Allah^{-azwj}; There is no Refuge from You^{-azwj} except with You^{-azwj}'.

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 فخرت ساجدا، فناداني ربي: أني قد فرضت على كل نبي كان قبلك خمسين صلاة، و فرضتها عليك و على أمتك، فقم بها أنت في أمتك.

Then I^{-saww} heard the Azaan. There was an Angel Calling *Salat*, who had not been seen in the sky before that night. Then I^{-saww} led (in the Prayer) the Angels in the sky in the *Salat* just as I^{-saww} had led the Prophets^{-as} at Bayt Al Maqdas. Then I^{-saww} was overwhelmed and fell down in Sajdah, so my^{-saww} Lord^{-azwj} Called out to me^{-saww}: "I^{-azwj} had Obligated upon every Prophet^{-as} who was before you^{-saww}, fifty *Salats* (daily), and I^{-azwj} Obligate these upon you^{-saww} and upon your^{-saww} community, there you^{-saww} establish these in your^{-saww} community".

فقال رسول الله (صلى الله عليه و آله): فاتحدت 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.

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

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

فرجعت إلى ربي حتى انتهيت إلى سدرۃ المنتهى، فخرت 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.

I^{-saww} returned until I^{-saww} ended up at the Lote Tree, and fell down in Sajdah. Then I^{-saww} said: 'You^{-azwj} Obligated upon me^{-saww} and my^{-saww} community fifty (daily) *Salats*, and I^{-saww} cannot tolerate it, nor can my^{-saww} community. Therefore, Lighten it from me^{-saww}'. So He^{-azwj}

Reduced ten from me^{-saww}. Then I^{-saww} returned to Musa^{-as} and informed him^{-as} of it. He^{-as} said: 'Return! It will not be tolerated'.

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

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

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

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

فناداني مناد: كما صبرت عليها، فهذه الخمس بخمسين، كل صلاة بعشر، من هم من أمتك بحسنة يعملها فعلمها كتبت له عشرة، و إن لم يعملها كتبت له عشرة، 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^{-saww}: 'If you^{-saww} are patient upon these, so these five would be (multiplied by) fifty, each *Salat* by ten. The one who is from your^{-saww} 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^{-saww} 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^{-asws} said: 'May Allah^{-azwj} Recompense Musa^{-as} 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'.³⁵

The Signs Shown to Rasool-Allah^{-saww} were not Allah^{-azwj}

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألتني أبو قرة المحدث صاحب شرملة 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^{-asws}' – until he said, 'And ask him^{-asws} about the

تفسير القمي 2: 3. 35

Words of Allah^{-azwj} Mighty and Majestic: I would like to see Abu Al-Hassan^{-asws} Al-Reza^{-asws}, and I asked him^{-asws} about the Words of Allah^{-azwj} 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: لُتْرِيَهُ مِنْ آيَاتِنَا،

Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} the Exalted has Informed that He^{-azwj} Made him^{-saww} to journey, and then Informed as to why He^{-azwj} Made him^{-saww} to journey, so He^{-azwj} 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: فَبَيَّ حَدِيثٍ بَعَدَ اللَّهُ وَ آيَاتِهِ يُؤْمِنُونَ، فأخبر أنه غير الله.

Thus, the Signs of Allah^{-azwj} are other than Allah^{-azwj} and He^{-azwj} has Given the reason as to why He^{-azwj} did that with him^{-saww} and what he^{-saww} 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^{-azwj} Informed that (the Signs) were other than Allah^{-azwj}.³⁶

و عنه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب، و علي بن عبد الله الوراق و أحمد بن زياد بن جعفر الحمداني (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 سدة 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 Umrans and Salih Bin Al Sandy, from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, 'What was the reason for Allah^{-azwj} to Ascend His^{-azwj} Prophet^{-saww} to the sky, and from it to the Lote Tree, and from it to Veils of Light. And He^{-azwj} Addressed him^{-saww} and he^{-saww} whispered to Him^{-azwj} over there, and Allah^{-azwj} 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 سمواته، و يكرمهم بمشاهدته، و يريه من عجائب عظمت ما يخبر به بعد هبوطه، و ليس ذلك على ما يقوله المشبهون، سبحانه و تعالى عما يصفون».

He^{-asws} said: 'Surely, Allah^{-azwj} cannot be described to be in a place, nor does the time flow for Him^{-azwj}, but the Mighty and Majestic Intended that He^{-azwj} should Grant the Nobility to His^{-azwj} Angels and the inhabitants of the skies, and Honour them by looking at him^{-saww}. And He^{-azwj} Showed him^{-saww} from the great wonders what he^{-saww} informed of after his^{-saww} descent. And that is not as per what the resemblers (who make resemblances of Allah^{-azwj}) are saying. ***Glorious is He and Exalted from what they are ascribing [6:100]***'.³⁷

³⁶ الاحتجاج 2: 405

³⁷ علل الشرائع: 2 / 132.

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

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

'I asked Zayn Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} about Allah^{-azwj} Mighty and Majestic, can He^{-azwj} be described by a place?' So he^{-asws} said: 'No, Allah^{-azwj} is Exalted from that'. I said, 'So why did He^{-azwj} Journey His^{-azwj} Prophet^{-saww} to the sky?' He^{-asws} said: 'In order to Show him^{-saww} the kingdoms of the skies and whatever is therein from the wonders of His^{-azwj} Making and manifestation of His^{-azwj} creation"³⁸.

The main purpose of Mi'raj (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 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^{-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'.³⁹

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

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

³⁸ (Extract) علل الشرائع: 1/ 131.

³⁹ بصائر الدرجات: 10/ 99.

He^{-saww} said: 'O Jibraeel^{-as}! And how does He^{-azwj} perform *Salat*?' He^{-as} said: 'He^{-azwj} is Saying: "Glorious! Holy am I^{-azwj}, Lord^{-azwj} of the Angels and the Spirit! My^{-azwj} Mercy precedes My^{-azwj} Anger!"'.

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

He^{-saww} said: 'O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!' He^{-asws} said: 'And it was just as Allah^{-azwj} 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؟

Abu Baseer said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And what is (the meaning of): ***two bows or nearer [53:9]***'.

قال: «ما بين سببها إلى رأسها، فقال: كان بينهما حجاب يتألف - ولا أعلمه إلا وقد قال: زبرجد - فنظر في مثل سم الإبرة إلى ما شاء الله من نور العظمة،

He^{-asws} said: 'What is between its bottom to its top'. And he^{-asws} said: 'And between them was a shining Veil' – and I (the narrator) do not know it except and he^{-asws} had said: 'Aquamarine'. (He^{-asws} said): 'So he^{-saww} looked into like an eye of the needle towards whatever Allah^{-azwj} 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^{-azwj} Blessed and Exalted Said: "O Muhammad^{-saww}!" He^{-saww} said: 'At Your^{-azwj} service, my^{-saww} Lord^{-azwj}!' He^{-azwj} said: "Who is for your^{-saww} community from after you^{-saww}?" He^{-saww} said: 'Allah^{-azwj} is more Knowing'. He^{-azwj} Said: 'Ali Bin Abu Talib^{-asws}, 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^{-asws} said to Abu Baseer: 'O Abu Muhammad! By Allah^{-azwj}! The Wilayah of Ali^{-asws} did not come from the earth, but it came from the sky''.⁴⁰

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي الفضل، 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

الكافي 1: 367 / 13⁴⁰

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^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! When I^{-saww} was journeyed with to the sky, the Angels met me^{-saww} with the good news in every sky, to the extent that Jibraeel^{-as} took me^{-saww} to a forum of the Angels and said: 'O Muhammad^{-saww}! If your^{-saww} community had united upon the love for Ali^{-asws}, Allah^{-azwj} 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 وجل فليأتك به فدعوت الله عز وجل 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, Jibraeel^{-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 وجل بك يوم القيامة، فدنوت فنطقت بما كان و بما يكون إلى يوم القيامة.

And when the Angels paused in rows, I^{-saww} said: 'O Jibraeel^{-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 وجل، قال جبرئيل: أين أخوك يا محمد؟ فقلت: خلفته ورائي. فقال: ادع الله عز وجل فليأتك به فدعوت الله عز وجل 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, Jibraeel^{-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 وجل فليأتك به فدعوت الله عز وجل 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 Jibraeel^{-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^{-saww} said to them, nor anything which they responded to me^{-saww} with, except that you^{-asws} heard it and realised it (as well).

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

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

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

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

و السادسة: لما طفت بالبيت المعمور كان مثالك معي.

And the sixth – When I^{-saww} performed *Tawaaf* of the Frequented House (البيت المعمور), your^{-asws} resemblance was with me^{-saww}.

و السابعة: هلاك الأحزاب على يدي و أنت معي.

And the seventh – The destruction of the allies (see Chapter 33) upon my^{-saww} hands, and you^{-asws} were with me^{-saww}.

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^{-asws}! Allah^{-azwj} Looked over to the world, so He^{-azwj} Chose me^{-saww} over the men of the worlds, then Gave it a second Look, so He^{-azwj} Chose you^{-asws} over the men of the worlds. Then Gave it a third Look, so He^{-azwj} Chose Fatima^{-asws} over the women of the worlds. Then gave it a fourth Look, so He^{-azwj} Chose Al Hassan^{-asws}, and Al Husayn^{-asws}, and the Imams^{-asws} from his^{-asws} 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 وزيرى؟ 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 سدرۃ 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 (سدرۃ 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 السدرۃ 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.

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^{-saww} at the right of the Throne, and the first one to knock upon the Gate of the Paradise along with me^{-saww}, and the first one to dwell with me^{-saww} in the Illiyeen, and the first one to drink with me^{-saww}: **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]**.⁴¹

The Signs of Allah^{-azwj}

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them^{-asws}'.⁴²

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الأئمة (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^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!⁴³

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 نأ 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^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!⁴⁴

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^{-saww} said: 'When I^{-saww} was ascended with to the sky, I^{-saww} approached my^{-saww} Lord^{-azwj} Mighty and Majestic until there was in between me^{-saww} and Him^{-azwj} **So he was (at a distance of) two bows or nearer [53:9]**. He^{-azwj} Said: "O Muhammad^{-saww}! Whom do you^{-saww} love the most from the creatures?" I^{-saww} said: 'O Lord^{-azwj}! Ali^{-asws}!' He^{-azwj} Said: 'Turn around, O Muhammad^{-saww}!' So I^{-saww} turned around from my^{-saww} right, so there was Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁵

المفيد في (الاختصاص): عن أحمد بن عبد الله، عن عبيد الله بن محمد العيشي، قال: أخبرني حماد بن سلمة، عن الأعمش، عن زياد بن وهب، عن عبد الله بن مسعود، قال: أتيت (فاطمة (صلوات الله عليها))، فقلت لها: أين بعلك؟ فقالت: «عرج به جبرئيل (عليه السلام) إلى السماء». فقلت: في ماذا؟ فقالت: «إن نفرا من الملائكة تشاجروا في شيء فسألوا حكما من الآدميين، فأوحى الله إليهم أن تخيروا، فاختاروا علي بن أبي طالب».

⁴² (Extract) تفسير القمّي 1: 199.

⁴³ تفسير القمّي 1: 309.

⁴⁴ (Extract) الكافي 1: 161 / 3.

⁴⁵ الأمالي 1: 362.

Al-Mufeed, in Al Ikhtisas, from Ahmad Bin Abdullah, from Ubeydullah Bin Muhammad Al Ayyashi, from Hamad Bin Salmat, from Al Amsh, from Ziyad Bin Wahab, from Abdullah Bin Mas'oud who said,

'I came up to Fatima^{-asws} so I said to her^{-asws}, 'Where is your^{-asws} husband?' So she^{-asws} said: 'Gone up to the sky, with Jibraeel^{-as}'. So I said, 'Regarding what?' she^{-asws} said: 'A number of the Angels quarrelled with regards to something, so they asked for a judgement (to be given) by someone from the human beings. So Allah^{-azwj} Revealed to them that they should choose (a judge), and they chose Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁶

Presence of Amir Al-Momineen^{-asws} in the sky

الشيخ في (أماليه)، قال: أخبرنا أبو الفتح هلال بن محمد بن جعفر الحفار، قال: حدثنا ابن الجعابي، قال: حدثنا أبو عثمان سعيد بن عبد الله بن عجب الأنباري، قال: حدثنا خلف بن درست، قال: حدثنا القاسم بن هارون، قال: حدثنا سهل بن صقين، عن همام، عن قتادة، عن أنس، قال: قال رسول الله (صلى الله عليه وآله): «لما عرج بي إلى السماء، دنوت من ربي عز وجل، حتى كان بيني وبينه 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, from Abu Al-fatah Hilal Bin Muhammad Bin Ja'far Al-Hafar, from Ibn Al-Ja'aby, from Abu Usman Saeed Bin Abdullah Bin Ajab Al-Anbary, from Khalaf Bin Darast, from Al-Qasim Bin Haroun, from Sahl Bin Saqeen, from Hamam, from Qatada, from Anas who said,

'Rasool-Allah^{-saww} said: 'When I^{-saww} ascended up to the sky, I^{-saww} approached my^{-saww} Lord^{-azwj} Mighty and Majestic, until there was between me^{-saww} and Him^{-azwj} **So he was (at a distance of) two bows or nearer [53:9]**. So He^{-azwj} Said: "O Muhammad^{-saww}! Whom do you^{-saww} love from the creation?" I said: 'O Lord^{-azwj}! Ali^{-asws}!' He^{-azwj} Said: "Turn, O Muhammad^{-saww}!" So I^{-saww} turned to my^{-saww} left, and there was Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁷

Testification of Ali^{-asws} Inscribed in the kingdoms of the skies

وَ بِإِسْنَادِهِ إِلَى الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَخَذَ جِبْرِيلُ بِيَدِي وَ أَقْعَدَنِي عَلَى دُرُّوْكَ مِنْ دَرَانِيكَ الْجَنَّةِ، ثُمَّ تَأَوَّلَنِي سَفَرَجَلَةً، فَإِذَا أَقْبَلْتُهَا إِذَا انْفَلَقَتْ فَخَرَجَتْ مِنْهَا جَارِيَةٌ حُورَاءٌ لَمْ أَرِ أَحْسَنَ مِنْهَا،

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

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

She said, 'The greetings be upon you^{-saww}, O Muhammad^{-saww}'. I^{-saww} 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

⁴⁶ الاختصاص: 213.

⁴⁷ الأمالي 1: 362.

anber, and He-azwj Kneaded me from the water of (the river) Haywaan. The Compeller Said: "Be!" So I came into being. He-azwj Created me for your-saww brother-asws and your-saww cousin (Ali-asws Bin Abu Talib-asws)".⁴⁸

فِي كِتَابِ ثَوَابِ الْأَعْمَالِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ: يَا عَلِيُّ إِنِّي رَأَيْتُ اسْمَكَ مَقْرُونًا إِلَى اسْمِي فِي أَرْبَعَةِ مَوَاطِنَ فَأَيْسَتْ بِالنَّظَرِ إِلَيْهِ،

In the book Sawaab Al Amaal –

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

إِنِّي لَمَّا بَلَغْتُ بَيْتَ الْمَقْدِسِ فِي مِعْرَاجِي إِلَى السَّمَاءِ وَجَدْتُ عَلَى الصَّخْرَةِ مَكْتُوبًا: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدُهُ بَوَازِيرِهِ وَ نَصْرُهُ بَوَازِيرِهِ، فَقُلْتُ لِحَبْرَتَيْلَ: مَنْ وَزِيرِي؟ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

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

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى وَجَدْتُ مَكْتُوبًا عَلَيْهَا: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَخَلْدِي، مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي، أَيْدُهُ بَوَازِيرِهِ وَ نَصْرُهُ بَوَازِيرِهِ، فَقُلْتُ لِحَبْرَتَيْلَ: مَنْ وَزِيرِي؟ فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

So, when I-saww ended up to Sidrat Al-Muntaha, I-saww found inscribed upon it: "I-saww am Allah-azwj. There is no god except I-saww Alone. Muhammad-saww is My-saww elite from My-azwj creatures. I-saww Assisted him-saww by his-saww Vizier and Helped him-saww by his-saww Vizier". So I-saww said to Jibraeel-as: 'Who is my-saww Vizier?' He-as said: 'Ali-asws Bin Abu Talib-asws'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ فَوَجَدْتُ مَكْتُوبًا عَلَى قَوَائِمِهِ: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَخَلْدِي، مُحَمَّدٌ حَبِيبِي، أَيْدُهُ بَوَازِيرِهِ وَ نَصْرُهُ بَوَازِيرِهِ،

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

فَلَمَّا رَفَعْتُ رَأْسِي نَظَرْتُ عَلَى بُطْنَانِ الْعَرْشِ مَكْتُوبًا: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ عَبْدِي وَ رَسُولِي، أَيْدُهُ بَوَازِيرِهِ وَ نَصْرُهُ بَوَازِيرِهِ.

When I-saww raised my-saww head, I-saww looked at the interior of the Throne (wherein) was inscribed: "I-azwj am Allah-azwj. There is no god except I-azwj. Muhammad-saww is My-azwj servant and My-azwj Rasool-saww. I-azwj Assisted him-saww by his-saww Vizier and Helped him-saww by his-saww Vizier".⁴⁹

⁴⁸ H 28 – تفسير نور الثقلين، ج3، ص: 99

⁴⁹ H 31 – تفسير نور الثقلين، ج3، ص: 123

Why Rasool-Allah^{-saww} returned to Allah^{-azwj} to Reduce the daily Salats

فقد روى محمد بن علي بن بابويه في (من لا يحضره الفقيه): عن زيد بن علي بن الحسين، أنه قال: سألت أبي سيد العابدين (عليه السلام)، فقلت له: يا أبت، أخبرني عن جدنا رسول الله (صلى الله عليه وآله) لما عرج به إلى السماء، وأمره ربه عز وجل بخمسين صلاة، كيف لم يسأله التخفيف عن أمته حتى قال له موسى بن عمران (عليه السلام): «ارجع إلى ربك فاسأله التخفيف فإن أمتك لا تطيق ذلك»؟

Muhammad Bin Ali Bin Babuwayh in Man La Yahzar Al Faqih,

'Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'I asked my father^{-asws} the Chief of the worshippers, so I said to him^{-asws}, 'O father^{-asws}! Inform me about our^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} when he^{-saww} was ascended with to the sky, and his^{-saww} Lord^{-azwj} Mighty and Majestic Commanded him^{-saww} with fifty (daily) *Salats*. How come he^{-saww} did not ask Him^{-azwj} to Lighten these from his^{-saww} community until Musa^{-as} Bin Imran^{-as} said to him: 'Return to your^{-saww} Lord^{-azwj}, and ask Him^{-azwj} for the Lightning, for your^{-saww} community would not be able to tolerate that?'

فقال: «يا بني، إن رسول الله (صلى الله عليه وآله) لا يقترح على ربه عز وجل، ولا يراجعه في شيء يأمره به، فلما سأله موسى (عليه السلام) ذلك، و صار شفيعا لامته إليه لم يجوز له أن يرد شفاعته أخيه موسى (عليه السلام)، فرجع إلى ربه عز وجل فسأله التخفيف، إلى أن ردها إلى خمس صلوات».

He^{-asws} said: 'O my^{-asws} son! Rasool-Allah^{-saww} did not suggest (anything) to his^{-saww} Lord^{-azwj} nor did he^{-saww} return (disagree to) anything with what He^{-azwj} Commanded him^{-saww} with. So when Musa^{-as} asked him^{-saww} to do that, it became an intercession for his^{-saww} community, and it was not proper for him^{-saww} that he^{-saww} should reject the intercession of his^{-saww} brother Musa^{-as} Bin Imran^{-as}. Thus, he^{-saww} returned to his^{-saww} Lord^{-azwj} Mighty and Majestic, asked Him^{-azwj} for the Lightning, to it being five *Salats* (daily)' ⁵⁰

Inferiority of Jibrael^{-as} to Rasool-Allah^{-saww}

و في رواية أخرى: عن هشام، عنه (عليه السلام) قال: «لما أسري برسول الله (صلى الله عليه وآله) حضرت الصلاة، فأذن جبرئيل وأقام للصلاة، فقال: يا محمد، تقدم. فقال له رسول الله (صلى الله عليه وآله): تقدم يا جبرئيل. فقال له: إنا لا نتقدم آدميين منذ أمرنا بالسجود لآدم».

And in another report, from Hisham, from him^{-asws} (Imam Al-Sadiq^{-asws}) having said: 'When Rasool-Allah^{-saww} was journeyed with, the *Salat* (time) presented itself, so Jibrael^{-as} recited the Azaan and established the *Salat* saying: 'O Muhammad^{-saww}, proceed (to lead)! So Rasool-Allah^{-saww} said to him^{-as}: 'Proceed, O Jibrael^{-as}!' So he^{-as} said to him^{-saww}: 'We (Angels) can never lead the human beings ever since we were Commanded with the Sajdah to Adam^{-as}' ⁵¹

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

⁵⁰ من لا يحضره الفقيه 1: 603 / 126

⁵¹ تفسير العياشي 2: 5 / 277

From Hisham Bin Al Hakam,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} Prayed Al-Isha and Al-Fajr (Salats) at Makkah, during the night which he^{-saww} was journeyed with'.⁵²

The ultimate point of Jibraeel^{-as}

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، فوالله، لقد وطئت مكانا ما وطئه بشر و ما مشى فيه بشر قبلك».

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

'Abu Abdullah^{-asws} has said: 'When Rasool-Allah^{-saww} was ascended with, Jibraeel^{-as} ended up with him^{-saww} at a place, and left him^{-saww} alone at it. So he^{-saww} said: 'O Jibraeel^{-as}, you^{-as} are leaving me^{-asws} alone in this situation?' So he^{-as} said: 'Carry on, for by Allah^{-azwj}, you^{-saww} have trodden upon a place which not one has trodden upon, and no one has ever walked upon it before you^{-saww}'.⁵³

The refusal of Quraysh to believe 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 ركبت على البراق، و قد أتاني به جبرئيل (عليه السلام)، و هو دابة أكبر من الحمار و أصغر من البغل و خطوطها مد البصر، فلما صرت عليه صعدت إلى السماء و صليت بالنبيين أجمعين، و الملائكة كلهم و رأيت الجنة و ما فيها، و النار و ما فيها، و اطلعت على الملك كله.

Al Khusaybi, is his Hidaaya, by his chain,

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

فقالوا: يا محمد، كذب بعد كذب يأتيك منك مرة بعد مرة، لئن لم تنته عما تقول و تدعي لنقتلك شر قتلة، تريد أن تأفكنا عن آلهتنا، و تصدنا عما كان يعبد آباؤنا الشم الغطاريق؟ 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.

⁵² تفسير العياشي 2: 279 / 11.

⁵³ الكافي 1: 367 / 12.

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

فقال له أبو سفيان: يا محمد، إن كنت 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^{-saww}, 'O Muhammad^{-saww}! If you^{-saww} were truthful regarding what you^{-saww} are saying, so we have entered Damascus and passed by the roads of Damascus. So, inform us about the road of Damascus and what you^{-saww} have seen in it, and we know very well that you^{-saww} have never entered Damascus. So, if you^{-saww} were to come to us with its signs, we would know that you^{-saww} are a Prophet^{-saww}, and a Rasool^{-saww}'.

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

So he^{-saww} said: 'By Allah^{-azwj}! I^{-saww} shall inform you all with what I^{-saww} saw with my^{-saww} own eyes, this very moment. I^{-saww} saw your caravan, O Abu Sufyan, and it is of twenty three camels, led by a camel upon which is a short white cloak, wherein are two young boys of yours – one of them Sabeeh, and the other one Rayaah, in such an such a place. And I^{-saww} saw for you, O Hisham Bin Al-Mugheira, a caravan in such and such a place, and it is of thirty camels, led by a red camel, wherein are three herders – one of them is Maysara, and the other Saalim, and the third Yazeed. And the caravan would be coming to you on such and such a day in such and in such a time' – and he^{-saww} described for them all of what he^{-saww} had seen in Bayt Al-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^{-saww} have described it for us, and as for the caravan, so you^{-saww} have made a claim for its matter, so if it is not compatible with your^{-saww} speech, we will know that you^{-saww} are a liar, and that your^{-saww} claim is false'.

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

So, when it was that day which he^{-saww} had informed them that the caravan would be reaching them, Abu Sufyan and Hisham Bin Al-Mugheira went out until they met up with the caravan, and it had arrived at the time which the Prophet^{-saww} had promised that it would.

So, they asked the boys about all what they had been through, so they informed them similar to what the Prophet^{-saww} had informed them of’.

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

So when the caravan arrived, he^{-saww} said to the two of them: ‘What will you do now?’ so they both said, ‘We have seen all of what you^{-saww} have said, and no one knows the sorcery except what you^{-saww} do, and for you^{-saww} are Satans^{-la} who inform you^{-saww} of all that. By Allah^{-azwj}! Even if we were to see the Angels from the sky descending upon you^{-saww}, we would not ratify you^{-saww}, nor would we ever say that you^{-saww} are Rasool-Allah^{-saww}, nor believe in what you^{-saww} are saying, for it is the same to us, whether you preach or do not become from the preachers’.⁵⁴

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 ولا بالقصير، فلو أن الله عز وجل أذن لها لجالت الدنيا والآخرة في جرية واحدة، و هي أحسن الدواب لونا».

In Saheefa Al-Reza^{-asws} — ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Made Al-Buraaq to be subservient to me^{-saww} and it is an animal from the animals of the Paradise, not very long and not very short. If Allah^{-azwj} 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’.⁵⁵

البرسي: عن ابن عباس: أن النبي (صلى الله عليه وآله) لما جاء جبرئيل (عليه السلام) ليلة الإسراء بالبراق وأمره عن أمر الله بالركوب قال: «ما هذه؟» فقال: دابة خلقت لأجلك ولها 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 والأرضين السبع فتقطع سبعين ألف عام ألف مرة كلمح البصر قدرت.

Al-Barsy, from Ibn Abbas having said that,

‘The Prophet^{-saww}, when Jibraeel^{-as} came up with Al-Buraaq, and told him^{-saww} of the Command of Allah^{-azwj} to ride upon it, said: ‘What is this?’ He^{-as} said: ‘An animal, Created for you and it has been in the Garden of Eden for a thousand years’. So, the Prophet^{-saww} said to him^{-as}: ‘And what is the travelling of this animal?’ He^{-as} said: ‘If you^{-saww} so desire, by it you^{-saww} can exceed the seven skies and the seven firmaments, and you^{-saww} would be able to cut the journey of seven thousand years in one time like the twinkling of an eye’.⁵⁶

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

Al Ayyashi, from Abdullah Bin Ata’a,

⁵⁴ الهداية الكبرى: 12 / 57

⁵⁵ صحيفة الإمام الرضا (عليه السلام): 95 / 154

⁵⁶ مشارق أنوار اليقين: 218.

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} came with Al-Buraaq to the Prophet^{-saww}, 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'.⁵⁷

The Origin of the Azan and the Iqamah and the Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جُعِلَتْ فِدَاكَ فِيمَا دَا فَقَالَ فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ 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^{-asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So, I said, 'May I be sacrificed for you^{-asws}! With regards to what?' So he^{-asws} said: Regarding their *Azans*, and their *Rukū* and their *Sajdahs*. I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. He^{-asws} said: 'They are lying, for the Religion of Allah^{-azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dreamt)'.

قَالَ فَقَالَ لَهُ سَدِيرُ الصَّيْرِئِ جُعِلَتْ فِدَاكَ فَأَخْبَرْتُ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا عَرَجَ بِنَبِيِّهِ (صلى الله عليه وآله) إِلَى سَمَاوَاتِهِ السَّبْعِ أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ وَ الثَّانِيَةِ عَلَّمَهُ فَرَضَهُ فَأَنْزَلَ اللَّهُ تَحْمِيلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِّقَةً بِعَرْشِ اللَّهِ تَغْشَى أَبْصَارَ النَّاطِقِينَ

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

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَ وَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَ وَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ ابْيَضَّ الْبَيَاضُ وَ الْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَ الْأَلْوَانِ فِي ذَلِكَ الْمَحْمِلِ خَلَقَ وَ سَلَامِلُ 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 فَفَقَرَتْ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجْدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ مَا أَشَبَهُ هَذَا النُّورِ بِنُورِ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ اجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ عَلَى النَّبِيِّ (صلى الله عليه وآله) أَفْوَاجًا وَ قَالَتْ يَا مُحَمَّدُ كَيْفَ أَخْرَجَكَ إِذَا نَزَلْتَ فَأَقْرَبُهُ السَّلَامَ

تفسير العياشي 2: 3 / 276. 57

Then he^{-saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in *Sajdah* and said, 'Glorious One! Holy One! How resembling is this light with the Light of our Lord^{-azwj}!' So Jibraeel^{-as} said: 'Allah^{-azwj} is the Greatest!' Then the door of the sky were opened and the Angels gathered around. So, they greeted upon the Prophet^{-saww} in droves, and said, 'O Muhammad^{-saww}! How is your^{-saww} brother^{-asws}? When you^{-saww} descend, so convey the greetings to him^{-asws}'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أُخِذَ مِيثَاقُكَ وَ مِيثَاقُهُ مِنَّا وَ مِيثَاقُ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجُوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ وَ إِنَّا لَنُصَلِّي عَلَيْكَ وَ عَلَيْهِ

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

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشَبِّهُهُ النُّورُ الْأَوَّلُ وَ زَادَنِي خَلْقًا وَ سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرِئْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجْدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشَبَّهَ هَذَا النُّورَ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ يَا جِبْرِئِيلُ مَنْ هَذَا مَعَكَ قَالَ هَذَا مُحَمَّدٌ (صلى الله عليه وآله) قَالُوا وَ قَدْ بُعِثَ قَالَ نَعَمْ

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

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

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

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ الْأَنْوَارِ الْأَوَّلَى ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَتَفَرَّتِ الْمَلَائِكَةُ وَ حَرَّتْ سُجْدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشَبِّهُهُ نُورُ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

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

قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالأَوَّلِ وَ مَرْحَبًا بِالأَخِرِ وَ مَرْحَبًا بِالحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلَيَّ خَيْرُ الوَصِيِّينَ

He^{-saww} 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^{-saww}, the best of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as}'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَخِي قُلْتُ هُوَ فِي الأَرْضِ أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحْنُ البَيْتُ المَعْمُورُ كُلَّ سَنَةٍ وَ عَلَيْهِ رَقًى أَبْيَضُ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الحَسَنِ وَ الحُسَيْنِ وَ الأئِمَّةِ (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^{-saww} said: 'Then they greeted upon me^{-saww} and asked me^{-asws} about my^{-saww} brother^{-asws}. I^{-saww} said: 'He^{-asws} is in the earth. Do you all recognise him^{-asws}?' They said: 'And how can we not recognise him^{-asws} and we perform the Hajj of the Bayt Al-Mamour (The Frequent House) every year, and upon it is a white Parchment wherein is the name of Muhammad^{-saww}, and name of Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, and their^{-asws} Shias up to the Day of Judgement, and we Bless upon them five times during every day and night, during the time for every *Salāt*, and we wipe their heads by their hands' (while performing *Wuzu*).

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ الثُّورِ لَا تُشَبِّهُ تِلْكَ الأَنْوَارَ الأَوَّلَى ثُمَّ عَرَجَ بِي حَتَّى اتَّهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَثُلِ الْمَلَائِكَةُ شَيْئًا وَ سَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجَتْ إِلَيَّ شِبَّةُ المَعَانِيْقِ فَقَالَ جِبْرِئِيلُ (عليه السلام)

He^{-saww} said: 'Then my^{-saww} Lord^{-azwj} Increased for me forty types from the varieties of Light not resembling the earlier Lights (Given to me^{-saww} before). Then I^{-saww} was ascended with to the sky until I^{-saww} ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards me^{-saww} resembling the hordes. So Jibraeel^{-as} said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الفَّلَاحِ حَيَّ عَلَى الفَّلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَقْرُونَانِ مَقْرُوفَانِ فَقَالَ جِبْرِئِيلُ (عليه السلام) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

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

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

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

ثُمَّ قِيلَ لِي اذْغِ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ حُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطِئِي رَأْسَكَ انْظُرْ مَا تَرَى فَطَاطَأْتُ رَأْسِي فَنَظَرْتُ إِلَى بَيْتٍ مِثْلٍ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلٍ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئاً مِنْ يَدِي لَمْ يَقَعْ إِلَّا عَلَيْهِ

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

فَقِيلَ لِي يَا مُحَمَّدُ إِنَّ هَذَا الْحَرَمُ وَ أَنْتَ الْحَرَامُ وَ لِكُلِّ مِثْلِ مِثَالٌ ثُمَّ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ اذْنُ مِنْ صَادٍ فَاعْسِلْ مَسَاجِدَكَ وَ طَهِّرْهَا وَ صَلِّ لِرَبِّكَ

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

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

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

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اعْسِلْ وَجْهَكَ فَإِنَّكَ تَنْظُرُ إِلَى عَظَمَتِي ثُمَّ اعْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَ الْيُسْرَى فَإِنَّكَ تَلْقَى بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رِجْلَيْكَ إِلَى كَعْبَتِكَ فَإِنَّ أَبَارِكَ عَلَيْكَ وَ أُوطُنُكَ مَوْطِئاً لَمْ يَطَّأهُ أَحَدٌ غَيْرُكَ فَهَذَا عَلَهُ الْأَذَانُ وَ الْوُضُوءُ

Then Allah^{-azwj} Mighty and Majestic Revealed unto him^{-saww}: "Wash your^{-saww} face for you^{-saww} would be looking at My^{-azwj} Magnificence. Then wash your^{-saww} right arm and the left for you^{-saww} would be receiving My^{-azwj} Speech with your^{-saww} hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles,

for I^{-azwj} would Bless upon you^{-saww}, and Make you^{-saww} to tread upon a place where not one had trod upon before apart from you". Thus this is the reason for the *Azan* and the *Wuzu'*.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ كَبِّرْنِي عَلَى عَدَدِ حُجِّي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعًا لِأَنَّ الْحُجْبَ سَبْعٌ فَأَفْتَتَحَ عِنْدَ انْقِطَاعِ الْحُجْبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سُنَّةً وَ الْحُجْبُ مُتَطَابِقَةٌ بَيْنَهُمَا 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 سَبْعًا وَ الْإِفْتِتَاحُ ثَلَاثًا

Then Allah^{-azwj} Mighty and Majestic Revealed unto him^{-saww}: "O Muhammad^{-saww}! Face the Black Stone and exclaim My^{-azwj} Greatness upon the number of My^{-azwj} Veils". So due to that, the exclamations of *Takbīr'* came to be seven, because the Veils are seven. So he^{-saww} commenced at the intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that is the Light which descended unto Muhammad^{-saww}, and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbeers* (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَعَ مِنَ التَّكْبِيرِ وَ الْإِفْتِتَاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمِنْ أَجْلِ 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 قَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

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

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

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

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

Then Allah^{-azwj} Mighty and Majestic Revealed unto him^{-saww}: "Read, O Muhammad^{-saww}, a Relationship of your^{-saww} Lord^{-azwj} Blessed and 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^{-saww} said: 'The Alone, the One, the Depended upon'. So Allah^{-azwj} Revealed unto him^{-saww}: **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 وَ هُوَ رَاكِعٌ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَفَعَلَ ذَلِكَ ثَلَاثًا

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

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْكَعْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِبًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثًا

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

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

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

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ بِالحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِيهَا نِسْبَتَكَ وَ نِسْبَةَ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرْةِ الْأُولَى

Then Allah^{-azwj} Mighty and Majestic Revealed unto him^{-saww}: "Read the Praise for Allah^{-azwj}". He^{-saww} recited it similar to what he^{-saww} had recited firstly. Then Allah^{-azwj} Mighty and Majestic Revealed unto him: "Read: **Surely, We revealed it [97:1]** (Chapter 97), for it is your^{-saww} relationship and the relationship of the People^{-asws} of your^{-saww} Household, up to the Day of Judgement". And he^{-saww} did in the *Rukū* the like of what he^{-saww} had done the first time.

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

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

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

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

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

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

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

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

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

Then Allah^{-azwj} Revealed unto him^{-saww}: “Do not turn towards the left!” And the first Verse he^{-saww} 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 وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ ضَجَّةَ 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^{-azwj} Words: “Allah^{-azwj} Hears the one who Praise Him^{-azwj}”, is because the Prophet^{-saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extollation of Holiness.

فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتِ الرَّكَعَتَانِ الْأُولَيَانِ كُلَّمَا أَخَذَتْ فِيهِمَا حَدَّثًا كَانَ عَلَى صَاحِبَيْهِمَا إِعَادَتُهُمَا فَهَذَا الْقَرْصُ الْأَوَّلُ فِي صَلَاةِ الرَّوَالِ يَعْنِي صَلَاةَ الظُّهْرِ .

Thus, it was due to that He^{-azwj} Said: “Allah^{-azwj} Hears the one who Praises Him^{-azwj}; and it was due to that the first two Rak’at of *Salāt* came to be such that every time your *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’.⁵⁸

Reasons for the various parts of the Salat

و عنه، قال: حدثنا حمزة بن محمد العلوي (رحمه الله)، قال حدثني علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن محمد بن حمزة، قال: قلت لأبي عبد الله (عليه السلام): لأي علة يجهر في صلاة الفجر و صلاة المغرب و صلاة العشاء الآخرة، و سائر الصلوات مثل: الظهر و العصر لا يجهر فيها؟ و لأي علة صار التسبيح في الركعتين الأخيرتين أفضل من القراءة؟

And from him (Al Sadouq), said, ‘It was narrated to us by Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid, from Muhammad Bin Hamza who said,

‘I said to Abu Abdullah^{-asws}, ‘For which reason one has to be loud (recitation) during *Salat* Al Fajr, and *Salat* Al Magrib, and *Salat* Al Isha the last, and the rest of the *Salats* like Al Zohr and Al Asr, there is no loudness (of the recitation) in these? And for which reason did the Glorification (Tasbeeh) come to be in the two last Cycles (of the *Salat*) to be superior than the recitation (of the Chapters)?’

قال (عليه السلام): «لأن النبي (صلى الله عليه و آله) لما أسري به إلى السماء، كان أول صلاة فرضها الله عليه صلاة الظهر يوم الجمعة، فأضاف الله عز و جل إليه الملائكة تصلي خلفه، و أمر الله عز و جل نبيه (صلى الله عليه و آله) أن يجهر بالقراءة، ليبين لهم فضله،

He^{-asws} said: ‘Because the Prophet^{-saww}, when he^{-saww} was Journeyed with to the sky, the first *Salat* Allah^{-azwj} Imposed upon him^{-saww} was *Salat* Al-Zohr on the day of Friday. So Allah^{-azwj} Mighty and Majestic Added on to him^{-saww} the Angels to pray *Salat* behind him^{-saww}, and Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} that he^{-saww} should be loud with the recitation, in order to clarify its merit to them.

ثم افترض عليه العصر، و لم يضاف إليه أحدا من الملائكة، و أمره أن يخفي القراءة، لأنه لم يكن وراءه أحد،

Then He^{-azwj} Imposed Al-Asr (*Salat*) upon him^{-saww}, and did not Add to him^{-asws} anyone from the Angels (to pray *Salat* behind him^{-saww}, and Commanded him^{-saww} that he^{-saww} should hide (be silent with) the recitation, because there did not happen to be anyone behind him^{-saww}.

ثم افترض عليه المغرب، ثم أضاف إليه الملائكة، فأمره بالإجهار و كذلك العشاء الآخرة، فلما قرب الفجر افترض الله تعالى عليه الفجر فأمره بالإجهار ليبين للناس فضله كما بين للملائكة، فلهذه العلة يجهر فيها».

Then He^{-azwj} Imposed Al-Magrib (*Salat*) upon him^{-saww}, then Added the Angels to him^{-saww}, so He^{-azwj} Commanded him^{-saww} with the loudness. And similar to that is Al Isha the last. So

⁵⁸ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1

when the dawn was near, Allah^{-azwj} the Exalted Al-Fajr (*Salat*) upon him^{-saww}, and Commanded with the loudness in order to manifest its merits to the people just as it has been manifested to the Angels. Thus, this is the reason for the loudness in these’.

فقلت: لأي شيء صار التسبيح في الأخيرتين أفضل من القراءة؟

I said, ‘For which thing did the Glorification (Tasbeeh) in the last two (Cycles of *Salat*) come to be superior than the recitation?’

قال: «لأنه لما كان في الأخيرتين ذكر ما يظهر له من عظمة الله عز وجل، فدهش وقال: سبحان الله والحمد لله ولا إله إلا الله والله أكبر فلتلك العلة صار التسبيح أفضل من القراءة».

He^{-asws} said: ‘Because, when he^{-saww} was in the last two (Cycles of the *Salat*), he^{-saww} recalled what had appeared to him^{-saww} from the Magnificence of Allah^{-azwj} Mighty and Majestic, so he^{-saww} was amazed and said: ‘Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest (سبحان الله والحمد لله ولا إله إلا الله والله أكبر)’. Therefore, these that was the reason for the Tasbeeh to become more superior than the recitation (in the last two Cycles of the *Salat*)’.⁵⁹

و عنه، قال: أخبرني علي بن حاتم، قال: حدثني القاسم بن محمد، قال: حدثنا حمدان بن الحسين، عن الحسن بن الوليد، عن الحسين بن إبراهيم، عن محمد بن زياد، عن هشام بن الحكم، عن أبي الحسن موسى (عليه السلام) قال: قلت له: لأي علة صار التكبير في الافتتاح سبع تكبيرات أفضل؟ وأي علة يقال في الركوع: سبحان ربي العظيم وبحمده، ويقال في السجود: سبحان ربي الأعلى وبحمده؟

And from him (Al Sadouq), said, ‘Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Hassan Bin Al Waleed, from Al Husayn Bin Ibrahim, from Muhammad Bin Zayd, from Hisham Bin Al Hakam,

‘From Al Hassan Musa^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘For which reason did the Takbeer come to be in the opening (of the *Salat*), seven Takbeers, as superior? And for which reason is it said during the Ruku, ‘Glorious is my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise’, and it is said during the Sajdah, ‘Glorious is my Lord^{-azwj} the Exalted and with His^{-azwj} Praise’?’

قال: «يا هشام، إن الله تبارك وتعالى خلق السماوات سبعا والأرضين سبعا والحجب سبعا، فلما أسري بالنبي (صلى الله عليه وآله) وكان من ربه كقاف قوسين أو أدنى رفع له حجاب من حجب، فكبر رسول الله (صلى الله عليه وآله) وجعل يقول الكلمات التي تقال في الافتتاح،

He^{-asws} said: ‘O Hisham! Surely Allah^{-azwj} Created the skies as seven, and the earths as seven, and the Veils as seven. So when He^{-azwj} Journeyed with the Prophet^{-saww}, and he^{-saww} was from his^{-saww} Lord^{-azwj} like **(at a distance of) two bows or nearer [53:9]**, a Veil from His^{-azwj} Veils was Raised for him^{-saww}, and he^{-saww} went on saying the phrase which you say during the opening (of the *Salat*).

فلما رفع له الثاني كبر، فلم يزل كذلك حتى بلغ سبع حجب وكبر سبع تكبيرات، فلتلك العلة يكبر في الافتتاح في الصلاة سبع تكبيرات،

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When the second was Raised for him^{-saww}, he^{-saww} exclaimed Takbeer, and he^{-saww} did not cease to do that until it reached seven Veils and he^{-saww} exclaimed seven Takbeers. Thus, due to that reason, one should exclaim Takbeer during the opening of the *Salat*, seven Takbeers.

فلما ذكر ما رأى من عظمة الله ارتعدت فرائضه فابتكر على ركبتيه وأخذ يقول: سبحان ربي العظيم و بحمده.

When he^{-saww} recalled what he^{-saww} saw from the Magnificence of Allah^{-azwj}, his^{-saww} limbs trembled, so he^{-saww} bowed upon his^{-saww} knees and took to saying: 'Glorious is my^{-saww} Lord^{-azwj} the Magnificent and with His^{-azwj} Praise (سبحان ربي العظيم و بحمده).

فلما اعتدل من ركوعه قائماً، نظر إليه في موضع أعلى من ذلك الموضع، خر على وجهه و هو يقول: سبحان ربي الأعلى و بحمده. فلما قالها سبع مرات سكن ذلك الرعب، فلذلك جرت به السنة».

When he^{-saww} stood straight from his^{-saww} Ruku, he^{-saww} Looked towards Him^{-azwj} in a place higher than that place, he^{-saww} fell down upon his^{-saww} face and he^{-saww} was saying: 'Glorious is my^{-saww} Lord^{-azwj}, the Exalted and with His^{-azwj} Praise (سبحان ربي الأعلى و بحمده)'. So when he^{-saww} had said it seven times, that awe settled, therefore due to that, the Sunnah flowed with it⁶⁰.

و عنه، قال: حدثنا محمد بن علي ما جيلويه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن صباح الحذاء، عن إسحاق بن عمار، قال: سألت أبا الحسن موسى بن جعفر (عليه السلام) كيف صارت الصلاة ركعة و سجدتين، و كيف إذا صارت سجدتين لم تكن ركعتين؟

And from him (Al Sadouq), said, 'It was narrated to us by Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Kufi, from Sabah Al Haza'a, from Is'haq Bin Amar who said,

'I asked Abu Al Hassan Musa Bin Ja'far^{-asws}, 'How did the *Salat* come to be one Cycle and two Sajdahs (in it), and how come when two sajdahs have come to be and two Cycles do not happen (with it)?'

فقال: «إذا سألت عن شيء ففرغ قلبك لتفهم، إن أول صلاة صلاها رسول الله (صلى الله عليه و آله) إنما صلاها في السماء بين يدي الله تبارك و تعالى قدام عرشه جل جلاله، و ذلك أنه لما أسري به و صار عند عرشه تبارك و تعالى،

He^{-asws} said: 'When you ask about something, then free your heart in order to understand. The first *Salat* is the *Salat* prayed by Rasool-Allah^{-saww}, and rather he^{-saww} prayed it in the sky in front of Allah^{-azwj} Blessed and Exalted, in front of His^{-azwj} Throne, Majestic is His^{-azwj} Majesty, and that is when he^{-saww} was Journeyed with and came to be by the Throne of the Blessed and Exalted.

قال: يا محمد، ادن من صاد فاغسل مساجدك و طهرها و صل لربك، فدنا رسول الله (صلى الله عليه و آله) إلى حيث أمره تبارك و تعالى، فتوضأ و أسبغ وضوءه، ثم استقبل الجبار تبارك و تعالى قائماً،

He^{-azwj} Said: "O Muhammad^{-saww}! Approach Saad (a river) and wash your *masjids* (limbs touching the ground during Sajdah), and clean these and pray *Salat* to your^{-saww} Lord^{-azwj}!" Rasool-Allah^{-azwj} approached to where the Blessed and Exalted had Commanded him^{-saww} to, and he^{-saww} performed Wudu and perfected his^{-saww} Wudu. Then he^{-saww} faced the Subduer Blessed and Exalted, standing.

فأمره بافتتاح الصلاة ففعل. فقال: يا محمد، اقرأ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا ففعل ذلك،

Then He^{-azwj} Commanded him^{-saww} with beginning the *Salat*, so he^{-saww} did. Then He^{-azwj} Said: 'O Muhammad^{-saww}! Read: ***'In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2]*** – up to the end of it". So he^{-saww} did that.

ثم أمره أن يقرأ نسبة ربه تبارك و تعالى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ ثم أمسك عنه القول،

Then He^{-azwj} Commanded him^{-saww} to recite lineage of his^{-saww} Lord^{-azwj} Blessed and Exalted: ***In the Name of Allah the Beneficent, the Merciful. Say: 'He, Allah, is One [112:1] Allah is the He on Whom all depend.*** Then the Words were withheld from him^{-saww}.

فقال رسول الله (صلى الله عليه و آله): قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ فقال: قل: لَمْ يَلِدْ و لَمْ يُولَدْ و لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فأمسك عنه القول

Rasool-Allah^{-saww} said: ***'Say: 'He, Allah, is One [112:1] Allah is the He on Whom all depend.*** Then He^{-azwj} Said: Say: ***"[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]"***. Then the Words were withheld from him^{-saww}.

فقال رسول الله: كذلك الله ربي، كذلك الله ربي. فلما قال ذلك، قال: اركع- يا محمد- لربك. فركع رسول الله (صلى الله عليه و آله) فقال له و هو راکع: قل سبحان ربي العظيم و بحمده. ففعل ذلك ثلاثا.

Rasool-Allah^{-saww} said: 'Like that is my^{-saww} Lord^{-azwj}! Like that is my^{-saww} Lord^{-azwj}!' So when he^{-saww} said that, He^{-azwj} Said: "Bow, O Muhammad^{-saww}, to your^{-saww} Lord^{-azwj}!" So Rasool-Allah^{-saww} went into Ruku, and He^{-azwj} Said to him^{-saww} while he^{-saww} was performing Ruku: "Say: 'Glorious is my^{-saww} Lord^{-azwj} the Magnificent and with His^{-azwj} Praise!'" So he^{-saww} did (said) that three times.

ثم قال: ارفع رأسك يا محمد. ففعل ذلك رسول الله (صلى الله عليه و آله) فقام منتصباً بين يدي الله عز و جل.

Then He^{-azwj} Said: "Raise your^{-saww} head, O Muhammad^{-saww}!" So Rasool-Allah^{-saww} did that, and he^{-saww} stood upright in front of Allah^{-azwj} Mighty and Majestic.

فقال: اسجد لربك يا محمد. فخر رسول الله (صلى الله عليه و آله) ساجداً، فقال: قل سبحان ربي الأعلى و بحمده. ففعل ذلك رسول الله (صلى الله عليه و آله)

Then He^{-azwj} Said: 'Prostrate to your^{-saww} Lord^{-azwj}, O Muhammad^{-saww}!' So Rasool-Allah^{-saww} fell into Sajdah, and He^{-azwj} Said: "Say: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted and with His^{-azwj} Praise!'" So Rasool-Allah^{-saww} did that.

فقال له: استو جالسا، يا محمد. ففعل، فلما استوى جالسا ذكر جلال ربه جل جلاله، فخر رسول الله (صلى الله عليه و آله) ساجدا من تلقاء نفسه لا لأمر أمره ربه عز و جل، فسبح أيضا ثلاثا،

Then He^{-azwj} Said to him^{-saww}: "Sit evenly, O Muhammad^{-saww}!" So he^{-saww} did. But when he^{-saww} was seated evenly, he^{-saww} recalled the Majesty of his^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, so Rasool-Allah^{-saww} fell into Sajdah from his^{-saww} own self, not by a Command his^{-saww} Lord^{-azwj} Mighty and Majestic had Commanded with, so he^{-saww} Glorified as well, thrice.

فقال: انتصب قائما، ففعل، فلم ير ما كان رأى من عظمة ربه جل جلاله، فقال له: اقرأ- يا محمد- و افعل كما فعلت في الركعة الأولى. ففعل ذلك رسول الله (صلى الله عليه و آله)،

Then He^{-azwj} Said: "Stand upright!" So he^{-saww} did, but he^{-saww} did not see from the Magnificence of his^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty. Then He^{-azwj} Said to him^{-saww}: "Read, O Muhammad^{-saww}", and do just as you^{-saww} had done during the first Cycle. So Rasool-Allah^{-saww} did that.

ثم سجد سجدة واحدة، فلما رفع رأسه ذكر جلالة ربه تبارك و تعالى الثانية، فخر رسول الله (صلى الله عليه و آله) ساجدا من تلقاء نفسه لا لأمر أمره ربه عز و جل فسبح أيضا،

Then he^{-saww} performed one Sajdah, and when he^{-saww} raised his^{-saww} head (from it), he^{-saww} recalled the Majesty of his^{-saww} Lord^{-azwj} Blessed and Exalted secondly, so Rasool-Allah^{-saww} fell into Sajdah from his^{-saww} own self, not by a Command his^{-saww} Lord^{-azwj} Mighty and Majestic had Commanded with, and he^{-saww} Glorified as well.

ثم قال له: ارفع رأسك ثبتك الله و اشهد أن لا إله إلا الله، و أن محمدا رسول الله، و أن الساعة آتية لا ريب فيها، و أن الله يبعث من في القبور، اللهم صل على محمد و آل محمد و أرحم محمدا و آل محمد، كما صليت و باركت و ترحمت و مننت على إبراهيم و آل إبراهيم، إنك حميد مجيد، اللهم تقبل شفاعته في أمته و ارفع درجته.

Then He^{-azwj} Said to him^{-saww}: "Raise your^{-saww} head, Allah^{-azwj} will Affirm you^{-saww}, and testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} are Rasool-Allah^{-saww}, and that the Hour will come, there is no doubt in it, and that Allah^{-azwj} will Resurrect the ones in the graves. O Allah^{-azwj}! Send Salawat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Be Merciful to Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Sent Salawat, and had Blessed, and were Merciful, and Conferred upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You are Praised, Glorified! O Allah^{-azwj}! Accept his^{-saww} intercession in his^{-saww} community and Raise his^{-saww} Level".

ففعل، فقال: سلم يا محمد. و استقبل رسول الله (صلى الله عليه و آله) ربه تبارك و تعالى و تقدس وجهه، مطرقا، فقال: السلام عليك.

He^{-saww} did. Then He^{-azwj} Said: "Greet, O Muhammad^{-saww}!" And Rasool-Allah^{-azwj} faced towards His^{-azwj} Lord^{-azwj} Blessed and Exalted and Sanctified His^{-azwj} Face bowing, and he^{-saww} said: 'The Greetings be upon You^{-azwj}!'

فأجابه الجبار جل جلاله فقال: و عليك السلام- يا محمد- بنعمتي قويت على طاعتي، و برحمتي «1» إياك اتخذتك نبيا و حبيبا.

The Compeller, Majestic is His^{-azwj} Majesty, Answered him^{-saww}, and He^{-azwj} Said: "And upon you^{-saww} be the greetings, O Muhammad^{-saww}! I^{-azwj} Strengthen you^{-saww} with My^{-azwj} Favours upon obeying Me^{-azwj}, and by My^{-azwj} Mercy I^{-azwj} Take you^{-saww} as a Prophet^{-saww} and a Beloved!"

ثم قال أبو الحسن (عليه السلام): «وإنما كانت الصلاة التي أمر بها ركعتين و سجدة، و هو (صلى الله عليه و آله) إنما سجد سجدة في كل ركعة عما أخبرتك من تذكرة لعظمة ربه تبارك و تعالى، فجعله الله عز و جل فرضاً».

Then Abu Al Hassan^{-asws} said: 'And rather, the *Salat* which had been Commanded with were two Cycles and two Sajdahs, and he^{-saww} rather performed the two Sajdahs in each Cycle of what I^{-asws} have informed you, from recalling the Magnificence of his^{-saww} Lord^{-azwj} Blessed and Exalted, so Allah^{-azwj} Mighty and Majestic Made it an Obligation'.

قلت:- جعلت فداك- و ما صاد الذي أمره أن يغتسل منه؟

I said, 'May I be sacrificed for you^{-asws}! And what is Sa'ad which He^{-azwj} Commanded him^{-saww} to wash from it?'

فقال: «عين تنفجر من ركن من أركان العرش، يقال له: ماء الحياة، و هو ما قال الله عز و جل: ص وَ الْقُرْآنِ ذِي الْبَرِّ إِنَّمَا أَمْرُهُ أَنْ يَتَوَضَّأَ وَيَقْرَأَ يَصْلِي».

He^{-asws} said: 'A spring bursting from a Corner from the Corners of the Throne, called, 'The water of life', and it is what Allah^{-azwj} Mighty and Majestic Said: **Saad. I Swear by the Quran with the Remembrance [38:1]**. But rather He^{-saww} had Commanded him^{-saww} to perform Wudu and recite and pray *Salat*'.⁶¹

The greeting to and from Khadeeja^{-asws}

عن زارة و حمران بن أعين و محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «حدث أبو سعيد الخدري أن رسول الله (صلى الله عليه و آله)، قال: إن جبرئيل أتاني ليلة أسري بي و حين رجعت، فقلت: يا جبرئيل، هل لك من حاجة؟ فقال: حاجتي أن تقرأ على خديجة من الله و مني السلام».

From Zurara and Humran Bin Ayn and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Abu Saeed Al-Khudry narrated that Rasool-Allah^{-saww} said: 'Jibrael^{-as} came to me^{-saww} at night to Journey with me^{-saww}, and when I^{-saww} returned, I^{-saww} said: 'O Jibrael^{-as}! Is there for you^{-as} any need?' He^{-as} said: 'My^{-as} need is that you^{-saww} should convey upon Khadeeja^{-asws}, the Greetings from Allah^{-azwj} and from me^{-as}'.

و حدثنا عند ذلك أنها قالت حين لقينا نبي الله (صلى الله عليه و آله) فقال لها بالذي قال جبرئيل، قالت: إن الله هو السلام، و منه السلام، و إليه السلام، و على جبرئيل السلام».

And we^{-asws} narrate at that, she^{-asws} said when the Prophet^{-saww} met her^{-asws}, and he^{-saww} said to her^{-asws} that which Jibrael^{-as} had said, she^{-asws} said: 'Surely Allah^{-azwj}, He^{-azwj} is Al-Salaam,

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and from Him^{-azwj} is the Salaam (Greetings), and to Him^{-azwj} is the greetings, and upon Jibraeel^{-as} is the greetings".⁶²

Masjid Al-Aqsa – In Jerusalem or in the sky?

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

From Salim Al Hanat, from a man,

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

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

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

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

I said, 'But the people are saying, it is Bayt Al-Maqdas?' He^{-asws} said: 'Masjid Al-Kufa is superior than it'.⁶³

الْقَمِيّ عن الباقر عليه السلام: أنّه كان جالساً في المسجد الحرام فنظر إلى السماء مرة و إلى الكعبة مرة ثمّ قال سُبحانَ الَّذِي أُسْرِيَ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى و كرّر ذلك ثلاث مرّات ثمّ التفّت إلى اسمعيل الجعفي فقال أيّ شيء يقولون أهل العراق في هذه الآية يا عراقي

Al Qummi –

'From Al-Baqir^{-asws}, having being seated in the Sacred Masjid, so he^{-asws} looked towards the sky at times and towards the Kabah at times, then he^{-asws} said: '**Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al Aqsa [17:1]**' – and he^{-asws} repeated that three times. Then he^{-asws} turned towards Ismail Al Ju'fy and he^{-asws} said: 'Which thing are they saying, the people of Al Iraq, regarding this Verse, O Iraqi?'

قال يقولون أسرى به من المسجد الحرام إلى بيت المقدس

He said, 'They are saying, 'He^{-saww} was journeyed with from the Sacred Masjid to Bayt Al-Maqdas'.

فقال ليس كما يقولون و لكنّه أسرى به من هذه إلى هذه و أشار بيده إلى السماء و قال ما بينهما حرم.

He^{-asws} said: 'It isn't as they are saying, but he^{-saww} was journeyed with from this (here) to this' – and gestured by his^{-asws} hand towards the sky, and said: 'There is no Sanctuary (Harrum) between the two'.⁶⁴

⁶² تفسير العياشي 2: 12 / 279.

⁶³ تفسير العياشي 2: 13 / 279.

The Salat Performed by Allah^{-azwj}

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «لما أسري بالنبي (صلى الله عليه وآله) فانتهى إلى موضع، قال له جبرئيل: قف، إن ربك يصلي».

From Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'When it was Journeyed with the Prophet^{-saww}, and he^{-saww} ended up to a place, Jibraeel^{-as} said to him^{-saww}: 'Pause, your^{-saww} Lord^{-azwj} is performing *Salat*'.

قال: قلت: جعلت فداك، و ما كان صلاته؟ فقال: «كان يقول: سبوح قدوس رب الملائكة و الروح، سبقت رحمتي غضبي».

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And what was His^{-azwj} *Salat*?' He^{-asws} said: 'He^{-azwj} was saying: "Glorious! Holy, is the Lord^{-azwj} of the Angels and the Spirit! My^{-azwj} Mercy precedes My^{-azwj} Wrath!"'.⁶⁵

Miscellaneous

وَ بِإِسْنَادِهِ إِلَى أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ جَدِّهِ عَلَيْهِمَا السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ دَفَعَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ لَمَّا حَضَرَتْهُ الْوَفَاةُ الْقَمِيصَ الَّذِي أُسْرِيَ بِهِ فِيهِ.

And by his chain going up to Aban Bin Usman,

'From Abu Abdullah^{-asws}, from his^{-asws} grandfather^{-asws}, a lengthy Hadeeth in it (he^{-asws} said): 'The Prophet^{-saww}, when death presented itself, handed over to Ali^{-asws} the shirt in which he^{-saww} had been journeyed with in''.⁶⁶

وَ بِإِسْنَادِهِ إِلَى عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا عَنْ أَبِيهِ الرِّضَا، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ:

And by his chain going up to Abdul Azeem Bin Abdullah Al Hasany,

'From Muhammad son of Ali Al-Reza^{-asws}, from his father^{-asws} Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} Amir Al-Momineen Ali^{-asws} Bi Abu Talib^{-asws} having said:

دَخَلْتُ أَنَا وَ فَاطِمَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَوَجَدْتُهُ يَبْكِي بُكَاءً شَدِيداً، فَقُلْتُ: فِذَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ مَا يَبْكِيكَ؟

⁶⁴ تفسير الصافي، ج3، ص: 166

⁶⁵ تفسير العياشي 2: 14 / 280.

⁶⁶ H 10 – تفسير نور الثقلين، ج3، ص: 99

'I^{-asws} and (Syeda) Fatima^{-asws} went over to Rasool-Allah^{-saww} and found him^{-saww} weeping with an intense weeping. So I^{-asws} said: 'May my^{-asws} father^{-asws} and my^{-asws} mother^{-asws} be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What makes you weep?'

قَالَ: يَا عَلِيُّ لَيْلَةُ أُسْرِي يَ إِلَى السَّمَاءِ رَأَيْتُ نِسَاءً مِنْ أُمَّتِي فِي عَذَابٍ شَدِيدٍ، فَأَنْكَرْتُ شَأْنَهُنَّ فَبَكَيْتُ لِمَا رَأَيْتُ مِنْ شِدَّةِ عَذَابِهِنَّ وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِشَعْرَةٍ يَغْلِي دِمَاحُ رَأْسِهَا وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِلسَانِهَا، وَ الْحَمِيمُ يَصِيرُ فِي حَلْقِهَا، وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِبَدَنِهَا،

He^{-saww} said: 'O Ali^{-asws}! On the night He^{-azwj} Journeyed me^{-saww} to the sky, I^{-saww} saw (some) women from my^{-saww} community in severe Punishment, and their situation distressed me, so I^{-asws} cried for what I^{-saww} saw from the severity of their Punishment. And I^{-saww} saw a woman suspended by her hair, the brain of her head was boiling; and I^{-saww} was a woman suspended by her tongue, and the boiling water coming into her throat; and I^{-saww} saw a woman suspended by her breasts.

وَ رَأَيْتُ امْرَأَةً تَأْكُلُ جَسَدَهَا وَ النَّارُ تَوْقَدُ مِنْ تَحْتِهَا، وَ رَأَيْتُ امْرَأَةً شَدَّ رِجْلَاهَا إِلَى بَدَنِهَا وَ قَدْ سُلِطَ عَلَيْهَا الْحَيَّاتُ وَ الْعُقَارِبُ، وَ رَأَيْتُ امْرَأَةً صَمَاءً عَمِيَاءَ خُرْسَاءَ فِي تَابُوتٍ مِنْ نَارٍ يَخْرُجُ دِمَاحُ رَأْسِهَا مِنْ مَنْحَرِهَا وَ بَدَنُهَا مُتَقَطِّعٌ مِنَ الْجَذَامِ وَ الْبَرَصِ، وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِرِجْلَيْهَا فِي تَنْوُورٍ مِنْ نَارٍ

And I^{-saww} saw a woman eating her body and the fire was being ignited from underneath her; and I^{-saww} saw a woman with her legs tied to her hands and the serpents and the scorpions made to overcome her; and I^{-saww} saw a woman, deaf, blind, mute in a box of fire, the brain of her head coming out from her nostrils and her body was (falling into) pieces from the leprosy and vitiligo; and I^{-saww} saw a woman suspended by her legs in an oven of fire.

وَ رَأَيْتُ امْرَأَةً لَحْمُ جَسَدِهَا مِنْ مُقَدِّمِهَا وَ مُؤَخَّرِهَا بِمَقَارِضَ مِنْ نَارٍ، وَ رَأَيْتُ امْرَأَةً يُحْرَقُ وَجْهَهَا وَ يَدَاهَا وَ هِيَ تَأْكُلُ أَمْعَاءَهَا، وَ رَأَيْتُ امْرَأَةً رَأْسُهَا رَأْسُ الْخِنْزِيرِ وَ بَدَنُهَا بَدَنُ الْحَمَارِ وَ عَلَيْهَا أَلْفُ أَلْفِ لَوْنٍ مِنَ الْعَذَابِ، وَ رَأَيْتُ امْرَأَةً عَلَى صُورَةِ الْكَلْبِ وَ النَّارُ تَدْخُلُ فِي دُبُرِهَا وَ تَخْرُجُ مِنْ فِيهَا وَ الْمَلَائِكَةُ يَضْرِبُونَ رَأْسَهَا وَ بَدَنَهَا بِمِقَامِعٍ مِنْ نَارٍ.

And I^{-saww} saw a woman, the flesh of her body was being cut into pieces from her front and from her back by scissors of fire; and I^{-saww} saw a woman her face and her hands were burning and she was eating her intestines; and I^{-saww} saw a woman, her head was the head of the pig and her body was the body of the donkey, and upon her were thousands and thousands of types of Punishments; and I^{-saww} saw a woman upon an image of the dog and the fires was entering into her backside and it was coming out from her mouth, and the Angels were striking her head and her body by rods of fire'.

قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: حَبِيبِي وَ قُرَّةُ عَيْنِي! أَخْبِرْنِي مَا كَانَ عَمَلُهُنَّ وَ سَبَبُهُنَّ حَتَّى وَضَعَ اللَّهُ عَلَيْهِنَّ هَذَا الْعَذَابَ؟

(Syeda) Fatima^{-asws} said: 'My^{-asws} beloved, and delight of my^{-asws} eyes! Inform me^{-asws}, what were their deeds and their mannerisms until Allah^{-azwj} Placed this Punishment upon them?'

قَالَ: يَا بِنْتِي أَمَّا الْمُعَلَّقَةُ بِشَعْرِهَا فَإِنَّهَا كَانَتْ لَا تُعْطَى شَعْرَهَا مِنَ الرِّجَالِ، وَ أَمَّا الْمُعَلَّقَةُ بِلسَانِهَا فَإِنَّهَا كَانَتْ تُؤْذِي زَوْجَهَا، وَ أَمَّا الْمُعَلَّقَةُ بِبَدَنِهَا فَإِنَّهَا كَانَتْ تَمْنَعُ زَوْجَهَا مِنْ فِرَاشِهَا، وَ أَمَّا الْمُعَلَّقَةُ بِرِجْلَيْهَا فَإِنَّهَا كَانَتْ تَخْرُجُ مِنْ بَيْنِهَا بِغَيْرِ إِذْنِ زَوْجِهَا،

He^{-saww} said: 'O my^{-saww} daughter^{-asws}! As for the one suspended by her hair, so she was not covering her hair from the men, and as for the one suspended by her tongue, so she used to

hurt her husband, and as for the one suspended by her breasts, so she used to prevent her husband from her bed, and as for the one suspended by her leg, so she used to go out from her house without permission of her husband.

وَأَمَّا الَّتِي كَانَتْ تَأْكُلُ لَحْمَ جَسَدِهَا فَإِنَّهَا كَانَتْ تُزَيِّنُ بَدَنَهَا لِلنَّاسِ، وَأَمَّا الَّتِي شُدَّ يَدَاهَا إِلَى رِجْلَيْهَا وَ سُلِطَ عَلَيْهَا الْحَيَّاتُ وَالْعَقَارِبُ فَإِنَّهَا كَانَتْ قَدِيرَةً الْوُضُوءِ، قَدِيرَةً الْيَتَابِ وَ كَانَتْ لَا تَغْتَسِلُ مِنَ الْجَنَابَةِ وَالْحَيْضِ، وَ لَا تَتَنَطَّفُ وَ كَانَتْ تَسْتَهْنِئُ بِالصَّلَاةِ،

And as for one who was eating the flesh of her own body, so she used to adorn her body for the people, and as for the one whose hands were tied to her legs and the serpents and the scorpions were made to overcome her, so she used to keep herself dirty, and be with dirty clothes, and did not used to wash from the sexual impurity and the menstruation, nor was she did not keep to cleanliness and was despising the Salat.

وَأَمَّا الصَّمَاءُ الْعَمِيَاءُ الْخُرْسَاءُ فَإِنَّهَا كَانَتْ تَلِدُ مِنَ الزِّنَا فَتُعَلِّقُهُ فِي عُنُقِ زَوْجِهَا، وَأَمَّا الَّتِي يُفَرِّضُ لَحْمُهَا بِالْمَقَارِضِ فَإِنَّهَا كَانَتْ تَعْرِضُ نَفْسَهَا عَلَى الرِّجَالِ، وَأَمَّا الَّتِي كَانَتْ يُخْرِقُ وَجْهَهَا وَ بَدَنُهَا وَ هِيَ تَأْكُلُ أَمْعَاءَهَا فَإِنَّهَا كَانَتْ قَوَادَةً، وَأَمَّا الَّتِي كَانَتْ رَأْسُهَا رَأْسَ الْخِنْزِيرِ وَ بَدَنُهَا بَدَنَ الْحِمَارِ فَإِنَّهَا كَانَتْ نَمَامَةً كَذَّابَةً، وَأَمَّا الَّتِي كَانَتْ عَلَى صُورَةِ الْكَلْبِ وَ النَّارُ تَدْخُلُ فِي دُبُرِهَا وَ تَخْرُجُ مِنْ فِيهَا فَإِنَّهَا كَانَتْ قَيْنَةً يَوْجُهُ حَاسِدَةٌ

And as for the deaf, the blind, the mute, so she used to give birth from the adultery and attach it in the neck of her husband. And as for the one whose flesh was being cut by the scissors (of fire), so she used to expose (display) herself unto the men. And as for the one whose face and her body was burning and she was eating her own intestines, so she used to be a pimp. And as for the one whose head was the head of the pig and her body was the body of the donkey, so she was the developer of lies. And as for the one who was upon the image of a dog and the fire was entering her backside and coming out from her mouth, so she was a songstress in an impassioned manner’.

ثُمَّ قَالَ: وَبِئْسَ لَامْرَأَةٌ أَغْضَبَتْ زَوْجَهَا، وَ طَوَى لَامْرَأَةٌ رَضِيَ عَنْهَا زَوْجُهَا.

Then he^{-saww} said: ‘Woe be unto the woman angered upon by her husband, and beatitude for the woman whose husband is pleased from her’^{.67}

أَبِي (ره) قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ وَ لَمْ يَحْفَظْ إِسْنَادَهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ سَقَطَ مِنْ عَرْقِي فَنَبَتَ مِنْهُ الْوَرْدُ فَوَقَعَ فِي الْبَحْرِ، فَذَهَبَ السَّمَكُ لِتَأْخُذَهَا وَ ذَهَبَ الدُّعْمُوصُ لِتَأْخُذَهَا،

My father said, ‘It was narrated to us by Al Husayn Bin Muhammad Al Attar, from Muhammad Bin Al Hassan Al Saffar, and he did not preserve his chain, said,

‘Rasool-Allah^{-saww} said: ‘When He^{-azwj} Journeyed with me^{-saww} to the sky, a bead of perspiration fell from me^{-saww}. So there grew the rose (flower) from it and it fell into the sea. The fish went to take it and Al-Damous (a sea creature) went to take it.

فَقَالَتِ السَّمَكَةُ: هِيَ لِي وَ قَالَ الدُّعْمُوصُ: هِيَ لِي، فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمَا مَلَكًا لِيَحْكُمَ بَيْنَهُمَا فَجَعَلَ نِصْفَهَا لِلسَّمَكَةِ، وَ نِصْفَهَا لِلدُّعْمُوصِ.

The fish said, 'It is for me!' and the Damous said, 'It is for me!' So Allah^{-azwj} Mighty and Majestic Sent an Angel to them in order to judge between the two of them, and he made half of it for the fish and half of it for the Damous".⁶⁸

فِي كِتَابِ مَعَانِي الْأَخْبَارِ بِإِسْنَادِهِ إِلَى أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ إِذَا أَنَا بِأُسْطُوَانَةٍ أَصْلُهَا مِنْ فِضَّةٍ بَيْضَاءُ وَ وَسَطُهَا مِنْ يَاقُوتَةٍ وَ زَرْجَدٍ، وَ أَعْلَاهَا ذَهَبَةٌ حُمْرَاءُ،

In the book Ma'any Al Akhbar, by his chain going up to Anas who said,

'Rasool-Allah^{-saww} said: 'When He^{-azwj} Ascended me^{-saww} to the sky, I^{-saww} was by a pillar, the base of it was from white silver, and its middle was from sapphire and aquamarine, and its top was from red gold.

فَقُلْتُ: يَا جِبْرِيلُ مَا هَذِهِ؟ فَقَالَ: هَذَا دِينُكَ أَبْيَضُ وَاضِحٌ مُضِيءٌ، قُلْتُ: وَ مَا هَذِهِ وَسَطُهَا؟ قَالَ: الْجِهَادُ، قُلْتُ: فَمَا هَذِهِ الذَّهَبَةُ الْحُمْرَاءُ؟ قَالَ: الْهِجْرَةُ، وَ كَذَلِكَ عَلَا إِيْمَانٌ عَلَيْهِ السَّلَامُ عَلَى إِيْمَانِ كُلِّ مُؤْمِنٍ.

I^{-saww} said: 'O Jibraeel^{-as}! What is this?' He^{-as} said: 'This is your^{-saww} Religion, white, clear, illuminating'. I^{-saww} said: 'And what is this, its middle?' He^{-as} said: 'The Jihad'. I^{-saww} said: 'So what is this red gold?' He^{-as} said: 'The emigration, and like that the Eman of Ali^{-asws} is exalted upon the Eman of every Momin".⁶⁹

وَ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قِيَعَانَ يَفْقِي وَ رَأَيْتُ فِيهَا مَلَائِكَةً يَبْنُونَ لِبْنَةً مِنْ فِضَّةٍ وَ لِبْنَةً مِنْ ذَهَبٍ، وَ رُبَّمَا أَمْسَكُوا فَقُلْتُ لَهُمْ: مَا لَكُمْ رُبَّمَا بَنَيْتُمْ وَ رُبَّمَا أَمْسَكْتُمْ؟

And by his chain going up to Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When He^{-azwj} Journeyed me^{-saww} to the sky, I^{-saww} entered the Paradise, and I^{-saww} saw a plain land, and I^{-saww} saw Angels therein constructing buildings of silver and buildings of gold, and at times they were withhold (from their construction). So I^{-saww} said to them: 'What is the matter with you working at times and withholding at times?'

فَقَالُوا: حَتَّى يَجِيئَنَا النَّفَقَةُ، فَقُلْتُ: فَمَا نَفَقَتُكُمْ؟ قَالُوا: قَوْلُ الْمُؤْمِنِ فِي الدُّنْيَا سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، فَإِذَا قَالَ بَنَيْنَا، وَ إِذَا أَمْسَكَ أَمْسَكْنَا.

They said, '(We work) until the fees come to us'. I^{-saww} said: 'So what are your fees?' They said, 'The words of the Momin in the world, 'Glory is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest'. So when he says (this phrase), we build, and when he withholds, we withhold".⁷⁰

Please note – The Ahadeeth on Mi'raj as too many and only a handful have been included here in the interest of brevity.

39 H – تفسير نور الثقلين، ج3، ص: 133 ⁶⁸

40 H – تفسير نور الثقلين، ج3، ص: 133 ⁶⁹

51 H – تفسير نور الثقلين، ج3، ص: 133 ⁷⁰